Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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At the Milwaukee Grand Army meeting the letter carriers, who are members of that order, organized a raid on the U. S. treasury on their own account. They formed a society with a Detroit man as president, and will use the power of organization to secure pensions for their fraternity. The business is already a coveted one; and, without any pension, there are many more applicants than the business demands. The proposal of these men is very lodge like and bland. As members of the G. A. R. they are asking a pension for every old soldier, whole or maimed; now as carriers they want another. If one class of government employees can have their bread twice buttered, why not all?

Before the eyes of Mayor Cregier the Chicago press is continually obtruding his oath of office. They want gambling suppressed, and the Sunday saloons closed, and all the time keep nagging the Past Grand Master with what he swore to do about enforcing the laws bearing upon these public evils. A man named Hankins runs a big gambling house. The police tried to raid it the other evening, but were locked out amid the jeers of a crowd of thousands. Therefore, say the papers, Mr. Mayor, Hankins is your master. Remember your oath of office. But you dear innocents of the press, has not Mr. Cregier plenty of oaths to attend to besides that you are making so obnoxious to him. Why did you not remember this when you urged his election. The frogs once asked Jupiter for a king, and got their wish.

The other day the Chinese were celebrating their great moon festival. The Chicago press gave long and graphic accounts of the performance. A feast is spread to be eaten by portions during the day. The devout Chinaman then goes to his joss-room and burns incense and offers prayer which is said to be somewhat in this form: "Good Joss, and fair moon of the white head, give us plenty good luck and money. Shine brightly for us, O moon; protect us from bad luck, bad weather, disease, trouble, and the Irish." After the feasting and prayers the Chinaman waits for the rising of the moon which he greets with prostrations, incense-burning and the explosion of firecrackers. This is funny reading; but let the reporters write up the performances of the sun-worshipers of the Masonic lodge with their strippings, oaths, prayers, lectures, personations of Jehovah, mock resurrections, invokings of damnation, etc., etc.—ah! these performances are not by 'heathen Chinee."

The Cerneau Masonic fight is not cooling off with the passing of time. The proclamation to all the world lately by William H. Peckham of New York is a very exasperating message to Dr. Gorgas and the Cerneuites. He is a "Past Most Puissant Grand Commander of the 33d degree," in lodge parlance, and carefully wipes his sacred and puissant hands of the covert infidelity of the Scotch rite of Cerneau and its French affiliations, in favor of the Scotch rite of the scalper Pike. Over in Iowa the courts are deciding the same question at Tipton, the Cerneau Masons having cried for a permanent injunction against the Grand Lodge of Iowa to prevent the latter from ejecting them from the rights and privileges purchased by money and personal abasement and abuse during their initiation.

"Pat Grant," a witty Irishman of Kansas City, who is just dropping his pick for the pen, has written several scathing letters on the Irish and the Cronin case. He says, with some appearance of knowledge of the inside working of this singular tragedy, that "the attorneys for the defense in the Cronin case have mapped out the following line of action: Their first object will be to drag out the trial as long as possible. I do not think that it will be finished before next May. They will endeavor to introduce all sorts of irrelevant testimony, and to make the whole affair a huge farce, so that the public will sicken of it and the daily papers will not give it an inch of space. Then, in the lull of popular sentiment, they will get in their fine work and secure the verdict they desire" At present this judgment has much to give it credibility.

Several of our large cities are aspiring to the honor of the world's fair of '92, but some practical questions obtrude upon us, as to who can most handsomely and courteously entertain such a vast crowd from all the kindreds and nations of the earth. Chicago, with all her monster hotels, is published as unwilling to accommodate *colored* people. *No room* at her first-class tables for the Asiatic and African representatives—the yellow, red or black men from the East, to say nothing of the millions, as free as we, in our own South land, and the other swarthy natives of our own continent. These people travel in England, France, or Germany, and have no trouble in securing the best hotel accommodations. The city which is willing to take Christian—or we might say civilized—ground in this particular, will do well to raise her standard soon, for "to this complexion it must come at last." We have by our foolish caste prejudice been long the laughing-stock of other nations, to say nothing of the appearance we make in the eye of God, who declares he has "made of one blood all nations of men that dwell upon the face of the earth."

Prof. F. W. Fisk made a very interesting address at the laying of the corner-stone of a large dormitory building for the Chicago Theological Seminary in this city last Thursday. His allusions to the aid of Mr. Carpenter in the early days of the institution, and his prophetic judgment respecting the growth of Chicago and the Congregational churches here were very happy. The professor, having been connected with the Seminary from the first when it was struggling with the difficulties that beset new enterprises, spoke with enthusiasm of the adaptability of the new building to the work of the institution, mentioned a bowling alley to be placed in the basement. The statement might have passed unnoticed had it not been feebly applauded by the students. That raised a question or two. What was the the occasion of the applause? Was it to give character to a method of amusement long employed as an adjunct of the saloon? Was it to frown upon the idea that many pious people hold, that this is a questionable amusement? Was it to counteract the impression that would prevent many pious people from contributing to the funds of the Seminary if its agents should put the bowling alley into their appeals? Was it to give emphasis to the idea that the physical exercise that was enough for Paul or Stephen or Moody or Finney, is not enough for those who propose to be their successors in carrying the Gospel to mankind?

NO SECRETS.

Have no secrets, brother, nothing thou need'st hide.
Let thy surcharged bosom pour its flooded tide;
Only let its fullness at the fountain flow,
Mingled with the river of thy Saviour's woe.

Secrets sever friendship—cankers on the tree,
Blighting all the roses we had hoped to see.
Love can never linger where a secret lies;
Fellowship is broken, and affection dies.

Jesus, Friend of sinners; Jesus, knowing all,
Is there any secret, any little fall;
Any little action, any little bliss,
Any little secret, anything amiss?

Jesus, if my friendship with a fellow-heart
Suffers when a secret bids my trust depart,
What must be thy sorrow when I think or do
Aught I wish were secret, hidden from thy view?

Jesus, Friend of sinners, may I tell thee all,
Hiding nothing from thee, nothing great or small;
Living in the sunlight, knowing Jesus knows
All my faults and failings, all my joys and woes.

—*Y. M. C. A. Watchman.*

DR. WALDENSTROM AND FREEMASONRY.

AN OPEN LETTER BY THE EDITOR OF THE CYNOSURE TO REV. DR. P. WALDENSTROM AND THE REPLY.

Rev. P. Waldenstrom, D. D., DEAR BROTHER:—Rev. M. W. Montgomery, a former student in Wheaton College, Ill., has, by his book, "A Wind from the Holy Spirit," made us well acquainted with yourself, President Ekman, and Editor Fernholm; so that you are now in a multitude of American hearts. These all hail your coming to our shores, to visit and confirm the Scandinavian churches in the United States, as Paul went through Syria and Cilicia "confirming" the infant churches there (Acts 15: 41) which had shaken off pagan idolatry on one hand, and Jewish ecclesiastical authority on the other. Our American Scandinavia, which may soon outnumber "Mother Sweden," greatly needs your presence and counsel at this time. And as God has given you a leadership in the Free Mission movement, which has spread over Sweden, Norway, Denmark and Finland, tinged with blood of Christ, like the red "Northern lights" of those hyperborean regions; and a seat in the Swedish Parliament along with a king, court and state, church bishops, whose priesthood you have left for the love of Christ; there is no man on earth so fitted to meet the soul-wants of our Scandinavian population, and no man whom they will listen to as they will listen to yourself.

The Lutheran Reformation "gave the death-blow to the Masonic corporations in every portion of the European continent." So says Emanuel Rebold's "General History of Freemasonry in En-

rope," page 54. But the Jesuits, under Loyola, stopped and turned back the German Reformation, especially in Austria, Italy and Southern Europe, by the aid of English Freemasons. They pensioned the exiled Stuarts, Charles II. and his brother James, whose headquarters was the Jesuits' College of Clermont in Paris. They accomplished this by inventing and adding upper degrees to simple English Masonry, and swearing Masons to obey their lodge superiors. They thus restored Charles II. who was a secret Mason and papist. But his stupid brother James, an open papist, was driven out by the Protestant Prince of Orange in 1688, and took up his residence in the Jesuits' College in Paris, and was pensioned by both the French king and the Pope.

The English government, which was the bulwark of Protestantism in Europe, saw it must destroy Jesuit Freemasonry, or be destroyed by it, or else join the lodge to protect itself from Masonic machinations. It chose the latter; and the Prince of Wales is now the Grand Master of English Freemasons.

My dear and honored brother, I do not write this as giving you information, for you are wiser and more learned than I. But I recall these facts to your mind that I may set before you the state of our American Scandinavia.

In Denmark, now, every government officer is a Freemason, and your Swedish king, his court, and state church bishops have joined the Masonic lodge. They have followed Bernadotte, who became king of Sweden in 1818, the year Illinois became a State. Bernadotte quarreled with Napoleon, and sided with England. And when the British government adopted the policy of joining the Masons, Sweden followed suit; and for the last seventy years the Masonic lodge has ruled the rulers of that country. But it could not and cannot rule Christ. The Scandinavian peasantry, moved by the Holy Ghost, broke loose from everything but Christ and the Bible in their religion; and though despised as "Readers," hunted, fined, imprisoned and scourged, they have revolutionized Sweden without blood, save only the blood of Christ. Their votes have put you in the Swedish Parliament, and have now sent you to speak to the thousands, tens and hundreds of thousands of their sons and daughters in America.

But the dragon-flood of lodgery which could not reach them in Sweden has followed them here. In the *Christian Cynosure* of July 4th, on page 7, you will see that seven Swedish lodges in Chicago met in Schuetzen Park, and spent the holy Sabbath, from noon till midnight, dancing, drinking, gambling and carousing like the worshipers of the calf at Sinai. The industry and piety of our Scandinavian immigrants, among the noblest men and women who have come to America, give them success. Success brings money, and money attracts the harpies and blood-suckers of the lodge. Secret lodges swarm under life-insurance, labor unions, temperance, patriotism, politics, and every conceivable form and name, "that none may buy or sell" unless they have received the mark of the apocalyptic beasts (Rev. 13: 17), which are all children of the mother lodge which promises to save men without Christ or the Holy Ghost, and sends its members to their heaven or "lodge above," whether they live and die drunk or sober!

In the same *Cynosure*, July 4th, the leading editorial shows that the oaths of the leading Masonic rite of thirty-three degrees, in Europe and America, are, every one of them, more bloody and blasphemous than that of the Clan-na-Gael, which includes in its terms both murder and treason. But the honest Swedes and Norwegians, unmindful of the fact that the lodge-god is the "father of lies," are persuaded by Masons that the secrets of Masonry are not truly revealed in this country. Even the editor of the *Swedish Tribune*, A. Chaiser, Esq., though not himself a Mason, insists that the oaths published and proved by the testimony of the holiest and best men in this or any other land, are not taken by Masons, though the fact is testified to by such men as President Finney, Dr. Colvin, Bernard and a host of others who were lured into the lodge, but cast off its accursed sorcery, and exposed its bloody and blasphemous abominations.

And now, dear and honored sir and brother, we beseech you not to leave our shores without leaving us the great help of your testimony against this idolatry practiced in Christian lands. What keeps Jesus Christ from coming to reign on earth is not imperfect theology, but false worships—the worship which Satan asked of Christ; the worships invented by men, administered by priests, and inhabited by devils. When these are removed by "the blood of the Lamb and the word of their testimony," then

> "Jesus shall reign where'er the sun
> Doth his successive journeys run."

Hoping to hear from you, even though in but few words, I remain yours in and for Christ,

J. BLANCHARD.

RESPONSE BY DR. WALDENSTROM.

I have seen in the *Mission Friend*, on my journey, your open letter to me concerning Freemasonry, and I find pleasure in giving my views respecting the same, although this may be done in but few words. First, however, I feel that I ought to correct what I know to be an error in your letter. You say that the bishops of Sweden are Freemasons. I know only *one* who is. There may possibly be some others who are Masons, but if so I am ignorant about it. But I can assure you that the *majority* among them do not belong to the lodge of Freemasonry. I have heard, from a very reliable source, that the Archbishop has tenaciously repulsed every invitation tendered him to enter the lodge.

I cannot, for my part, approve of the existence of secret societies, whether they are called Freemasons or anything else. This is also so well known in my native land that up to the present time not a single such society has tried, in any manner, to secure me as a member. All the believers in my native land stand, also, in so far as I know, as one man against secret societies, if I except a few who belong to the Good Templar lodge. I have never heard of a believer who is a Freemason. The believers, I know, who have been connected with the lodge, have left it.

Furthermore, what I know of the lodge is such that I cannot understand how one, who is a true disciple of Jesus, can remain in it, lest he lose his faith and a good conscience.

Accept the expression of my brotherly esteem for you and your work. P. WALDENSTROM.

DENOMINATIONAL ZEAL AS A FOE TO REFORM.

BY REV. H. H. HINMAN.

"Who hath believed our report, and to whom hath the arm of the Lord been revealed?" Isaiah's words were prophetic of the reception that the world would give to our Lord Jesus Christ and his faithful ministers. They apply to all kindred reforms and reformers. For more than twenty years we have put forth most earnest and persistent effort to enlighten the public mind and awaken the public conscience in reference to the iniquity of the secret lodge system. We have sent out some able and eminent men as lecturers who have boldly and ably maintained the principles of our reform. We have scattered broadcast many thousands of pages of Christian literature bearing on this evil. We have published the fullest and clearest expositions of the Masonic and other rituals, sustained by the highest legal testimony, and endorsed by some of the eminent statesmen and Christians. And what has been the result?

We have not altogether failed. Multitudes of young men have been saved from the lodge. Many Christians have been persuaded to withdraw, and not a few have made open renunciation of the system as "a covenant with death and agreement with hell." But while a comparatively few regard the whole system with abhorrence, the average church members, to whom we have mainly appealed, are either quite indifferent, or else have yielded to the seductive influence. Freemasonry has not ceased to grow. Though but a small percentage of those who are initiated ever become Master Masons, yet they annually increase, and their power is immense.

Freemasonry has overridden and practically suppressed the emphatic testimony of the Congregational Associations of Ohio, Illinois, Iowa and Wisconsin. It has subverted the Constitution of the United Brethren denomination, and divided them into opposing factions now engaged in legal warfare with each other. It controls to some extent the Society of Friends, and threatens to subvert or divide the Free Methodist and the Wesleyan connections. Other denominations that have a testimony against the secret lodge system find it increasingly difficult to enforce their discipline, and are slowly being corrupted by its presence. Here in Oberlin a Masonic lodge lives and grows under the shadow of the College and the churches, and other secret societies abound. A prominent member of the one of the churches that President Finney helped to organize and build up, says that from his personal knowledge Mr. Finney's testimony about Masonry was false, and that he repented before he died of what he had affirmed. Moreover, he said that Mr. Finney never renounced Masonry until after he had been expelled from the order for criminal conduct, and that more than two years after he became a Christian he accepted the office of Senior Warden of the lodge. Another Mason declared that, admitting the veracity of Mr. Finney, he was evidently so ignorant of Masonry that his assertions are utterly worthless. This man is Master of the lodge.

Such men who are known to be not only in complicity with a system that has been pronounced un-Christian by the Congregational churches of this place, but who are willful slanderers of one of the noblest Christian men who has ever adorned our land, are still regarded as in good standing in the churches, and are daily corrupting the youth with their falsehoods.

Meantime the ministers are dumb. One of the pastors recently gave an address before the G. A. R. in the First Church, and cannot, of course, be expected to speak against the kindred orders. The other, in feeble health, has little conception of the extent to which his church has been honeycombed by this unholy influence.

The outlook from this standpoint, at least, is not assuring. Well may we exclaim with the prophet, "Who hath believed our report?" Had not the people been just as slow to believe the truth about the divine character of our Lord, and just as unwilling to hear our testimony as to the sin of slavery, we might well be discouraged; but our hope is in Him who has all power and can never fail.

The reasons for the slow progress of our reform are:

1. The low state of morals in the churches, and the fact that church members condone the conduct of many who are known to be unworthy of a place among those professing godliness.

2. The occupation of the most intelligent and earnest part of the church with the question of the prohibition of the liquor traffic, and their conviction that this question ought to be first settled.

3. And mainly, the well-meant but mistaken zeal for their religious denominations, that leads Christians (often unconsciously) to seek first the peace and temporal prosperity of their organizations, and their purity as but a secondary consideration.

This is remarkably exemplified in the history of the United Brethren church. Its ministers did know that the lodge system was wicked. They did covenant to resist its influence and oppose its connection with the church. But the lust for denominational growth got possession of their minds, and led them to, at last, "call evil good and good evil." They first took pains that their "prohibitory law" should not prohibit, and proclaimed that it did not as a reason why it should be set aside.

The same influence is at work, and the same methods are being used in the other denominations that are following in their wake. The peace and harmony of Congregationalism, and especially of the Congregational churches of Oberlin, is the price for which, it would seem, they are willing to sell out their testimony against the lodge system.

The remedy for this state of things is threefold:

1. There needs to be a deep religious awakening, a quickening of the public conscience, especially as to the sin of lying, to which lodgery, of necessity, leads.

2. The friends of temperance must remember that their hope is in the Gospel of Christ, and that they cannot expect that it will be applied to the removal of any one evil while they are indifferent to another. In the divine mind all sins are alike in character if not in magnitude.

3. The Christian world will have to learn that it is zeal for Christ and not for a religious denomination which the world most needs. Manifestly denominational zeal is one of the greatest obsta-

cles to all true reforms. It should be the desire of all Christians to seek its abolishment, and if possible divest our religion from the evil of schism.

Oberlin, Ohio.

SOME TIME.

BY REV. W. L. FERRIS.

The world will be better some time, I know,
Though the chariot of truth may seem to us slow,
But error and wrong shall yet be laid low,
And the world will be better some time, I know.

Sometimes I've asked, 'mid the hurrying years,
Can it be God can know of the tears
Of the heroes and martyrs of everyday life
Who "endure as good soldiers" the heat of the strife?

And often I've thought of the heartsick and weary,
The bearers of burdens in days that were dreary,
Their hopes that were blasted, their plans that were slain,
And I asked, Will the sun come after the rain?

Ah, the beautiful sometime, I hear it again,
And it cheereth the heart—that glad refrain—
The chariot of God may seem to us slow,
But the world will be better some time, I know.

The sword that was whetted for human life,
The spear that was pointed for carnal strife,
Will some time be turned to better estate,
For Love will be queen, instead of grim Hate.

Hatred will some time give way to love,
And the same old song they heard above
Bethlehem's plains will be sung again
Of "peace upon earth, good will among men."

Then lift up your heads, ye helpers of men,
And lift up your hearts for the struggle again,
For it's light in the east and the shadows are gone;
Be brave, evermore; right is stronger than wrong.

Look up, O ye tellers, though the furnace be hot,
The God of the Hebrews hath never forgot,
Your cry and your prayer shall not be denied,
For "the form of the fourth" shall walk at your side.

Deliverance comes to those who can wait,
Though justice and truth may often be late,
And the chariots of God may seem to us slow,
Yet the world will be better some time, I know.

Cherokee, Iowa. —*Inter-Ocean.*

LODGE THEOLOGY IN FRANCE AND AMERICA.

BY REV. C. F. HAWLEY.

It is announced everywhere in the press that William H. Peekham, "Past Most Puissant Grand Commander of the Ancient and Accepted Scottish Rite, of the 33rd and last degree of Freemasonry," as established in New York City by Joseph Cerneau in 1807, has published his withdrawal from that Masonic body. His published reasons for so doing are that the Grand Orient (or Grand Lodge) of France did in 1878 eliminate the name of God from its constitution and ritual. The Grand Lodges of England and the United States have protested and refused fraternally to recognize the Grand Lodge of France. But F. J. S. Gorgas, who is now at the head of Scottish Rite Masonry as established in the United States by Joseph Cerneau, when in Paris in 1888, visited the Grand Lodge of France, and arranged to have his Supreme Council fraternally represented in the Grand Orient, thereby indorsing the atheistic departure of that body in 1878.

Mr. Peckham will not, by retaining his membership in the Scottish Rite, as established in New York by Joseph Cerneau, partake of the sin committed by the Grand Lodge of France in denying God. But if he is a Jew, or a Mohammedan, or a deist, he certainly has acted consistently in the step he has taken; but if he believes in the divinity, atonement and mediation of our Lord and Saviour Jesus Christ, there is a strange inconsistency in his course. He has withdrawn from one Masonic body, because through its chief officer it has established fraternal relations with another Masonic body that denies God; while he retains his connection with other Masonic bodies who deny our Lord Jesus Christ, the mediator between God and men.

We, as believers in Christ, are taught the following fundamental principles:

To honor the Son as we honor the Father.

That he that honoreth not the Son, honoreth not the Father that sent him.

That there can be no access to God, but through Jesus Christ.

That whosoever denies the Son, hath not the Father.

That we are saved by grace, and that grace comes through Jesus Christ.

That those who do not abide in the doctrine of Christ, have not God.

That no religious teachers are to be countenanced who do not teach the doctrine of Christ.

Blue Lodge, or Grand Lodge Masonry utterly ignores Christ, and yet claims to teach the way to heaven; and assumes that all faithful Masons are fitted for heaven. Thus, Ancient Craft Masonry dishonors Christ; yea, so utterly rejects him, that it is contrary to her constitutions and ritual to recognize him as the Redeemer of mankind, and the Mediator between God and men.

It is in vain that men assume to honor God, as Mr. Peekham has done, by separating from a Masonic body that countenances the denial of God, while they adhere to a Masonic body that denies Christ. God will not accept the worship of those who treat Christ as the Grand Orient of France has treated God. Mr. Peekham knows that God will treat him as an atheist if he adheres to a Masonic body that countenances the denial of God; and so he publishes his withdrawal.

I do not know what Mr. Peekham thinks of Christ; but I know what the orthodox churches and ministers of America think of him. How can the Christian ministers and laymen of these churches join, or remain connected with, the Freemasons, Odd-fellows, or any other orders that treat Christ as the Grand Orient treats God!

Brethren of the Christian church, American Grand Lodge Masonry denies Christ just as really as French Grand Lodge Masonry denies God. In 1842 they revised three rituals by eliminating therefrom former allusions to Christ as our Redeemer and Saviour. Why do not the ministers and laymen, who have been deceived into applying for lodge membership, renounce their lodge covenants as soon as they find that Christ is not recognized as the Redeemer and Mediator in the lodge worship? And why do they not publish their renunciation to the world, and their reasons therefor, as Mr. Peekham has done?

Have the Masons, who are church members, less regard for the honor of Christ than Jews and Mohammedans and deists have for the honor of God? Brethren, it is a shame to be so lukewarm that you will wink at the formal rejection of Christ in the rituals of the American lodges! Think of Mr. Peekham, severing his connection with a body of Masons who were accessory to the rejection of God by establishing fraternal relations through their principal officer with the Grand Lodge of France, that had eliminated the name of God from her constitution and ritual!

You, dear brethren, who are Blue Lodge Masons, or Odd-fellows, or Knights of Pythias, belong to orders that have treated our Lord Jesus Christ just as the Grand Orient treated God. Can you deny the Lord, who gave himself a ransom for us, by adhering to orders that exclude Christ from their confession of faith and from their ritual of worship, and yet assumes that faithful votaries have gone to dwell with God? If French Masonry is atheistical because it has eliminated the name of God from its constitution and rituals, then American Grand Lodge Masonry and Odd-fellowship and kindred orders are deistical because they have treated our Lord and Saviour Jesus Christ as French Masonry has treated God. May you not expect Jesus Christ to deny you before the angels of heaven if, by continuing to adhere to these deistical orders, you deliberately deny him before men?

Listen! oh, listen to the word of truth: "Come out from among them and be ye separate." "Touch not the unclean thing," if you would be accepted of God. Think not that he will condone the dishonor you do his Son by adhering to an order that will not recognize him as the Redeemer and Mediator between God and men in its ritual of worship.

My brother, can you not see that this whole lodge system is a great Satanic conspiracy against Christ? A scheme to prevent men from returning to our Heavenly Father through the one only way that sinful man can come to God? And will you, can you, by continued adherence to these deistical orders, aid and abet this infernal scheme for deceiving and destroying the souls of men? Ought you not, like Mr. Peekham, to publish your renunciation, and the reasons therefor, to the world, that Satan may not clandestinely use your influence to gather souls into the net of Masonry, and drag them to perdition?

WOMAN'S WORK IN CHRISTIAN REFORM.

ADDRESS BEFORE THE N. E. CHRISTIAN ASSOCIATION, AT WARE, MASS., AUG. 27, 1889, BY ELIZABETH E. FLAGG.

"The virgin, the daughter of Zion hath despised thee and laughed thee to scorn, the daughter of Jerusalem hath shaken her head at thee."—Is. 37: 21.

It has been suggested by the honored president of our Association, that the words I have just read would make a most fitting text with which to begin an address on woman's part in the great battle against moral evil.

Judah, under the type of a timid virgin, is represented as laughing to scorn the threats of Sennacherib, the king of Assyria, then in the prime of his power, and ruling over an empire which, perhaps, more than any other great nation of antiquity, was the incarnation of materialism and brute force. Her very art, gigantic and colossal, was of the earth earthy. In her palaces, filled with the spoils of conquered provinces, wine flowed like water. Pride, luxury, fullness of bread, begot arrogance and cruelty. In the language of Scripture, her armies were "swifter than leopards and fiercer than the evening wolves;" and no country, not even mighty, populous Egypt, "the gift of the Nile," the Sphinx-guarded land of the Pharaohs, escaped their conquering tread. And yet the virgin, the daughter of Zion, defies this great world-power, despises his threats, laughs him to scorn. And why? Because she had God on her side, who has only to say to the angel of pestilence, "Go," and he goeth. We all know the rest of the story; how one evening the Syrian sun went down on the bustle of a vast, military encampment, and when he rose the bulk of that great army had sought another camping-ground, from which there is no return for general or private.

The world has not yet learned that God makes very small account of big armaments and splendid navies that he can annihilate with the breath of his mouth. Our own nation has not yet learned it, or we should not hear so much talk every year about enlarging our navy and strengthening our coast defences. But the human race has had many lessons on this point. What a lesson was that three hundred years ago, when God sent the angel of the winds and dashed to pieces the Spanish Armada! Philip II. is said to have observed with pious complacency that "he sent his fleet to fight the English and not the elements." But Jehovah was behind those August gales, making a pathway for the Mayflower to sail out on a generation later. And so the New World became the home of religious liberty instead of the Inquisition; of free schools, and a free press, and a free Bible. And I believe there were praying English mothers in 1588 who gathered their little ones around them and cried to God to deliver their homes when they saw that great fleet extending seven miles in a semi-circle anchored in the channel, all ready to light up the fires of Smithfield in every town and hamlet in England. And in those wild summer tempests, lashing the German ocean into fury and making its every surge the death-knell of doom for the proud Armada, God answered their prayers, and he did deliver England. History has a great deal to say about Queen Elizabeth, placing herself at the head of her troops and throwing down her gauntlet of defiance so magnificently to Spain, but she tells us nothing about these uncrowned queens. God bless them and keep their generations from ever dying out.

America is to-day not simply threatened with invasion by a deadly foe—she is invaded. That foe is already in our borders, dictating our laws to us, murdering our citizens, levying blackmail on our property, and having a vast troop of mercenary underlings in his pay who hate our free schools and our open Bibles, and mean to close both if they can. But to the Sennacherib of the liquor traffic, in the height of his blasphemous pride and cruelty, these words have again been spoken: "The virgin, the daughter of Zion hath despised thee and laughed thee to scorn, the daughter of Jerusalem hath shaken her head at thee."

But let us read on farther: "Whom hast thou reproached and blasphemed, and against whom hath thou exalted thy voice and lifted up thine eyes on high? even against the Holy one of Israel.... Because thy rage is against me, and thy tumult is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest."

This is what God is going to do to the liquor traffic. With the hook and the bridle of national prohibition he is going to make the monster go back by the way he came, and return to his own place. And we all know where that place is.

To-day Christian womanhood is the grandest power on earth, wielding forces that fifty years ago were undreamed of. God himself has called them to the conflict, and gloriously have they answered. And right across the path of Sennacherib and his allies we women are standing. As we have not the privilege of the ballot and cannot vote as we pray, we have to do what we can with the weapons that are universally acknowledged to be ours by a kind of inherent right. The most worldly-minded man who has no thought beyond stocks and bonds thinks it right and proper that his wife should do all the praying. It was not the preaching of John Knox, powerful as it was, that Queen Mary said she feared more than ten thousand armed men. It was his prayers. And though the liquor party may not be willing to confess that it

fears the prayers of these women, more even than their burning words on the platform. I believe at the bottom of their hearts they have always feared them more.

What they can do with no weapons but faith and prayer, is well illustrated by the story of one W. C. T. U. woman who gave a lunch to a tramp, and wrapped it in a temperance leaflet. That leaflet was thrown down on the floor of a saloon. There it was seen and picked up by the proprietor himself. He read it, and the Spirit of God sent home the truth with such power to his heart that he gave up his business and became a Christian man.

In the wild, fierce times, before the establishment of the Israelitish monarchy, a woman whose memory is not preserved, though her action we find was held in memory centuries after, freed Israel from the tyrant Abimelech by casting a piece of a millstone down upon him from the tower where she and others had taken refuge. This was decidedly a woman's weapon, for grinding at the mill was one of the most common feminine occupations in that land and age. This woman has her modern prototypes. Cooking and nursing have always been considered peculiarly feminine provinces; and it is chiefly through the efforts of women that wine recipes are being banished from the cookery book, and doctors are learning a more excellent way than to poison their patient's body and soul with alcoholic stimulants. In doing this she has hit the enemy in a vital part. for the stronghold of the rum party has always been that liquor is good in its place, and when the nation is convinced that there is no place for it but the bottomless pit, the monster will reel in his death-pangs, and the prohibition ballot of free American voters will be the sword that shall effectually slay him.

God means to make woman, feeble though she be, the instrument by which to crush, not the drink traffic merely, but all that vast system of evil of which the saloon, terrible though it be, is only a part. American women have especially been called to the front. It is America that Sennacherib means to possess. It is here that he is most arrogant. It is here that he assumes the rights of a conqueror.

Furthermore, it is the ideal womanhood, *Christian* womanhood, in its highest and best sense, which will despise all his threats, laugh him to scorn, and outgeneral him in the approaching conflict. It is a womanhood with large opportunities and large responsibilities to match them; with the broadest culture, purified and refined and made lovely by a supreme loyalty that counts every gift, every attainment as only another alabaster box of ointment to break on the feet of her Redeemer. And such a womanhood, with all that it is, all that it implies, has never been possible until now. The middle ages could produce a Joan of Arc, but never a Francis Willard.

Assyria was a wine-drinking country. Her kings were mighty to mingle strong drink. That drunken revel in the palace of Shushan which cost Queen Vashti her crown; that other drunken debauch when the handwriting of doom appeared on the walls, illustrate this fact for every Bible student. She was not only a nation of drunkards, she was a nation of drunkard-makers, for of her were written these words, the Almighty's fiat of judgment against every trafficker in the accursed thing, "Woe unto him that giveth his neighbor drink."

Sennacherib, in his blasphemous challenge to Jehovah, represented that system of false worship from which all others have originated, and which includes in its terrible cycle all the vices, the cruelties, the sensual appetites, against which the Woman's Christian Temperance Union, with its varied success, is so steadily and bravely struggling. The publication of Hislop's remarkable work, "The Two Babylons," have made it clear why Holy Writ has named the apostate church of Rome, Mystery, Babylon the Great. The old Babylonish worship had its Madonna and Child, its monks and nuns, the system of the confessional, the round wafer used in the sacrifice of the mass; and, in brief, all the peculiar doctrines and ceremonies of the Romish church came originally from Assyria. When the women of Boston united together at the last municipal election to defeat the Catholic power in that city, and with such glorious success, it might again be said, in the language of the prophet, "The daughter of Zion hath despised thee and laughed thee to scorn, the daughter of Jerusalem hath shaken her head at thee."

But Catholicism is not a universal religion. She has aimed to embrace the earth, and failed. If to-day the knell of her doom rang out, and we could hear the triumphal chant of all the heavenly ones rejoicing over her downfall, we should still have one foe, the last and most subtle, left to fight, unless, indeed, as both prophecy and public events would seem to indicate, that foe joins Rome, to which it is so nearly allied, and the two go down together in one death struggle.

I refer to the system of Masonry. Sennacherib represents the modern lodge power. The secret system of the mysteries which prevailed in every heathen country originated at Babylon. Mr. Hislop says in his famous work, "The new comer, that is the candidate for initiation, surrendered fully to the priest. Then the confession and oaths. Then strange sights and sounds. Then at last Nimrod, Tammuz, Adonis or Osiris, was revealed to them in a way most fitted to soothe their feelings." This is a very accurate description of modern Freemasonry. The mystic Tau, which is a badge of the Royal Arch degree, was also one of the symbols of the Babylonish worship. Mr. Hislop says, "It was but the letter of the initial of the name of Tammuz....The mystic Tau was marked in baptism on the foreheads of those initiated in the mysteries....The mystic Tau was called 'the sign of life.'" Mackey, the highest of Masonic authorities, says in his Encyclopedia of Freemasonry, "It (the letter Tau) is a symbol of salvation from death and of eternal life, and as such has been adopted into the Masonic system."

The old Babylonish religion professed to save men by works, and in all Masonic writings it is expressly taught that if a man lives up to the tenets of the order he is sure of salvation. Masonry in its rejection of the name of Christ approaches more clearly the character of anti-Christ than any other system. Blue Lodge Masonry, as I have said, originated from the Babylonish mysteries. The upper degrees eminated from the Romish church, and so are a copy of a copy of the world-wide system of heathenism which Sennacherib represented.

Furthermore, as every vice and crime known to the ancient world hid behind this old Babylonish worship (and we have only to read the Old Testament prophets to see what a mass of corruption was engendered by and concealed under its false rites), so there is not an evil to-day which the W. C. T. U. is combatting that does not hide behind Masonry. This is what our white ribboners are slowly learning: that there is a reason why rumsellers slip through the meshes of the law, and why it is so hard to convict offenders against social purity. Is it reasonable to suppose that when a rumseller knows that by raising his arms above his head and saying Mah-hah-bone he can keep Masonic sheriffs from touching him, and Masonic juries from convicting, he will refrain from learning such valuable secrets?

The W. C. T. U. is finding out that God had even a far wider and more glorious work for that organization than simply to conquer the rum demon. They are marshaled for Christ against anti-Christ; for all that is good against all that is evil; for all that is pure against all that is vile.

"Lo! on the distant hilltops
His standard-bearers gather,
And the solemn centuries listen
To the mandate that they bring:
'Bid the daughters of the nations
March forth beneath their banners,
And marshal in their cohorts
Where the hosts are gathering.

"There is danger on the ramparts,
There is route upon the war-field,
There is wrong and woe in all the land,
And stain upon our shield;
Bid the silent ranks come forward,
Come from their voiceless thresholds,
And, battling for their hearthstones,
Bear my standard to the field.

"Shall His fiat fall unanswered
Along the silent highway?
Shall His mandate drop unechoed,
And His heralds lick the dust?
No, not though thrones should topple,
Though the battlements should falter,
Though the sceptres should be shivered,
And earth's crowns should sink to rust.

"It is written in the heavens,
It is carved upon the mountains,
And the thunders of the ages
Send their echoes on before;
And the tides roll swift and certain
As the rivers from their fountains,
And human right shall rule the earth,
And wrong sit shrined no more."

It is written, "And I, John, saw the holy city, New Jerusalem, descending from God out of heaven....Having the glory of God, and her light was like unto a stone most precious, even like a jasper-stone clear as crystal." It is a daughter of the heavenly Jerusalem which is to conquer Sennacherib. He may revile, he may threaten, he may let loose all the forces of evil to pervert and beguile, to slay and to destroy; but she will despise and laugh him to scorn, this redeemed, consecrated, glorified womanhood, who has taken the shield of faith and the helmet of salvation, and gone forth to battle with the tyrant for the protection of her home and all that is dear to her on earth. For this daughter of the heavenly Jerusalem is also the daughter of the great King.

NEW ENGLAND LETTER.

The P. F. Y. B. O.—Grand, Grand, Supreme Grand.—Some New England defaulters.—Temperance Republicans and the Prohibition Convention at Worcester.—Pray for Connecticut.

A neatly printed circular, bearing at the top the cabalistic letters, P. F. Y. B. O., kindly interpreted for those who might be at a loss to understand their meaning, as the People's Five Year Benefit Order, which was being quietly distributed through the streets of my native town of Wellesley, attracted my attention the other day. This was certainly not remarkable, because I belong to the people and am naturally interested in whatever concerns the people, certainly in whatever promises to benefit them. The document itself, however, was sufficiently unique for me to think seriously of laying it aside in some safe and secure nook, where, peradventure, after the lapse of half a century, it might be as much an obsolete curiosity as the fugitive slave law is now.

The P. F. Y. B. O. professes to have been legally incorporated under the laws of Massachusetts, March 16, 1889, and also to hold a proper certificate of the same, duly signed and sealed by the Secretary of State, Henry B. Pierce. The order promises to pay each member five hundred dollars in five years from date of membership, and also from five to twenty dollars per week in case of sickness or accident. The writer exhausted her small mathematics in endeavoring to find some stable foundation in any known law of insurance or commercial equity for such magnificent promises. The growth of this new order, the circular stated, had been miraculously rapid, the commanderies now forming numbering from one to six hundred members; also that a meeting, at which further information would be freely given, was to be held on Friday evening, and would be addressed by the *imperial officers*.

Shades of Washington and Prescott and Warren, and every other Revolutionary hero that fought and bled to make us a republic, is it all a historical mistake? Are we actually living under the Czar of Russia or the Empress of India? And to ask a more serious question, will playing at titles of imperial power ever pass to grasping at the real thing in dead and sober earnest? The circular ended with a paragraph taken from the *Boston Globe*—a worthy source—which illustrates most aptly how all the secret societies dovetail into each other:

"Among the members of *Grand* Union Commandery we find the *grand* secretary of the Home Circle, *grand* secretary of the United Friends, *grand* and *supreme* secretaries of the New England Order of Protection, *grand* secretary of the Good Fellows, *grand* recorder of the United Workman, the founder of the *Royal* Conclave of Knights and Ladies, and the founder of the Northern Mutual Relief Association."

Here is certainly enough grandeur to nauseate any ordinary Republican stomach. And yet these foolish, flimsy insurance schemes are taking the hard earnings of labor, familiarizing the mind with aristocratic titles and despotic rule, and slowly but surely, if allowed to go on unchecked, will work the downfall of our free republic as certainly as some species of worm will eat through the timbers of the noblest ship and cause its wreck.

Defalcations have been the order of the day, the heaviest being that of Treasurer Dana of the Douglas Axe Company, one of the oldest business firms in Boston. As is usual in such cases, the "steals," aggregating to nearly half a million, went quietly, while the company never suspected anything wrong, and the community placed the most implicit trust in his integrity. There is surely "something rotten in Denmark" when three such cases can occur simultaneously in New England. The child brought up to dread debt worse than any other earthly evil, and to consider as a disgrace every deviation from strict honesty, is not the stuff of which defaulters are made, especially when the precept is clinched by example. In the old days of plain living and high thinking, when there was no sham and no shoddy, and no trying to surpass one's neighbors in style and show, whoever heard of a defaulter?

The Boston Convention of Temperance Republicans met in Boston, September 3rd, in response to a call issued by Henry H. Faxon. Among those present were Rev. Henry T. Cheever and David Manning, Jr., of Worcester. The convention, if correctly reported, was a rather weak affair, everything radical in the resolutions being promptly tabled. Even one introduced by Mr. Cheever, expressing sympathy with "our brethren in Connecticut in their fight for constitutional prohibition, was, to use the elegant language of the *Springfield Republican*, "snuffed out." It was, however, adopted at the Prohibition Convention in Worcester, they having the courage of their convictions, for which "temperance Republicans," in spite of such leaders as Faxon, are not eminently conspicuous. Dr. Blackmer was declared the nominee for governor with but one dissenting vote. Rev. J. J. Lansing of Worcester, a new recruit to the third party, made the speech of the convention, and has suffered the most bitter attacks from the Republican press of that city in consequence.

Rev. H. T. Cheever is doing good work in Con-

necticut in behalf of the Amendment, and writes as follows: "Please call upon Christians to pray for Connecticut, that the unexpected may ensue, through the Australian ballot." God grant it.

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, D. C., Sept. 13, 1889.

The resignation of Commissioner Tanner is in the hands of the President, and will undoubtedly be accepted and the official announcement made by to-morrow. It is believed that a marshalship will be offered, as it is said that President Harrison will not countenance his appointment to such an important office as that which General Rosecrans now holds in the Treasury, and which was spoken of as at Mr. Tanner's refusal should he resign the Commissionership of Pensions. The candidates for the vacancy that the resignation will make, include ex-Pension Agent Poole of New York, ex-Congressman Brown of Ohio, and of course ex-Congressman Thomas of Illinois, who has been a candidate for more offices than any ten other men since March 4. Telegrams are pouring in urging the President not to accept Mr. Tanner's resignation. Scores of these telegrams are from personal friends of Commissioner Tanner, among the most influential class of citizens, and the pressure is very great. Still it is believed that the President is so overjoyed to secure the resignation so easily that he will not hesitate or delay accepting it.

The occasion of the resignation was the action of Secretary Noble in summarily ordering Commissioner Tanner's suspension during the investigation of the charges against him. Secretary Noble first requested this on Monday, and on the Corporal's refusal ordered Deputy-Commissioner Smith to take charge of the office. Nothing remained for the Commissioner to do but to conquer the Secretary or submit to him. There could be no compromise. It is known that the Tanner troubles were the subject of a Cabinet discussion on Wednesday, and only the strong objection of Secretary Tracy, who fought hard for his friend, prevented action asking the resignation.

The removal of Corporal Tanner was a foregone conclusion about two months ago, and was predicted in these columns at the time. It was only delayed to see what the Grand Army would do in the encampment. In short, the tents were hardly folded and the failure of the encampment to pass resolutions endorsing the Corporal to the end telegraphed to Washington, when the resignation was asked for, and the President returned in the middle of his vacation to accept it. Under the circumstances, the acceptance of the resignation will call for some public announcements of the President's reasons. This will be demanded by the Commissioner's thousands of friends among ex-soldiers. The charges against the Corporal are based entirely upon his manifest indiscretion. No reflection upon his personal integrity is whispered. According to hi lights he has sought to do right. The trouble has been that he has a poverty of common sense and a wealth of self-esteem. The re-rating of pensioners employed in the Pension Bureau was endorsed by him without a suspicion of wrong. In many cases his construction of law was erroneous, and he ran his office to a considerable extent without regard for any law other than that of sentiment.

For a man in trouble, Commissioner Tanner is very unfortunate in not having the friendship of members of Congress. Commissioner Tanner had a long struggle to secure his appointment. The New York delegation was against him, and only a few Congressmen could be induced to go to the White House for him. Strangely enough, when his appointment was made, he entirely forgot these friends and paid no heed to their advice. He thought hard times would never come again. He had one daughter appointed his private secretary and another a clerk in his office, and into the little house in Georgetown went three neat salaries every month. He rather enjoyed rows. He told Congressman Flood, "I turned old John Sherman down, and I won't stop at turning you down." He thought everything secure. Now in his trouble to whom can he go? Surely not to the men he has "turned down." The story of every successful politician is the story of personal friendships with those above him. He must be indeed a master who succeeds without powerful friends.

Reform News.

FROM THE GENERAL AGENT.

TRACTS AND TALKS ON THE STATE FAIR GROUNDS.

Worcester, Mass., Sept. 26, 1889.

The New England Fair is a thing of the past for 1889. It opened on Tuesday the 3d and closes with an evening exhibit this Friday the 6th. I attended three days and distributed over 6,000 tract circulars and Thurlow Weed pamphlets. I employed an assistant for an hour, but finding that he did not use discretion, and many tracts were thrown away, I revoked his commission, and did the work myself. Kid-glove men and the sporting aristocracy were abundant, but the honest tillers of the soil were also there in large numbers, and it was this class that I sought to reach.

This morning I went for an hour or so among the "jockies" with the tract, "Dead Horses," and had a warm time of it, but this afternoon things went more smoothly. The best class of Worcester's citizen were out with their carriages and I reached nearly every one of them with a copy of Hon. Thurlow Weed's statement of the Morgan murder. The document was not refused in a single instance. Even "Sovereigns and Sublime Princes" were anxious to read what the "Warwick of American Politics" had said about their order. Only one man to-day attempted a defence of the order, and he learned at least that it is necessary to be posted when attempting to champion a cause, in the face of an opponent who is not only familiar with the "twaddle" of initiation, but at liberty to use his knowledge.

I have been sorely pained to hear the church of Christ so defamed as I have by these Hiramites. If the representations given by men in broadcloth of the churches in Worcester and New England are correct, they are little better than houses of refuge for rascals and hypocrites. I had to confess my ignorance of the churches and ministers in Worcester, as I am a stranger in the city; but I assured them that all the *honest* men in Chicago and out West, where my home is, had not left the churches and joined the Clan-na-Gael and other murderous societies like the Freemasons and the Knight Templars, who drink wine out of dead men's skulls. Somehow they didn't seem to enjoy having me accept their own statements about the churches and their Christian neighbors, even when I gave them credit for entire sincerity. I don't seem to be happy in my endeavors to satisfy this class of my fellow citizens, but I intend to keep on trying just the same.

One man who had the "jewel" of a Sovereign 33d degree, was kind enough to give me his name, and from the directory I have his address. When pressed on the Christ-rejecting character of his order, he was frank enough to say, "I do not believe in the Holy Ghost, as you call it. I believe that Christ was the son of man but not the Son of God." When confronted by Scripture he replied, "I do not accept the Bible as inspired." My reply was, "You are the most consistent Mason I have met for many a day."

The W. C. T. U. ladies showed me much kindness and were entirely cordial, but many of them greatly need information. One bright, intelligent lady said, "My husband joined a secret order on my request."

"Why," I asked, "did you want your husband to join?"

She replied, "He was exceedingly bashful, and he has greatly improved in that respect."

"Madam," said I, "in my judgment that advice was the mistake of your life."

I am puzzled to understand why any wife should wish her husband to hold confidential relations with others which she is not permitted to enjoy.

These are incidents in what might be extended to a chapter of many pages. Suffice it to say that I found many more who were friendly than opposed to our work, and had I had expositions and a license, I could have sold a number on the grounds. I referred all applicants to the advertisements and hope you will hear from them at the home office.

I spent Wednesday at the State Prohibition Convention in Mechanics' Hall and gave literature to all as they came in. The sight was inspiring and full of hope. Arrangements have been made for a report of this meeting in the New England letter, and I will simply say that 555 votes were cast, but more than twice that number of persons were present. The grit and grace of the body was expressed in an offering of $5,542 to the Massachusetts campaign fund as a starter.

Friends here have been fervent in prayer and liberal in pocket to aid the local work, and if those interested will deal as kindly and truly with their State Agent, Miss E. E. Flagg, and send to her their offerings, now greatly needed, I am confident New England will wheel into line and keep step with the bravest in the conflict. I hope in my next to report favorably on the Boston conference.

J. P. Stoddard.

CALL

FOR A CONGRESS OF CHURCHES AND CHRISTIANS TO CONVENE IN BOSTON, MASS., OCTOBER, 1889.

Whereas, a widespread and powerful system of secret societies is known to exist in this and other countries; and,

Whereas, it appears that the atrocious murder of Dr. P. H. Cronin in Chicago was planned under the inspiration of a secret oath-bound society, claiming and exercising the power to try, condemn and execute its members for offenses unknown to the laws of the land: and,

Whereas, it is the bounden duty of civil government to protect its subjects from secret conspiracies as well as from invasions by foreign foes, and the duty of the church to not only sustain the civil magistracy by her moral influence, but to utter the voice of warning as well;

Therefore, We, the undersigned, give our voices in favor of a congress of churches and Christians to be held in the city of Boston, on or near the 15th day of October, 1889, to consider the relation of this subject to civil liberty and the Christian religion, and we respectfully request Joseph Cook, of Boston, Rev. Dr. P. S. Henson, of Chicago, Pres. J. Blanchard, of Wheaton, Rev. Dr. I. J. Lancing, of Worcester, with such others as may be selected, to address the said congress, promising our co-operation and moral support in its behalf.

Rev. O. P. Gifford, D.D., Warren Ave. Baptist Church, Boston.
Rev. James M. Gray, D.D., Reformed Episcopal Church, Boston.
Rev. A. Judson Gordon, D.D., Clarendon St. Baptist Church, Boston.
Rev. William Elliott Griffis, D.D., Boston.
H. L. Hastings, (Publisher and Evangelist), Boston.
Rev. A. A. Miner, D.D., Columbus Avenue Universalist Church, Boston.
Rev. N. Boynton, Union Congregational Church, Boston.
Rev. E. Edmonds, Christian Church, Boston.
Rev. J. W. Hamilton, D.D., M. E. Church, East Boston.
Rev. F. W. Ryder, Center Square Baptist Church, East Boston.

NOTICE.

Call for a meeting of the Ohio Christian Association opposed to secret societies.

Dear brethren in Christ, together with all who desire the purity of the church and the maintenance of justice and civil equality: Recent developments in Chicago and elsewhere of the inherent nature and tendency of the secret lodge system to promote and conceal crime, to pervert justice and corrupt public morals, and, above all, to subvert and destroy the religion of our Lord Jesus Christ, makes it more than ever important that we renew and press forward our warfare with the "unfruitful works of darkness."

After conferring and corresponding with some of the leading friends of the reform in this State, it has been determined to call our annual meeting at Senecaville, Guernsey county, Oct. 22, 1889. Our meeting will, D. V., be held in the Wesleyan Methodist church, and be opened Tuesday, Oct. 22, at 7:30 P. M., and continue, if thought best, during the 23rd and 24th. Let there be a full attendance. By request,

H. H. Hinman,
Agent of N. C. A.

—The fidelity of some Chinese converts may be learned from a nickname given a few of them living near Shao-wu. They are there called the "Kneel-in-bed" sect, and some heathen declared that the Christians always went to sleep on their knees. In the place and at the time when their neighbors would suppose they would be asleep, these Christians were at prayer.

—Speaking of the race problem, in his baccalaureate sermon at Vanderbilt University, recently, Bishop Galloway of Mississippi, of the Methodist church, South, startled his hearers by the following vigorous declaration: "It is a travesty on religion, this disposition to canonize missionaries who go to the dark continent, while we have nothing but social ostracism for the white teacher who is doing a work no less noble at home. The solution to the race problem rests with the white people who live among the blacks, and who are willing to become their teachers in a missionary spirit."

Correspondence.

PAROCHIAL SCHOOLS AND PUBLIC FUNDS.

Janesville, Wis., Sept 5th, 1889.

Editor Christian Cynosure,

Dear Sir:—In the *Cynosure* of Sept. 5th, page 9, in the citation from *America*, I find the sweeping assertion: "Already parochial schools are reaching out for public funds." I doubt not you express your own opinion in letting these words stand without any comment. Permit me to ask you which parochial schools you mean? Those of the Jesuits? Hardly. If you meant these only, you undoubtedly would have said: "Already the parochial schools of the Jesuits," etc. But talking of parochial schools without any restriction, I presume you mean all parochial schools. Now, this is either ignorance or malice to say such a thing of parochial schools in general. I am a Lutheran, a member of the Synod of Missouri, Ohio and other States. This large body has 1,106 schools, with over 72,825 scholars, and 650 male teachers. Far from reaching out its hands for public funds, this Lutheran Synod has from its very beginning thanked God for the liberty of conscience, granted us in this country, to uphold parochial schools with our own moneys. It has furthermore always been the effort of this Synod to make its members loyal citizens of this our beloved country, giving Cæsar what Cæsar's is. We very well know that public school system is a political *necessity*, and, therefore, always have been, and ever shall be, willing to support the same. Please note this and make it public to all the world. But, knowing the command of Jesus our Lord (Mark 10: 14): "Suffer the little children to come unto me and forbid them not," we think it safest to obey it, and send our little ones to such schools where they will learn how to come to Jesus. In addition, I would remark that I cannot understand how a *Christian* parent can trust his children, whose souls he is to save, to such schools, wherein God's Word is forbidden *a principio!*

For your steady work against all lodges I thank you most earnestly. God bless you furthermore in this work. Yours, M. J. F. Albrecht.

Answer.—In response to the respectful request above, we would say that, ordinarily, our readers would understand the extract from *America* as referring to Romish schools, only without further explanation. It is a general statement which, among those who are awake to the arts of the Jesuits, would hardly be misinterpreted to the discredit of the private schools maintained by the various other churches, which have never, to our knowledge, either reached for public funds on one hand, or on the other attempted to destroy the common school system from its foundation. Where infidelity and Jesuitry have prevailed to banish the Word of God from its place of highest authority in our schools, many American parents have preferred to privately educate their children, rather than endanger their moral character by association in a godless system. If the moral perceptions of large numbers of our people were not obscured or blinded by the lodge, a public school without God and his Word would be unknown among us.

WHITE BARBARITY IN NEW ORLEANS.

New Orleans, La., Sept. 6th, 1889.

Dear Cynosure:—Your readers may think I have either been scared into silence by secretists, or bought in by their many inducements, but it is not the case. Since I resigned the N. C. A. work, as my church is feeble and not able (though they do all they can) to support a pastor, I have used every worthy and honorable means to earn a living for my sickly family. I have several times lately spoken of the lodge evils, and am preparing a sermon to preach to my congregation the third Sunday night in this month (D. V.) on the evils of excursions and secrecy.

I presume you are aware through the press of the outrage of the hoodlums of Gouldsboro in burning Elder George Butler's church (the Shiloh Baptist) last Sabbath morning. The New Orleans press, as they usually do, have attempted to excuse the atrocious crime of shooting three Negro men, and Elder Fleming's wife, by announcing that the Negroes have been wont to avenge themselves since the Gretna riot, and that the Negroes commenced the shooting at the whites before the train stopped. Of course some of our Southern brethren are not responsible for anything they say, so long as it condemns a Negro. One of them, and a lodge man too, made complaint against my church recently as being disorderly, and being open every day from 5 A.M. to 12 P.M. So you see when it comes to condemn a Negro any tale will do. When the corporal of police reached my church on regular preaching night, he found the service out and everybody gone at 9:15 P.M. So he made inquiry in the neighborhood, and every neighbor except the lodgeite, who complained, declared the church perfectly orderly, and signed a petition to that end.

So that is just the way with the Gouldsboro rioters. Why did the whites arm themselves with shot-guns and rifles, and await the arrival of the Negro excursion between 2 and 3 A.M.? That shows their intentions to have been evil. Mob law in Louisiana seems to be supreme. The third District Congressional election came off last Tuesday, and, as was expected, proved to be another Democratic count-out and outrage. Just as long as the country is ruled by Rum, Romanism and Lodgery, such outrages will continue.

F. J. Davidson.

THE LIQUOR MONGERS.

Rochester, N. Y.

John Wesley aptly called them the "Poisoners General, who drive their fellow men to hell like sheep." They are holding a convention in this liquor-ruled and tobacco-cursed city, in the interest of their deadly "craft;" and, to his disgrace be it said, the mayor—a thirteen-year re-elected liquor mayor—welcomed these "murderers of fathers and murderers of mothers" to the city in a public speech, in which, while he suggests they should advocate such measures as would aid in maintaining sobriety and good order, he stigmatizes temperance law-and-order-loving people as "fanatics!"

What whisky "bosh" is all this? Call on "Satan to rebuke sin!" Call on the men, the nature of whose business is to produce rowdies, rows, riots, robberies, rapes, ruined manhood, wretched homes, raving maniacs and frenzied murderers, Sabbath desecrators and defiers of all laws, human and divine—call on these to aid "society and good order!!" What an impudent farce for such a mayor to pose before such a motley gathering and before the people, and play, "*Good Lord and good devil!*" There must have been a shout of fiendish glee in hell!

Geo. W. Clark.

PITH AND POINT.

COVER UP THE TRACKS.

The secret orders are sadly put to it to escape the odium of their relationship to the beautiful United Brotherhood, now more notorious as the Clan-na-Gael. The Secret Empire is much disturbed, and many of the much-betitled orders are flaunting their merits and gew-gaws in the streets, and praising themselves at their feasts, which are duly chronicled and praised in the papers; thus filling the eyes and ears of the common people, they hope to hide from their common sense their own crookedness and their own striking likeness to the damaged United Brotherhood of the Cronin celebration in our courts of justice. The U. B. secret oaths are, however, less repulsive than those of the celebrated Morgan removers in 1826. Read Thurlow Weed's pamphlet and respond, Amen!—Senex.

FEAR THEM NOT.

Over a year ago I applied for the *Cynosure* to be sent me, seeing, as I did, that there were friends favoring sending the paper to colored clergymen. It was the occasion of the strong article being sent and printed in your paper last year from ———, for which I was ostracised, doomed and damned. 'Tis true the parties had nothing but the signature to apply to, yet suspicion fell at my feet. I have a copy of the "Philo Carpenter Booklet," and find it full of good, hard-sense Christianity. Send me the *Cynosure*. Success to you.—Pastor, *in Texas.*

RAISE THE BANNER AND STAND BY IT.

You may be assured that while the "Old Guard" lives no consistent effort of mine will be spared to extend the knowledge and subscription of the *Cynosure*, which I regard as the best Christian publication in this country, undenominational, fearlessly advocating righteous reform, religiously, socially, politically, and the extermination of the Secret Empire, of the saloon power, of Mormonism, Sabbath desecration, color or domination line, etc., etc. Holding that our Lord Jesus Christ is the greatest Reformer in the way of righteousness that the world ever saw, basing his reform first in the individual heart and conscience, then the family, church, state, nation and the world. What must I do to be saved? What would the Lord Jesus, my Captain, say or do, if in my place, in this emergency? These are the two great questions to be kept always at the front.—S. S. Grannis, *Red Wing, Minn.*

Literature.

The Thousand Years in Both Testaments. By Rev. Nathaniel West, D.D. Pp. 493. Price $2.00. Fleming H. Revell, Chicago.

The propheeies of the Old and New Testaments have of late years been studied with a zeal, intelligence and humility never before given to these portions of the Word of God. This study has been contemporaneous with a wide, indeed, a general acceptance of the blessed doctrine of hope respecting the near return of our Lord according to his promise. Prophetic studies have not yet, to be sure, so far progressed toward the regions of assurance that individual interpretations cease to conflict; but it is increasingly evident that such opinions are being drawn more nearly together, and are forming a consensus or body of opinion, that with each rolling year gathers weight and impetus; like the rays of light which gather into a beam and then into a blaze as we approach their source. Dr. West has for years been known as a diligent student of the prophecies and their interpreters, and this volume, the result of his investigations, is one of the most searching studies in Eschatology that has appeared in many years. The discussion of The Thousand Years in Both Testaments forms a small part of the volume only. It marks the unfolding of this peculiar and glorious prophetic era in Daniel, Ezekiel, John and other writers in a manner sufficiently erudite and critical without being beyond the apprehension of the ordinary reader, to whom the technology of these studies is unfamiliar. Possibly the supplementary discussions, which comprise a large part of the volume, will be more attractive to some readers. These include "Symbolic Numbers," "The 1,260 Days or 3½ Years," "The Cause of Error" in computing the time in Daniel's propheeies, "The 144,000," "The 1,000 Years" with proofs of their historic reality and a review of their characteristics, "Ideal Theory of Numbers," "The Testamony of the Synagogue," "Our Present Age, the Christian State." This volume marks a high tide in prophetic study, and will not be omitted from those works which the student of propheey will deem a necessity.

Rebekah, a Tale of Three Cities, by M. P. Jones, and *A Cloverdale Skeleton*, by C. Lauron Hooper, are two novels just issued by John B. Alden, New York. The first is a sketch of Rome in the time of Nero, and relates to the persecutions of the Christians. It gives an imaginative sketch of the lives of the believers in Jesus in that trying period of martyrdom. The second is based also on a moral lesson, and shows how an evil propensity may receive its reward in the punishment of him who indulges in it, and how if he repent and reform he may yet be happy. Both volumes are finely bound and printed.

The *Inter Ocean* prints the following concerning the author of "Uncle Tom's Cabin:" "Harriet Beecher Stowe lives a peculiar existence at present. She eats very little, confining her diet almost altogether to bread and butter and fruit. She sleeps well in the daytime, but is apt to be wakeful at night. At times she seems to have a momentary return of her old brilliancy. She is fond of being in the open air, and can walk about a little with a cane. Her tenure of life is considered remarkable by her physicians, who say she has the strongest vitality of any woman they have ever known."

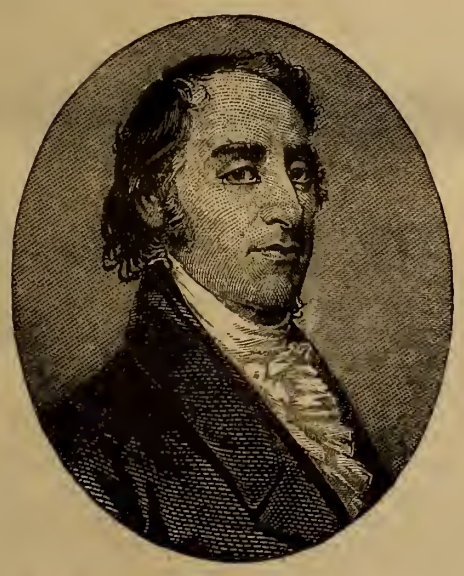
Good Health for the month fills its various departments with such practical information, notes and suggestions as ever conduce to the healthfulness of its readers, as well as their intellectual culture and home happiness. "International Health Studies," "Value of Manual Training in our Public Schools," "A Protective Agency for Women and Children," "The Mind-Cure Delusion," are among the interesting topics of this number.

The September *English Illustrated Magazine* gives its readers a charming glimpse of Wales, by the pen of Grant Allen, and the drawings of "Glan Conway," by James T. Watts. "Homeric Imagery" is also a happily illustrated paper reviewing some features of the celebrated poems of Homer, which are especially attractive to critical students. The Catholic story, "Saint" Ilario, comes to an end in this number.

A PAGE FOR WASHINGTON.

GEORGE WASHINGTON, *in Farewell Address:* "The very idea of the power and the right of the people to establish Government, pre-supposes the duty of every individual to obey the established Government. All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive to this fundamental principle, and of fatal tendency. They serve to organize faction, to give it an artificial and extraordinary force, to put in the place of the delegated will of the nation, the will of a party, often a small but artful and enterprising minority of the community..... However combinations and associations of the above description may now and then answer popular ends, they are likely, in the course of time and things, to become potent engines, by which cunning, ambitious, and unprincipled men, will be enabled to subvert the power of the people, and to usurp for themselves the reins of Government; destroying, afterwards, the very engines which had lifted them to unjust dominion."

WASHINGTON, *to Rev. Mr. Snyder, Sept.* 25, 1798, speaks of his illness, "which allows me to add little more now than thanks for your kind wishes and favorable sentiments, except to correct an error you have run into, of my presiding over the English lodges in this country. The fact is, I preside over none, NOR HAVE I BEEN IN ONE MORE THAN ONCE OR TWICE WITHIN THE LAST THIRTY YEARS."



HON. SAMUEL DEXTER, *in an Open Letter to the Grand Master of Mass.*, 1798: "If there be no very important reason for upholding Masonry at a moment like the present, there *is* a reason against it. The system of the destroyers of human virtue and happiness is to undermine in the dark the castle that cannot be carried by storm. Secret agency has overthrown all the republics of Europe, and an extended, secret, leveling, self-created society, without any valuable object of pursuit, and embracing bad characters as well as good, cannot be the subject of approbation of an anxious patriot."

GOVERNOR RITNER, in response to a communication from the Legislature of Pennsylvania, prepared a vindication of General Washington from the stigma of adherence to secret societies, in which he proves from authentic documents:

1. That in 1768 Washington had ceased regular attendance on the lodge.

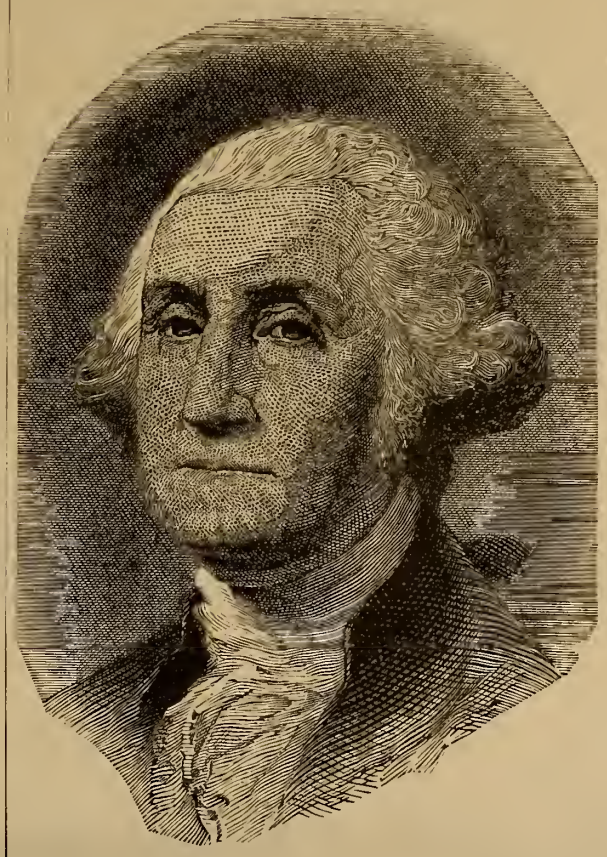
2. That in 1798, shortly before his death, his opinions were the same as thirty years before when thirty-six years old.

3. That he was never "Grand Master" or "Master" of any particular lodge.

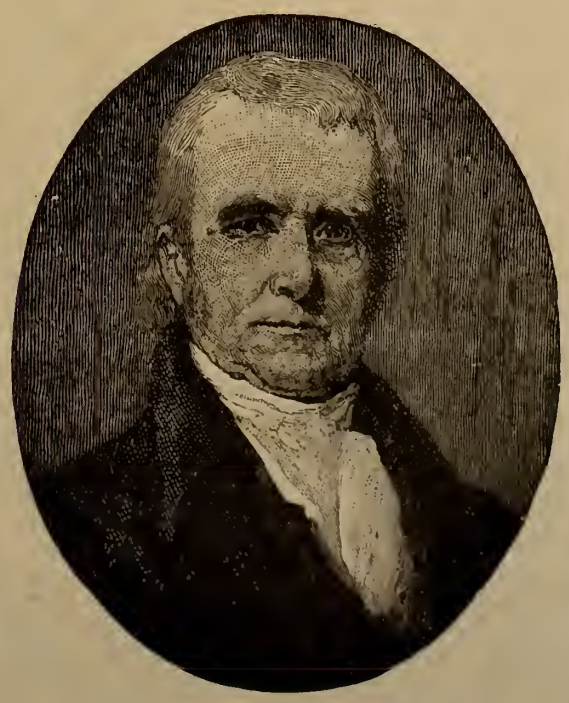
4. That in 1781, as appears by the record of King David's lodge, Newport, Rhode Island, it was not agreeable to Washington to be addressed even as a private Mason.

5. That all the letters said to be written by Washington to lodges *are spurious*.

GEORGE WASHINGTON, *in Farewell Address:* "Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation *desert* the oaths which are the instruments of investigation in the courts of justice? And let us with caution indulge the supposition, that morality can be maintained without religion."



GEN. HENRY SEWELL, *a Companion of Washington:* "I was initiated an Entered Apprentice to the Masonic rites in October, 1777, at Albany, soon after the capture of Burgoyne, being then an officer in the American army..... I was led by the influence of this 'Perfect Rule of faith and practice,' during the year 1784, to view speculative Masonry in a shape still more deformed. Its character appeared to be selfishness, because restricted to its own members; its religion, deism, because entirely devoid of the Gospel. Its history appeared fabulous; its claims to antiquity, unsustainable; its titles, fulsome; its rites, barbarous and absurd; its oaths, extra-judicial, unlawfully imposed and blindly taken; and the penal sanctions annexed, horrid and impious."

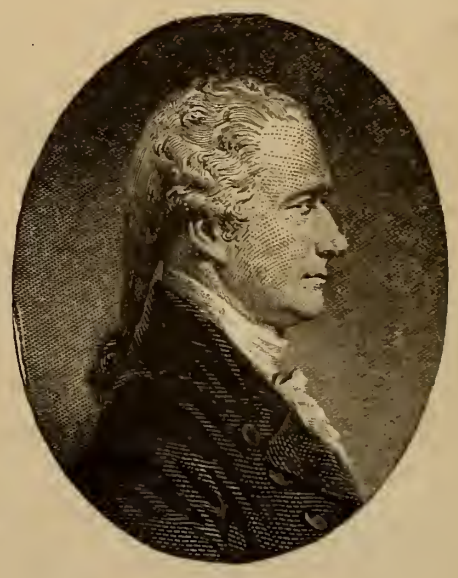


JOHN MARSHALL, *Chief Justice, in a Letter to Edward Everett, July* 22, 1833, *said of Freemasonry:* "That the institution ought to be abandoned, as one capable of producing much evil, and incapable of producing any good which might not be effected by safe and open means."

GEORGE WASHINGTON. *Rev. Ezra Styles, D.D., in the "Philadelphian," July* 23, 1830: "Hitherto I have neither advocated nor opposed Masonry, unless it be in the relation of a conversation between General Washington and Governor Jonathan Trumbull the second, which the latter more than once repeated to my father. The latter, when *aid de camp* to the former, asked him if he would advise him to become a Mason. General Washington replied, 'that Masonry was a benevolent institution, which might be employed for the *best* or *worst* of purposes; but that for the most part it was merely *child's play*, and that he could not give him any advice on the subject.'"

GEORGE WASHINGTON, *to Friends in* 1794, *Quoted by Myron Holley:* "The real people occasionally assembled in order to express their sentiments on political sentiments, ought never to be confounded with permanent, self-appointed societies, usurping the right to control constituted authorities, and to dictate to public opinion. While the former was entitled to respect, the latter was incompatible with all government, and must either sink into general dis-esteem, or finally overturn the established order of things."

CHIEF JUSTICE MARSHALL was the intimate friend and biographer of Washington, and was himself a Freemason in his youth. Marshall left the lodge in 1793. He had then for some sixteen years been acquainted with Washington, who died six years later. Marshall wrote to Hon. John Bailey from Richmond, Oct. 18, 1833, of Washington and Freemasonry: "I do not recollect ever to have heard him utter a syllable on the subject."



ALEXANDER HAMILTON assisted in writing the "Farewell Address," and quoted it against secret societies.

THANKS TO WASHINGTON.—Edward Livingston was the General Grand High Priest of the General Grand Royal Arch Chapter of the United States and the great Masonic champion of his day, and Andrew Jackson was also a high Mason. In view of Washington's *non-affiliation* and his farewell address there can be little doubt that General Jackson and Edward Livingston considered Washington a seceded Mason. The following is an article published in 1830 in the *Pennsylvania Intelligencer*, which is an evidence of striking import:

"*Who opposed a vote of thanks to Washington?*—When General Washington retired to private life, Congress passed resolutions giving thanks to this great man. Only three men were found in Congress at that day, that voted against these resolutions. One of these three is now dead, and we do not wish to disturb his ashes. The grave should cover the foibles of all men. But there are two men now alive, whose names are on the journals of Congress, denying the poor pittance of a vote of thanks to Gen. Washington. *We ask who these two men are.*

"We have asked this question without expecting an answer from those to whom it is addressed. But there is no reason why our readers should not be gratified with the fact. Let the journals of Congress reply—'They are Andrew Jackson and Edward Livingston!!'"

The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR.

CHICAGO, THURSDAY, SEPTEMBER 19, 1889.

OUR NEW VOLUME.

[Editorial Letter.]

I wish I was at home to join in congratulating the *Cynosure* on its becoming "*Twenty-One.*" Two Free Methodist ministers, Fanning and Underwood, suggested the first steps of the movement which originated the *Cynosure*. I had spoken in my pulpit in the Sixth Presbyterian church, Cincinnati, against secret societies in 1845; and my sermon was noticed in the *Princeton Review* with marked commendation. One wishes that able *Review* would publish the like now. Freemasonry had fallen. It was thought its foul murder of Morgan had buried it beyond resurrection. But secret temperance societies came to its aid, and the Masonic lodge, which was then a synonym for infamy, rode back into popular favor on the shoulders of "*Sons of Temperance*," "*Temples of Honor*," etc., without answering an argument or removing an objection, —by simple lying. This new brood were "secret societies which were not secret." When asked, "Why not publish your ritual and meet with open doors?" they reply, "Oh, the pledge of concealment excites curiosity, and draws members and money." That is, they possessed the *power* of secrecy, but denied the fact of it. These eggs of secrecy were laid, incubated and hatched by Masonry. I drove them from my church, though they were introduced and backed by Gen. Sam. Cary. Fifty or sixty roughs from the saloons of Covington, across the Ohio, undertook to put me in that river, but failed; and I published my intention, and preached the sermon which the *Princeton Review* (1845) endorsed. Coming to the presidency of Knox College, I learned through Rev. Levi Spenser of Peoria that a secret lodge in that city had been discussing me in their nightly conclaves, and setting their secret bandogs on my track; though I had said nothing, and meant to say nothing more in public against the lodge; and what I had said was endorsed by the ablest Presbyterian magazine in the United States. I saw that it was not me, but *Christianity* which the lodge opposed. I preached two sermons in Dr. Bascom's pulpit, which were published in Galesburg, and re-published in Chicago.

This led Fanning and Underwood to come to me. Their camp meetings had been disturbed by rowdies, set on by Masons. They said the old Morgan Anti-masons would soon be dead. The pulpit and press were silent; and soon every man in the United States, whom the lodge for any cause hated, would be Morganized. At their request, I wrote those two Methodist brethren a call, and the Aurora Convention in 1867 was the result. That convention called a National Convention the next May at Pittsburgh, and the *Cynosure* was born the following summer. I took a manuscript sermon, written by President Finney, to nine publishers in Boston, no one of whom would publish it; though J. P. Williston of Northampton, Mass., offered to pay the bills. Ezra A. Cook, a young printer just home from the war, offered to print the *Cynosure*, and did issue it; though his business was endangered by it. The first person I ever heard suggest a paper against the lodge was Philo Carpenter, and he lent Mr. Cook the money to issue the first number, and his means sustained the movement and the paper which he had suggested. He afterward gave the *Cynosure* its present home. And as Moses looked down from Tabor on the Canaan he had originated, how must that great and good man, Philo Carpenter, look down from the presence of the transfigured Saviour on the *Cynosure*, now speaking to every corner of forty-two United States, with its children and allied presses coming to its assistance! And how must that meek saint rejoice when Christ has triumphed over the ruler of the world's darkness, and the United States are "*free indeed!*"

J. B.

As our readers open this first number of the *Cynosure* after passing its twenty-first year, they will be pleased with the new dress the N. C. A. Board has given their paper. The new type is of the same size of body as the old, but the face is larger, and will, we trust, be more pleasing to weary and aged eyes.

EDITORIAL CORRESPONDENCE.

Is New England salvable? So far as the people are concerned, Yea. So far as the churches, in their present state, are concerned, NAY!

"When God resolves to scourge a nation's sins,
'Tis in the church the leprosy begins."

I never tire of these people. Put me back into a bare-footed boy, and they are my father and mother and neighbors. The very ox-carts, drawn by heavy oxen with brass knobs on their horns, seem stately and beautiful, as when I first drove them up from the pasture to "get in the hay." Just one hundred and fourteen years ago last April, such oxen were unyoked, the yokes left standing in the field, and the men shouldered their flint-lock muskets, took bullets run by their wives, and began the war for Independence at Lexington and Concord. And the graves of such men, many the same identical men, are in these hillsides around me.

"Oft did the harvest to their sickle yield.
Their furrow oft, the stubborn glebe hath broke;
How jocund did they drive their team afield;
How bowed the woods beneath their sturdy stroke!"

And, blessed be God, that race of men is not extinct, who, from Lexington and Concord, drove back Gage's regulars to Boston, without one word of command from any officer that whole day. But they had read their Bibles, and believed in God; and they took their orders, as they got their rights, from him.

But the churches of New England have suffered the most fearful deterioration. At first, a town-meeting and church were the same body; only one met in the town-house, the other in the meeting-house. All the civil voters were once church members. By degrees, unregenerate men neglected to join the church, and yet the town voted the minister's salary. Discipline ran down, and Scriptural eldership was dropped, and a town-meeting "committee" was substituted for it without ordination. Puritans, who held the Bible to be their only rule of faith and life, attended and voted at church-meetings all their days, without ever hearing named, or electing the church officers appointed by God and named throughout the Bible.

The "Half-way Covenant" paralysis followed. And though "the Great Awakening" under Whitefield, Edwards and the Tennents, and the rise of Baptist "covenant meetings," and Methodist "classes," kept the fires of piety from utter extinction, Methodists, with more zeal than charity, used to say the orthodox churches were "going to hell in stone boats with iron paddles." Such was their idea of the cold formality of "the standing order."

Slavery started in Virginia in 1620, the year the Pilgrims landed at Plymouth. And though Massachusetts sent back to Africa the first two slaves brought over, in 1801, when Garrison started the *Liberator* he was shunned and despised by the Congregational and Methodist clergy, who had so fallen from the principles of their fathers that Daniel Webster said: "North! There is no North!" Slavery ruled the nation. Their shrinking from meeting the slavery issue sunk the influence of New England clergy with the people fifty per cent, and bred a mongrel race of Theodore Parker Abolitionists, whose descendants now worship devils, and heal diseases by diversified sorcery and witchcraft.

The Masonic lodges had fallen in the North and gone South; and the slavery war was hatched in their secret lodge rooms. Our soldiers were told to "join the lodge, and you will get favor from rebels." They did join by thousands, and now there are two or three secret lodges in the New England towns and cities to one church of Christ.

These are the churches to which we are now appealing here in New England. And though these churches are out-numbered and overcrowded by the synagogues of darkness, though weak, dispirited and discouraged, these churches are not "settled upon their lees," but on their embers; and the fire of God is in those embers.

I have lately visited the clergy in three large Connecticut towns. A pastor in one of them, whose people are building a one hundred thousand dollar house, said, "I have never joined one of them, though I know but one of all my members who has not joined a secret society." His neighbor, pastor of a large orthodox church, said they had paid the fees and sent in his application and voted him in without a blackball. Yet he had never worn the halter or hoodwink.

Alonzo H. Quint, who has taken thirty-two degrees in Masonic blasphemy, has darkened the moral atmosphere of New England by the organized deism of the lodge; but the Inskip Methodists are leaving it; Congregational ministers are reading, and they will soon act. I have conversed with one college president, one president of a Theological Seminary, since our Hoyt's Grove meeting, and several prominent pastors, all of whom express abhorrence of the lodge.

Last Sabbath week I preached in a Congregational church whose members were some of them Masons. At the close of the service I asked all to arise who wished their members to quit the lodges, and the pastor and a good number of the best members stood bravely up. Let us thank God and take courage. The air of these green hills will yet permeate and purify the murky atmosphere of the Masonic pits. And Christ has told us that these lodges, which no one pretends are of God's planting, "shall be rooted up."

J. B.

JUDGE McCONNELL'S RULING.

The Cronin trial closed its third week on Saturday, and not a juror yet sworn in. That day at close of court, two men had been accepted by both sides, but before two others can be found to place beside them to take the oath, one or both may be peremptorily dismissed. The defense had exhausted about half its one hundred privileges of peremptory challenge, and until all are gone a strong fight will be made against every church member, every opponent of secret societies, and every man who is too intelligent to please the lawyers who stand for the indicted members of the Clan-na-Gael.

The examination of jurors has developed some particulars of public interest, which are sure to be discussed by the press—the discussion, in fact, has already begun. Of the 327 men examined, a very considerable number were found opposed to the secret lodges, and respected their conviction of the fact that the lodge oath is generally more binding with lodgemen than any other. The *Daily News* is constrained to say: "One would think, from the number of secret societies, benevolent or otherwise, that flourish, that there would scarcely be a man opposed to them. The examination of veniremen, however, tells a different tale."

Many of these tentative jurors are lodge men also. Some of them members of orders supposed to be opposed to Catholicism and foreign immigration, as the Patriotic Orders Sons of America and American League. The latter are generally excused by the court. The vigilant and aggressive editor of *America*, though objecting to secret societies, assails Judge McConnell's decision in the case of these men, implying that their obligations to these secret societies should not be regarded as a disqualification. We do not agree with the judgment of *America* on this point. Members of these societies have taken a secret, extra-judicial un-American and un-Christian oath to maintain certain principles which are antagonized by certain parties, those parties being understood, but possibly not expressed, to be Catholics and foreigners. Now the prior existence of this oath must be taken into the account of jury qualification: To these men it is binding, though false and illegal. Judge McConnell is right in regarding it in a serious manner and keeping his jury clear of such an element, since the indicted men are all of the objectionable classes. He was, however, most unfortunate in the terms of his ruling. To one American League member he said, "I am afraid a man who is affiliated with a society which is antagonistic to the Catholic church would not be a competent juror in this case." The Catholic church is not likely to thank the kindly-faced judge for this implied indictment, which virtually makes Romanism one of the defendants. There are not a few who believe it to be in this position, but such an opinion comes not with good grace from the bench.

Some of Judge McConnell's other rulings are very objectionable, and we shall review them at some other time.

—Our readers will be glad to note Bro. F. J. Davidson's name again, where it was wont to appear with such regularity, though they will regret the sad report of violence and outrage he gives. His paper, the *Teller*, contains reports of his efforts to secure funds for his church which are not very encouraging.

—The young N. C. A. agent, Enos W. Shaw, came in last week from his summer work in Illinois, which he has from time to time reported, and has gone across the lake to Michigan to continue his labors. During the summer season, when mid-week meetings are difficult to fill up, he has succeeded admirably with parlor conferences, which he finds have some decided advantages besides being inexpensive.

—J. G. Brooks, a Wheaton student from Beloit, Kansas, started with Bro. I. R. B. Arnold on his Mississippi expedition over a year ago, and has just returned to college. He gives us a narrative of thrilling interest concerning the experiences and work of the boat mission, and we shall endeavor to have him present a statement of it to the next meeting of the N. C. A. Board. Bro. Arnold is still at Wheeling working in the immediate vicinity with much success.

—The *Advance* lately published an article from Rev. J. Faville of Wisconsin on the contrast between the number of male and female members in our churches, with the reasons therefor. As is usual, no mention was made of secret societies. But a correspondent asks through the last *Advance* this question, which we hope will be honestly answered: "Will you please ask your correspondent, Rev. J. Faville, to make another canvass, and learn and report what proportion of Masons, Odd-fellows, and other secret societies, professing to be religious, *composed of men*, as is the Masonic, are regular attendants on Sabbath worship, conducted in Christian churches?"

—One of those excellent women who from the first have stood by our reform work as the Marys clave to Christ, writes from Pittsburgh, her heart full of unutterable desire that the coming National W. C. T. U. meeting in this city shall be true to its profession, and stand for Christ against the secret orders. She writes: "You remember years ago that Mrs. Plumb and I were appointed to take the initiatory in presenting the lodge question before the W. C. T. U. We did not do it, as you are aware. The W. C. T. U. has gone on introducing other side issues, much against the feelings of good women, and it seems to me our time to at least make an effort to do something against the lodge." There are scores, yes, hundreds of the W. C. T. U. workers who will respond to these earnest words. They wait for some suggestion, some providential opening by which access may be had to the head and heart of the W. C. T. U., confident that if God leads, this great society will come out clearly and emphatically for the right.

PERSONAL NOTES.

—Pres. J. Blanchard was in Brooklyn over the Sabbath the guest of Mr. Thomas White. He returns to Weatogue, Conn., this week.

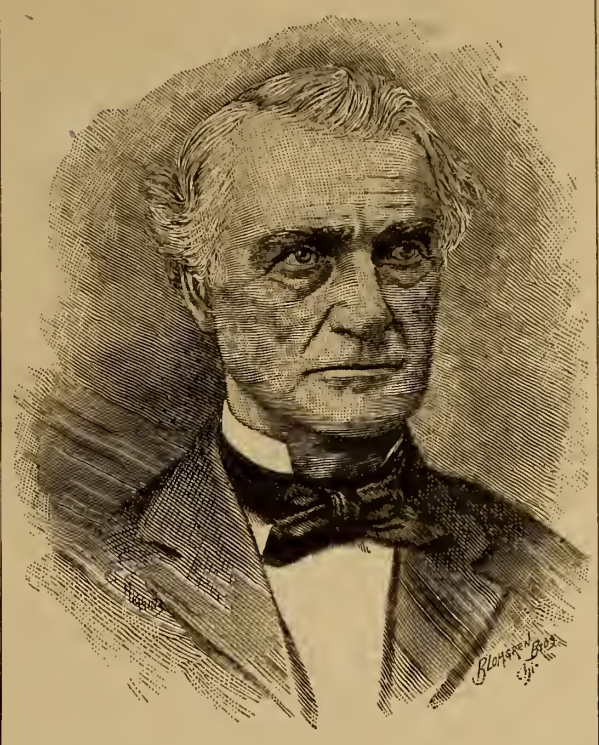
—Rev. L. N. Stratton has returned to his home in Wheaton from Sioux Falls, Dakota, so unwell as to be confined to his room. His friends, among whom we are all numbered, regret to learn of this illness.

—Rev. W. Kellaway of Boston is now preaching in New London, Iowa. His purpose to begin a city mission on the North Side, Chicago, was frustrated by some disagreement between the churches upon which he relied for assistance in in starting the work.

—Rev. H. A. Day does not remove from Michigan to Wheaton to become pastor of the Wesleyan church as before announced. The Michigan Conference has undertaken to sustain the *Wesleyan Herald*, and the paper will be removed from this city to Brighton in that State, where Bro. Day has been elected pastor, and will be continued by him in connection with his ministerial duties.

—Rev. W. J. Gladwin of Bombay addressed the student's missionary society at Wheaton College last Tuesday evening. Later in the week he went to fill appointments in Toulon, Galva, and Rock Island, Ill., and Davenport, Iowa. At the conclusion of his address before the union meeting at Wheaton, Sept. 1, the ladies of the W. C. T. Union presented the following resolution, which was heartily adopted:

Resolved, That having heard from Rev. W. J. Gladwin of the widespread and increasing traffic in intoxicating liquors and opium in India, a field toward which we are especially drawn because of its extensive missionary interests, we, therefore, send our cordial greeting to those who are in India and England laboring for the prohibition of the liquor traffic, and pray for their speedy success.



The portrait of Philo Carpenter belongs to this anniversary number of the *Cynosure*, since his generous enthusiasm for the reform twenty-one years ago supported it amid the buffeting waves of a new and unpopular enterprise. In addition we print from a memorial sketch of Mr. Carpenter prepared by Rev. H. L. Hammond at the instance of his daughters, Mrs. Cheney and Mrs. Hildreth, and read before the Historical Society of this city in July, 1888, on the occasion of the presentation by them to the Society of a bronze life-size bust of their father. The following extracts will heartily interest our readers:

He was a pioneer of the best things. His coming here at that early day, that prayer meeting the first evening, that first organization of a Sunday-school have already been mentioned. When Rev. Jeremiah Porter was considering the question of accepting a call to labor in Fort Dearborn, he was told, "There is one good man there who has organized a Sunday-school." He came, found the man and the school, and began his labors. Mr. Carpenter and a few others, under the guidance of the young minister, formed the first church here, the First Presbyterian, of which he was chosen one of the elders. The date of the organization was June 26, 1833. Dea. Carpenter wrote and circulated the first temperance pledge, and delivered the first temperance address. A meeting had been arranged, and a lawyer, Col. Richard J. Hamilton, engaged to deliver the address, but at a late day the lawyer declined to speak. Our pioneer hastily prepared himself and filled the gap.

He was one of the first officers of the Chicago Bible Society, founded August 18, 1835.

He early interested himself in the cause of education. For ten years he was a member of the board of education. His connection did not cease till his removal to Aurora in 1865. On his return from Europe in 1867, he found one of the palatial school-houses of the west side, at Centre avenue, corner West Huron street, named in his honor, the "Carpenter School," for which he gave $1,000 as an endowment for text-books for indigent children.

The first "one horse shay" that made its appearance in Chicago in 1834, contained Philo Carpenter and his newly-married wife. The first dray was introduced by him; and the first platform-scales, which are now in possession of Daniel Warne of Batavia, Ill., which can weigh up to 750 pounds; also the first fire-proof safe.

He was one of the original members of the Third Presbyterian Church, formed July 1, 1847, and was one of its elders. He was one of the first corporate members of the Chicago Eye-and-Ear Infirmary, and one of the founders of the Chicago Relief-and-Aid Society. He was the leader in the formation of the First Congregational Church in May, 1851. . . . . The names of Philo Carpenter and Ann Carpenter stand first and second on its roll of members. He was elected deacon, and retained the office till he removed to Aurora, and after his return was made deacon *emeritus*.

Of two wooden church edifices erected for their accommodation, largely at the expense of Deacon Carpenter, one, which was occasionally besmeared and called "Carpenter's nigger church," was burned to the ground on a Sunday night after Rev. Joseph E. Roy, who had just come from an Eastern seminary, had preached in it his maiden Western sermon. Whether the fire was communicated by a spark from the young man's discourse, or by an incendiary, or was purely accidental, does not appear. The other on Green street, near West Washington, was soon outgrown—Rev. Geo. W. Perkins was then the popular preacher—and a permanent house of rock-faced stone was put up on the corner of West Washington and Green streets. Deacon Carpenter advanced most of the money, and waited on the society many years for its repayment without interest.

A little later he united with Joseph Johnston, Rev. John C. Holbrook, and Chas. Goodrich Hammond in starting the first denominational paper here, the *Congregational Herald*. In 1855 he was one of the incorporators of the Chicago Theological Seminary, and for many years was one of its board of directors and chairman of its executive committee. He afterward engaged with great zeal in opposing secret, oath-bound societies. In early life, before he came West, his indignation had been aroused by the abduction in western New York of William Morgan, for publishing a little book revealing the secrets of Freemasonry. The abducted man was never found or heard of after, and was supposed to have been murdered. The perpetrators of the crime escaped justice, and public sentiment held the Masonic fraternity responsible for their escape. Deacon Carpenter suggested the establishment of a paper to oppose all such secret societies, and gave the money for the publication of the first number of the *Christian Cynosure*, and provided headquarters for the movement at a cost of $20,000. He bought for gratuitous circulation 1,000 copies of Finney's book on Masonry, and wrote and distributed tracts of his own on the subject.

Philo Carpenter was a wise man. With rare sagacity he foresaw the future of Chicago, discerning the great city through the small trading-post; and his confidence never wavered. He wisely bent his energies to the establishment of the most useful institutions for the coming city. His sagacious forecast for this trading-post is proved by its growth in a little more than half a century from two hundred souls to three-quarters of a million, and his judgment of the first institution needed has been confirmed by the establishment of nearly three hundred Sunday-schools in it, and more than four hundred in Cook county; our citizens have endorsed the church by founding more than four hundred of them of all kinds. As for secret societies, though our brother "received not the promise," he yet "died in the faith;" and we may say "the end is not yet." The Masonic fraternity could not do now what it was accused of doing in 1826, without being swept from the land by a cyclone of public opinion. Who shall say that the good man could, on the whole, have more wisely used his time, his strength, and his money?

Some of you may be surprised to hear me speak next of his great moral strength.

A quiet, modest man, who pursues the even tenor of his way without noise, without bluster, without ostentation, seldom gets credit for his strength. People often forget that real power is best evinced by doing one's work easily, calmly, and uniformly. In all questions of reform or practical morality, everybody knew where Deacon Carpenter would be found. Nobody thought of the possibility of his yielding to the solicitations of the saloon, the fascinations of the private wine-cup, the excitement of the race-course, or the gamester's table. One instance of the kind would have brought all busy Chicago to a standstill, in perfect wonderment at what would occur next.

Such examples of moral power are by no means too common in this generation. We do well to mark and honor them.

Smaller matters can illustrate great principles.

(*Continued on 12th page.*)

THE HOME.

MILTON'S APPEAL FOR THE WALDENSES.

Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold;
E'en them who kept thy truth so pure of old,
When all our fathers worshiped stocks and stones,
Forget not: in thy book record their groans
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese that rolled
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven. Their martyred blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundred fold, who having learnt thy way
Early may fly the Babylonian woe.

THE "GLORIOUS RETURN" OF THE WALDENSES.

The late bi-centenary celebration of this event, on August 27th last, makes timely the following graphic account of "The Glorious Return," by the editor of *A Voice from Italy:*

The history of the Waldenses for centuries before 1689 contains many a stirring page; but no episode in all their wondrous past is more worthy of remembrance than what is known as "The Glorious Return" in 1689. A return implies a previous *absence.* Some of our readers may not know that the territory which had been from time immemorial the mountain home of the Vaudois for more than three years knew them not. The churches were closed, strangers put in possession of the houses and lands of the rightful owners, and they themselves scattered in other countries. How was this? The Waldenses did not leave their valleys as emigrants. They were exiled against their will.

In 1686, one of the fiercest of the many blasts of persecution which have swept through their valleys had burst. It ended in the wholesale incarceration of a people whose only crime was that they refused at the bidding of their prince to bow the knee to Rome. Men, women and children were crowded into the loathsome prisons of Piedmont. "When they entered these dungeons," Henri Arnaud tells us, "they counted 14,000 healthy mountaineers, but when, at the intercession of the Swiss deputies, their prisons were opened, only 3,000 living skeletons crawled forth." Nor was this all. No sooner had this poor remnant obtained their liberty, than they were confronted by the alternative of abjuring their faith or quitting their country forever, within fifteen days, on pain of death. This was in December, 1686, and amid the snows of winter they were driven across the Alps to Switzerland. No wonder many perished by the way: and had it not been for the kindness and care with which these poor people were welcomed in Switzerland, Germany and Holland, the Waldenses would have perished from off the face of the earth. It needed great faith in these depressing circumstances to trust the word of the Lord, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

Three and a half years they lived in exile, but with an irrepressible longing pined for their native valleys and yearned for a return. Time after time they made efforts which failed; but at length, one evening in August, 1689, 800 or 900 determined men assembled by one common impulse on the northern shore of the Lake of Geneva. The decisive moment had come. That night (August 16) is one much to be remembered in the history of the Waldenses. Their rendezvous was a dense wood by the lake, near Nyon, where boats were in readiness. Having committed themselves to God's protection in earnest prayer, they embarked in silence, and ere morning broke, had all landed in safety on the shore of Savoy. Then began their perilous journey of twelve never-to-be-forgotten days. The plan of march had been carefully arranged beforehand, and every possible precaution taken; but its success was possible only to men of invincible determination and faith in God.

As respects human instrumentality, their success was largely due to one remarkable man, their leader, Henri Arnaud—whose name is imperishably associated with "The Glorious Return." Arnaud had in his youth served as a captain in the army of the Prince of Orange (afterwards William III. of England); in later years he became an honored pastor of the Waldensian church. He it was who each morning of the journey led the devotions of his troops and directed their perilous march. The 800 men divided into nineteen companies, each under a leader, selected the least frequented passes of the mountains to avoid their foes. But this was not always possible; once and again it seemed as if further progress were hopeless. At Salenches, where a bridge crossed the Arve, their passage was fiercely disputed by 600 armed men. Over the Col de Bonhomme they had to march amid drenching rain, sinking to the knees in soft snow at every step. On August 22nd, after crossing the Mont Cenis amid extreme hardship, they descended into the valley of the Dora. Here obstacles more formidable than those of nature awaited them. A body of 2,500 French troops opened fire on the Waldenses at the bridge of Salabertrand. It was a moment of extreme peril, but the intrepidity our mountaineers displayed on this occasion forms one of the most brilliant passages in their struggles for faith and freedom. Hurling themselves on the foe like one of the avalanches of their own mountains, they carried the bridge by assault, with heavy loss to the French, and scarcely any to themselves. The following day, the gallant band were gathered on the heights of Sei; and at that moment all previous dangers and fatigues were forgotten. For, looking southward, they descried, rising aloft over the lower mountains, those snow-crowned peaks, which they well knew looked down on their own valleys. It was a Sabbath morning. On that mountain summit the whole band fell on their knees, poured out their hearts to God for his mercy to themselves, and implored his protection to the wives and little ones they had left behind. In two days more (August 27), Arnaud with his brave companions reached the Balsille, at the upper extremity of a wild gorge in the valley of San Martino—a spot destined to be famous in their history. There, for the first time for more than three years, the returned Waldenses felt themselves "at home." But much remained to be done. Descending from the Balsille, they discerned a painful change over the face of their loved country—churches in ruins, lands untilled, aliens in faith inhabiting their old homes, hostile troops under strict orders to resist their advance. It was evident that a reconquest was demanded as well as a return. But they believed that He who had brought them back could re-establish them; and, proceeding on the first Lord's day after their return to Sibaud, above Bobbio, they were united in a solemn league, which is known in their history as "the oath of Sibaud," pledging themselves before God to maintain in these valleys for all coming time their ancient faith, and to be true to one another whatever might befall.

They were once more in their own country indeed, but Canaanites dwelt in the land. Autumn was at hand and a severe winter not far away. Meanwhile, a place of safety and retreat must in any case be provided against the elements, and the malice of their foes more to be feared than any winter. They resolved to establish themselves at the Balsille, a remarkable natural fortress, rising like a pyramid by three rocky platforms, difficult of access, and hemmed in by narrow ravines on either side. No wonder that this spot, like the Castelluzzo and Pra del Tor, is famous in Waldensian story; for if the passage of the Alps by the 800 was marvellous, no less so their preservation at the Balsille, encircled by foes, through the winter, and their escape in the spring from that beleaguered fortress.

Their "place of defence" was literally "the munitions of rocks;" and the natural fortifications of the Balsille were carefully strengthened by the military skill of Arnaud.

But how, may it be asked, were so many men to be kept alive during the long months of the coming winter? He who gave manna in the wilderness had arranged for their sustenance. Besides such provision as they were able to secure by making sorties from their places of refuge, they discovered with thankful amazement a granary below the snow! The inhabitants of the adjoining valley had fled on the approach of the Waldenses, leaving their crops behind them unreaped. Immediately thereafter snow had descended, and here stood the ripened grain beneath it—a supply of food ready at hand—a table spread for God's poor servants in their hour of need! The weary months of winter at length passed away; but with the advancing season came the expected foe. Nearly 10,000 soldiers, led by the renowned General Catinat, swarmed into the valley of San Martino, with instructions to destroy every returned Waldensian without mercy.

The story of the siege sustained in the Balsille is a thrilling record. One assault after another, by selected troops, was gallantly repulsed, and with heavy losses to the assailants. At length, in May, the Waldenses were seriously alarmed by seeing cannon dragged by ropes up the narrow defile of the Germanasca, and planted in position opposite their fortress. When the enemy's cannon commenced to play on the fortifications thrown up by Vaudois, it soon became evident that their position was no longer tenable; and when the night of May 14th, 1690, came down, the possibility of their longer remaining in the Balsille was reduced to a question of hours. Arnaud and his companions were reduced to their last extremity. But man's extremity is God's opportunity. That very evening there descended from heaven a dense mist which enveloped the whole upper half of the Balsille. God threw his "mantle" (as the Scotch Covenanters were wont to call the gray fog) over his poor servants; and thus they were completely hidden from their enemies in the valley below. At length, when all was at rest in the hostile camp, at dead of night, Poulat, himself a native of the Valley, undertook to lead the Waldenses, now reduced in numbers, safely forth. They emerged in silence from their beleaguered fortress, and groping their perilous way along the verge of many a yawning precipice, passed from summit to summit, till, before the dawn broke, they had reached another ancient place of refuge, the Pra del Tor, in the recesses of Val Angrogna. Conceive the consternation of the troops of France and Savoy when, at break of day, they looked up to the Balsille, only to discover that the eyrie was deserted and the eagles fled!

One deliverance arrived to the Waldenses swiftly on the back of another. A day or two after their escape from the Balsille, they were still like partridges hunted on the mountains, hemmed in by exasperated foes on every side. Just then a messenger arrived with wholly unexpected tidings. Their sovereign, the Duke of Savoy, had quarrelled with France and had joined the allied Powers. It was a juncture when Victor Amadeus needed all the help he could obtain from his own subjects; and well knowing that none were braver or more loyal than the "hereties" of the Valleys, he sent to offer the Waldenses peace, permission to bring back their families to their old homes, and, best of all, the free exercise of their fathers' faith. And so, this sorely tried but heroic remnant of God's people were preserved, just when they seemed on the point of annihilation. The Lord himself turned again their captivity, and they were like men that dream!

The nonsense that "beer is better than milk," has received a stab this time, not from a prohibition paper, but from the *Wine and Spirit Gazette.* It says: "The less said about the salutary effect of our modern beer with its various chemical ingredients, the better it will be for the interests of our big brewers, many of whom are but too anxious to draw out of the business by accepting the offers of the English syndicates. . . . . It is notorious that our brewers seldom drink their own beer or the product of any other brewery. At the places which they frequent, and at which they take their meals, or at public picnics and summer night's festivals which are attended by brewers, it is generally noticed that these men drink anything but beer. If beer is healthy, why do our brewers refuse to drink beer?" When we have such testimony from a liquor paper, what shall be said of the practice still adhered to by some temperance physicians, of prescribing beer as a remedy in disease? This same paper says, "Modern beer taken in excess tends to develop liver and kidney diseases;" and yet we knew a case lately where a physician recommended the free use of beer to a poor sufferer by rheumatism, a disease where, above all things, the liver ought to be kept free from such a filthy intruder in the system.—*Union Signal.*

There is a transcendent power in example. We reform others unconsciously, when we walk uprightly.—*Mme. Swetchine.*

WHEN THE CHILDREN ARE AT REST.

When the household cares are over,
And the quiet zephyrs pass
Through the crimson heads of clover
And the daisies in the grass;
Then the mother's busy fingers
Do their silent labor best,
Toiling fast while daylight lingers
And the children are at rest.

In the summer hours of morning
She had other work to do,
Softly chiding, gently warning,
Watching all the noontide through;
Love and strife and pain and pleasure,
Crowd within one little nest,
Mothers' hearts can find no leisure
Till the children are at rest.

While we sleep the Father waketh,
Working, watching for us all;
In his mighty hands he taketh
All the tasks that we let fall.
We have wrangled, toiled, and striven
Through a long and weary day,
Lo! we rest and help is given,
And the pain is soothed away.

He who loves us will not slumber
While our feeble hands are still,
Blessings that we cannot number
All the hours of darkness fill,
Till the broken links are mended,
And the worst becomes the best,
And the toilsome task is ended
While his children are at rest.

—*Sunday Magazine.*

ROY AND TRESSY.

'Twas late one afternoon in the smiling "month of roses." The sun was beginning to look dreamily down on the little village of Sunnyfalls. It had already crept to the farthest corner of the great square dining-room, and was climbing to peep a cheery good-night to a fragrant twining rose that draped the broad, deep window. The tall oak threw a dark shadow across the lawn, and the lowing of the homeward-bound cows all betokened that night was not far distant.

Mrs. Wheeler, a fragile woman of some thirty years, had drawn an easy chair into a corner of the neat latticed porch, and placed a basket of Saturday's mending on a footstool by her side.

There was an expression of sweet content on her pale face as she lifted the half worn garments one by one, putting the stitches here and there. Presently she came to the little worn stockings, and as her needle flew fast to replace the treacherous stitches her mind was equally as active weaving the tenderest of dreams among the bright threads for her darlings.

She was thinking what great men and women such mischievous little boys and girls were apt to make. Then, with a mother's yearning to keep those tender feet from the thorny and rough paths of life, the sweet expression wore into one of sadness, and tears filled her eyes at the thought of losing her little ones in the grown-up son and daughter, and thence out into the whirl of the busy world. Dropping her hands into her lap she was lured into a reverie, which doubtless would have proved a long one had not the patter of little feet aroused her, to see two beaming faces, with eyes all aglow, fast making their way to mamma, and, in hurried, childish accents, pleading to go to the hills, which were red with luscious strawberries, to gather some for papa's supper. She knew it was late, and hesitated; but noticing the sorry looks that chased all the sunshine away, she consented. After tying on Tressy's soiled pink sun-bonnet, all the while warning them to not stay late, or cross the creek, and being assured they would not, but fill their basket and return right home, mamma put baby's dimpled hand in Roy's, then watched them till they disappeared behind the grove.

Just then the clock on the mantelpiece chimed out the hour of six, which brought to her mind her husband, tired and hungry, who would soon be home from his shop, and no supper. Hastily lighting the fire and preparing to make the tea, she quickly arranged the white table spread, setting two bowls of bread and milk for her little ones' supper, and the more substantial things for Mr. Wheeler and herself. She then resumed her sewing, now and then looking wistfully out of the door for the berry gatherers, or listening for the well-known step of her husband, who owned a small toy-shop in the village one-half mile distant.

Thus, busy with her mending and her thoughts, she quite forgot herself till again the clock aroused her. Wondering at her husband's delay, she dropped her work and started down the lane toward the village. Just as she reached the gate she saw her husband approaching with quick and nervous tread. At sight of his pale, haggard face she paused, while an unspeakable fear thrilled her.

"What is it?" she asked, breathlessly.

"Are they at home—the children?" he gasped, as he clutched at the fence for support. One agonized look from his wife told him they were not. "My God!" came from his ashen lips, while he hoarsely whispered, "*They are drowned.*"

With a stifled cry Mrs. Wheeler sank senseless to the ground. He stood in dumb agony a moment, then, rallying all his strength, and with a fervent prayer for help, he raised the lifeless form of his wife in his arms and bore it to the house.

The sad news had already spread over the village, and many, with sympathizing hearts, were hastening to the now desolate home.

All efforts to revive Mrs. Wheeler were useless. The sudden breaking of the terrible news was more than she could bear. Now and then a wearied sigh was all that betokened life was still there. Her eyes were closed, and the heavy dark curls thrown back from the marble forehead. Mr. Wheeler sat by her side. The dry, burning gaze riveted on the pale face, the rigid brow and compressed lips, told the unbounded anguish within.

It seems that the children had wandered to the river, which wound gracefully among the hills, and on whose banks stands the village of Sunnyfalls, which derived its name from the laughing, leaping water as it swept over a ledge of rocks some ten feet high, just below the rectory. The good rector, as he was wont to do, had wandered to the woods and was intent upon his next day's sermon, when he came across a small basket, and thinking that he was not the only "denizen in the forest" at that late hour he quickly tried to find its owner. He soon spied children's tracks near, which he followed to the water's brink. He could plainly discern the footsteps of two, but nothing to show that they had retraced their steps. Becoming alarmed, he followed the winding of the river as it left the falls, when he was appalled at the sight of a little straw hat and one dainty slipper in a tangle of brush some distance from shore. After rescuing them he hastened to the village.

Mr. Wheeler had closed his shop, and, tired from his day's work, was sauntering leisurely along, enjoying the cool, fragrant breath of evening as it swept o'er the clear waters and among the woodland flowers, when he chanced to meet the much-revered leader of the parish. He was about to accost him in his usual gay and cheery way, when he recognized the dripping hat and mateless slipper. In a few words it was made known to him when and where they were found. The kind father, filled with sickening apprehensions, hastened to the dreadful spot to try, if possible, to find some trace of his children. All efforts were in vain, and he, stupefied with fear, slowly wended his way homeward. As he neared the house he felt his strength failing, while reason seemed wavering. Suddenly a vague hope arose: could it be they were yet safe at home? Quickening his pace he soon met his wife, when the horrible truth flashed upon him and forced those agonizing words that felled the mother to the ground.

For hours kind friends searched the woods far and near. Fires were built, guns fired, and rockets sent into the air, hoping to attract the little wanderers were they still living. Now and then could be heard the distant hallooing; which proved to the anxious-hearted father that thus far their efforts were in vain. Up and down the river groups could be seen sadly watching for the remains.

Night wore into morning. Still the mother lay unconscious. Her husband remained at her bedside, not daring to unclasp the pale, cold hand that clasped his so tightly, as if life itself depended on the grasp. Slowly she began to recover from her stupor, now and then turning her head, while her eyes wandered dreamily around the room. Then she would moan and call her lost ones so pleadingly. Suddenly her face would light up with a sweet smile, and she would think herself with them again, replying to their coaxing, childish requests.

Toward noon word came that a boat was seen floating down the river some miles below with something, they could not determine what, in it, and that a boat had started in pursuit. Men were seen hurrying from every direction down the river, while mothers, with anxious and sympathizing hearts, were trying in every way to relieve the stricken parents. All were eager to know the contents of that lone boat, yet feared lest it might prove to a certainty their worst fears. When about eight miles from the village a boat came suddenly in full sight, and, O joy! there were the little wanderers safe in the strong arms of their kind preservers. As they neared the shore they were greeted with such hearty cheers that the woods resounded for miles around. A messenger was sent to convey the glad news to the sorrowing father, while the crowd followed on with the children.

On hearing the joyful news the kind father turned his gaze toward heaven, his white lips parted, and a heartfelt prayer of thankfulness was poured forth to his Maker; then bowing his head he gave way to a flood of tears, the first that had dimmed his eyes since the sad stroke. He remained at the bedside till the children arrived; then, springing to his feet, he rushed frantically to the door and clasped them both in one long embrace—dearer to him now than ever before.

As they entered their mother's room she ceased her moaning. Long and steadfastly she gazed on them; then, with a despairing wail, she clasped her baby in a death-like embrace, and 'twas with the utmost effort that the child was released. After that she sank into a stupor lasting several hours; then a raging fever followed. For many weary days and nights they watched by the bedside. Often life was despaired of. At last she began to mend, and although slowly at first, she gained some strength every day, but *kept a strange silence.* In vain they tried to persuade her to speak, if but one word, or even to attract her attention.

The kind physician watched over her with untiring faithfulness till all hope vanished. The vacant look in the once expressive eye told but too plainly that reason had fled. Then with heavy heart and tear-dimmed eyes he gently revealed the sad truth to Mr. Wheeler. It was a matter of time, it might some day return. Poor man, the stroke seemed almost more than he could bear; far worse to him than the loss of his little ones. But he listened without a murmur. Again taking up the round of daily duties, he tried as best he could to fill the place of both father and mother to his more than motherless children.

Mrs. Wheeler was helpless as a child. Her locks, once so dark, were now almost as white as the driven snow. In her most cheerful moods she would accompany her husband into the yard, but soon as the shades of evening began to fall she would take her accustomed place by the open door. Seated there on a rug, her head resting on a chair, she would watch and wait for her babies, the very image of hopelessness.

My little readers, you that have kind papas and mammas, can you think for one moment what great sorrow was in the hearts of those little ones? How they would give all to see their mamma restored to health again? and how they missed the little lullabys that she used to sing when, tired out with play, Tressy would climb into her lap, and there, folded so closely to her warm heart, forgot all her little troubles in sweet slumbers? And Roy at her feet, with his head resting on her knee, would listen, and watch the deepening twilight, till he, too, would become dreamy? Then she would take them to their little bed, and, after listening to their evening prayers, and placing the warmest of kisses on each brow, she would leave them in their Heavenly Father's care. Oh, it was hard! and would they never have their dear mamma back again? Yes, children, it was hard, and had they minded that mother they would have been spared that bitter sorrow. But, instead, they wandered on till they came to the creek, and seeing berries just across, that looked, O! so tempting, and thinking she would not care so very much if they went just the tiniest bit farther, they were led on till within sight of the river. How nice to be there all alone, they thought: and wouldn't it be capital fun to climb into a boat that was tied to a tree

near? If they were real careful they certainly would not get hurt. Then there would be no harm in it. They were surely large enough to take care of themselves, and mamma need never know about it. Thus they reasoned till at last they climbed down the bank and into the boat. The water was at its highest, and while they were playing, the rope, being old, gave way. How they cried for help when they found they were out on the black waters all alone. All night they floated on, sometimes catching on small islands, until a stronger current would sweep them away again.

Tressy, tired and hungry, cried herself to sleep. Roy sat by her side, to frightened to think, even for a moment, of sleeping till morning dawned; then, exhausted, he gave up.

Thus they drifted on, silently and undisturbed, till within half a mile of a fearful mill dam, when they were espied and rescued from a watery grave.

Let us look at them again—Mr. Wheeler and his child wife, now that the light of reason has vanished—in their sorrowful home just at twilight.

She sits in her accustomed place, while her head rests, like that of a tired child, on his knee. The children hover around her, but she heeds them not, and, as he tenderly brushes the gray locks from her young brow, great tears roll down his now furrowed cheek, and drop on her forehead. She looks up into his face with a vacant stare, then sighing, rests her head as before.

And now, my little readers, one more word before I leave you.

Whenever you are tempted to do wrong remember the sad story of little Roy and Tressy. Remember that although you may disobey your parents a thousand times without such a sad punishment, the next disobedient act may bring as sad a sorrow to your own home. At least, the time will come, sooner or later, when, too late, you will regret it, and like Roy, would give all gladly could it be made right. And now, while there is yet time, how many will resolve to be obedient?

Methinks I hear a chorus of voices, from the great army of little folks all over our beautiful land, answer, "I will."

Will you help to swell the number?—*N. Y. Witness.*

PHILO CARPENTER(*Continued from 9th page*).

When Philo Carpenter and his little band met a presbytery to whom ecclesiastically they were amenable, and who, backed by all the authority of the great General Assembly of the Presbyterian Church of the United States of America, declared them "disqualified to act as members of the Presbyterian church, and no longer to be recognized as such," and his friends were wondering how they should avert or survive the terrible blow, they must have been astounded when he arose and calmly announced: "Divine service will be held in the session-room at the usual hour." It might well have been said at that moment, "This little band has a great leader." For that simple notice was stronger than the whole General Assembly.

Yet withal he was a man of peace. Radically as he differed from men, and earnestly as he sought reforms, he had no personal quarrels. The entire absence of litigation during his long life is proof of his pacific disposition. He never sued a man, and he was never sued but twice in his life. One of them was about a dog, and the plaintiff was non-suited.

Philo Carpenter was sometimes called a "man of one idea," but the record we have rehearsed shows, we think, several ideas—as many, indeed, as most men have, and all good ones. They might perhaps all be reduced to the "one idea"—that grand one of loyalty to the right, loyalty to God and humanity. Oh! that we had many more such men with "one idea." He was sometimes called "an extreme man." If that means that he was in the front rank of progress, at the head of God's marching columns, we accept it as true, and no reproach, but a great honor. Without such men how could there be any advance in the church or the world? Events have proved that he was only ahead of his generation. Almost every one of his positions, once thought extreme, have been reached and occupied by his brethren and his fellow-citizens.

Bible Lesson.

STUDIES IN THE OLD TESTAMENT.

LESSON XII.—Third Quarter.—Sept. 22.

SUBJECT.—Death of Saul and his sons.—1 Sam. 31: 1-13.

GOLDEN TEXT.—The face of the Lord is against them that do evil.—Ps. 34: 16.

[*Open the Bible and read the lesson.*]

Daily Readings.—M.—1 Sam. 28: 1-25. T.—1 Sam. 29: 1-11. W.—1 Sam. 30: 1-31. T.—1 Sam. 31: 1-13. F.—2 Sam. 1: 1-27. S.—1 Chron. 10: 1-14. S.—Prov. 1: 20-33.

HELPFUL THOUGHTS.

Contrast David and Saul.—Both had great faults. What then was the difference? It was that David's heart was right. He had many and splendid virtues; his failures were incidental, the weakness of humanity, for which he repented as in dust and ashes. Saul's heart was wrong. The basal principles of his life were evil, and of them he never sincerely repented; his good was incidental, growing out of circumstances. Saul was like a watch with a bad mainspring; David like one with a good mainspring, but with the hands occasionally caught, so as to indicate wrong time. Saul's life was a failure in the end. David's life, even with sufferings for his sins, was a glorious success.

PRACTICAL SUGGESTIONS FROM PELOUBET'S QUARTERLY.

1. God gives us all many opportunities to live happy and useful lives.
2. Life is a probation, testing us whether we will serve God or not.
3. God gives us the aids necessary to make our lives a success.
4. If we fail we shall have only ourselves to blame.
5. Many people have done nobly under more difficult circumstances than ours.
6. The finest qualities and the highest position, without the love of God in the heart, will fail of making a true and noble man.
7. Those who reject God grow worse and worse.
8. The natural and inevitable result of disobeying God is ruin and death.
9. Nothing is more sad than a wrecked and ruined life.

COMMENTS ON THE S. S. LESSON BY E. E. FLAGG.

1. *The defeat of Israel*, vs. 1–6. God's people are not always victors. There have been many times in the history of the church when they have "fled before the Philistines;" but in all these cases it will be found that there was a cause. Israel had desired an earthly king, and said in effect that the Lord's guidance was not enough. When God's people put their confidence in human leaders they must expect failure.

2. *The death of Saul and his sons*, vs. 2–10. We find from the 8th chapter of 1 Chronicles that Jonathan's posterity made an honorable record in after years as "mighty men of valor," but he himself, though brave, high-minded and innocent of any connection with his father's sin, must be involved in the common ruin. At first view this seems hard—unjust even; but the course of Providence in human affairs often presents the same seeming inconsistency. How much suffering, drinking, tobacco-using parents bring on their innocent offspring! How many a one has failed in the race of life through hereditary weakness, physical and moral! But when we come to take a broader view of the subject we find that the ways of God are not so unequal as would appear to our short-sighted vision. There is a celebrated painting by a German artist, called the "Home of the Dragon." It represents a wild mountain pass, showing at the farther end the yawning mouth of a cavern, from which is issuing a gigantic, scaly, horrible monster, while a group of muleteers are seen flying in the wildest terror. Our hereditary weaknesses, those appetites and passions which we inherit from perhaps remote ancestors; these are the "Home of the Dragon." It is here that Satan seems to clutch our poor humanity, as it were, by the throat, but God has provided a Deliverer. Christ was manifested that he might be the destroyer of Satan, and through him the weakest may come off more than conquerors. The more heavily weighted a soul may be in the race of life, the more the divine pity goes out to meet it, and the more abundantly God fulfills his promises of help if only that soul will take hold of him in faith. Instead of an earthly crown God was preparing for Jonathan a heavenly one. It would be hard, indeed, to reconcile the fate of those who suffer from the sins of their parents with any idea of justice if there was no existence beyond the grave. Thus out of the saddest things in human life is born the Christian's most radiant hopes, and the brightest light is always an accompaniment of the deepest shadow.

3. *Saul's sad end*, vs. 7–13. Saul had cast off God. His massacre of the priests and his quarrel with David had left him without either spiritual or temporal helpers to die the death of a heathen—by his own hand. This was the end of a man who seemed at the outset to combine in himself every worldly advantage—to be, as we say, a born leader. Israel had confided in their king instead of in God, and the record is that such dismay seized them when they witnessed his overthrow that "they forsook their cities and the Philistines came and dwelt in them." This is always the history of every moral reform undertaken without God and trusting in the arm of flesh. Evil is only driven out for awhile. The Philistine comes back to stay. This was the end of the first Anti-masonic struggle, which was made a political rather than a religious movement. And have we not reason to fear that the recent defeat of our temperance hosts, and the raising of the banner of high license where prohibition has hitherto prevailed, is a sign that we may have trusted too much to human methods and human leaders. It behooves us in our struggle against the lodge Baal not to make a similar mistake. The Sauls will fail us. Great names and the most distinguished abilities will be only a dead weight if we trust to them instead of God. And this temptation he has mercifully provided against by so ordering it that the rich and great seldom come forward as advocates of an unpopular reform, and thus the weak things of the world, the humble David with his shepherd's crook, and not Saul, are chosen to confound the things which are mighty.

Religious News.

—Important religious meetings to be held in Chicago soon are:

1. The Christian Conference, led by Mr. Moody, to be held in his church on Chicago Ave., from Sept. 26 to Oct. 6.

2. The American Inter-Seminary Missionary Alliance from October 17 to 20.

3. The anniversary of the American Missionary Association from October 29 to 31, in the New England Congregational church. Dr. R. R. Meredith of Brooklyn, N. Y., is to preach the opening sermon.

4. The National W. C. T. Union meets November 8 to 12 in Battery D.

5. The week following the Illinois State Sabbath Convention will be held.

—Mr. A. M. Delight, well known throughout Chicago as "Tony" Delight, died suddenly at his residence on Warren avenue. Mr. Delight has been a leading barber for many years, and has followed that line of business in Chicago since 1857. He was born on the island of Madeira, of Portuguese parentage, in 1830. In his early life he was better known for his vices than any thing else. He was dissipated and reckless, a hard drinker and a gambler. In 1875, however, a great change was effected in his life by his conversion during Mr. Moody's meetings. He became a member of the First Congregational church, and from the day of his conversion he has been an indefatigable enthusiast in evangelistic work. He has been a frequent helper at the Y. M. C. A. meetings and at the Pacific Garden Mission, and of late years has maintained a mission of his own in the Methodist church block, where his shop is located.

—The twelfth anniversary of the founding of the Pacific Garden Mission in this city, by Col. George R. Clarke and his devoted wife, was celebrated on Sabbath afternoon at the Mission rooms, 100 Van Buren street. The *Cynosure* regretted the necessity of declining an invitation to be present. The College church at Wheaton having taken their regular collection on that day, voted to send it to aid the mission.

—A meeting at Ben Franklin, Texas, conducted by Major Penn, resulted in 122 conversions.

—The "Congregational Year Book" for 1889 has just been issued, two months later than last year, due to the tardiness of New York Congregationalists in furnishing statistics.

—In Cleveland, Ohio, Central Methodist church recently received nearly a hundred probationers into full connection, South Park church, 104, and Franklin Avenue, 57.

—The Rev. James Brownlee, D.D., for fifty-four years pastor over the Reformed church of Port Richmond, S. I., has just preached his 4,496th sermon. In his congregation are the great-grandchildren of children who received their first communion from him in 1835.

—The *Christian Advocate* has a word to say about the closing of churches in summer. It declares it "to be a sin in the sight of God, and disgraceful to those who do it. Let the Roman Catholics teach the Protestants a lesson. When are their churches shut up and their people left to scatter?"

—The series of religious meetings at Lumberton, N. C., are progressing with unabated interest and attendance. In fact, the interest appears to be deepening. Over one hundred souls are reported to have openly professed Christ to be their Saviour.

—The minutes of the late General Assembly of Cumberland Presbyterian church put the total membership of the church at 160,185; ministers, 1,595; licentiates, 248; candidates, 231; total contributions, $650.234; value of church property, $2,368,800.

—There were added on profession of faith nearly one thousand souls a week, on an average, during the year ending May 1 last, to the churches connected with the Presbyterian General Assembly, North. The total number added on examination is given at 51,062.

GOOD WORDS

FOR THE FALL CAMPAIGN.

A cause which has such friends as these cannot fail, for they are the friends of God. Let us all take courage and renew the battle for the truth.

Will do what I can for what I count one of the best papers in the land.—W. W. McMillan.

I expect to do all I can to help circulate the *Cynosure* and build up this reform. You can count on me for my lifetime.—L. Powers.

Will do what circumstances will permit. We are fast passing from time to eternity. What we do must be done quickly.—M. Merrick.

I will do all I can while I live for the *Cynosure*, with God's help. I can't do much. I do not need any helps of papers, etc., but prayers.—Mrs. L. H. Hull.

The little that I am able to do hereafter, as heretofore, I hope to do in circulating copies of the *Cynosure* and witnessing against secretism.—William F. Davis.

I will try to get some subscribers for the *Cynosure*. I consider Masonry treason against our government, and all secret societies of the same kin.—W. R. Morley.

Count me one of the "Old Guard." I got the first number of the *Cynosure*, and have been with it ever since. How many of your readers can beat that?—J. S. Hickman.

With all my heart I will work for the *Cynosure* and its principles too. I believe it to be the best organized element on reform in our nation. God bless the *Cynosure*.—H. Curtis.

There are three of us here who expect to take the *Cynosure* as long as we live. I try for new subscribers but do not succeed very well. We are pretty thick in the prohibition fight just now.—C. Quick.

I shall do what I can in the way of -se curing subscribers for the *Christian Cynosure*. I will make a special effort as its agent whenever I can this year. I hope I may do some good on that line.—C. Smith.

The Lord willing, you will have my help as far as I am able, and I will go to Him for help and report in due time. If the *Pole Star* is darkened the image of the beast will soon marshal his forces.—I. Leadbetter.

I shall do what I can myself and try to get some younger one or ones enlisted in the cause. The paper is a most important and valuable one, and is increasing in interest and value all the time.—Mrs. L. C. Andrews.

God says break every yoke and let the oppresed go free, and I fail to see any oppression equal to lodge-oath oppression in this wide world. So you see there is no other way for me to do only to promote the interests of the N. C. A.—M. L. Worcester.

I will endeavor to secure all the subscribers I can for the paper as well as the books. I am interested in reform work so much needed. Some people live as they list, hoping for a future probation. Such will meet a terrible disappointment. —H. Johnson.

I will try in the near future to do something in the way of obtaining a few subscribers. I am so situated that I can do but little in that line. Have taken the *Cynosure* ever since about second or third number, and a few copies missed after the fire.—G. W. Champ.

I received your card and will do all in my power to get subscribers. But the people are careless. I am going to put a copy in Hopkinston College if the president will accept it. I shall ask him soon and hope he may give me the liberty to do so. It would, no doubt, be read by a great many young men.—P. Guthrie.

I never appreciated the *Cynosure* as much as now. My experience in the reform field deepens the conviction every year that all the powers of darkness are marshaling under the tactics of secretism, and, as in the late civil war, the nearing struggle will be prolonged and imperiled in proportion as we allow these tactics to work in our ranks. God helping me, I will do all I can for the *Cynosure* this year.—M. A. Gault.

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SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Sept. 9 to 14 inclusive:

W Schmitt, G Swanson, Sr, D Marshall, W H Parker, Will Briggs, Rev R Smith, G P Loomis, J Carrington, R Fraser, L H Bohrer, H B Wolcott, I P Bennett, G W James, Mrs H W Hodgeman, R Burk, Mrs R A Clark, V Geil, Rev W Fenton, Mrs M C Eaton, T White.

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DONATIONS.

The Minister's Fund for the South received during the year corresponding with volume XXI. of the *Cynoure*, $746.75, and was all expended according to the wish of the donors, We begin to count again this week, thankful for the generosity of the friends of the reform, and hoping their good record for the past will be exceeded the coming year.

For Cynosure Minister's Fund (for colored ministers:)

Mrs. Thos. Pearce, per Mrs. J. Griffin	$2.00
W. H. Parker	1.00
James Reed, per J. Blanchard	2.00
Total	$5.00

For General Fund:

A friend (Marshall Co.) per E. W. Shaw	$5.00
John Shuh	10.00

August 15 *Cynosure* reported fourteen hundred and twenty 4-week subscriptions to the *Cynosure* Fund for Northern ministers, and to-day we report thirty hundred and sixty; 100 subscriptions for North Dakota, by Rev. S. F. Porter; 1,000 donated by Eld. I. Bancroft; 50 donated by Mrs. A. B. Hubbard; 10 donated by Mrs. W. I. Phillips; 250 donated by a friend; 35 donated by O. C. M. Bates; 200 donated by C. F. Hawley.

The above donations are for the purpose of putting the *Cynosure* into the hands of every Northern minister for a period of one month. Ten cents will meet one month's subscription. The *Cynosure* has a new dress—let us introduce her into as many homes of the Christian ministry as possible in the next month.

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If any periodical not in the above list is wanted, in combination with the *Cynosure*, send for terms and enclose stamp for reply.

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ANTI-SECRECY TRACTS.

The following numbers are in stock, and can be had at the wholesale price of 20 cents per pound:

1. Historical Sketch—National Christian Association.
4. Freemasonry in the Family.
8. Modern Heathenism.
9. Ministers at Rival Altars.
10. A Pastor's Confession.
12. Alexander Campbell's Estimate of the Lodge.
16. Selling Dead Horses.
17. History of Masonry.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
28. Nathaniel Colver, D.D., on Masonry.
33. Hon. Wm. H. Seward on Secret Societies.
37. Why a Christian should not be a Freemason (German).
39. Should Freemasons be Admitted to Christian Fellowship?
44. D. L. Moody on Secret Societies.
45. Ought a Seceding Mason to Keep his Lodge Oath?

Christianity and Odd-fellowship. Part 1, 4 pages; part 2, 4 pages.

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MARKET REPORTS.

CHICAGO.

Wheat—No. 2			77
No. 3			62
Winter No. 2			77
Corn—No. 2		32¾@	33½
Oats—No. 2			19½
Rye—No. 2			42
Bran per ton			8 00
Hay—Timothy	8 00	@10	50
Butter, medium to best		11 @	18½
Cheese		03 @	08
Beans		75 @ 2	05
Eggs			15½
Seeds—Timothy	1 00	@ 1	50
Flax	1 21	@ 1	29
Broom corn		02½@	05
Potatoes, new, per brl	1 00	@ 1	20
Hides—Green to dry flint		03¾@	08
Lumber—Common	10 00	@13	00
Wool		10 @	37
Cattle—Choice to extra	4 40	@ 4	65
Common to good	1 50	@ 4	35
Hogs	3 60	@ 4	75
Sheep	4 00	@ 5	75

NEW YORK.

Wheat—Winter	77	@	85
Spring			
Corn	41½@		43½
Oats	24½@		38
Eggs			19
Butter	11	@	18
Wool	14	@	39

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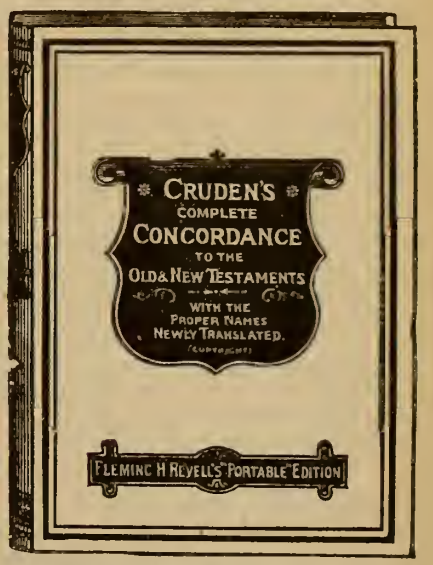
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HOME AND HEALTH.

THE NERVES AND THE MOODS.

Nothing in nature is more marvelous than the net-work of nerves constituting what we sometimes carelessly call our nervous system. Each nerve is a telegraphic cord in itself. Each is a part of the whole complex and inimitable system of telegraphy by which messages from the headquarters in the brain are sent to the minute stations in the extremities. If this telegraphic system of nerves were erected on diminutive poles outside of our bodies, it would be a most peculiar exhibit. Happily for us, our nervous systems are, as it were, a harmonious arrangement of underground wires, carefully buried within us, and deftly concealed from outside observation. We cannot see them, nor know whether they are too slack or too tightly strained. We can tell when we are disturbed, for neuralgic agony shoots along their course from station to station. When we are glum, and dismal, and low-spirited, the telegraphic apparatus is out of order, and the nerve forces are demoralized.

When nerves work wrong, it is as when telegraphic poles are shaky or wires tangled or crossed, or currents irregular, or batteries confused. According to the irregularity of our nerves, so are our irregular moods. If all is right we are happy and cheery and sunshiny. But let the batteries blunder, or the currents cross, or the wires become entangled, and we are irritable, sulky, ill-tempered or angry, as the case may be. In some of our distressful moods we pout, and sulk, and misinterpret, and misunderstand. We take offense where no offense is intended, and we impute to others motives which are never conceived by them. At times when the moods are out of sort, we think the whole world is persecuting us, and we, the afflicted objects of persecution, are, above all other human creatures, singled out for martyrdom.

There are circumstances under which most of us can, without insuperable difficulty, rise from the moodiness which is brought about by letting the nerves have their own way. Mental and physical diet has much to do with it. Brooding over real sorrows and imaginary miseries will make the best of us moody and wretched. Nursing grief and affronts and telling the sad story of our woes has as depressing an effect as narcotic drugs. Sleeping in unventilated rooms often produces chronic wretchedness, even if these rooms be furnished with the appliances of wealth and refinement. Association with grim persons is depressing and dispiriting. Good health, mental, spiritual and bodily, is worth working for. It casts out the malaria of moodiness and lifts us into the sunlight of joy. Good health is more easily attained than most people suppose.—*Christian at Work.*

SAVE YOUR STRENGTH.—Young mothers, be as chary of your strength as a miser of his money. You will have abundant use for all at your command, in the rearing of your children. All used unnecessarily is wasted, squandered. You have a certain life supply, and when this is exhausted you must fail, though that exhaustion may occur at 40 years of age. Like the moments, never returning, the vital supply, that was intended for the whole life, cannot return when once wasted. Let little feet run up and down stairs, to do little errands; it will do the children no harm to do that part, and will favor you very much. Do not lift a whole tub, or even a pail of water, if it in any way over-exerts you. A little planning, a little time taken for a hard effort, a little rest taken when you are weary, will prove economy. Overwork is as disastrous as the payment of exorbitant interest.—*Hall's Journal of Health.*

TO CLEAN SILVER.—One-half pound of salsoda added to eight quarts of water; when at a boiling heat dip the pieces of silver, and immediately wash in soapsuds, and wipe dry with a piece of cotton flannel. This method is recommended by one of the largest britannia works in New England.—*Good Housekeeping.*

A correspondent of the *English Mechanic* gives the following remedy for rheumatism, which he has tried with success: One quart of milk, quite hot, into which stir one ounce of alum; this makes curds and whey. Bathe the part effected with the whey until too cold. In the meantime keep the curds hot, and after bathing put them on as a poultice, wrap in flannel, and go to sleep (you can). Three applications should be a perfect cure, even in aggravated cases.

To heat cloths for hot application without scalding your hands, lay a wet cloth between two folds of brown paper, place it on the stove, pressing the top one down lightly with your fingers, and in a few minutes the cloth will be hot enough to blister.

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FARM NOTES.

MAKING HORSES GENTLE.

A horse can be made to "fret its life out" by the inadvertency of man. Many a good horse is sold as worthless because it is spoiled by bad management. Most drivers use the line, and whip the horse too much, and are too careful about having any object come in contact with the animal, fearing it will frighten the beast. I will simply give my own plan. I familiarize my horse to being hit unexpectedly about the body, back and legs, and teach it to stop short when spoken to, even if a vehicle is crashing down at its heel. Some think this cannot be done, but I have failed to see the horse yet that cannot be familiarized by right management if the work is commenced early enough, or before vicious habits are formed. A lady 80 years of age has driven a spirited horse of mine over extremely hilly roads, with no hold-back straps or irons upon the thills, and in perfect safety. I take special pains to hit my horse—carefully at first—when not expecting it, on different parts of the body, and to push the buggy against it, and to dangle the thills about the legs, and to allow the vehicle to run against it until the animal learns that it is not to be injured by these sudden attacks. It is a bad plan to talk to a horse in what some term a quieting tone. A tremulous voice will awaken suspicions, and agitate instead of quiet. A strong, positive whoa, with a firm drawing of the reins, will bring a steed to a stand still—after training—and attract its attention from whatever concerned it before. It will become so accustomed to the obedience of voice that it will come to a sudden halt if rods away. The owner should drive the animal himself, generally, and intrust others as to his manner of management when it is necessary to change drivers, and insist that the method be adopted. Never whip a horse when he is frightened or nervous, or try to force it up to the object that has caused the alarm; draw in on the reins suddenly, speak out with assurance that you are not afraid, then turn the animal a little way from the unpleasant sight and bid it go. In an instant all is forgotten. A blow of a whip upon a frightened horse gives it double cause for violent action, and if it don't run it's a fool. A naturally timid horse may be made passive by familiarizing it with all sorts of strange sounds and queer-looking objects. The most spirited city horses seldom get frightened at anything they hear or see. In loading never put on more than the animal can pull readily. Good-fitting harness and reasonable loading, with right mastership, are proof against balky horses, *i. e.*, animals thus cared for will never know other than obedience.

FOR NAIL-WOUNDS IN HOOFS.—You ask practical farmers for practical facts. Here is one that every owner of a horse should know. Nails will be thrown into the street, despite of all we can say to the contrary. Have a small vial of muriatic acid on hand, and when a horse has picked up a nail go for the vial first of all, then get pinchers and pull out the nail; soon as it is out pour in the acid, before the hoof contracts; then put cotton on top and cover with tallow, melting it with a hot poker. The next morning open and add more acid, closing as before. Do this three times; then apply cotton and tallow only daily for about a week; the wound will then take care of itself. I have had more than a dozen nails, from heavy spikes down to seven-pennies, in my horses' feet, and cured them all this way. Do not pull out the nail first, and then go for the vial, as you will not thus get the acid to the bottom of the wound. I know this to be reliable, and only ask fellow-farmers to try it when the opportunity offers.—*B. Ezra Herr.*

HINTS ON SHOEING.—Do not let horses' shoes remain over three to six weeks, dependent on the amount of use and the toughness and growth of the hoofs. Each time after taking off the shoes, if the road permits, let him go barefoot as long as no injury follows, as this expands the hoofs and keeps them in more perfect condition. Some horses can be used barefoot, off pavements, for months, or the whole year round, and work better than if shod. Never allow the frog of the foot to be cut out or trimmed, unless somewhat ragged, and then only a very little, as it acts as a cushion to the foot and lessens or even prevents bruising when striking a stone or other hard substance. See that the hoof is not pared beyond absolute necessity, and that the shoe is properly fitted to it, and not the hoof to the shoe. Do not allow the bottom of the hoof to be burnt or even scorched with a hot shoe, in order to make it set evenly, but pare it properly to do so. Always use the lightest shoes compatible with the condition of the roads and the work required of the horse. —*American Agriculturist for June.*

HORSE DENTISTRY.—More trouble and lack of condition are caused by ulcerated and irregular teeth than is generally supposed. Such teeth should be promptly removed with forceps. There is no reason to doubt that a horse with ulcerated teeth suffers as intensely from toothache as a human subject. Irregular growth, or fractures of the enamel on the outer edges make the teeth so rough as to injure the inside of the cheek, sometimes causing ulcers. In other cases some of the grinders grow more slowly than others, and fail to meet those in the opposite jaw, causing what is called "quidding," or imperfect mastication of the food. The remedy is to file the teeth into the proper shape. Horse dentistry is now recognized as an important branch of veterinary practice.

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NEWS OF THE WEEK.

CHICAGO.

An attaek is being renewed on the smoke nuisance as a preparatory elearing up before the 1892 fair.

A spark from an electric light set fire to some light goods in the richly-furnished booth of Charles Gossage & Co. in the Exposition Saturday evening, soon after 10 o'elock. The difficulty of reaching the fire through the dispersing crowds allowed it to spread until the costly exhibits of Marshall Field & Co. and other leading dry goods houses were burned. The exhibitors lost about $50,000, but the building was but slightly injured.

THE GREAT STORM

of last week, whieh swept upon New York and the Atlantie eoast, is proved to have been the worst hurrieane of reeent years by the high tides and storm-waves which have done such damage along the coast. In New York eity the cellars and first floors of buildings along the water front are flooded. Along the New Jersey coasts the low beaehes and railroad traeks were submerged. Atlantie City was eompletely cut off from the mainland. At Coney Island all night long the waves dashed with a tremendous roar over the breakwater at Manhattan and Brighton Beaeh. The waves at the Battery swept over the sea wall into the street. Never in the memory of the oldest inhabitant had the tide run so high. It crept up to the level of the streets. The East and North rivers were almost deserted.

Advices from the Delaware breakwater state that it was the most furious storm known to the oldest inhabitants. At least two score vessels were beached. The beach from Rehoboth to Lewes is strewn with wrecks. It is thought at least fifty lives were lost. Men were seen clinging to the rigging of the fast-sinking vessels, franticly yelling for help. The life-saving crew was powerless to render assistance, owing to the fury of the gale. The loss to vessel property at Breakwater will reach $5,000,000. Further up the country peaeh orehards are ruined.

At Long Branch, Ocean City, Seabright, Atlantie City and other points south of New York the damage was immense, railways, residences and breakwaters being washed away and some of the large hotels were ruined, as the sea rushed through the lower stories. The loss of life at sea has not been learned.

COUNTRY.

Reports to the *Farmers' Review* indicate that the hog crop of 1889 will equal, if it does not exceed, the yield of last year.

In the State Constitutional Convention at Santa Fe, N. M., the majority refused to permit the incorporation of the Woman's Suffrage clause in an artiele relating to elective franchise.

In the Wyoming Valley in Pennsylvania Tuesday night a half-mile of ground settled over a eoal mine. Several mules were in the mine at the time and all were killed. The miners escaped with but the loss of their tools.

Aledo, Ill., has a new system of water works just completed. Water was thrown on top of a four-story hotel from two hydrants at the same time. The water supply is inexhaustible, coming from an artesian well 3,300 feet deep—the deepest in the United States.

In Yellowstone Park the geysers and boiling springs are reported to be in a furious state of activity, ineluding the wells that were supposed to be extinct. Scientists claim that this outburst has some connection with the great storm now prevailing on the Atlantie eoast.

In his reeent eharge to the grand jury Judge White, of Kansas City, ealled attention to the existence of the new State law prohibiting marriage between whites and blacks.

In the Superior Civil Court at Worcester, Mass., Monday, Dr. Louis Morasse, of Southbridge, seeured a verdict for $1,720 against the Rev. Father Broehu, a Catholie priest, because the latter denounced the doctor (a divoreed man) from the altar for being married to his second wife by a justiee of the peace.

The explosion of a boiler used on the farm of John W. Snyder, near Carbondale, Ill., resulted Monday in the death of five men. Another man who had just moved away from the boiler was knocked down and one of his legs broken.

Water from an abandoned mine burst into the White Ash Colliery at Golden, Col., on Monday afternoon, drowning ten miners, whose bodies eannot be recovered for two or three weeks.

Forest fires in Montana Sunday night have done nearly $1,000,000 worth of damage. The flames spread with such rapidity that many persons narrowly escaped with their lives. One man is known to have been burned, and it is thought that several others have perished.

The St. Joseph, Mo., Exposition met with a great disaster Sunday night. The crowd was far greater than at any time sinee the opening. About 10:30 o'clock, just as the entertainment in the great amphitheater had elosed, a fire broke out in the main hall, 1,100 feet in length, and filled with all manner of exhibits. The entire building and eontents were consumed.

Bamberger, Bloom & Co., one of the three largest wholesale dry goods and notion houses in Louisville, Ky., were burned out Sunday. The loss will already reach nearly $1,000,000. Four firemen were caught by falling walls and killed, and two more are reported under the debris.

A Mormon emigrant train on the Norfolk & Western raiload was wrecked early Sunday morning near Lynchburg, Va. The wreck was eaused by a small bridge giving away after the engine and baggage car had passed over it. Two cars, earrying 160 persons, were hurled into a creek several feet below the track. The cars were badly wrecked, but no one was killed or even badly injured.

Thursday night, at Tieonderoga, N. Y., John Gordon, an employe of a paper mill, fell asleep near the machinery, and two other workmen, to scare him, tied a rope about his feet and then threw it over a revolving shaft. They could not cut the rope in time and Gordon was killed. One of the jokers has become insane from the shock.

Forest fires in the vieinity of Bangor, Me., did much damage last week. Country roads were impassible on aceount of the heat. The cities of Fredricton and Moneton, N. B., were surrounded by flames at one time.

A Meridian, Miss., dispatch says: "The white people of Newton county, especially in the vicinity of Deeatur, have been much disturbed by reports that the Negroes were arming and organizing. The result is that the white people are arming themselves, and the merchants have been unable to supply the demand for Winehesters."

FOREIGN.

The great London strike is now praetically settled, the dock directors having agreed to the latest compromise offered by Cardinal Manning that the advance in wages shall go into effect Nov. 4. The Lord Mayor had a conference with the dock directors and assured them that the men would resume work on Monday.

Chakir Pasha, the governor of Crete, has banished from the island four prominent Christians, one of whom was a member of the Cretan Assembly. The Greek newspapers in commenting upon the action of the governor unanimously denounce the perfidy of the porte.

Large numbers of nihilists are said to have arrived in Denmark recently, and it is feared an attempt is to be made on the life of the Czar during his visit to Copenhagen.

Father Sentenne, of Notre Dame, Montreal, has issued a pastoral denouncing the Knights of Labor and Labor day. The latter, he says, was for the head of the ehureh to condemn. Labor day, in its present shape, was nothing more than a revival of paganism, and was similar to the fetes organized during the French revolution, when the goddess of liberty was the supreme ruler, and God and religion was banished.

A cable dispatch from Zanzibar to the government of the Congo State says: "Henry M. Stanley, on leaving the basin of the Albert Nyanza, endeavored to make his way southward by passing to the west of the Victoria Nyanza. He failed, however, in this attempt. He then went northward and reached the eastern shore of the lake. Emin Pasha accompanied him. After a long stay on the borders of the lake, awaiting supplies from Msalala and Tabora, Stanley, leaving Emin Pasha, marched in the direction of Mombassa. He is expected to reach the eastern seaeoast about the end of October.

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The Good Templars of Illinois held their State meeting at Streator a few days since in the Methodist church. Their reports show a loss of fifty-five lodges and 2,715 members during the past year, nearly one-fourth of the whole number at the beginning of the year. This is a very hopeful evidence that the real friends of the temperance cause are becoming aware of the relation this of lodge incubus to the reform and are casting it off.

Foreigners brought to America their plans of alien lodgery in the management of the interests of laboring men. These have thriven beyond all right and reason here, and have gone back to England. The late great strike on the London docks has been settled, but last Wednesday three thousand laborers assembled at one of the docks and demanded that new men not belonging to their secret union be discharged. The insolent demand was refused, and Cardinal Manning, the representative of the Pope, was called upon to interfere. He promised to exhort the men not to molest the "blacklegs." The mayor of London told them to behave or he would put down any riotous proceeding with force.

Benevolence is yet a mighty name to conjure with among the Masons. They bought a valuable property at about one quarter its value a few years ago for an orphan asylum, and made a great Grand Lodge ado over its dedication, with Dr. Thomas and Bishop Samuel Fallows to work in the ornamental part of the performance by way of religion. The greatest number of poor forsaken orphans we ever heard of in the institution was FOUR, and one of them was paying for board and lodging. Any warm-hearted Christian woman could fill the building in a week with cases in genuine need, if the Masons had founded it with an honest purpose. But as it is, it is an excellent apology for a grand dance every winter, and a great picnic every summer. The "benevolent Masons," so called in the reports, held such a picnic lately. The day was spent in voting for the prettiest woman, parades by the Masonic militia, races for boys, for girls, for fat men, for old men, and closed with a ladies' egg race." Those amusements seemed eminently adapted to Masonic tastes.

Rev. Henry Grattan Guinness, of the celebrated Missionary Training School in London, gave a thrilling address in Farwell Hall Monday noon. He is on his way to Boston, where on October 2nd he assists in the opening of a training school for missionaries similar to the English institution. On the same day another school of like character opens in Minneapolis. It is a guarantee for the good management of the Boston school that Rev. Dr. Gordon will be at its head. Mr. Guinness several years ago turned over to the American Baptists the successful missions begun by the members of his school on the Congo. He now is earnestly looking toward the immense and populous region of the Soudan, which extends from ocean to ocean between the Sahara desert and the Congo country. His enthusiasm and eloquence has called out twenty volunteers in Kansas who will shortly in his company sail for Africa to pioneer the mission work through the unknown and dangerous paths of that vast interior.

The courts at Marion, Iowa, have decided in favor of the Grand Lodge of that State in its rejection of the Scotch Rite of Cerneau. Masons who belonged to the latter had secured a temporary injunction restraining the Grand Lodge from executing the cut-throat penalties of Masonry upon their persons, which having "been raised from a *dead* level to a *living* perpendicular" were sacred to Hiram. The Iowa Scotch Rite Masons are under the immediate jurisdiction of Albert Pike. His hold is too strong upon the Iowa—we were about to say courts, but will say Masons. The latter, however, are in another vexatious quarrel. Just now, when they want much to visit Washington for Pike's benediction and to participate in the performances of the Knight Templars, an order from the head of the Knights forbids them, because the Iowa Masons of that degree have shown a rebellious spirit toward his commands. We do not see but that the Iowa Masons will have to start a new secret society to save themselves.

Religion in our American common schools has a most able advocate in Prof. L. T. Townsend, of Boston Theological Seminary. Every reader of our third page will be thankful for the powerful argument copied from the pages of *Our Day* for September. Mr. Dawson, the late Commissioner of Education, says in his annual report that during the ten years, 1876-86, the growth of the public school system has outstripped the increase of population by 1·6 per cent. He says also a good word for the South, where the gain has been most marked. The colored children are apportioned an equal share of the school funds, unless in the State of Delaware, and their schools are kept open as long and under as well paid teachers as those of the white children. The funds for the support of these schools are furnished mainly by the white inhabitants, and after making due allowance for all the sums that have been furnished for the education of the Negroes through private sources and through the taxes raised among themselves, it may still be said that the children of those once held in servitude in the South are being educated by the sons of their former masters.

Major J. W. Powell, of the U. S. Geological Survey, addressed the late American Association for the Advancement of Science on the subject of music. The present attainment of that science, in which we are delighted as well as instructed, has been reached from crudest beginnings when men began to hum or chant in cadences to the measures of the dance. We are too frequently reminded that a strong likeness to this original may be heard even in the music of the house of God, and especially in the Sabbath-school, when the noble and beautiful service of praise degenerates into a kind of thumpity-thump, threshing-machine jumble of words and tones, out of which a Hottentot might extricate spiritual ideas and emotions, but which defy translation into English. The performers would understand this so soon as they should read the poetry as they attempt to sing it. Very much of our Sabbath-school and "Gospel-meeting" music, we are sorry to say, encourages just this kind of aboriginal singing. But as for Major Powell's theory, we doubt it. The earlier the human record, the more emphatic is the confirmation of the Scripture record. Polytheism fades with the most remote history, and we come within range of the days when one God, and he the true, was worshiped. The music of these early days, we are inclined to believe, came not from the dance, but was rather the involuntary vocal accompaniment of the voice of praise and prayer, when the soul was moved and elevated by the holiest emotions. As angels sing while devils howl, we prefer to think our music came from above our heads than below them.

BIBLE TEMPERANCE.

BY REV. S. F. PORTER.

What has the all-wise Creator taught us in his Word concerning the use of wine? As food, it is repeatedly named with corn and oil and milk and honey. The grape was, perhaps, the most popular of all the Oriental fruits. Taken fresh from the vine, it was delicious; and in the many forms in which it was preserved, it was a special favorite. The juice was ranked with milk and oil as nutritious and delightful. Song of Solomon 5: 1: "I have eaten my honeycomb with my honey; I have drunk my wine with my milk." Isa. 55: 1: "Yea, come, buy wine and milk, without money and without price." Isaac, in blessing Jacob, says (Gen. 27: 28): "God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine." So God says to his people, if they would love and obey him (Deut. 11: 14): "I will give . . the first rain, and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil." Thus wine as food is mentioned again and again in the inspired volume, with no word of disapproval. On the contrary it is continually classed with corn (i.e., bread or grain), and oil, and milk, and honey, as a blessing and a good gift from the Heavenly Father.

Why, then, do the Scriptures so frequently condemn the use of wine? The answer is plain enough: The Bible forbids the use of wine when it is not food; and alcoholic wine is not food. When wine ferments it forms alcohol, and then it is not food, but poison, and the use of it God has prohibited. Prov. 23: 31, 32: "Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder." This is a very perfect description of intoxicating wine; and shows quite clearly what our liquor men term "*the head.*" Such wine we are commanded not to look upon, but utterly to reject it: it has a snake in it. Such "wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Prov. 20: 1. "Who hath woes? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine (alcoholic); they that go to seek mixed (or drugged) wine." Prov. 23: 29, 30. Such things could never be said of the pure, unfermented wine, which the ancients used for food.

Do the names used in the Bible distinguish the

different states of the wine? There are two words that signify wine in general: *Tayin*, Hebrew, which is employed 116 times in the Old Testament; and *Oinos*, Greek, used in the New Testament twenty-seven times, and qualified by adjectives as occasion requires. The Hebrew word *tirosh* occurs thirty-five times in the Old Testament, and is translated "new wine." Some think that this word meant unfermented wine; and perhaps it did for a time. But new wine soon fermented in that climate, and it was especially poisonous. Others mocking said, "These men are full of new wine." Acts 2: 13. Besides these there are three or four words used in the Hebrew: *hhemar*, seven times; *gnases* (sweet wine), four times; *mimesak* and *sabe*, once or twice. *Shekar* is used nineteen times to designate strong drink. *Sikera*, meaning the same thing in Greek, is used once or twice; and *glukos* (new wine), signifying sweet wine in Greek, is found a time or two.

Thus we see that it is not by a name, but by a description of the liquid that God has prohibited alcoholic poison. It is when it is inflamed (red) "when it giveth its color in the cup, when it moveth itself aright" (has the bead), "look not upon it!" pass it by! utterly reject it! "for at the last it biteth like a serpent and stingeth like an adder." Oh, what millions of precious lives would have been saved through the ages past if men had listened to the words of the Great Father, and never accustomed their tongues to the *tang* of the serpent's poison! And how much suffering of the innocent and the helpless would have been prevented! And what millions of millions of means would have been saved wherewith to bless mankind!

Nadab and Abihu, the sons of Aaron, appear to have been temporarily demented by drinking alcoholic wine when they insulted the Lord by using forbidden fire in sacrifice. "And the Lord spake unto Aaron, saying, "Do not drink wine, nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die." Lev. 10: 9. In like manner it was forbidden to kings to drink wine or strong drink (Prov. 31: 4, 5) lest they should "forget the law and pervert the judgment of any of the afflicted." The Nazarites also took a vow to abstain from the fruit of the vine; so that they refused all wine, whether fermented or unfermented. The Rechabites, too, utterly rejected wine from generation to generation, according to the charge of Jonadab, the son of Rechab, their ancestor. Jer. 35: 8. During the seven days' feast of the Passover the Jews were prohibited the use of any fermented food. Ex. 12: 19. "Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel." By such means the divine warning against the subtle poison of fermented drink was again and again reiterated. For the necessity of it was great, because of the many temptations and dangers in the way of fallen human nature in the use of these things.

One of the most subtle stratagems of the enemy consists in perverting the divine commandment. Instead of utterly rejecting the fermented wine, which "at the last biteth like a serpent and stingeth like an adder," it is assumed that God approves of the alcoholic poison as a beverage; but it must be used temperately. This has been the cry for more than four thousand years; and yet the true line between the temperate and the intemperate of alcoholic wine has never been discovered. Nor will it ever be while this world of ours stands. FOR THERE IS NO SUCH LINE. The only temperate line is between wine that is food and unfermented, and wine that is poison because it is fermented. And the same thing is true with regard to cider. We get some insight into the vintage of Bible times by the apple orchards and mills and presses and cider-making in early New England. When the rich current began to flow how the children and youth gathered about to taste the new cider—a delightful feast, as harmless as milk. But the bearded men rejected it as tasteless until fermentation produced the alcoholic "*tang*" with which they could wrestle. Cider was good for nothing to them without the strength of the poison. This taste they had acquired, for it was not natural. They had when children a love for the pure juice of the apple. And thus it has been through all the ages with wine: men rejected the pure juice, which they loved in childhood, and cherished that liquor which at length will sting like an adder. And the church has been deceived and gone astray; and learned ministers and faithful elders and deacons have declared that there is no such thing as wine that is not fermented; and that whatever is said in commendation of wine by the inspired writers of the Bible is said of fermented wine, having alcoholic poison in it.

"Oh," says one learned doctor of divinity, "you believe in the two-wine theory." No, doctor, I believe in wine that passes through two different states; in one it is food, in the other it is poisonous; and in that state God forbids its use as a beverage. It is certain that cider is at first as harmless as milk; but afterward it has the poison of the serpent. Do you believe in two ciders? We all know that cider is called cider when it comes from the press as truly as after it is fermented; and so it is with wine. And yet the wily destroyer of men has beguiled the learned Bible critics. They affirm that the gentle Jesus created two or three barrels of fermented wine at a marriage feast to gratify the already half-intoxicated guests! John 2: 10. "*Credat Judeus Appelles, non ego!*"

The wine the dear Saviour made, we may be sure, was sweet and delightful food for children and youth, with no bite of the snake nor sting of the adder. That was the "good wine" which was reserved until the last. To cap the climax, in this diabolical conspiracy against mankind, the universal church of Christ was pursuaded to use the wine that God had prohibited at the Lord's table. And how many precious souls, just escaping from the fetters of appetite, have been ensnared again by Satan there. Tasting again the wine that "biteth like a serpent," they turned backward and rushed down the drunkard's road to everlasting ruin. Or, holding the breath, they passed the cup hastily on without taking it. And is it not to such the cup of devils?

While the most of the Christian world and the multitude of pious, godly men in the church assume that God approves of fermented wine as a beverage, what can be done for Bible temperance? They really justify the use of wine and beer and cider in their fermented state; and THIS IS THE FOUNDATION ROCK ON WHICH IS BUILT THE SALOON, AS WELL AS THE BREWERY AND THE DISTILLERY. Their testimony is, "Use all these things and license them, but use them temperately;" which is impossible. For we are commanded to utterly reject such things. "Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright, at the last it biteth like a serpent and stingeth like an adder." Look at the statistics of intemperance in our own beloved country: 215,000 saloons; 600,000 drunkards; 60,000 deaths each year; and $1,484,000,000 paid annually for the snake bite.

THE REIGN OF USURY.

BY REV. D. OGLESBY.

The conference called for Sept. 26, by the Chicago pastors, will be watched closely. The question is how to reach the masses with the Gospel. That the church has drifted away from the masses, and lost its influence over them, is a patent fact. What caused the wide separation? Why has the church lost its grip on the masses? Remove the cause and the effect goes too. In all probability every remedy but the correct one will be recommended; because the church seem not to know why she is losing her influence. The writer hopes that the *Cynosure* will give as full a synopsis of the convention as possible. It will be desired very much by those of us who cannot attend.

The same thing affects the church that affects society generally. It is the "great gulf" separating Dives and Lazarus. On one side the rich and "well-born," as Hamilton put it; on the other side the poor. Unfortunately for the church and for humanity, the church has taken her stand on the side of the rich. She did this when she became the advocate of usury. For thousands of years her testimony was unfaltering against it, and in harmony with the Bible from Genesis to Revelation. John Calvin was the first minister of any note who ever defended usury or interest. It is the great source and cause of poverty. "The destruction of the poor is their poverty." The conditions of life are made so hard that men are degraded. The higher aspirations of manhood are taken out of them. Incessant slavish toil and drudgery for twelve or fifteen hours a day, and every day in the week, and every week in the year, completely demoralizes men. Seeing absolutely no chance to better their condition and rise to the heights above, they plunge to the depths beneath. The church defends and practices usury. Out of usury has come the great trusts, combines, and monopolies that threaten to rend society to its center, and produce anarchy.

It is all folly to oppose monopolies and defend the cause. It is not the amount of usury or interest, but the principle of the thing. One per cent or one hundred will produce the same result in the end. It is not the size of the sin. The old Negro preacher said, "One leak will sink a ship; one sin will damn a soul." So under the reign of the good old governor Nehemiah, they came to him in distress and said, "Our lands and vineyards are mortgaged," and even worse than that, "other men have our olive-yards and vineyards." They were already evicted, and the rate of interest was only one per cent. Usury is eating the world up. This God-forbidden thing enables the conscienceless, cunning, covetous, cold-hearted and avaricious ones to accumulate fabulous amounts of money, and then form trusts to gather in more rapidly the fruits of the labor of others. The *Western Rural* defines trusts correctly:

> "Trusts are organized to steal other people's money. They are a conspiracy to pick people's pockets; they are operated upon the theory that the highwayman adopts. He puts his victim in his power and commands him to deliver or be shot. He does not argue. His pistol does his talking. The trust does not argue. It comes with its sugar and demands your money or you will drink your coffee without sugar. It comes with its twine and demands its price or you can go without twine; it comes with its oil and robs you because you must have oil. It is organized, systematic robbery, and it is done in the sacred name of law. That is the most galling part of it. A government of the people, by the people and for the people, permits a few conscienceless plunderers to rob the millions, without so much as a remonstrance. We have just had a discussion settled by a Chicago court that the gas trust is practically legal. It sometimes seems as if government was expressly organized for the protection and encouragement of the well-dressed villains of society."

The sugar trust has only to add one cent a pound on sugar, and it brings thirty millions. If a few men on the high seas were to rob our commerce of that amount, it would create great excitement. If a band of pirates on the ocean was to plunder the commerce of the world to that extent, it would stir all the civilized world. Or if a band of robbers should organize in the mountains and plunder our internal commerce to that extent, an army of men would be called out to suppress them forthwith. But legalized brigandage and piracy preys on society, supported by all the powers of law and government, with impunity. It all grows out of the false doctrine that money is property, that it has power to draw interest, that it possesses vitality, and can grow and produce other money and property. It is mammon-worship. Usury is the sacrifice the world pays to the worship of this idol, the golden calf.

What can be done to remedy the evil? Nothing. The error is so completely imbeded in the church, in the government, and in public sentiment, that it is one of the evils that will have to bring about its own overthrow. Thirty years ago Abolitionism was the most unpopular doctrine in the world. To be an Abolitionist was to be "hated of all men." It required the martyr spirit, and the one who openly declared himself one had "to count all things loss" and be ready to die. But slavery destroyed itself. It culminated in rebellion. Rule or ruin was its motto. And ruin came. Usury now controls our government. The high priests of mammon dictate, and the government obeys. Monopolies, combines and trusts, like rolling snow-balls, will grow larger and larger, until the masses are completely enslaved. Then the people will be forced in sheer desperation to form one great trust, and make the government the one great monopoly. The hateful thing socialism will come, just as the despised thing Abolitionism did. We may as well get ready for it, for come it will. And until it does come, the church will plod on in the old ruts. There will be spasmodic efforts to reach the masses. Salvation armies, street preaching, etc., etc., but under the present system of usury, competition, trusts, combines, etc., the gulf between Dives and Lazarus will become deeper, wider and darker, and the masses will sink constantly to greater depths of degradation, vice, crime and misery. Society can never rise to any higher, better state under the reign of usury. Our Christianity needs remodeling. It is defective. It

approves and practices what God condemns. Out of this comes the chaotic state of society. This is the reason why the church has lost its grip on society.

While we admit that Christianity with its present defects is the best system of religion in the world, yet we unhesitatingly say that it is not the system the world needs. A system of religion that can't raise society to a higher, happier state than the civilized world now experiences, is not the religion which the world needs, and it will be, and is being repudiated. True Christianity, such as the Master founded, and the church for three hundred years practiced, is what the world needs. The skeptical Gibbon says that "it was the happiest period of the human race." Slavery faded out, idolatry was overthrown, without war or bloodshed. Perfect altruism reigned. Slavery was stronger when the war of the Rebellion burst on our country than it had ever been. The church was on its knees before it. The government was bound hand and foot by it. We tried as hard as we could to put down the rebellion and leave slavery. But God ordered otherwise. Even the stupidest finally saw that one or the other, the government or slavery, had to die. We deserve no credit, neither church nor state, for abolishing slavery. To God belongs the glory. So now usury, like a mighty millstone hanging about the neck of the civilized world, produces a universal enslavement of labor. We will never abolish it voluntarily, no more than we did chattel slavery; but it will be abolished. As sure as

"God is God and right is right,
The right is sure to win.
To doubt would be disloyalty,
To falter would be sin."

Isaiah tells us in the day when the Gospel triumphs, that "they shall build houses and occupy them; they shall plant vineyards and eat the fruit of them. They shall not build and another occupy (rent); they shall not plant and another eat the fruit." Usury, land-lordism, rents, interests and profits will be gone. In our day, and under the reign of usury, the poor rebuild our cities every ten or fifteen years, and still sing,

"No foot of land do I possess,
No cottage in this wilderness."

Richview, Ill.

SHALL OUR SCHOOLS BE CHRISTIAN?

(From the article by Prof. L. T. Townsend, D. D., in "Our Day" for September.)

Unless our system of public education, popular as it is, adds to the patriotism and the integrity of our citizens, by the development of what is noblest in man, even this boasted advantage will not in any considerable measure make for the perpetuity of our free institutions. Indeed, men of the highest intellectual culture have been unsafe citizens; and men who can read and write may be our most dangerous criminals.

In the memoirs of Duc de Sully we read that Servin brought to the court his son, desiring for him a government appointment. The following are some of the young man's accomplishments as reported by Sully:

"He was of so prodigious memory that he never forgot what he had once learned; he possessed all parts of philosophy and mathematics; . . . he not only understood Greek and Hebrew, and all the languages which we call learned, but also all the different jargons or modern dialects; he had a genius for poetry and had written many verses; his body was perfectly well suited to his mind; he was light, nimble, dexterous, and fit for all exercises; there are no games of recreation that he did not know." These were only a part of the young man's accomplishments.

If, therefore, mental and physical development qualify for citizenship and entitle to official position, why had not the son of Servin full right to recognition? In mental and physical development he stands a long way in advance of any of our public school graduates.

Sully, however, refused to give that brilliant young man a government office, because he found that only one side of his character had been correctly developed. We quote again from the memoirs:

"But now for the reverse of the medal: here it appeared that this young man was treacherous, cruel, cowardly, deceitful, a liar, a cheat, drunkard, and glutton; a sharper in play, immersed in every species of vice, a blasphemer, an atheist; in a word, in him might be found all the vices that are contrary to nature, honor, religion, and society."

Later, the memoirs, speaking of his death, say: "He died in the flower of his age, in a common brothel, perfectly corrupted by his debaucheries, and expired with a glass in his hand, cursing and denying God." So much for an intellectual development that has no religion in it. For what position, except a State prison cell, is such an educated and accomplished man entitled?

There are men of considerable distinction, men who claim for themselves a very high rank in literary circles, a claim supported by not a few of their admiring friends, who insist that everything religious should be banished from our public schools, and that whatever is politically needful in moral and religious culture must be received elsewhere. It is urged that the moral precepts of the Bible, to say nothing of the more profoundly reconstructive and reformatory measures and methods of evangelical Christianity, such as conversion, regeneration, and sanctification, should have no part or place in our educational training. The plea is that the function of the public school is merely to develop the intellectual faculties and allow the conscience to take care of itself. And it is this restricted development of the intellect, we are sorry to say, that is coming to be the great American fetich; those who adore it and are ready to fight, if not to die for it, seem to be on the constant increase. That it should be thus is a surprise; for where is the man of intelligence who will not say that America needs conscience to-day as much as she needs intellect; and conscience, as was long since shown, is rarely healthful and binding, if indeed it can have an existence except in its connection with the religious sentiment. It is the recognition of a Supreme Being that gives to conscience its potency; this recognition is the foundation of religion. And it is the wholesome and restraining fear, inspired by thoughts of that Being, which is the beginning of true wisdom.

The point we make is this: That without the development of the conscience and the religious sentiment on which it largely depends, the schoolboy with his trained intellect will be able, on account of his training, the more successfully to outwit the ignorant policeman and detective; he will be more subtle and less brutal in what he does, but he may not be, on that account, one whit less perilous to the welfare of the American Republic than is the man who cannot read or write. The former opinion that crime is somehow connected with inability to read is no longer held. They are the educated inmates of jails and prisons that have shaken public confidence in the remedial agency of the alphabet.

These aphorisms, which resolutely antagonize the modern notion of education, are indisputable: "Culture, untouched by religion, has no redeeming power;" "Whenever culture of intellect outstrips the culture of conscience, disaster follows;" Popular intelligence with popular unbelief ends in popular corruption;" "Mere intellectual training does not inspire patriotism or reduce crime;" "The schoolroom may make a more crafty demagogue without making a safer citizen."

We have spoken of the non-religious type of education as a modern idea. In support of this statement you scarcely need be told that the day has been, and within the last half century, that instruction in the Bible and in the Assembly's Catechism was a part of the common school education in New England. Teachers were permitted and encouraged to promote in their schools religious revivals, and were sometimes selected and appointed because they had this evangelistic power and success. And it is in the face of this changed and supposed improved condition of school affairs in which religion is not recognized that we submit the statement that American citizens who in their youth were brought under that somewhat rigorous discipline have made the republican institutions of this country a possibility, while those men whose conscience has been left to itself, even when trained in the public school, are a menace to the political freedom that we have inherited. We repeat, it is not a cultivated intellect that our country is languishing for; it is a cultivated intellect *and* a cultivated conscience; one that can see things in the light of eternity and that recognizes the abiding presence of a just God, to whom every man is responsible.

Also we must challenge this modern idea of non-religious education on the ground that it antagonizes the opinions of men in whose presence those who claim to be educational reformers appear to the poorest possible advantage.

Washington, in his farewell address, says: "Let us with caution indulge the supposition that morality can be maintained without religion. Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles."

Daniel Webster, in his argument against the Girard will, expresses essentially the same opinion: "In what age, by what sect, where, when, by whom, has religious truth been excluded from the education of youth? Nowhere!—never! Everywhere and at all times it has been regarded as essential." Alas! were Mr. Webster among us to-day he would have to change his language, and be compelled to say, "Nowhere!—never!" excepting in some of the leading States of the American Republic.

Victor Cousin, the profoundest of French philosophers, in an address before the Chambers of Peers, declared that "any system of school-training which sharpens and strengthens the intellectual powers without supplying moral culture and religious principle is a curse rather than a blessing."

The distinguished statesman, De Tocqueville, after visiting America, wrote these instructive words: "The United States must be religious in order to be free. Society there must be destroyed unless the Christian moral tie be strengthened in proportion as the political tie is relaxed; and what can be done with a people who are their own masters, if they be not submissive to Deity? . . . . Despotism may govern without religious faith, but liberty cannot."

John Locke's view is essentially the same: "If virtue be not got and settled so as to keep out ill and vicious habits, languages and sciences and all the other accomplishments of education will be to no purpose but to make the worse or more dangerous man."

"The belief in the moralizing effects of intellectual culture is absurd," is Herbert Spencer's brief but decisive comment upon this subject. . . . .

If, therefore, Washington, Webster, Cousin, De Tocqueville, Locke, Spencer, Arnold, Huxley, and if nearly every nation of Europe, even those that borrowed from us the common-school system of education, are correct in their judgments and methods, we are wrong in ours, and our public school is a possible menace to the Republic, instead of being, as we had supposed, a safeguard. On graduation day, as far as the school is concerned, we are in danger, as already suggested, of presenting to the country a villain, accomplished to be sure, but even more dangerous than the boy who, unschooled, has remained in the street. They were educated brains that instigated the late murder of Dr. Cronin; they are educated brains that are now shielding the murderers from the eye and hand of justice.

The public school can be looked upon as a national safeguard only when instruction in Christian morals, with all that term implies, is made a part of the educational training of the school. Hence we plead for a restoration to our schools of that which through a miserable spirit of timidity and sentimentality has been taken from them, namely, Christian morality as found in the Bible, and as interpreted by ordinary intelligence. This we plead for and even demand on the ground of public safety and loyalty to that which has made America the fittest of all countries in which to live.

A temperance discussion once sprung up in a large coach crossing the Alleghenies, and the subject was handled without gloves. One gentleman maintained a stoical silence until he could endure it no longer; then he broke out strongly, saying, "Gentlemen, I want you to understand that I am a liquor-seller. I keep a public house, but I would have you know that I have a license, and keep a decent house. I don't keep loafers and loungers about my place, and when a man has enough, he can get no more at my bar. I sell to decent people and do a respectable business."

When he had delivered himself, he seemed to think he had put a quietus to the subject, and that no answer could be given. Not so thought a Quaker, who was one of the company. Said

he: "Friend, that is the most damning part of thy business. If thee would sell to drundards and loafers, thee would help kill off the race, and society would be rid of them; but thee takes the young, the poor, the innocent, and the unsuspecting, and makes drunkards of them. And when their character and money are gone, thee kicks them out, and turns them over to other shops to finish off: and thee ensnares others and sends them on the same road to ruin."

Surely the Quaker had the best of the argument, for he had the facts on his side. The more respectable and attractive any public house is, the greater the mischief it is able to do in any decent community.

NEW ENGLAND LETTER.

Autumn musings—The political canvass—The caution of temperance Republicans—John L. Sullivan as a Congressman—Secret societies and the Prohibition party—An amusing incident in a smoking car—Evangelist Leyden's work—Father Damien.

"The sere and yellow leaf" made its appearance before summer was over by the calendar, and a very unusual sight has been presented by the number of forest trees which have donned their autumn livery when the almanac declared it to be August and not October. But we must expect to pay for an unusually early spring with these premonitions of winter's speedy approach. Golden rod and wild asters, white and purple, cover field and wayside with their wealth of bloom; brave, bright emblems of an immortal hope which can wait without shrinking the scythe of the death angel. A New England spring is a fearful and wonderful combination of mud and slush and raw east winds, provocative of pneumonia, bronchitis and neuralgia, but a New England autumn—is well nigh divine. Welcome its shortening days, its mornings keen and chill with hoar frost, even its wild September gales,

"When the winds sweep o'er the hillsides, and the waters rise and roll,"

for they only sweep the skies and woodlands clear for that magical change when Nature covers her face with an enchanted veil, and the pale, sweet ghost of the summer that has fled comes back to us to prophesy from the very threshold of winter the resurrection in a few brief months of all her roses and her bird songs.

The State canvass for the governorship and what politicians are saying and doing begin to take up some space in the papers, which ring the changes on Craps and Brackett in the common partisan Katy-did, Katy-didn't style. Of the latter candidate for nomination Henry H. Faxon spoke in the recent Prohibition convention as follows: "When in the Legislature he (Brackett) has made a practice of voting with the Democrats on all bills designed to restrict the traffic of liquors, and even now, if he professes political repentance, I would not trust him as a deck hand on the Prohibition ship." Brackett is a Mason who does not hesitate to eulogize the order at every opportunity, doubtless believing that he will receive his reward when the time comes. Mr. Faxon also introduced a resolution that "no true temperance man can consistently support J. Q. A. Brackett for any official position with such a legislative record as he has on all questions relating to prohibition and its enforcement." It was moved to suppress discussion by laying this and another of similar tenor on the table. The movement was lost, but so were the resolutions which shared the fate of Mr. Cheever's, mentioned in my last letter. "The rejection of Rev. Mr. Cheever's resolution," comments the *Voice*, "was one of the most significant acts of those very conservative and cautious Republican temperance gentlemen."

At the recent Republican caucus in Worcester he was more fortunate, and succeeded in getting before Ward a resolve that "if the present managers of the party, who have it in their power, will not now honestly do their utmost for the suppression of the anti-Republican saloon, then the Republican party of Massachusetts, true as it once was to God and humanity, must be itself inevitably suppressed by the republican people." "To argue this motion," said Mr. Cheever in a brief speech in its support, suppressed, however, by the morning papers, "is needless. It were like trying to prove a proposition that is self-evident. Simply to state it is its surest and best defence. Under the double dealing of its late managers toadying to the wealthy liquor interest, the Republican party in Massachusetts is brought to the edge of defeat and disintegration. It can only recover by following the lead and example of Charles Sumner in the person of his true successor, our sagacious Senator Hoar, whose strong position upon constitutional prohibition, woman suffrage, the right of labor, and protection to the American industry and the American home, make him the real leader of the embattled Republican hosts."

John L. Sullivan proposes to run for Congress, but if he should do so and get elected, he will not be the first of the prize-fighting, gambling, liquor-drinking fraternity who has been chosen to represent and legislate for the American people. Will the Prohibition party be the Hercules to turn a purifying stream into these Augean stables?

The last issue of the *Voice* answers a correspondent's inquiry as to the attitude of the party regarding the lodge thus:

"The Prohibition party has nothing to do one way or another with the question of secret societies."

But hasn't the question of secret societies something to do with the Prohibition party?

An incident occurred the other day at the Lynn railroad station, which, though a sad one in itself, had its amusing side. Twelve criminals, handcuffed together like a chain, were put into the smoking car to go to Salem jail. It is said that the effect of their advent into the smoking car was remarkable, its previous occupants suddenly seeming to lose all pleasure in their favorite weed, as they put out their cigars and stole silently into another car. But did it never cross the minds of these tobacco-using gentlemen to ask why these convicts should be thrust into *their* company, if there was not some occult connection between tobacco smoke and crime? If any pure young woman had a lover in that smoking car I wonder how she would have relished the scene. Fancy a clergyman among the company, unable to protest against the society thrust upon him because he had chosen such associations as from a fit atmosphere for criminals! There is nothing so crushing to a social vice as the dead weight of public opinion, and I believe the time will come when to see a man puffing away at a cigar will stamp him of questionable repute just as surely as to see him toss off a glass of whisky.

Evangelist T. E. Leyden has returned from his Canadian tour, and is now conducting reformed Catholic services in Boston. He is a man whose whole heart is in the work of bringing his former co-religionists out of the darkness and superstition of Romanism into the clear light of the Gospel; and great success is attending his labors.

Is it possible that Father Damien must be added to the list of Rome's pretended saints? A former Massachusetts gentleman, now in Honolula, writes to the *Congregationalist* in response to a letter of inquiry, describing him as a man of impure life, who had actually nothing to do with the reforms and improvements inaugurated, and whose death from leprosy was to be attributed rather to his vices and carelessness than to his philanthropic self-devotion. This is not pleasant to believe, but if true it is not the first time Rome has whitewashed her worst sinners and tried to palm them off on the world as saints.

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, D. C., Sept. 20, 1889.

From Deer Park, where President Harrison yet tarries, comes the statement that the choice lies between Judge Wood and Attorney General Miller for the vacancy in the Supreme Court caused by Justice Matthews' death. In the exclusive circles of the court it is predicted that the place will be filled before the assembling of the body in October. The principal objection to Judge Wood is based upon his partisanship, which is of the most rabid order. Another objection is as to his lack of prominence in the legal profession. That this objection holds good also against Attorney General Miller goes without saying. Mr. Miller is essentially a man of small calibre, a so-so lawyer, a good, industrious man, with a mental and limp mentality. The inherent reverence of good men for duly constituted authority is evinced in the loyalty of the people to the Supreme Court. No other body could have passed in peace upon the Hayes' election, for instance. This court is recognized as the strongest bulwark of our liberties. To keep it free for merely partisan favor, and to make its *personnel* a pride to Americans, is the duty of every President. In so far as Mr. Harrison succeeds in casting personal prejudice behind, and selecting a man whom the whole people respect, in so far will he be strengthening himself.

Judge Wood is a very good, respectable man, as the world goes, and Attorney General Miller is a fair second-rate lawyer, as is President Harrison himself, but these qualifications furnish no reason for appointing either a Justice of the Supreme Court. The Republican party contains a vast number of brainy men, men from whom the vigor and fire of intelligence, a breathing and living personality, springs at all times. Why not give these men a chance? Can it be that President Harrison hath grown like Cassius, and can brook "none greater than himself?" Mr. Cleveland made such a mistake when he appointed Mr. Fuller Chief Justice. Mr. Fuller was decidedly not a first-rate Chicago lawyer, and outside that city one who by chance heard his name had to search the crannies of his memory to recall his occupation and condition. The people have never yet accepted the appointment with real approval. The appointment of Lamar, though much fierce objection to it was raised in a Republican Senate, was better in the sense that Lamar has brains and experience. President Harrison might do well to seek further than among his personal friends for his next Justice of the Supreme Court.

Ex-Congressman and ex-commander of the G. A. R. Warner has sensibly, after changing his mind three or four times, concluded that he does not want to be Commissioner of Pensions, and this is believed to be his final answer to the requests of President Harrison and Secretary Noble. At present General George S. Merrill of Boston seems most likely to be selected. He represents the conservative wing of the Grand Army, and is opposed to pensioning except for disabilities contracted in service and line of duty. As chairman of the pensions committee of the Grand Army, it has been largely due to his efforts that the organization has been so considerate in its official requests for favors. It is not known that he would accept.

Nothing definite has yet been done to secure Corporal Tanner a new berth, although his friends are pressing his appointment as Recorder of Deeds for the District of Columbia, a position worth twelve or fifteen thousand dollars per annum. The President is said, with some reason, to be opposed to further honoring the Corporal with offices at home, and every possible pressure is being brought to bear to induce the Corporal to go abroad in the diplomatic service where he will die out of the public mind. He has been invited by Governor Foraker to stump Ohio, and may accept, though it would be against the wishes of the administration and would antagonize the President. The President has a wholesome dread of Corporal Tanner's mouth, and wants no more of his indiscretion. *

A NEW POLITICAL MOVEMENT.

New Concord, Ohio.

Editor Cynosure: — Thinking the enclosed circular to be of interest to your readers, I enclose it with a few suggestions:

ATTENTION, REFORMERS.

Realizing the necessity of the political reformations now pending in the United States, and that there is strength in union and believing that if all the armies of reform could be united upon one common platform we would become an irresistible force in national politics, therefore we would invite the friends of the following reforms to meet in convention in the city of Chicago on the 13th day of November, 1889, to consider the possibility and feasibility of a consolidation of our forces, in order to united action in future political contests.

The friends of the prohibition of the Liquor Traffic, Tariff Reform, Finance Reform, Restriction of Pauper and Criminal Immigration, Arbitration for Settlement of Labor Disputes and National Disputes, Reform in the Civil Service, Non-Sectarian Schools, Purity and Secrecy of the Ballot, and all other needed reforms, are included in this call; and those signing the call herewith made are to name the temporary officers of the conference when convened.

J. A. Brooks,
J. W. Robbins,
E. Evans.

1. The necessity of political as well as social and religious reformation is obvious. Not so clear are the methods and limits of such reform.

The list set forth includes much that is important, but does not include the question of the secret lodge system, a reform of more importance to the Christian church than any other, It may be included in the "all other needed reforms," but it remains to be seen whether the meeting would recognize it as a "needed reform," and allow its discussion.

Another and not less important reform is the question of war. Is war a rightful method for the adjustment of any international differences? Surely this question ought not to be ignored.

2. There would likely be a wide difference among those assembled on such questions as the tariff, and laws respecting the amount and purchasing power of money. In the apprehension of at least one who desires reform, the government has little to do with the amount of money, and nothing in reference to its "purchasing power." It is earnestly hoped that no wild theories as to the duty of the government to make the people rich by the creation of (paper) wealth will meet with favor among real reformers.

3. Shall we have a free platform where all men may (within due limits) voice their convictions and consider what can be done to promote concerted action? *By all means.*

H. H. Hinman.

Reform News.

FROM THE GENERAL AGENT.

THE SPIRIT MOVING ON THE NEW ENGLAND PASTORS.

Worcester, Sept. 16, 1889.

There are amusing as well as laborious features in our work, and some things indicate that ordination is not absolute proof of entire sanctification. At least all ministers have not the "same mind." After speaking to the Baptist ministers in Tremont Temple, Boston, yesterday morning, one brother came forward to sign the call, saying, "If that is against *all* secret societies, I want to write my name a hundred strong, for they are the curse of all curses."

A half an hour later I was conversing with a brother in his office, whom I had met a few days before, and who twenty years ago preached to the largest congregation in the city. He said, "I was thinking of writing you a letter. I am very anxious that your congress should be a success; but I want to caution you against including the patriotic temperance and benevolent orders. It would certainly damage your cause."

Three or four prominent ministers urged very strongly that I should procure the name of a certain D.D., as it would have great weight in Boston. On a second trial the desired signature was added. Later I presented the paper to a prominent clergyman of the denomination to which the first-named gentlemen belong, and he at once and strongly objected, saying, "I most heartily approve of your movement, and if you will scratch out that name I will sign your paper and do all I can for the success of your meeting. I know nothing against the man, only he is not orthodox."

The next pastor, after reading the paper, handed it back with the remark, "I prefer not to sign it," and that was all I could get from him on the subject.

The next pastor was quite in sympathy with the movement and would gladly add his name if I would allow him to strike out one or two clauses and insert others, etc. When I suggested that it would be bad faith to the eighteen ministers who had already signed, he thought I might present each with a revised copy and obtain their assent to the change. As I did not accept the proposition, involving at least a week's work and delay, I did not of course get his written endorsement, though he dismissed me with many expressions of good will.

And so it goes. Had I adopted all the suggestions and made all the changes that have been urged, there would have been scarcely a vestige of the original remaining.

This is the shady side of the work, but there is another and very encouraging side.

As a rule I find the New England ministers exceedingly suspicious of the lodge, and that their ears are open to hear on the subject. I find fifty per cent at least less of the Boston and New England clergy in the lodges than I had supposed, and some of them are vexed and sore perplexed to know what to do. Said one of them, "The Odd-fellows meet in a hall over my audience-room. Some of my members go right by the prayer meeting up into the lodge, and I know that is not right. I don't know what they do there. I wish I did. But I know the men who leave the prayer meeting and go to the lodge lose their spirituality. I don't feel as though I could stand it. I want to strike hard and I am willing to take the consequences, but when I strike I want to be sure of my facts. Can you help me?" etc.

This is the worst case I have met, but with others in the same line, it indicates the great need there is of a congress of Christians at Boston, the "hub" of New England, to start the ball rolling, and of a determined effort on the part of those who have the light to let their light shine in the darkness, whether the darkness comprehend it or not.

The new Old South Church is being dedicated here to-night. Pastor, J. F. Lovering, *Grand Elect Perfect and Sublime Mason.* Sermon by A. H. Quiut, *Sublime Prince of the Royal Secret.* Comments not necessary. J. P. Stoddard.

THE WASHINGTON AGENT IN WESTERN NEW YORK.

Dale, N. Y., Sept. 16, 1889.

Dear Cynosure:—It is my privilege to again address you from the Empire State. After arranging matters so we could leave Washington, with Mrs. Stoddard I took the train for this place. As we sped on over the mountains or through the valleys to this northern country, the air seemed fresher, the brooks to run more clear, and all nature to look brighter. The burning meridian sun of the southland is not conducive to thrift, nor the degradation of the laboring classes to general prosperity. The dark and dire effects of slavery are painfully manifest to one accustomed to Northern enterprise.

Our welcome at State-president Capwell's was most cordial. Bro. Capwell and his excellent companion have enlisted in the reform conflict for life, and may always be found on the right side, so far as they understand it. At the village church, but a mile from where I write, I made my first attempt at lecturing. On last evening I addressed a much larger audience in the same place. Mrs. Stoddard led the young people's meeting, held for nearly an hour prior to my lecture. A good spirit was manifest. This church is prospering under the labors of Rev. Andrew.

Sabbath before last I filled an appointment made by Bro. Capwell in what is known as the North Baptist church, near Linden. The pastor, Rev. Rasmussen, as well as many of his people, are with us in sentiment, but practically do little in the reform line. I meet thousands who do not belong to the lodge, nor approve of it, who do not do or say anything against it.

Last week was spent largely in Niagara county. Aside from the old warriors who participated in, or were familiar with, the discussion occasioned by the abduction and murder of Morgan, few are interested in our special mission. The Free Methodist is the only denominatiou, so far as I know, bearing testimony against the lodge in this county. They were just closing the conference year. Their annual conference convenes at Albion this week. There was a wish expressed that I give one or more lectures at Warren's Corners, in the M. E. church. This was the former charge of our highly esteemed Bro. Post. When I presented this wish to Rev. Morrow, the pastor, he replied that he knew little of Masons, but had been a member of the Good Templars, and thought them a good thing. He was sorry the subject had ever been discussed there, as he believed the discussion alienated neighbors. All was quiet now, and he wished it to remain so. Said he, "That subject has been agitated here as much as it will be while I am pastor." As this was his feeling, I could but leave him to settle the matter with the great Head of the church, who will hold every steward accountable for his stewardship.

Among those pioneer reformers whom I visited in Niagara county, are the following: Peter Miller and Andrew, his brother, of Newfane, J. W. Alberty and Washington Carl of Lockport, William Bye and Asa Warren of Warren's Corners. The great Reaper has been at work here as elsewhere. Many from whom I received council in other days are gone. Ferdinand Steadman and Tristin Corless have but recently passed to their eternal reward. They were an honor to the churches to which they belonged, and to the reforms which they loved.

With present light it does not seem possible to work up a successful State meeting in time to secure the help of the General Agent on his return West the latter part of October. I should be glad to hear from all who would assist in holding a State convention and securing the services of a competent agent. Let us put on the armor anew, friends, and contend for Christ against this foe of the church, family and state. Letters addressed to Dale, Wyoming county, N. Y., will reach me in due time. Yours for Christ and reform,

W. B. Stoddard.

STEADFAST UNITED BRETHREN IN OHIO.

Bremer, O., Sept. 16, 1889.

Dear Cynosure:—I have for several days been in attendance on the Sciota Annual Conference of the U. B. church (radical) at Pisgay church in Perry county near Rushville. The attendance was general, that from the community large, and the proceedings entirely harmonious. Bishop Milton Wright presided and preached with his usual ability. The brethren have strong faith in their principles, and manifested it by their liberal giving and devotedness to their work. About $240 was pledged for missionary purposes and about one-third of it paid in.

I was made an advisory member and invited to address the Conference on the relations of the secret lodge system to Christianity. I had a good hearing and much interest was manifested. Special efforts were made to extend the circulation of the *Christian Conservator*, and not many subscribers to the *Cynosure* could be obtained. Nevertheless several saw it to be their duty to sustain both papers.

The following resolutions indicate the feelings of the Conference on the subject of reforms:

Whereas, The experience of centuries demonstrates that all systems of license and regulation of the liquor traffic have utterly failed to remove the evils of intemperance; and.

Whereas, Prohibitory laws have proved most effective for this object: therefore.

Resolved, That we regard it as the duty of every citizen to demand the entire suppression of all traffic in intoxicating drinks.

Resolved, That, as a conference, we endorse the principles and work of the National Christian Association, and especially we approve of the plan of a conference of churches to consider the relation of Christianity to the secret lodge system; and that we select a delegate to such conference.

By an oversight the delegate was not elected, but it is hoped that several members of the Conference may attend. I go to Senecaville to arrange for a State meeting. Yours in the work,

H. H. Hinman.

CALL

FOR A CONGRESS OF CHURCHES AND CHRISTIANS.

Whereas, a widespread and powerful system of secret societies exists in this and other countries: and,

Whereas, it appears that the atrocious murder of Dr. P. H. Cronin in Chicago was planned under the inspiration of a secret oath-bound society, claiming and exercising the power to try, condemn and execute its members for offenses unknown to the laws of the land: and,

Whereas, it is the bounden duty of civil government to protect its subjects from secret conspiracies as well as from invasions by foreign foes, and the duty of the church to not only sustain the civil magistracy by her moral influence, but to utter the voice of warning as well:

Therefore, We, the undersigned, give our voices in favor of a congress of churches and Christians to be held in the city of Boston, on or near the 15th day of October, 1889, to consider the relation of this subject to civil liberty and the Christian religion, and we respectfully request Joseph Cook, of Boston, Rev. Dr. P. S. Henson, of Chicago, Pres. J. Blanchard, of Wheaton, Rev. Dr. I. J. Lancing, of Worcester, with such others as may be selected, to address the said congress, promising our co-operation and moral support in its behalf.

Rev. O. P. Gifford, D.D., Warren Ave. Baptist Church, Boston.
Rev. James M. Gray, D.D., Reformed Episcopal Church, Boston.
Rev. A. Judson Gordon, D.D., Clarendon St. Baptist Church, Boston.
Rev. William Elliott Griffis, D.D., Boston.
H. L. Hastings, (Publisher and Evangelist), Boston.
Rev. A. A. Miner, D.D., Columbus Avenue Universalist Church, Boston.
Rev. N. Boynton, Union Congregational Church, Boston.
Rev. E. Edmonds, Christian Church, Boston.
Rev. J. W. Hamilton, D.D., M. E. Church, East Boston.
Rev. F. W. Ryder, Center Square Baptist Church, East Boston.

(*See other notices on 12th page.*)

CORRESPONDENCE.

AMONG THE WESTERN OHIO CHURCHES.

JAMESTOWN, O., Sept. 16, 1889.

EDITOR CHRISTIAN CYNOSURE:—Last Sabbath was spent in Jamestown, O. In the morning I preached for Rev. W. A. Robb, pastor of the United Presbyterian church, and a reader of the *Cynosure*. He is away on a trip to eastern New York. At his home I met Mrs. Nichol, who had spent nine years as United Presbyterian missionary in Egypt. Her husband's health failed there, and shortly after his return he died. She began teaching in Kansas to support herself and five little children. During the past year she has been visiting the United Presbyterian churches, lecturing on the Egyptian mission, and awakening an interest in the foreign field work. She properly regards this as a continuation of her work abroad. Her children are with her sister in Monmouth, Ill. Mr. Pidgeon, another reader of the *Cynosure*, was present. He had harbored at his home that inveterate foe of Masonry, Bro. Stoddard, and had even assisted in making arrangements for a meeting.

Elder Joseph Turnbull drove us to his home for dinner, and then to the brick school-house on the pike, where I preached at 4 P. M. Rev. T. C. Sproull, our Covenanter brother from Cedarville, was present. In the evening I preached at a union service in the Christian church, Rev. S. S. Newhouse, pastor. Rev. J. S. Pumphrey, the M. E. pastor, Rev. R. Markland, the Baptist pastor, and the pastor of the Christian church in Columbus, O., were present. I spoke on the Sabbath question, presenting the facts. "Now, what I want is facts. Teach these boys and girls nothing but the facts. Facts alone are wanted in life. Plant nothing else, and root out everything else."

J. M. FOSTER.

AT WARE AFTER THE CONVENTION.

WARE, Mass.

EDITOR CHRISTIAN CYNOSURE:—I wish to add my testimony with other friends who attended the "Ware Camp-meeting Convention." "That the Lord of hosts was with us, and the God of Jacob was our refuge." I would like to give two "clippings" taken from our periodicals here, so the dear brethren may know something of the "spirit and signs" of the times:

"The National Christian Association at Hoyt's Grove does not seem to be a rousing success, the attendance being quite small. The main object of the meeting seems to be antagonistic to all secret societies, especially Freemasonry. Several of the speakers advertised did not put in an appearance."—*Springfield Weekly Union, Aug. 29, 1889.*

"They had quite a time last week at Hoyt's Grove. A man who pretends to know all about it, gave an exposition of Masonry, but his audience was small, and we understand he has tried one or more of the local papers to print his remarks. Why don't he put it in as an advertisement? No one wants to read or hear what he has to say."—*Barre Gazette, Aug. 30th, 1889.*

The "hornet's nest" has been stirred, and I suppose somebody is expected to run for life; but they will have to get people of different type than true anti-secretists before they see a stampede in this direction. Some said "they were not brought up in the woods to be scared at owls," if those owls were "cabletowed, hoodwinked and led east in search of light." I think there would not be much danger of their seeing a pursuer, much less to harm them.

Now the convention is passed there must be somebody to be blamed for all this commotion. "Certainly it would not have been held here if that woman had not opened her grove to them;" so, as a matter of course, she is to blame for stirring up "such a muss." When I was quite young I was asked to clean out a spring for a friend, and having no dish large enough to dip it out, as I desired, I took a stick and kept stirring it with all my might. The water kept running in fast, but what a dirty stream run out! In a short time the rocks were washed clean and the water ran pure. I am not sure but it is best to keep this pool of secrecy in commotion, and see if some of the "filthy slum" will not get washed out. The Masons are boasting that this convention, with previous lectures, are bringing men into the lodge, as a number have handed in their names recently. Why find fault then? They ought to praise these anti-secretists for doing them so much good. I suppose our venerable and honored brother, Pres. J. Blanchard, and our esteemed General Agent, J. P. Stoddard, are the responsible ones for this work in Ware.

A Mason's wife in Ware said to me yesterday: "Such talk as you had in your grove I should think would help Masons, and get others to join the lodge, for *all Masons are Christians*, and go to heaven when they die; don't they Mr. ——" (speaking to a member of the M. E. church and of the lodge).

"No," said he, "I cannot say that, for I think the church preferable to the lodge; yet I think the lodge a grand thing, and I never was sorry I joined it."

We have received severe persecutions since we have been residents of the State, and upon inquiry and observation the very facts are it is from these "vile conclaves of darkness;" and if I am permitted to judge the future by the past and the present, we have received only a drop before a shower. At present the move seems to be to crush financially, if possible. If this is accomplished they hope to get rid of us successfully. Our trust is in God, and upon *this rock* we have built our hope, and the promise is "the gates of *hell shall not prevail against us.*"

We have people here who privately advocate strong anti-secrecy principles, but when it comes to take a bold stand and publicly advocate these views they are faltering. May God give us more valiant, fearless soldiers on this field of conflict, those who dare show their colors regardless of lurking foes.

We don't want those who pray, as it is said an old lady did, "Good Lord and good devil," not knowing whose hands she would fall into; but those who take a firm stand for right and righteousness, and in the name and strength of Israel's God maintain that position though it cost them their lives. What does a soldier amount to who flees in time of battle? He is a sneak and a coward. I had rather, as one said, "have a dozen bullet-holes in my face than have one in my back."

We are here as a family on this great battle-field, and I wish to say to all the dear friends of our cause, whether we have ever met you or not, *offer one prayer for us*, that God's will in us, and by us, may be done, and may our ways be opened before us, so the enemy may not be allowed to triumph over us. Yours for war against the powers of darkness, MRS. L. M. HOYT.

PITH AND POINT.

TRACTS WITH RIVER MISSION.

DEAR CYNOSURE:—You probably cannot know the pleasure the package of tracts gave us. Several times during the day I thought of faithful friends praying for us, and my courage—thanks to God!—was equal to the task of scattering or rather giving away all that were sent, also some we had on hand. I spoke to nearly every individual to whom I handed a tract. Very few refused them. I am sorely grieved with the sinfulness of fairs.—MRS. I. R. B. ARNOLD, *Wheeling, W. Va.*

LECTURERS REMEMBERED.

In the ten years that we have lived in this little town we have had visits from but two lecturers, the first an aged servant of God, a Congregational minister. He stayed some days with us, and before he left, some threatened him with eggs. We had another minister come, an esteemed friend of ours from childhood, Rev. J. F. Browne, known to many of you as one of the excellent of the earth. His arguments were very conclusive. They knew not what to answer, and could only resort to their old practice of abusing him, which they did, a minister being spokesman for them, and they defamed his character all they could after he left, and really seemed to thirst for his blood while he was here. One leading member of a church said he expected he would be mobbed and he thought he ought to be! Bro. Browne made an excellent impression while here, but there has been none to follow it up, and the secretists now have it all their own way. But we know that our God hears prayer, and we will continue to pray for the downfall of the lodge. The Lord in mercy hasten the day for Jesus' sake. Yours in the love of the truth.—MRS. J. GRIFFIN, *Hortonville, Wis.*

MANY COMING BACK TO CHRIST.

I take great pleasure in writing to inform you of the wonderful work the *Cynosure* is doing in this part of the land. Near Greenville, Miss., reason is also convicting many and bringing many Jacob Knights and Odd-fellows back home to Christ. I am going to die under the *Cynosure* flag. I must work for the Gospel of Jesus Christ as long as I live. I can do some work for the *Cynosure* by and by when the money comes in. Many people want to take the paper, but have not the money. Many are in favor of the great work and say they will help as soon as they can.—(Rev.) J. J. SMITH, *Swiftwater Station, Miss.*

LITERATURE.

SHINING LIGHTS, or sketches of eminent saints of different ages, nations and churches, illustrating the wondrous power of divine grace. By Rev. A. Sims. Pp. 228. Price 75c. For sale by the author, Otterville, Ont.

As the title suggests, this is a compilation of brief biographies. The author has made an excellent selection of his subjects, and has directed his efforts with much care for the promotion of the higher Christian life in the church. Such a biography as that of Harlan Page, which we print in this number, is always an inspiration to a closer walk with God, and greater diligence in his service. So, too, of Madame Guyon, Fletcher, Payson, Judson, Finney, Muller, and others comprising this volume. While reading we remember, too, that these lives of faith and spiritual power are not exceptional in one sense. The same faith and diligence in the Master's work may be the blessed privilege of each individual Christian, every one in his place, and with the particular work God has given him to do. It is an excellent help to such holy living to read volumes of this character.

Our Day for September opens with a noble article by Prof. L. T. Townsend of Boston Theological Seminary on "The Christian College a Safeguard of the Republic." A part of this fine argument we are thankful for the privilege of reproducing for our readers elsewhere. Rev. John Pearson contributes a timely article on the Sunday saloon question, "Sunday Saloon Lawlessness." "Three Essentials of Puritanism," by Senator George F. Hoar of Massachusetts, is the address at the Monument dedication August 1, to which reference has been made, as in strong contrast with the Masonic performance on the same occasion. For this address Senator Hoar was addressed a letter of gratitude from the president of the N. C. A. national convention. Mrs. Fawcett's reply to the appeal of several English high-born ladies against female suffrage is reprinted from the *Nineteenth Century*. Mr. Cook's Monday lecture on "New Catholicism in Spanish America" and prelude on "Rumsellers as Robbers and Rulers" form a center of attraction in this magazine.

Among the popular scientific articles to be published in the *Century* during the coming year will be reports of the latest studies and discoveries made at the Lick Observatory in California, furnished by Prof. Holden. Prof. Putnam of Harvard has written a series of papers for the same magazine on Prehistoric America, in which he will give the result of his own explorations of caves, burial-places, village sites, etc. A detailed account of the strange earth-work known as the Serpent Mound of Adams County, Ohio, will be printed, and the illustrations of some of the papers will include a number of terra-cotta figures of men and women in a style of modeling heretofore unknown in American prehistoric art.

The *Statesman* opens with an essay upon two of the early leaders of the French Revolution—Danton and Camille Desmoulins, which, without adding to our information respecting these men or their times, is yet written with an originality that will prove attractive. R. L. Starr discusses the constitutionality of local option laws, and M. M. Dawson "Assessment Life Insurance." Space has been given to Gen. Singleton to advertise his total abstainers' insurance scheme. The whole subject of life insurance is to be discussed from the assessment and old-rate standards. A reply to the disciple of Henry George in a late number is made by Judge F. T. Fox. The editorials are upon the Farmer's Alliance and Enforced Sunday Labor.

The *Publishers' Weekly* has been informed unofficially that the following awards have been made in the American Exhibit of the Book and Publishing Department at the Paris Exposition: Diploma of honor, The Century Company. Gold medals: D. Appleton & Co.; Houghton, Mifflin & Co.; J. B. Lippincott Company; G. & C. Merriam, for Webster's Dictionary. Silver medals: A. S. Barnes & Co.; George Barrie; Dodd, Mead & Co.; Estes & Lauriat; Gebbie & Co.; Ivison, Blakeman & Co.; Johns Hopkins Publication Agency; D. Lothrop Company; John Wiley & Sons.

In the current number of the *African News* of Vineland, N. J., Bishop William Taylor writes a characteristic argument on "Paul's Correspondence Concerning Marriage," full of practical, Christian common sense. The Bishop's recollections of the early days of the African missions, and his reports of recent visits to the inland stations are full of interest. The magazine is especially valuable in its information respecting the mission work in Africa.

The fall flowers now have their time, and the popular Crysanthemum has its place at the front in *Vick's* beautiful monthly for September. Flowers, lawns, seasonable notes for the garden, always of practicable value, fill this popular magazine.

LODGE NOTES.

Mr. Badenock, D. G. C. of Orangemen of England, has issued a manifesto inviting Orangemen throughout the Kingdom to unite in opposition to Mr. Balfour's scheme for the establishment of a Catholic university in Ireland.

The Masonic Benevolent Society of Princeton, Ill., has decided to move the home office to Chicago. The president and secretary were authorized to secure suitable rooms by Oct. 1, in Chicago, and remove books and papers.

Camp 20, Clan-na-Gael, of this city, known as "Murderers' Roost," because of the Cronin murder, held its regular monthly meeting lately at North Side Turner Hall and subscribed $150 for the defense of the men now on trial.

Gen. J. C. Smith, Grand Master of Freemasons of Illinois, has sent a circular to the lodges of the State. The Grand Lodge has accepted an invitation to lay the copestone of the Auditorium building Oct. 2. On the same day will be celebrated the semi-centenuial of the Grand Lodge. There will be a parade, with an escort of Knights Templars on the occasion.

Dr. Alexander T. Darrah, Past Grand Master of the Masonic Grand Lodge of Illinois, was buried Sept. 6 at Bloomington. Grand Master John C. Smith of Chicago conducted the Masonic ceremonies. The remains were conducted to the cemetery by a very long cortege of Masonic organizations headed by DeMolay Commandery, Knights Templar, and the band of that commandery. Gov. Fifer and his secretary attended the funeral.

Congressman Lawler of Chicago and fully 4,000 others attended a picnic of Foresters on a late Sabbath day. At the grounds there was dancing, boating, races, and games of all kinds, the rattling wheel of fortune and the opportunity, for 10 cents, to throw three eggs at the wooly head of a Negro which protruded from the center of a piece of canvas. In the afternoon the young men played baseball. Congressman Lawler, the orator of the day, made a brief speech, in which, speaking of Sunday picnics, he said: "Some people object to Sunday picnics. We choose Sunday for our picnic because we wanted a crowd and wanted money for benevolent purposes to pay the expenses of our sick and to support the widows and orphans of our deceased. We know Sunday to be the best day for our purpose."

The program for the entertainment of the Knights Templars during the triennial conclave in Washington has been officially announced. On Oct. 6 devotional exercises will be held at all churches. Monday will be devoted to receiving and escorting visiting commanderies to their quarters. There will be a parade of members of the Mystic Shrine in the afternoon and receptions by the local commanderies in the evening. Tuesday the parade of the grand encampment will take place, and in the evening there will be an excursion down the Potomac. Wednesday an exhibition drill will be held at the base-ball grounds, and excursions to the knights will be given throughout the day. Mrs. John A. Logan has tendered the Knights a reception for the evening. Thursday there will be a big barbecue in the afternoon and banquet in the evening.

A special from San Francisco says: "Some ideas of the critical state of affairs in Chinatown, owing to the congregation of desperate high-binders, may be gained from the fact that for a fortnight four policemen of the regular force have nightly been stationed on or about the stage of a Chinese theater in that quarter to prevent a threatened general raid and demolition of the institution by reckless high-binders. It seems that not long after the high-binder murder which occurred in that place some time ago, and no hope having been offered that the murderer would be arrested, a lot of high-binders asked Ah Kee, manager of the theater, to offer a reward for the murderer's arrest. This Ah Kee declined to do. Upon this, threats were made that the place would be cleaned out, and on several nights trouble seemed imminent. Good judges say there are fully 3,000 well-armed high-binders now living by blackmail in Chinatown."

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"To expose, withstand and remove secret societies, Freemasonry in partieular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The General Fund is that from which the running expenses of the Association are paid. From it the agents on the field are supported.

The Foreign Fund is that from which the foreign demand for literature against the lodge is supplied to missionaries.

The Free Tract Fund clearly states by its name the object for which your contributions are solicited. Millions of pages have been distributed by means of this fund.

The Cynosure Ministers' Fund. The donations to this fund have enabled the Association to send many copies of the *Cynosure* to the ministers of the South, especially to pastors of colored churches. The result has been a blessing to them, and their churches, associations and States.

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KNIGHTS OF PYTHIAS ILLUSTRATED.

By a Past Chancellor. A full illustrated exposition of the three ranks of the order, with the addition of the "Amended, Perfected and Amplified Third Rank." The lodge-room, signs, countersigns, gripes, etc., are shown by engravings. 25 cents each; per dozen, $2.00. Address the
NATIONAL CHRISTIAN ASSOCIATION,
221 W. Madison St., Chicago.

The Christian Cynosure.

J. BLANCHARD, Editor.
HENRY L. KELLOGG, Associate Editor.

CHICAGO, THURSDAY, SEPTEMBER 26, 1889.

CYNOSURE COLPORTEUR FOR INDIA.

Our missionary friend, Rev. W. J. Gladwin, Bombay, India, now visiting in this country, says that a native evangelist and colporteur can be supported in India on $5.00 per month, in addition to his income from sale of books. The *Cynosure* publisher has received on the above basis enough for three months' support for such an evangelist. The first month's support was taken by a little juvenile missionary society, the second by Mrs. M. A. Blanchard, and while writing this, a friend came in and said: "Put down our Missionary Band for the third month."

Any individual, or family, or Sabbath-school class, wishing to join in this effort, may forward $5.00 to the publisher, who will forward to the proper committee in India. No donation for less than one month's support of such an evangelist is asked for. Several may combine and have the pleasure of employing a missionary for a month, if one is not able to forward $5.00 on his own account.

What a fine opportunity to interest the children in your family, or your Sabbath-school class! But you must attend to it at once if you wish to have a part. If you need a little time to prepare for it, write and pledge $5.00 and your month shall be in the order in which your name is received. The first, second and third months are already taken. Address, *Publisher Christian Cynosure*, 221 W. Madison St., Chicago.

H. L. Hastings: "It's useless trying to force reform meetings till the people are ready for them. You can't hatch a chicken with a fork." Yes, but a very small fork may pin down the snake which is ready to swallow the chicken as soon as hatched.

An editorial spoke of General Stark as born in Connecticut. The biographical dictionary says he was born in New Hampshire. Fitz-Green Halbeck, in his poem on Connecticut, speaks of "Stark of Bennington" as one who was "nurtured" in Connecticut. We suppose he may have been born and "nurtured" in one State and removed into the other. Halleck ought to know. He was one of "The Poets of Connecticut."

The Cronin murderers' trial continues to attract general attention. But the Masons who employed the hireling assassins, and ordered them to kill him, lie hid like snakes in the bottom of a brush-heap. Did they not denounce the murder?

MASONRY CONDEMNED BY ARNOLD OF RUGBY AND DEAN STANLEY.

In the Life and Correspondence of Thomas Arnold, D. D., late head master of Rugby School, and Regius Professor of Modern History in the University of Oxford, by Arthur Penrhyn Stanley, D.D., in two volumes, there is an extract from a letter to Rev. Trevennon Penrose, who had asked Dr. Arnold's opinion about sanctioning various provident societies by preaching sermons on their anniversaries. This letter (vol. 2, page 230) says:

"These half-heathen clubs, including, above all, Freemasonry, are, I think, utterly unlawful for a Christian man. They are close brotherhoods, formed with those who are not in a close sense our brethren."

Remarks.—The above important condemnation of the lodge is furnished by Thomas White, Esq., of Brooklyn, N. Y., whose portrait and life sketch we hope soon to give to our readers. Mr. White and his elder brother Aaron were young lawyers, practicing the profession in Providence, Rhode Island; when the Grand Lodge of that State furnished the oaths of the first three degrees in Masonry to the Legislature duly attested, rather than stand the scrutiny of a committee who had power to imprison for contumacy, and exposure of their degrading ceremonies, before that body and the citizens at large. Mr. White, too, listened to Judge Pliny Merrick of Worcester, a renouncing Royal Arch Mason, who was employed, professionally, to discuss the lodge before the R. I. Legislature. These two brothers bore an inconspicuous, though brave and important part in the successful struggles of that State to throw off the remnants of colonial vassalage in restricted suffrage and other aristocratic English ideas.

Mr. Aaron White, the elder brother, is dead; but Mr. Thomas White's memory is clear, his faculties bright, and his judgment and discrimination rare; and we hope to obtain from him for our readers facts and observations important to the young men of this present generation, and those which are to follow.

EDITORIAL CORRESPONDENCE.

Weatogue, Conn., Sept. 17, 1889.

There is, probably, no spot on earth, of equal dimensions and population, where there is more genuine, and, at the same time, more spurious religion than in New England.

In "The Debate on Slavery," between the writer and Dr. N. L. Rice, in the city of Cincinnati, the chief argument relied on by Dr. Rice was that the churches South were all orthodox, sound on the creed, and as no previous fundamental error ever existed alone, but a swarm of errors surrounded it, slave-holding would not be sin, because the slave-holders who believed it right were sound in every other respect. There was no Mormonism, spirit-worshiping Universalism, deism, or other forms of infidelity in the South. They all belonged to New England. Since that debate the South has shown some prevalent unsoundness in practice at least. But the charge that New England is the birthplace of error is still true.

Queen City Park, near Burlington, Vt., Lake Pleasant, in Massachusetts, and other places in towns and villages, are thronged by thousands during the summer months; and, in lectures, essays, debates, seances and sorceries of every imaginable and unimaginable sort and kind, the minds that swarm there seem to dance a tophet's reel with devils for fiddlers and jugglers to call off the figures. Balaam, the son of Beor, could not excel the eloquence of these trance-preachers, or the confusion of morals which these modern "high places" produce. They heal diseases by charms, mind-cures and galvanized brown paper, applied as handkerchiefs were from the person of Paul to the bodies of the sick, unmindful that God is the author of *means* as well as miracles. I have lately met a woman of fine sense and fair culture, so jealous for the honor of faith-cure that she hesitated to send for a good physician to treat a local difficulty, lest she should be guilty of unbelief in God's power and willingness to heal the sick.

AN ORIGINAL CHARACTER AND SINGULAR TALE.

I called on a fine young farmer, shrewd, industrious, well-mannered and eminently successful in life; the husband of a very sensible wife, and the father of two interesting children. This was his story:

His father and grandfather were infidels; and a a club of such used to meet on the Sabbath and scout and deride the Bible. This son and grandson had learned to read; his attention was called to the Bible by their reviling it. He procured one and began to read it in course. His attention was riveted by the histories and miracles of the Old Testament, and he wept as he read the treatment of Christ in the New Testament. In short, he became converted to Christ, and is now a member of a Congregational church, and pays some thirty to forty dollars annually for the support of the Gospel.

This interesting man rejoiced to meet me, stated his case and desired my opinion of it. He said, "I had trouble in my first marriage which was dissolved by the law of Christ, and my mind had been uncommonly agitated. While in bed I saw a soft, sweet light come into the room where I lay. It filled me with intense happiness, so that I wished I could live eternally in that light. And it said, without speaking, 'I am Christ,' and it told me I had an important mission from God, but did not tell me what it was. But the conviction is so riveted to my being that I would give every dollar I possess to benefit mankind by that mission if I only knew what it was. Along with this vision came other things. It told me when my father and grandfather were to die. I told them the time, and they died accordingly; and many other such like things. Now, I wish you to tell me what it was; Christ, or the devil?

I was thrilled by his narrative, and attracted by the good sense and sound judgment of the narrator. I said to him, "Christ has promised to 'manifest' himself to those who love him. John 14: 21. He manifested himself to Cornelius as 'a man in bright clothing' (Acts 1: 30); and to Paul in light above the brightness of the sun. Acts 26: 13. This was manifestly Christ, for he said, 'I am Jesus.' And the bliss-giving light which you saw and felt may have been, probably was, the shadow of Christ manifesting himself to you. An old philosophical writer says, 'Light is the shadow which God casts.' When Christ was transfigured 'his face did shine as the sun, and his raiment was white as the light.' Matt. 17: 2. But your 'mission' is to be found out by the Bible advice and your own good sense. Christ's birth was heralded by the angels in light to the shepherds; 'but they had to make their way to Bethlehem through darkness by the help of the Bible.'

"And you must remember, too, that the devil pays his profoundest attention to those unto whom Christ manifests himself; that he can transform himself into an angel of light; that he thrusts his devilish presence into the counsels of the Almighty, as the prophet Micah saw him in 1 Kings 22: 20; and his impudence is such that he boldly assailed Christ himself.

"Now, therefore, my dear brother, my advice to you is to use daily the prayer for the 'whole armor of God' (Eph. 6: 14–18), and 'watch' as well as pray. Mohammed, in a cave by night, fancied the Angel Gabriel came to him and told him he was to be 'The Apostle of God,' but he proved to be a messenger of Satan. Ignatius Loyala said he received his power to found the order of the Jesuits in a cave near Enresa, a little town in Spain; and Jesuitism is a name of terror to the nations. You are to judge of your mission as you judge men, by its fruits. If these are 'love, joy, peace, gentleness, goodness, charity,' then commit your way unto the Lord, and he will teach you your mission."

FAITH HEALING.

Here at Weatogue are two excellent Christian women, who long since lost each an eye. One believed strongly in faith healing, and when her other eye was threatened she went to Dr. Cullis and was relieved. The other lady yesterday told me that her friend asked her, "Do you believe in God? Just so sure as I believe in God, so sure am I that my eye will get well." And it has been so she could read with it for some years.

A week since she arose in the morning, and her eye, which had pained her during the night, was going blind. She sent for her pastor and myself, "elders of the church," to pray for the recovery of her eye. We prayed sincerely and fervently, but her eye was not healed, and she has sent for an able oculist, Dr. Bacon of Hartford, who is now treating it. A good woman in New Britain is hard of hearing. Her husband insists that faith can and will restore her hearing. She herself does not believe her hearing is ever to be restored. Our Miss Flagg, sadly lamed by a fall, has been prayed for by those who believe that Christ can, and, if requested in faith, will heal "all manner of diseases," as he did when on earth. Miss Flagg still walks with crutches.

The *Cynosure*, after some experience, much reflection, observation and prayer, has some convictions and beliefs on this sacred and interesting theme. And without claiming to be beyond the liability to err, we are confident that God has given us some important truths concerning this healing movement. As:

1st. Healing sick people is a proper object of prayer; and if God gives faith he will give health.

2nd. We have no doubt many are healed by direct interposition of God in answer to prayer.

3rd. But there must be good reasons why the sick should recover; and in cases of healing, the Holy Spirit leads the person or persons praying to plead those reasons. So pleaded Moses and Hezekiah for divine interposition, and such are always miraculous and superhuman; and "with God all things are possible." The idea that "the age of miracles is past" is absurd.

4th. But the devil can heal diseases as well as God. If Satan could put boils on Job, he could take them off; and he does heal when he can make by it.

5th. Hence the present faith healing movement is badly mixed. But as Christ's coming draws near, and Satan always strives to get in his work

before Christ's, faith healing is to-day more Satanic than Christian. These are some of the proofs and tokens:

1. It is tinged with sorcery. Satan's coming is with "lying wonders." The wonders are real, but they land people in lies of some sort.

2. It exalts body-healing above its relative merits. Those whom Christ healed are all dead.

"Their ashes flew; no marble tells us where."

And how much benefit the prolongation of their lives was may be questionable.

3. The motives of the multitude who seek healing are defective. They do not "seek first the kingdom of God and his righteousness;" but to get well.

4. The idea of getting bodily healing leads every other at Old Orchard and the institution of Dr. Cullis. We do not know what ticket those gentlemen vote, or even if they vote at all; or whether they question their patients whether they brother with blacklegs and saloon-keepers in secret, or with Christians openly.

5. Faith healing to-day blends with familiar spiritism, Mormonism, and every species of jugglery; and the cures are often real.

6. The chief reason why Christ wrought cures was to convince people that he was truly the Son of God. At this day that reason does not exist to the same degree. For two-thirds of our globe are ruled by minds who believe Christ was the Son of God. So miracles are not so needed to work popular faith. They see that Christ's countries excel others. But the other pitfall is equally fatal. Thousands trust for healing to the doctor or his saddle-bags instead of applying to Christ by faith. Medicinal science is derived from Greek paganism, and it retains a tinge from the complexion of its origin. Let us rejoice that the question is up; and hope that Christ, as predicted, will soon heal our diseases, as well as pardon our sins.

JUDGE McCONNELL AND THE CRONIN CASE.

The Cronin trial would be a good original for the fable of Sisyphus and his stone. Another week has passed, 564 men have been examined for the jury, and four only had been sworn in when court opened Monday morning.

We have noted during the week that Judge McConnell had somewhat relaxed the rigidity of his ruling and seemed willing to accept members of the secretly sworn American League and Order of the Sons of America. The lawyers for the defence, however, exercised the right of peremptory challenge with all such cases; not, probably, because of the foresworn condition of their moral convictions, but because of a prior and deep-seated prejudice against the religion of the Catholic defendants.

But our readers are more interested in the examination of gentlemen who are of like faith with themselves in respect to secret societies. A number of these had been excused because their "prejudice" against secret societies was held to incapacitate them for jurors, when on Tuesday, the 10th inst., the examination of Mr. George H. Wells, a wholesale grocer of Chicago, closed with as remarkable a ruling from Judge McConnell as that concerning the Catholic church which we criticized last week. Mr. Wells did not belong to any secret society, and would believe the testimony of members of the Clan-na-Gael only when corroborated by other witnesses. Judge McConnell continued the examination by saying:

"It will be your duty to take the statements of the witnesses who come upon the stand without any preconceived notions as to the character of the witnesses, or their testimony, but to determine from the particular evidence given, the continuity of their story, and their appearance and the value of their testimony. Yet, you have already stated you would require corroborative evidence before you would believe such a man. Did you mean to be understood that way?"

Mr. Wells replied:

"I mean to say, from what I understand of the oath taken by each member of a secret society, and by which he is bound, that I would hardly feel able to take his evidence as worthy of belief without it was supported. I cannot help saying I feel his evidence would be governed by his oath."

This was a clear and honest statement of a fact which is recognized by nine men out of ten, or ninety-nine in every hundred, who have made a fair examination of the oaths of secret societies, or have observed to what degree their members are held by such oaths. There was no "prejudice" in such a judgment, no malice toward any class of men. It was a simple statement of fact. It is as if we should say that the testimony of a husband or a wife, whose vows are unbroken, would probably be affected by their relation to each other. But Judge McConnell excused Mr. Wells with the remark, "We cannot receive a man as a juror who has preconceived notions of men who may be called upon as witnesses."

Mr. Wells may not have desired a place on the jury, but we are sure he probably did not thank the court for such a judgment; and if the final decision of this case should follow in the same line we need not expect the murderers of Cronin will be punished. Judge McConnell thereby gave it as his opinion from the bench that the recognition of the fact that Freemasons, Odd-fellows, Jesuits, Clän-na-Gael, Hibernians, White Caps, etc., etc., have taken obligations which between themselves are held to be binding as oaths; and which are regarded by them in actual experience, no matter how many other obligations may be super-imposed, or by whom,—such recognition of facts is "prejudice," "preconceived notion," that incapacitates a man from passing a fair judgment upon his fellows.

On the other hand, Mr. Wells and Sidney Buggs and Duncan Cameron, and numerous other talesmen who have been rejected because of their candor and wise discernment of a notorious fact, are men who for that very reason would make the best jurymen. They only are in position to judge the men by whom lodge oaths have wrought a horrible murder. State's Attorney Longenecker and his associates, Hynes and Mills, have seemed to honor the convictions of these men; but, though since the above case Judge McConnell has modified his ruling, the defense has promptly rejected them.

THE ILLINOIS REPORT OF FUNDS shows a meager business the past year, and the Executive Committee are prepared to appeal earnestly for help. Let there be a frank consideration of this matter by friends in this State. The approaching convention will require more than is now in the treasury to meet expenses, and there should be by that time several hundred dollars pledged to begin the next year with a strong hand. Anticipate the appeal of the Committee by generous contributions. Send to the treasurer at this office.

—Bro. Hinman is at work for the State meeting at Senecaville, O. Bishop Milton Wright, of Dayton, and Rev. S. A. George, of Mansfield, are down for addresses. See the notices elsewhere.

—The young N. C. A. agent, E. W. Shaw, is greatly encouraged by the Michigan work which opens well. He has four appointments for lectures this week and two for next. The Michigan friends are not all dead neither are they sleeping. In good time we shall have cheering messages from them.

—The argument by our College agent, Rev. S. F. Porter, on Bible wines is remarkable for common sense and clearness of statement. The case has often been discussed with more show of learning and with more abundance of words; but seldom in a way to convince the unlearned so surely and fix the conviction of the truth upon them. After reading this article it would seem most improbable that any body of believing Christian men should continue the use of alcoholic wine at the communion table. Mr. Porter will issue this article in tract form.

—By an error in making up the forms last week it was reported that the College church, Wheaton, had taken a collection for Col. George A. Clarke's mission (the Pacific Garden in this city). It is proposed to hold a union meeting soon, at which such a collection will be taken, when Col. Clarke will be present to make an address. The collection referred to was voted by the church to the American Missionary Association.

—It is only needful to refer to the Chicago Sunday papers to see the kind of piety indulged by the lodges. Those are the sheets patronized by the secret orders; just as are the Sunday trains always and everywhere. We counted four Knight Templar meetings, three of Royal Arch Chapters, five of Blue lodges, one of a Scotch Rite consistory, one of a woman's attachment to Masonry, and three of other orders, in a late Sunday sheet. The lodges have no need of the Sabbath. As the late saloon-keeper Frank Lawler (now M. C.) said at a Sunday picnic of Foresters the other day, "We chose Sundey for our picnic because we wanted a crowd and wanted money." The law of the lodge is paramount in every secret order.

—At a meeting of the Illinois State Executive Committee, meeting Saturday, it was decided to hold the next State convention at Elgin on the 5th and 6th of November. Col. George R. Clarke of the Pacific Garden Mission in this city and Mrs. L. S. Rounds, president of the Illinois W. C. T. Union, are expected to speak; also it is hoped that Miss E. E. Flagg, our New England agent and correspondent, will give an address, since she is expected at the National W. C. T. U. meeting in this city on the 8th of November. The Executive Committee have also provided for a prize oratorical contest by college students from the northern part of the State. This will probably be one of the most interesting of the Illinois meetings. The formal call will appear next week.

—We should not pass the article of Rev. Mr. Oglesby, who has for many years been an earnest advocate of our reform, without a word of explanation. He ignores the distinction between usury and interest which is commonly accepted, and which we believe to be a fair one. He has also, we think without intention of dishonoring the Christian church, accepted the customary phrase of many reformers of our financial and social systems, and seems to speak of the church and its Founder with disrespect. He does not mean so much as his words imply, when he says that "our Christianity needs remodeling." Who is able to do it, if Christ does not come back to suffer again? Nor do we at all believe in the worn out phrase that the church "has lost its grip on society." There is no greater power on earth to-day than the church of the living God. Christian men may err in judgment, and be full of defects; but that fact is not going to help us to a new Christianity.

PERSONAL NOTES.

—Rev. J. A. Richards of Fort Scott, Kansas, who has been very low with severe sickness, is slowly recovering health. We hope the Lord has yet much work for men of his earnest spirit.

—The *Cynosure* has referred once or twice to a so-called "faith healer" in this city named Teed, whose misguided followers have assailed us in consequence. The *Evening Journal*, of this city, last Wednesday gave four or five columns to this impostor, showing that he is a kind of Mormon in disguise and "dead-beat," for whom the penitentiary should open its doors.

—Miss M. F. Cusick, better known as the "Nun of Kenmare," is at present in Chicago, stopping at the Sherman House. She is described by the press as "a woman in middle life, with kindly face and bright twinkling eyes, her short gray hair showing beneath a neat white cap." She proposes to lecture during her stay in Chicago on Romanism and will be sure to draw a large audience. Few are as able as she to expose the errors and follies of Romanism.

—It is reported that John A. Greenlee of Kearney, Neb., a Freemason of high degree, has been missing since the 6th of May last, when he left Belle Plaine, Iowa, to go to his home via Des Moines. It is said he was seen in New York in a ragged and demented condition on the 16th of September. We fear the recollection of the night he played Hiram was too much for his nervous system to endure, especially since it is known that the murderous Clan-na-Gael was founded by a Freemason on the plan of Masonry.

—Memorial services in honor of the late A. M. Delight were held last Thursday at the First Methodist church in this city. A large number of Mr. Delight's friends were in attendance. The departed evangelist was eulogized in well-chosen words by the Rev. Dr. Bolton, and by Messrs. S. D. Pierce, Simeon King and Col. Clarke; and a subscription was started with the following head: "We, the citizens of Chicago, appreciating the good done for the cause of temperance by the late A. M. Delight, do most heartily contribute to the building of a drinking fountain, to be known as the Fountain of Delight, and to be located by the city hall."

THE HOME.

FAITH AND SIGHT IN THE LATTER DAYS.

Thou say'st, "Take up thy cross,
O man, and follow Me;"
The night is black, the feet are slack,
Yet we would follow Thee.

But oh, dear Lord, we cry,
That we Thy face could see!
Thy blessed face one moment's space—
Then might we follow Thee!

Dim tracts of time divide
Those golden days from me,
Thy voice becomes strange o'er years of change;
How can I follow Thee?

Comes faint and far Thy voice
From vales of Galilee;
Thy vision fades in ancient shades;
How should we follow Thee?

Unchanging law binds all,
And Nature all we see;
Thou art a star, far off, too far,
Too far to follow Thee.

Ah, sense-bound heart and blind!
Is naught but what we see?
Can time undo what once was true;
Can we not follow Thee?

Is what we trace of law
The whole of God's decree?
Does our brief span grasp Nature's plan
And bid not follow Thee?

Oh, heavy cross—of faith
In what we cannot see!
As once of yore, Thyself restore
And help to follow Thee?

If not as once Thou cam'st
In true humanity,
Come yet as guest within the breast
That burns to follow Thee.

Within our heart of hearts
In nearest nearness be;
Set up Thy throne within Thine own;
Go, Lord; we follow Thee.

—*Francis Turner Palgrave.*

HARLAN PAGE.

BY REV. A. SIMS.

Harlan Page was born in Coventry, Connecticut, U. S., July 28, 1791. At twenty-three years of age, he and his wife publicly professed their faith in Christ, and joined the church.

As soon as he was converted he began to interest himself in the salvation of souls. One of his favorite methods of work was writing letters to different individuals about their eternal welfare. It would be difficult to compute the number of pointed, earnest, and powerful appeals which he sent all over the land through the mails. In Sabbath-school work he took a very prominent part, and labored assiduously for the conversion of his pupils. Of his success in this direction, a Christian friend says: "A number of ladies, who, when in youth, attended this school, still feel under great obligations to him, and to God, for his faithful and untiring efforts for their salvation, and attribute their conversion, under God, to his instrumentality."

His biographer says that "During his stay in Jewett City, he worked fifty-seven days, at seventy-five cents a day. Here was a mechanic performing his daily task on time; establishing and sustaining a religious meeting at the boarding-house, on Wednesday evenings; a meeting of the people of God for prayer on Sabbath mornings, at sunrise; and, though he went about three miles to attend public worship, throwing his efforts into a Sabbath-school at 5 P.M., and instructing a class; devoting Sabbath evenings to meetings and family visitation; conversing with the sick, the careless, the anxious, and those indulging a hope; distributing tracts; endeavoring to awaken an interest in the benevolent operations of the day; keeping a brief diary; abounding in prayer; and adopting methods for the foundation of a church, and the settlement of an evangelical pastor."

The friend with whom he lodged there says: "Religion was always first in his mind. If he entered a family, after his usual salutation, this subject was immediately introduced. In promoting the Sabbath-schools, he went out into the highways; and wherever he found those of suitable age—however far from God they might seem—he would gain their attention, and, if possible, bring them in. Six or eight wild boys, from twelve to fourteen years of age, were thus induced to attend; were led to see their ruin by sin, and brought hopefully to Christ."

In the providence of God Mr. Page was, in Oct., 1825, appointed as depositary of the American Tract Society—a position for which he was eminently fitted. It is said that "one consideration that satisfied his mind of the propriety of changing his sphere of effort was, that he could think of no young persons, within the bounds of his congregation, whom he had not seriously addressed, either personally, or by letter, on the subject of their salvation. Many of them had already united with the church." He at once set to work to bring all the employes of the Tract Society under the influence of grace. In this he was eminently successful. God crowned his labors with glorious results. In one of the most wonderful revivals that was ever experienced in the city of New York—a revival which resulted in an accession to the evangelical churches of about two thousand souls—this indefatigable worker labored with all his might to win souls for Christ. His labors and his incessant prayers contributed greatly to the accomplishment of this glorious result.

To persuade the young to abandon swearing, Sabbath-breaking, drinking intoxicants and using tobacco, but more especially to get them soundly converted, was his constant aim and work. In speaking of his labors, while in connection with the Brainerd church, the minister, who was then his pastor, says: "His influence, while the Lord continued him with us, was excellent. He was always engaged—always spiritual. His zeal seemed to suffer no declension; it savored of the closet, of self-communion, of heaven. He had a wonderful tact in conducting our prayer meetings and making them interesting; always diversified, and yet always solemn. His remarks, though simple, were never commonplace. The point and spirit of them appeared to have been premeditated, and they were generally well adapted to the character and condition of those present. He had also a happy talent for addressing strangers on the subject of personal religion; and, after our meetings, would almost always single out some individual, and engage in close personal conversation. Several persons were in this way brought under conviction of sin, and some will have reason to bless God to eternity for his persevering faithfulness.

"When engaged in his usual business, the religious welfare of persons, with whose state he had become acquainted, was generally pressing on his mind. It is now known, that for several years before he died, he usually had by him a memorandum of the names and residences of a few individuals, with whom he was to converse. On these he would call, as he went to and from his office, or religious meetings. If no names were on his list, he felt that he was doing little good. He also uniformly had in his hat some awakening tracts, that he might present as he should judge them adapted to the state of those whom he met. Not unfrequently he would seize a few moments from his usual occupation, to go out and address some individual. When the business of the day was closed, he hastened to some meeting, or other religious engagement for the evening. Every evidence of good accomplished gave him new joy; and every opening for usefulness added a new impulse to his efforts. He felt that, under God, the eternal joy or woe of immortal souls depended on his fidelity.

"It was not the great object of his spiritual life himself to be happy in religion, but, rather by persevering labors and holy self-denial—like the apostle who testified that he died daily—to glorify God in winning souls to him. He ardently desired to devote the whole undivided efforts of his life to this work; and nothing but the duty of providing for the support of his family prevented it.

"He brought his efforts to bear upon individuals, and followed up impressions made. All the triumphs of the Gospel, he knew, consist in the conversion and sanctification of *individuals;* and he was not satisfied with merely praying and contributing for the salvation of the world as a whole, or having a general impression made on the minds of a congregation. His intense desire was that *individuals* should be turned from sin to God. Not unfrequently he would observe in the congregation a person unknown to him, who seemed to give solemn attention to divine truth; ascertain who he was, and seek a personal interview; and, *in all cases*, if he left an individual to-day in an interesting state of mind, he would endeavor to see him again to-morrow, and follow up the impression at brief intervals, till there was no longer encouragement, or he had evidence of true conversion."

His biographer says: "There is no doubt that it was by continual and fervent prayer that he imbibed that glowing sense of eternal things, that love to souls, and that heavenly unction, which were at once the spring of his fidelity, and, under God, the ground of his success.

"He was uniform and unwearied. I know not who has made or heard the charge of inconsistency in his Christian character.

"Is it wonderful that God should have blessed his efforts?—that, in each church with which he stood connected, individuals, when relating their religious experience, should be heard referring to his faithful endeavors as the means of bringing them to Christ?—that a revenue of souls should have been gathered from the place of his nativity, thirty-two teachers be brought publicly to confess Christ from one of his Sabbath-schools, and nine of them have set their faces toward the ministry?—that thirty-four souls should have been gathered by him and his fellow laborers from one ward of the city; and fifty-eight, in connection with his efforts, and those of a few endeared associates, have been brought to join themselves to the people of God, from the tract and Bible houses?—that individuals should come to his dying bed, and thank him, with tears, for his fidelity to their own souls? Is it wonderful that, in speaking to her who is now his widow, of his early departure, and looking back on his work on earth as ended, he should, with the solemnity of eternity on his countenance, say: 'I know it is all of grace, and nothing that I have done; but I think I have had evidence that more than one hundred souls have been converted to God through my own direct and personal instrumentality?'"

As he drew near death he exclaimed: "Oh, for a holy ministry, devoted to the salvation of souls! I cannot bear to have so much time wasted in controversy. If all would devote themselves to the salvation of souls, how many might be saved from eternal burnings!" Of him it might truly be said that "he ceased not to warn every one night and day with tears." He died in great peace and triumph, Sept. 23, 1834.—*From "Shining Lights."*

THE WORK-AND-PLAY SCHOOL FOR LITTLE CHILDREN IN MARDIN, TURKEY.

BY MRS. M. G. NUTTING.

For several years both the missionaries and the native brethren had felt that a school for little children, under direct missionary supervision, was essential to the successful prosecution of our work; and the kindergarten idea was in great favor. But there was no place, no material, no practical kindergartner. However, in the course of changes made during the summer of 1887 it was decided to disregard obstacles and *begin*. Passable little tables and seats were made from packing boxes, whatever material could be utilized or purchased in the city was gathered together, the bedroom of the Girls' High School was the place, and the writer, recently arrived from America, was placed in charge. The first prospectus states that the school is for children of the city from 4 to 8 years old, who will be cared for from 8 A. M. to 4 P. M. The object of the training is the systematic development of both body and mind, heart and soul, through instruction in motion, color, size, form, reading, singing, numbers, memorizing, general lessons in simple geography, physiology, time, etc., somewhat according to the kindergarten idea, directing the energies of mind and body from early years with the hope of greatly increasing the efficiency of future helpers in our mission field.

The school was opened Sept. 12, 1887. Thirty-seven pupils were enrolled that first year, and the average attendance was nearly as many, absences being very rare. School is evidently the pleasantest experience of the little ones. Their homes are so cheerless and so without discipline that both parents and children would be glad to have the daily school hours lengthened. The price

charged for tuition was one-half piaster weekly for every child. (A piaster is a little more than four cents.)

The school was so successful and popular that the girls' bedroom soon proved a very strait place, and in March new quarters were found in the Theological Seminary building, where we worked very satisfactorily until the final examination day, July 25, 1888. Even though invitations were restricted to the immediate families of pupils, our rooms were overcrowded; but all seemed much pleased to see what a variety of interesting things the children could do. And all through the year there had been many visitors.

For our second year, opening Oct. 1, 1888, we were obliged to go to a third place, each removal necessitating considerable expense in the way of repairs, refitting, etc. This time the place was over the chapel in the city, about fifteen minutes' walk from our premises, a more convenient place for the children, but much harder for me, since no lady can go through the streets unattended without exciting remark, and occasionally feeling the force of a stone or a snowball. Even mounted on my horse, with a servant man at my side, I do not always escape these disagreeable incidents. Pelting rains, masses of snow thrown from the flat mud roofs into the narrow streets, unspeakable mud and filth, intense sunshine beating down—these are varieties.

That the work of this second year has been far more satisfactory, quiet and efficient than the first, may be gathered from the following reviw. I have a little more command of the language (Arabic), and my assistant is a very efficient, willing-hearted, devout young Armenian lady who graduated from the Constantinople Home last year. Her father's home is here, and her elder sister is assistant in the Girls' High School. They use Arabic, Armenian, English and Turkish, for it is not unusual here to find even ordinary people with enough of several languages to converse in them.

Before re-opening, the eighteen little tables were painted walnut brown, with paint from America, a rare thing here, and half of them scratched in the inch squares so essential to the exactness of much of the children's handiwork. I had to do this painting the best I could, for we cannot trust a native with a paint-brush. I was quite puzzled about how to square off the tables; but finally took a sharp nail, and wedging it into a tool-handle, scratched away, guided by a heavy carpenter's square. And I will confess that the reason for the other nine little tables remaining unscratched until this day—excepting as some venturesome youngster has tried etching on his private account, and found his hands tingling from my little stick in consequence—is that the work so lamed my wrists and hands that I could not finish.

The tuition was slightly increased this year, being three piasters monthly for every child; yet, notwithstanding this heavy price—as it seems to the people—the number of pupils enrolled has been fifty-two, most of them from the families of the Protestant community.

Through friends in America and missionaries here the school has received a good supply of kindergarten material, a "baby organ," a large clock, bells, scrap-books, pictures, cards, etc., and about twenty-five dollars in money, so that at the close of this second year not only are all running expenses paid.—excepting the salaries of teachers—but there is a sum of nearly ten dollars remaining in hand to make necessary repairs this summer, and pay the tuition of three or four poor children next school year.

The one great pressing need of the school is a new, large, substantial building for a permanent home for the school. What would you think of children having no place to play at recess but a sort of stone balcony scarcely large enough for standing room for the forty! Then, in the narrow, high-walled streets and at their homes they almost never see green things growing, and our simple lessons in natural history must be explained and illustrated almost as to the blind. So we are anxious to have not only the "*kinder*," but also the "*garten*," which we should plan for in erecting the new building.

Very crude, very obtuse, very undisciplined most of the little ones are as they enter school. And it is only by infinitesimal degrees in most cases that progress is apparent, that the little souls are won toward Christ-like living. But as we see the glimmering of an apprehension that truth is better than lying (in this land of deceit and falsehood), the growing appreciation of beautiful things and gentle ways, the efforts at self-control in word and action, the ennobling self-reliance and spirit of helpfulness, we feel that the little ones are somewhat nearer the kingdom than they were a year ago.

Mardin, July, 1889.

TEMPERANCE.

PATRIOTISM AND BEER.

The word Milwaukee suggests beer, and no old soldier was allowed to forget its principal industry during the late encampment just closed.

At the first meeting of the G. A. R. council, a letter was received from the Pabst Brewing Co., offering to defray the expenses of the amphitheater seats, erected for the spectators of the naval battle, the cost being $15,000. The council immediately broke into cheers, and accompanied by the exposition band, marched to the office of the brewing company. Col. Watrous thanked the Big Boss Brewer, "In behalf of every old soldier, living or dead" (what an insult), and gave him a badge making him a life-member of the council. The *Sentinel* says:

"There were more cheers, and the band played 'The Battle Cry of Freedom,' as the column wound around on Tenth street to a little saloon. Word had already been sent ahead, and the saloon keeper opened his house. It was now nearly midnight, and four members of the encampment council pulled off their coats and drew beer for the serenaders."

On Monday Pabst and his brewery received a grand ovation. The *Sentinel* says of this affair:

"Capt. Fred Pabst and Gambrinus held a reception yestarday on Chestnut street. Gambrinus stood guard while Capt. Pabst hired fifty men to show visitors around the brewery. From morning until night, a crowd of people besieged the establishment, and after 10,000 had drank, there was plenty of beer left. Having heard of Capt. Pabst's princely gift to the veterans, all the old soldiers wanted to see the big brewer. The brewer had anticipated the visit and was prepared to receive his friends. With his straw hat tipped on the back of his head, and wearing the badge of the executive council, Capt. Pabst stood at the door of his office and shook hands with 10,000 people. Then he grouped his visitors together in companies of a dozen or more, and after each had been given a souvenir and a little bottle of beer, the party was conducted through the brewery, returning to a mammoth bar-room in one of the malt houses. There a bar 150 feet long had been constructed, and the people drank their fill without money and without price. Delegations from Iowa and Kansas quenched their thirst and blessed Gambrinus."

On Tuesday the line of march was extended twelve blocks in order that the old soldiers might bow to the big brewing interest. We again clip from the *Sentinel:*

"The veterans all cheered when they saw the big brewer. The remnant of the grandest army the world ever saw was passing in review before Capt. Pabst, and the brewer was great enough to appreciate the compliment. It was one continued round of cheering for more than two hours. The bands would always begin to play directly in front of the open window, and the colors were lowered and raised as a mark of respect. Not a veteran out of the thousands who passed forgot to raise his hat, and not a post who went by without giving three cheers for Capt. Pabst. The brewer was well repaid for his gift, for with his millions he could not have purchased such genuine friendship as was shown him from the grizzled old veterans as they passed. At last the long line had wound its way down the street, but the veterans had all read a big sign which invited them to return before they left the city and drink all the beer they wanted, free of charge."

On Thursday a large tent was pitched on Pabst lawn, and the encampment committee was dined and wined and beered. From the *Northwestern Mail* we clip the further account of the disgraceful encampment:

"For half a block down Chestnut street special police kept the crowd in line that poured into Pabst's office. As they passed through each was presented, if they wished it, with an illustrated souvenir, a small bottle of beer and a cane. The line was guided through the engine house and brewing rooms, then across the street to the fire-engine house and cooper yards, then back to a malt cellar for refreshments. Many cut the route short by turning into the cellar. There were evidently many 'rounders' in the crowd—men who made the trip repeatedly in order that they might pass through the beer cellar. I crossed Tenth street with a member of the 'Old Guard' of Washington, who was so full of beer that he was scarcely able to stagger from the front of a passing dray. The scene in the beer cellar passed anything that even Milwaukee ever saw. On one side was a bar 150 feet long, and behind it not less than twenty bar-tenders were drawing and passing out beer at an incredible rate of speed. Half barrels of beer sat against the wall with tin pails below the faucets. Tubs of water sat beneath the bar. Five hundred people were drinking all the time, while for the half hour I watched the performance not far from one hundred people passed through the cellar every minute. The local papers estimate that for five days an average of 16,000 visitors drank free beer at this bar daily. The constant clatter of a thousand beer glasses, the laughter and shouts of the drinkers, the babel of German and English, with the rolling of kegs across the concrete floor and the pounding of beer mallets united to make a din such as is seldom heard in a civilized land. The crowd at the bar was crushing and clamorous. Old soakers held the first row fairly well. Old inmates of the soldier's home stood about too stupidly full to talk, and waited for chances to renew their attack on the bar. The floor was flooded with beer spilled by the drinkers and bar-tenders, and stirred into mud with the dust from the visitors' feet."

We suggest that the big brewer perfect his patriotism by donating a picture of the scene above described to each G. A. R. and S. of V. post for the adoration of the Sons of Veterans.—*The Geneva Patrol.*

THE NATIONAL W. C. T. U. MEETING.

The sixteenth convention of the National Woman's Christian Temperance Union meets in Battery D, Chicago, November 8, and continues through the 12th, with meetings of special interest on the Sabbath day. The society represents over two hundred thousand earnest-hearted women who are devoted to works of philanthropy along lines that build up the temperance reform. That their view of this reform is very broad is proved from the fact that they have forty distinct departments of work, under the general heads of Preventive, Educational, Evangelistic, Social, Legal, and the Department of Organization. Through their influence, scientific temperance instruction has been secured by law in all the territories in all schools supported in whole or in part from the United States Treasury (namely: West Point, Annapolis, the Indian schools, army post schools, etc.), and in twenty-seven States the same laws are now in operation. They have special lines of work for soldiers, sailors, miners, and all classes who are in circumstances of especial temptation so far as pure and wholesome habits of life are concerned. They have a network of juvenile societies extending from Tampa Bay to Puget Sound. They have a systematic course of reading for mothers, and mothers' meetings are a feature of the local auxiliaries. In these heredity and hygiene are subjects especially considered. They have a publishing house in Chicago which sends out about sixty millions of pages annually, and prints the *Union Signal*, which has sixty thousand subscribers, and is the chief paper ever edited and published by women. Their Gospel work has permeated the nation, and was never more earnestly pursued than now. In the social realm they seek especially to enlist the influence of young women, and to hold up the standard of total abstinence for others' sake. The Department of the White Cross and the White Shield, which is one of the largest, has called especial attention to the securing of laws for the protection of women, and to the equalizing of the standard of an upright life, making it the same for men that it has always been for women. This society has about ten thousand local auxiliaries, and representatives from every State and Territory will be in attendance at the coming convention. The influence of all our readers, by way of

good will and good word, is hereby respectfully asked, to help make this convention a success, and their presence will be most cordially welcomed.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON I.—Fourth Quarter.—Oct. 6.

SUBJECT.—The tribes united under David.—2 Sam. 5: 1-12.

GOLDEN TEXT.—Behold, how good and how pleasant it is for brethren to dwell together in unity!—Psa. 133: 1.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—2 Sam. 1: 1-16. T.—2 Sam. 2: 1-11. W.—2 Sam. 3: 17-30. T.—2 Sam. 4: 1-12. F.—2 Sam. 5: 1-12. S.—1 Chron. 2: 1-9. S.—Psa. 30: 1-12.

COMMENTS ON THE S. S. LESSON BY E. E. FLAGG.

1. *The Anointing of David.* Vs. 1–3. After many years of patient waiting David is at last recognized by the people as their king. With all great leaders the divine anointing for their work comes first, the human recognition afterwards; and like David, Cromwell, Luther, or our own Lincoln, they must spring from the people. The kings who are of God's anointing, must be of the same bone and flesh as their subjects, to have that common sympathy necessary to true kingship. Christ Jesus, God's own Son, who was "given to be a leader and commander to the people," was lowly and obscure in his earthly origin; nor did he "take on him the nature of angels, but the seed of Abraham," that "he might be touched with the feeling of our infirmities," and pitiful to our human weakness. The whole proceedings were ratified by a solemn covenant between David and the elders. The monarchy was a constitutional one. The king was merely Jehovah's viceroy, bound by the laws of God equally with his meanest subject. It would be possible to cull from the Old Testament alone a complete text-book on political economy. Sanitary and moral laws, the rights of the people, the duties of the civil power are therein set forth with the most singular clearness, and with the force of an Almighty fiat behind it; and yet we are casting out this wonderful book from our public schools, and thus laying the foundation for infidelity and mere materialism. The Bible is the patriot's book. Teach the Bible to the children, and you teach them love of country.

2. *The Taking of Jerusalem.* Vs. 4–10. Many commentators believe that the blind and lame here spoken of were idols placed on the walls of the fortress for its defence; and as David had probably spoken mockingly of the helplessness of false gods even to defend themselves, the enemy sent back this answering taunt. One idol is as powerless to save as another. The man who puts his trust in bank stocks is not a whit wiser or better off than the benighted pagan who confides in a stone. The essence of heathenism is to trust in something else besides God. Some men put their faith in a secret lodge vow. They cannot trust God to protect them when traveling, or take care of their family or business interests. Many are trusting to Masonry to save them. As civilization advances the grosser forms of heathenism necessarily die out, but the principle will always remain and need to be steadily fought. Masonry is the heathenism of modern times, taking its own writers as authority; and this is only the chief one among many lower reasons why every Christian should be interested in its downfall, and should seek to save the young men of our country, especially, from falling into its snare. "Nevertheless David took the stronghold of Zion." Idols are as powerless to-day as they were then. The stronghold of the liquor traffic, and of every social evil, is guarded by the false gods of Mammon and Lust, but when the Lord's people have the same heroic spirit that inspired David's little army, they too will be hurled down.

3. *David's Prosperity.* Vs. 9–12. A reform that simply pulls down is not worth much. There must be a building up. The strongholds of evil must be cleaned out and made strongholds for the truth. Our cities, our frontier settlements, are to be possessed for Christ. The nation that honors God is the nation God will honor. It is interesting to read how David took all his fame and prosperity. He not only recognized the divine Source of it all, but he realized that God had established his kingdom, not for his own sake that he might enjoy the honor and luxuries of sovereign power, but for the people's sake over whom he reigned. If riches, greatness, or even an ordinary share of worldly success comes to us, it is only that we may use it for others, or the blessing becomes a curse.

HELPFUL THOUGHTS FROM PELOUBET'S QUARTERLY.

1. No country is on a sure foundation without religion. They that seek first the kingdom of God shall receive not only life everlasting, but, in this life, an hundred fold of houses and lands. The true Christian is the wise patriot.

2. Jerusalem, before David captured it, was a type of the unconverted man. In the city below, the people of God were freely admitted, and there were many pleasant and good things, and the Jebusites cared not so long as they held the citadel. So there are many pleasant things in the lives of the unconverted, and they are willing to admit much that is religious, provided only they may hold the citadel, the heart, which holds the mastery over all.

3. Conversion is like the capture of the citadel and placing God on the throne of the heart. And then, although some worldly things insinuate themselves into the life, yet the Lord God sits on the throne.

—The Gospel is spreading rapidly in Japan. In Tokio it is estimated that the new converts average five hundred a month.

RELIGIOUS NEWS.

—A new Missionary Training Institute was lately organized in Minneapolis, representing several evangelical denominations and the Young Men's Christian Association of that city and St. Paul, and in connection with the work which has long been carried on in England under Dr. H. Grattan Guinness. It will open Oct. 2, at 828 Sixth Avenue South, Minneapolis, at 2 P. M. This institute will be undenominational in character and open to students from all evangelical denominations, both men and women, and will prepare for both home and foreign work. Instruction will be given in the following departments: Biblical, Evangelistic, Medical, Linguistic and Historico-Missionary. The instruction will be gratuitous and under competent direction.

—A branch of the American Tract Society was organized, known as the Chicago Tract Society, at the Grand Pacific hotel a few days since. The society will distribute tracts, periodicals, and books, printed in the various languages spoken in Chicago, among the destitute and foreign population of the city.

—A correspondent of the *Christian Worker*, representing the Friends' mission in Alaska, recommends that missions in that country be made independent by starting saw-mills and canning factories in connection with them. Alaska salmon are the best in the world, and her magnificent pine forests are almost inexhaustible.

—The work of Nathan T. and Esther G. Frame, the Quaker evangelists, in the South this summer, has produced a profound impression wherever they have gone. They held meetings in Savannah, Linden, Clifton and other points in Tennessee. The *Midland Headlight*, speaking of Esther G. Frame's ministry and the result, says: "Hundreds were unable to get into the church, and for over an hour before services began standing room could not be obtained. What was the result? Twenty-one accessions to the Methodist church here. The whole number of conversions are unknown, and eternity alone will reveal the good accomplished by her two weeks' work in Linden." The Clifton *Times* says: "Those who have believed that there is a Scripture injunction against women occupying the pulpit have surrendered their belief in the presence of her grand Christian character and inspired discourses. Tuesday the business houses, saloons and all, were closed, showing what a change has been wrought in so short a while."

—There were 516 conversions and accessions in the mission churches served by students of Garrett Biblical Institute last year.

—The visit of Rev. W. F. Crafts, Field Secretary of the American Sabbath Union, to the Pacific Coast has aroused much interest in the cause. A Sabbath Convention, composed of members of different denominations, was held in San Francisco, and measures were begun for securing legislation and the better observance of the Sabbath. California is the only State that has no Sabbath law.

—There are twenty-seven societies having missions in Africa, with 453 ordained and 107 lay preachers and helpers; 186 women, 10,000 native pastors and helpers, and about 16,000 communicants. The latest news from Malange, one of Bishop Taylor's stations, is that an entire family of natives, five in number, have forsaken their idols and turned to Christ. Bishop Crowther has lately opened at Bonny a new church built of iron, with sitting accommodation for 1,000 worshipers.

—The *Jewish Quarterly Review* says that religion among the Jews is a dead thing. "In Austria, the Jewish teachers have openly broken with Judaism; in Australia, Judaism is an anæmic invalid; in America, even more than in Germany, the boldest, the most liberal, the purest doctrines of natural religion are preached by salaried Jewish ministers." "Yes, both Biblical and Rabbinical Judaism seem to have had their day. The cloak that could not be torn off by the tempest of Christianity and persecution bids fair to be thrown off under the sunshine of rationalism and tolerance."

—A recent house-to-house canvass of St. Paul, Minn., showed that not less than 3,000 church letters were held by persons in that city who had not yet presented them.

—There were more than 1,200 converts in the North India Methodist Conference last year.

—A loud cry is being made for missionaries in Chili, Brazil and other South American States.

—Three Christian Japanese recently sailed from San Francisco to preach the Gospel among their countrymen on the Sandwich Islands, who number 5,000.

—Five hundred women in Tokio and Yokohama have subscribed to a fund for the purchase of a handsome Bible to be presented to the Empress of Japan.

—A great revival in the Methodist missions is going on in India. Rev. E. W. Parker reports that in the Rohilcund district 900 adults, all firm Hindoos and Mohammedans, were baptized the past year.

—For the first ten months of the financial year the receipts of the American Board from donations were about $4,100 less than those of the corresponding months of the preceding year. From legacies for the same period the falling off was a little over $40,000, so that the total falling off was over $44,000. During the last two months of the year, therefore, extra generous donations from churches and individuals are earnestly called for.

—The Department of State has been informed that the King of Siam has recently presented, for the use of the American Presbyterian missionaries, one of the royal palaces, together with extensive grounds and buildings.

—Rev. W. F. Connor, of the Church Missionary Society Palestine Mission, has been transferred to the Cairo Mission, in view of the importance of stationing at Cairo an additional clerical missionary acquainted with Arabic.

—The Turkish Government has sent out an important order to the Governors General of the different provinces declaring that established American schools shall not be closed for the lack of official permits, and that complaints against schools must be sent to the capital, and not be dealt with by the local officials.

NOTICE.

Call for a meeting of the Ohio Christian Association opposed to secret societies.

Dear brethren in Christ, together with all who desire the purity of the church and the maintenance of justice and civil equality: Recent developments in Chicago and elsewhere of the inherent nature and tendency of the secret lodge system to promote and conceal crime, to pervert justice and corrupt public morals, and, above all, to subvert and destroy the religion of our Lord Jesus Christ, makes it more than ever important that we renew and press forward our warfare with the "unfruitful works of darkness."

After conferring and corresponding with some of the leading friends of the reform in this State, it has been determined to call our annual meeting at Senecaville, Gurnsey county, Oct. 22, 1889. Our meeting will, D. V., be held in the Wesleyan Methodist church, and be opened Tuesday, Oct. 22, at 7:30 P. M., and continue, if thought best, during the 23rd and 24th. Let there be a full attendance. By request. H. H. HINMAN,
Agent of N. C. A.

Persons attending the Ohio Annual Meeting should come by the Baltimore & Ohio Railroad to Morgan Junction (near Cambridge, Guernsey county), and there they will find trains at 11 A. M. and at 4 P. M. which will take them (four miles) to Senecaville. Arrangements will be made for entertainment. Persons expecting to be present and desiring entertainment will write to Rev. E. Thompson, Senecaville, Ohio.

THE N. H. ANNUAL MEETING.

The Thirteenth Annual Meeting of the New Hampshire Christian Association will be held in the Clarktown church at South Barnstead, N. H., October 8, 9, 10 and 11, 1889, commencing Tuesday evening and closing Friday evening. Friends coming to Rochester by rail or by the Suncook Valley R. R., please notify Deacon Wm. Clough, South Barnstead, N. H., and transportation will be provided. Revs. J. P. Stoddard of Chicago, Joseph H. Brown, I. D. Haines of Maine, H. J. Pierson and wife of Boston, Mrs. M. E. A. Gleason of the Massachusetts W. C. T. U., E. E. Flagg, Isaac Hyatt, A. A. Hoyt, S. C. Kimball and others will speak. The fundamental principles of the Gospel, the Bible doctrines of holiness and divine healing, the various moral reforms, including Anti-secrecy and Temperance, will be faithfully presented. Special efforts will be made to lead sinners to repentance and Christians to a higher life. All are invited. C. L. BAKER, *President.*

S. C. KIMBALL, *Secretary.*

IN BRIEF.

Recently L. B. King, of Hebron, Neb., visited his brother at Blunt, D. T., using a thirty-day round trip ticket. Mr. King died while at Blunt; and after considerable discussion the railway people decided that the body could be returned to Hebron on the same ticket, which was done.

An old lady read a paragraph in one of the papers the other day, describing how a grindstone burst in a sawmill, and killed four men. She happened to remember that there was a small grindstone down in the cellar, leaning against the wall; so she went out and got an accident insurance policy, and then, summoning her servant, and holding her pie-board in front of her, so that if the thing exploded her face would not be injured, had the stone taken out into the road, where twenty-four pails of water were thrown over it, and a stick was stuck in the hole bearing a placard marked "Dangerous." She says it is a mercy the whole house was not blown to pieces by the thing before this.—*The Locomotive.*

The Atlanta *Constitution* publishes statistics of the Negroes of Texas to prove their prosperity. It says that "the Negroes of Texas own 1,000,000 acres of land, pay taxes on $20,000,000 worth of property, have 2,000 churches, 2,000 Sunday-schools, 2,000 benevolent associations, ten high schools, 2,500 common schools, 3,000 teachers, 125,000 pupils attending school, twenty-three doctors, twenty-five lawyers, 100 merchants, 5,000 mechanics, fifteen newspapers, hundreds of farmers and stockmen, and several inventors." But why not let such prosperous people have their natural rights, guaranteed to them by the Constitution of the United States? Let the word go out that whipping and murder shall cease.

A terrible tale of suffering in the far North is told by Rev. E. H. Black, Church of England missionary near Fort Simpson, who has just arrived in Winnipeg. The season has been a very hard one for the Indians, owing to the absence of reindeers and the impossibility of hunting the moose successfully, on account of the lack of snow. Ten persons succumbed at Fort Wrigley. Mr. Black fears that the mortality during the coming winter will also be great unless there comes a heavy fall of snow. Provisions, he states, gave out at the fort as early as last January. Flour is dear enough there at all times, the regular price being $30 a bag at Fort Wrigley, while it is $27 a bag at Fort Simpson. But Mr. Black says he would have given $200 a bag if he could have purchased some and given the Indians a share. The distress in that district is really terrible and the suffering intense. He had to leave himself to avoid starvation. At Fort Laird seven died from starvation last winter.

The city of Jerusalem is growing in size and population at a remarkable rate. Its growth is all the more surprising because neither its situation nor its trade are favorable to a rapid increase; it lies among a not very fertile group of mountains; it has next to no commerce, and has no manufactures. Nevertheless, new buildings are rising daily; churches, gardens and institutions of various kinds are lilling up the formerly desolate neighborhood to the distance of half an hour's walk beyond the old limits of the city. The Jews are to the front as builders. Their houses spring out of the ground like mushrooms, uniform, ugly, one-storied, plentifully supplied with windows, but with no manner of adornment. The Rothschilds have completed a new hospital. Close beside it there is a new Abyssinian church. The Russians are also great builders. They have erected a new church, consulate, lodging houses for pilgrims of the orthodox national churches, and a hospital. Near to the Russian group stands the "German House," for German Roman Catholics, from whose top the German and papal flag float side by side. The Russians have also built a high tower upon the Mount of Olives, from whose summit the Mediterranean and the Dead sea can be seen. The Greeks and Armenians are also busy builders, but they provide for the bodily rather than the religious demands of the pilgrims. The former build cafes and bazaars, and the latter set up shops.

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For the Illinois State Work:

N. P. Eddy	$ 6.00
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Mrs. M. A. Blanchard	5.00
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Total since Dec. 1, 1888	$173.49

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J K Mitchell, Mrs A O Van Brocklin, C H McIntire, R Loggan, J S Culbertson, Mrs R E Sutphen, W F Milliken, J R Millin, B Tunnicliff, Dr I N Brown, T Freeman, T Blomquist, B B Britton, D K Lawrence.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2			78
No. 3	68	@	70
Winter No. 2			78
Corn—No. 2	31½	@	32
Oats—No. 2			19½
Rye—No. 2			41¼
Bran per ton			8 00
Hay—Timothy	8 00	@	10 50
Butter, medium to best	11	@	18½
Cheese	03	@	08
Beans	75	@	2 05
Eggs			15½
Seeds—Timothy	90	@	1 25
Flax	1 20	@	1 25
Broom corn	02¼	@	05
Potatoes, new, per brl	1 00	@	1 20
Hides—Green to dry flint	03¾	@	08
Lumber—Common	10 00	@	13 00
Wool	10	@	37
Cattle—Choice to extra	4 40	@	4 85
Common to good	1 50	@	4 35
Hogs	3 65	@	4 70
Sheep	3 50	@	4 50

NEW YORK.

Wheat—Winter	77	@	84½
Spring			
Corn	40	@	41⅜
Oats	27	@	35
Eggs			20
Butter	11	@	18
Wool	14	@	39

KANSAS CITY.

Cattle	1 60	@	4 25
Hogs	3 65	@	4 25
Sheep	2 00	@	4 00

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HOME AND HEALTH.

TAKING CARE OF SHOES.

In nearly all homes, more particularly where there are children, there is generally an accumulation of shoes of all kinds, half worn, and very little worn. In the majority of homes these are thrown promiscuously together in a closet or some other receptacle, to be assorted when wanted. Some of these are of no earthly use to the possessors, but are hoarded up with the idea that they may some day be found useful; yet rarely is this true, for if put away for any length of time they are, when taken out, generally unfit for use. There are few things that will collect mold as quickly as old boots or shoes, more particularly if in a close receptacle, such as a dark closet. Consequently, when they are laid away for any length of time, they should be taken out into the light and air occasionally, to keep them in fair condition. Musty shoes in the home will not tend toward the good health of the family. And the fewer of these things there are the better. It is much the better way where there are more than one extra pair of cast-off shoes to each person, to see that the superfluous shoes are given to some one in need of them. The housewife may think that they are not worth giving away, being worn so badly, yet the shoes she would think unfit for this purpose would be accepted with gratitude by many a poor unfortunate person. It is wonderful how very much worn a shoe may be ere it is rejected by a needy person. Do not allow old boots and shoes to accumulate, but give them where they will do the most good, and you will never regret it.

Shoes that are worn regularly, if cared for, will last much longer than if neglected, as is too often the case. A French kid shoe, if carelessly cared for, will not look as well nor last as long as one of an inferior quality that is looked after properly. When shoes are taken off they should be thoroughly brushed, to remove the dust that invariably collects in the creases, smoothed out with the hand and placed away in a shoe bag or box away from the dust, and when wanted for use they can be taken out ready for wear. Where there is not a box or bag for this purpose, a closet is the next best thing. Shoes will last much longer if, when new, they are rubbed with castor oil. Hold them in front of a fire and rub the oil well into the leather. The oil makes the leather pliable, fills up the pores, and prevents it from cracking. When boots are worn every day, once a fortnight is not too often to oil them. At first the oil after standing will give them a gray look, but when dressed it gives them a nice soft finish. It is not advisable to use much of the dressings so fashionable for ladies' and children's shoes nowadays, as the most of them in a short while crack the leather. The box blacking used for men's boots is much to be preferred, although it is a little harder to apply. When using the dressing apply a thin coat, and do so as seldom as possible. We have seen some fine shoes ruined by using a poor dressing, therefore, unless you can find one that has been well tested, it is better for a fine grade of leather to depend on the box of blacking.

There are many patent button-fasteners in the market that are excellent for children's every-day shoes, more particularly where there are boys, as they are much stronger than thread, and the children learn very soon to adjust them, thereby saving the mother some work, besides keeping their shoes in good condition. For a fine grade of leather we have never seen any fasteners that ought to be used, as in a short time they cut the leather, making an unsightly tear, and some of them, when the shoe is tight-fitting, will tear the stocking. The fine shoe-string with needle attached, which may be purchased at any shoe store, is the best thing with which to fasten on shoe buttons. Fasten them quite tight at first, as they work loose, owing to the shoestring stretching. Never wear a shoe unbuttoned if you care at all to have it shapely. Never put a wet shoe close to a fire to dry, for when dry it will be difficult to get on. When taken off the foot wet, smooth into as a good shape as possible, then put in a medium warm place and let dry. To be sure, it will take a longer time than if dried at the fire, but it will be in a much better condition when wanted. Shoes hardened by being dried at the fire can be wonderfully softened by using a little castor oil well rubbed in. When throwing away old shoes, cut off all the good buttons and put away for future use.—*Ex.*

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Farm Notes.

Too many fences are made and kept up. They are expensive, they often harbor weeds, they are frequently a great disfigurement to the landscape, and in many cases useless. Still, there are localities where front fences, at least, cannot be wholly dispensed with. The question is one for each landholder to decide for himself, but he should decide it in accordance with the facts, and not with old usage or prejudice.—*Vick's Magazine.*

According to Prof. Long, a ton of butter takes from the soil nitrogen, phosphoric acid, and potash to the value of about 50 cents. No other product takes so small an amount of fertilizing material off the farm.

The United States last year imported poultry and eggs to the value of $4,000,000—every dollar of which should have been kept at home.

Salt, used as a fertilizer, acts like lime and the phosphates, rendering available the inert plant food of the soil. Of itself it possesses but little fertilizing value.

The story is told of an Ohio clergyman who resided in a parsonage to which was attached a farm of twenty acres. Being a man of brains and having a taste for rural life, the pastor brought the little farm up to a high state of productiveness, until finally the farmers of his congregation compelled him to quit farming or preaching, because he was making more than they could on their larger farms. They had much better kept him at it, and profited by his example as well as his precept.

A remarkable tree is told of by the Jamesburg, N. J., *Record*. "It stands in the rear of the telegraph station at upper Jamesburg and produces three different varieties of apples and one kind of pears. The apples are Red Astrachan, Fall Pippin and Smith's Cider, indicating that the grafters had a practical turn and were endeavoring to get the greatest amount of good out of the tree, for one crop follows another throughout the summer."

There will be little or no exportation of wheat within the coming year from Anstria-Hungary, the crop being only sufficient for home consumption.

The United States last year imported 10,831,461 bushels of barley, which fact proves that the home product is not sufficient to supply the demand. The import duty is but 10 cents a bushel, and quite likely that fact accounts for the heavy foreign import and the deficiency of the home crop. America should certainly raise its own cereals.

The onion crop at the East is a partial failure. This will cause no tears to be shed, possibly, but it is a serious loss to the producers of that wholesome vegetable.

Secretary Rusk says: "The number of cattle shipped to Europe has rapidly increased, and the trade is probably more promising than ever before. This relieves our markets, gives new vigor to the cattle industry, and proportionally increases the business of the transportation companies." This will be a very gratifying item of news to the cattle growers of the West.

Corn should be cut early to get the best quality of fodder. The best time is when the ear is a little past the roasting period, and is partly glazed.

Prof. Crosby says: "A small cow, with the right kind of machinery in her, can get all the milk solids out of a given amount of food as well as a big cow. But if you have good big cows, and they give you a fair profit, keep them, but breed them to the smallest good dairy bull you can find, and if the result is a more concentrated cow, I think you are the gainer."

A somewhat marvelous story of Kansas productiveness is in circulation, to the effect that a Mr. Sternberg, of Ford county, last year planted twenty acres of watermelons, from which he manufactured 1,000 barrels of vinegar, valued at $10 per barrel, and sold the seeds to a New York seed house for $400. Ford county is in, or near, the so-called arid belt, and if it can produce watermelons in such prodigious quantities the aridity cannot be as bad as has been reported.

The estimated wheat crop of the United States this year is 498,000,000 bushels. The requirements of the country for bread and seed will be 355,000,000 bushels, leaving 145,000,000 for export, or about 55,000,000 bushels more than last year. The present indications are that the shortage of the crop in foreign wheat-producing countries will cause an active demand for our entire surplus at a fair price.

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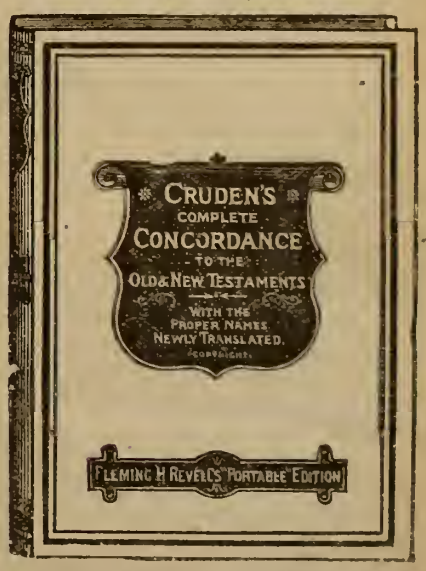
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NEWS OF THE WEEK.

WASHINGTON.

Judge Lewis Augustus Groff of Omaha was on Monday appointed Commissioner of the General Land Office by President Harrison.

The remarkable performance of the new cruiser Baltimore has so pleased Secretary Tracy that he sent a telegram to ex-Secretary Whitney congratulating him upon her magnificent work. The distance run by the Baltimore in four hours was 78.3 knots. The average speed an hour was 19.6 and the maximum speed for one hour was 20.2 knots.

Alfred H. Love of Philadelphia, president of the Universal Peace Union in America, sent to the Chinese minister at Washington a copy of a resolution passed by the Peace Union's mass convention denouncing the anti-Chinese laws and calling on all true Americans to demand their repeal. The resolution was inclosed in a letter expressing the hope that the Chinese government will not retaliate, as the obnoxious laws probably will not last long.

CHICAGO.

Four jurors in the Cronin case have at last been secured. They are James Pierson of Glenwood, farmer; John Culver of Evanston, real-estate dealer; James L. Hall of Fernwood, architectural draughtsman, and Charles C. Dix, 132 North Carpenter street, fire-insurance agent.

The Illinois Woman's Alliance, at Chicago, was incorporated Friday at Springfield, the object being to promote the enactment and enforcement of laws relating to women and children.

The prospect that an elevated railroad will soon be in operation on the West Side is good. Contracts for construction on Lake street are let and two miles are to be finished before January. The cable line on West Madison St. and Milwaukee Ave. will also be in order by that time.

The Columbian anniversary fair project grows apace. The first $5,000,000 of stock is taken and $5,000,000 is authorized. The West and South is for Chicago.

The old Libby prison has been removed from Richmond, Va., to this city, and replaced each brick and timber in its place as nearly as possible. It forms the center of an attractive exhibition of war curiosities which was opened Saturday night.

COUNTRY.

The Democratic State Convention of Iowa at Sioux City on Wednesday nominated a full State ticket. The resolutions denounce the tariff; oppose prohibition and the pharmacy law; declare for a $500 license; favor the Australian system of voting, and instructs representatives in Congress to support the claims of Chicago for the world's fair.

Gross earnings of the Union Pacific Railway Company for July were $3,471,072; expenses, $1,965,311; net earnings, $1,505,761, an increase in net earnings over the same month last year of $273,321.

At Marion, Iowa, Wednesday, Judge Preston, in the District court, granted a petition of the Iowa Grand Lodge of Masons to dissolve an injunction procured by the Cerneau Rite Masons restraining the Grand Lodge from carrying out certain resolutions passed by it.

The people of Dexter, Mo., are preparing to hunt from the county with shotguns a farmer named Williams who has imported four Negroes to work on his farm. The people of the county have for years refused to allow Negroes to reside there.

Letters received by the Mayor of New York show that all Western Governors and mayors favor Chicago for the world's fair. Senator John Sherman comes out in favor of New York.

During the three months ending Aug. 31 there were exported to England 90,000 head of cattle, 40,000,000 pounds of fresh beef, and 34,000,000 pounds of canned beef.

Suit for damages for $1,000,000 has been begun against the Lake Erie and Western Road for alleged discrimination in favor of big coal companies.

At San Francisco, Justice Sawyer of the United States Circuit court decided the Nagle habeas corpus case, releasing the slayer of Judge Terry. Justice Field occupied a seat in the jury-box. A notice of appeal to the United States Supreme court was given by the counsel representing the State.

One hundred Arabs from Syria arrived at New York on Monday, and were locked up pending action as to their admission.

Wet weather and high winds have ruined the peach crop in New Jersey. In Hunterdon county alone the loss will reach $100,000.

The will of the late Professor Elias Loomis bequeathes the bulk of his estate to Yale University, to be known as the "Yale Loomis fund," being the second largest gift ever made to that college.

Miss Della Walker, aged 19, beautiful and accomplished, committed suicide Friday night at Langdon, N. H., by drowning. Two girl friends, with whom she attended the Vermont Academy, killed themselves last winter.

The large dam at Springton Forge, eight miles above Coatesville, Pa., burst Monday night, owing to the continued heavy rain, and the Brandywine Creek rose to an alarming height. Hundreds of fields were a dreary waste of water. Many farmers and their families left their houses during the night and remained on the neighboring hills.

The dam of the Kennebec Ice Company at Hibernia, Pa., gave way Tuesday. A large amount of water rushed down the Brandywine causing it to overflow its banks, carrying away one bridge and several buildings. As far as is known no one was drowned.

By the fire in Bamberger, Bloom & Co.'s dry goods establishment at Louisville Sunday night, five men lost their lives and others were wounded. The total financial loss aggregates $1,263,000.

By the explosion of a dynamite cartridge at Lake Chabol, Cal., Monday night four Chinamen were killed.

A frame dwelling in Pasadena, Cal., occupied by Mrs. Beacon and her four children, was destroyed by fire Wednesday night. Three children, aged 10, 8, and 6 years respectively, were burned to death.

E. H. Pratt and John Allen, who left New York city on horseback May 14 with the intention of crossing the continent, arrived at Sacramento, Cal., Wednesday night, having ridden the entire distance.

The steam yacht Leo, with nine men on board, was wrecked on Lake Erie Sunday night off Avon Point, near Cleveland. All hands were lost.

As a result of the inquest over the body of young Thomas E. Jackson, killed in a prize fight at Daly's saloon, St. Louis, at an early hour Tuesday morning, Ahearn, the surviving principal, was held without bail to answer to the charge of murder, while referee, seconds, time-keepers, etc., were held as accessories and abettors.

FOREIGN.

The Pope has addressed a protest to the French government relative to the circular letter sent to the bishops by M. Thevenet, the French minister of justice, in which he reminded them that they were prohibited by law from taking part in the elections.

It is officially announced that the independence of Bulgaria will be proclaimed.

Bishop Fowler, of the Methodist Church, who has been making an extended tour of China, says that China is preparing for war, and will be ready in ten years to successfully fight any nation in the world.

The English and Italian governments have signed a more stringent anti-slavery convention than has hitherto existed. The new convention declares the slave traffic to be an act of piracy, and enables cruisers to deal more promptly with captured slavers. The Mediterranean is excluded from the operations of the treaty.

Japanese papers place the total number of persons drowned in the floods of Aug. 20 in the city of Wakayamo and in the districts of Minami-Muro, Higashi-Muro, Nishi-Muro, and Hidaka at 10,000 and the number receiving relief at 20,424. The river Kinokuni swelled from thirteen to eighteen feet above normal level, and the embankments and the village of Iwahashi were washed away and about forty-eight other hamlets were covered by the raging waters.

On Aug. 19 an enormous mass of earth fell from a mountain near the village of Tennokawa, stopping the course of the river of the same name, which, being swollen, overflowed, submerging the village and drowning nearly all the inhabitants. A number of villagers belonging to Tsujido took refuge in their temple, which was on high ground, but a landslide occurred and about fifty persons were buried alive.

Mr. Gladstone writes that he regards Mr. Balfour's Catholic university-endowment proposal as a lightning conductor intended to divert the lightning from striking the Parnell commission at the opening of the session.

A large portion of Cape Diamond just below the citadel of Quebec became detached and slid down the declivity to Champlain street, burying a number of houses and their inmates under many feet of dirt and rock. Several thousand tons of solid rock crashed down with terrific force from almost under the king's bastion on the citadel and a little distance west of the end of Dufferin terrace, and completely demolished seven brick and stone dwelling houses on Champlain street, 300 feet below. The cause of the disaster is said to be the recent heavy rains. The amount of fallen rock is immense and completely blocks the road so that it is most difficult to obtain reliable information. The number of corpses found is thirty-five and the wounded eighteen.

It is reported from Rio Grande river, that Mexican citizens had a desperate battle with Mexican officers and soldiers in Mexico, in which 400 participated, and many were reported killed. It is said the citizens succeeded in routing the soldiers, when the governor appeared upon the scene to assist in quieting the rebellion, but he was forced to leave or lose his life. The trouble was over the collection of enormous taxes.

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The Facts Stated.
HON. THURLOW WEED ON THE MORGAN ABDUCTION.
This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.
In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire first, to vindicate the violated laws of my country and next, to arrest the great power and dangerous influences of "secret societies."
The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.
National Christian Association,
921 W. Madison St., Chicago, Ill.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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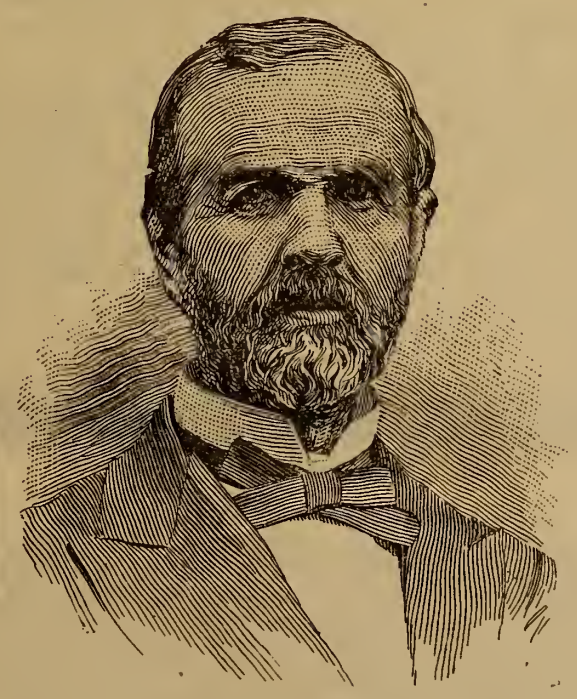
The Cronin trial, like Pope's "Alexandrine,"

"That like a wounded snake, drags its slow length along,"

still verifies the prophecies of interminability. When another week closed Saturday, 689 men had been examined for the jury and four only sworn in. But if it is trying to a patient public, it is also enlightening an indifferent one on the character of lodge oaths. The number of men who believe under oath that the obligations of secretism are held by those who take them as paramount to oaths of the state is increasing; and the number of men who hesitate to put themselves under such vows to irresponsible and perhaps unknown masters is increasing also.

"Engineer Twombly was under the influence of liquor last Tuesday evening when he ran his engine into the Washington Heights passenger car," says a morning paper. Six persons were killed outright and a dozen wounded. The coroner's report held him to the grand jury, and afterward his fireman confessed to false witness at the inquest, when he tried to shield his companion. The engineer was too much under the influence of liquor to see a plain signal and stop his train. The Rock Island road will have a heavy bill of damages, but that will be far from paying for the loss that has fallen upon the community of the Washington Heights suburbs. But there are men in that same community who will never again vote for a saloon or a saloon party.

The campaign for the closing of the saloons of Chicago on the Sabbath day is becoming spirited. The *Daily News* has almost won its battle. It fires argument, persuasion and ridicule from a 250,000-shot Gatling gun, and its cartoons are worth preserving in our historical records. The churches and city mission rooms are speaking fearlessly, but while they wait for Mayor Cregier they wait for the mountain to come to Mohammed. Last week, to be sure, he revoked the licenses of thirteen grog-sellers for not keeping down their blinds. But this, too, was a blind. This week "his honor" will have no time but to hob-nob with his Masonic comrades in the Grand Lodge, and with every passing day the confidence of the saloons is stronger, for with every day's postponement of a known duty, the more difficult does that duty become. The great union Sabbath afternoon meetings in favor of this movement have a piebald look. A Catholic priest was to be one of the speakers, but was absent. At the same time the Romish hierarchy with all their subordinates and dependent societies, secret and open, were marching through the city with a number of bands under pretext of laying a corner stone. The Knights of Labor were also represented in the union meeting by a speaker, but the papers report the meetings of Knight of Labor lodges at the very same time to plot and harangue. How much worse are open saloons, than these lodge meetings and noisy parades on the Lord's day?



HENRY HARRISON.

[See page 8.]

In the midst of Paris and her Sabbath-ignoring exhibition, a congress was sitting last week to discuss the observance of the Lord's day. All the record of its proceedings sent us by cable is the advice to employers not to pay their men on Saturday or Sunday; and to give a Saturday holiday where Sunday work seems necessary. This advice is probably for those who have been accustomed to a Continental Sabbath. President Harrison wrote the conference, saying: "Experience and observation have convinced me that every one who works with hands and head needs the rest which the Sabbath alone can give. Philanthropists and Christians may view the question from different points, but whether we regard man as an animal, or an immortal being, we should unite to assure him the rest which body and mind both require to keep them in the best possible condition."

The conference with which the Moody Institute opens began with a multitude last Thursday evening. Miss Willard was the principal speaker, with Francis Murphy to dissipate all serious impressions with a closing piece of low comedy. It was almost cruel in Mr. Moody to so arrange his speakers. But perhaps he does not know what has been said and done by Miss Willard *for*, and by Murphy *against* the great prohibition cause. No one who is informed can blame Miss Willard for lack of cordiality. Her address was winning and eloquent, and we can pardon her for exaggerating the importance of this training school because it sends out men and women with equal training. No school can prescribe for them the same work. Mr. Moody in his explanation said this school of instruction is not to interfere with any other institution for theological training. It is not to train men for the ministry, but to prepare those who have been scared away from the ministry for Christian work by Bible study and actual labor as city missionaries. Dr. A. T. Pierson of the *Missionary Review* will lecture during October, and Prof. Moorehead of Xenia United Presbyterian Theological Seminary is engaged for three months next summer.

The report of the Utah Commissioners under the Edmunds law has just been made to the Secretary of the Interior. They show that while the open practice of polygamy is becoming rare, except in remote places, yet the hundreds of convictions by the courts proves that the curse is not removed, and the firmly maintained faith of the Mormons yet teaches the doctrine as a revelation from God through the prophet Joseph Smith. There is no recantation of this doctrine in the Tabernacle, but it is still taught that whoever desires to do so should have the right to comply with the doctrine of the church. The laws forbidding polygamy are declared unconstitutional, and those who practice it are given a higher exaltation in the Mormon heaven than those who do not. It is evident from the report that the Mormons are only "unreconstructed," and bide their time. The Commissioners say that no Gentile would long be left in the Territory if the Mormons were not kept under restraint.

The most significant part of the Utah Commission report is the recommendation that Mormon immigration be put on a level with that of Chinese paupers and contract labor, for it is a source of greater danger than either. Upon this point they say: "While we forbid the immigration of the non-proselyting, peace-loving, docile Chinaman, because we fear a future danger from his coming; while we forbid the landing on our shores of contract laborers, because they cheapen wages of American-born citizens, and paupers, because they become a burden, there is far greater reason for closing our doors as a nation, and forbidding citizenship to the hordes who are brought here to swell the ranks of an organized body which teaches them in advance to hate our government, denominates its executive, law makers, judges and prosecutors as persecutors, and instills into every mind the constant teaching that their pretended revelations are more binding than the highest and best laws of the land, and that resistence to such laws is a virtue and a rendering of obedience to God. How far short of treason these teachings are we leave to those who can answer."

A PERIL OF THE AGE.

BY REV. PAUL S. FEEMSTER.

I have spent two days in Kansas City—noisy days, whirling days, jamming days. They were days full of opportunities, withal, and full of close observations. I came here to raise some money. We are building an academy in Ozark county, Missouri, and we needed a little help to finish it. We thought we had a good case. We were down, very low down, but we were struggling to rise. We said, Surely our more favored localities will help us just a little, and they did,—*just a little*. They sympathized abundantly with our struggles. They wished us all success. They recognized our need, and they gave us the crumbs, some of them, which fell from their table.

Why did they not do more? Simply because we did not approach them through the regularly organized channels. One man told me very frankly that he would help no enterprise which was not denominational. And most of those I approached gave me to understand that this was

the fatal defect in my appeal. I went to my hotel and many thoughts filled my mind to a late hour at night.

Verily this is, above all others, an age of organization. We have civil organizations, church organizations, and commercial organizations. We have societies for men, societies for women, and societies for children. There are societies for white folks and societies for black folks; open societies and secret societies. We have temperance societies and whisky societies, military societies and societies for the cultivation of peace. Every profession, every trade, every color, every age, and every interest has its society; every man and every woman that is so lucky as to catch some new idea rushes with breathless haste to the nearest neighbor to begin a new organization.

Far be it from me to say this is all wrong, but he would be a bold man who would dare to say that it is *all right*. Surely these signs of the times would tell us much if we could only read the writing. One thing I know. Organization is power. Enthusiasm and numbers, without organization, are but elements of confusion. He is the strong man who can muster the millions and hurl them as one mighty mass against the ranks of the foe.

Paul tells us that in the last days perilous times will come. He surely expects us to look for times in some way more perilous than had ever been before. But how more perilous? Are men more wicked than they ever were before? I doubt it. They have always been as wicked as the devil wanted them to be. But wickedness has never been so thoroughly organized as it is to-day; while the church has never been more broken into denominational fragments.

Yet, broken and battle-scarred as she is, the church of Christ is marshaling the hosts of the pure and the true. I find them everywhere. God bless them! They are the hope of the world. But verily the foe is strong. I stand aghast as I see the mighty array of forces marshaled and drilled, and the tramp, tramp, tramp of their marchings to and fro speak to my listening ear of that coming day—that great day of God Almighty.

Kansas City.

EYES OPENING UPON GOOD TEMPLARISM.

BY REV. M. A. GAULT.

I recall some facts from my experience in the lecture field last year, which encourage me to believe that Good Templarism is on the decline. It is a dangerous form of secretism, because its object is good, and its ritual has so little secrecy that many are enticed into it who would not enter the lower and more secret associations; and as wine-drinking develops an appetite for stronger drinks, so these minor orders train their members for the oath-bound lodges. It is an indication that the agitation against secretism is taking effect on the better class of people when we find Good Templarism becoming unpopular, because it is the better class who are usually attracted by this order.

Last autumn, while lecturing in Wisconsin, when a Good Templar's chart was upon the wall of the church or hall, I would ask if the lodge was flourishing, and the answer in nine cases out of ten would be, "We once had a good lodge here, but it has gone down." Further questions would bring out the facts that the lodge fell into the hands of a pleasure-loving class of young people, and degenerated into a sociable or dance, and the better class left it.

Last winter, while lecturing in Missouri, I met a young man named Wheet, son of a Methodist minister, who was then a presiding elder. He had recently graduated at college and was traveling the State, arranging lecture appointments for Mr. Long, who was State organizer for the Good Templars. Young Wheet was discouraged over the results, and told me that Good Templarism was growing unpopular; that he found it difficult to make appointments for Mr. Long; that the people felt that Good Templarism was a thing of the past, and was worn out. He found the most difficult task was to revive old lodges that had run down,—in fact he was about to quit the business. I lectured at Brookfield, Missouri, soon after Mr. Long and John Sobieski had both been there trying to reorganize the lodge. First, Long tried it and failed; then some weeks afterward Sobieski tried it with like results. It was owing, I was informed, to the opposition of the M. E. minister, who was opposed to secret societies. But what was rather significant, it was a Freemason, and the most rabid Republican of the place, who took the lead in trying to start the Good Templars, and at the same time Long and Sobieski were both third-party Prohibitionists! I found many Prohibitionists of Missouri who had once been leading Good Templars, now condemning the order because of its non-partisan character. They said the order was a hindrance rather than a help to prohibition, and they had withdrawn from it.

This week, while lecturing in Nebraska, I met A. G. Wolfenberger, who was formerly a prominent worker for the Good Templars, and was associated with John B. Finch. He was nearly pounded to death in the town of Hardy, Neb., in the fall of 1887, by a prominent Republican banker, who tried to make him give the name of a correspondent in the *New Republic*, of which Wolfenberger was then editor. He told me that Good Templar work was being dropped in Nebraska as the prohibition battle grew hotter. He was now working almost entirely under the auspices of the W. C. T. U. Prominent Republicans have left the order of Good Templars, because in Nebraska it is in the hands of third-party Prohibitionists. Henry McCartney, of Nebraska City, took a deep interest in John B. Finch when he first came to the State. It was at his house that Finch frequently made his home when in the city, and Mr. McCartney was at the head of the Good Templars in his county for years. But he told me last week that he had given it up, not only because it had been turned into a political machine, but found its main object was to make its workers the tools for raising money and keeping up an organization for the purpose of giving power and prominence to a few of its leaders.

Let us hope that as the light shines brighter, and the moral conflict grows hotter, all such tactics as Good Templarism shall be abandoned.

On the train in Nebraska, Sept. 19.

"THE MONDAY PAPER."

BY REV. WILBUR F. CRAFTS, FIELD SECRETARY OF THE AMERICAN SABBATH UNION.

In a certain city the people were divided by their occupations into six sections, each residing in a different district, with a separate gate; the professional men, the mechanics, the merchants, the hucksters, the carriers and the amusement vendors. There came a giant against the city, and with his battering-ram broke down, one after the other, the six gates that protected these six groups and all they held dear, and let in his hungry horde of followers upon them. "Which things are an allegory." The city is the citadel of the Sabbath, which protects these six great groups in that which is almost the dearest treasure they possess, their Sabbath of rest. The giant that breaks down all these gates is the Sunday newspaper. He breaks down the gate that protects the Sabbath rest of the professional man by requiring Sunday work of the editor; he breaks down the gate that protects the Sabbath rest of mechanics by requiring Sunday work of the printer; he breaks down the gate that protects the Sabbath rest of the merchant by requiring Sunday work of the newsdealer; he breaks down the gate that protects the Sabbath rest of the hucksters by requiring Sunday work of the newsboy; he breaks down the gate that protects the Sabbath rest of the carriers by requiring Sunday work of the men in the mail service and on the trains. He breaks down the gate that protects the Sabbath rest of the amusement vendors by sending out the Sunday newspapers on the plea of amusement, thus opening the way for dime museums and theaters to claim the same right. There is not a single form of labor or business, nor a single form of public amusement which a man can consistently condemn who either publishes or patronizes Sunday newspapers.

In this allegory is the conclusive answer to the shallow excuse that "the Monday paper requires most of the Sunday work." There need not be any Sunday work done on a Monday paper, and in some cases there is none. There are twenty-four hours outside of the Sabbath in which to make it up if no Sunday paper is issued. It is as if I gave a tailor a day's work to do for me between Saturday morning and Monday morning. If he uses the Sabbath instead of Saturday, it is his fault; but if I require that same amount of work daily seven days in the week, it is partly mine. As a matter of fact, the editorial staff and the printer do usually perform more or less of Sunday work on the Monday paper, but this work of making up a paper, done by a few persons in the early hours of the Sabbath, is as nothing to the work of the hundred times as many who distribute a metropolitan paper after it is made up, the newsdealers, newsboys, postoffice employes, expressmen and railroad men, who handle the paper all day long. These have no Sunday work to do on "the Monday paper." The number of persons who do Sunday work in distributing a Sunday paper is, in some cases, a thousand times as great as the number that work in making up its Monday edition. The Sunday newspaper, then, from the standpoint of the civil Sabbath, is chiefly objectionable in that it involves and sanctions almost every form of Sunday work, manufacture, trade and importation. To buy one of them is not a small vice, but lending a hand to the rope that draws the car of Juggernaut, under whose wheels the health and conscience of two millions are being crushed with Sunday toil. If Sunday newspapers were like the tutti-frutti gum machines into which you drop a nickel and out comes what you desire by a purely mechanical process, the objection to them from the standpoint of the civil Sabbath might be removed; but they mean work, and work of almost every kind. He who holds in his hands a Sunday newspaper, cannot consistently oppose the doing of any other form of Sunday work. Equity requires that all needless Sunday work should be impartially suppressed.

My own belief is that Sunday advertising, which is the mainstay of the Sunday newspapers, is a craze, like roller-skating rinks, that has not "come to stay," but has got to go. The two first merchants in the land, John Wanamaker and Marshall Field, get on without Sunday advertising, and many who are less wise will some day learn that the days to advertise are the days when readers can buy what is advertised. It is absurd to suppose that, with a score of blanket pages of gossip to read, and other members of the family waiting for their turn, the advertisements in the Sunday paper are so carefully read as to be remembered to the next day. When our Christian business men come to realize how they waste their money as well as kill their influence for good by opening their business on Sunday in newspaper columns—it might as well be at their stores—the Sunday newspaper will lose its mainstay, and give its employes and the public a rest.

Equity should be used as a watchword for the enactment, improvement and enforcement of our Sunday laws. In the general suspension of Sunday work and business, there are three notorious exceptions in many places. The saloons, the trains and the newspapers are allowed to carry on business secretly or publicly in the interests of their rich proprietors, while the peanut stands and the little stores of the poor are closed. A few Sabbaths since in New York, when all the rich florists were selling flowers without resistance, contrary to law, a burly policeman arrested an Italian who was selling five-cent button-hole bouquets, and doubtless in five minutes made him and all his friends anarchists. If such discrimination is made in the law itself, the legislature perpetrates a crime against equality. Such law is violation of law, and cannot long be enforced. The only law that can be either justified or maintained in practice is a law which impartially forbids, in rich or poor, forms of Sunday work that are not works of mercy or necessity.

THE TRUTH THE WAY.

BY REV. CYRUS SMITH.

All truth, on whatever subject, has its effect according to the way it is received. God honors the truth, though it be given even by an enemy of righteousness. For us to honor the truth by word and deed in that we are diligent in seeking her with the whole heart, is the effect of godliness. To act in a contrary way is to be ungodly. Christians will identify themselves with the truth joyfully, though it may be on a subject that is unpopular with the majority. If it is their pleasure to suffer for their fidelity to the truth, "they shall also reign with Him" for whom they have suffered. There is the promise of a loving father for every loving obedience. "The ungodly are

not so, but are like the chaff which the wind driveth away." When the sifting time comes they have not the grace to stand. Grace is received according to law which is the word, the truth of God. "Thy word is truth."

In speaking of the Christian it is said in the first Psalm: "In his law (truth) doth he meditate day and night." It enables us to receive the light on all subjects according to our ability. Grace enables us to "walk in the light as he is in the light," as we are commanded. Then the promise of the blood to cleanse from all sin is sure to follow.

The rejection of any truth on a popular or unpopular subject, in the church or out of it, will affect us eternally in an unprofitable or miserable way. Every subject has its relation to truth and error, a right and a wrong side. Any truth that is in our power to know we will be held accountable for. There is danger that we appear at the Judgment in the name of "Ignorance" instead of the name of Christ, who is the truth. In receiving him we receive the truth, and every truth we receive with the whole heart is receiving more of Christ. "As ye have received Christ Jesus the Lord so walk ye in him." He says, "I am the way, the truth and the life." "I am the light of the world."

In rejecting the truth we reject the right way, the life and the light. Those who receive Christ are in harmony with all truth, in that they entertain it instead of ignorance on an unpopular subject. Those who put their trust in him are in a plain and safe path which will shine "brighter and brighter till the perfect day." All error, whether in the church or out of it, must depend on ignorance and will have a miserable end.

The whole lodge system must depend on ignorance among the outsiders in regard to the so-called secrets. They must "conceal and never reveal" the truth to help "Ignorance." Worst of all, the members of the lodges are ignorant of the true character of their organizations.

STAND LIKE AN ANVIL.

"Stand like an anvil," when the strokes
Of stalwart strength fall thick and fast;
Storms but more deeply root the oaks
Where brawny arms embrace the blast.

"Stand like an anvil," when the sparks
Fly far and wide, a fiery shower;
Virtue and truth must still be marks
Where malice proves its want of power.

"Stand like an anvil," when the bar
Lies red and glowing on its breast;
Duty shall be life's guiding star,
And conscious innocence its rest.

"Stand like an anvil," when the sound
Of ponderous hammers pains the ear;
Thine be the still and stern rebound
Of the great heart that cannot fear.

"Stand like an anvil," noise and heat
Are born of earth and die with time;
The soul, like God, its source and seat,
Is solemn, still, serene, sublime.

—*Bishop Doane.*

THE CLAN-NA-GAEL LEPROSY.

Leprosy was one of the greatest evils Israel had to contend with. In olden times it was very prolific in Oriental as compared with Occidental countries. Israel was directed as to the manner in which she might detect the disease, and a divine method was given for ridding the house of it. While the disease, leprosy, is bad enough when found in individuals, it threatens society when it becomes epidemic. So to-night we are to consider the subject in its relation to collective bodies. It is not enough that we are troubled with monopolies that grind the wages of the laboring man down to a mere pittance; it is not enough that we are troubled with strikes brought on by the injustice of employers; it is not enough that we are troubled with anarchists who are seeking to overthrow our established institutions; it is not enough that society is impregnated with intemperance and vice; it is not enough that we have all these disturbing elements, but to crown them all we have that organization, the Clan-na-Gael.

We knew comparatively nothing of this organization till a few weeks ago. Through the processes of the law, carried on by the officers, we have gained a knowledge of this society and its purposes. Having described the clan and its ceremony of initiation, the speaker said: "If you ask me why there is such a general interest, not only in this, but other nations, I answer that it is not on account of Dr. Cronin's personality, but because of the organization by which he was tried, convicted, and condemned. This society is usurping some of the laws of our country, for it essays to define what is treason, a prerogative belonging only to the government. When a society sets up a standard of allegiance above that of the nation it is setting up a government within a government. On the other hand, it takes upon itself the right to try its members and execute them, when the law of the land is that every man shall be accorded a fair and impartial trial. There are three remedies by which this evil may be done away with: If leprosy is found in a house, let the walls be thoroughly cleansed. This is the mildest method. So, in Chicago, the mildest means shall be tried first, and the city is composed of the right kind of citizens to make the trial thorough. But we can hope for nothing from the politicians. They will work for votes and nothing else.

The second method is to remove the stones from the walls. So with this society; remove those in offices of trust who are hindering the investigation, and the first place to begin is with the police force.

The third method is to tear down the walls. This must be done, or these organizations will ruin the country. Either crime must be stopped or we cannot exist as a nation. Greece and Rome had this leprosy in their walls, and as they did not put it away they were destroyed. Let us hope that the effort now being made to free our country of this shame will be crowned with a glorious success.—*Report of sermon by Rev. C. E. Mandeville, Chicago.*

A BAD ATTACK OF LODGE DEGENERACY.

Last week we reprinted from Milwaukee papers the Grand Army record for beer-swilling. The condemnation of the Knight Templar Masons at their Chicago conclave in 1880 was no worse. Such papers as the *Interior*, *Advance*, *Daily Tribune* and others spoke not with doubt or hesitation at the disgraceful exhibition of immorality made by the lodge men at that time. The Milwaukee business is more distressing, since it shows the evil results of lodge companionship upon men whose generous bravery for the sake of American homes has everywhere been extolled.

The following from the Washington correspondence of *America* is another unhappy revelation of the lodge degeneracy of the G. A. R. It was inevitable that it should be so, when some of the old soldiers, trusted by the nation on the battle field, should turn aside from the Americanism they had defended to the practice of lodgery. The letter says:

Whether this vast society is guarding its honor as carefully as it might is rather a delicate question to raise. But, as two-thirds of the survivors of the Federal armies are not in the order, an allusion to this matter ought not to be regarded as disrespectful to the old soldiers, as such. I believe it is permitted in Chicago to oppose the Clan-na-Gael without losing caste as an Irish patriot, and I hope we may discuss one of the numerous societies of soldiers without being deemed hostile to the veterans as a class.

The Union Veterans' Union has commands in twenty-three States, with from three to a dozen commands in each. What its total membership is I have not learned, but Sheridan Command, in this city, started with 87 members, and has been constantly growing. Hancock Command has 130 to 150 members, and Logan Command has about 125 members, and two-thirds of them are minus a leg or an arm. There is a command in Bloomington, Ill., with a membership of 200. This order is only open to men who can prove that they were six months with the troops at the front or were present in a battle. The men who enlisted just at the end of the war for large bounties and who never got to the front, and the men who enlisted for three months to guard Confederate prisoners at Elmira, are not eligible for membership in the order. I don't know much about the conditions of membership in the Grand Army, but I conclude that they are a great deal easier to comply with than these, for the Union Veterans' Union was organized by men who seceded from the Grand Army on account of the facility with which pseudo-soldiers could come into that body. Commander Dillon, in his speech to the Union at its very first annual convention, made these significant remarks:

"If other soldier bodies had started out as we have done, with a genuine soldier record on the battle field for eligibility, there would have been no necessity for our order. but, who among you cannot place your fingers on from ten to one hundred men in our nominal soldier organizations who never were soldiers, never intended to be, never enlisted as such, who never left their own hearthstones as soldiers, but who to-day are bedecked with uniform, badges, brass buttons, slouched hat and cord, who parade our streets on all occasions as the soldiers of the Union during the dark, dark days of the rebellion, a base, cowardly libel on the brave men who followed McClellan, Hooker, Meade, Grant, Sherman, Thomas, Logan, and others against the enemies of our flag and country."

When veterans use such language as this, and the very largest of the soldier organizations does not include more than one-third of the old soldiers, it is a question how far any of these organizations should be allowed to dominate the politics of the country in the name of the Union soldiers.

Nowhere is the power of the Grand Army felt more than in the departments here at the capital, and never was its power felt more than it is now. Among the Grand Army men in the public service, men who do not wear the bronze button on their coat lapels, are contemptuously spoken of as "foreigners," and if you are on sufficiently good terms with the Grand Army men you will hear them discuss the progress they are making in working "foreigners" out of the service on one pretext or another and filling their places with "our men." A local newspaper man had the temerity to suggest to Col. Merrill of Massachusetts, who is here supposably as a candidate, the appointment of a non-soldier as a Commissioner of Pensions, and the Colonel was paralyzed at the suggestion. He declared that anything of that kind would precipitate the biggest row the country ever saw. I give him the credit to assume that he intended to except one. But not only must the commissioner be a veteran, but I wouldn't mind risking a small amount that the G. A. R. would not be satisfied unless the new commissioner were a member of that particular society. If the President appointed a soldier, but not a member of that society, there would not be "the biggest row you ever saw," but the members of the Grand Army would receive the news with a degree of chilliness that would give the impression that winter had set in.

Current Literature, commenting upon the theory advanced in Bellamy's socialistic book entitled "Looking Backward," and the formation of Nationalist clubs based upon this work of fiction, says: "There is a decided clamor to march straight back into barbarism—modern barbarism—where these conditions are to exist: No man to be better than his neighbor. All who are able to work are to have suitable work provided for them, and the profits arising from the products of this combined labor are to be so divided that there shall practically be equality of income. All competition is to be abolished; individualism is to be discountenanced and put down, and every man, whatever his talents, his energy, his ambition, his aspirations, is to be reduced to the dead level of the common-place." The book is well named. It looks backward into a condition of affairs which might have answered for the dark ages, but will not suffice for a world and people like ours.—*Ex.*

"He who floats with the current, who does not guide himself according to higher principle, who has no ideal, no convictions,—such a man is a mere article of the world's furniture—a thing moved, instead of a living and moved being—an echo, not a voice. The man who has no inner life is the slave of his surroundings, as the barometer is the obedient servant of the air at rest, and the weathercock the humble servant of the air in motion."—*Exchange.*

Rev. Daniel Steele, D. D., said in a recent address: "I wish I had the power to reach every Methodist on the round earth. I would say, 'Cease living on the heroism of your fathers, quit glorying in numbers, sacrificing to statistics, and burning incense to the General Minutes; down upon your knees, and seek and find for yourself the secret of the power of the fathers, a clean heart and the endowment of power from on high; then arise and unfurl the banner of salvation free and full, and a common-sense theology.'"

NOTICES.

OHIO.

Dear brethren in Christ, together with all who desire the purity of the church and the maintenance of justice and civil equality: Recent developments in Chicago and elsewhere of the inherent nature and tendency of the secret lodge system to promote and conceal crime, to pervert justice and corrupt public morals, and, above all, to subvert and destroy the religion of our Lord Jesus Christ, makes it more than ever important that we renew and press forward our warfare with the "unfruitful works of darkness."

After conferring and corresponding with some of the leading friends of the reform in this State, it has been determined to call our annual meeting at Senecaville, Gurnsey county, Oct. 22, 1889. Our meeting will, D. V., be held in the Wesleyan Methodist church, and be opened Tuesday, Oct. 22, at 7:30 P. M., and continue, if thought best, during the 23rd and 24th. Let there be a full attendance. By request. H. H. Hinman,
Agent of N. C. A.

NEW HAMPSHIRE ANNUAL MEETING.

The Thirteenth Annual Meeting of the New Hampshire Christian Association will be held in the Clarktown church at South Barnstead, N. H., October 8, 9, 10 and 11, 1889, commencing Tuesday evening and closing Friday evening. Friends coming to Rochester by rail or by the Suncook Valley R. R., please notify Deacon Wm. Clough, South Barnstead, N. H., and transportation will be provided. Revs. J. P. Stoddard of Chicago, Joseph H. Brown, I. D. Haines of Maine, H. J. Pierson and wife of Boston, Mrs. M. E. A. Gleason of the Massachusetts W. C. T. U., E. E. Flagg, Isaac Hyatt, A. A. Hoyt, S. C. Kimball and others will speak. The fundamental principles of the Gospel, the Bible doctrines of holiness and divine healing, the various moral reforms, including Anti-secrecy and Temperance, will be faithfully presented. Special efforts will be made to lead sinners to repentance and Christians to a higher life. All are invited. C. L. Baker, *President.*
S. C. Kimball, *Secretary.*

ILLINOIS STATE CONVENTION.

The annual Convention of the Illinois Christian Association will be held in Elgin, November 5th and 6th, opening on the evening of the 5th. The work of this Association in saving men from the secret orders, should command the attention and secure the co-operation of all Christian churches and patriotic citizens. Among the interesting features of this convention will be an oratorical contest by the College students of Northern Illinois, and addresses by Col. George R. Clarke of the Pacific Garden Mission, Chicago; Mrs. L. G. Rounds, president of the Illinois W. C. T. Union; and Miss E. E. Flagg, New England agent of the N. C. A. Other addresses are expected from Mrs. Gleason, one of the most popular of the W. C. T. U. speakers of New England, Rev. L. A. Johnston of Rockford, President C. A. Blanchard, and Prof. J. N. Bedford. The business of the convention will have an important bearing on the work during the year to come, and every-sympathizer with the objects of the Association is most cordially invited to be present. The Executive Committee also make a special request of all Christian churches to be represented by a delegation appointed for the purpose.

Wm. Wishart, *President.*
Henry L. Kellogg, *Secretary.*

NEW YORK.

To the friends of the anti-secrecy cause in New York, greeting,

Dear Friends:—We believe the time has come when we should again assemble in convention to further the interests of our cause in this State. As the lodge has but recently asserted its right to try, condemn and execute its offending members, as evinced in the case of Dr. Cronin, we deem it an opportune time to again rally our forces and join our protest with those proclaimed in thunder tones through the land. You are therefore requested to meet in Houghton, Alleghany county, N. Y., at two o'clock Wednesday, October 23rd, to elect officers for the ensuing year, discuss questions pertaining to the furtherance of the cause, and such business as may properly come before you. All churches in sympathy are requested to send delegates. The convention will continue through the following day and evening, and longer if the interests of the cause demand. Able speakers will be present and address the convention. The editor of the *Cynosure*, ex-President Blanchard; the General Agent, J. P. Stoddard; and the Washington Agent, W. B. Stoddard, are expected. They are too well known to need comment. Letters have been written Rev. N. Wardner and others inviting them to address the convention. Will not everyone who feels interested make a special effort to be present, and come praying that this may be the grandest convention we have ever held in the State, and greatly further the cause it represents?

Houghton is on the Rochester branch of the Western N. Y. and Penn. R. R., seventy-two miles south of Rochester. For further information address, W. B. Stoddard, Dale, N. Y. F. W. Capwell *Pres.*
J. E. Vincent, *Sec.*
P. D. Miller, *Treas.*

TO ILLINOIS FRIENDS.

The approaching meeting of our State Christian Association suggests some important matters for our consideration.

Elgin is a very lively, enterprising, but lodge-ridden city, of some fifteen to twenty thousand people. A faithful few are bravely aitempting to hold up the standard of truth there. It has good railroad connections, and is the center of a thickly settled and prosperous community. A program has been prepared which promises to be of unusual interest and importance. One of its special features will be an oratorical competition by students selected from the colleges of the State. We may reasonably look for a large attendance of persons who are not usually interested to attend anti-secrecy meetings. In order to avoid "throwing a coldness over the meeting" by being obliged to raise a large sum of money during the sessions, it has been thought advisable to ask for subscriptions, to be sent in beforehand.

We need pledges of two kinds: one for small amounts, payable at or before the date of the State meeting, to meet its necessary expense, including the prize of twenty-five dollars offered for the "contest," and money to pay the expenses of the contestants; the other for larger sums, payable at any time during the ensuing year, to serve as a basis for securing a State agent.

Public sentiment, aroused by the Cronin murder, can now be turned against the whole brood of secret orders very effectively. Let us not neglect this "tide in the affairs of men!" A gentleman, who has had several years of successful experience in the work in a neighboring State, can probably be secured if we want him. He is persevering, cautious, sound, able and full of faith and the Holy Ghost. He is a credit to our cause in any pulpit or any community.

It will be easy to go to Elgin and vote to employ him as State agent, but some good subscriptions, payable only in case a State agent is employed, will be the best kind of ballots.

Brethren. let us know your minds *before* the fifth of November, and come to Elgin, if possible, to help select a standard bearer. All pledges and contributions should be sent to the Treasurer of the Illinois State Christian Association, W. I. Phillips, 221 West Madison street, Chicago, Ill.

By order of the Ex. Com., E. Whipple.

NEW ENGLAND LETTER.

Hatfield's anniversary—Reunion of old-time Abolitionists—The National Club speaks its mind to the State House—Good words from a W. C. T. U. president—A Masonic mystery unravelled—Masons lay the corner-stone of a Jewish synagogue at Providence—"Help, Lord, for the godly man ceaseth."

Among the ancient towns of Massachusetts which have lately been celebrating their anniversaries, Hatfield deserves special mention. Two hundred and twelve years ago it was a frontier town, marking the extreme limits of civilization, beyond which lay only painted savages and a howling wilderness; and when King Phillip's war broke out it suffered proportionately, three attacks being made on the town, the final one occurring Sept. 19, 1677, under the leadership of Chief Ashphelon, of the tribe of Norwottucks. Rough times were those, when no settler dared stir out, save with his trusty flint-lock by his side, and had to make a fort even of his rude dwelling house, which could have for windows only mere loopholes, so high above the heads of the inmates that no prying Indian, even by raising himself on tiptoe, could look in! Hard and toilsome, beset by strange and deadly perils, was existence in those old days, yet who shall say that there was not as much honest, hearty, human enjoyment as now, vastly different as were the conditions?

The early settlers of Hatfield had remarkably progressive and advanced views on the subject of education, making provision not only for the boys but the girls, and even the few Negro slaves then to be found in the colony. They also planned to establish a college, but though this scheme was abandoned, Ephraim Williams, who founded Williams College, and Sophia Smith, who gave the endowment for Smith College, were both natives of Hatfield. The historical address, which was an able one, and rich in old-time lore, was given by the president of the Tobacco Growers' Association. The time will come, however, even in western Massachusetts, when a representative of this industry, if such it can be called, which is so antagonistic to bodily health, moral principle and financial prosperity, will no more be honored with a prominent place on such an occasion than would the president of a brewers' association.

Another noteworthy meeting has been the reunion of the old-time Abolitionists at the Meionaon. Rev. Joshua Young, of Groton, Mass., who officiated at the funeral of John Brown, opened the exercises with prayer; and altogether it was a memorable anniversary—the more so that the Old Guard is growing smaller every year, and the time will come, even to the generation now living, when these heroic men and women will be only a dim historic memory.

The National Club, of Boston, has issued an address which ought to make the ears of the last Massachusetts legislature to tingle. The men who sit under the gilded dome may not be used to hearing so much truth at once as is contained in this remarkable document—remarkable not only in itself for the signatures of such men as Rev. E. E. Hale, Rev. P. S. Moxon, Rev. E. P. Gifford, and others of the leading clergymen of the city; and to be told to their faces by such eminent authority that "they are the most corrupt and incompetent body that ever sat in the State House;" that "they have rejected measures to suppress corruption and promote general welfare;" that "they have passed measures burdening the community with perpetual charges for the profit of rich and powerful corporations;" and "in all questions requiring a choice have almost invariably favored the demands of private and moneyed interests at the expense of the public," must be a novel, and it is to be hoped a salutary, experience. But while all the chief officials, from the Governor downwards, are Masons, and the whole legislative body is under lodge influence, it is difficult to see how there can be any change in this state of things. Men who are puppets of the lodge have passed through just the right training to make them, to quote again from the above document, "mere puppits in the hands of money kings." And in matters of morals, as a brave W. C. T. U. woman cuttingly told one of the aforesaid legislators, at a hearing on the Age of Consent bill, "men who have taken an oath to respect the virtue of Masonic wives, mothers and sisters only, and that with the proviso, *knowing them to be such*, cannot be expected to see the necessity of better protection for our defenseless girls."

The leaven is working in the W. C. T. U. The president of one of the most important unions in Massachusetts thus writes me: "The theme (the lodge vs. prohibition) is a vital one, and certainly should receive the attention of all temperance workers. I think if we knew all the secret machinations of the lodge, it would be looked upon as a formidable foe in moral reform, and I may add, of vital piety as well."

One occurrence which helped to open her eyes can be matched by hundreds all over the land. She resides in a town which has always voted no license, and yet from various hotels, drug stores and beer shops liquors were dispensed, and men in a state of intoxication were not an unfrequent sight on the streets. Yet there were no arrests, no prosecutions, although the chief of police was professedly both a Christian and a temperance man. But this seemingly inexplicable mystery was unravelled at last. The chief of police suddenly died. He was a Mason. The proprietor of one of the worst drug stores in the place, likewise a Mason, made great lamentation over him, and declared that *he had lost his best friend.* When the hour for the funeral arrived the pall bearers were not only all brother Masons, but every one was among the most notorious violaters of the prohibitory law in the place!

This W. C. T. U. president is now warmly interested in our cause, and is ready to circulate anti-secret literature, yet until written to and informed of the movement, she knew nothing of any such association as the N. C. A. It is imperatively needful that the president of every local union in New England, and as many of the rank and file as possible, should be corresponded with and supplied with our tracts. But I scarcely need to add that such a work requires funds.

The corner-stone of a Jewish synagogue was laid at Providence this week, the Grand Lodge of Masons performing the ceremony. It would certainly be embarassing on such occasions if Masonic prayers were offered in the name of Christ; and the well-known argument of lodge writers that Masonry is a universal religion, and must contain nothing in its ritual "offensive to any class of conscientious brethren," whether Jew, Mohammedan or deist, gains a new force.

I have previously alluded to the death of Rev. J. B. Davis, father of Wm. F. Davis, the Boston evangelist; and from a brief sketch of his life in the Norfolk county *Gazette*, it is clear where his more famous son learned his martyr courage. He was educated under Pres. Finney, of Oberlin Col-

lege; was a successful Christian minister, and a radical in every line of reform. He was a close student, with a wonderful memory for historical incidents, and could use wit, irony, humor and anecdote while battling for the truth with equally happy effect. A favorite text with him was, "Be ye holy, even as your Father in heaven is holy;" and an unpublished manuscript which he left behind him gives such a wonderful definition of holiness, and one so appropriate to the Christian reformer, that I must quote it even at the risk of transcending the limits of this already lengthy letter: "Holiness is putting on Christ; Christ living in man and man living in Christ. It is God fitting man for immortality. It is to be pure; to be clean in motive; to have no plan for amusement, pleasure or business except through seeking the glory of God and the good of the world. It is to be broad and free as the ocean, and yet in the straight and narrow way. It is to have the will and strength of the lion, and the peacefulness of the lamb. It is to have the art and wisdom of the serpent, with the innocence of the dove. It is to be soft as the potter's clay; yet firm as a rock. It is to have the lightning's glance against sin, with the most tender pity and pardon for the repentent sinner. It is ever drinking at the fountain, yet thirsting for more; always eating of the living manna, and always hungering for more; ever fighting, yet forever at peace; always loving God with all the heart, and hating sin with all the might; daring always to do right, and only fearing to do wrong. To be on the face in the dust before God; but standing straight up for Christ, defying false laws, judges, kings and prisons, or even death itself; always contented; but never satisfied until the awakening in the full likeness of Christ." Elizabeth E. Flagg.

Reform News.

NEW YORK FORMS IN LINE AGAIN.

Dale, N. Y., Sept. 25, 1889.

Dear Cynosure:—Some parts of this State have so long been without real earnest work in our reform, that comparatively few of the once enthusiastic multitude remain, standing like lone rocks against an adverse tide. Remembrance of the terrible abduction and murder of Morgan, for bringing to light the blasphemous practices of the lodge, causes their minds to thrill with new emotion, but they realize they are living in another age than their own. They are passing away one by one. The question comes, shall their places in the reform army be left vacant, or are there younger men who will rally as they fall? The outlook in such regions, to say the least, is not very inspiring to one of little faith. I do not wonder that some hearts grow faint, and many weary in this unpopular struggle. But, thank God, there are young men and women coming to the front. God's truth is going on to victory.

During the week past I have had many encouragements and some seeming discouragements. On visiting Perry I found our "true blue" friends standing firm and supporting our cause as heretofore, though some had fallen by the way. Mrs. H. R. Tinkham and A. H. Sleeper hindly contributed to help it along as they have done before. I was sorry I could not accept the kind invitation extended to speak in the Lester Street Baptist church on the Sabbath. A day was spent at Castile sowing seed with no immediate result. At Portageville, L. A. Tallman, an Anti-mason of the Morgan stamp, subscribed for our paper.

Our grandest work was at Houghton and Fillmore. There I found a people wide awake and anxious to hear the truth. The Wesleyan Seminary at Houghton has commenced its third year under Prof. A. R. Dodd, as principal. Its prosperity is doubtless attributable somewhat to his wise management. There were 136 students in attendance last year, and the outlook for this is promising.

It was my privilege to address the students and a number of citizens on our reform, and to preach "the word" to a full house Sabbath morning. In addition to a good collection, a vote of thanks showed a kind appreciation of my efforts. God was indeed present by his blessed Spirit and showers of grace were ours to enjoy.

I filled an appointment made by Bro. Dodd on Sabbath evening at Fillmore, and so was not present at the grand meeting held at Houghton in which two started in the Master's service. The same God was with us and blessed his truth. In accord with a vote of those present, I returned and spoke again the following evening at Fillmore. A list of seventeen new subscriptions to the *Cynosure* taken at Houghton and vicinity has just been mailed, and there are more to follow.

For several reasons I think the State Convention should be called at once to meet in Houghton the latter part of October for these reasons:

1. There is a live interest in our work, so the local attendance would be good.

2. The friends there would gladly entertain those coming from out of town, so there need be only the expense of railroad fare.

3. It would give the students an opportunity to know more of our work; and those already enlisted would become more so.

4. It would afford those desiring an opportunity to visit the Seminary and view one of the most picturesque portions of the Genessee valley.

5. It is comparatively easy of access, on the Rochester branch of the Western N. Y. and Penn. Railroad, but seventy-two miles south of Rochester, thirty-five miles south of Mt. Morris, where this road intersects the Lackawanna, and but fourteen miles south of Portage where the main line of the Erie intersects. A number of lines intersect on the south. Passenger trains stopping here leave Rochester at 7:55 A. M. and 3:15 P. M.; Olean 6:25 A. M. and 2:05 P. M.

State President F. W. Capwell will issue the call for this convention at once if he hears favorably from the General Agent and Pres. J. Blanchard as to their attendance the last of October. Will not every friend in the State who feels an interest in the salvation of men from lodge bondage make a special effort to attend, and "come up to the help of the Lord against the mighty."

W. B. Stoddard.

TAKE HEART, MICHIGAN.

Woodland, Barry Co., Mich., Sept. 24, 1889.

Dear Cynosure:—I found friends in Woodland. I secured a United Brethren church without difficulty, and the pastor, Rev. Hershiser, entertained me until the night for the first lecture. He and his noble wife are deeply interested in our work, and made everything very pleasant for me.

The lectures were well attended. On the second night the church was almost full, and quite a number of Masons were present from the town near by. They did not appear to relish what they heard, but with an exception or two were gentlemanly. I used my chart on the second night, but both nights were devoted to the consideration of Masonry as a religious system. Several members of the church said they thought God had sent me there at the right time. The people were stirred all through the community. Discussion of secretism is hot. The radical members of the U. B. church are more determined than ever to stand by the "constitution of '41." I have other appointments in U. B. churches, but I go to-morrow night to a Wesleyan Methodist church at State Roads.

E. W. Shaw.

Correspondence.

A WORD FOR A BROTHER EDITOR.

Cincinnati, O., Sept. 23, 1889.

Editor Christian Cynosure:—The editor of the *Christian Standard* has a good word for the Catholics, and designates the New Englanders as "wicked Puritans" who burned witches and persecuted heretics. And so it was fitting that John Boyle O'Reiley, a Roman Catholic, should read a poem at the Plymouth dedication, eulogizing the Pilgrims, who were not Puritans. He should read Father Chiniquy's book, "Fifty Years in the Church of Rome," and learn that during the war of the Rebellion Pope Pius IX. wrote a letter to Jeff Davis, recognizing the Southern Confederacy as a legitimate government; learn the part the Jesuits played in the plot which culminated in the assassination of Abraham Lincoln. Pages 670 to 687 are devoted to testimonies to the effect that Rome is the inveterate foe of civil and religious liberty. Gladstone's warning should be heeded: "The time has not come for England and America to cease fearing the intrigues of the Roman Catholic hierarchy."

I called on a number of our city ministers last week. Rev. Washington Gardener, D.D., for one year the pastor of St. Paul M. E. church, goes to Albion College, Michigan. He has been made vice president. As the president, Dr. Fisk, is away in Europe, the charge of the college will be in Dr. Gardener's hands. He is favorable to National Reform work, and will open the way for a lecture. As a lecturer the doctor is in great demand. "The Battle of Chattanooga" is a talk frequently called for. I expect to give another sermon in St. Paul's church on National Reform in the near future.

Rev. Howard Henderson, D.D., pastor of Trinity M. E. church, was next seen. He is a strong man intellectually. He was brigadier general in the Southern army during the war, and for eight years State Superintendent of Public Instruction in Kentucky. He was ordained in the Southern M. E. church. Some years ago he came North and united with the M. E. church. He held several pastorates in New York and Brooklyn, and now enters upon his second year here. He is sometimes asked, "What did you get out of your change from the Southern Methodist church to the North?"

"I got myself out," is his laconic reply. He has an admirable lecture on "The Swords of Grant and Lee." He frankly admits that he fought on the other side, but he is glad it was settled as it was. He is in great demand as a lyceum lecturer. His lecture tours last year would have netted him $2,200 if his congregation had given him free rein. They give $2,500 salary, and thought his time was their's. St. Paul's give $3,000 and a parsonage, and the perquisites amount to about $600. So there is considerable contrast, but ministers get something better than money for preaching the Gospel. He appointed a day for me to fill his pulpit in his absence.

Sabbath morning I preached in Allen Temple, A. M. E. church. In the evening I spoke in the Central Christian church, Rev. J. Z. Tyler, D.D., pastor. This is a large congregation. The pastor is a Prohibitionist. He was active in the committee of 500 in enforcing the Sabbath closing law.

J. M. Foster.

A REMARKABLE LETTER FROM AN INVALID.

Millville, Aylesford,
Kings County, Nova Scotia.

Yours of August 27th came to hand September 5th. I suppose you have forgotten the fact that I have been confined to my house since September 18th, 1868; that my wife is feeble; that we both suffer continual and severe bodily pain; that we live in a country place, and keep no team; that we have almost arrived at our three score and ten years; and that we are receiving aid from the Ministerial Relief and Aid Fund, etc.—otherwise you would not expect me to act as *Cynosure* agent. Mrs. Morton and I have both had a severe attack of cholera recently, from which neither of us have quite recovered, and we expect that our earthly career is nearly finished; but we are in the hands of our heavenly Father, and we know that he doeth all things well.

We are thankful that we have had a small share in the good work of the N. C. A., and we pray that God will give great success to every effort put forth for the destruction of the kingdom of anti-Christ, and for the triumph of truth and righteousness over all error and unrighteousness. We shall continue to do what we can, so long as we live and have our reason, to promote and advance the glorious work of reform undertaken by the N. C. Association; but can promise nothing very definite, because of our peculiar circumstances. Brother J. C. Foster of Claremont, Kings county, N. S. (who has himself been delivered from secret lodge bondage), is doing a good work in circulating anti-secret literature and by speaking against the secret lodge both privately and publicly. And some others are beginning to wake up to see and to deplore the evils of the lodge system. To God be all the glory!

Now I rejoice in the assurance that Christ, before he "delivers up the kingdom to God, even the Father," shall "put down all rule and all authority and power" (*i. e.*, that is against or opposed to him), "for he must reign till he hath put all enemies under his feet." See 1 Cor. 15: 24, 25. So be encouraged; the cause and the battle is the Lord's, and the victory is certain. The struggle may be long and hard, but it will be over by and by, and all those who have followed the Captain of salvation, having on the whole armor of God, will receive a glorious reward, even the crown of

life and a mansion of glory! If God be for us, the powers of hell cannot prevail against us. Praise the Lord!

I forgot to say that we prize the *Cynosure* more and more. It is certainly worthy of its title. I wish all our people would take and peruse its pages; but, alas, how are they to be persuaded! I pray God to open the eyes of all Christians, that they may see what God requires of them, in the matter of separation from the unbelieving, ungodly world. R. S. Morton.

THE POLE STAR GLEAMS.

Woodland, Mich., Sept. 21, 1889.

Dear Cynosure:—Your issue of the 19th inst. is just come to hand, and what an issue! Never paper spake as this paper speaks.

I was meditating on the condition of our reform, its progress, obstacles, and the lamentable state of the people morally; and thinking how "the prophets prophesy falsely, and the priests bear rule by their means," and since "my people love to have it so," what hope has our reform,—when your paper came and my mind was brought into contact with the greater mind of *our* "Grand Old Man," President Blanchard, and was lifted up out of what was likely to be an horrible pit. I can't think of him and fear anything or have any doubts "that somehow good will be the final goal of ill" on some day. And how comforting and sweet was the poem by W. L. Ferris. Two stanzas, at least, will bear repeating.

"The world will be better some time, I know,
Though the chariot of truth may seem to us slow,
But error and wrong shall yet be laid low,
And the world will be better some time, I know.

"Look up, O ye toilers, though the furnace be hot,
The God of the Hebrews hath never forgot,
Your cry and your prayer shall not be denied,
For 'the form of the Fourth' shall walk at your side."

The way is opening in Barry county for work. I have appointments for six nights, and think I will be kept busy in the same line of work for a couple of weeks yet in this county. But of this another time. E. W. Shaw.

REFORM CHURCHES TO THE FRONT.

Avalon, Mo.

Editor Cynosure:—The "Pole Star" makes a handsome appearance in its new dress, and is brimful of reading of intense interest to all true Americans The plan to reach the ministry is a grand one. Also the call for the Boston meeting means a long stride forward. It is said that some of the largest religious publishing societies in America never issued a tract against slavery; now their literature rings with utterances against that national sin. So it is to-day; the pagan lodge has a shrine in the shadow of every chapel and an altar in every community, and the more powerful church organs and their literature are silent as the grave on these heathen orders. In a short time, and it will not be long either, the secular and political press will arraign these despotic anti-American organizations at the bar of public opinion, and demand their removal from our land, then the popular churches as such will adjust their guns and fire solid shot against these Christ-rejecting, God-defying, man-degrading, soul-destroying fraternities. Let the patriots and individual Christians redouble their efforts to spread the light. Whenever the reform churches begin to vote as they pray on this white lodge slavery, then there will be an uprising that will purify the nation of this giant, all-pervading, over-shadowing evil. The lodge not only rode back into power on the temperance orders, but these same temperance orders are the advance guards and breastworks of the great criminal oath-bound combinations. Let the *Cynosure* and every anti-secrecy paper in America get up a special number on this very point and see that it reaches the leading temperance and W. C. T. U. workers. The denominational papers of the anti-secrecy churches carry a fearful responsibility in this agitation and discussion, and the recording angel is running up a long debit column against some of these for their inactivity. The voter in this free land who stops at prayer, and ringing resolutions, and forgets all about anti-lodgery when he goes to the caucus or to the polls, will not be guiltless at the last great day. The fact that a man preaches and prays does not lessen, but increases his responsibility to society, the government and his native land. God will hold us just as responsible for fellowshiping directly or indirectly a political evil as a religious one. We carry a tremendous individual responsibility for existing abuses and evils in a popular government. Then away with Christless lodgery with its Overseers, Noble Grands, Most Worshipful Grand Masters, Sublime Princes, Kings and Grand Kings, schools of deception, duplicity and perpetual conspiracy. M. N. Butler.

PITH AND POINT.

AN INVITATION TO BRO. ARNOLD AND HIS ILLUSTRATED LECTURES.

We very much desire to see you, with your apparatus, illustrating the pagan beauties of the old lady, the mother of secret societies, in this town and other places, in Georgia and Tennessee. It is a lodge-ridden region, and needs demonstrations that will break the spell so long resting like a nightmare on the churches.. Dalton is thought to number some 4,000 inhabitants, and is enjoying a moderate growth. Please let us hear what are the prospects of a visit to this region. When navigation on the Tennessee river is so improved that you can come by water, Chattanooga will be a nice point for you to strike for an exciting exhibition. Northern capital and enterprise have given it a wonderful boom. I would not like anything better than to accompany you in your exhibitions, but I am tied. May the Lord of Hosts be with you, and make you an instrument, a successful one, in pulling down, what appears to me, as Satan's strongest hold.—A. C. Hand, *Dalton, Ga., to I. R. B. Arnold.*

HOW MASSACHUSETTS MASONS KEEP THEIR OATHS.

I was a Master Mason, with nothing against me but poverty and sickness. I called on them for help for myself and wife, and four small children besides Fred—a duty they are under the most solemn oaths to perform, to take care and help all needy and suffering brothers and their families. For so doing I was EXPELLED! I find Masonry is of no account until you get into the Royal Arch degree; then you are shielded from harm in all doings. They even control the courts, and many a criminal is found *innocent* because he is a Mason of this degree.—Edgar Spaulding, *North Adams, Mass., to Philip Bacon.*

Note.—The above is an extract from a letter of a humble man in the mountains, where the Hoosack Tunnel opens into Massachusetts. It shows Masonry is everywhere the same. When refused aid Mr. Spaulding threatened to reveal their secrets if they did not help him; and the lodge sent men who threatened to kill him. His son Fred procured a revolver and shot-gun and bid them "come on." The Masons thought better of it. These parties knew nothing of Anti-masonry.

BETTER AND BETTER.

I have taken the *Cynosure* since its second year of publication, and am free to say it improves with age. I have been the only subscriber hereabouts (in this locality) that I know of for six years, and now send this "new subscriber" [W. C. T. U. reading room] at my own expense. Let me further add that I will expect to renew soon, and to extend the subscription of my "new subscriber" *ad infinitum*, or while the reading room is kept open.—I. N. Brown, M.D., *Ironton, O.*

THE LODGE WANTS MEN AND MONEY.

The lodge devil-fish keeps throwing his flippers in every direction. If he can't hit the workers he will hit the money and drag that in. *The Lord reigns*, though the devil keeps trying to seize the kingdom.—Increase Leadbetter, *Auburndale, Mass.*

FROM THE SOUTHERN MINISTERS.

I see that my paper, the *Cynosure*, is out. Will you be so kind as to continue it to my address, if there are any funds on hand for colored ministers. I regard it as one of the best papers for a minister. May the Lord bless you.—W. L. Clark, *Weston, Ky.*

I did not read your paper much at first, but the more I read it the more I like it. It has done this country a great deal of good. I had a notion to join the secret society, but after reading your paper that notion is more than a thousand miles away from me.—Rev. N. Bell, *Pineville, N. C.*

I am not entitled, I suppose, to the *Cynosure* now, as I have removed from the Southern field, and have accepted a call here. Your paper is doing a good work. If you still wish to send it to Grandview (my field), I would say that a pastor is likely soon to be there. With sincere thanks for what I have received so long at your hands, I am sincerely yours,—Rev. C. B. Riggs.

I thank you very much for your kind offer, and shall take great delight in reading the *Christian Cynosure*. I have for several years loved the paper and its noble work, for the truth's sake. I have read it off and on since 1885, and it has been a school where I have learned many things I would not have known otherwise. I wish that a copy could be placed in the hands of every minister in this country. May God bless you in your work. —W. A. Holmes, *Helena, Ark.*

LITERATURE.

The Land of the Montezumas. By Cora Hayward Crawford. Pp. 311. Price $1.00. John B. Alden, New York and Chicago.

The entertaining pages of this volume were evidently penned by a lady of intelligence and careful observation, but the epistolary style betrays her inexperience, as the dedication to her maternal traveling companion does her youth. If we were interested in Mexico forty-five years ago, when fighting her to increase the area of slavery, we should be much more so now when numbers of our Christian workers have gone to labor for the evangelization of that country, and many more are seeking pleasure or fortune there. The story of this Mexican visit begins with Denver and Colorado scenery and travel, and conducts the reader by gradual stages over the border. The principal Mexican towns visited are described, with the style of their buildings, habits of the people, etc. More attention is given to the numerous and valuable silver mines, and a description or their operation; and Mexican agriculture claims a chapter. At the end of the journey the traveling party devotes some time to the study of the mythology and history of the country to which the experiences of the journey gave unusual zest. This done the home trip is begun and the whole faithfully recounted as if in a series of daily letters to a confidential friend. This peculiarity of the book gives it a certain attraction which a more formal account of the same facts would not possess, though for many readers it detracts at the same time from its value. The volume is handsomely bound and illustrated from photographs.

The Missionary Review of the World is first of the magazines of the month to appear on the editor's table. Its prompt business habits are an excellent reminder to the churches that to the work of missions should be given their first and best endeavors, their most earnest prayers, their best gifts and noblest sacrifices. The present number opens with an editorial by Dr. Pierson on Lord Shaftesbury, who for so many years was known throughout Christendom for his benevolent, philanthropic and evangelical spirit. Dr. J. M. Ludlow writes of the celebrated missionary, William Carey, and his notable work for the Lord in pagan lands. The old African missionary, Lewis Grout, writes of "The Religious Views and Practices of the Zulus." "The New Era of Colonization and its bearing on Christian Philanthropy" is an interesting paper which discusses some important aspects of the present missionary movements. "The Christianization of Money" and Prof. Piek's second article on the missions among the Jews follow. The departments of the magazine devoted to General Missionary Intelligence, Missionary Correspondence, the Monthly Concert, Organized Missionary Work and statistics, are full and invaluable.

"It is not generally known that a newspaper in classical Latin is published fortnightly in Italy," says the *Pall Mall Gazette*. "Its place of publication is Aquiladegli Abruzzi, and its title *Alaudæ* (The Larks). The oddest feature of the *Alaudæ*, and the most entertaining, is its ingenious rendering of nineteenth-century names into the purest Latin of the classic ages. Thus a railway station appears as '*statio viæ ferreæ*,' a postal letter box is '*capsa epistolis recipiendis*.' Its daily Roman contemporary, the *Fanfulla*, is described as '*charta typsis conscriptacotodie Romæ prodiens*.' The *Alaudæ* ought to find sympathetic subscribers in our universities. It is full of anecdotes, jokes and verses in classical dress. The only thing as yet wanting to its perfect consistency is the translation of the advertisements into the tongue of Cicero."

Beginning with the new volume in October, *The English Illustrated Magazine* will be printed in a new type, and will also be increased in size. During the year there will appear, among other articles, a series of illustrated papers by Her Royal Highness the Princess Christian. Arrangements are also being made for a series of articles giving a descriptive account of the great routes of travel throughout the world; this series will begin with an article on the Canadian Pacific Railway and the new ocean route to Australia.

Rev. J. F. Avery of the Mariners' Temple, Henry street, New York, still continues his excellent illustrated religious monthly, *Buds and Blossoms*, which we began to notice with pleasure several years ago while he was yet in Halifax. Such a magazine is always a treasure in a household. Old and young alike receive pleasure and profit from its pages.

"Birds and Butterflies," a book for boys and girls by M. G. Musgrave, is among the most beautiful works published this season for children, and is a new departure in the line of juvenile works. It contains over one hundred fine illustrations including a number of colored plates printed in fourteen colors.

LODGE NOTES.

The Illinois Grand Lodge of Masons meets in Chicago next week. It is the fiftieth anniversary, and grand preparations are being made for a parade. The lodge will also lay the "cope stone" of the new Auditorium building.

Four colored soldiers were brought to Tuscon, Arizona, Sept. 20, charged with the murder of William Fleming, a colored soldier, a month ago. It is claimed that they belong to a secret organization among colored troops who ordered the death of Fleming.

White Caps were abroad in Norwalk, Conn., Sept. 20. Capt. Pierce, a well-known resident, received a notice to step out of politics or leave town. Big posters were nailed to his front door, which was embellished with skull and cross-bones, a coffin, grave-yards, etc.

The report that the Nobles of the Mystic Shrine are arranging for a parade during the Triennial Conclave at Washington, has caused some indignant comment among the Sir Knights, who declare that the "Mystic Shriners" have no business parading on a strictly Knights Templar occasion.

The Improved Order of Red Men of California at their late meeting reported $5,000 spent for relief and $2,600 for burying members, while the current expenses are $18,000. As there are but 2,500 members, and the death-rate cannot be high, these aborigines evidently believe that a big wake is the best part of the lodge performance.

The Iowa consistory of Cerneau Scottish Rite Masons, in session at Cedar Rapids, elected for Commander-in-Chief, Judge Geo. P. Wilson of Creston; orator, Rev. N. A. McAuley of Wilton; treasurer, T. K. Miller of Cedar Rapids. The membership has been doubled in the last year. The fight with the Grand Lodge will be pushed vigorously.

The forty-third annual session of the Council of United American Mechanics was held in Salem, Mass. The report of the national secretary showed that during the year there had been two State councils instituted—in West Virginia and Ohio. The number of councils is 357; memberships, 29,099; income of councils, $443,161; amount paid for benefits, $109,143.

Dr. P. H. Curran, Senior Guardian of one of the twelve Clan-na-Gael camps of Chicago, says the Albany *Journal*, deserves mention as being one of the members of that infamous order who is not an assassin. He has resigned because his camp refused to pass resolutions denouncing the general secretary, who is suspected of using the Clan funds in defense of the Cronin suspects.

The annual meeting of the "Supreme Council of the Ancient Accepted Scottish Rite for the Northern Masonic jurisdiction of the United States of America" opened in Scottish Rite Hall, New York, on the 17th. Grand Commander Henry L. Palmer of Milwaukee read his annual address. The Grand Commander announced that he had granted fifteen dispensations during the year. In the evening the council conferred the full degree upon several candidates.

The Supreme Council of Chosen Friends held a convention in Minneapolis. The report of the Supreme Recorder showed that since the order was organized June 30, 1879, to June 30, 1889, the net cash receipts were $3,788,755.46. During that time there has been 1,801 deaths, on which $3,519,903.74 have been paid. During the past two years the total receipts were $64,598.69, the expenditures $61,095, leaving a balance on hand at the close of the present fiscal year of $3,503.44.

Two Chinese highbinders were before the Police Court at Kansas City, Mo., Sept. 20th. They had been arrested nominally for carrying concealed weapons, but in fact because the police had information that they were about to execute a sentence of death passed, it is said, by the local council of the Chee Kong Tung Society. A Chinese messenger called on Chief Speers and notified him that the person by whom he had been sent was being tracked by two highbinders, who had been ordered to kill him because he had given the police certain information concerning a robbery which had been committed by members of the Chee Kong Tung Society. The chief was told where he could see the victim being followed by the highbinders. Two detectives were put on the case, and the messenger's story proved to be true.

An Omaha, Neb., paper says that all labor unions and brotherhoods, comprising the employes of the Union Pacific system have formed themselves into an organization which is to be known as the Brotherhood of Railway Employes. The amalgamation includes the brotherhoods of locomotive engineers, firemen, and brakemen, switchmen's union and Knights of Labor. The action has not yet been indorsed by the Brotherhood of Locomotive Engineers, but the subject will be presented at the annual meeting of the order in Denver, Oct. 16. It is expected that the move will be followed by a consolidation on all roads in the United States.

A man named John G. Wise was shot and killed on vacant grounds in a remote part of Chicago lately. His wife gave this explanation to a reporter: "The only person I can think of who would be likely to be connected with the affair is a man named Johnson. He had some trouble with John about a little difficulty in the lodge to which they both belonged. At the Foresters' picnic Johnson was trying to pick a quarrel with my husband. Johnson had a revolver in his pocket at the time, and when a policeman threatened to arrest him he dared the policeman to take him. I kept John from fighting him, and finally took my husband away. As we went this man Johnson yelled after him that he would get his revenge on him some day." Mr. Wise's books showed the following entry: "Feb. 12, 1888—F. A. Johnson, 136 Edgar street, initiated into 22nd degree.

Dealers who claim that their preparations are "as good as Hood's Sarsaparilla," by so doing admit that Hood's is the standard and possesses peculiar merit which they try in vain to reach.

CAT'RRH.

Catarrhal Deafness -Hay Fever

A NEW HOME TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been formulated whereby catarrh, catarrhal deafness, and hay fever are permanently cured in from one to three simple applications made at home by the patient once in two weeks. N.B.—This treatment is not a snuff or an ointment; both have been discarded by reputable physicians as injurious. A pamphlet explaining this new treatment is sent Free by A. H. Dixon & Son, 337 and 339 West King Street, Toronto, Canada.—*Scientific American.*

Sufferers from Catarrhal troubles should carefully read the above.

The best and surest dye to color the beard *brown* or *black*, as may be desired, is Buckingham's Dye for the Whiskers. It never fails.

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Brown's Bronchial Troches have been before the public many years. For relieving Coughs, Colds, and Throat Diseases they have been proved reliable. Sold only in boxes.

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The General Fund is that from which the running expenses of the Association are paid. From it the agents on the field are supported.

The Foreign Fund is that from which the foreign demand for literature against the lodge is supplied to missionaries.

The Free Tract Fund clearly states by its name the object for which contributions are solicited. Millions of pages have been distributed by means of this fund.

The Cynosure Ministers' Fund. The donations to this fund have enabled the Association to send many copies of the *Cynosure* to the ministers of the South, especially to pastors of colored churches. The result has been a blessing to them and their churches.

Contributions to any or all these funds are urgently solicited.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

ANTI-SECRECY TRACTS.

The following numbers are in stock, and can be had at the wholesale price of 20 cents per pound:

1. Historical Sketch—National Christian Association.
4. Freemasonry in the Family.
8. Modern Heathenism.
9. Ministers at Rival Altars.
10. A Pastor's Confession.
12. Alexander Campbell's Estimate of the Lodge.
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17. History of Masonry.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
28. Nathaniel Colver, D.D., on Masonry.
33. Hon. Wm. H. Seward on Secret Societies.
37. Why a Christian should not be a Freemason (German).
39. Should Freemasons be Admitted to Christian Fellowship?
41. D. L. Moody on Secret Societies.
45. Ought a Seceding Mason to Keep his Lodge Oath?

Christianity and Odd-fellowship. Part 1, 4 pages; part 2, 4 pages.

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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221 W. Madison St., Chicago, Ill.



THE N. C. A. BUILDING
(The gift of Philo Carpenter.)
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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

J. BLANCHARD, Editor.
HENRY L. KELLOGG, Associate Editor.

CHICAGO, THURSDAY, OCTOBER 3, 1889.

The Faith-cure people are in danger of bringing prayer for restoring the sick into discredit that God is the God of Means as well as *miracles*. Christ used both in his healings; and the fig plaster laid on King Hezekiah's abcess, and the oil-anointing of the sick, prayed for by "the elders of the church," were both medical remedies much used then and often now.

Rev. Dr. Kincaid, who has taken Dr. Barrows's place as head secretary of the old and much-blessed American Home Missionary Society, was a member of the editor's old church in Cincinnati. He was also a member of Prof. Morgan's family in Oberlin, and heard the great discussion of the lodge by Finney and Morgan in the First Church there. This is a marked providence of God.

Dr. Waldenstrom's reply to the editor's open letter corrects the latter, who had said the State Church bishops in Sweden were Masons. Dr. Waldenstrom says he knows but one bishop who is a Freemason, though others may be. In Mr. Montgomery's book, "A Wind from the Holy Spirit," on page 99, Dr. Waldenstrom is quoted as saying: "Can we believe Christ and his Apostles would have been high or low Freemasons and such like, as now the bishops and priests of our church are." So the *Cynosure* was correct if Dr. Waldenstrom was. If there was an error these words naturally led to it.

The editor of the *Cynosure* spoke in the Reformed Presbyterian church, East Cambridge, Mass., on Sabbath, and is to preach there twice next Sabbath. Secretary Stoddard made a short address to the Congregational pastors in the Congregational Building, Boston, Monday morning, Sept 23, giving notice of the proposed Conference of Churches, the day for which is not yet fixed. The signs are very propitious. New pastors are signing the call.

The National Congregational Council which meets at Worcester, Mass., Oct. 9th, is a very important event occurring in a vastly important time. That Council reaches from the Atlantic to the Pacific, and covers forty-two States. A sharp discussion of Romanism and our American schools is now going on in Boston. Rev. Dr. Lansing of Worcester is lecturing in Tremont Temple on the Romish Hierarchy. Another pastor in Worcester has just dedicated a magnificent church building in that city, just before the National Council meets there. Rev. Mr. Lovering had Dr. Quint preach the dedication sermon. He (Lovering) of the venerable "Old South" church, is a Mason and member of other secret societies. It is said he mentioned the devil's libation of "corn, oil, and wine," as used in the Masonic ceremony, in his dedication prayer, and had a stuffed dove overhead as an emblem of the Holy Ghost who came as a dove on Christ at the Jordan. There is a disgust at the lodge dedication of the Pilgrim monument now throughout New England. We recommend that every Christian church reached by the *Cynosure* hold a special prayer meeting for this Council, on Sabbath, Oct. 7th. All churches, no matter of what denomination—*all!*

Levi Bennett Lathrop.—This valued brother, who resides in Hollister, California, has devised a plan to counteract the impudent attempt of Freemasonry to give itself a semi-sacred character, by emblazoning itself on tombs and grave-stones in cemeteries of the dead. Mr. Lathrop has erected a costly monument, which he intends shall speak for him against lodgery when his tongue will be speechless. We think the conceit a good one, and hope his example will be followed, at least by engraving texts of Scripture which condemn the lodge, as John 18: 20. The following are the inscriptions on three sides of the monument:

[SOUTH SIDE.]

This lot was bought in 1884, when secret societies were all the rage, in order that the owner might have a place where his family could be buried without endorsing secret orders.

All secretly taught religions are delusive. Christ never taught in secret. John 18: 20; Isa. 45: 19.

There is but one way to Heaven. Christ is that way. His name, the only ladder; he that climbs up any other way is a thief and a robber. John 10: 1, 7, 10.

Heaven is Love organized; secret societies are Selfishness combined.

[WEST SIDE.]

Levi Bennett Lathrop, born N. Y., April 30, 1815. Converted at 17, and, at once, engaged in Christian reform. He never smiled on slavery; never used whisky or tobacco; and never joined a secret order.

Died in

Laura Judd, born in Vermont, March 26, 1819, converted at 18, married to L. B. Lathrop at 20.

Died in

A funeral service ignoring the name of Christ is an insult to His majesty. Col. 3: 17.

[EAST SIDE.]

"Whatsoever maketh manifest is light." Whatsoever conceals is darkness. "Men choose darkness rather than light because their deeds are evil, and they will not come to the light, lest their deeds should be reproved."

True philanthropy seeks light. Selfishness seeks concealment.

Heaven has no dark corners or secret conclaves.

EDITORIAL CORRESPONDENCE.

A MODEL NEW ENGLANDER.

In the depot at Natick, Mass., waiting for a connecting train, a farmer came and sat by me, and this was his story:

His name is Loring Loker. He is above 80 years old; never joined a church because Mrs. Loker was a Baptist, a most worthy and excellent woman, wife, and mother; and he believed close communion was the unpardonable sin. Mr. Loker yet has lived a prayerful life in private and in the family. He went up to Bartlett, N. H., fifteen miles from the crest of Mt. Washington, and built mills, where a railroad was to terminate, six miles of which had been already built. He lived and labored there years, and the railroad did not come. A godly man had preached there for the Lord, and farmed for a living fifty years without salary. He wanted a church built. The neighbors met to build one; quarreled and quit. Visitors to the White Mountains more than filled the school-house. Mr. Loker said: "I will be one of five to build a church." He built one and there it stands now, and the people worship God in it.

As the railroad did not come, Mr. Loker left his mills to rot down, and came down to Chelmsford Center, Mass., and built for himself, children, and grandchildren. He can stand in his door and look down on a field without stones, where he cut forty tons of hay. He has some twenty-five acres of bottom land which this year was overflowed, so the machine-mower could not reach it. As he is but few years above 80, he took his scythe and went in. His boots hurt him and he cut holes in them so the water would run in and out; and by the time that hay was got in, the water had cured his vexatious corns, and his feet are now sound. He was in the war with Grant, where he would see him every day. He has blooded cattle, and in his barn-cellar he has an axletree of an ox-cart on which his grandfather (or father, I forget which,) hauled goods from Boston to Plattsburgh, New York, in time of the war. And, like old Caleb, he feels no diminution of strength at four-score, but can mow a day with the best man he can hire. He has *mentem sanum in sano corpore*. His mind is as strong as his body.

This man has many peers in New England, and when the fact that the secret lodges are corrupting the ballot-box, jury-box,—nay, the court-house, legislature and nation itself, is as clear to them as it was that slavery was doing the same things, the doom of the lodge is sealed.

—Secretary Stoddard finds that a postponement of the Conference of Churches in Boston will secure a wider co-operation of the New England pastors, and writes that the time will be changed to December. Definite announcement will be made soon. A number of eminent names have been secured on the call, several have promised to attend and take part in the conference, and more are hoped for. President C. A. Blanchard's masterly review of the lodge question in *Our Day* is reprinted and will be widely circulated in New England. The postponement will accommodate many who would otherwise be prevented from attending by the several State Conventions during October and early November.

HENRY HARRISON.

The National Christian Association has lost few warmer friends than Henry Harrison, who died at his home in April last a few weeks after attending with Mrs. Harrison the Washington convention.

Mr. Harrison was born in Ireland in county Monaghan, Ulster province, whence has come to America some of our noblest blood. American principles have no more honorable and steadfast supporters than our citizens who have come from Scotch-Irish parentage. Even the descendants of the Pilgrim Fathers are sometimes put to shame in their presence. He came to America when a boy of some dozen years, and began life in New York with a sturdy independence of spirit. He had relatives here upon whom he could rely for assistance, but we do not find that this was greatly needed even by a young boy in a strange land. He learned the trade of a hatter, before the secret unions began to interfere with American apprentices. His earnings were a mere pittance, but he never thought of joining a strike on that account; on the contrary he saved from his small earnings something for the purchase of books of a substantial character. No evenings were needed in the saloon or theater with such companions at home, and he felt well satisfied with this solution of the labor question. He was satisfied to thus labor on with industry and economy, and it need hardly be said with success, until the death of relatives called him to be legal guardian and manager of their estates. In this new work his integrity and business experience were an excellent qualification. No suspicion of defalcation or maladministration was ever entertained toward Henry Harrison.

He was always a trusted man in the church as well as in business life. He was chosen a ruling elder in the Associate Presbyterian church, to which he belonged, as early as 1839—fifty years ago—and his associates can testify that the responsibilities of this office were borne with a consistency and fidelity seldom equaled. In the councils of the United Presbyterian denomination, which succeeded the Associate, his advice was often sought and his name frequently appears in the deliberations of the General Assemblies. Few men were better known throughout the denomination than he, and few deserved to be better known. He was not a public speaker, and his disposition was modest and retiring, but his many excellencies of character came to be widely known and uniformly esteemed. He was a large giver also for the work of the Christian church, not only for various missionary enterprises, but for special Christian reform movements. From the first and constantly he has aided the National Christian Association in its work of salvation from the lodge; and was equally ardent in sustaining the National Reform Association of Philadelphia. The Catholic reform work in New York was also deeply indebted to him; and the New York Indian Association adopted resolutions of warm eulogy at his death. He was constantly giving, and according to his means few men were more liberal than he. The worthy poor were never turned away from him empty-handed, and he never seemed more happy than when ministering to the happiness of others.

The hospitality of his home was proverbial, and in the welcome always given to God's messengers Mrs. Harrison joined with a cheerful grace. Of this charming characteristic of the Harrison home Dr. Harper, who had often proved it, says:

"His hospitality was proverbial. His generous impulses in this direction were not checked, but favored, by his partner in life, whose heart was as large as his own. He used in playful mood to speak of his house as his 'hotel;' and never did he seem happier than when under his roof and around his well-spread table congenial guests were gathered. His capacious and commodious house is gratefully remembered in Ireland, Scotland, England, Italy, Egypt and India, as well as in Canada and the United States: for it has afforded shelter and bountiful entertainment to guests from all those countries."

But best of all, Henry Harrison was a man of deep, earnest and practical piety, a man of much prayer, a great lover of the Word, and feeder upon the promises of God. In them he took great delight, and upon them he rested as a child upon

a mother's arm. Rev. James O'Connor of the Reformed Catholic work in New York city, relates the following incident that well illustrates the cheerful and pious temper of his mind:

"In my work for the evangelization of the Roman Catholics in New York city during the last ten years I have had the sympathy and aid of many Christian friends of all denominations. Among them Mr. Henry Harrison was one of the best and wisest. His sound judgment, good counsel, and especially his fervent practical Christianity made him a valued friend and helper to me. The sweetness of his Christian faith and his joy in the Lord were characteristics that especially endeared him to all who came within the circle of his acquaintance. On every occasion that I met him—and they were many—he had a joyful word of testimony that it was good and sweet to serve the Lord. He was a frequent visitor at my office in the Bible House and his presence was like a beam of sunshine. The last time he paid us a visit was on the Friday before his death. He said he had no particular business, but as he was calling on his physician in the vicinity he looked in to see how the good work was going on. He was induced to stay a little while, but he prolonged his visit for half an hour; and in all my intercourse with him, I never heard such clear testimony of Christian experience, such hope and joy and trust in the Lord as marked his conversation.

"There were several persons in the office at the time, besides the employes, and I called their attention to what Mr. Harrison was saying. All listened with delight as in simple heartfelt words he spoke of his own reasons for trusting in Christ the Saviour, accepting without question all God's promises and applying them to himself as well as to others. It was a simple, natural discourse for him, but it was supernatural in its effect upon all who heard him that afternoon. For myself I can truly say I shall never forget it."

When God takes such a man from the earth it should be our effort that his example affect other souls and encourage them to a like holy life. Such a life is reflected in the kindly face, in the cheerful intercourse, in the gracious spirit of Henry Harrison. May there be many to emulate his virtues.

THE ODD-FELLOWS REPORT.

This order held its annual meeting at Columbus, Ohio, at which all lodges in whatever part of the world are represented. The reports of the officers contain some suggestive figures: as, the total current expenses of the whole organization amounted last year to $2,699,758.84. During the year the lodges paid out for the relief of members in all degrees, male and female, $2,501,820.28. The total income received during the year was $6,424,429.57. Since 1830 the total relief extended to members has been $48,601,862.09. The total receipts have been $127,803,298.50. This Columbus meeting was a large one. Railroads were taxed to convey the multitudes. Newspapers teemed with the accounts of the order, and Governor Foraker, with due regard to the fact that these men are voters, had honeyed words of greeting for the order.

From the above figures it will be seen that this organization is a great institution, and wields an immense monetary, as well as social, influence. Let us look into the items.

It seems that Odd-fellows have paid out during these fifty-eight years $79,201,436.41 over and above what they have received back in actual benefits. Surely this is an expensive luxury, to say the least. During the past year the amount paid for relief has been $3,912,609.29 less than the amount paid in. In other words, this vast sum represents the amount paid for expenses and parades, but which has done nothing to relieve the distressed.

If we look more carefully into this report we shall see that the current expenses of the year are $197,938.56 more than the amount paid for relief. In other words, so much has been practically thrown away. Now Odd-fellows have at least practical business judgment. Let them ask themselves these questions:

1. Is that a benevolent institution which consumes and absorbs nearly three times as much of its relief funds as it pays out for relief?

2. Is it honest to ask men to join your order with the expectation of being relieved in distress, when the same money invested in a savings bank would yield financial results on the average at least 200 per cent better?

3. Can you, with any propriety, rebuke men for buying lottery tickets when your offers of relief are similar in their nature; and, like lotteries, you never pay out more than a fraction of what is paid in?

4. Was the great gathering at Columbus, with its immense cost in time and means, and its attendant drunkenness, on the whole favorable to good morals and the public welfare?

Notice that the Boston Conference is postponed until December.

—As some misunderstand the object of the college contest at the Illinois State Convention, the Executive Committee wish to explain that the subject to be treated must be the evils of secret societies in some of their aspects.

—Some of our old friends who have dropped the *Cynosure* for years are renewing their acquaintance and restoring their names to our list. There are thousands of them who would find it a profitable investment to renew. Please mention it, dear reader, to any such among your acquaintances.

—The Washington agent will doubtless find some young men of zeal, conviction and courage, to take up the work in New York which the elder men are dropping as they go on to their heavenly reward. A young man himself, he will naturally attract those of his age. Let us hope that he may find a noble army of them.

—Rev. S. F. Porter closed his mission work at Oberon in North Dakota on Sabbath day, when, after administering the sacrament, he received eight persons into the little border church. He goes for the present to Richland county in the southeastern corner of the State. He soon expects to return to Chicago on his way to another visitation of the Southern collegiate institutions during the winter season.

—As a new Congress assembles this winter, those who have petitioned former Congresses, as well as those who have not, should send in their petitions and resolutions "against Sunday work in the mail and military service and in inter-State commerce and in the District of Columbia and the Territories." A new form of petition for endorsement by vote by labor organizations, churches, conventions and mass meetings, as well as by signatures, has been prepared by the American Sabbath Union (23 Park Row, N. Y.), copies of which will be sent to those who apply.

—Some men have to get one degree beyond that of "bishop" to insure perfection. A forcible reminder of this fact we saw lately during the visit of a colored bishop at this office. Though nominally the spiritual head of a body of colored churches, his manners were borrowed from a minstrel troupe and his theology from the lodge. While defending the secret societies, of which he is a member, he seriously denied that the epistles of Paul belonged to the Bible text when their condemnation of the lodge was quoted to him. When asked to put that denial in writing so that it might be sent to his conference with names of the witnesses, he backed down with the falsehood that he was joking. Another brother of the same rank finds his taste so improved by the flavor of California fruit that he writes to his church organ of the melon juice running down his chin. That must be sweet reading for the boys.

—A month ago Rev. John Faville of Appleton, Wis., wrote in the *Advance* on "Why do not More Men Attend Church?" and two weeks since we reprinted from the same paper a correspondent's note asking what proportion of the members of secret societies attend church. We have reviewed carefully Mr. Faville's article and are most happy to correct a previous judgment of it. He does not ignore the lodge, but mentions it just as he meets it in his interviews with one hundred different men of promiscuous occupations. Many of these men, in explaining why women are the better church-goers, answered "that the church is the social center for women, as lodges, club-rooms and bar-rooms are for men." He found probably two hundred men; raised in Catholic and Lutheran churches and naturally belonging to them, who had fallen into the meshes of lodgery and were practically lost to the church. Many of these non-attendants charge the church with a lack of sociability, and they go to the lodge-room to find it. Though in his summary Mr. Faville does not discuss this question from the standpoint of the lodge, yet he fairly presents it as he found it in his inquiry. We should be pleased to know his views upon the question, What should be the action of the church in view of the fact that the lodges hinder men from religious worship? The committee of Elgin Congregational Association has invited a discussion of this question by assigning to Pres. C. A. Blanchard the topic "Why do not the men attend church?"

PERSONAL NOTES.

—Calvin Fairbanks, the old Abolitionist who suffered so long in Kentucky prisons, and of whom an account was lately given in these columns, will lecture this winter.

—Rev. A. J. Chittenden, of the College Church, Wheaton, was appointed by his association as delegate to the National Council of Congregationalists at Worcester, Mass. He expects to attend. Bro. J. L. Wimby, of New Orleans, an active promoter of our reform in that city, is also expecting to be present as a delegate.

—Rev. R. T. Cross, who went from Hamilton, New York, to Colorado Springs in 1876, and five years later to Denver, has just resigned the pastorate of the West Denver Congregational church, which he organized soon after beginning work in that city. He was greatly assisted in the organization and subsequent prosperity of the church by Mrs. A. E. Kellogg, whose occasional contributions to the *Cynosure* are always most welcome. The sermon on "Secretism," by Mr. Cross when pastor in New York, is yet one of the most valuable pamphlets sold by the N. C. A.

—The enthusiasm with which Dr. P. Waldenstrom has been greeted by the Swedes in America is a beautiful revelation of Scandinavian character, as well as a magnificent tribute to a leader of great natural endowments and spiritual gifts. The Minnesota correspondent of the *Congregationalist* writes of his addresses in St. Paul: "A visit from Dr. Waldenstrom of Sweden—the Luther of a Free Mission Reformation there already numbering 565 churches—means much at this crisis of the same movement here. Last Sunday he preached to 7,000 in our University Coliseum, and hundreds went away unable to find standing room. The Free churches in America invite him, pay all his expenses, and make out his itinerary and appointments. His age—fifty-one—his vigorous physique—almost English in a full ruddy face—his sympathy with the work, carry him successfully through a packed program; for example, 2,000 miles in fourteen days and twelve sermons of an hour and more. In Nebraska, teams drove in from points of 114 miles distance. No buildings can hold the people. Even in Denver a half-finished ware-house was fitted with electric lights. Doubtless his fame as a leader at home, a voluminous author, member of parliament, and for twenty years the beloved pastor of a church crowding an audience room seating 3,400, explains, in part, the enthusiasm of his welcome; but when the man is seen and known there is no falling off of interest."

—Miss M. F. Cusack, the "Nun of Kenmare," who is visiting Chicago, was present at a late meeting of the Congregational pastors of the city, whom she addressed. In her remarks, as noticed in the *Advance*, she said she was brought up a Protestant in England but turned toward Romanism, and for thirty years adhered to that system. Her experience had been one of great trials and full of sorrow, and saddest of all were the painful discoveries of the evil practices and false pretences which prevail in Catholic circles. She had become profoundly convinced that the leaders of Catholicism do not desire the elevation of the people. Her attempts to improve the condition of the lower classes had arrayed against her the opposition of bishops and priests. The great object of the Pope is temporal power. To reach this end everything else is tolerated. Nothing is too oppressive to be endured if it increases Catholic power and promotes Catholic aims. Referring to the attitude of the Catholic church toward the public schools, Miss Cusack said: "They call these schools godless. But *their* schools are the godless schools. They never put the Bible in the hands of the pupils, and they do not teach godliness, but Catholicism." She also looked upon their boasted University system as but little better than a fraud. For a system which will not allow a student to think cannot educate him. Of the political situation in Ireland, she said that in the present crisis the Catholic masses are simply being sold by the Holy See to the powers that be. It is neither liberty nor the highest welfare of the people the Pope wants in Ireland, but power.

The Home.

THE CALL OF THE CHRISTIAN.

Not always as the whirlwind's rush
On Horeb's mount of fear;
Not always as the burning bush
To Midian's shepherd seer;
Nor as the awful voice which came
To Israel's prophet bards;
Nor as the tongues of cloven flame,
Nor gift of fearful words,—

Not always thus, with outward sign
Of fire and voice from heaven,
The message of a truth divine,
The call of God is given!
Awaking in the human heart
Love for the true and right,—
Zeal for the Christian's better part,
Strength for the Christian's fight.

Oh, then, if gleams of truth and light
Flash o'er thy waiting mind,
Unfolding to thy mental sight
The wants of human kind;
If, brooding over human grief,
The earnest wish is known
To soothe and gladden with relief
An anguish not thine own;

Though heralded with naught of fear,
Or outward sign or show;
Though only to the inward ear
It whispers soft and low;
Though dropping, as the manna fell,
Unseen, yet from above,
Noiseless as dew-fall, heed it well—
Thy Father's call of love!

—*John Greenleaf Whittier.*

THE THINGS THAT GOD USES.

I believe there are a great many Christian people all over Christendom who are crying out for work; they say they want to be used of God. I do not think I ever seen such blessed times as during the past six months. Everywhere I have found that there is a longing to engage in Christian work. Yet there are few people who seem really willing to launch out into the deep; they think they have not got the requisite ability. Now I am quite sure we are looking at this matter in a wrong light. We forget that God uses the weak, the foolish, the base and the despised things. I had a little tract given to me a few months ago that made a deep impression on me. It was entitled, "What is That in Thine Hand?"

These words were spoken by God to Moses when he called him to go down and bring the children of Israel out of Egypt. Moses was trying to excuse himself—pleading that he was so weak, and all that; he wanted God to send some one else. "What is that in thine hand?" said God. It was only a stick—he could probably have gone among the bramble bushes and cut a hundred sticks better than it. Little did he know what God was going to do with the rod—that he meant by means of it to deliver his people from their cruel bondage. If one of our modern infidels had met Moses and asked what he was going to do with that rod, and had received the reply that he was going to rescue 3,000,000 slaves from the bonds of the greatest living monarch, the skeptic would have thought Moses had gone clean mad. Yet, how famous that rod became! Through it Moses turned the river into blood. He had but to stretch it out, and the plagues came upon the land of Egypt. See how he used the rod in the desert; he struck the rock with it, and the water came gushing out. God linked his mighty power with that feeble instrument, and what wonderful results followed. If God could use that rod, cannot he use you and me? You say you have not got talents; use what you have.

I could run along the pages of Scripture and show you many other examples of the way in which God uses things that were weak and contemptible in the sight of the world—the blowing of the rams' horns at Jericho, Gideon's little band with their empty pitchers, Samson with the jawbone of an ass, Shamgar with the ox goad.

But some of you say this is such a *peculiar* place; everything must be done "decently and in order." As some one has said of your city: "There is such dignity and death about it." Never mind the dignity, if you can only get one poor soul drawn out of the darkness of eternal death. I would rather hear, at the last, the "Well done!" of my Master than have all the honors the world can bestow. I verily believe we are not going to see a great work of revival in this land until the church of God wakes up, and each individual member of it improves the talent God has given him. Moses was nothing; Joshua or Gideon was nothing. God did the work; they were but the instrument. People say they have no strength, but the trouble is they have too much. It is when we become as nothing, and are emptied of our own strength, that God can take us up and make use of us. He will do the work, and he shall have the glory.—*D. L. Moody, in the Watchman.*

A PARROT IN A DEACON'S MEETING.

Once upon a time, it does not matter when or where, the deacons of a certain church met together to consider the state of affairs in their little Zion. Things were going wrong. There were few conversions, many empty pews, and grumblers enough to stock a dozen churches. Even the collection plate was getting black in the face; and when that is the case it is time to pass an Ecclesiastical Reform Bill.

So the deacons met in solemn assembly in the house of one of the brethren, to investigate the cause of their troubles, and to find a remedy. Great was the talk—lengthened was the conversation—and, alas! they fell upon the poor minister as the root of all the evil. One said that he preached too long, and frightened the people away. Another that he did not visit enough. And another still that he lacked unction, fire and force. Well, sinners must have a scapegoat, and who so fit for one as the minister? They resolved, therefore, to approach him and tell him their minds. This was a sad business, for had they not prayed before his settlement that God would send them the right man to the right place, and had they not thanked him for guiding them so wisely in the choice of a pastor? Now it seemed that their present purpose showed clearly that the Lord had made a mistake, and that they were the men to rectify it.

At last one of them moved this resolution: "Whereas, the state of affairs in the church is so lamentable we feel bound, in the interests of the cause, to suggest to our pastor the advisability of watching the leadings of Providence, and to accept whatever call the Lord may be pleased to send."

They passed this resolution with a hearty unanimity, and went on talking.

Now, in the corner of the room there hung a parrot cage, and on the perch within stood a fine green parrot. Lately arrived in the country, it knew no other language than that which it had learned at sea. It was evidently puzzled by the talk of the brethren, and held its head on one side as if it wished to master the subject under consideration. One thing was certain, it meant to have its say in the matter as soon as an opportunity offered. The chance came. A lugubrious brother, in a long and mournful speech, was still wailing their unfortunate circumstances, and coming to the close said: "Well, brethren, I am sorry things are as they are; our minister may be a good man, yet, think of it as I will, I see no remedy but——"

"*Work, you lubbers, work. Work, you lubbers, work.*"

So said the parrot, and abruptly finished the lugubrious brother's speech, and started the whole diaconate into a state of abnormal activity. Horrified at the untimely timeliness of the parrot's remark, the good brother who owned the parrot sprang up in anger—he was but a man—and made a dash at the cage with a fell intent of teaching the poor creature the dumb alphabet by twisting his neck.

"Stop, brother, stop," cried one of the brethren. "You may wring the parrot's neck, but you cannot wring the neck of truth. The bird is right and we are wrong. Work is the remedy after all."

Down they all sat again, with the cry of the parrot ringing in their ears and consciences. Dear, good men, like most of us they had sought the easiest way out of the difficulty, and had made a mistake. The minister's failings had so fully occupied their attention that they could not think of their own. The parrot had put them face to face with themselves and their own souls, and they were obliged to see that, if the pastor had not done his best, neither had they. This was the conclusion they had reached; and, like honest men, they tore up their first resolution, and were wise enough to make another. They then went home, and in a few weeks the church began to flourish. "Every man had a mind to work." Some went out to the highways and hedges and compelled the wanderers to come in. Some took the task of visiting, and others helped in any way they could. Even the collection plate lost its gloomy looks; it looked brighter, and as for the pastor, he plucked up heart and went ahead, for all the world knows that the leading horse must put on speed when the horses behind are pulling with a will.

As for the parrot, it lived to a green old age, and, like the youth in "Excelsior," repeated its motto to the end. With a convulsive croak, and a merry twinkle of the eye, it left it as a legacy to the world—

"Work, you lubbers, work. Work, you lubbers, work."—*Selected.*

PRACTICAL CHRISTIANITY.

The St. Louis *Globe-Democrat* has this paragraph, which contains a suggestive moral: "'There,' said a neighbor, pointing to a village carpenter, 'there is a man who has done more good, I really believe, in this community than any other person who ever lived in it. He cannot talk very much in public, and he does not try. He is not worth $2,000, and it is very little he can put down on subscription papers. But a new family never moves into the village that he does not find out and give them a neighborly welcome, and offer them some service. He is on the lookout to give strangers a seat in his pew at church. He is always ready to watch with a sick neighbor and look after his affairs for him. I believe he and his wife keep house-plants in winter mainly that they may be able to send little bouquets to friends and invalids. He finds time for a pleasant word to every child he meets, and you'll always see them climbing into his one-horse wagon when he has no other load. He has a genius for helping folks, and it does me good to meet him in the streets.'"

WHAT CAN I DO TO-DAY?

What can I do to-day?
Not praise to win or glory to attain;
Not gold, or ease, or power, or love to gain,
Or pleasure gay;
But to impart
Joy to some stricken heart;
To send a heaven-born ray
Of hope, some sad, despairing
Soul to cheer;
To lift some weighing doubt;
Make truth more clear;
Dispel some dwarfing fear;
To lull some pain;
Bring to the fold again
Some lamb astray;
To brighten life for some one,
Now and here;
This let me do to-day.

—*Sel.*

WHAT A LITTLE GIRL DID.

A good many years ago a little girl of 12 years was passing an old brick prison in the city of Chicago, on her way to school, when she saw a hand beckoning to her from behind a cell window, and heard a weary voice asking her to please bring him something to read.

For many weeks after that she went to the prison every Sunday, carrying the poor prisoner a book to read from her father's library. At last one day she was called to his death-bed.

"Little girl," said he, "you have saved my soul. Promise me that you will do all your life for the poor people in prison what you have done for me."

The little girl promised; and she has kept her promise. Linda Gilbert has been all her life the steadfast friend of the prisoner. She has established good libraries in many prisons, and visited and helped hundreds of prisoners; and from the great number of whom she has helped, six hundred are now, to certain knowledge, leading honest lives. Prisoners from all parts of the country know and love her name; and surely the God of prisoners must look upon her work with interest.

And all this because a little girl heard and heeded the call to help a suffering soul.—*The Home.*

HARD THINGS GOOD FOR FOLKS.

There comes a time in every boy's and girl's life when the duties required of them seem irksome, unnecessary and even cruel. They get out of all sympathy with their lives at home, and feel themselves ill-used or unappreciated. This feeling comes generally when marbles, top and velocipede, dolls and child's books and amusements have lost all attractions. The father and mother feel that it is quite time that at least a limited amount of work and responsibility take the place and time of the outgrown toys. Here and there we find a boy or girl who cheerfully accepts the change, who puts on the new duties and responsibilities as they would the long dress in place of the short one, or the long trousers in place of the knickerbockers; but the majority of boys and girls feel themselves martyrs if they are compelled to do certain things that minister to the family life and comfort. They go to school every day willingly, and perform their duties there more or less faithfully. If they were asked "Why?" they would be surprised at the question. "Education was necessary. A man or woman could not amount to anything if they did not have an education of some sort. Of course they would go to school, to prepare for being men and women in the world!"

The education out of school is sometimes far more valuable for living than any acquired in. It is so hard for us to learn that every day is just a preparation for the day to follow, that we cannot separate our lives into pigeon-holes, numbered from one to three hundred and sixty-five, or into groups of twelve, or separate years from each other. Life is like a building having several parts, but all under one roof, and to be symmetrical, sound, beautiful, every part must bear its right relation to every other part.

Sometimes the things that seem hardest for us to bear will prove our greatest help when we become men or women. The writer, when 12 years old, wanted a dress of a certain kind. The woman who acted the part of mother to her told her she could have it if she would make it. Such a proposition staggered her, and all thought of the dress was given up. During the week she was sitting under a tree making a polonaise for her doll; she thought: "If I can make clothes for my doll that fit and look pretty, why should I not make clothes for myself?" She ran into the house at once and announced that she would make the dress if she could have the materials. They were bought and carried to her room, and there was fought a tremendous battle. The skirt of the dress was sewed on and ripped off thirteen times before it was pronounced right. During the week the little girl cried oceans of tears, it seemed to her, and she felt that all kindness and goodness had gone out of life. Years after, when she was a woman, it became necessary for her to earn money, and the first money she earned was for making a dress for a rich, kind woman. If she had not learned to work for herself, depend on herself, she would have been helpless when necessity came.

Men testify again and again that it is the learning to do things that seemed hard and necessary that fitted them to be men in the business world. Doing drudgery is the best way to master any business, any profession. A. T. Stewart knew how to sell goods over a counter before he built up a business that supported hundreds. The founder of one of the largest publishing houses in this country learned to set type. There is an apprenticeship that must be lived and studied before there is a mastery that commands respect. Not the boy or girl who scorns the period becomes master, but the one who sees in it the stepping-stone to higher things. How you would laugh at the little child who, crying, protesting, or scorning refused to learn how to add because he wanted to work problems in algebra!

There are first steps out of school as well as in school.

Ability to work algebra depends on the quickness and accuracy in addition.—*Christian Union.*

Let fate do her worst; there are moments of joy,
Bright dreams of the past, which she can not destroy;
Which come in the night-time of sorrow and care,
And bring back the features that joy used to wear.

—*Thomas Moore.*

Heaven is not gained at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

—*J. G. Holland.*

TEMPERANCE.

SUNDAY SALOON LAWLESSNESS IN CINCINNATI.

It will be twenty years next November since the Cincinnati School Board, through a coalition of Roman Catholics, rationalists, and atheists, voted the use of the Bible out of the public schools of this city. Soon after, the liquor saloons began to open on Sunday, and for nearly nineteen years they have been practically unmolested. Over a year ago the legislature of the State passed a statute specifically closing them on that day. With a great show of virtue Mr. Amor Smith, then mayor, ordered all arrested who were found violating the law. The Saloon-Keeper's Association decreed that all should keep open, and that all expenses of prosecution should be paid out of their common treasury. In each case a jury was demanded. The Police Court Jury Law provides that each of the sixty councilmen shall select fifty names to be put into a wheel, and that from it the venire of jurors shall be drawn. Half a dozen of the cleanest men in council did not furnish their quotas of names, but every saloon-keeper and his helper has supplied his, consequently as high as forty-eight per cent of the names on those lists have been found to be saloon-keepers or bar-room dependents! The remainder are generally those whom it is certain will not convict. Consequently it is next to impossible to secure a conviction. Once last year, when the evidence for the State was as clear as the noon, and the defense offered none, the jury returned a verdict of "Not Guilty" without leaving their seats! When the mayor had piled up nearly two thousand cases in the police court he announced that he would make no further attempt to enforce the law, as he was "satisfied the people did not want it enforced."

The city was under the heel of the saloon. The worst of all was that a veritable pusillanimousness had taken possession of that part of the people that really wanted the law enforced. They would assure you in a hopeless way that they fully agreed the saloons should be closed up, "but you cannot do anything, and what is the use of trying? you will only either show your weakness or make the rumsellers mad. You had better let things alone." This was so nearly universal as to threaten paralysis of any effort to throw off the yoke.

Last October the Evangelical Ministers' Meeting took up this question under the form, "What is the most important line of work in which the churches of this city can engage at the present time?" They appointed a committee to bring in a plan of operations, and in a few weeks had succeeded in creating the organization technically known as the "Committee of Five Hundred." About twenty-five hundred persons signed their names to the agreement under which the association was organized, pledging themselves to labor for the nomination and election of men who were pledged to enforce the Sunday laws and of such men only. A resolution of the committee in its first mass-meeting especially emphasized the closing of the saloons. That was the platform. It did not purpose putting up a separate ticket, but to select from the nominations of the political parties those who would meet the requirements.

In the Republican convention a member in sympathy with the "Five Hundred" sprung a resolution pledging the party to enforce the law closing saloons on Sunday, and it almost precipitated a riot. It was ignominiously howled down, while the impertinent delegate was in imminent danger of violence. This resolution was only presented, according to arrangement, after the convention had nominated a bummer's ticket, and especially after they had agreed to the brewers' candidates for police judge and prosecutor. The purpose was to compel a record that could not be gainsaid. The plan succeeded. The record was made. The Democratic nomination for mayor was not much if any better than that of the Republicans. The "Five Hundred" were compelled to name a new man for mayor, and for the remainder of their ticket selected from the Democratic, Republican, and Prohibition nominations. Their nominee for mayor received 7,300 votes, notwithstanding a most unscrupulous opposition. The Republican nominee won by a small scratch, receiving fewer votes than any one of the defeated candidates save his opponent. The only men elected that day, save the mayor, were those indorsed by the "Five Hundred." They made their real fight on the police judge and prosecutor, indorsing the Democratic nominations. They were triumphantly elected, and have honored their oath of office by a faithful performance of their duty up to the present.

The mayor has been true to his masters—the saloon-keepers and the brewers. At first he would not touch the law. Afterward the police might note violators and arrest on a warrant on Monday. Then, as the tide of public sentiment rose, the police commissioners ordered the police officers to arrest on sight all violators. This was done, and the police court did its duty. A few weeks ago members of a society of saloon-keepers called on the mayor to enforce the Sunday "common labor" law, "in order to make these muckers take their own medicine." He promptly issued his proclamation ordering all confectioneries, cigar and tobacco stores, drug stores except for medicine, barber-shops, groceries, meat stores, etc., etc., closed. This fearful stroke of retaliation has proved to be in the main exceedingly popular. The barbers are delighted, the drug stores ditto, and nearly all the others well pleased. For two weeks the city had real Sabbaths, showing above everything else that what nearly all pronounced impossible, *can be done*, viz., the law *can* be enforced.

In the meantime the liquor fraternity is correspondingly stirred. The charm of their undisputed rule is broken. At first they indulged only in threats. Several anonymous threatening letters were received by persons prominent in promoting the reform. Sunday, July 20, liquor dealers reached the period of bloodshed. A member of the Law and Order League was set upon and brutally beaten—rescued only at the muzzle of a policeman's revolver, while that policeman himself was stunned with a blow from a loaded cane. At another time in the same beer hall a quiet citizen, because he called for lemonade, was seized and beaten on suspicion that he was a "Law and Order spy." He, too, was only rescued by an armed policeman. Later in the evening, in the same den, after its proprietor had been arrested and released on a $10,000 bond, another policeman going to arrest a bar-tender was also brutally assaulted, while the most villainous outcries rent the air.

A meeting of saloon-keepers was held in Turner Hall, in this city, on Thursday afternoon, July 25, attended by five or six hundred, the object of which was to take the preliminary steps, and organize open resistance of the law closing saloons on Sunday. A paper was circulated for the signatures of those who were ready to make the open fight, which reads as follows:

We, the undersigned saloon-keepers of the —— Ward, pledge ourselves in our own handwriting, and by our word of honor, which is equivalent to an oath, to keep open our front doors on next Sunday and on all following Sundays, and conduct our business in the same way as on week-days.

This open defiance of law aroused so much indignation that the city government displayed unwonted courage.

No doubt that courage was greatly stimulated by the following letter from Governor Foraker, which, he says in a letter to the writer, under date of July 27, inclosing the copy herewith used, he wrote, "Yesterday morning immediately after reading the account given in the newspapers of the Turner Hall meeting." This copy was then furnished for private information, but has since been published by authority, and reads as follows:

OFFICE OF THE GOVERNOR,
COLUMBUS, Ohio, July 27, 1889.

Hon. John B. Mosby, Mayor, Cincinnati, Ohio.

DEAR SIR:—Do not tolerate any defiance of law. No man is worthy to enjoy the free institutions of America who rebels against a duly enacted statute, and defies the authorities charged with its enforcement. Smite every manifestation of such a spirit with a swift and heavy hand.

I do not make these suggestions from fear you need them, but only that you may have any assurance they may afford you in the discharge of the duty to which you are called by the action of the Turner Hall meeting of yesterday, the proceedings of which I have just read in the morning papers. Very truly yours, etc.

(Signed) J. B. FORAKER.

On Sunday, July 28, some 150 saloon-keepers are known to have defied the authorities, and 135 were arrested, some of them as often as five times. The names of the culprits were nearly all foreign.

The police has stood nobly by the law. When on the late occasion of the Turnfest the chief of police issued, by command of the mayor, an order not to arrest violators of the law, the police commissioners, on complaint of a Law and Order man, tried the chief for malfeasance and malfeasance in office and found him guilty. Last week they revoked the appointment of the private policemen in the notorious beer garden alluded to above, and ordered the most determined prosecution of the assailants of the officers. To-day [Aug. 20] the saloon-keepers, through their attorney, made an unconditional surrender in the police court, promising to faithfully obey the law! But ingrained lawbreakers will need watching. However, it is true that a significant battle has been fought and won. Others hasten apace. The fight is on. The spirit of the people is aroused. The infamous Police Court Jury Law for the manufacture of perjurers will be changed, and there will be no more cessation of the war on the Sunday saloon, no matter what the political result may be. It is again being burned into the convictions of the people that good laws stand but a poor show for execution at the hands of bad men. —*Rev. John Pearson in Our Day.*

Bible Lesson.

STUDIES IN THE OLD TESTAMENT.

LESSON II.—Fourth Quarter.—Oct. 13.

SUBJECT.—The ark brought to Zion.—2 Sam. 6: 1-12.

GOLDEN TEXT.—The Lord loveth the gates of Zion more than all the dwellings of Jacob.—Ps. 87: 2.

[*Open the Bible and read the lesson.*]

Daily Readings.—M.—2 Sam. 5: 17-25. T.—2 Sam. 6: 1-19. W.—1 Chron. 13: 1-14. T.—1 Chron. 15: 1-28. F.—1 Chron. 16: 1-43. S.—Ps. 68: 1-18. S.—Ps. 24: 1-10.

COMMENTS ON THE S. S. LESSON BY E. E. FLAGG.

1. *The bringing back of the ark*, vs. 1–5. During the absence of the ark Israel was without any common religious gathering-place, or any visible symbol of Jehovah's presence. Twice the Philistines had tried to overthrow the new monarchy, and their final defeat had left David to rule in peace over a free and united people. To bring back the ark, and have once more a religious center round which all the tribes could rally, where the humblest Israelite could come and worship, and be on a level with the richest, was not only an act of piety on David's part, but one of sound policy. The nation needed such a conservator of patriotism, and a bulwark against revolution and and civil strife. So, in our higher civilization, and under a more spiritual dispensation, there is just the same need of religion as a national bond of union. The Bible is in many respects to us what the Bible was to the ancient Israelites. It is our medium of communication with God, through which we learn his will, and by which every enemy of truth and righteousness can be put to flight. We need as a nation to bring back the Bible to its old place of honor, to reinstate it in our common schools, make it our legislative text book, shrine it in our homes and our hearts, for it is our true source of wisdom and power as a nation.

2. *The death of Uzzah*, vs. 6–9. The supreme importance of using right methods in Christian work is not sufficiently appreciated. God cannot consistently bless even right things done in wrong ways. He must support and uphold his own laws or cease to be God. A blunder was first made by David himself in having the ark placed on a cart and drawn by oxen, when it was God's express command that it should be transported from one place to another by human agency alone. Raising money for Christian work by fairs, entertainments and other worldly and questionable modes, has in it the elements of a similar error. It proceeds from a lack of consecration and the spirit of self-denial. Too many church members do not like to put their shoulder to the wheel and draw the ark themselves. Such a method often involves those who get them up in other sins—in rivalries and heart-burnings, to say nothing of physical fatigue and wasted time. All systems of natural religion which seek God by another way than Christ make a similar mistake. It is drawing the ark of God by oxen after the manner of the Philistines. But they were heathen and knew no better; and as we are told in another place, "the times of this ignorance God winked at." But he cannot excuse men in a Christian country who have had every opportunity to know his will. We have already likened the Bible to the ark of God. Look at this Holy Book carried in a Masonic procession by the hands, perhaps, of a rumseller, a profane swearer, a deist, an offender against the laws of social purity! Is not this a harnessing of bestial forces to the ark of God? The command was that it should be carried on the shoulders of Levites, men especially consecrated to the work. The impure and the profane, who in the language of the Apostle are "like natural brute beasts made to be taken and destroyed," have no business with holy things. A curse is pronounced against them who "handle the Word of God deceitfully." And it is the honest members of the lodge who have most reason to beware lest, like good Uzzah, their honesty and their good intentions avail them not against the fatal consequences of their mistake.

3. *Obed-edom blest*, vs. 10–12. The chief point here is that God blesses the man, the family, the nation which cherishes his Word. True Bible religion is contagious. When men see that it is attended by genuine happiness and prosperity they want it themselves. Shrine the Bible in the homes of our land, and we shrine it in the heart of the nation itself.

HELPFUL THOUGHTS FROM PELOUBET'S QUARTERLY.

The Ark of God in the House.—True religion in the home, cherished and kept alive by family religious services, is always a great blessing both for this life and for that which is to come. (1) It binds the family together in unity of spirit. (2) It cultivates a loving, happy, unselfish spirit, which brings joy to the home. (3) It sanctifies and makes pure all home labors and joys, transfiguring them with the spirit of heaven. (4) It destroys all those bad passions and actions which mar the happiness of home. (5) It brings God's blessings upon all we do. (6) Religion brings outward and temporal prosperity. It cherishes those qualities which lead to worldly prosperity, and is opposed to those which destroy it.

Religious News.

FREE METHODIST CONFERENCES TESTIFY.

The West Iowa Conference adopted the following:

"Every year events are developing in the history of secrecy which intensifies our opinion that it is a great and growing evil. Its very nature being such that the administration of justice is taken from God-ordained government and placed in the hands of men who can hide their deviltry behind tyled doors, and sworn secrecy of their brotherhood, has resulted in the murder of its Morgans and Cronins. The religious nature of most secret societies causes its devotees often to say, that the man-made religion of the lodge is as good or even better than the God-given religion of the church—thus deceiving men to their eternal undoing; and in excluding all idea of forgiveness and mercy, those cardinal points in the character of Jesus Christ, it naturally shuts out the only hope of salvation—'For there is none other name given under heaven, or among men, whereby we must be saved,' only in the name of Jesus. Therefore we report our increasing hostility to secrecy in any and every form, and pledge ourselves to do all in our power to enlighten the public mind to these evils, and, that under God, our labors in this direction shall not cease till these parasites of church and state have become a thing of the past."

From North Michigan comes this report:

"Our opposition to secret, oath-bound societies is not the result of a mere partisan spirit, or because of any personal affront or injury, but a conviction begotten of careful and unbiased investigation of underlying principles, and unprejudiced observation of practical workings. We find them founded in selfishness, both in church and state. We find that in our civil courts it is almost impossible for men who do not belong to these secret orders to get justice. We also find that secrecy, especially Freemasonry, obliterates the only true lines of distinction in society, conferring honors and distinctions regardless of merit, selfish in its principles, and raising a dangerous standard of morality in the world.

"Experience teaches us as a people that we must not, and we will not, remove the ancient landmarks which our fathers have set, and we will continue as in the past, to exclude members of secret societies from our church and the Lord's table; whereas, if we should do otherwise, we would be bidding them Godspeed. But, contrariwise, let us as a conference raise our voices against all secret societies, doing our duties as men and women of God, and clearing ourselves from the blood of souls in the coming judgment."

—Dr. Pentecost has arranged to give another year to Gospel work in Scotland. He hopes to commence the autumn campaign at Newport-on-Tay about the 20th inst., and his engagements extend to the close of May next.

—E. W. Bliss has been conducting Gospel meetings in the tents sustained by the Chicago Evangelization Society, until the 20th of September. After the Christian Conference he, with Prof. Towner, starts on his evangelistic work for the winter, beginning probably in Kansas.

—Robert Shemeld and his wife, the devoted missionaries of Estcourt, South Africa, write to the *Free Methodist* of several late baptisms of believing natives, and adds: "How glad we are that we obeyed our conscience and came to Natal! How thankful for the mercies God has showered upon us, entrusting us with the care of these people, and leading us as he has done! Three years ago there was no building here, and only a few women and children who would come to hear us read, sing and pray. Not one would either read, sing or pray. They said, "How can we pray? We were never taught." To-day scores can sing their Zulu hymns and pray with intelligent fervor. A few have learned to read their Bibles. God has wrought this, and we believe it is but the beginning of good things for Bethany Zulu Mission."

—Mr. George Muller, of the Bristol orphanage, is still in India, where he has been preaching and addressing a large number of meetings, calling upon the unconverted to turn unto the Lord, and inciting Christians to increased love and good works.

—A few years ago the offerings at the temple at Monghyur, India, amounted to $50,000, during the two days of the annual festival; now they are only $20,000. The priests say to the missionaries, "You are the reason. Your preaching and your books have taken the fear of us and of our gods from the hearts of the people."

—Twelve hundred converts have been baptized in the Baptist Mission in Russia the past two years. The mission is principally among the German colonists in South Russia. There is also a successful mission in Roumania and Bulgaria.

—The Indian Industrial School recently established in Tucson, is one of the most promising institutions in Arizona, and although it has been organized only about one year it has 70 Indian boys and girls, all of whom appear to be making remarkable progress in conforming to the habits of civilized life.

—An English officer of distinction said: "The American missions alone are doing more for the satisfactory settlement of the Eastern question than all our governments. By their contact with peoples of all nations they are teaching them mutual interest, respect and confidence, and so doing more than any other force to make the whole world one."

—The report of the Pacific Garden Mission in Chicago shows what a monument its founders, Col. and Mrs. Geo. R. Clarke, are rearing for themselves in the affections of multitudes of men converted to God and redeemed from lives of poverty and vice by their labors. The twelfth year of the mission has just closed, and shows the total number of meetings to have been 577, and the total attendance 101,428, of whom 5,055 professed conversion. Large numbers of Bibles and tracts have been distributed and over 100 visits made to the county jail. The total expenses of the mission were $5,677.69, of which Col. Clarke paid himself $2,388, various individuals and churches contributing the rest. Many of the attendants and workers are much devoted to the mission. One of them has lately put the mission room in fine repair by his own voluntary act. The regular workers number over fifty persons. Col. and Mrs. Clarke, with Harry Monroe, the missionary and leader of the choir, are present six nights of each week and usually every Sabbath the year round, and several of the other workers are present many nights each week. Twelve years of nightly meetings with scarcely an omission have been held, in which time over seven hundred thousand has been the aggregate attendance, and some thirty-five thousand persons have professed to seek a better life in the Lord. No one, not even the founders of the mission, will know the extent of the influence of this work until eternity shall reveal it in the kingdom of God.

—The *Examiner* says, respecting Rev. Grattan Guinness, head of the great London Institute for the training of missionaries, who has been traveling for months through Mexico and the Southern States: "From Mexico he went through Texas, Louisiana, Virginia, Kentucky, North Carolina and others of the States. His purpose was to visit the colleges for colored students. In a single month he addressed 3,000 colored students, receiving offers of service for the Congo mission from thirty of them. Dr. Guinness finds that a new movement is begun among the million colored Baptists—as he puts it: 'Africa in America is beginning to move towards Africa beyond the seas.' After seeing the colored people, Mr. Guinness went among the white churches, taking with him his bright Congo boy, N'koiyo. N'koiyo used to be at Harley House under Mr. Guinness, but is now studying in one of our Southern institutions. Mr. Guinness's plea was that individual churches should support each a missionary on the Congo in connection with our Missionary Union, but in addition to what they at present are doing for missions. Nine Baptist churches in Philadelphia promised to support ten fresh missionaries on the Congo. The American Colonization Society has promised to transport all these missionaries free, and Mr. Guinness has secured a suitable house in Monrovia, Liberia, where the missionaries can wait until they can be sent to the Congo. He will be busy in September seeing to the start of these new missionaries, and in October is to be at the opening of the new missionary college in Boston. Mr. Guinness shows how great pleasure he takes in thus forwarding the work of our missions on the Congo in all his letters. His is a crusade for missions wisely and economically conducted, and carried on without any flourish of trumpets, or appeals for help for his personal expenses."

In Brief.

A Miss Chauncey of Columbus, Ohio, has had a fright which will doubtless teach her a lesson. She used for her complexion a mixture of arsenic and nitrate of silver. Then she went to the White Sulphur Springs and took the baths. The sulphur decomposed the silver salts in her skin and turned her so black that she has gone into retirement, and will not be seen again for a year.

A curious discovery connected with the recent disastrous fire at Spokane, Wyoming Territory, is reported by a local paper. A safe becoming cracked by the intense heat, the books inside were charred and baked to a blackened crisp though they remained intact. Not a figure could be read. One of the book-keepers, while turning over the leaves, noticed that where his finger, which was wet, touched the page the figures became legible. He procured a paint brush, dipped it in water and dampened the whole page, and was gratified to see all the figures dimly outlined. Two book-keepers then went to work, and by wetting the pages and carefully turning the leaves succeeded in a few days in transferring all the accounts to a new set of books.

The Indian agencies are sixty-one in number.

Number of houses occupied by Indians, 21,232.

Estimated number of Indians in Alaska, 30,000.

Number of Indians living on and cultivating lands, 9,612.

The total Indian population of the United States is 247,761.

Number of Indian church members in the United States, 28,663.

The number of Indians in the United States who can read English is but 23,495.

There are ten Indian training-schools located in different parts of the Union.

Number of Indians in the United States who wear citizen's dress, 81,621.

Number of citizens in the United States who can read Indian language, 71,200.

The Eyes of Great Men.

An oculist who has made the human eye a study for thirty years, and who has examined many famous men's eyes, declared the other day, says the Philadelphia *Press*, that the "thoroughbred American" eye was steel blue in color. He would not say that black-eyed and brown-eyed men are deficient in intellect. But, undeniably, among the people of higher civilization eyes grow lighter in hue, and there are to-day far more blue-eyed persons than there were a century ago. If you will be at pains to inquire the color of the eyes of Bismarck, Gladstone, Huxley, Virchow, Buchner, Renan, in fact, of any of the living great, as well as of the great army of the dead, who in life distinguished themselves, you will learn that most of them have, or had, eyes of blue or grey. It has seemed to me that the pigment is in the way; that it obscures the objects presented to the visual organ, and that the aspiring mind, seeking the greatest light, casts it off.

The darkness, however, is fast dispersing, and the most prominent illuminator is the Congo Free State, established on the most absolutely cosmopolitan basis under the nominal sovereignty of the philanthropic king of the Belgians. In this light its establishment marks a new and most significant departure in the organization of new communities. Already steamers of all the principal nations have navigated the waters of the great river for some time, but perhaps the most efficient stimulus and aid to the State will be the railroad, the preliminaries of which will be begun at once. The commerce of the region which will be traversed by the line will be of the utmost importance. There are thousands of trees, says an experienced explorer writing a few months ago in *Blackwood*, whose beautifully grained timber has only to be brought to Europe to find a ready sale. Teak, kingwood, cam wood, lignumvitæ, and African black oak are only a few out of the valuable woods which now fall in their season, and lie rotting in the forests, while there is a creeper which winds itself round the trunks of trees like a huge serpent, and having climbed to the branches and spread over them, drops down numberless ropes, which seem to take root in the ground. If you cut one of these stems with a knife a white milky sap exudes between the bark and the woody centre, which is caouchouc or india rubber. Besides these there are quantities of ivory and many other productions of value in the Congo country, the settlement of which has been begun in the most practical manner, and is evidently destined to a very rapid advance.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from September 23 to 28 inclusive:

J B McKaig, Rev J M Adair, C D Day, A F Plummer, E J Clemens, M Schram, A D Tagert, J R Cooper, J Leeper, H G Hanson, D Booth, E J Chalfant, A C Lemm, Dr M Veenboer, H Long, Mrs C R Brown, Mrs J H Coleman, M Plummer, F Brand, T McClue, Mrs A Haughawout, R D Nichols, Dean Ferson, Rev H B Roherson, W A Percival, J Gardner.

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MARKET REPORTS.

CHICAGO.

Wheat—No. 2	82	@	83
No. 3	68	@	70
Winter No. 2			81
Corn—No. 2	31½	@	31⅞
Oats—No. 2			19½
Rye—No. 2			41½
Bran per ton	7 00	@	9 25
Hay—Timothy	7 00	@	10 00
Butter, medium to best	13	@	25
Cheese	03	@	10
Beans	75	@	2 05
Eggs			15½
Seeds—Timothy	90	@	1 23
Flax	1 20	@	1 28
Broom corn	02¼	@	05
Potatoes, new, per bu	25	@	35
Hides—Green to dry flint	03¾	@	08
Lumber—Common	10 00	@	13 00
Wool	10	@	37
Cattle—Choice to extra	4 05	@	4 85
Common to good	1 50	@	3 95
Hogs	3 80	@	4 80
Sheep	2 25	@	4 50

NEW YORK.

Wheat—Winter	85½	@	87
Spring			
Corn	39½	@	41
Oats	24	@	35
Eggs			23
Butter	9	@	25½
Wool	14	@	39

KANSAS CITY.

Cattle	1 35	@	4 25
Hogs	3 65	@	4 30
Sheep	2 00	@	4 00

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Home and Health.

COOKING FOOD BY ELECTRICITY.

The Hotel Bernina, at Samaden, has for some time been lighted with electricity, power being supplied by a waterfall. As during the day this power is not required for lighting, and is therefore running to waste, the proprietor of the hotel has hit upon the idea of utilizing the current for cooking when it is not required for lighting, and an experimental cooking apparatus has been constructed. This contains German silver resistance coils, which are brought to a red heat by the current, and it has been found possible to perform all the ordinary cooking operations in a range fitted with a series of such coils.—*Electrician.*

HOW TO SEW ON BUTTONS.

Nothing is more vexatious (to either sex) than to have buttons continually coming off, and the following hints from the *Youth's Companion* regarding the best way to sew them on are well worth "passing along:"

"When I get a bright idea I always want to pass it along," said a lady, as she sat watching a young girl sewing. "Do your buttons ever come off, Lena?"

"Ever? They're always doing it. They are ironed off, washed off and pulled off, until I despair. I seem to shed buttons at every step."

"Make use of these two hints when you are sewing them on, then, and see if they make any difference: When you begin, before you lay the button on the cloth, put the thread through so that the knot will be on the right side; that leaves it under the button, and prevents it being worn or ironed away, and thus beginning the loosening process. Then, before you begin sewing, lay a large pin across your button, so that all your threads will go over the pin. After you have finished filling the holes with thread, draw out the pin and wind your thread round and round beneath the button. That makes a compact stem to sustain the possible pulling and wear of the button-hole. It is no exaggeration to say that my buttons never come off, and I'm sure yours won't if you use my method of sewing.

BE CAREFUL OF YOUR TEETH.—Mrs. George H. Dunsford, wife of a leading citizen of Reading, Pa., died the other day after being thrown into spasms while laughing heartily at a theatrical performance which she recently attended. Her artificial teeth were missing, and a post-mortem examination developed the fact that she had swallowed them. They were found lodged in her stomach.

FIRE EXTINGUISHER.

A Georgia physician writes to the *Constitution* of Atlanta that the solution used in the hand grenades now offered so extensively for sale is easily and cheaply made by taking twenty pounds of common salt, ten pounds of sal ammoniac (muriate of ammonia, to be had of any druggist), and dissolving in seven gallons of water. When dissolved it can be bottled and kept in each room in the house. In case of a fire one or two bottles should be thrown with force into the burning place, hard enough to break them, and the fire will certainly be extinguished.

THINGS I HAVE LEARNED.—That to wash smoothing irons in dish-water after washing skillets, will make them smooth and prevent rusting.

That if you fold your clothes as you take them from the line they would iron much easier.

That your copper wash boiler, if well rubbed with a cloth dipped in coal oil, will be clean and bright.

That you can sweep a rag carpet much cleaner sweeping crosswise of the width.

That if you want to keep your house free of moths, never put down your carpets till the floor is thoroughly dry.

That to keep your bedding pure and wholesome, open your beds to the air the first thing in the morning.

That in making up unbleached muslin, allow one inch to the yard for shrinkage.

That one part suet to two parts lard rendered together, is much better for frying purposes, than all lard.

That to have good coffee your coffee pot must be bright and clean inside.

That to stir a little flour in when making mush, will prevent it from breaking to pieces when frying.—*Household.*

Many young children become positively repulsive with sore eyes, sore ears, and scald head. Such afflictions may be speedily removed by the use of Ayer's Sarsaparilla. Young and old alike experience the wonderful benefits of this medicine.

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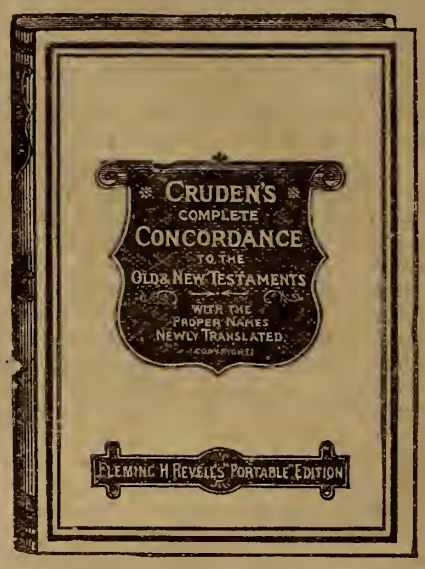
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Farm Notes.

It is estimated that over $2,500,000,000 is invested in the dairy business in this country: that 15,000,000 cows supply the raw material: that to feed these cows 60,000,000 acres of land is under cultivation: that 750,000 men are employed in the business, and over 1,000,000 horses. The cows and horses each year eat 30,000,000 tons of hay, 90,000,000 of corn meal, about as much oat meal, 275,000,000 bushels of oats, 2,000,000 bushels of bran, and 30,000,000 bushels of corn. It costs $150,000,000 a year to feed these animals and $180,000,000 to pay the hired help.

LIGHTS IN THE BARN.

It is estimated that nine-tenths of all fires are caused by carelessness. Now is the season when the lantern is frequently used in the barn, and we give a word of caution. Never light a lamp or lantern of any kind in the barn. Smokers may include their pipes and cigars in the above. The lantern should be lighted in the house or some outbuilding where no combustibles are stored. A lantern which does not burn well should never be put in order in the hay mow. There is a great temptation to strike a match and re-light an extinguished lantern, wherever it may be. It is best to even feel one's way out to a safe place, than to run any risks. If the light is not kept in the hand, it should be hung up. Provide hooks in the various rooms where the lights are used. A wire running the whole length of the horse stable, at the rear of the stalls, and furnished with a sliding hook, is very convenient for night work with the horses. Some farmers are so careless as to keep the lamp oil in the barn, and fill the lantern there while the wick is burning. Such risks are too great, even if the buildings are insured.—*American Agriculturist.*

FRESH TOMATOES IN WINTER.

When frost threatened, many of the vines were full of tomatoes of all sizes. I took them up with as much dirt as I could keep, but that was not very much as the soil was sandy, and took them to the cellar and hung them near a window where the sun shone in, and gave them plenty of air day and night; until after Thanksgiving day we had more than our small family could eat. After the first of December the larger and more forward were pretty nearly done, but they kept on ripening, although the vine seemed thoroughly dry. They became paler and less palatable. Those at Christmas were pretty good, sound and ripe, rather pale red. I supposed that would be the last; I went to take the vines out and found two or three tomatoes that were eatable. I ate them, and found them very much better than I expected.—*Vick's Magazine.*

SEED CORN.

The Maryland *Farmer* is an advocate of *pedigree* in seed corn as well as live stock, and gives this advice as to securing results, such as the farmers of Ohio have scarcely dreamed of as yet:

Go to the field, seek out the thrifty and early stalks that have *two or more ears* on them; mark these, in order that they may be readily found when ripe, and may not be disturbed before; let them stand till perfectly ripe, then gather the largest, best filled of these; pick them with a long stem and all the husks on; wreathe them up in bunches of threes, and hang them up for seed; then plant only the butt end half of the ear, which is heaviest and earliest.

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NEWS OF THE WEEK.

WASHINGTON.

The Congress of American Nations, to meet in Washington this week, is regarded by those best acquainted with South American affairs as the most important international event on this continent of recent years. It is Secretary Blaine's project, and he has given long and earnest attention to it.

The chief of the Bureau of Statistics reports that the total number of of immigrants arrived at the ports of the United States from the principal countries (except from the Dominion of Canada and Mexico) during the eight months ended Aug. 31, 1889, was 300,564, against 392,942 during the same period last year.

The President has not yet succeeded in getting a new Pension Commissioner. But no one is talked of who is not a member of the Grand Army lodge.

CHICAGO.

Mayor Cregier Thursday revoked the licenses of thirteen saloons for not keeping their blinds closed on Sunday.

Work has been commenced on the much-talked of Lake Street Elevated Railroad. The first pick was stuck into the pavement just west of Clinton street. The first work on the new road is the digging of the holes for the foundation for the pillars which are to support the iron-work.

Judge Horton's charge to the grand jury against gambling and the smoke nuisance last week created a sensation in our smoky city. An organized effort is being made by a number of ladies to carry into effect Judge Horton's suggestion regarding gambling. Mrs. Mary Van Osdel caused the arrest of John R. Morris, and charged him with violating the State law. A general raid upon all the gamblers is contemplated, and that the prosecution will be conducted under the statutes instead of the municipal ordinances. A great many persons have expressed themselves as willing to appear as witnesses.

COUNTRY.

Thursday was the banner day of the Illinois State Fair at Peoria, over 55,000 people being present, and more than $20,000 being taken in at the gates.

Six adulterous and seven unlawful cohabit violaters of the Edmund's law receiven sentence in First District Court at Provo, Utah. None promised obedience to law and were sent to the penitentiary for terms of two to six months.

The colored people held a grand celebration at Springfield, Ill., Sept. 23, in commemoration of the issuing of President Lincoln's proclamation of emancipation of the slaves.

The British-Americans of Dorchester, Mass., have decided to vote against the Republican nominee for Governor because he did not attend Queen Victoria's jubilee banquet, and made a speech a few days later at an Irish land league meeting.

Dispatches from points in northern and western Wisconsin report a brisk snowstorm prevailing on Thursday.

On Thursday the last pier of the St. Louis Merchants' bridge reached its resting place on the river bed, and within fifteen days the masonry will be in place. The bridge will be completed and opened for traffic on April 1, 1890, unless some unforeseen accident intervenes.

The Scott Elevated Railway in St. Louis is to be built with Holland capital, a loan of $6,000,000 having been effected by the promoters of the project.

Near Bucattunna, Miss., early Wednesday morning, a Mobile and Ohio mail and passenger train was stopped by three bandits, who robbed the express and mail cars, getting about $3,000 in money and a number of registered packages. The robbers overlooked $70,000 of government funds en route for Florida.

At Erie, Pa., Sunday, a party of thirty young people went into the country for a picnic. On their return the driver was drunk and drove the party down an embankment forty feet high. All were badly hurt and two can not live.

At Racine, Wis., Monday night, a bull-dog attacked Joseph Hurtzen, a 9-year-old boy, and almost tore him to pieces. Two men who attempted to rescue the child were also badly bitten. The boy will die.

Monday evening a tornado swept over Pablo Beach, Fla., wrecking Murray Hall, a big hotel, and other structures. A horse and wagon were carried 200 feet, and a freight car was blown sixty feet. Pieces of wood were driven through the two-inch flooring of the railroad station, and a 13-year old boy was killed. Reports from various localities in Florida indicate that the storm was a disastrous one to property, although no further loss of life is reported. At West Jacksonville three or four houses were blown down and two churches wrenched from their foundations. Fallen trees were encountered everywhere, many of the monster moss-hung oaks which have withstood the storms of a hundred years being prostrated.

The express which left Albany at ten o'clock Friday night, met with a bad accident near Palatine Bridge, N. Y. The train was in two sections. The first section broke down and stopped for repairs. The rear brakeman was sent back to signal the second section, but for some reason failed to perform his duty and the second section crashod into the rear car. The first section was made up of baggage, mail, express, three passenger cars packed with people, a Wagner sleeper and several private cars. The crash was terrific. Five persons were killed and many injured. Several prominent railway officials were among those who barely escaped.

FOREIGN.

The strike which started among the dock laborers of Rotterdam is spreading to other occupations. The employes of several cigar factories have joined the movement. The strikers, headed by socialist leaders, paraded the streets Friday morning, and afterward attempted to prevent the loading of the steamer Holland. The police intervened, and the loading of the steamer proceeded. Several of the ship-owners have resolved not to grant the increase in wages demanded by the strikers.

The municipal commission of France has decided that the votes cast for General Boulanger in Montmartre in the recent elections are null and void, and has declared M. Joffrin, Labor candidate, who received the next highest number of votes, elected. The commission has also nullified the votes cast for Henri Rochefort in Belleville.

The Greek Government has sent a gunboat to protect the leaders of the Cretan insurgents committee who have taken refuge in Melos. Reports from Crete say that the Turkish soldiers on the island dishonor women and imprison and torture Christians with impunity.





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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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THE BOSTON MEETING will be held in Tremont Temple, Dec. 11 and 12; so says a dispatch from Secretary Stoddard.

Dr. Lorimer proclaims Masonry the great friend of the working man. Why, then, did not this celebrated divine admonish the Knight Templar members of his church, and especially the flatulent Gassette, "Commandant of the lines" in 1880, and not let them chase off to Washington on the Sabbath day, thus keeping hundreds of workmen at their tasks all through the day of rest? We fear the Grand Orator's Masonry is only good to talk about.

The Conference at the Moody church in this city, introducing the Bible Institute of the Chicago Evangelization Society, closed on the Sabbath, and the regular work of the year began Monday. This has been on the whole a remarkable series of meetings. A vast audience gathered evening after evening, crowding the great auditorium to the doors, and at times filling the chapel below for an overflow meeting. Among the more remarkable of the addresses were those of Rev. Dr. Gibson, of London, and of Dr. A. T. Pierson, of the *Missionary Review*. The latter will continue to lecture morning and evening during five days of every week during the present month. He will be succeeded by some other lecturer.

Tuesday of last week was a historical day for our great Northwest. The voters of North and South Dakota, Montana and Washington decided that day to accept their several State constitutions, and elected State officers and Congressional representatives. Party questions were of little moment beside the settlement of the liquor question in the two Dakotas. In the South State prohibition was guaranteed by the action of the farmers' organizations and the Republican convention, and was adopted by some 10,000 majority. The devil raised a side issue on the location of the capital, over which he made more noise than all others combined. In the North State the saloon and high license parties hoped for a triumph. Reports were conflicting until Friday morning, when news came that prohibition was adopted by a safe majority. The result was a great surprise to the saloon party. The day when both these new States came into the Union under the white banner of Prohibition was a glorious one for the nation.

Saturday following the Grand Lodge performances, the Knight Templar Masons had their turn in Chicago. As they started for their conclave in Washington they made as much ado as if they were going to a foreign war. There are few manufactured articles so well made up as your genuine Knight Templar in full feather. He is as full of oaths as a rag doll is of sawdust. His accoutrements are of the best quality of patent leather, broadcloth, glass brilliants, feathers and pewter run into a scabbard. But the principal thing about him is his devotion to the Christian religion.—that is, if we accept Mr. Lorimer and other doctors of the lodge, this is the very essence of Knight Templarism. But do people believe them? Queer, is it not? But for a fact they don't. See them putting off to travel all day on the Sabbath. Was there a soul in Chicago who thought it out of character? Not one. That was all right for Knight Templar and other Freemasons (*et id omne genus*). Is any one surprised at the press reports of their turning Washington into a Vanity Fair, a harlequin show? Not at all. All expect it of them. The Sabbath was not made for that sort in the same sense it was for the rest of mankind. But let Dr. Goodwin's church plan a Sunday picnic, or Moody's church start an excursion on that day—Ah! Some of the Christian Endeavor people of Nebraska planned to start on a Sabbath afternoon for their national meeting. Were not the Omaha papers horrified at the desecration?

Many good men in Chicago were astounded and indignant last Wednesday at Mayor Cregier for reopening the saloons he closed a few days before. They do not understand "his honor;" they are ignorant of the school in which his moral nature has taken shape. They should have seen him when waiting upon the Grand Lodge, and marked how eager his step, how cordial his tone, how enuine his enthusiasm. Now so long as Masonic morality supplies the principles of his action, our excellent non-Masonic citizens are asking an inconsisteney of Mr. Cregier. The relations of the saloon and the lodge do not allow any real antagonism. They are in a sense necessary to each other. The mayor will never of his own will interfere with the saloons. No matter what he has sworn to do about the enforcement of the laws. He swore hundreds of times before that in the lodge, and the majority of these all-sorts of oaths he has taken is on the side of the saloon. The Cronin trial is instructing some of our slow-discerning people that lodge oaths, illegal and false and blasphemous as they are, count for something when once fixed in the obscured convictions of the lodge member. What is more, the real owners of the saloons are the big brewers, and they are generally Freemasons, while their barkeepers are studious attendants upon the ministrations of the priest.

Adjutant General Vance was sent by Gov. Fifer of Illinois to the Spring Valley coal mines to examine carefully into the reports of great destitution and starvation circulated by politicians of the Frank Lawler class, and presented to the Governor himself in a memorial signed by many citizens of the district. The report of Mr. Vance states that after a careful examination the statements of the destitute condition of the people are greatly exaggerated. The memorial was signed by many who confessed their knowledge of this fact, but for fear of a lodge boycott their names went on. He does not believe there are more than 250 idle miners in the place; and mentions these important facts respecting the saloon influence: "There is a growing sentiment there that men who will live upon the charity of a generous public rather than to work even at wages they deem inadequate for their own support are unworthy of the sympathy bestowed upon them. From the best information I can obtain and from personal observation I do not believe the population of Spring Valley will exceed 2,500 persons at this time. There is a general paralyzation of all business interests and trades, except those dealing in luxuries. Nineteen licensed saloons are doing business at this time, and are apparently well patronized, notwithstanding the depression in business generally." This is sufficient explanation of the difficulties experienced by miners. They cannot support saloons, lodges and families also. These wives and children must not suffer, but it is not a wise charity that sustains these men in vicious idleness.

THE TEMPERANCE BANNER.

BY VICTORIA ALEXANDRIA BUCK.

Unfurl the Temperance banner!
With red-emblazoned cross;
The warriors who that flag uprear
Shall never suffer loss.
What matter though the way be dark
And stained with tears and blood!
Press on, and keep thy flag in view,
The oriflamme of God!

Unfurl, unfurl thy banner!
Behold, the skies are bright,
The hand of God swings with the gate
Where dawns the morning's light;
The stars grow pale, and the red'ning sky
Arches the coming day,
The long-roll beats, and the night is gone
Like a dream that's passed away.

Go up, go up with Jesus!
Our Captain leads the way;
Follow your Leader, and be led
To certain victory.
Our blood-red flag is brighter now.
Green is the springing sod,
And bright the crowns upon our brow
On the upland plains of God.

East Randolph, N. Y.

ASIA'S CALL.

BY REV. W. J. GLADWIN.

Here is a little "sum" that ought to startle God's people into prayer and work. See the great fields open before the faith and zeal of Christians:

Population of Europe		301,600,000
"	Africa	203,300,000
"	America	84,542,000
"	Australia, etc.	4,338,000
Total		593,780,000
Population of Asia		798,220,000
Asia's excess over all the rest of the world		204,440,000

These figures may not be the latest, but the proportion remains the same. Think of it,—put all the rest of the world together as fields for Christian work, and Asia is greater by 200 million souls! Yet what have we in all Asia of evangelical Christian work? A few hundred missionaries in India, ditto in China, ditto in Japan, etc

Think of India alone,—four times the population of the United States, on one-fourth the land space, and I suppose not one-fiftieth the number of ministers!

"Dry figures," do you say? Well brother, sister, if you were as near to Gethsemane Jesus as he longs to have you, you would wet those figures with your tear.

Now take some calculations nearer home. About the time I went to India, eighteen years

ago, Bishop Simpson of the M. E. church stated that the annual conferences of his church turned away in one year two thousand candidates for the ministry, not having appointments for them. What is the matter? Have those men mistaken their calling, or has the church mistaken hers? Suppose half of those candidates have been mistaken and are not called to the ministry. The thousand are called, but neither they nor their church hear God's call aright. "*All the world . . . . to every creature,*" they do not hear.

And the other churches are equally deaf to God's great call to save the world.

One thousand missionaries ought to go from Christian America every year to foreign lands. "*But ye would not!*"

Now something still nearer home. I have written several letters to this paper urging India's claims. What has been the effect upon the thousands of orthodox readers? Some three or four have written me in reply. Thank God for the prospect of getting one or two workers from your ranks, but I pity you who are neglecting your duty in this matter. "Ye are not your own." "The silver and the gold are the Lord's." "Ye have robbed me, even this whole nation."

Bless the Lord, I saw a young woman in Illinois who says that the cries of the heathen of Africa are ringing in her heart, and she is devoting her life to their salvation.

Any one who has ears to hear the cry of Asia's millions and God's call to go or give, may be free to write me, unless you have better plans.

By all means obey God. Do something. Go work to-day.

Miles, Iowa.

VACATION JOTTINGS.

BY J. F. AVERY, PASTOR MARINERS' TEMPLE, N. Y.

Early in the month of August we started via Boston and Yarmouth for a season of rest in the quietude and cool of the old homestead in Halifax, Nova Scotia. The rest and change has been a mental, physical and spiritual benefit. We hope very shortly the freshness will be manifest in our endeavors. We plan to attempt great things for God, nevertheless dare not have confidence in the flesh, knowing that the source of true strength and success lies beyond the human. It can only be obtained and used by the faith and virtue which comes from personal touch with "I Am that I Am."

The past month has been one of restful and varied experiences. It was sweet and refreshing to be met with so many loving salutations, and to note many evidences that the labor of the past was not forgotten, but bringing forth fruit.

But time works changes, in plans, prospects and places. The garden at "Mizpah Cottage" seemed to look at us reproachfully. The weeds were rank and many, and in the struggle for the mastery had the decided supremacy. Many a cherished tree and plant through winters cold and other causes was either sick or in a decline.

We could but muse as we looked around and sometimes grappled with the intruders. How much does depend upon spiritual endeavor, in the life and prosperity of God's garden, the church. We not only want to sow good seed, but also to watch, lest while we sleep the enemy sows tares. Strange, the same soil, sunshine and rain can be vitalized for good or evil fruit! Stranger that men should stand idle when the Lord's vineyard and its fruitage is so reasonably to let, and the results and harvest are so certain and eternally enriching to those who go to work; especially so since the King's Son has promised to all who go, "Lo, I am with you always," "my grace is sufficient for you," "for all power in heaven and in earth is given unto me." Evidently the woman with the alabaster box did not deserve criticism. The waste of time and endeavor is not Christward. Love so amazing, so divine, as manifested by Jesus, demands all of the fullest and longest Christian life. But too oft the multitude feed to the full; and did not Jesus have special care, lest even the fragments would not be gathered to give the giver. Men are prodigal. Time runs waste, unmeasured for the world and pleasure. But it is dealt out with a niggard hand in the service of Him who alone hath power to lengthen and give continuance, and who alone can say, The hour is fully come; cut it down; opportunity is past; probation ends.

On what a brittle thread hangs everlasting things! Heaven forever is the place and reward of faithful toilers, who, not self-measured, have been good servants in the little things and endeavors of Christ's vineyard. But the sluggard, the do-nothings, shall dwell with the everlasting burnings, and their only music in the place of lost opportunities will be the crackling of the thorns and briars which grew through their indolence and neglect.

REMINISCENCES OF ABOLITION DAYS.

[Dear Editor:—I think the following well written article will be read with interest by your readers, especially by the old Abolition veterans who still survive, and particularly in New York and New England, where Judge Pratt, Frederick Douglass, and the "Quaker," Joseph C. Hathaway, were so well known and still remembered. Yours truly, Geo. W. Clark.]

In the early settlement of Steuben county, N. Y., there came a Colonel (or Judge) Pratt, and located a whole township; with a double purpose, no doubt, of increasing the bulk of his own exchequer and promoting the cause of religion and education as well. This man was a Presbyterian, and it may not be a great stretch of the imagination to assume that he was what has been called, either facetiously or in derision, a "blue light." Whatever his motive, or idiosyncrasy, he inaugurated a good work. He would sell his land only to actual settlers of his own creed, compelling the purchasers to sign an ironclad contract to contribute in proportion to the extent of their possessions to the support of schools and a church. There were zealous religionists in those days, and enough of them to rapidly bring together a straightlaced, orderly community of no mean proportions.

In pursuance of the intent of the settlement a church was forthwith established, a pastor installed, and the machinery of religion, which was distinctively Puritan, set in motion. Among some of the earlier incumbents of the pastorate was Rev. Beriah Hotchkin, who watched at the gate of that sanctuary for many years, until age and ministrations to a large and exacting membership were no longer consistent with each other. Younger blood was brought into requisition, but the once Reverend, who had by that time earned the title of "Father Hotchkin," did not leave the place. . . . The church and academy, which had been established early in the settlement of the town, was a nucleus that grew into a hamlet that was a model of intelligence and morality. Very naturally the village was called Prattsburg, after its founder, and the spirit of Puritanism that animated the projector of the colony pervaded the people for many years. "Father Hotchkin" stood as a faithful sentinel to bring innovators to a halt. *Orthodoxy* in religion and *conservatism* in politics he felt to be especially in his keeping. Rigid interpretations of Calvinism were being toned down, and naughty anti-slavery agitators got in upon his domain. There was no rest for the sole of his foot. Scarcely had he wiped the perspiration from his brow that some "brawling Abolitionist" had worried him into, when Fred Douglass was announced to speak in the Baptist church. Into this church he would hardly have carried his hoary locks, only the duty of quelling Douglass impelled him.

The audience was an appreciative one and large. Fred had got nicely warmed up and was laying about him right and left, as only a man of his talent and experience in slavery could do, when the old man arose in his place and contradicted in a speech of full fifteen minutes, and perhaps *much* more. The while Douglass kept his feet, smiling benignantly upon his aged opposer. When he was permitted again to speak, he good naturedly took up one by one the objections that had been urged, and so completely demolished the old man's superstructure that his own identity seemed to totter with it. Then most remarkable to observe, Douglass took up his discourse exactly where he was broken off and proceeded with it as though there had been no interruption.

You would suppose such an experience would do a man for a lifetime, but not so. In the course of events subsequently that noble man, J. C. Hathaway, was advertised to speak in the same church. This time Father Hotchkin hit upon new tactics. He appeared in the audience as before, but before "Friend" Hathaway commenced his speech he gave warning to the officials of the church of the danger of allowing a heretic to occupy the platform of a place so sacred, and fortified his position in a speech of considerable length. He assumed that well-known exemplary "Friend" was a member of the heretical wing of the Quaker family. In that attitude he manifested "malice afore thought," or unpardonable ignorance,—but never mind, he got his pay right "then and there." There was no levity about Joseph C. Hathaway, nor did he betray acidity in the defense of the "meeting" to which he belonged. In rotation he took in hand some of the cardinal doctrines of the Presbyterian church, and without detracting in the least their austerities or virtue, he made them appear tame in contrast with the Scripture interpretations and exemplifications of the orthodox Quakers. It was a masterly effort, and must of necessity have been impromptu, as was that of Fred Douglass as well. The old man's annihilation was complete, and the audience seemed to bestow little or no pity. For myself, I knew his punishment was just, yet I could not help commiserating his forlorn condition.

In spite of his shortcomings on the question of slavery, I loved Father Hotchkin. We were good friends,—I might say *very good;* for on the subject of temperance "a fellow feeling made us wondrous kind." I remember very well many years before a gray hair dare peep from under my hat, his ample locks and flowing beard were white as drifted snow. It was then that he, a very old man, and I little more than a youth, were associated as president and vice-president of a local temperance organization to prosecute liquor sellers in our town. Our counsel, we had reason to fear, would purposely prove inadequate. My reverend partner understood the law of the case as well or better than our "legal luminary," and it was amusing to see him at the trial prompt the lawyer and hold him to his work. Could I help but love him! I say no, notwithstanding his delinquency on a matter that to me appeared almost vital.

Charles Wheeler.

TESTIMONY OF THE NEW ENGLAND FATHERS.

The Boston *Evening Traveler* of Monday, Sept. 30th, reports the brief but interesting speech of our editor before the ministers that day in these words:

At the meeting of the Congregational ministers this forenoon, Rev. Dr. Blanchard, ex-president of Wheaton College, Ill., and editor of the *Christian Cynosure*, Chicago, spoke as follows:

Respected Brethren in Christ.—Three brethren had been appointed to speak to you this morning, but the chairman of your committee has kindly given me five minutes, and I have put a brief statement of facts and principles in writing. Twenty-two years ago the Andover faculty, with the exception of one who was absent, signed a request to Israel P. Warren, the secretary of the Boston Tract Society, asking for the issue of a tract dissuading church members from joining secret societies. Dr. Park, then professor of theology, in signing the paper, said: "Secret societies are reviving and spreading everywhere and damaging everything good." As Prof. Phelps signed the paper he reached out his hand, and, with a warm grasp, said: "Doctor, I thank God that you have taken up this subject." Thirty years before this Dr. Woods, Prof. Stuart and Dr. Skinner, then of the Andover faculty, had petitioned the Legislature to withdraw their charters and suppress Masonic lodges in Massachusetts.

I took that Andover paper to the ministers' meeting here in the lecture room of the Old South Church; and the ministers present, with one or two exceptions, voted their approbation of the paper. Dr. Nehemiah Adams of Essex Street Church, and Dr. G. W. Blagden, senior pastor of the Old South, spoke warmly in favor of the object of the paper, which was to divorce Congregational churches from secret societies. Dr. Blagden said: "Unless we do something to save our churches from the invasion of these secret lodges, they will creep in, and by and by split our churches open like mackerels, on the back."

These facts, which occurred twenty-two years ago, "were not done in a corner," but here in Boston, and at Andover. And the secret lodges of the United States marked them.

The lodge rulers have distrusted, dreaded and hated Congregational churches ever since; for Drs. Storrs of Braintree, Emmons and his son-in-law, the beloved Dr. Ide of Medway, the gentle and loving Dr. Tarbox, and, indeed, the sound clergy of New England generally, condemned the lodge as anti-Christ. And while churches in and around Boston excluded adhering Masons from fellowship, the Legislature of Massachusetts in 1834 enacted a law prohibiting and punishing the administration or taking of Masonic oaths. And Daniel Webster, in a public letter, said of that statute: "I heartily approve of the law, lately enacted by the State of which I am a citizen, abolishing all such oaths and obligations." And Edward Everett, Josiah Quincy, John Quincy Adams, and every considerable Northern statesman at that time, held and uttered similar views of the Masonic lodge.

Nor were these views the result of Anti-masonic political excitement in 1828-32.

Dr. Richard Storrs of Braintree, when over eighty years old, said to me: "My Grandfather Williston of East Haven used to say, 'A Freemason is hand-in-hand with the devil.' And that sentiment was common with the New England clergy in my grandfather's day." Dr. Hopkins of Newport uttered similar views, which are since published. And Charles Francis Adams, in his preface to his father's volume, seventeen years after Anti-masonry had gone out of politics, wrote of the lodge, "A more perfect agent for devising and executing conspiracies against church and state could scarcely have been conceived." For these and a host of like reasons, the lodge-leaders have given their profound attention to the Congregational churches, and it is time we were "not ignorant of their devices."

The object of this brief paper is to advertise and induce every Congregational pastor to attend the conference of Churches and Christians, to meet in Boston in December next, for the full and thorough discussion of the relation of the secret lodge system to the cause of Christ and of civil government.

And so, thanking you and your committee for your courtesy, I only add, that if you can, another week, allow me about the time occupied by Dr. Pierson's earnest and able address, to explain the mutual relations of Freemasonry and Romanism, I will come down from the Worcester Congregational Council and fill the appointment.

ROMAN CATHOLIC CONSISTENCY.

The world has in the last few months been told of the remarkable anti-slavery zeal of a distinguished Roman Catholic ecclesiastic of Africa. The European nations have been appealed to for help by this zealot. The Pope has given him permission to raise a body of troops to assist in the suppression of the horrible African slave trade. We wonder if the old man in Rome dreams that the world has forgotten his church's history. This little African tamasha is sham from top to bottom. There is not now nor has there ever been a drop of sympathy for poor oppressed slaves in any land in Romanism.

Roman Catholicism did its utmost to uphold slavery in the United States, and was the worst foe Abraham Lincoln, the great emancipator of American slaves, had. Romanism hoped for gains in the existence of slavery, and the Pope was the only European potentate who dared to be brazen-faced enough to recognize Jeff Davis, and bless him. The American Negro has not forgotten the kindness of Rome, and comparatively few of them have been won to Catholicism. Only the other day the first American Negro priest was consecrated.

This pretentious interest in the poor African slave is mere pretence, a sham, a Jesuitical and political scheme for a share of the spoils in Africa.

The worst foes missionaries of all the English societies have in Africa, are the lying priests, who go far and near, and incite the people against them, telling them the missionaries were simply come to destroy the slave trade, which is the dearly prized trade of many native princes.

Again, who has not heard of the unswerving antipathy of Roman Catholicism to secret societies.

The last few years has clearly shown that the great bulk of the membership of Irish and European secret societies are Roman Catholics.

There is a string of more than a score of secret societies that curse America, England and Germany, who are almost solidly Catholic. Who does not know priests abound in all these societies?

A Dr. Cronin, of Chicago, has lately been murdered by the members of the Clan-na-Gael of which he was a member, as boldly as Morgan was killed by the Freemasons fifty years ago.

Investigations more and more identify these secret societies, with their murderous extra-judicial, illegitimate and devilish oaths, with the Roman Catholic church, under the lead of Catholic priests, whose names abound in all these societies. The Roman Catholic church opposes only those secret societies it cannot control. Her opposition to Masonry is all hypocrisy. We know influential Catholics in India who are "high Masons."

Rome opposes intemperance, and supplies nine-tenths of all the disreputable liquor-sellers in the world.

Rome condemns adultery and supplies the bulk of prostitutes in Europe, America, and India, and regularly absolves the lot of them for a share in the profits. Rome prohibits illegitimate marriages, but for money will give a dispensation for anything.

Rome! the baptized enemy of all righteousness. —*India Watchman.*

ROMANISM IN AMERICA.

Miss M. F. Cusack, better known as the "Nun of Kenmare," has recently given voice to some strong utterances on the subject of Romanism in America. *Our Day* published a full report of a recent parlor meeting in Boston, at which Miss Cusack spoke. She said:

"I have been connected with the Catholic schools of Ireland for thirty years. The schools are parochial schools. No one need go much beyond New York, certainly not far beyond Boston, to obtain evidence as to what parochial schools are. The Irish Catholic church is not an educating church. The Roman Catholic church educates only where she cannot help educating. I took great pains to ascertain the state of education in France under the Catholic church, and found it deplorable. In Ireland the misfortune is, and it will be the misfortune in this country, that the money raised for parochial schools all goes into the priests' hands. It amounts to an enormous annual sum. You may imagine what power that gives them. The teachers are paid by the priests."

She also expressed herself as of the belief that if Parnell succeeded in his campaign Ireland would be a Protestant nation in ten years' time. A great deal of Irish Catholicism is due to the intense national hatred of England. About eighty-five per cent of the schools of Ireland are parochial schools, and consequently in the hands of priests. In the north of Ireland a few are controlled by the Presbyterians. The inspectors of the national schools are completely under the control of the priests, who, by their influence, can ensure an inspector's dismission or promotion. The teachers simply teach the children the words of the catechism with very little explanation. The consequence is that they have very little religion except of a mechanical sort.

"Let the clerical party cease to talk of godless Protestant public schools; it is their schools that are godless. I could give you a history of Irish Roman Catholic schools and colleges which would surprise you. The children are not allowed to be taught the Bible or even historical religion. The sisters must either practice gross deceit and teach all the children the Roman Catholic religion, or teach them nothing. I met a physician in Baltimore, one of the best; he said he had been to the Jesuit Fathers' College, and that he never heard a word of religion or prayer. They went to mass occasionally, but might as well have been in any heathen country for all the religion they got. It is the same with the girls. Protestant ladies are very fond of sending their daughters to the Sacred Heart Convent. I think if they knew some of the miserable results of that education, they never would do it....If you look into New York society, you will find how many young and lovely girls have gone to ruin, and how many of them were educated in the Convent of the Sacred Heart. I met one wrecked soul who wore the scapular, and had her beads, and her face was veiled. Of course no system is perfect; but I say that a system which makes such profession, and which brings forth such deplorable results, should not be tolerated for one moment. It was only a few days ago that the New York *World* had the report of a priest who represented the children who came to him as destitute, depraved, degraded, vicious, half-savage; and whose children were they? The children of Roman Catholic parents. The Romish church has had the education of New York, Ireland, France and Italy, practically, for twenty years; but of the police cases reported in the New York *World* every other name is Irish; and the majority of them must be Roman Catholics."

At one time Miss Cusack found herself compelled to give up a school of which she had charge, as she discovered that her superiors expected her to sanction, at least by her silence, matters which she knew to be wrong. This was one of the principal causes of her leaving the church. The Irish law expressly forbids any images in the national schools, yet one of the Virgin Mary is almost universally to be found in them. Whenever the inspectors made their semi-occasional visits, the sisters generally were apprised, and the images were safely locked up out of sight.

As to the charmed pictures and sacred relics sold by the priests, the magic is supposed to be in the spiritual blessing. In form, it is forbidden by the Catholic church to sell them, because the Protestants will pick up such matters, as in the case of indulgences. Indulgences are sold to-day. The Duke of Aosta obtained an indulgence giving him leave to commit a certain sin for two hundred thousand dollars. She is collecting Roman Catholic papers on all these points, so that Protestants may not have her word for it only, but that of Roman Catholics.

The scapular is taught daily as much as the catechism. The Roman Catholic teaching on the devotion of the scapular was supposed to have been revealed in the thirteenth century to St. Simon Stock. The revelation was that whoever wore in honor of the Blessed Virgin a small square piece of cloth, having two strings attached to it and passing around the neck, would go to heaven. The Blessed Virgin would pass into purgatory, and take to heaven, the Saturday after they died, all wearers of the scapular. Pope after pope has given his sanction to that teaching. And yet masses are said for the souls of these wearers of the scapular. Pigott, that unfortunate suicide, was found with a scapular on when he died. If the Pope is infallible, this suicide is now rejoicing in heaven.

"If one looks at the crucifixes and crosses and paintings, it might be said that the Catholic church intends to keep the death of Christ before the people in one way, but not in another. It may be a temptation of the evil one that the Blessed Virgin is put in such prominence everywhere. I have here the statement of Cardinal Gibbons as to the doctrine of salvation in the Roman Catholic church. One question is, 'Can any one be saved out of the Roman Catholic church?' Out of the Roman Catholic church no one can be saved; because Jesus Christ never gave, nor will he ever give, any other religion for the salvation of all men."

America is undoubtedly the country where the Roman Catholic church is strongest to-day. In England it is kept down; in Ireland it is tottering; in France it is weakening; in Italy it is in ruins. Yet the Pope still wields a vast amount of temporal power. If he were on an island in the sea alone, he would be considered sovereign of the world by his adherents just as much as he is now.

"The Jesuits are hated by a considerable majority of the bishops. An Episcopal clergyman in Utica told me that the Jesuits are behind the ritualistic movement, as was publicly stated in England in connection with the putting up of the reredos in St. Paul's. I have no personal knowledge of anything of that kind, and for myself do not think it is the fact. Protestants generally have a rather wrong idea of Jesuits. They educat youth at their colleges. The fathers exert themselves to curry favor with their pupils and do not care much to make them Roman Catholics: they can use them better as they are."

Miss Cusack considers the proposed Catholic University at Washington as a menace to the future peace of America. The building will make a great impression on the public mind, and will be counted as an evidence of the learning and prosperity of the papists. The American people are too honest to contend successfully with the Catholic church policy. It is impossible for an honest man to meet a rogue and be on fair terms. The amount of money the priests have is enormous. In New York they are getting two dollars for every child they educate. Then there is a fear in the heart of every Roman Catholic that there is just a chance that the church's assertion of infallibility is true. Therefore even educated men will still support the church. "A doctor who had attended one of my institutions had some trouble with a priest, and was asked what he should do. He said, 'What can we do? We must toady to the priests.' And I never forgot the words."—*N. Y. Witness.*

THEY MADE THE MOST OF IT.

THE GRAND LODGE OF ILLINOIS MASONS PASSES ITS FIFTIETH ANNIVERSARY.

The Chicago *Times* opens its report of this Masonic event with:

"'Say, Cull, look were de fat bloke's shirt is,' shouted a little street arab to his companion yesterday morning.

"They were in the doorway of Central Music Hall. Coming down-stairs was a portly member of the Grand Lodge who had forgotten to divest himself of a prominent part or his regalia when he left the hall. He got no farther than the street when he noticed the attraction."

The proceedings of the lodge meeting, after the lean men had twisted and the fat men had squeezed through the narrow opening by the Grand Tyler, are only given to the public by the appointed agents of the lodge itself. Nothing is known which they wish concealed.

Mayor Cregier was ready with a congratulatory speech which was two-thirds self-congratulatory, for he welcomed them as "mayor," and on his way to be governor or Senator: for no one who knows the man can suppose that he is satisfied with less than the utmost that politics and lodgery can give him.

J. C. Smith, the Grand Master, has just completed the second term of his office. He is also a leading spirit among the Odd-fellows. These lodges have lifted him into some prominence in politics which it is impossible to see how he could have otherwise attained. He has been State treasurer, with a large defalcation, said to have been stolen; and also Lieutenant-Governor. He coveted the highest office, but his lack of ability to carry on a canvass outside of lodge influences was too conspicuous. Mr. Smith read his annual report, showing an increase of 705 members in the order, which numbers 41,479 in the State. The number of initiations is not printed, so that it can be known how many have left the lodge during the year; but it is acknowledged that the number of lodges is 681, ten less than at last report. In 1884 there were 44,007 Masons reported in Illinois, with 2,233 initiated into the third degree. If there were 2,000 persons made Master Masons the past year, then the members who have seceded number some 1,000, making due allowance for deaths and expulsions. John M. Pearson of Godfrey, Ill., was chosen Grand Master, he standing next in succession.

To appropriately commemorate their semi-centennial the lodge this year attempted a street parade, which has been for many years left out of their program. The Knight Templars tramped in 1880, but the Grand Lodge has not since the farce over the corner-stone of the Chicago post-office, several years before. To give further publicity to their white aprons a stone-laying was also hunted up. There was no public building with a corner-stone for a prey; but the Auditorium building, which is one of the finest in the city, had never been blessed by any lodge, little or big. President Cleveland was invited to lay the corner-stone during his visit in 1887, but the labor lodges threatened all manner of political revenge if he should. For the magnificent structure has gone up from foundation to turret, hundreds of feet above the street, without the aid of any secret labor union. Messrs. Adler and Sullivan, the architects, have demonstrated grandly the fact that American independence of the foreign lodge system yet exists. At several times during the construction of the building the secret societies have broken out in impotent rage at their defeat. Mr. Peck, who conceived the plan of so noble and costly a structure and has carried it out with a liberal hand, is president of the stock company to which it belongs. He is a young Chicagoan, but not a Freemason. The exterior of the building is complete, and the great hall and hotel are being rapidly finished. President Harrison was nominated in the hall last year and the west wing is already occupied by business firms.

To leave its mark upon such a building was a distinction we cannot blame any society for coveting; and Mr. Smith need not have been so extremely careful to repudiate any idea that the honor was sought for by Masons. The history and character of the order is against him. If Masons were not anxious to crown their anniversary with the cope-stone performance, who would be, pray tell? And if the proprietors of the building had desired the ceremony, there were plenty of Masons living when the building was finished, last May, to do it.

The description of the parade, given in serio-comic vein in the *Daily News*, we take the liberty to repeat:

The members all had on their Sunday clothes, black coat, vest and trousers, white-gauntleted gloves, and black hats with tumultuous cascades of white ostrich feathers shooting down behind.

Each and every one had a long shiny sword, which, as he stood at parade rest, he shifted around until he got it so it would flash the sunlight into the eyes of the gaping spectators across the street. They stood in a lonesome manner along the south side of Washington street, backed up by a beautiful display of pig-weed and rusty tin cans in Dearborn square behind them. Presently along came other commanderies, each with its black and white banner, and every man carrying the same kind of a shiny sword. What kind of metal those ferocious-looking weapons were made of was left to be inferred from the sequel of a little contretempts which soon occurred. A man with a miscellaneous assortment of hardware on his back was trying to ride horseback, and was doing pretty well at it until a column of knights came along. Then the animal shied, and the first thing anybody knew over it went kerwhallop, and the rider fell with his sword under him. Luckily he wasn't hurt a bit, but his sword was as crooked as a ram's horn. He took it and bent it into shape again as easily as if it had been one of those leads that the girls use in curling their hair.

There was more than a little riding around on the part of gentlemen whose long side-whiskers floated in the wind, and whose white aprons suggested a carelessness in dressing. They would pull up their horses with a "Whoa! Dolly!" and then fall to talking about the weather. Men with blue silk aprons, and embroidered velvet collars about their necks, would jam down a cigarette hat on their heads, grip their teeth on a cold cigar, which had burned out like a sugar scoop, and take on as if they thought they'd miss the train if they didn't hurry, and when they'd get where they wanted to go, instead of doing something important—as a spectator had a right to think they would—they'd grab a man by the hand and say, "Hello, Dick! when ja get in?" and send tobacco juice flying over the man's shoulder in the most fraternal manner possible.

Along about 11:30 o'clock, however, these gentlemen quit all that foolishness, for the drum-major shifted his cud of tobacco, and said, "Well, boys, let her go," and they did. The drums went "terry bang tat-tat, terry bang tat-tat, rattle-tat, rattle-tat, bang tat-tat," and every time the bass-drummer gave his drum a thump it opened the pores of a man's skin and made his heart stop.

The observed of all was the man who carried something on a tray by a string around his neck. [A Bible.] "Colla-buttons-fi-cent a doz," said the small boy, and the gentleman grinned and wiggled his hands on each side of his head as if he knew something.

Down at the Auditorium a crowd of people had gathered to be ordered around and pushed back by policemen, waiting, while the procession walked around town, alongside the car tracks, while the bands played all the pretty tunes that circuses delight in. On the south side of the building was a stand draped with the American flag and bearing a desk and a pine box, on which was a very finely-dressed stone about as big as a raisin box. This was the ritual stone. The real cope-stone was laid last May.

Congress street was packed full of people before the ceremonies began. Grand Marshal Fitz-Simons commanded silence in the name of the Most Worshipful Grand Lodge of Free and Accepted Masons. Just before he did that John O'Neil had poured oil, wine and wheat into silver vessels and tossed the bottles out into the crowd. Then the quartette started up with the wrong ode. It was to have been an anthem, but the singers got off on the final ode, which was all about the stone. The congregated Masons started in on the second verse, but had to be called to order by "Steady there! Don't sing." Then the band rendered one of the most befrilled versions of the tune of "America" ever heard. Then Grand Master Gen. Smith read the address prescribed in the ritual.

The Grand Master gave Deputy Grand Master John M. Pearson a small square and he tried the stone and said it was square. Then Senior Grand Warden Crawford said it was level, and the Junior Grand Warden declared that it was plumb. They all said the workmen had performed their duty. Then the Grand Master told the architect that the work was accepted. Being presented with the element of corn, he poured some wheat on the stone. Some of the kernels fell down on the reporters and flew behind their collars. Then the Grand Master turned up a silver goblet of wine and emptied about a spoonful of the liquid upon the stone. After that oil was poured on and the Grand Master said: "May corn, wine and oil and all the necessaries of life abound among all men throughout the world. May the blessing of Almighty God be upon this building, and may the structure here erected long remain."

The ceremony over the stone included the reading of a prayer by the notorious Dr. Thomas, one or two speeches by Grand Master Smith, another by Mayor Cregier, and the usual heathen libation of corn, wine and oil.

"Masonry seeks for no public honors," said Mr. Smith. "It makes no request to be engaged in any important event, no matter how great the undertaking, but modestly reserving itself, waiting as it were, or ready to comply with any reasonable request relative to public buildings."

This we understand to be spoken Masonically; for it is notorious that the lodge has an eye on every opportunity of the kind. "Masonry" may be very meek and modest, but Freemasons, as such, are never at a loss to advertise the lodge.

Later in the day about a thousand Masons with a score of ladies and some outsiders met in one of the armories to hear the lodge pet, Dr. G. C. Lorimer, "Sir Knight and Grand Orator." Preparations were made to receive the public by thousands, but the public preferred to stay at home. The speech was after the speaker's well-known style, the style of a man "devoured of a personal ambition," who owes most of his reputation to lodge eulogy. He began with a fulsome laudation of Stephen A. Douglas, the first "Grand Orator," whom he called a "paragon of genius," and classed him with Webster, Blaine and Clay. Our best histories of his time will hardly sustain Mr. Lorimer's eulogium. Much less will they justify his notice of General Shields, who tried to fight a duel with Abraham Lincoln. As we expected him to do, the orator paid his respects to the opponents of Masonry, and his confession of the unity of secret societies, and fruitless effort to turn aside the odium of the Clan-na-Gael from Masonry, we quote:

"I shall not attempt to defend Masonry from the assaults of its enemies. It is surely enough to say that the worthy men I have named were members of the order, and with them multitudes of others, living and dead, their equals in merit, and that they assuredly would never have given their support to an institution whose aims or methods were base and dishonorable. Yet I may be permitted to observe, and it is only fair that I should state, that the recent efforts made in some quarters to prejudice the public mind against Masonry by more than insinuating a resemblance between it and certain societies, whose reputed measures have excited wide-spread disapproval, are unwarranted, ungenerous and unjust. If this organization schemed to control politics, to loosen domestic ties, to imperil the friendship of friendly government, to take undue advantage of capital, to coerce labor, or to dethrone religion, I would not stand here. Were it a blackmailing, ostracising, murdering association, its temples would be abandoned by those who tread its pavements and would be left to the bats and owls, to those who love secret plots and midnight assassinations.

"To condemn us as evil-disposed individuals on the negative testimony of our persecutors, would be for the public to imitate the noble judge who freed a prisoner though several persons witnessed his stealing the pig, because a greater number declared that they had *not* seen him steal the creature. But amid the storms of vituperation we must possess our souls in patience and try to console ourselves with the reflection that no excellent thing has escaped the abuse of malignant mischief-makers. Good Templars and other noteworthy temperance bodies, and our esteemed brethren of the Odd-fellows fraternity have been as soundly scolded and traduced as we have been. Let us submit as gracefully as possible, remembering the New Jersey lover who found great satisfaction as he sat wooing a fair maiden in the open air in the thought that the blood of his sweet-heart and his own mingled in the same mosquito."

A banquet followed in the evening, at which 800 guests were expected, but only three-fourths of that number were hungry enough to stay. For once no wine was provided for a lodge feast. The business of the lodge closed next day, when Rev. F. M. Springer of Springfield was appointed Grand Chaplain, and Rev. A. T. Wolfe of Alton Grand Orator.

—Rev. M. E. Brown has changed his address from Friendship, New York, to Elton in the same State.

—Mr. Powderly, representing his Knights of Labor lodge, spoke for the closing of the Sunday saloons in a great meeting in Central Music Hall in this city last Sabbath afternoon. If Mr. Powderly wishes men to believe him sincere in his professions of respect for the day, let him order his lodge meetings on that day to cease.

—The late German Catholic Convention in Cleveland was attended by 700 delegates. In a discussion on the school question a priest held that the child belongs to the parents and not to the state, and it was for the parents to say how it should be educated. If the priests would agree to this and allow the parents to decide, the school question would be speedily settled. Parochial schools would soon be empty.—*Independent.*

NEW ENGLAND LETTER.

A strong speech by Rev. J. W. Hamilton. Some "prominent" clergymen who favor the saloon. The efforts of the lodge to capture anti-Romanists.

The Narragansett *Times* says: "It looks as if Rhode Island might have an over-production of dram-shops notwithstanding 'the victory of common sense.' The demand for licenses is large, and the outlook for a wave of sobriety sweeping over the State is anything but encouraging."

In this connection a speech by Rev. J. W. Hamilton, D.D., whose name is signed to the Call for a Congress of Churches in Boston to discuss the secret lodge system, delivered at the late National Convention of the Societies of Christian Endeavor in Philadelphia, contains some truths which are equally adapted to refresh the souls of discouraged anti-secretists. He states that shortly after the Rhode Island decision turned back the shadows on the dial plate of reform, he received the following letter from a Massachusetts distiller, who is sending ship-loads of "liquid death" up the Congo annually:

"Dear Bro. Hamilton:—Don't it sometimes seem to you that the ministers are rather on the side of Baal than the true God? Their prayers are not answered like Elijah's, especially so far as prohibition is concerned. How is it? Is there a devil greater than God?"

This malignant taunt of the adversary would hardly be possible if all Christian ministers were possessed of Elijah's faith or lion-hearted courage. And if any good anti-secret brother or sister is inclined to be disheartened that our meetings are small, and our cause seems to make so little impression on the world at large, Dr. Hamilton's comments on this distiller's letter may prove a wholesome tonic:

"I have come to put so little confidence in the kind of numbers which so unworthily constitute majorities, and in the boasted wealth and position of persons who support the cause which I know to be wrong, that I simply stand and wait for them to vanish away.....I have been most impatient with men from whom I could have expected better things. When the voice of numbers in this conflict was uttered against them, they turned aside and have fallen away. They have said: 'What is the good? The country is against you; the elections have gone; they have left behind them such majorities as generations may not overcome.' Faint-hearted men! How they do err, not knowing the Scriptures nor the power of God!"

Regarding the prominent preachers whose names were paraded by the saloon interest in Boston as against the Amendment, Dr. Hamilton states some facts rather damaging to the moral status of these saloon advocates. "One of the most 'prominent' of those who were thus associated with the saloon-keepers in Massachusetts was noticed in the daily papers a few days later as one of the best whist players in Boston. Another has long been discredited with good men because he is reputed to excel (?) in the vein of vulgar or indecent story-telling. Still another, a moderate drinker, had a brother gathered from the streets of Boston and cared for by friends when he was found in a state of helpless intoxication. I do not recall the name of a single person in all the list of clergymen which was printed to help the saloons that has been prominently associated with the names of the men and women to whom we are indebted most for the promotion of the temperance reform."

It is mortifying to our intelligence as American citizens that evil can palm off its bare-faced falsehoods upon us with such comparative impunity.

I have before now called attention to the evident purpose of the lodge to make the anti-Romanist movement subservient to its secret ends. A letter from Washington to the *American Citizen* urges the holding of a meeting of the Executive Committee of the American party to formulate plans for future work. Our namesake however, will fall into evil hands if his counsel prevails. There is much truth strongly uttered in what he writes regarding the designs of Rome and the necessity of prompt and earnest action on the part of American citizens to thwart those designs, but there is a fly in the pot of ointment. "Our secret American orders," he writes, "must be promoted, and the secret foe of the country *throttled in secret.*" This plan of setting Satan to cast out Satan will work untold mischief in a fight with so subtle a foe as Rome.

The writer is now enjoying a visit from the senior editor of the *Cynosure*, whose work among the hills and valleys of his native New England is itself a testimony to the Lord's faithfulness in keeping his promise, "they shall bring forth fruit even in old age." God grant that the friends of the anti-secret cause may rally with new enthusiasm and courage around the banner of our reform, carried by so venerable and beloved a leader!

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, D. C., Oct. 4, 1889.

The headquarters of the Three America's Congress was opened this week in the pleasant, roomy old mansion that has been turned over for that purpose. A number of our delegates were on hand to receive the guests, when it was discovered that not one in the party could speak Spanish, and only one or two could speak French. A colored messenger was called who could speak a little Spanish; so for a long time before Mr. Romero, the Mexican minister, arrived, the colored messenger was the sole means of communication between the delegates.

The election of Mr. Blaine to the presidency of the Congress is warmly endorsed by President Harrison, and the selection appears to please the foreign visitors, for if there is one man in the United States with whose career they are familiar that man is James G. Blaine. There was a carefully laid plan to secure the position for William Henry Trescott of South Carolina, though why any clique should ask the selection of a man of whose existence the great majority of his fellow-countrymen are blissfully ignorant, is beyond conception. And yet this is always so. No sooner is a famous man named for an honor than all his enemies in his own party combine on some new Moses. The new Moses may have peacefully slept out a particularly long life, keeping the flies off of himself in county courts, but still his selection is insisted upon and his astonishing ability sworn to by a thousand good liars. Thus Mr. Trescott of Bald Knob, S. C., was insisted upon as a candidate against James G. Blaine.

After organization the Congress adjourned till November 18th, and prepared for a forty-two-day trip through the Northern States, visiting factories, universities and many points of interest. The junket will extend to the Missouri river. The train bearing this party, which to-day left the Sixth street Station in this city, is unique in the history of railroading. The excursion is one of the most important that has ever been made. The impression upon the visitors cannot be overestimated. They will see fertile fields, wide stretches of the finest grazing lands in the world, smiling villages, and the most tremendous manufacturing centres that the world has ever known. They will see wealth and prosperity under a form of government that many of them has been taught to distrust. They will learn the paramount commercial importance of this country. Such a party, met together for mutual benefit in peaceful congress, is a triumph of modern civilization.

Hon. Henry G. Davis, who is one of the United States representatives in the Congress, says that he believes some valuable work will be accomplished. The majority of the visitors express an earnest disposition to promote better commercial relations with the United States. Many say that a large proportion of their trade that now goes to Europe should go to the United States. A few of the delegates on the other hand, while cordial and friendly, are reticent as to the commercial opportunities. Mr. Davis adds that he is confident that United States interests will be substantially benefited. All of the United States delegates will not make the excursion to the various industrial centers, but it is proposed to have at least four or five of our representatives always with the party.

—The New York *Evangelist* states that the Rev. Dr. Arthur T. Pierson expects to sail about September 20, in order to spend some months in Scotland advocating the cause of missions.

—The *Advance* has collated the opinions of a large number of Congregational ministers on the important topic that should be discussed at the National Council at Worcester. A majority ask for the consideration of the Color Line issue. Questions of Socialism and Labor Reform have second place. Prohibition fourth. The Sabbath and Romanism in the Public Schools are half way down the list. Near the bottom stands the Work of the Holy Spirit, Mormonism and the Pilgrim Fathers; and the very last are Tobacco and the Lodge. All the rest, nearly, are purely topics related to the sect. The review is surely not hopeful in respect to the reform convictions of Congregational ministers. There ought to be too much conscience in these churches to tolerate such conservatism.

CORRESPONDENCE.

FROM A LECTURER'S NOTE BOOK.

Superior, Neb., Sept. 30, 1889.

Dear Cynosure:—I lectured again at Humboldt, Neb., Sept. 20. The ladies of the W. C. T. U. arranged my meeting and sent the M. E. pastor to meet me at the train. I addressed a fair audience in the Christian Church. Father Bissell was present. He is still the main pillar in the Peoples' Church. The congregation is much reduced, but they are still in hopes that the Lord will send them a minister who will build them up on the anti-secret and non-sectarian line. Mrs. Enoch has gone to her rest. It was at her hotel that Elder Rufus Smith and Secretary Stoddard were entertained at a convention here four years ago, and Sister Enoch was with them and stood by them when they were egged by Masonic sympathizers. The Peoples' Church had requested Elder Smith and myself to hold a National Reform convention at Humboldt. We went up from the State N. C. A. Convention at Willis, Kansas, taking Secretary Stoddard with us. The first evening our audience was small, and for the second evening we concluded to put up a card that would draw; so we billed the town for Bro. Stoddard to open his heaviest guns on the lodges. The people turned out and filled the large church, and it was all the secret society portion of the audience could do to keep quiet under the keen, incisive logic of Bro. Stoddard. The third evening Elder Smith was forbidden to speak on the street, and he and Bro. Stoddard were egged as they returned from the church. The Elder preached in the Peoples' Church on Sabbath, showing his coat still stained with eggs. He told the congregation that he was fond of eggs, and believed they were more stimulating when taken externally than internally.

The strongest opposition we ever had at a National Reform convention was at Hiawatha, Kansas, about five years ago. I had visited the town several weeks before and arranged a systematic program, securing the promise of each of the pastors and several others to discuss some phase of the National Reform issue. When I returned on the day the convention was to open, I found all of the pastors had backed out, and not only refused to discuss these topics, but came out determined to fight us to the bitter end. I had as helpers Elder R. Smith, and A. W. McClurkin, now pastor at New Alexandria, Pa.; and Bro. J. S. T. Milligan, who stopped off the train which bore the body of his brother, Dr. A. M. Milligan, to its last resting place in Allegheny, Pa. Nothing could have revealed Bro. Milligan's devotion to the cause better than his stopping off under these circumstances. He was attacked the first evening after his address by the Presbyterian pastor, who was so worsted in the argument that he left the church in a pout and would not return. The second evening Prof. Hill, principal of the schools and a popular lecturer of the place, came out with a heavy speech, holding us up as ignorant fanatics. But Bro. Milligan, who strikes his hardest blows when aroused on debate, showed up his sophistry so clearly that the Professor finally took a back seat and was completely wound up. It is more than probable that this opposition was largely inspired by Masonry; and I found afterwards that a leading man in one of the churches had taken special pains to misrepresent the cause to the ministers, claiming that the movement was sectarian, and that we were aiming to unite church and state.

The most complete lock-out I ever experienced was several years ago at David City, Neb. I had secured a promise from several of the pastors to assist in a convention under National Reform auspices. The Congregational pastor, Thomas

H. Sayers, was especially interested in the work, and offered his church. The programs were printed and sent on. I got Dr. H. P. McClurkin of Wahoo to come to assist, but when he and I came to David City to hold the convention, the Congregationalists refused their church; nor was there a building in the city that we could get. A fierce March wind was blowing, or we would have held our meetings on the street. I cannot forget the prayer that Dr. McClurkin put up that evening as we repaired to our hotel. I could only account for this severe boycott by the fact that I had given a prominent place on the program to a holiness minister of the place named Brown, who was publishing a holiness paper, and was known as a strong Anti-mason. Bro. Ayers was high in Masonry, and so were some of his members. A social scandal drove him from his pulpit and from the town some time after, so that even his whereabouts was not known. Such convention experiences as these have led me in late years to go slower on conventions, especially in Masonic strongholds. M. A. Gault.

MANY HAVE BEEN SAVED.

Birmingham, Iowa.

Dear Bro:—All the little that I am capable of doing for the circulation of the *Cynosure* will more than cheerfully be done; because I regard that fearless, outspoken publication as a *si ne qua non* in the great struggle of right against the multiform evils which threaten the peace and the purity of the church, stay the arm of justice, and debauch society generally—evils that like a withering blight and mildew corrupt and dwarf everything upon which their baleful shadows are cast. More especially is this true of Freemasonry and the accursed liquor traffic.

Had it not been for the *Cynosure* thousands who now see the light would have gone stumbling along under the blinding influence of the hoodwink, nursing the delusion that they were free men, not even suspecting that they were in the toils of an odious, relentless, self-constituted and *secret* oligarchy; bound with its unseen "green withes" and made to grind under its iron heel in fancied security, like Samson in the lap of his Delila, to awake to the realization of the helplessness of their condition. No man is fully prepared to enjoy the boon of liberty till he is fully aware of his slavery. May God bless the *Cynosure* and multiply the present number of its readers by the thousands. Sincerely, J. N. Norris.

WAR IN AN OREGON VALLEY.

Brownsville, Oregon, Sept. 21, 1889.

Editor Cynosure:—Receiving a copy of the grand old *Cynosure*, it has stirred me up to do what I have long thought to do, i.e., write up the secrecy devil of the beautiful Willamette valley of Oregon. The Methodists hold the fort at Salem, the capital of the State. Their University is there, and they have the largest church in the city. They practically run that town religiously and much of this grand valley. Most of their leading preachers are of the "lamb-skin" persuasion, and have as much spiritual life as old, soggy punkwood. As a consequence the devil has too much his way in this country.

This is a most fertile, attractive valley of large extent, and the people are mostly rural and naturally kind-hearted, but the churchism that they have been fed upon has reduced them spiritually to the state of guant wolves with very little of sheep's clothing about them.

We are now holding a meeting in the above place. It is a little place with a small factory, mills and stores, with perhaps one thousand inhabitants. There are four church buildings and societies, and another about to form. Odd-fellows and Freemason badges are as thick as blackberrys in a swamp. Whisky is said not to be sold in the corporation, but whisky bottles and drunks are common. We have had good success as usual in stirring up the devil. One preacher, because we would not let him fill the pulpit, got mad, went out on the streets and denounced us. The rowdies only wanted this match to set them on fire of hell. He got a man who had run his mill all Lord's day to come at night and demand the pulpit for him while we were carrying on the meeting. This was refused. When they went outside the hoodlums were howling, and he harangued some of them, while others of the gang were engaged in cutting down the tent. When he ceased, and the respectable part of the people had gone, his rowdies, who had raised five dollars for him on the street, returned filled with two kegs of beer and whisky to match, and egged and stoned us. When they had gone, I went to another tent to change my clothing, and coming near this preacher I denounced him and told him the curse of God would be upon him for bringing a mob to egg and stone us. Whereupon he rushed after the town marshal and had me illegally arrested and put in the calaboose over night, where a wretched drunken fellow had wrecked the place, tearing down the stove, etc. Here I slept in perfect peace. I was incarcerated without a warrant, and the judge has told Keniston he has no cause against me. So I have a first-class case of false imprisonment upon them. We have moved into town, have perfect order, and now the work of God begins to move, all hell is shaken and defeated at every point. Hallelujah!

The devil, not satisfied with hood-winking and cable-towing the poor people of this valley, has Freemason burying-grounds, with arches over the entrance covered with Baal-worship emblems. This is a fine country, and as fine a people as was ever butchered by the devil. We believe it is the best country in the United States for you to send a lecturer to. There are many good, true men here and coming in. Pray for us that this valley may be redeemed to God.

We wish to get a large sixteen-ounce tent, with floor 88 by 68 feet, that will cost $600.00; our present tabernacle to go inside. This tent will hold 1,200 people and be good for from five to eight years, and can be fitted up with stove and be perfectly comfortable anywhere on this coast, independent of groves. This tent will be open to prohibition and anti-secrecy speakers, free at all times. Those things never hurt our revivals. Will not the readers of the *Cynosure* help us to some money with which to get the tent? We got this idea from our work in Los Angeles, Cal., where we had our present tabernacle for eight months in one spot. We lodged about forty houseless ones per night, gave away some ten thousand meals of victuals, and clothed many ragged ones, and got employment for many. Some seven hundred were seeking Christ at our altars.

Brethren, a few hundred dollars right away will put us on a footing to plant God's uncompromising batteries down in the very center of hell's kingdom and take it by storm. Yours in Jesus for battle, W. T. Ellis.

PAUL'S SPIRITUALITY.

Paul possessed a strong devotional spirit. A lofty spirituality marked his whole Christian life. A deep sense of his own weakness made him depend much on the Spirit. He felt that without him he could do nothing. This made him strong. Dead to self and dead to the world, Paul was all alive with the things of the Spirit. Filled with the Holy Ghost, Paul was pre-eminently a pious, spiritually-minded man. The commingling of his tenderness, boldness and earnestness, all helped to bring him nearer to the cross. In fact, Paul was so much led by the Spirit that he seemed to live right at the feet of Jesus. Here he got his strength, pathos and power. Indited by the Spirit, his sermons and letters all read as though they were written with the very blood of Jesus. See how they glow with love and flash with life and power. Filled and fired with the Holy Ghost, Paul was a flame of love and a flame of fire. He warmed everything he touched. Life, love, joy and peace flew all around him. His letters exhibit a height and depth of spirituality to be found nowhere else. What a lofty soaring among the things of the Spirit Paul experienced when he wrote the 8th chapter of Romans, and triumphantly exclaimed, "Who shall separate us from the love of Christ?" O what joy, what victory, what a lofty spirituality these wonderful words exhibit! And when we look at the eternity, the greatness and the infinity of Christ's love, they lift Paul much higher. Going on in these things, we soon find him caught up to the third heaven, where he was so filled with the Spirit he could not tell whether he was in the body or out of it. There bathed in the love of Jesus, and basking in the light of God's throne, he seemed to walk among the very Christians of glory.

Com,

Literature.

Songs of Praise and Prayer for the Sunday-school and Social Meeting. Compiled and edited by Charles H. Richards, D.D. Taintor Bros. & Co., New York and Chicago.

If books of sacred music multiply it is, barring the possible mercenary element in it, a most helpful sign in the religious life of a nation. There are such books that have little to recommend them but the money they can make for the compiler or publisher. But books with a purpose and plan for the true development of sacred song can scarcely fail to be valuable. Dr. Richards evidently had a clearly-defined purpose in this handsomely-printed compilation, and has worked it out with an enthusiasm which will be infectious. In the 368 hymns and about 360 tunes that comprise the book he has provided for every ordinary topic that could claim the attention of a Sabbath-school or prayer meeting, and even for some that should not, as Christmas and Easter. But with about three exceptions we would not exclude even these from our hymns. One special charm of the book is the retaining among the old tunes so many that have a historical as well as musical value. Every intelligent singer greets them joyfully. The new work in the volume is of unusually good character as a whole. The standard of words and music throughout is high, and there are but few pieces with the worn-out "hipity-hop" chorus of rapid reflections—or "vain repetitions," as Christ said it. Small churches would find this an excellent book for all purposes; and those that retain the 1,500-hymn editions for church service will find much relief to take up this clear, plain type and fresh music for the prayer meeting.

Alden's Manifold Cyclopedia of Knowledge and Language, Vol. 15. John B. Alden, New York.

Volume XV. includes the titles from Fluctuate to Galvanism. Following the same general lines as its predecessors it is, in some respects, a marked advance upon them in solid worth. We notice with pleasure the large number of practical topics which are treated, and the thoroughness and accuracy with which they have been handled. The merchant, mechanic, farmer, gardener, and laborer, as well as the student and the college graduate, can here find a vast amount of valuable information. Among the thousands of topics treated in this volume we notice that Food and Drink have 9 pages; Force, 12 pages; Forest Laws, 2 pages; Forms of Address, 4 pages; Fruit, 13 pages; Fuel, 6 pages; Fungi, 5 pages; Galvanism, 35 pages. There are also biographies of Rear Admiral Foote; Archibald Forbes; Benjamin Franklin; General John C. Fremont; James A. Froude; Robert Fulton; Galen; Galileo; and many other eminent men.

Scribner's Magazine for October contains an exciting exploration article, in which Joseph Thompson, sent out by the Royal Geographical Society, describes his remarkable and famous journey through equatorial Africa to the Victoria Nyanza. Emin Bey's province (to which this route leads, and to which Stanley has just made a terrible journey) will be fully described in the November number by Col. H. G. Prout, an American, who succeeded Gordon as Governor of the province, and was his trusted friend. Emin was then attached to Col. Prout's staff. Another interesting descriptive article, finely illustrated like the first, is "Summer in Iceland," by Charles Sprague Smith, of Columbia College, who gives the present condition and social customs of the people, and describes a journey into the interior. Prof. N. S. Shaler, from wide observation and experience, has formulated certain very practical suggestions as to the improvement of the "Common Roads" of the United States, which are in a deplorable condition. The author believes that, including all indirect losses, "the sum of the road-tax in this country is greater than that of our ordinary taxation." This article should attract the widest attention and lead in effective legislation. In the electric series Lieutenant W. S. Hughes, U. S. N., writes of the recent applications of electricity to naval warfare—Lieut. John Mills, U. S. A., describes its applications to land warfare.

Macmillan & Co. publish early in October "Pen Drawing and Pen Draughtmanship," by Joseph Pennell. The work will contain numerous Photogravures and other illustrations, including examples after Sir Frederick Leighton (president Royal Academy), E. J. Poynter, Frederick Walker, Randolph Caldecott, George Du Maurier, and numerous other well-known artists.

The *Evangelical Repository* opens with a wise paper on "Wit, Humor and Sarcasm" in the pulpit, by Rev. I. N. Chester. Dr. J. G. Carson writes of the "Law of Overture," Dr. Wm. Johnston, of Iowa, on "God's Forgiveness," and Dr. J. T. McClure on the "Trial of Christ." The Sabbath-school lessons are elaborately presented by different writers.

LODGE NOTES.

Grand Secretary Lyon, of Scotland, is positive that Burns was never elected Poet Laureate of Lodge Cannongate, Killwinning. This knocks out another Masonic myth.

The *Republican*, of St. Louis, says it is stated on good authority that the gathering of anti-Powderly knights in that city on the occasion of the visit of Mr. Powderly will accept that opportunity to make a demonstration against Powderly, and it is more than probable some lively rows will result. Barry, who is Mr. Powderly's old foe, and Detweiler, the editor of the *Knights of Labor* (the Chicago organ of the K. of L.), it is said, will be ready to tell what they know about Powderly. Senator Burk, of Chicago, another enemy of Powderly, will be present, and it is said that even Martin Irons will be brought in to tell how he believes Powderly fell into J. Gould's hands and lost the Southwest strike for the knights.

In France, where the plan was at first originated, "Adoptive" Masonry was, for a time, much in vogue. The Empress Josephine in 1805 presided over the "Lodge Imperiale d'adoption des Francs Chevaliers," at Strasburg; and the assemblies of the Brethren and Sisters at Paris are said to have been equally elegant, splendid and agreeable. Of their agreeability I entertain no manner of doubt. But I have my own opinion of passwords whispered by rosy lips, and grasps interchanged with soft hands—and indeed we are credibly informed the mystical part of the business was a mere pretence, and the rites always ended in—a ball and supper—as might be reasonably expected.—*John Townsend, Deputy Grand Master of Ireland.*

A correspondent of the London *Freemason* points out that in many lodges in England liquors are not placed on the banqueting tables, and says, so far as he can ascertain, the earliest known lodge in England conducted on temperance principles, so far as refreshments are concerned, was Temperance Lodge, No. 739, Birmingham, warranted in March, 1858, the by-law thereon providing that "In no case whatever shall intoxicating beverages of any description be introduced at the festival and social gatherings of the lodge." The correspondent closes his letter thus: "Whilst anxious that all possible and legitimate freedom be granted the members, I consider that the Grand Lodge should prohibit the consumption of intoxicating liquors in *open* lodge—that is, during the period of work, whether in a Board of Installed Masters or otherwise."

Justice H. Rathbone, founder of the order of Knights of Pythias, delivered a lecture in the Madison Street Theater, Chicago, last week, upon "True Pythianism." A moderately-sized audience assembled in the theater, but for an hour and more they waited before Mr. Rathbone put in an appearance. He finally did come, however, much to the relief of the impatient people, and after some further delay he was introduced. He prefaced his remarks by a brief statement of the facts attendant upon the founding of the order. It grew in his own mind, he said, out of a first reading of the old story of Damon and Pythias. He prepared the ritual of the order, which in February, 1861, was submitted to and approved by a few of his personal friends in Washington. The order has since grown phenomenally, until there are now over 3,000 lodges, with a total membership of 265,000. Since the establishment of the endowment or insurance rank no less than $5,000,000 has been paid out for benefits.

During the great strike on the Missouri Pacific railroad system, in the spring of 1886, a freight train was wrecked near Wyandotte, Kas., and two of its crew killed. A number of Knights of Labor strikers were arrested, charged with the act. One of the arrested men, George Hamilton, was tried and acquitted, and the other cases were nolle prossed. Subsequently Mike Leary and Robert Geers, two of the arrested knights, brought suit against the Missouri Pacific company for damages for malicious prosecution, and last week depositions were taken at St. Louis in this case by B. P. Waggoner, of Atchison, Kas., attorney for the Missouri Pacific. The depositions, it is said, show that the order of the Knights of Labor took the train-wreckers under its protection and spent about $30,000 of its general fund in their defence; also that in a spirit of revenge over the failure of the strike the Missouri car works at St. Charles, Mo., and the Vandalia freight depot in East St. Louis were destroyed by fire, and that a plan was devised to blow up the bridge by floating a dynamite-laden barge against it, but this was not carried out. The names of the actors in these events were given, and it was said that men much higher in the ranks of the knights knew much about these things. In view of these statements it is said that Master Workman Powderly and Secretary Hayes will be put through the affidavit mill at St. Louis, and other members of the executive board will be compelled to tell what they know. The testimony of other local knights will also be taken. Some members of the order claim that the whole business is a bluff.

Professor Gauthier, of Paris, states that certain vital processes of the body develop putrefying substances in the tissues, which, if not speedily eliminated, produce disease. Ayer's Sarsaparilla effects the removal of these substances, and thereby preserves the health.

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The Christian Cynosure.

J. BLANCHARD, Editor.
HENRY L. KELLOGG, Associate Editor.

CHICAGO, THURSDAY, OCTOBER 10, 1889.

EDITORIAL CORRESPONDENCE.

Boston, Sept. 30, 1889.

I have just made some brief remarks to the Congregational ministers, which are to appear in the Boston *Traveler* this afternoon. Mr. Richardson, of the *Congregationalist*, has promised to insert Dr. Waldenstrom's testimony against Freemasonry. Secretary Stoddard's unwearied toils are being rewarded by success beyond my hope or expectation. But the lodge has as many eyes as Argus; and as many hands as Briareus; and, like Satan, its god, never gives up. But there is a stronger than "the strong man armed;" and the key of the bottomless pit will yet be turned on him. Mr. Stoddard has had a thousand copies of the Pilgrim Monument dedication protest printed for the use of the great Council at Worcester, and the type is left standing. I am more and more profoundly convinced that the substratum of New England population is opposed, fundamentally, to the secret orders.

But of all classes of men in the United States, Congregational pastors in New England are most to be pitied. There are enough Masons in their churches, as a rule, to remove every one of them; and the removal of a pastor affects him as the loss of a battle affects the standing of a general. Their denominational papers, too, have kept them and their members in the most deplorable ignorance of the nature and effects of the lodges which are disintegrating their churches. But when New Englanders once see and know that the lodges do literally and truly worship demons, and their head, Christ's rival and antagonist, they will take their stand and die in their tracks before they will turn back. See 1 Cor. 10: 20. All worship which leaves out Christ is Gentile worship.

The lodge question here is just where the slavery question was when I was in Andover. Dr. Stow and a few of his Baptist brethren, and Dr. Channing, Unitarian, polished, popular and benevolent, stood out as Abolitionists. So did a few of the orthodox Congregationalists, as Hawes, of Hartford, Ide, of Medway, etc., but "God was marching on," and he is marching now. I hope, before coming West, to get an hour to explain the oneness of Romanism and Masonry in the Congregational House. But we must "continue instant in prayer."

KNOW-NOTHINGISM REVIVED.

A correspondent writes thus from Washington, D. C., to the Boston *American Citizen*, Sept. 17th ult.: "It has been thought advisable to hold a meeting of the executive committee of the American party to formulate plans for future work, local, State, and National, and to prepare an address for the American people, etc." And the same article farther on says, "Our secret American orders must be promoted, and the secret foe of the country *throttled in secret* [the italics are theirs] to let the whole world know that we mean to reserve 'America for Americans.'"

This is the old Know-Nothing party new-named. It was called, and correctly, "the Native American party." But its secrecy, and the absurdity of excluding all foreign-born Americans from office, killed the party in a short time. Nor do we think its resurrection would have been attempted, but to steal the name of the American party organized in Oberlin and named in Syracuse. That name was adopted because it excludes those secret orders which are hostile to every American principle by their secrecy, aristocracy, titles, regalia, despotism, and demon-worship.

A few days since we met Rev. Mr. Lyons, a Presbyterian clergyman from County Neury in North Ireland, an able and intelligent gentleman. He said that he believed the Orange lodges had done more to weaken and damage Protestantism than any one cause whatever, and incidentally occasioned more mobs and bloodshed.

The Prince of Orange came to the English throne in 1688. Two years later (1690) he fought the battle of the Boyne. Rev. Mr. Lyons had been at the Boyne where Prince William rode into the river saying

"God must be our King this day,
And I'll be general under."

The paltroon papist, James II., had come over from France, and, on horseback, sat on the hill Dunmore to see the fight. As soon as he saw his party defeated he fled back to France, where, pensioned by the king of France and the Pope, he filled France with "Stuart Masonry," manufactured by Jesuits; lived ten years and died. Secret lodges, as usual, run both sides. In Ireland the Mason lodges changed their names and color of their badges and became *Orange* lodges; and promised, like this bastard American party, to "throttle" popery "in secret." Well, two hundred years have elapsed, less one year, and they have celebrated "the Battle of the Boyne" ever since. Leaving Ireland, where they claimed only to antagonize the "Green" or Romish faction, they have spread, like all such pests, over Europe and America, selling initiations and degrees slightly changed from the same in Masonry; collecting dues; swindling the masses; fooling women and children; and strutting into churches like Knight Templars on the Sabbath with fluttering ribbons and toggery, in the name of Christianity and Christ! And they have, in two hundred years, converted as many Romanists as secret Union Leagues converted rebels.

And now, after the blank failure of Know-Nothingism, which was Orangeism revamped, we are to have a new edition of this foul stuff to help Boston resist Romish priests; restore the Bible to the schools and protect popular education; and thus, literally, serve God with tools invented by the devil!

"Oh, what authority and show of truth
Can cunning sin cover itself withal."

What secrecy is needed to educate American children and drive out from the Confessional priests sworn to secrecy? What initiations, what trumpery in sworn degrees of blasphemy followed by dancing orgies like those practiced over the graves at Plymouth by the Grand Lodge Masons, when their infernal oblations were done? Nevertheless, let us stand by the name and thing *American*, and the principles and prayers of the pious dead will save the Republic which their toils planted and their valor protected.

AMERICAN PARTY POLITICS.

WHAT SHALL WE DO?

"God requireth the past," so we shall only allude to it to gain wisdom for the present. At the suggestion of the now sainted Philo Carpenter, we nominated at Oberlin Charles Francis Adams, who assured us that his principle was neither to accept or refuse a nomination by American voters. We afterward nominated Hon. James B. Walker and Donald Kirkpatrick, who accepted our nomination. We nominated Senator Phelps and ex-Senator Pomeroy. But we had no press to sustain our nominees but our own young papers. The press did not widely recognize, or even publish, our ticket. But we gained voters as we slowly gained converts to our cause. We then nominated ex-Senator Pomeroy and Mr. Conant. Mr. Pomeroy notified us that ex-Governor St. John "*stood on every plank of our platform*," and he "should ask leave to withdraw in his (St. John's) favor." We had no time to call a new national nominating convention, and our friends in Monmouth, Ill., and in Washington, Iowa, nominated, and the Americans with few exceptions voted for, St. John. Thus far the *Cynosure* seconded and sustained all who proposed and sought to procure action which should treat Freemasons, owing supreme allegiance to their lodge, as *aliens*, unfit to be voted for by Americans.

When the canvass of 1888 approached, General Fisk assured the *Cynosure* editor that he "was in *entire accord with him*," even in disapproving of the temperance secret lodges. The *Cynosure* had seconded all the efforts of the Washington *American* to organize a national American party; and some hundreds of dollars were raised and expended for that purpose. But the election drew near; nothing effectual had been done. The Prohibition issue absorbed the mass of reformers, and *we were Prohibitionists*. The election came on. General Fisk, the Prohibition candidate, was a good man, immensely popular, and "in entire accord with us" in opposition to secret societies. No other candidate for us appeared above the political horizon, and the *Cynosure* voted for General Fisk. Being human we are liable to err; but we have steadily sought wisdom from God; have had no personal views or private interests to seek. We have given the wisest and best advice we could, and have not condemned or abused the advice of others. As to results: We have gained a host of friends in the Prohibition party and W. C. T. U. The knowledge of our platform has been spread over the United States. Two or three new attempts at parties have sought to steal or seize our name of "*American*" *party*. We have started the *American League*, and question candidates of other parties as to their secret-oath relations; and we have neither deserted our principles nor lowered our flag.

The question is, what shall we do now to prepare for 1892. And the *Cynosure*, as ever, is open to temperate discussion. We have written Gen. Fisk to know if the Prohibition party could give us any assurance that its candidates in 1892 would be anti-secret. The General writes us a kind and loving letter, but says no word of secrecy or anti-secrecy. The Prohibition party organ, *The Voice*, answers one of its correspondents that—

"The Prohibition party has nothing to do, one way or another, *with the question of secret societies.*" This we understand to be, in so far, a surrender to the lodge. The more especially as Dr. Funk once personally assured us that he agreed with us in opposition to secret societies, and promised to say so in *The Voice*, which we regret he has failed to do. Unless, therefore, we get new light, the *Cynosure* editor will not, if alive, vote with the Prohibition party in 1892.

As to what is to be done, we seek advice from those who are with us, convinced that an adhering Freemason is unfit to hold an American office because his allegiance is sworn to his secret government; or, as Pres. C. A. Blanchard put it to the Pittsburgh Prohibition Convention, "*Men who are under sworn secret obligations to a part of the people, are not fit to govern the whole.*"

The time for decided political action was never so propitious as the present, for the following reasons:

1. Never till now has the Prohibition party definitely refused to give up its secrecy, as we have all along hoped they would; as their organ now declares that their Mason-Prohibitionists are not to be disturbed, but silently hugged to their bosom. That is to say, the Prohibition party is to be governed by Freemasons.

2. The Freemasons have again and again betrayed the temperance cause at elections; and, as they are sworn to do, have stood by saloon Masons.

3. In Illinois the Good Templars have this year lost, by their late report at Streator, 55 lodges and 2,715 members, nearly one-fourth of their whole number! That one-fourth are sure to become Americans.

4. A multitude dislike the name Prohibition for a national party.

5. Dr. Waldenstrom's declaration that he sees not how adhering Masons can be Christians has reached by this time the Scandinavian voters in the United States, and their able press is now open to American party arguments.

6. Dr. Cronin is an Irish Morgan, and Clan-na-Gael a Masonic lodge, with an Irish name, covered with Cronin's blood. "And when thou hearest the sound of a going in the tops of the mulberry trees, then thou shalt bestir thyself." Now is that time!

THE CRONIN TRIAL.

Judge McConnell's court is busy day after day, but only four jurors are yet sworn. The number of men examined does not yet equal the Anarchist case, but will pass it this week. Forrest, one of the attorneys for the defense, who has been managing for them, has several times complained of unfair dealing in summoning the venire. There were too few working men and men of low intelligence to suit his temper. Therefore, to please his humor, a special deputy was appointed by the court to secure jurymen, who was a Freemason, and acceptable to Mr. Forrest. But the men he summoned were less suited to Forrest than ever. The more intelligent they became, the stronger their belief that the Clan-na-Gael secret oath would interfere with the oath of law. Monday the deputy gave up the business in disgust. That

day nearly one half the talesmen confessed to this opinion, and the opposition to secret societies was very prominent. The same has been as marked on other days. Gentlemen with such convictions are finding themselves in good company and plenty of it. Indeed, there is a question if they are not in a majority, even in our lodge-ridden city. It is painful, however, to note that occasionally a member of some Lutheran church confesses to his connection with the lodge.

Last Tuesday Mr. Forrest attempted to probe into the secrets of the American League, and asked a juror about the oath of that order, to prove to the court that its members were already so sworn as to prevent them from acting as unprejudiced members of the jury. Judge McConnell would not allow the question.

During another examination by Mr. Forrest of a gentleman opposed to secret societies, he was proceeding to question him further upon his objection to the lodge, when State's Attorney Longenecker interfered. "Why, your Honor," said he, "there may be Masons or Odd-fellows called here as witnesses. The idea! To have a juror in advance, and before he is sworn, say whether he is going to give credit to a man in this trial without corroboration, is a matter he is not called upon to do." Continuing he said, "The minute a juror answers that he is prejudiced against that class, then they should stop and not go into details. Now they might, with the same propriety, ask him whether he is going to be prejudiced against a Mason, saying that they are going to call a Mason, and so on."

We note this case because during the long argument the Masonic and Odd-fellow obligations were referred to as equally prejudicial with the Clan-na-Gael in the forming of a correct opinion of the value of testimony.

Outside the court room occasional developments prove that the Clan-na-Gael triangle is quietly at work. A plot to show that Cronin was murdered as a spy in England, by leaving his bloody clothes to be discovered, was laid bare. The clothes are believed to have been sealed in a tin box and shipped across the ocean. Another scheme to throw the officers off the track was by forged letters, purporting to be from Miss Parnell to a bogus lover in this city. It seems there was an actual lover here, and the plot fell through. A witness who has been closely watched by the police escaped from surveillance the other day, and the hand of Sullivan is thought to be upon him.

The jury must soon be secured, unless the prosecuting lawyers are planning a delay. Four of the defendants have exhausted their peremptory challenges, and Beggs, the fifth, has but about a dozen left. These being gone, jurymen satisfactory to the court will soon be found. The rejection of so many men by Judge McConnell, because they are unwilling to believe members of the Clan-na-Gael, during last week, indicates a leniency toward the accused that will not aid the cause of justice; and if ever a jury is found that will entirely ignore the oaths of that lodge, the cartoons of the press, calling for a jury of baboons or idiots, will have a serious application.

Notice that the petition to Congress against all such societies as Washington mentioned in the warning of his Farewell Address, is being circulated. Let every reader send for a dozen copies and put them in circulation.

—All will read Secretary Stoddard's letter with kindling zeal and growing faith to ask of the Lord his blessing on all the efforts to secure this meeting.

—The "Decline of the G. A. R." is the last tract issued by the publishing department of the N. C. A. It is a telling one and handsomely printed. Send for a dime's worth to hand to your old soldier friends.

—We have ready a reply to Grand Orator Sir Knight Lorimer, the humble pastor of Imanuel Baptist church in this city. The pressure on our columns by articles coming in late on Monday postpones it for a week.

—We give much space to the Grand Lodge affair in this city last week. This was their half-century occasion. Our readers will read the long account with congratulations that before another fifty years we may hope for something better than lodgery of the survivors of this day.

—John Brown of Elsinore, California, is a gentleman with whom we have had much correspondence. He is a man of enterprise and excellent character, and a Christian reformer. We advise all who are looking to California for investment to write him by all means. See his advertisement on the 7th page.

—Bro. William Fenton of St. Paul writes to learn the address of some one who can work the Masonic degrees. Bro. Thomas Lowe is living in Wisconsin, but we have not his address. Will not some reader of this note who may know forward it to Bro. Fenton at 74 S. Robert street, St. Paul?

—Secretary Stoddard wrote from Worcester on Thursday that Rev. I. J. Lansing, D.D., of that city had agreed to speak at the Boston conference in December. Dr. Lansing is the eloquent speaker whose addresses on Romanism in Music Hall, Boston, have rung through New England. He is also the author of "Romanism and the Republic," a fine and popular volume published by William Kelloway, and for sale at this office. The date to the conference is postponed and is not yet announced. Bro. Stoddard returned to Boston Friday last.

—Bro. I. R. B. Arnold is in earnest about the colored people. His family is with him in Wheeling, the girls attending school and teaching in needy Sabbath-schools. He has had good success in the vicinity, but the tent purchased two years ago is worn out, and he wants a cheap mission chapel built on his flatboat. He is anxious to get $1,000 or more for this purpose, and the Wheeling churches among which he is successfully laboring will give several hundred more, and he will float his hall from point to point, preaching for Christ to ear and eye.

—Rev. C. L. Harris, pastor of the Congregational church of Jackson, Miss., called on the *Cynosure* Friday on his way to the National Council of that denomination in Worcester, Mass., next week. Bro. Harris left the lodge some years ago and succeeded in clearing his church also. He says the late race troubles in that part of Mississippi are due to the Farmers' Alliance, a secret organization among the colored men. In Texas and other parts of the South this society is secret in its methods, like the Agricultural Wheel. In Dakota, however, and other parts of the West and Northwest, it is an open organization, as all farmers' societies should be.

—The Illinois Executive Committee, after securing Mrs. L. S. Rounds for the State Convention at Elgin, Nov. 5th, regret exceedingly the necessity of a change in the program. Mrs. Rounds, president of the State W. C. T. U., will have much responsibility connected with the entertainment of the National body, which meets in this city on the 8th. It will be impossible for her to leave home during that week, and she reluctantly asks to be excused. Mrs. Gleason, of Massachusetts, who has been praised in our columns for her eloquence as well as for true devotion to the cause of Christian reform, has promised to be present and give an address.

Reform News.

THE BOSTON CONFERENCE.

FROM THE GENERAL AGENT.

Worcester, Mass., Oct. 2, 1889.

Friends will be anxious to know how matters are progressing towards the proposed conference of Churches or Christians in Boston. For various reasons, which our New England friends deem weighty, it seemed best to postpone the meeting until December next. To meet and confer with brethren whose influence is material to the largest success, and to give opportunity for these brethren to confer together requires much time. At this writing I am authorized to announce the following gentlemen as agreeing to take part: Rev. Drs. A. J. Gordon, James M. Gray, A. A. Miner, O. P. Gifford, and I. J. Lansing; also H. L. Hastings and Pres. J. Blanchard. Dr. David McAllister of Pittsburgh, and Dr. P. S. Henson of Chicago, with others, have been invited to speak, but have not replied as yet. Those who have agreed to participate in the conference are a sufficient guarantee that it will be conducted on the highest plane of candid Christian inquiry, and must result in great good. Indeed, it would be difficult to arrange a stronger program, with speakers more widely known and highly esteemed for their work's sake, as well as for what they are by the grace of God. The hall for the meeting has not been fully determined, but it will be Tremont Temple, Music Hall, or some central and commodious place as the Lord directs.

There are a few things that the friends should do with direct reference to this meeting.

First and above all, prayer unceasing should be made to God for a Pentecostal baptism on the entire meeting, and that the adversary may be foiled in all his efforts to withstand and defeat the purpose for which we meet, namely, to glorify God in the deliverance of home, state and church from the thraldom of secret and sworn foes.

Second, Suitable and God-fearing men or women should be appointed to represent those who send them; and in cases where such representatives are not able to pay their own expenses, provision should be made for paying them at the rate of $1.50 to $2.00 per day while in Boston, beside railway fare.

Third. The rent of a suitable hall, advertising, and expenses of speakers must be paid from a general fund, and those who have the Lord's money in trust should contribute for this purpose.

I am hopeful that I shall be able to furnish a full program for next *Cynosure*, and that the senior editor, whose recent as well as earlier acquaintance with this New England field is extensive, will give our readers his views and impressions of this meeting. J. P. Stoddard.

STARTLING NEWS FOR UNITED PRESBYTERIANS.

THEIR MISSION MONEY ASKED FOR FREEMASONS.

Dale, N. Y., Oct. 4, 1889.

Dear Cynosure:—October 22d, the day announced for our State Convention, will soon be here. Till then I trust every *Cynosure* reader in the State will be planning to attend and get as many as possible to accompany him. Letters from ex-President Blanchard and the General Agent bring assurance of their intention to be with us. An interesting program will be arranged. Read the call elsewhere in the *Cynosure*.

During the past week I have delivered five addresses and secured sixteen new subscriptions to the paper. Sabbath morning and evening I addressed audiences in the U. P. church at York. It is estimated there were not less than 450 present in the morning, and probably 300 in the evening, the evening audience being largely young people. Together with a contribution kindly given by our old friend Wm. Tisdell, the collection amounted to $10.51. I shall not be able, as I had hoped, to accept the invitation kindly extended by the pastor, Rev. A. K. Duff, to return and lecture again on next Monday evening.

A goodly number gathered to hear me in the Covington U. P. church. Rev. Gilfillan, their much-esteemed pastor, has served them twenty-two years. In several instances I learned that the seed I had sown when last this way, some five years ago, had not been void. Some had become strong anti-secretists from reading the books I sold.

On Tuesday I attended a meeting of the Caledonia U. P. presbytery, and was honored with a seat as a consultative member. A wish was expressed that I address the presbytery on my theme. It was suggested, as many were not prepared for their part of the evening conference, I be invited to give a brief address. This met with opposition. The question for the evening discussion was in regard to how much ought Christians to give for the Lord's work? The pastor of the church in which the presbytery met (Rev. Russell) wished this question thoroughly discussed for his people's benefit. Revs. Russbridge and Dodd, of the two Buffalo churches, had the same wish. However, a vote to invite your agent to speak after 8:30 in the evening was carried. Had I not found Rev. Russbridge to be a Mason, and Rev. Dodd's church full of secret society men, their zeal for the money question might have appeared different. Rev. Dodd said he was as much opposed to secret societies as I was; but that the first two men he buried after becoming pastor of

(*Continued on 12th page.*)

THE HOME.

FAITH.

Since the Father's arm sustains thee,
Peaceful be.
When a chastening hand restrains thee,
It is He.
Know His love in full completeness
Fills the measure of thy weakness;
If He wound thy spirit sore,
Trust Him more.

Without measure, uncomplaining,
In His hand,
Lay whatever things thou canst not
Understand;
Though the world thy folly spurneth,
From thy faith in pity turneth,
Peace thy inmost soul shall fill,
Lying still,

Like an infant. If thou thinkest
Thou canst stand,
Childlike, proudly pushing back
The proffered hand,
Courage soon is changed to fear,
Strength does feebleness appear;
In His love if thou abide,
He will guide.

Fearest sometimes that thy Father
Hath forgot?
When the clouds around thee gather,
Doubt Him not.
Always hath the daylight broken,
Always hath He comfort spoken,
Better hath He been for years
Than thy fears.

Therefore, whatsoe'r betideth
Night or day,
Know—His love for thee provideth
Good alway.
Crown of sorrow gladly take,
Grateful wear it for His sake,
Sweetly bending to His will,
Lying still.

To His own thy Saviour giveth
Daily strength;
To each troubled soul that liveth,
Peace at length;
Weakest lambs have largest share
Of this tender Shepherd's care;
Ask him not then "When?" or "How?"
Only bow!

—*Selected.*

GOD'S PROVIDENCE.

To all who doubt that God cares for those who trust in him, we commend the following extract from a work of Miss Anna Warner, entitled "Incidents in the Life of Rev. Geo. Ainslie."

Soon after the firing upon Fort Sumter, in 1861, vigilance committees were formed throughout Texas, and summons were served upon most Northern men living in Indian Territory—notably the missionaries to the Choctaw Indians—to leave that part of the country at once, or suffer death. Two only were excepted: the fact of their exception showing plainly that they were doomed to die without warning. One escaped, by a quarter of an hour, the party that came to hang him. The other, Rev. Geo. Ainslie, was about making ready to go, when a Christian Indian, who had been across the Red River, into Texas, came in the gathering twilight, and asked to see Mr. Ainslie alone. He told how a party of "Vigilants" were to come early in the morning to hang the missionary at the gate of the mission-house, because he had preached to colored people as well as to Indians; and begged him to flee that instant to the mountains.

Mr. Ainslie's first impulse was to go at once, but, the next minute, he said, "No, William, there are four defenceless lady teachers here; I will not go till I can take them with me." Twice William returned and implored him to leave the mission that night. At last, throwing his arms about Mr. Ainslie's neck, with bitter weeping, crying out, "I have warned you; I know English; I heard them say to hang you. Oh, do flee!"

And William was not alone. Other Christian Choctaws gathered about the mission, offering, if need were, to defend the missionary with their own lives. "You are our only friend," said Battiste. "If you leave us there will be none to care for us. Stay with us, and we will fight for you and the mission, till they go over our dead bodies to reach you....."

The Indians pleaded, but Mr. Ainslie stood firm. The mission family must go, though they could not go at once; and Battiste turned away towards his own home, lifting up his voice in loud wailing, like the Jews of old, until he had passed far on into the forest.

Between the mission and the nearest steamboat landing on the Arkansas River lay a weary journey of three hundred miles. It must be made in slow-moving ox-wagons, through the deep forest, in the burning heat of a Southern summer. Provisions for the journey must be prepared, for there were no hotels along the forest-paths; bedding, for camping, must be packed, teams and drivers secured. With one eye on the work, the other on the leafy forest surrounding the mission-house, each moment looking to see an armed company ride up with ropes coiled at their saddle-bow—so Mr. Ainslie made ready for flight.

But, indeed, that was only the outward and visible seeming. Deep in the missionary's heart there was another outlook and another thought. "We have no might against this great company that is come against us, neither know we any more what to do; but, our eyes are upon Thee."

Twice the sun went down upon the weary toilers—twice he arose again, and found them unmolested. Was, then, the Indian's warning a false alarm? By no means. Twice the "Vigilants" had gone down to the Red River, intending to cross it and execute their threat, and twice they found that the "June rise," caused by the melting ice upon the mountains, had, without a drop of rain, filled the stream past fording. No horse could cross the rapid current. Twice they were compelled to return home. And there God held the flood until the mission family had left Goodwater, and were many miles on their way. When the waters fell, the Texans crossed over and went to the mission, but only to find it deserted, and their ropes a useless burden.

But the journey was full of perils, both by day and by night. The missionaries knew that, on a certain afternoon, a small steamer would touch at a certain landing on the Arkansas River. If they could reach that steamer! But, could they? How they prayed, as they journeyed on, that God would bring them in time to the landing! Yet, there was nothing that looked like an answer to their prayer; the way did not grow smoother, nor the sun's heat gentler, and little delays and hindrances seemed rather to increase. The panting oxen could scarcely draw the heavy wagon, and then came Saturday night.

Those with whom the word "necessity" has drifted from its deep-water moorings, to the shallows where it can be made fast anywhere—the men who can do without God, but must have the world, and who, scrupulously keeping their own appointments, do yet greatly ignore and slight the day of special meeting with the Lord, which he himself hath set—they will give my missionaries hard names. Nevertheless, as the Saturday's sun went down, the little band of fugitives drew up beside a forest stream, got out their camping gear, "outspanned" the oxen, "and rested the seventh day, according to the commandment."

It is said, in the Bible, that "Jacob went on his way, and the angels of God met him." There was no such vision, I suppose, to the weary party in the forest. And yet, as the darkness fell, and eyes closed and hearts were quiet under the promise, "The Lord is thy Keeper," who shall doubt that angels were there? Who cannot almost see the shining patrol that went up and down among the trees? as bright, as wakeful, as the noiseless procession of stars overheard. Jacob named his ground "Two camps," and so might Mr. Ainslie.

All Sunday there was rest—"cessation," as the old word is—and Sunday night brought no alarms, and Monday morning saw them once more on the way. All quiet, all still and peaceful in the forest as they toiled along; and now, at last, came on the day when they hoped, by sundown, to reach the landing, and hear the welcome whistle of the steamer. The hours wore on, and it was already afternoon—then, suddenly, one of the wagon wheels crushed down, an utter wreck.

Had God, at last, forsaken them? Had he brought them safe so far, to leave them now to perish by the way? Men ask such questions, falling into Job's puzzle, and coming out of it only by the way recommended to him: "Dost thou know the balancings of the clouds?"

One of the number remembered that they had passed, somewhere, on the road, an old, deserted blacksmith's shop. So, gathering up the wreckage, the men of the party went back those weary miles, and there, with few tools and less knowledge, repaired the damage as best they might. But this made another twenty-four hours' delay, and it was the afternoon of the next day before they could again set forward.

Hope had well nigh died within them. Oh, that broken wheel! Why had their loving Heavenly Father allowed it? Before long they knew, for they were not the only ones interested in meeting that particular steamer. A large party of rough secessionists had gathered at the landing, with the avowed intention of butchering every Northerner on board, and any others who might be fleeing and seeking to catch the boat. And they watched as eagerly at the landing, as the missionaries in the forest, for the whistle of the boat. Through the night, and far on into the next day, they waited, until supplies gave out and hunger set in, but waited in vain. No boat appeared. Detained, first by low water, then by shifting currents and sand-bars, the slow-going steamer had fallen sadly behind time, and, at last, chagrined and disappointed, the rough company dispersed and went home.

Hours after, the fugitive missionaries came out from the forest and reached the little landing, just as the steamer sounded forth her approach. They went on board safely, with none to make them afraid.

Whenever, in after years, Mr. Ainslie spoke of that escape, he always added: "It was the hand of an unseen angel that broke that wheel." They had prayed for safety, for escape, and God gave them the deliverance they sought, though it came in a providence that seemed a denial of their prayer. The "hand of the angel" was surely there, though, to the longing eyes, unseen.

HER WORK.

I was much cheered in Birmingham by a circumstance I heard of when I returned after an absence of eight years. I was told of a lady who had gone to one of the meetings eight years ago, and heard the speaker remark that he "pitied any man or woman who had themselves been in the kingdom of God for any length of time, and never had the luxury of leading a soul to Christ." Then she heard Mr. Sankey sing "Nothing but Leaves." She knew she never had the luxury of leading a soul to Christ; her profession, up to that time, had borne no fruit. But she had set to work, and the first thing she did was to speak to a poor fallen sister in the street. She got so interested in that one woman that she gave up all her spare time to this class; now she has the names of between 200 and 300 who have been rescued from a life of shame, and have been helped back to live pure and useful lives. I think she is the happiest woman I met in Birmingham.

She thought she had no special ability, but she did what she could, and God has blessed her in the work. It seems to me as if she were one of the most useful women there is in that town to-day. Every one speaks in the highest terms of her and her work. It is a quiet work, but my experience leads me to think that the people who make the most noise accomplish the least after all. A little brook runs near the house where I was born. When there comes a flood of rain you can hear the brook rushing and roaring if you are nearly a mile off. But after a few days of sunshine there is scarcely anything left in it. There is a great river that flows by, and I never heard it in my life. Towns have been built upon its banks, and everything prospers where it flows. So this woman has not blown any trumpet, but she is doing a most blessed work.—*D. L. Moody, in the Watchman.*

UPSIDE DOWN.

"You've put that sleeve in upside down, Henrietta," said Helen Marcy.

"What is the difference? They will never know it; it is finished; throw it into the box," the young girl replied. "Nobody will know who made it."

"Yes, Henrietta, but when they open the box at the mission, somebody will have to rip it out and put it in again before it can be worn."

"They ought to be glad to get anything to put on to those little vandals. Do you suppose they would know whether a sleeve was put in upside down, or even wrong side out, Helen?"

Helen Marcy made no reply, as she saw her

companion throw the gingham shirt-waist into the box that stood in the middle of the floor where the finished garments were deposited. She would have taken the sleeve out and put it in again herself, but she had promised to finish off some other work that evening, as the box was going in the morning. These two young girls belonged to the "Busy Workers' Sewing Society." They had been preparing a box for a charitable institution in the city.

Henrietta Fassett was one of those persons who always did things, as her Aunt Jerusha expressed it, "in a whew." She did not think it worth while to baste the pieces of her garments together, for that took too much time; so when she sewed under her mother's or her aunt's supervision, she was oftentimes obliged to rip out the stitches, and do the work over again. She had heard her aunt say a hundred times, "Lazy folks always take the most pains, Henrietta." That afternoon she was responsible to no one, so the upside-down sleeve was allowed to be sent off, and that was all she thought about it.

Helen Marcy was entirely different in that respect from her intimate friend, Henrietta Fassett. It took her longer to finish her work, but it never had to be done over again. She was responsible to herself and her own honor in such matters. If she had made the mistake that her friend made, she would have sat up all night, if needs be, to rectify it. She always aimed to do well whatever she did, and even in the very best manner of which she was capable.

The matron at the charitable institution was very glad to get the box. There were fifteen little boys in ragged garments waiting to put on the fifteen new gingham shirt-waists. It was such a help, she thought, to have them all ready to put on—no buttons to be sewed, and no fitting to be done, and no running up of seams. Those new, clean, pretty gingham waists all ready to be slipped over the boys' shoulders. How good and kind the "Busy Workers" had been.

Mrs. Leavenworth, a friend of Mrs. Marcy's, was there to see the box opened, and she was very proud to say that the box came from the young girls of the town where she spent her summers. One boy after another stepped up to the matron and had a new waist put on, and marched off with a smiling face.

Fourteen boys had been equipped and sent off happy. Then the fifteenth boy came up. He was a thin, pale boy, with the saddest of faces. The matron said he had a very sad history, and sometime she would tell Mrs. Leavenworth all about it. Martin Beers stood by the box with a smile lighting up his face; he was going to have a new waist, probably the first bright, fresh, new garment he had ever had. His right arm went into the sleeve, but there was something wrong with the set of it.

"What's the matter with this sleeve?" queried the matron. "O, I see, it is put in upside down; somebody's made a mistake. It will have to go to the sewing-room and be ripped out. The sewing-girl is gone, too, this afternoon."

Mrs. Leavenworth saw the disappointed look on the little fellow's face. All the other boys were in the play-room with new waists on, and he would have to go back again with his old, torn shirt on. The lady laid aside her bonnet and wrap, and said, "Wait a few minutes, Martin, and I will fix the sleeve;" and so the boy sat down on a stool by her side, and watched her rip out the sleeve and put it in again. It took a half hour to do the work, but she told Martin some pretty stories while she was at work. Then he marched off to join the brigade with new gingham waists.

Henrietta had forgotten all about the "upside down sleeve," until the presdient of the society rapped on the table a fortnight afterwards, and called the "Busy Workers" and talkers to order. Then she read the letter Mrs. Leavenworth had written about the box. She wrote how needy the boys were, and how pleased they all were with the new garments. But this lady thought best to tell the whole truth as well as part of it, and so she added one waist had to be fixed before the boy could wear it, as somebody made a mistake, and put the right sleeve in upside down. She only mentioned it because she knew that the waist would not have been sent so unless it was a mistake. She also thought it would be a good thing to tell the young girls, so they would be more particular in future.

"Who could have made that mistake?" asked the president, as she stopped in the midst of her reading. No one answered, and Helen Marcy would not betray her friend. But Henrietta, after a few moments' consideration, spoke out clearly, "I made that mistake, girls, and I did not remedy it, but threw the waist into the box. I think I shall be more particular after this. I really did not think it would make much difference."

Mrs. Leavenworth concluded her letter by giving the sad facts connected with Martin Beers' young life, and the account touched the hearts of all the Busy Workers and brought tears to their eyes.

Henrietta seemed to be completely overcome as she listened to Mrs. Leavenworth's letter. When she went home she stopped at the store and bought material enough to make two waists for Martin Beers, and when she cut them out the next morning, she was so deliberate and particular about her work, that her mother said, "Seems to me you are taking more pains than usual with your work, Henrietta."

"Yes, mother, I've got through doing my work upside down. I begin to realize how careless and thoughtless I've been all my life. I have done so many things in such an upside down sort of a way, and I've let them go without remedying the wrong either. I begin to realize it all now. I may sometimes thoughtlessly do more of my work upside down, but if I do, dear mother, I will stop and take it out, and do it over again until it is right. One can do a great deal of work in life 'upside down,' and I hope hereafter God will help me to have all that I do finished up square and true and lasting, and right side up."

"My dear, I cannot tell you how happy you've made me," the mother replied, as she put her arms around her daughter and kissed her.—*Susan T. Perry, in N. Y. Evangelist.*

TEMPERANCE.

MOTHER'S BOY.

Two little clinging velvety arms;
Two little hands with rose-leaf palms;
Two bright blue eyes, in whose clear deeps
The brook's own sunshine laughs and leaps;
Two little ears like pink-white shells;
A snowy chin where a dimple dwells;
A dainty nose; two peach-bloom cheeks;
A red-lipped mouth that soft words speaks;
A brow reflecting the soul within,
Untouched by sorrow, unmarked by sin;
A crown of curls whose traceries hold
The chestnut's warmth and the sunbeam's gold;
A rounded body; two rosy limbs;
A voice like notes from cathedral hymns;
Two restless feet and a laugh of joy.
What is the total?—Mother's boy.

And the saloon says: "Just let me have a chance at this mother's boy. I will pay you anywhere from $100 to $500 for permission to lay a trap that is pretty sure to snare him. I'll change his 'two blue eyes' into two black eyes—'put them in mourning,' the boys call it; I'll change his 'snowy chin, where a dimple dwells,' into a red, pimply chin, oozing with beer; I'll break his 'dainty nose' and hollow out his 'peach-bloom cheeks'; his 'mouth that soft words speaks' shall utter blasphemous oaths and foul language; his 'two restless feet' shall run swiftly in the way of destruction; and at last his 'laugh of joy' shall be turned into a cry of despair. In short, I'll change your 'mother's boy' completely, and give you for a 'total' a devil's boy."—*Emma C. Dowd in "Harper's Young People."*

IOWA ANTI-PROHIBITIONISTS.

A State Anti-Prohibition Association has just been organized in Iowa by leading Republicans, the details of which are now, for the first time, made public. Col. Ellsworth, who has been working for years in Wisconsin in the interest of anti-prohibition, is the prime mover, aided by B. W. Blanchard, of Dubuque, editor of the *Ledger*, of this city, the only Republican anti-prohibition paper in Iowa. The new organization is composed entirely of leading Republicans and has the support of a very large element of the party. J. W. Vail, of Des Moines, is president; B. W. Blanchard, of Dubuque, vice-president; Mr. Crawford, of Des Moines, secretary; W. H. Boyd, of Des Moines, treasurer; the Hon. John Macy and L. J. Wells, of Des Moines, directors. Col. Ellsworth has been chosen State lecturer and organizer. The *Ledger*, of this city, was made the official paper. The organization as incorporated is distinctively Republican in its character and will have 40,000 members within six months. Col. Ellsworth will organize local societies in every city and town in Iowa. Each member is pledged to use all honorable means to secure the repeal of the present prohibitory law, and to vote for no man who is not in sympathy with that policy. The organization will at once open headquarters in Des Moines and begin an active canvass of the State. It has no part in politics, but will labor to one end, and that the repeal of the prohibitory law and the substitution therefor of a rigid license law.—*Inter-Ocean, Sept. 18.*

FRANCIS MURPHY'S WORK.

It is well known, however, that Mr. Murphy is a great advocate of moral suasion, and seems to believe that the horrors of the rum-business are to be overcome in that way instead of by prohibition. For years and years he has been eloquently appealing to drunkards to reform, has induced thousands to sign the pledge, and has made it pay, too. But how many saloons has his moral suasion closed? To what extent has it curtailed the rum-business? To what extent has he made it safer for our boys to run the gauntlet of high-licensed saloons? We venture the assertion that the few years of prohibition (which does not (?) prohibit, you know) in Iowa alone have reformed more drunkards, closed more saloons, and saved more boys and young men from becoming drunkards than all the moral-suasion work Mr. M. has ever done. We had the honor of laboring with him a whole week once in Lebanon, Pa. His addresses were eloquent, a great many signed the pledge, and we paid him $100 and entertainment for his work. The day after he left we met a prominent saloon-keeper, and in a very friendly mood he said, "Well, you've had Murphy here. He is an eloquent fellow. I heard him myself, and was pleased. Indeed, it is a good thing you temperance people hold these meetings, and I hope you'll keep on. It kind o' checks the saloon-business up, keeps it within the bounds of respectability, keeps it from getting too d—n bad. Why, I gave a dollar myself toward paying Murphy." The fact is, all the more intelligent saloon-keepers are friendly to moral suasion and to Mr. Murphy. And why should they not be, when the statistics show that of the topers who sign the pledge and reform only one in forty stays reformed? To say the least, is not that kind of temperance work which receives the approval of saloon-keepers a very questionable work?—*Ex.*

A MASONIC MAYOR AND SUNDAY SALOONS.

[From the Chicago Evening Journal, Oct. 2.]

"Political influence" has been too much for Mayor Cregier, and most of the saloon-keepers whose places he had closed during a spasm of reform, because they had disobeyed his Sunday-closing order, received back their licenses this morning, and will now run as if nothing had happened. The exceptions to this act of dispensation are William McDowell, Greenwood avenue and Seventy-seventh street; Ed. O'Donnell, Dekoven and Canal streets; James McCormick, 61 North Clark street, and J. F. Priesty, 823 West Madison street, whose offenses were too grievous to be overlooked.

"We have granted the violators of the law their licenses again," said Chief Hubbard to a *Journal* reporter, "because they have promised to abide by iron-clad rules in the future. They know that we mean business and that if they are ever closed again it will be for good. O'Dowd, McCormick, McDowell and Priesty will not be allowed to open at present, and perhaps not at all. Their places have the reputation of being tough joints, and such resorts will be closed up wherever and whenever we find them. The rest, however, will be allowed to continue so long as they obey the law."

The news was received around the City Hall with nods of the head and knowing smiles and winks, but no one appeared in the least surprised.

"The Mayor had to do something to satisfy the clamor that was being made about the open Sunday saloons, and so he made a bluff at being willing to uphold the city ordinance as he interprets it, by closing up its violators," said a prominent

member of the administration. "But," he continued, "while the martyrs suffered a little by the temporary stoppage of their business, they at no time felt that they were in danger of being permanently deprived of their licenses. Not a bit of it. They knew their power and that the Mayor was not blind to his obligation to them for his election. That they argued well the order returning to them their licenses is indisputable evidence. About the other four? Oh, you'll find them open in a few days. It was thought best not to cut away all semblance of reform at once, but after the storm which the returning of licenses will raise blows over, you'll find them running again."

NOTICES.

OHIO.

Dear brethren in Christ, together with all who desire the purity of the church and the maintenance of justice and civil equality: Recent developments in Chicago and elsewhere of the inherent nature and tendency of the secret lodge system to promote and conceal crime, to pervert justice and corrupt public morals, and, above all, to subvert and destroy the religion of our Lord Jesus Christ, makes it more than ever important that we renew and press forward our warfare with the "unfruitful works of darkness."

After conferring and corresponding with some of the leading friends of the reform in this State, it has been determined to call our annual meeting at Senecaville, Guernsey county, Oct. 22, 1889. Our meeting will, D. V., be held in the Wesleyan Methodist church, and be opened Tuesday, Oct. 22, at 7:30 P. M., and continue, if thought best, during the 23rd and 24th. Let there be a full attendance. By request. H. H. Hinman,
Agent of N. C. A.

Persons attending the Ohio Annual Meeting should come by the Baltimore & Ohio Railroad to Morgan Junction (near Cambridge, Guernsey county), and there they will find trains at 11 A. M. and at 4 P. M. which will take them (four miles) to Senecaville. Arrangements will be made for entertainment. Persons expecting to be present and desiring entertainment will write to Rev. E. Thompson, Senecaville, Ohio.

ILLINOIS STATE CONVENTION.

The annual Convention of the Illinois Christian Association will be held in Elgin, November 5th and 6th, opening on the evening of the 5th. The work of this Association in saving men from the secret orders, should command the attention and secure the co-operation of all Christian churches and patriotic citizens. Among the interesting features of this convention will be an oratorical contest by the College students of Northern Illinois, and addresses by Col. George R. Clarke of the Pacific Garden Mission, Chicago; and Miss E. E. Flagg, New England agent of the N. C. A. Other addresses are expected from Mrs. Gleason, one of the most popular of the W. C. T. U. speakers of New England, Rev. L. A. Johnston of Rockford, President C. A. Blanchard, and Prof. J. N. Bedford. The business of the convention will have an important bearing on the work during the year to come, and every sympathizer with the objects of the Association is most cordially invited to be present. The Executive Committee also make a special request of all Christian churches to be represented by a delegation appointed for the purpose.

Wm. Wishart. *President.*
Henry L. Kellogg, *Secretary.*

NEW YORK.

To the friends of the anti-secrecy cause in New York, greeting.

Dear Friends:—We believe the time has come when we should again assemble in convention to further the interests of our cause in this State. As the lodge has but recently asserted its right to try, condemn and execute its offending members, as evinced in the case of Dr. Cronin, we deem it an opportune time to again rally our forces and join our protest with those proclaimed in thunder tones through the land. You are therefore requested to meet in Houghton, Alleghany county, N. Y., at two o'clock Wednesday, October 23rd, to elect officers for the ensuing year, discuss questions pertaining to the furtherance of the cause, and such business as may properly come before you. All churches in sympathy are requested to send delegates. The convention will continue through the following day and evening, and longer if the interests of the cause demand. Able speakers will be present and address the convention. The editor of the *Cynosure*, ex-President Blanchard; the General Agent, J. P. Stoddard; and the Washington Agent, W. B. Stoddard, are expected. They are too well known to need comment. Letters have been written Rev. N. Wardner and others inviting them to address the convention. Will not everyone who feels interested make a special effort to be present, and come praying that this may be the grandest convention we have ever held in the State, and greatly further the cause it represents?

Houghton is on the Rochester branch of the Western N. Y. and Penn. R. R., seventy-two miles south of Rochester. For further information address, W. B. Stoddard, Dale, N. Y. F. W. Capwell *Pres.*
J. E. Vincent, *Sec.*
P. D. Miller, *Treas.*

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON III.—Fourth Quarter.—Oct. 20.

SUBJECT.—David's Thanksgiving Prayer.—2 Sam. 7: 18-29.

GOLDEN TEXT.—In everything give thanks: for this is the will of God in Christ Jesus concerning you.—1 Thess. 5: 18.

[*Open the Bible and read the lesson.*]

Daily Readings.—M.—2 Sam. 7: 1-17. T.—2 Sam. 7: 18-29. W.—1 Chron. 17: 1-15. T.—1 Chron. 17: 16-27. F.—Psa. 2: 1-12. S.—Ps. 72: 1-20. S.—Luke 1: 32, 33, 68-79.

COMMENTS ON THE S. S. LESSON BY E. E. FLAGG.

1. *David's Humility.* Vs. 18–20. David never forgot or was ashamed of his former low estate. He seems rather to delight in adverting to it as a background on which to paint in more vivid colors God's wonderful goodness in so exalting him from the humble shepherd boy and persecuted outlaw, to be king over his people Israel—that people which was to Jehovah as the apple of his eye. But David was an Oriental, and to the Oriental mind this was indeed "a small thing" beside the promise that his line should hold the scepter forever, which was not according to any historical precedent, for the throne of an Eastern ruler was never safe from violence and usurpation. A blessing so far-reaching, extending to the end of time, was beyond even human thought, and well might David exclaim in his first overwhelming sense of wonder and gratitude, "And is this the manner of man, O Lord God." Words fail him, but he can rest in the consciousness that God knows his heart. Blessed state! when the soul has nothing it would hide from God.

2. *David's Patriotism.* Vs. 21–24. Had David been possessed by the common spirit of kings, which is the same whether they rule kingdoms or the stock exchange, he would have been absorbed in mere contemplation of the splendid destiny awaiting him and his family. But he was that most rare thing in history, a royal patriot, and his thoughts at once take a wider range. It was not for David's sake, but for Israel's sake primarily that the Lord was thus blessing him. It was to honor his own word of promise given to Abraham, and it was a proof of David's singular fitness for such a high place that he could so understand it. The honor which comes from men inclines to selfishness; not so the honor which comes from God. One thought follows on the other; that as there is no other being like God, so there is no other nation like Israel. Christians who believe in and practice holiness are often called peculiar, but God does not want a people such as other gods rule over, the gods of fashion and wealth and worldly pleasure. He has redeemed his people that they may be holy like himself. God never gives us great and unexpected blessings because we are special favorites of heaven; but just as David could not think of his own happy fortunes separate from Israel, so the Christian in his hour of greatest joy and prosperity remembers Zion.

3. *David's Prayer.* Vs. 25–29. David seems to seek to relieve his heart so over-charged with joy and wonder by a series of reiterated petitions that God would do this thing he had promised. In verse 25 he gives it as a reason that "because God had revealed the blessing in store for him, he finds it in his heart to pray for it." We have a right to plead God's promises, not that he will be forgetful of them, but we need ourselves to be reminded of them. Should we find it in our hearts to pray for eternal life if we had no promise of it? or even for our daily bread, or the least material good if we had no warrant for doing so in his Word? When the cause of truth seems crushed, we know that it will rise again. This gives us strength not only to suffer for the right but to pray for its triumph. The saloon, in this its hour of apparent victory, is nearer its final overthrow than it ever was before; and strong and defiant as is the lodge power, we can pray for its complete destruction, saying like David, "Thou hast revealed it unto thy servant." God is great, and he loves to have us ask of him great things. Let us not be afraid to take him at the full measure of his promises, remembering that "he is able to do abundantly above all that we ask or even think."

HELPFUL THOUGHTS FROM PELOUBET'S QUARTERLY.

David's Prayer.—Note in the prayer (1) David's humility; (2) his gratitude, his thankful spirit; (3) his faith in God's promises; (4) its wide reach; (5) its earnestness.

The Answer was vastly beyond all David could ask or imagine. David asked for little and God gave much. He asked for brass and God gave gold.

The words *for ever*, emphatically twice repeated, show very distinctly that this prophecy embraces the throne of Christ, according to the angel's interpretation as given in Luke 1: 31-33. This is also brought out fully in Ps. 89: 29, 36, 37. See also Dan. 7: 13, 14; Isa. 9: 6, 7; Jer. 23: 5, 6; 33: 14-21; Ezek. 34: 24; Zech. 12: 7, 8; Hos. 3: 5, etc.—*Cook.* Christ was the son of David, and inherited his kingdom. Soon after Christ's death, the authority and almost existence as a separate nation was taken away from the Jews, at the destruction of Jerusalem; but before this time Christ set up his kingdom, which was David's kingdom in another form, for David's kingdom was at that time the visible kingdom of God, in the world. And thus David's kingdom, through his descendant and heir, still continues, and will abide forever, bringing all nations and peoples under its sway, and more than realizing all the visions of glory which filled the Jewish heart.

REFORM NEWS (*Continued from 9th page*).

the Buffalo church were 32-degree Masons. He had thirteen Masons at present in his church, and nearly all his men belonged to some secret society.

Rev. Russbridge has but recently come from the Methodist to the U. P. church. He is pastor of a mission church which was recommended by this presbytery to the board of church extension for a loan of $3,000 and a donation of $2,000 to pay their church debt. As we dined at the same place my work was naturally discussed. I have seldom found a more ardent advocate of secret societies than this man. "Why," said he, as he waxed warm in the defence of his lodge, "I'd rather be a Mason when traveling than a U. P. minister, as far as obtaining help is concerned. Were I in need people might doubt my being a U. P. pastor, but I could make myself known as a Mason," etc., etc. Any man who would use such flimsy, unreasonable and illogical arguments as he presented on this question, is not, in my judgment, a fit instructor of the people.

The evening conference was called together late. A number of extempore speeches were made by Revs. Dodd, Russell and others. After 9 o'clock the moderator, Rev. Russbridge, discovered that they were trespassing on the order of the day—my address. I thanked the presbytery for the courtesy extended, and advised, as the hour was advanced, to continue their discussion. I made a few remarks, however, exhorting them to stand by the position the church had taken in opposing the lodge. One way for the pastors to get money for church work was to keep it from going to the lodge. Where people are interested there their money goes. A man cannot pay to support the cause of Christ as he ought if he is paying to a Christ-excluding lodge.

Dear brethren and friends in the United Presbyterian church, the question stares you in the face. It is lodge, or no lodge? Christ, or no Christ? Do you believe in the noble stand your church has taken? Then don't call Masons from the Methodist church to build up your missions. I do not like to write in this way, but Christ's truth demands it. This snake in the grass, this underhanded, sneaking thing of darkness will have you in its control, or rend your church in twain as it has others, unless you awake to the needs of the hour. W. B. Stoddard.

RELIGIOUS NEWS.

—Rev. Wilbur F. Crafts, Field Secretary of American Sabbath Union, has traversed thirty-four States and Territories in his transcontinental tour, lecturing in the chief cities and organizing Sabbath Associations and Sunday Closing Leagues in States, counties and cities. Three years ago but two States were organized, namely, Maryland and New Jersey. (There were also city organizations in Philadelphia, New York and Chicago.) When the American Sabbath Union began its work at the opening of this year there had been added to the list of organized States, Illinois, Iowa, Dakota and Kentucky. The American Sabbath Union's Field Secretary has since assisted in organizing Ohio, Virginia, Missouri, Minnesota, Colorado, Wyoming, Montana, Washington, California, New Mexico and Kansas, besides two county and ten city associations. He has also arranged conventions for organization in Louisiana, Arkansas, Wisconsin, Utah, Oregon and Arizona, besides several counties. Let the other States, counties and towns fall into line and help on the fight against Sunday toil and dissipation. A "Form of Constitution" and leaflets on "Sabbath Associations" can be had for the purpose by addressing the Field Secretary at 23 Park Row, N. Y., whence his mail will be regularly forwarded.

—The United Presbyterian Theological Seminary at Allegheny City opened this year with fifty-three students.

—Rev. Galusha Anderson, D.D., has accepted the chair of homiletics and pastoral theology in the Baptist Theological Seminary, Morgan Park, Ill.

—Forty-nine missionaries sent out by the A. B. C. F. M. have either recently set sail, or soon will, for foreign lands. Twenty go to Turkey, four to India, seventeen to China and eight to Japan. A farewell meeting, three hours long, was held in Boston.

—The Moravians, though small in number and wealth, have sent out during the last century 25,000 missionaries, and expended £60,000 yearly. They have nine mission ships. If all other evangelical churches did as well, what a power they would be!

—Rev. T. E. Holliday and wife, sent out as missionaries by the Third United Presbyterian Church, Pittsburg, started for India a few days ago. Rev. T. E. Cummings and wife, sent by the Fourth Church, Rev. E. E. Fife, sent by the Second Church, and W. N. Nichols, by the First Church, Allegheny City, will leave for Egypt in a short time. Also Rev. E. M. Giffin, sent by the church at large.

—The Evangelical Alliance for the United States will hold a national meeting in Trenton Temple, Boston, the 4th, 5th and 6th of December next. A most attractive program has been prepared, including the names of many eminent clergymen and laymen. The meeting is expected to equal in interest and influence the great Washington Conference of 1887. Information concerning special rates of travel and entertainment will be given to the public in due time.

—The first foreign missionary institute ever established in the United States opened in Boston Oct. 1, under the presidency of the Rev. A. J. Gordon, D.D., at the Baptist Tabernacle in Bowdoin square. The object is to supply to those called to the missionary labor, who are unable to avail themselves of the usual advantages, the best possible training for the work. Both sexes are admitted. The lines of study will be systematic. Practical theology will be taught by the Rev. F. L. Chapell, and exegetical studies of the Bible by Boston clergymen. The study of Christian missions, and the history of the same, will be under the charge of the Revs. A. T. Pierson, D.D., of Philadelphia; William Ashmore, D.D., returned missionary from China; H. Grattan Guinness, of London, Eng., and E. F. Merriam, D.D., of Boston. There will also be a course of medicine.

—A correspondent of the *British Weekly* writes: "Rev. Dr. Pentecost, of America, has been doing excellent work in Edinburgh during the past two months. He has preached twice every Sabbath in the pulpit of Free St. Andrew's Church, one of our most influential congregations, whose much-esteemed pastor, Rev. R. J. Sandeman, is now recruiting his health by foreign travel. These ministrations have met with the greatest acceptance, and been followed by the best spiritual results. He has at the same time held Bible readings four or five times a week in the afternoons, attended by six or seven hundred hearers, who have listened to his clear and closely-reasoned addresses with evident intelligence and delight. And in addition to this he has conducted evangelistic services six nights a week, first in the church and afterwards in the Free Assembly Hall, which have always been well attended, but on Sabbath evenings have overflowed into the adjoining hall. Dr. Pentecost's addresses are more intellectual than emotional. They are calm, sensible and earnest. They have all the logical argument, the keen insight, and the incisive force so characteristic of the best style of the cultured American. They are thoroughly evangelical in their spirit and reverent in their tone. Dr. Pentecost's evident aim is to hold up Christ as the grand object of faith, and to exalt that Word which God has magnified above all his name. Such teaching cannot fail to be followed by the best and most enduring results."

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Wheat—No. 2	82	@	83
No. 3	68	@	77
Winter No. 2			81
Corn—No. 2	30⅜	@	31⅜
Oats—No. 2	18⅝	@	22
Rye—No. 2			41½
Bran per ton	8 50	@	10 50
Hay—Timothy	9 50	@	10 00
Butter, medium to best	13	@	25
Cheese	03	@	10
Beans	75	@	2 05
Eggs			15½
Seeds—Timothy	1 00	@	1 40
Flax	1 26	@	1 29
Broom corn	02¼	@	05
Potatoes, new, per bu	25	@	35
Hides—Green to dry flint	03¾	@	08
Lumber—Common	10 00	@	13 00
Wool	10	@	37
Cattle—Choice to extra	4 05	@	4 80
Common to good	1 50	@	3 95
Hogs	3 80	@	4 40
Sheep	3 40	@	4 05

NEW YORK.

Wheat—Winter	85½	@	87
Spring			
Corn	39½	@	41¼
Oats	24	@	35
Eggs			24
Butter	9	@	25½
Wool	14	@	39

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Hogs	3 65	@	4 25
Sheep	2 00	@	4 25

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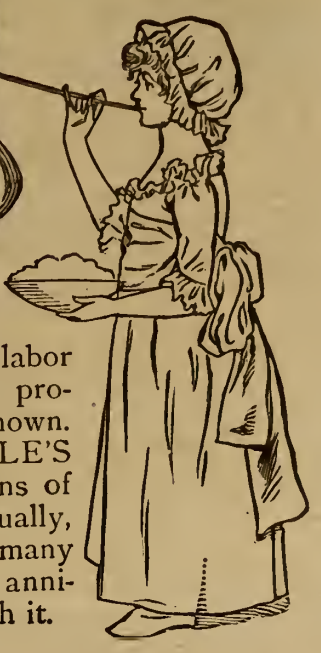
STORING POTATOES.

A uniform temperature of a few degrees above the freezing point, a moderately dry atmosphere, and exclusion from light, are the essential conditions for keeping potatoes safely through the winter. How best to secure these depends upon various circumstances. Other conditions being equal, a cellar is always to be preferred for storage, yet immense quantities of potatoes are wintered every year in out-door pits. When potatoes form one of the regular market crops of the farm, it pays to have a separate root cellar. This need not necessarily be an expensive structure, but it must be so arranged that the floor is entirely dry at all times, that frost and light can be excluded, and that complete ventilation can be provided when desired. Potatoes, to keep well, must be fully matured, should be dug when the soil is dry, and picked up soon after digging. Exposure to sun and drying winds does not increase their keeping qualities. If at digging time the ground is sufficiently dry so that the tubers come out clean, they may be taken from the field directly to the cellar, provided this can be thoroughly ventilated. If the cellar cannot be kept cool during the fall months, it is better to store the potatoes at first in some dark out-building until the winter sets in in earnest, when they are to be brought to the cellar.

The keeping quality of potatoes is seriously injured if they are kept too warm when first brought to the cellar. To prevent this the windows or ventilators should be kept open whenever the outside temperature is lower than that of the cellar, and closed when it is higher, the object being to keep the temperature as near freezing point as possible, without ever allowing it to fall below. A temperature of one or two degrees below thirty-two does not generally injure potatoes materially, especially when the cellar is dry, but if it falls below this point it certainly deteriorates their germinating if not their eating quality. It is not prudent, however, to run such large risks in this direction. Therefore, upon approach of severe cold weather the fore-handed farmer will make provision for emergencies which are sure to occur once in about ten years in the shape of extremely cold, penetrating winds, against which even so-called frost-proof cellars fail to offer sufficient protection. Old carpets thrown over the heaps will protect potatoes against several degrees of frost. Straw or hay will accomplish the same object, but these are less convenient to handle, and when brought in the cellar doors have to be kept open so long as to increase still more the danger of freezing. An oil stove should constitute an indispensible adjunct to every root cellar. It costs but a few dollars, lasts a lifetime, and with an expenditure of a dime for oil its use during a very cold night may prevent the loss of a season's entire crop. Whenever the temperature in the cellar falls below the freezing point the stove should be placed in the coldest part of the cellar and lighted. It is astonishing how quickly the warming influence of even a small oil stove makes itself felt. In the absence of a stove a few lamps kept burning during cold nights are often sufficient to keep frost out of a small cellar, but half a dozen ordinary lamps do not give as much heat as a medium-sized oil stove.

To maintain the proper degree of moisture in the atmosphere of a cellar is almost as important as the right temperature. If it is too dry the potatoes shrink and lose from ten to twenty per cent of their weight, and if it is too damp the tubers are apt to rot. The latter condition is the one most frequent met with, and to counteract it and drive out the super-abundant moisture, the oil stove comes again into excellent service. By keeping it burning on a damp day for a few hours, while the ventilators or upper windows are open, the greater amount of moisture will be driven out of the cellar as if by magic. But few cellar floors are so dry that it is safe to place potatoes directly upon them, as the moisture rises from below and penetrates the entire heap. The easiest way to guard against this is to raise the bottom of the bins a few inches from the ground, so as to admit free circulation of air below them.—*American Agriculturist.*

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News of the Week.

WASHINGTON.

Foundations for the new and great library of Congress are now building. General Casey, the engineer in charge, has about $6,500,000 allowed him for the structure. The library will be large enough to serve for ninety years, and with small additions for 120.

The special train bearing the members of the All-American congress left by the Pennsylvania railroad Thursday morning for their tour of the country. The first stopping place was at West Point, N. Y., where an interesting ceremony took place, including a military salute, and battalion review of cadets, and the unveiling of the portraits of Gens. Grant, Sherman and Sheridan, presented to the United States Military Academy by George W. Childs.

COUNTRY.

Returns from the elections in the new States indicate the success of the Republican tickets in the Dakotas and Washington, with the result in Montana in doubt, both parties claiming the State. Prohibition and woman suffrage are said to have been defeated in Washington, while in South Dakota prohibition has been successful, and the minority representation scheme has been rejected. The Republicans will have about 150 majority on joint ballot in the legislature, and Pierre has been chosen as the capital. In North Dakota the vote on prohibition is ahead nearly 2,000.

The constitutionality of the Iowa prohibitory liquor law was reaffirmed by the Supreme Court Friday in an action in replevin involving the right to the possession of 122 quarter-barrels, 171 eighth-barrels, and eleven cases of beer, all in sealed vessels bearing United States internal-revenue stamps over the plugs. The goods were shipped to John Leisy, a resident of Keokuk, and agent for the plaintiff, and were offered for sale in unbroken packages.

The citizens' permanent relief committee, which has charge of the Johnstown relief fund contributed by Philadelphia, voted to appropriate $10,000 to the Philadelphia Red Cross society, to aid in carrying on the camp hospital at Johnstown, and $100,000 to the State flood relief commission.

It is reported that thirty of fifty-three students in Dartmouth College junior class will leave the college if one of their number, who was expelled for smashing a freshman's door, is not reinstated.

Five hundred Illinois liquor dealers, at the tenth annual meeting of their State Protective Association, passed resolutions equivalent to endorsing the Harper high license law.

D. D. Shafer, of Versailles, Ohio, was shot at three times on his way home from a recent Prohibition meeting, one ball passing through the crown of his hat. A short time previous he received a letter from the White Caps warning him to "let up on his prohibition work and keep his mouth shut, or there would be one less vote for Helwig."

Dr. T. W. Graydon, of the board of public affairs, Cincinnati, Ohio, whose hobby is to see children in the parks, Wednesday completed arrangements whereby in future all children in Burnet Woods park on Sundays shall have free all the pure milk they can drink. On a late Sunday over 3,000 children visited the park.

The steamship Wyoming, of the Guion line, brought to New York Oct. 2 110 Mormon converts, mostly Germans, from Turingia. Over half of them were young girls between the ages of 13 and 18 years. The entire lot was grouped in families, and efforts to discover any of them who were without a legal and natural guardian, so they could be detained, were of no avail. Supt. Simson, of Castle Garden, said, however, that he was confident that many of the elder people who claimed to be the parents of the girls were not related to them in any way.

Fire broke out in Slaton's store, on Washington street, Grand Haven, Mich., Oct. 1, at 1 o'clock in the morning, and in a few minutes it had communicated to a meat market adjoining the Butler House. A perfect gale was blowing from the west, which drove the flames into the hotel, and in a very short time were pouring from every window of this magnificent structure, in which were situated the First National Bank, Plaff's Insurance Agency, the signal service and the Western Union office. The fire swept over several acres of residence property, driving 5,000 people from their homes, and burning two or three churches.

FOREIGN.

The Bavarian Council of State have decided to make a demand upon the chambers for a credit to enable the government to introduce the telephone throughout the kingdom under government control. The proposal has already excited serious opposition, as the state management of railroads in Bavaria has developed nothing but the grossest incompetence on the part of the officials.

The legal costs on the Irish side of the Parnell Commission, including the expenses for witnesses and reporters, are fully covered by the indemnity fund, and amount to several hundred thousand dollars. Sir Charles Russell received £1,000 for preparing the briefs, in addition to £50 daily. Messrs. Reid and Lockwood each received one-half of those amounts. The expenses of the London *Times* largely exceed those of the Irish side.

Mrs. MacRae, wife of a Presbyterian clergymen at St. John, N. B., has been poisoned by strychnine, which was in candy that had been sent to her husband by mail. Two other ministers received poisoned candy in the same way. The case, which is most mysterious, is similar to the one at Galt, Ont., when little Meta Cherry was murdered and poisoned by candy sent to the family of Rev. John Ridley. An investigation is in progress.

All the scaffolding about the steeple of a church in course of erection at Altenbruch, in Hanover, fell with a crash, and the seven workingmen standing upon it were hurled a distance of 100 feet to the ground. Every one of the unfortunates was instantly killed.

Several thousand Jews, who have been expelled from Russia and have taken temporary refuge in England, intend to go out as colonists to the Argentine Republic, in South America.

A terrible hurricane has visited the island of Sardinia. One hundred persons were buried in the debris of buildings shattered by the storm, and thirty persons were killed.

The province of Cagliari, Italy, has been ravaged by a terrible storm, in which 240 houses were destroyed. Sixteen persons were killed and hundreds were injured. The town of Caglinra suffered severely.

The second ballots which took place in France Sunday excite the least possible interest in England, and appear to be regarded throughout France and in Paris itself with nothing approaching the usual election excitement. The feeling seems to have become general that the republic is now firmly established for many years, and whatever may be the result of Sunday's ballots, France will maintain her existing form of government intact. Boulanger is no longer a factor in any French political problem. Those who have heretofore been his warmest political friends are to-day ready to accept an explanation of the general's disastrous overthrow at the polls, which is anything but creditable to their former chief.

The strike of the dockmen at Rotterdam has ended. Both sides were in conference Wednesday, and the modified terms agreed to were ratified by a meeting of 1,500 strikers. Under the new arrangement the men get 5 pence an hour on week days, 7½ pence an hour on Sundays, and a minimum of four hours' work a day. All the strikers will resume work. They intend to form a union.

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The Facts Stated.
HON. THURLOW WEED ON THE MORGAN ABDUCTION.
This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.
In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."
The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association. Single copy, 5 cents.
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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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PRAY AND PLAN for the Congress of Churches to meet in Tremont Temple, Boston, December 11th and 12th next.

Last July Mr. Warner, "Grand Commander" of the G. A. R., issued a proclamation on the rate of fare to the Milwaukee brewers' entertainment, otherwise the "grand encampment." Therein he threatened the railroads with the retaliation of the lodge if they refused longer a cent-a-mile fare. "If the railroads persist in refusing," he said, "the comrades will have it in their power to settle with them hereafter, when they are not hiding behind our friends." The time has now so far past that this ominous threat may any day be put in execution. Are the railway companies making any arrangement to resist the attack? Probably not. The G. A. R. do not throw bombs after the style of the anarchist. No, their style of "getting even" is more Masonic. If the threat should prove to be any thing but idle mouthing, we may expect it will be executed quietly, secretly, and with a hidden hand.

The National Congregational Council sitting at Worcester ran upon a color line, which was stretched up from Georgia. Colored churches in that State connected with the American Missionary Association have for years been recognized in the meetings of the denomination. But a few white churches have been established in that State who dwell apart from their colored brethren. Their delegates knocked for admission, and there was a struggle at the door, some to open, some to shake hands with the friends without, but not to admit them until their record was right at home. The Worcester *Spy* reports an absorbing debate in which Dr. Quint, the Freemason, sought notoriety. The excellent resolutions of Dr. Dwinell of California and Mr. Bradford of New Jersey were voted down and the delegates admitted on a compromise which may work ill for he denomination in the future.

A Masonic exchange notices the fact that the young Emperor William of Germrny is the first of his line for several generations who has not been a Freemason. In connection it is stated that a strong Anti-masonic sentiment has developed in that country. This is most welcome news. Masonry began with Frederick the Great as companion and friend of infidelity. It was in favor at court in the person of the atheist Voltaire. It had no desire in those days to be called the "handmaid of religion." To the infidel Frederick the followers of Albert Pike bow as patron saint. It is cheering, therefore, to know that a prince of Frederick's line has thrown off this base order, and that his people respond to his sentiment. The principles maintained by Luther and the German reformers could never tolerate the secret lodge system.

Says the *Catholic Review* of Archbishop Corrigan's pastoral letter on the Pope's last encyclical: "It is the first note of a cry which will give American Protestants to understand that the papal throne is still a fact to be reckoned with." Let the Archbishop and his paper make it a cry loud enough to make the Protestants who are really Americans hear. That is all we ask. The trouble is the Jesuit power is like the copper head that strikes without warning. Let them speak also so that intelligent Catholics can understand them. Too many honest and well meaning men in that church have long enough been duped. When they understand that they are required to submit to a foreign monarch, a king without a kingdom, their rebellion will be short and successful.

"The Pension office has given the President much concern," says an *Inter-Ocean* special of Thursday last. A *Times* special of next day explains it. The two are worth preserving side by side as a part of the lodge record in the history of government control. Says the *Times:* "Last night it was considered reasonably certain that ex-Congressman Steele of Indiana would succeed Tanner. To-night the opinion prevails that Steele's boom has grounded. His collapse is but a repetition of the old story—he could not secure the indorsement of Commander-in-Chief Alger of the Grand Army. It begins to look very much as if the Grand Army magnates were trying to embarrass the President. Tanner's friends here openly declare that the President dare not appoint any man commissioner of pensions who is not indorsed by Alger, and in the same breath they assert that Alger will not indorse any man who is not approved by Tanner. In consequence there is a hitch. The man who can readily secure Grand Army approval will not be appointed by the President, and men like Judge Rae of Minnesota and ex-Congressman Steele, who are in favor with the President, will not be approved of by the leaders of the Grand Army of the Republic. As a matter of fact the President is no nearer a solution of the pension commissionership to-night than the hour after he received William Warner's positive declination."

The Philadelphia *Times* lately published a volume of truth regarding the pension business in a cartoon representing Uncle Sam handing out dollars by the double handful to an old soldier. The latter in tattered clothing and resting on a crutch received the stipend in a broken hat through which the money falls; but before it can reach the ground the stout beaver of a fat claim agent thrust in from behind catches every dollar. Very significantly the old hat is marked "G. A. R." The old soldier who puts his faith in the bad hat of the Grand Army and the Shylock of the claim agencies is putting water into a broken cistern which can hold none. An old veteran, disabled for life, who has been much about the country in soldiers' homes and army reunions, said lately that he never joined the Grand Army, because he saw the organization was an opportunity for "three-months" men to put themselves forward in politics, and make a great ado for a distribution of the treasury surplus.

Public opinion is rapidly forming on the Grand Army treasury raid since Commissioner Tanner was dropped. President Harrison himself doubtless better understands the situation than he did last March, since he finds it no ordinary task to secure another Commissioner. Below are the views in brief of two widely read and influential papers on this matter. The first is from the New York *Witness:* "Commissioner Tanner and private Dalzell have, we imagine, between them made an end of Tanner's political prospects. At the same time they have made things pretty warm for some of their best friends. The trouble with them is that they have imagined that the Grand Army was lord paramount of the Republic, and that with its backing they did not need to care what they said. They and some others will get their minds disabused of that idea by and by. The Grand Army is a mighty power in politics because public sentiment is very strongly in favor of being not only just but liberal to the soldiers. But once let the people get the idea that the political power of the G. A. R. is dangerous to the best interests of the Republic and that power will cease to exist. The vaporings of Tanner and Dalzell will go far to promote this sentiment." The *Advance* says: "It is twenty-five years since the War ended. To-day there are over 345,000 persons who are drawing pensions from the government. During the last year over $88,000,000 was paid out for pensions. There is a clamor for still further modification of the pension laws which would increase the amount of payments to more than $100,000,000. It is claimed that pensions should be given to any man whose name was ever on the enlistment roll as being one who "saved the country." But the "boys in blue" were by no means the only ones who in those awful days toiled and suffered and sacrificed for the country. If every one is now, out of the public treasury, to be *paid* for his patriotism and his devotion to the cause of American freedom, where would the end be? and what would become of the spirit of self-forgetting patriotism itself?"

THE RELATION OF CHURCH AND STATE.

BY REV. J. M. FOSTER.

This has been the vexed question of all the ages. The papacy thought it was settled when the church became the supreme ruler of the state in the exaltation of Stevens in 756. The Prelatic party supposed it fixed when King Henry VIII. of England made the state the sole arbiter of the church in 1534. The Constitutional Convention in Philadelphia in 1787 imagined it was disposed of when they embodied the secular theory of government in the fundamental law of this land. But the problem is not yet solved. Neither the enthronement of the church by Constantine in 323, nor her divorcement by America in 1787, correspond with the Scriptural model, or peacefully adjust the intimate and delicate relations existing between church and state.

1. *According to the Scriptures, church and state are mutually separate and independent divine institutions.* They exist by the decree of God, and are answerable to him. "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth

shall be loosed in heaven." This divine ordination establishes the church's independence. "The powers that be are ordained of God;" "Rulers are God's ministers to thee for good." This determines the freedom of the state. From the beginning church and state were separate. It was so in the Jewish economy. The Jewish church was not the state, nor was the state the church. Each had its distinct rulers, courts, laws, subjects, penalties and duration. Moses, Joshua, David, Solomon, Hezekiah, and Zerubbabel represented the state; Aaron, Eleazar, Abiathar, Zadok, Azariah and Joshua represented the church. "These are the two anointed ones that stand by the Lord of the whole earth." The church had the synagogue and the ecclesiastical Sanhedrim, the state the court of the gate and the civil Sanhedrim. Ceremonial laws belonged to the church, judicial laws to the state. Proselytes were always members of the church, but not always of the state, and scandalous offenders against the ceremonial law were debarred from the fellowship of the church, while permitted to enjoy civil rights. The penalties of the church were purely ecclesiastical, as casting out of the synagogue; those of the state extended to fine, and even to death. The Jewish state ended when it became a Roman province; the church in the destruction of the temple and the scattering abroad of the Jewish people. "The co-ordinate jurisdictions of church and state are mutually distinct and independent. The church has no formal jurisdiction over the state, as such, and the state has no formal jurisdiction over the church. The ministers and members of the church are subject to the state in things civil, and the ministers and members of the state, if members of the church, are subject to the spiritual courts in things spiritual. The ministers of religion are more immediately the guardians of faith and judges of doctrine; the ministers of the state are more immediately the guardians of law, and judges of its violation. It does not belong to the state to prescribe the terms of the church's ministerial or Christian communion, to appoint her officers, to convene her courts, to dictate her constitution, or administration, in her doctrine, worship, discipline, or government, or exercise an appellate jurisdiction over her censures; as little does it belong to the rulers of the church to appoint the rulers of the state, convene its courts, enact its laws and execute their sanctions, by assuming the sword. The jurisdictions of both are final. Church and state are each of them supreme in its own sphere —the church in things spiritual, and the state in things temporal. The church gives effect to her own laws ecclesiastically, and the state to its civilly. The latter is relatively free to sanction, and give civil effect or not, to ecclesiastical decisions; and the former is free to approve or not of civil enactments, and give them effect ecclesiastically, as in the case of national fasts and thanksgivings." (*Lectures on Second Reformation.*) The state deals with external conduct. Its province is to prevent the violation of law and to encourage obedience. "Rulers are a terror to evil-doers and a praise to them that do well." The church's sphere is the conscience and the heart. She deals with matters of faith. The moral law is both a civil and an ecclesiastical code. In the former sense the state is its keeper, in the latter the church. It is the state's duty to suppress open idolatry, as Asa did in Judah. It is the church's privilege to enforce the worship of the true God. It belongs to the state to prohibit all public Sabbath desecration. It is obligatory upon the church to consecrate the day to God. The state must crush polygamy and banish speedy and easy divorce. The church teaches husbands to love their wives, and wives to obey their husbands. The state punishes the external act of covetousness, as Achan in the camp. The church strikes it down in the heart. The church and state are mutually separate and independent kingdoms, each subject in its sphere to the mediatorial throne.

2. *According to the Scriptures, the state and its sphere exist for the sake of, and to serve the interests of the church.* Not to mention the fact that Christ is "head over all things to the church," it is expressly asserted, "Kings shall be thy nursing fathers, and their queens thy nursing mothers;" "The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted;" "The mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." The general truth here taught is not far to seek. "Mountains" and "hills" in Scripture signify the greater and smaller kingdoms of the earth. "The mountain of the Lord's house" means the church. And to "be established in the top" of the one, and "exalted above" the other, indicate that the nations shall be the support and defence of the church. Kings becoming "nursing fathers," and queens "nursing mothers," refer to the sustaining care which nations shall exercise over the church, and "serve" signifies the ministry of the nations in providing for her material wants. The essential truth of these prophecies is: The true state will have a wise reference to the church's interests in all its legislative, executive and judicial proceedings. Public vice and crime, immorality and licentiousness—the wild boar from the forest that devours the garden of the Lord—it destroys; and morality, virtue and good order, the handmaids of religion, it promotes and encourages. The expenses of the church in carrying on her public aggressive work, it meets in whole or in part out of the public treasury. Thus the church is protected and exalted by the state. David and Solomon made provision for the building of the temple, and Hiram, King of Tyre, assisted them. Cyrus, King of Persia, issued a decree respecting the rebuilding of the temple, and it is expressly declared that the Lord stirred up his heart to do it. Darius afterward issued an edict to the same effect. Another royal enactment was made by Artaxerxes to the same purpose. And all this was done with divine approval. "Blessed be the Lord God of our fathers, who hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem." The true state will follow their example in serving the interests of the church. "The kings of Tarshish and of the isles shall bring *presents*; the kings of Sheba and Seba shall offer *gifts*;" "He shall live and to him shall be given of the *gold of Sheba*;" "The Gentiles shall come to thy light, and kings to the brightness of thy rising;" "They shall bring *gold* and incense, and they shall show forth the praises of the Lord;" "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their *silver* and their *gold* with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee."

3. *According to the Scriptures, the church and the true state will exist in friendly recognition and co-operation.* Because the state is distinct from the church, it does not follow that it is divorced from her. The Christian family is a divine institution. It is independent of the church; and yet it exists in friendly recognition and co-operation with her. The church will recognize the good offices of the Christian state; and the true state will formally acknowledge its obligation to "serve" the church. They may swear the same covenant bond, in which are embodied the duties which each, in its sphere, owes to the king. The nation and the church of Israel seem to have sworn the same bond at Sinai. The church of the British Isles and the three kingdoms, Scotland, England and Ireland, swore the same covenant in 1643—"The Solemn League and Covenant."

Rev. William Milroy has well said, in reference to "the duty of the state, *as such*, to enter into alliance with the church of Christ, and to *profess*, *adhere to*, and *maintain* the true religion." "Ever since Christianity became a power among the nations of the world, the minds of legislators have been occupied with the difficult question: Can church and state enter into mutual alliance and yet each prosecute, untrammelled, its respective ends; and exercise, uncontrolled, its important functions? Though the verdict of the Christian people of the United States, if called to-day to answer this question, would probably be overwhelmingly in the negative, yet we conceive the pious, profound and sagacious men of the Second Reformation, more than two hundred years ago, solved the problem correctly, answering in the affirmative. And not only so, but for a brief period in the land of the covenants they presented to the world what has nowhere else been witnessed, the solution in practical operation." May our land soon be thus in covenant with God, and in a state of friendly recognition and co-operation with the church of Christ.

Cincinnati, O.

THE CLAN-NA-GAEL NOT AN EXCEPTION.

"Outside the Clan-na-Gael itself it is safe to say that every American citizen above the level of an idot is opposed to a secret political organization which aims to violate the neutrality laws and obligations of the United States and involve this country in war with a foreign power, and which does not hesitate while in pursuit of these unlawful purposes to decree the death of any of its own members who are accused of violating the rules of the society. All good citizens are opposed to such secret, oath-bound, unlawful societies."

This extract from the Chicago *Tribune* of the 13th ult., very prettily presents the truth, as far as it is intended, against the pat-riot-ism of the Clan-na-Gael, or United Brotherhood. But how different is the conclusion of all these brotherhoods from the closing words of the above extract: "*All good citizens are opposed to such secret, oath-bound, unlawful societies!*" We can imagine the cry of horror that would fill the polluted atmosphere of lodgery if our citizens should really awake to the fact that the principle on which such societies are based is precisely that which "*does not hesitate to decree*" and execute the penalties of their orders upon their respective members, be these penalties fines, or boycotts, or death itself; or, in polite lodge phrase, "*removal*" from the scenes of time.

Every lodge, from the Freemasonry to the Clan-na-Gael, exercises a power over the civil rights of its members *independent of the civil* power which our country boasts as the protector of the liberty of her citizens. Lodgery is based upon despotism, and anti-Christ is its king for the risen Christ. The King of the kingdom not of this world never gave such demoniacal oaths and authority as these and kindred lodges exercise among us to-day!

If our politicians can detect danger to the state in the United Brotherhood, alias Clan-na-Gael, how much danger was there before our war and in it from Freemasonry? Could the war have been begun without hatching its eggs in their oath-bound lodges? And again, if our citizens are now called on to save themselves and country, how much more should our Christians awaken to the danger to their common Christianity, and try to save it from degradation and the plausible charge of inferiority to the universal brotherhood claimed by Freemasonry! Consider for a moment. Churches expel members when they adopt opinions differing from their creeds, as in the case of the ex-Methodist, H. W. Thomas, now of the "People's" Church—a suitable name, indeed, whose simple confession of faith may be that they have itching ears; or, perhaps, that there is a great "Architect of the Universe." But thus strangely the plea arises that lodgery is more liberal and fraternal, and cultivates universal brotherhood better than Christianity. Yes, and therefore the Christian, the Mohammedan, the Brahmin, etc., may meet in the same lodge as brethren in the same hope of the same "grand lodge above," while each of these are but sects whose members, if they choose, may retain their respective opinions, but under the authority of their common master, Freemasonry.

Christian, are you a lodge member? How dare you attempt to serve two masters, when Jesus said you can not? Senex.

Chicago.

NOTES OF GERMAN LIFE.

FROM OUR ARTIST FRIEND IN EUROPE.

We are having a good deal of rain this season, though not so much as last year. It rains nearly every day part of the time, and for three weeks it is cool enough to be October. I wonder how many pounds of cherries a bushel is; isn't it forty at least? Here all fruit is sold by the pound, and when cherries are the very cheapest they are five cents a pound. Usually they are six or seven cents, and now they cost ten cents. Tomatoes are six, gooseberries seven, plums and currants six to eight cents, and miserable, little, hard, tasteless peaches and apricots are ten to twelve cents per pound. When apples are cheap in winter they are never lower than four cents; but they are pretty good sometimes, and so are the oranges. I would feel like giving a dollar or two a pound for some good fruit, if I had money to throw away. Raspberries and blackberries, bananas and water-melons are not to had at all.

There is a great festival of the "Turner" socie-

ties in Munich this week, and the streets are quite gay with flags. In the house next to the Duke Max's palace some one has hung out a great American flag. The weather has been bad the whole time. It has rained "pitchforks and hailstones" all the time, and damped and cooled their celebration somewhat. But they can drink just as much beer as ever, if they are wet on the outside.

Miss E— and I went out to Tegernsee and stayed two days. Went to the top of the Hirschberg again and had some fresh air for once. It is the first time in almost three months that I have been in the country. I should hardly know it was summer if other people did not tell me, because Munich looks about the same as it does in winter. O yes! I could know, too, by the number of streets that have the paving up. They seem to have one street after another torn up continually here as soon as it is warm weather. They have been working more than three weeks in this street, and wake me up at six every morning with their screaming and hammering. One of the next streets is having an asphalt pavement made, and the foreman who manages the job and one or two of the workmen are Americans. It sounds funny to us to hear them talk English. The street has the pavement of asphalt on trial, and only for about five blocks, but it is going to cost 180,000 marks. I wonder if it costs so much at home? They say that is about fifteen marks, $3.50, a square yard.

The Shah of Persia has been here lately. He looks very much like a Turk, and wore a fez very much like them. His other clothing was like that of Europeans. Mrs. S— and I went, as nearly every one else did, to see the procession, and waited more than an hour before they came. The streets through which he passed were lined five or six deep on both sides with people. There came first carriages with the highest German officers in their uniforms; then the body-guard of the Prince Regent mounted; the Prince Regent and the Shah in one carriage, and directly after them the Shah's attendants and his favorite, a little boy nine years old, who is called Assiz Sultan, and is already a general of the Persian army. The people shouted "Hoch!" (hurrah), of course, and the Regent bowed on all sides; but the Shah looked as if it was below his dignity to notice the existence of common people, and he was bored at being on exhibition so long, for the carriages were driven at a funeral pace. We could see it all very well. Some of the Shah's attendants amused themselves by nodding and winking at the people, and seemed to enjoy the attention they attracted much more than their master. He had forty servants with him, his own butcher and cook among them, and he will only eat what meat is killed by this butcher. I believe he is a Mohammedan. "They say" when he eats alone he eats with his fingers, and at the great dinner given at court in his honor, where he sat next the Prince Regent, he took tit-bits from his next neighbor's plate and put them in his own mouth; and "they say" when the ladies of the court were introduced to him, he saluted them in the Oriental manner with a kiss. R.

AS TO "METHODS."

We have been thinking that the methods of Christ were divine as well as his truth, and that when the Christian world will use Christ's methods in the propagation of truth there will be a great advance upon some features of the present. Dr. Parkhurst has some very suggestive sentences in this line of thought in a sermon on "The Regenerative Force of the Gospel." His words are: "Christ never patches. The Gospel is not here to mend people. Regeneration is not a scheme of moral tinkering and ethical cobbling. In the Gospel, we move into a new world and under a new scheme. The Gospel does not classify with other schemes of amelioration."

This accords with our thought of the methods of Christ. The way to meet that which is wrong, is to meet it as a wrong. We shall not do well to ameliorate it. If we may not expect those who have been "raised" amid prejudices and ignorance to be leaders for the absolute rectitude of things, those who have not lived where this excuse is available should be the leaders. If some do not lead, none will follow. Where principles were at stake, Christ never gave way to prejudices: He never yielded to that which was in itself wrong. If those to whom he ministered could not come up to his standard, then he waited, but he never compromised. That which is right should not yield to that which is wrong.

It may take a right hand. It may take an eye. But "if thy right hand offend thee, cut it off," and "if thy right eye offend thee, pluck it out." He would not "cut it off" by amputating the finger and gradually disjointing it up to the mark; and plucking out the offending eye is not to bandage it so that it temporarily does not see the evil to which it is attracted. No, the Gospel is not a system of repairs. It is not here to temporize, but to make all things new, and it strikes at the heart of evil and not at its surface.

It was not Christ's method to ignore an evil which confronted him. He did not evade or get around issues. He met them. He answered them. He was an "incarnate conscience" in the land. He knew what was in man. His followers cannot fail when they walk closely with him in the path which he has made plain.—*The A. M. A. Magazine.*

AN EPISODE IN THE CRONIN TRIAL.

[In connection with observations on this celebrated case, which have appeared from time to time in the *Cynosure*, the following passage between Judge McConnell and the lawyers, from the *Inter Ocean* report, is worth preserving entire. The secret society phase of the case was at this time considered at greater length than usual, and the remarks of Judge McConnell, which indicate that he is in sympathy with the lodge, is reviewed at more length on the editorial page. Mr. Forrest is examining a juror in behalf of the defense. Mr. Hynes represents the state:]

Q. Would your opposition to secret societies induce you to discredit the evidence given by members of such societies? A. I do not think I could place implicit confidence in their evidence.

Q. The evidence will probably show that some of these men are members of the Clan-na-Gael society, as it is called, the proper name of which is the United Brotherhood. You have heard of that society? A. Yes.

Q. It may be that some of the witnesses on both sides will be members of that society? A. Yes.

Q. Do I understand you to say that you would refuse to credit the evidence of a witness merely because he was a member of that society? A. I do not think I could give that credence to his testimony which I could to that of a man who had no connection with it.

Q. Would you require corroborative testimony? A. Yes.

Q. Before you would believe such a witness? A. Yes.

Q. Would that be your attitude if you were a juryman in the case? A. Yes.

Q. (by the Court)—Did I understand you to say that would be your attitude if you were sworn as a juryman in this case? A. Yes, I think it would; my knowledge of human nature leads me to suppose that the evidence of such a man might be biased in that direction.

Mr. Hynes—The question was an unfair one, as it premises that the interest of the organization would be involved.

Mr. Forrest—The question did not do anything of the kind.

The Court—It will be the duty of the juryman to decide this case upon all the evidence heard here in the court, and upon the law. Do you mean to say that because a man came here who the testimony disclosed was a member of a particular society you would discredit his evidence? A. Not if the interests of the society were not involved; I do not suppose I should.

Q. Well, if it should appear in the course of the examination that these defendants were members of the same society as some of the witnesses, do you mean to say you would not credit the evidence given by the witnesses as fully as the evidence given by any other witness? A. I do not think I would, because there would be bias in the case.

Q. Well, take this case: Suppose two brothers have a suit in court; under the circumstances you would assume that a brother has a prejudice. Do you mean to say you would discredit the evidence of one of the brothers? A. No, that would be different.

Q. Would you discredit the evidence of a man who belongs to the society any more than you would the evidence given by one of the brothers? A. I think the cases would be different; I think their relationship would be different, and I regard it as such.

Mr. Forrest—I challenge the juror for cause, on the ground disclosed in his examination as to his attitude toward the witnesses.

The Court—Well, certainly, there is no cause shown in that. There is no cause which appears now for a challenge.

Mr. Forrest—The juror evidently has the impression that, being members of the same society, the witnesses are oath-bound.

Q. (the Court)—Do you believe, in this case, you could render a fair and impartial verdict, upon the law and the evidence, regardless of any opinion you may have formed, or any prejudice you may entertain? A. Yes; I should decide it upon the law and the evidence as I view it.

Q. (Mr. Forrest)—But in coming to that verdict, which you call a fair and impartial verdict, I understand you to say you would discredit the testimony given by these witnesses? A. Yes, sir; I would require it to be corroborated.

The Court—I believe this man when he says he can render a fair and impartial verdict, and that he will take the law from the Court.

Q. (by Mr. Forrest)—After what the Court has said to you, do you still say you would discredit the witnesses called on behalf of these men merely because they may be members of the Clan-na-Gael society? A. I do not say that I should discredit them entirely, but I should not give their evidence the same credence I would to that given by a man who was not a member of the society.

Q. I want to find out how much you would discredit their testimony? A. As I said, I would not place the same dependence upon that witness as I would upon a witness who was not a member of the society. I should regard that there was bias in his case.

Q. Would you regard the evidence he gave with suspicion? A. Yes, because I understand that most secret societies are oath-bound.

Mr. Forrest—I renew the challenge.

The Court—I overrule it, and I do so because I do not know that there will be any such evidence.

Mr. Forrest—I am willing to be sworn in this case, and to say that we cannot make a successful defence in this case unless we call some members of the society as witnesses.

The Court—This man's opinion is conditional, entirely. He says if there is an oath-bound society which is involved, he will not be disposed to credit the evidence.

Mr. Forrest—He says he will not credit the evidence given by witnesses who are members of this society.

Mr. Hynes—The counsel will not say that there is an obligation on the members of that society to tell a lie for another.

Mr. Forrest—I do not know that there is.

The Court—This gentleman says that he can render a fair and impartial verdict upon the law and the evidence. It will become his duty to judge of the witnesses on the stand and the evidence they give. I overrule the challenge.

Mr. Forrest—The conclusion at which the juror has arrived is a legal conclusion. He will give a fair and impartial verdict, but in doing that he will discredit some of the witnesses.

The Court—After the Court had explained to him the law, he said he can give them a fair and impartial trial and render the verdict on the law and the evidence.

Q. (by Mr. Forrest)—Do you mean to say you would require the testimony of any member of the Clan-na-Gael society to be corroborated before you would believe it? A. I think I should.

The Court—Without any further testimony or information than you now have, which you say is a mere impression, would you undertake to say you would discredit the evidence of any man who was a member of that society? A. Yes, sir; to a certain extent, I should.

Q. Upon some impression you had as to this particular society? A. I have no prejudice against any association, any secret organization, more than against any other, but my prejudice is based upon my mere general knowledge of secret societies.

Q. Are you going to act upon that general knowledge of secret societies, or will you take the evidence of the witnesses? A. I suppose I will have to take it from the witnesses; but then

The Court (interrupting)—I want you to answer that distinctly as to whether you will take the evidence of the witnesses taken in court, exclusively? A. I have no opinion in regard to this secret society especially, but it seems to me, and always has seemed to me, that they are oath-bound, and there would be apt to be a little bias on their side in standing by each other.

Q. Suppose nothing appears in the court to support that impression of yours, which I hope is but lightly held, and ought to be, and a man comes upon the stand, and it appears incidentally that he is a member of the Clan-na-Gael society, or some other society, do you propose to discredit his evidence? A. No. I do not; not on outside matters unconnected with the affairs of the society, I should not discredit him at all.

Q. Let me understand that more fully. If some member of the organization known as the Clan-na-Gael should come and testify as to facts tending to show that these men were innocent, would you discredit that evidence? A. No, I do not think I should, unless it in some way affected the society primarily.

The Court—The Court cannot assume for a moment that the interests of the Clan-na-Gael society are in anyway involved in this controversy, or that it will so appear.

Mr. Forrest—One of the issues of this case is as to whether there was a conspiracy in one of the camps of the organization.

Mr. Hynes—Among some members of the camp, and not that the whole camp, by any means, is guilty of the crime. I wish this point to be very clearly and emphatically understood.

The Court—The juror says that unless the interests of the organization is at stake he will assume that the witnesses on either side who may testify, and who are members of that organization, are as good as any other witnesses. The Court cannot assume that the organization will be involved.

Mr Hynes (emphatically)—The organization, as such, is not involved.

The Court—I overrule the challenge.

THE ORDER OF TONTI.

"Who is Tonti?" is now the question asked by many persons who read of the ostracism of the Jews in secret societies. "The Order of Tonti" is a secret benevolent organization, with headquarters in Philadelphia, where its supreme president, Mr. Wheeler, resides. It has in Chicago twenty-one subordinate lodges, governed by three deputy presidents. The success of the order is such that it has become necessary to establish another deputy presidency to accommodate the increasing membership. A voluminous correspondence between the supreme president and the Chicago authorities resulted over the new presidency. The supreme president ordered the Chicago men not to admit Jews or Negroes to membership; that the Jew was no better than the Chinaman; a curse to any society; and unfit for existence at all in the animal kingdom.

It appears that the Hebrew race constitutes fully one-half the membership of the order in Chicago. This correspondence fell into the hands of a Hebrew officer, who communicated the matter to his fellow religionists. The indignant Jews held a meeting, and now they demand the removal of Mr. Wheeler, or they will remove themselves from the order. It is not generally supposed that Jews seek an entrance to secret societies. They do, and they are the most inveterate society hunters of any race in America. There is not an order from Masons to Tuckpointers but has a large representation of Jews. The societies charge the Jews with selfish and business motives in entering them; hence the opposition. Old Tonti was an Italian, and founded a system which benefited the longest livers. The Jews are a people who cling to life with wonderful tenacity and are perhaps getting too much of the Tontine benevolence. This would be reason enough for the opposition to Jews. The average American wants to have the best of every trade. After you take him on your back across the stream, you must be sure to lay him down very gently. If you stumble at all he is sure to abuse you. Thus it is with Tonti and the Jews. When the order was weak and struggling, the Jews were sought after and caressed. Now the order is flourishing, the Jews are selfish and obnoxious.—*Chicago Letter to the Deseret Weekly.*

NEW ENGLAND LETTER.

The Congress of Churches in Boston—Prof. Townsend and Joseph Cook—A hopeful sign—What the lodge is doing—The Non-Secret Endowment Order—Boston Knight Templars departing for Washington—How the government recognizes the lodge—Will Boston entertain the next Grand Encampment—Some noteworthy New England anniversaries—The new monthly—The Boston Missionary Training School—Boston women registering in large numbers—Mrs. Miller and dress reform.

Our indefatigable General Agent and Secretary, Rev. J. P. Stoddard, is stirring the waters in New England with grand effect. Among the prominent clergymen who have signed his Call for a Congress of Churches to discuss the lodge evil, and "consider the relation of this system to civil liberty and the Christian religion," the name of Prof. L. T. Townsend of Boston University, who edits the department of Education in *Our Day*, carries special weight. He is a veritable giant in the theological arena, and no one who has read his writings or heard him speak, need be told that in him the free schools of our country have a mighty champion.

The Congress will accomplish a most important work if it should do nothing more than simply to enlighten the minds of these anti-Romanist leaders, who are now standing as a bulwark against papal aggressions on that liberty our forefathers left their bones on Burial Hill to secure, that Masonry and Jesuitism are very closely related, and the two will pull together in secret when they have a common end to secure, while all the while keeping up the semblance of mutual antagonism as a blind to Protestant Americans. The amount of ignorance met with among even men of the greatest literary acumen and wide reading, who have given some of the best years of their life to considering the Catholic question, is amazing. There are pages of history which only need to be unsealed before their gaze to convince them that the two reforms are identically one.

Joseph Cook is deeply interested in the proposed Congress, and in conversing on the subject with Secretary Stoddard, used these emphatic words: "*This question must be discussed, and now is the time to strike hard blows.*"

The city election occurs of the tenth of December, and it was not desirable to hold the Congress before that event, with all its attendant political excitement. Tremont Temple has been secured for the eleventh and twelfth. Of the speakers and their themes, I can at present give but an imperfect program. Dr. A. J. Gordon is to preside at the first meeting. Dr. James M. Gray will make the opening prayer, and Dr. A. A. Miner will give the address of welcome. Rev. O. P. Gifford's subject is not yet announced. Rev. I. F. Lansing has agreed to speak on the Secret Society of the Jesuits, and Rev. David McAllister, D.D., of Pittsburgh, on the Freemasonry of the Mormon Endowment House.

The Secretary called on seven of the most prominent pastors of Worcester, and every one bade him God-speed. He addressed the Baptist Ministers' Meeting in Boston at which there were about one hundred present, giving notice of the Congress; and also the Congregational pastors. He intends to be at the Baptist State Association which meets in Springfield on the 28th of this month, and do similar work. Good news may be looked for from the Congregational Council which meets at Worcester this week. Five thousand circulars have been printed for distribution at this and other religious assemblies, and among the ministers and thinking people of New England. Everything points to a turn in the tide, nor would it be strange if the hottest battles yet to be waged in the anti-secret warfare should be fought out on New England soil. That a goodly number of pastors have agreed to give public notice on the Sabbath of the Congress and its object, is surely one hopeful sign that the spell of terrorism which has so long paralyzed the pulpit is at last broken.

The lodge meanwhile is not folding its hands. The Boston *Evening Traveler* has opened its columns to a Secret Order Department, whose first installment covers nearly a page, and is a very instructive resume both of what the lodge power is doing and of what it intends to do. The number of new societies that are starting up on every hand is absolutely bewildering, and I am sure that their originators must sometimes be hard put to it in choosing a name that has not already been taken up by some other organization. The Non-Secret Endowment Order is the latest of these mushroom growths, its ostensible object being to reach that class of people who are opposed to secret societies. So it seems that the lodge spider is fitting up a nice little "parlor" into which it means to invite our honest anti-secretists. I shall wait further developments regarding this non-secret order with some interest. That it will have its own system of invisible wires connecting it with its author and mother, Freemasonry; and that it will deceive some foolish human flies who ought to know better is most probable, yet it seems as if a right understanding of the principle involved in every system of life insurance, whether secret or open,—that it is in effect giving the lie to God's promise, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me," ought to keep every sincere Christian from this last and most subtle snare of the lodge Apollyon.

The Boston papers give elaborate reports of the departure of Boston Knight Templars for Washington on Saturday at 3 P. M. The usual amount of Sabbath desecration seems to have been planned for in arranging the program. The Boston commandery, 130 strong, with a brass band, arrived in Washington at about 4 Sunday morning. Other commanderies arrived later, and thus all day they came pouring into the city; and, to quote from the daily papers, "the streets resounded on Sunday with marching columns, brilliant uniforms and beating drums," the Pilgrim State bearing its share in the shame and guilt.

The new and very elegant banner presented to the Boston Commandery has on it the seal and motto of the city of Boston, and was consecrated by the Prelate Sir and Rev. Geo. L. Perrin, at the close of which ceremony the band played, "Onward, Christian Soldier." What a travesty on the holy religion of the Prince of Peace!

Another Fulton might write a book on "Washington in the Lap of the Lodge," for surely Rome and Masonry can divide this honor between them. Certainly the Jesuitical and monarchical order of Knights Templar has received extraordinary, and for a republic, rather dangerous recognition, when the Treasury Department is decorated with flags in designs prepared especially for this occasion, a thing never done before by any of the departments of Washington except on occasions of a national character; and when, to do them still further honor, Government grants a half-holiday to all the employes in its service.

There is a good prospect that Boston will be the place where the next Grand Encampment in 1892 will be held, for though Denver, Milwaukee and Philadelphia are putting in claims, the party which is pushing Boston's candidacy is the strongest. All this will be extremely good news for the saloon-keepers at the Hub. Meanwhile this is a world of changes, and a good deal may happen before 1892.

An absolute change of subject is a relief, and so before closing my letter a brief reference to the 225th anniversary of the First Church in Newton, Mass., which was celebrated this week, may be interesting to the reader. When it was first established in 1664 the congregation was composed of about thirty families, and the total number of church members was not far from eighty. Its first pastor was John Eliot, Jr., son of the Apostle Eliot, and what is most remarkable of all, it has had but eight pastors since. Last week Stratford, Conn., celebrated the anniversary of its settlement 250 years ago, bringing to light a carving knife, imported in the Mayflower, an oaken sideboard made in England and brought to Stratford in 1620, the key of the First Church dating from the same year, and other venerable and interesting relics of "ye old times." What we need, however, is a revival of the Pilgrim spirit, and not a sight of the inanimate objects their fingers, long since mouldered to dust, may have touched,—such a revival as shall make forever impossible the outrage on their memories of a second Plymouth dedication.

A correspondent of the *Outlook* notices that while a saloon-keeper on the Massachusetts line has to pay a 1,800-dollar license, a saloon-keeper just across the line has only to pay $400 to get one! How long will Rhode Island be willing to stand in so humiliating a position, actually bidding for the rum trade of Massachusetts.

A new monthly is to appear in Boston in December called the *Arena*, which will be similar

in form and make up to the *North American Review*, and devoted to the discussion of leading social and political issues. Though different from *Our Day* in not being conducted on a distinctly religious basis, the proposed publication is a strong proof how deeply reform questions are now stirring our leading minds.

The Boston Missionary Training School for Young Men and Women has just opened under the superintendence of Rev. Grattan Guinness. Twenty students have already passed their entrance examination, and among these one proposes to devote his life to mission work in China, and several others are going to Central and South Africa. The new institution is most ably officered; Dr. A. J. Gordon, president; Rev. A. T. Pierson, vice-president; and Rev. M. R. Deming, secretary.

Rather contrary to expectation, Boston women were sufficiently satisfied with the result of their action last year to be ready to dabble again in "the muddy stream of politics," and the assessor's office has been well filled the past week with those desiring to register. It is certainly difficult to see how the most determined opposer of Woman Suffrage can see anything unfeminine in voting under the Australian ballot system.

Mrs. Annie Jennesse Miller is about to make a dress reform tour through New England, and all women who desire to see their sex released from the thraldom of corsets, and garments ingeniously made to pinch the form precisely where there should be the freest movement, will give her a fervent God-speed. Everybody knows that in a modern gown made by a fashionable dressmaker, it is impossible to work comfortably, and scarcely to walk, sit or stand with ease, but few people stop to think that good intellectual work is even more impossible under such conditions. I believe that women are sufficiently impeded in the march of mind by the traditions and prejudices of the past without the weight of their absurd dress to pull them back. Let corsets and trails, and tight sleeves and all kindred abominations be delegated back to the dark ages, but let Mrs. Miller be the apostle to show us how it can be done.

Elizabeth E. Flagg.

CORRESPONDENCE.

CHURCH STATISTICS FOR THE NEXT CENSUS.

Department of the Interior,
Census Office, Washington, D. C.

Editor Christian Cynosure:—Dear Sir. Having determined to include Church Statistics in the special inquiries to be made for the Eleventh Census, I wish to announce to you and, through you, to your readers, my desire and purpose to obtain the fullest and most accurate results possible in this special department. I need not enlarge upon the value of such results to any who are in any wise interested in church work and progress, and wish to know the numerical strength of the various religious denominations of the United States.

The inquiry will be broad enough in scope to embrace every religious body, of whatever name or creed, however few or many its churches and members, and it will be conducted with the utmost fairness and impartiality. The information sought will be arranged under five heads: (1) Organizations or societies; (2) Church edifices; (3) Seating capacity; (4) Value of church property; (5) Communicants. This is as much, in my judgment, as it will be wise to undertake in this direction for the Eleventh Census.

In order to prosecute this plan successfully and to make the results so thorough and accurate that they cannot be impeached, the Government will have to count largely on the prompt and generous co-operation of those in each denomination who are in a position to furnish the information desired.

The conduct of this special inquiry has been committed to a gentleman whose qualifications for the work will, I am sure, be instantly recognized. H. K. Carroll, LL.D., editor of the *Independent*, of New York, has consented to assume the duties of the position. Dr. Carroll is now engaged in preparing plans for such a division of the territory of each denomination as will make it comparatively easy for those to whom his inquiries will be addressed to give a prompt and faithful response. I ask for him, and I am sure you will heartily second me, such cheerful and generous assistance as he may require from officers of the denomination you represent.

Very respectfully, Robert P. Porter,
Superintendent of Census.

INDIANA COLLEGES.

Crawfordsville, Ind., Oct. 12, 1889.

Editor Christian Cynosure:—The past three weeks have been spent among the colleges. De Pauw University at Greencastle, Ind., was first visited. This is a fast growing institution. Since De Pauw donated about one million dollars and the name has been changed, it has been advancing at giant strides. President Martin has resigned, but still remains in the faculty as professor of Philosophy. The trustees elected a man from Rochester, N. Y., to the presidency; but he would not accept unless they gave him $10,000 salary. This they could not accede to. The vice-president, Dr. John, has been made president *pro tem.* They have elegant buildings and two large dormitories, one for ladies and the other for gentlemen. They have 750 students, and calculate on 1,100 during the year.

I next visited the Indiana State University. Several changes have been made in the faculty. Young blood predominates. President Jordan is away at Yellowstone with a government expedition, searching for "a lost river." The legislature is very liberal with the institution. The foundation has been laid for an elegant library building. The new main building is yet to be built. Prof. Atwater, the only member of the faculty remaining of those connected with it during my college days twenty years ago, was master of ceremonies at our Sabbath afternoon lecture. Dr. Wylie, who was professor of Philosophy in that former time, but now retired, was present.

That evening a union service was held in the M. E. church under the auspices of the W. C. T. U. Such a meeting is held the first Sabbath evening of each month. By invitation I delivered the address. There were 900 people out. They listened for an hour with the closest attention, while the utmost endeavor to make the license and tax systems appear odious was made. A Republican prohibition editor said afterwards: "I fully agree with you that license is wrong and prohibition is right. We only differ as to the method of getting it." "Yes, if you and I are going to Louisville we can choose our route. But I do not want to go over a rotten bridge that will let me down."

I am now at Crawfordsville, the seat of Wabash College, to fill an appointment to lecture.

J. M. Foster.

BRO. DAVIDSON AND HIS CHURCH.

New Orleans, La., Oct. 5, 1889.

Dear Cynosure:—I enclose you a circular written by Mr. Wm. Christian, of Sunnyside, Arkansas. Its contents will probably interest your readers, as it seems to call special attention to every preacher to preach Freemasons' religion:

[The following are verbatim extracts:]

Notice to all the preachers in the world:

I have been taught by God that Freemason religion is the old religion and God at the head of it. I find God's all-seeing eye in the Northwest; I find "C" in the Northeast. I find "H" in the Southwest; I find the temple in the South and this is the old Mosaic church.

Place, to show how it is drawn, a compass around "G," one prong leading to the Southwest to "H" and the other prong Northeast to "C." Take a square, put the crook against "I" in the South, short "N" lap across at "H" Southwest, and the long "N" lapped across "C" in the Northeast, and you will have a complete Masonic badge of the old dispensation. . . . .

Jesus is the Master of heaven and earth and the Holy Ghost is the deputy which baptizes men by the heavenly baptism and with the fiery love of God. This makes a man a fit subject to be a Freemason in the heart. No man without this can be a Freemason, and all men that are Freemasons and say this is not the truth, they don't know what Freemason religion is.

Brother preachers, white and black, old and young, we had better begin to preach Freemason religion to everybody and let all the people know they must become cemented into one family to God. Throw out all your literature and teach the New Testament Scripture to the people.

I trust this will be heard in the name of the Father, Son and Holy Ghost. Amen. Wm. Christian.

Straight and other universities have opened. Leland opens Monday, the 7th. We are yet struggling along in the midst of much opposition. I am under much of a burden with my church work. I hope your readers will pray for me; also I hope some liberal friend will contribute something to help me pay for my church property. I had hoped to meet the note the 1st of October, but a failure to collect the required $1,000 has prevented it. I have not raised one-tenth of the $1,000 yet, but we are struggling manfully onward. Our Sunday-school numbers ninety-seven, and my church membership thirty-eight. I hope the eyes of some God-loving Christians will fall on this article, and touch their heart and cause them to help us in our struggle. The winter is at hand and our building, besides not being paid for, will be very uncomfortable. All donations for the church can be sent to myself, 140 Clara St. I will acknowledge all donations through the *Teller*. May God help you to continue your warfare against sin and unrighteousness. F. J. Davidson.

THE REIGN OF USURY.

Richview, Ill.

Editor Cynosure:—The short and kind criticism of my first article, on the ninth page of the *Cynosure* of September 26, was a surprise. Of course interest is usury, and usury is interest. The definition that usury means *unlawful* interest was a fabrication of Shylock under the reign of Henry the VIII., and is no more true now than when it was first invented. "The term *usury* (says Drew) fell into disrepute, and the word interest was substituted therefor." Hume, the historian, by no means inclined to liberal ideas, refers very quaintly, but pointedly, to this substitution as a lucky accident in language which has great weight on men's minds.

When Moses wrote the law, "Thou shalt not loan thy money for usury," he added, "or increase." What if Moses had said, "Thou shalt not loan for *unlawful* interest." The Jews had no written law previous to this. If one per cent was usury in good old Nehemiah's day, why not now? The distinction between usury and interest "a fair one?" There is no "distinction." How can a nonentity be recognized?

2. I "speak with disrespect of the church and its Founder?" Nay, verily. I said, "True Christianity, such as the Master founded, and the church for 300 years practiced, is what the world needs." Does that look like "disrespect to the church and its Founder?" But I said, "Our Christianity needs remodeling. It is defective." Perhaps I ought to have said our form, or our churchanity. Don't it need remodeling? Are we not working to *remodel* oath-bound secrecy out of it? *True* Christianity can *never* be remodeled. It is perfect. But the churches or sects are only the scaffolding around the great temple, and when the temple of true Christianity is completed, the scaffolding will be removed. "The church or churches lost their grip on society?" Certainly they have. We don't say that Christianity has lost its grip. The principles of Christianity have permeated society through every fibre, intellectually and theoretically; but practically and spiritually these principles are a dead-letter, because the churches, which stand as exponents of Christianity, ignore them. Take the secret oath-bound orders. The churches are the pillar on which it rests. Just so of the rum power. The churches have the ballot-power to wipe it out at any time. Do they do it? Don't they need remodeling? There is hope of "remodeling" the churches on these lines, because hundreds of thousands of the best men and women in the world are praying and laboring incessantly to do it. But in regard to the "reign of usury," I said there is no remedy. It will reign on until the explosion comes, and it kills itself as slavery did. Why? Because no moral agencies are being used for its extermination. The churches don't really believe in oath-bound secrecy, nor in rum. But they tolerate and uphold them. They do, however, believe in usury, and practice it on the same lines that the world does.

If the Master was to visit our great city churches, and scourge out the money-changers, how many would be left? Bishop Foster, in his sermon at Baltimore, at the centennial of American Methodism, said, "The poor are as effectually

shut out of the church as if they were guarded by sentinels in uniform, with sword and musket." The church is wondering why it is so. Ministers are holding conventions to devise means to reach the masses with the Gospel. Yet if one presumes to tell them that usury is the cause of the separation between the churches and the masses, he is ostracised, denounced, and called a crank. Hence, we said that this evil is one that will have to bring its own destruction. Moral agencies having failed, some physical force, some judgment of heaven, some vial of wrath will purge it out.

We, as a nation and people, are getting ripe for some kind of punishment. We are being smitten now with blindness, as the South was before the War of the Rebellion. Politically there is no soundness in us. "From the crown of the head to the soles of the feet, all is wounds and bruises and putrefying sores." It is little less than one mass of moral corruption. What has brought us to this? Mammon-worship. Money is our god *politically*. Men ought to have rights, and used to have a pre-eminence over everything; but now property rights are everything. With all our churches, Sabbath-schools, etc., etc., money stands higher than men *politically*, and to a very great extent socially. It would be folly for a poor man to offer for nomination, or run for office. In fact, men's standing and influence depends on the wealth they own. They may be as pure as saints and as wise as Solomon, but if they are poor that settles the question. Money, the creature of man, is elevated above man, the noblest creature of God. It is idolatry. It is blasphemy. It is idolatry baptized into the church, just as chattel slavery was.

The church "lost its grip" on the masses? Who needs proof of this. Travel over the land in any direction, and the church houses are comparatively empty. The women make up four-fifths of the members and attendants. Not long ago the *Cynosure* printed statistics showing that ninety per cent of the young men of the United States were not even professors, nor church members. What is to become of churches when they can't hold the young men? Are they dying? Even now many, *very many* churches are managed and run by worldly men as a place of amusement, ease, pleasure or entertainment. Don't they need "remodeling?"

It is painful to recount such a state of the church. But it will never be any better, but grow worse and worse as long as mammon-worship lasts and "usury reigns." D. Oglesby.

DIVINE HEALING.

New Market, N. H.

In editorial correspondence in *Cynosure* of Sept. 26, there are several errors which ought to be corrected. Miss E. E. Flagg does not "still walk with crutches." She uses one cane. "The idea of getting bodily healing" *does not* "lead every other at Old Orchard." The leading theme there during Rev. A. B. Simpson's convention is Bible holiness. The near coming of the Lord and Divine Healing are taught, but the latter topic holds a comparatively subordinate place. In proof of this I cite the official report of the convention in the *Christian Alliance*, Mr. Simpson's paper, and am myself also a personal witness. As to Dr. Cullis' work, a little explanation is necessary to make the matter clear. Dr. Charles Cullis, of Boston, is both physician and preacher. He was a practicing physician before he was a preacher. He has charge of three hospitals and two churches in or near Boston. No doubt bodily health is much regarded in the hospitals, but it is a great error to suppose divine healing occupies a leading place in Dr. Cullis' churches and conventions. In proof of this I cite his own excellent paper, the *Times of Refreshing*, and am also myself a personal witness. It is emphatically and perpetually taught by both Mr. Cullis and Mr. Simpson that those who seek divine healing must "seek first the kingdom of God and his righteousness." Dr. Cullis administers remedies to those who have not faith to be healed by the Lord. From the days of the apostles to the present time, impostors have vexed the church. "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." And, "Let every one that nameth the name of Christ depart from iniquity." Moses did not cease to work miracles in the name of the Lord because magicians attempted the same things. God was stronger than the devil then, and is so still.

S. C. Kimball.

A SECRET SOCIETY GRAVE FOR PATRIOTISM.

Wheaton, Ill.

Dear Cynosure:—At the last meeting of our W. C. T. U. a sister, who had lately visited a thriving town in northern Michigan, told us of the temperance work in that place. The greatest drawback to the work there seemed to her to be a lodge of Sons and Daughters of Veterans. [The name of the female branch of the Sons of Veterans lodge is Ladies' Aid Society.—Ed.] The lodge, with an annual fee of $1.00 and weekly meetings, was large and flourishing, while a once large W. C. T. U. now consisted of three members, and an attempt to start a Young Woman's Union found an equal number ready for the work. The lodge members had no time nor money for the temperance work.

Suppose that during the dark days of our late war the sons and daughters of Revolutionary heroes had been too busy "keeping green the graves" of their fathers to come to the help of the country in its hour of peril. Is not the warfare with the drink curse greater than any which, as a nation, we have been engaged in? Its martyrs have not been so many, but its victims many more. Let us see that our record in this and all other reforms is that "She has done what she could," so that those who come after us may enjoy the free Christian institutions which we have helped preserve for them, though our *graves* may be unknown and forgotten. J. W. F.

A HEROINE IN MEXICO.

YOUNG WOMEN SHOULD READ THE REMARKABLE LIFE-STORY OF MISS RANKIN.

Miles, Iowa.

Editor Cynosure:—I have recently read a book of thrilling interest. It is the life of a quiet woman who went out alone under a holy inspiration to conquer Mexico for her Master. As long as such books of grand adventure and stirring, sterling truth are afforded us, I see no possible use for the sickly gossamers of fiction. What a bold and devoted woman was this heaven-appointed Mexican evangelist! Her story is a supplementary chapter to the Acts of the Apostles.

My special purpose in this note is to ask you to put this very valuable book on sale in your office, and that you urge young Christians, workers especially, to read it. It should be in the library of every Christian college for women, and should be *recommended to be read* by the leaders of all mission training homes. Who will order ten or twenty copies to be sent at once to the training homes in America? It will be especially useful to women (and men too) who are looking toward foreign mission work. I am glad that I met with earnest Christian biography in my boyhood. Such reading helped much to make me an earnest, working Christian.

The book costs only $1.25, I think. Will you kindly bring it before the public? I pray that the blessed example of this consecrated heroine may prompt many to go and do likewise. Yours in the work, Wallace J. Gladwin.

PITH AND POINT.

FOR 1892.

Since the publication of the letter of Geo. Dohoney of Galveston, Texas, in some of the daily papers, suggesting that Daniel B. Turney of Illinois, be made the Prohibition nominee in 1892 for President, with James B. Converse of Tennessee, for Vice President, I have been aching to say "Amen" at the top of my lungs. These men are free from the secret lodge system and equally free from papal dictation—honest, competent, and ought to be nominated and elected. Let us give them a boom.—P. W. Penn.

THE COPE STONE AND LORIMER.

Masonry that breeds, sustains and upholds all other secret societies, must father and be held responsible for its own and their acts and doings; and therefore the murder of Cronin is to be attributed to Masonry, not to Clan-na-Gael, its child. Since that horrible tragedy Masons and Odd-fellows and Knights of Pythias have been invading temples, theaters, and drumming in streets, to avert attention by pretending to mourn for Cronin and to convince the public that not they, but t'other chaps, do such work. Masonic begging for the Auditorium to have cope stone laid by them has succeeded; and then, after being granted, the Masons said they would condescend to do it. It is a building of note and could help to bestow influence to lodgery. You ought to reach out for the grand orator, Mr. Lorimer, who holds to Masonry to give him worldly influence in the lodge, and help to position and good salary in the church while he peddles the Gospel out in a manner that gives him independence and popularity. His oration says Masonry is not a black-mailing, ostracising, assassinating order. May you live long before you join an order that you have to defend in that way.—Anti-Cabal, *Chicago.*

A MEMORY OF BOYHOOD.

"Hey the merry Masons!
And Ho the merry Masons!
A rat, tat, ta."

Such was the style of song in my young days when the merry Masons marched through country towns with bands playing, followed by a crowd, while the chaplain with open Bible, etc., before his white apron, looked more distinguished for piety than any one had ever discovered in his daily life. Into the public hall they marched where dinner and drink ended, as then was usual, in a fine display of staggering topers, and year after year, they repeated the game, and cheer after cheer was much the same, until death drew near with the summons to appear.—T. H., *Chicago.*

STAND BY THE COLORS.

I am pleased with the bold and fearless front which the *Cynosure* has presented to the foe. May you keep your colors ever waving in the thickest of the fight, "the oriflamme of God." A lady sends me a copy of your paper, and I am well pleased with it.—V. A. B., *East Randolph, N. Y.*

LITERATURE.

The *Century Magazine* closes its nineteenth year with a number for October which, besides its leading serials on Lincoln and Siberia and the Old Masters, contains several papers of peculiar importance. One of these is a striking paper, "Reminiscences of the Hershels," by the celebrated American astronomer, the late Maria Mitchell. With the latter article is a portrait of Miss Mitchell, and a picture of her last observatory, at Lynn, Massachusetts. Miss Brackett has an appreciative "Open Letter" on Miss Mitchell in the same number. A group of brief illustrated articles on manual training presents this subject from three different points of view—the articles being by Prof. Butler, of the New York College for the Training of Teachers; Prof. Thorpe, of the Philadelphia Manual-Training School; and Dr. Felix Adler, founder of the Workingman's School and Free Kindergarten of New York. Mr. Kennan's Siberian article, beside repeating the awful stories of suffering among the banished convicts of Russia, and the official neglect and cruelty of the government, gives a vivid description of mining in these remote regions. "Topics" and "Open Letters" are on the late Prof. Alexander Johnston, of Princeton; on "Disasters;" "A New College for Women;" "A View of the Confederacy from the Inside," bearing upon the subject treated in the Lincoln installment; "The Single Tax on Land Values;" "Country Roads;" "Prohibition in Iowa;" "A Tenor Farm;" and "Irish Estates."

The frontispiece of the October *St. Nicholas* is the favorite picture of the noble French hounds that belonged to the Count de Barral, and an article, "Among Dogs of High Degree," by Noah Brooks, using the pictures as a suggestive text, discourses entertainingly upon fine dogs everywhere. "The Making of a Great Steel Gun," by G. F. Muller, describes in an interesting style the processes used in producing the cast-steel breech-loading cannon. A word to the reader upon the awful use for which this gun was planned should have been added. Of course there are, besides, jingles, illustrations, and detached pictures and other entertaining and amusing features in abundance, good for amusement and pastime, but with little substantial worth.

The *Old Testament Student* handsomely prints papers on "Ecclesiastes Considered Psychologically," "The Jewish Literature of New Testament Times," "The English Bible," "Description of Spiritual Phenomena under the Figure of Natural Convulsions," and "The Post-exitic History of Israel." A series of critical Bible studies in Jewish history, contemporary with the International S. S. lessons, is conducted by Prof. Harper, the editor.

In his International Health Studies in *Good Health* for October, Dr. Felix L. Oswald turns to Russia and gives a general view of the out-door life of that interesting people. All the departments of the number are well filled. The reader will hardly pass "The Relation of Dress to Surgical Disease" and "The Mind-Cure Delusion" without reading.

The *American Garden* gives us a grand October number, beautiful as our autumn woods. We are pleased to note that the unseemly old fences are not forgotten, but pen and pencil are demanding their demolition. No gardener or florist will fail to find practical reading in this magazine.

The *African News* continues Bishop William Taylor's entertaining autobiography, while that industrious and laborious missionary also finds time to write of his African missions with a prolific pen. Africa is presented in the columns of this magazine as in no other.

CHIPS FROM THE SAME BLOCK.

Mollie Magnire's Oath.

ANCIENT ORDER OF HIBERNIANS.

The objects of the order are thus stated: "We are joined together to promote Friendship, Unity and true Christian Charity among our members, by raising money for the aged, sick, blind and infirm. The motto of the order is Friendship, Unity and true Christian Charity; unity, in uniting for mutual support in sickness and distress; friendship, in assisting each other to the best of our ability; true Christian charity, by doing to each other and to all the world as we would wish they would do unto us. It is the desire to promote friendship among the Irish Catholics, and especially to assist one another in all trials.

The oath: "I, A. B., having heard the objects of the order fully explained, do solemnly swear that I will, with the help of God, keep inviolably secret all the acts and things done by this order, and obey the constitution and bylaws in every respect. Should I hear a member illy spoken of, I will espouse his cause, and convey the information to him as soon as possible for me to do so. I will obey my superior officer in every thing lawful, and not otherwise. All this I do solemnly swear."

The Clan-na-Gael Oath.

UNDER WHICH CRONIN WAS MURDERED.

"I, (name in full), do solemnly swear, in the presence of Almighty God, that I will labor, while life is left me, to establish and defend a republican form of government in Jsfmboe. That I will keep strictly secret the name and everything connected with this C'e from all not entitled to know such secrets. That I will obey and comply with the constitution and laws of the C'e, and that I will faithfully preserve the funds of the C'e for the cause of Jsjti revolution alone, as specified in the constitution. That I will deem it my special duty and mission to promote and foster sentiments of union, brotherly love and nationality among all Jsjtimfo. That I take this obligation without any mental reservation. holding the same forever binding upon me, and that any violation thereof or desertion of my duty to the B'd. is infamous, and merits the severest punishment. So help me God."

Junior Guardian.—Kiss the book. Admit the brothers to light and fraternity.

The Commander faces caudidates toward the S. G., brothers all raise their right hands and say: "We are all witnesses to the obligation you have taken."

Commander—Keep it as you value your life.

J. G.—Keep it at the hazard of your life.

The Ku Klux Klan.

OR, INVISIBLE EMPIRE.

Statement of principles adopted by a general convention of the order at Nashville in 1867:

"1. To protect the weak, the innocent, and the defenseless from the indignities, wrongs, and outrages of the lawless, the violent, and the brutal; to relieve the injured and the oppressed; to succor the suffering, and especially the widows and orphans of Confederate soldiers.

"2. To protect and defend the Constitution of the United States, and all laws passed in conformity thereto, and to protect the States and people thereof from all invasion from any source whatever.

"3. To aid and assist in the execution of all constitutional laws, and to protect the people from unlawful seizure, and from trial except by their peers in conformity to the laws of land."

Jesuit's Oath.

I, A. B., now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the holy Apostles St. Peter and St. Paul, and the saints and the sacred host of heaven, and to you, my ghostly fathers, do declare from my heart, without mental reservation, that his Holiness, Pope Leo XIII., is Christ's Vicar-General, and is the true and only head of the Catholic or universal church throughout the earth: and that by virtue of the keys of binding and loosing given to his Holiness by Jesus Christ, *he hath power to depose heretical kings, princes, states, commonwealths, and governments all being illegal without his sacred confirmation*, AND THAT THEY MAY SAFELY BE DESTROYED; therefore, to the utmost of my power I shall and will defend this doctrine and his Holiness' rights and customs against all usurpers of the *heretical or Protestant authority* whatsoever, especially against the new pretended authority and Church of England and all adherents, in regard that they and she be usurpal and heretical, opposing the sacred mother Church of Rome.

I do renounce and disown my allegiance as due to any heretical king, prince, or state named Protestants, or obedience to any of their inferior magistrates or officers.

I do further declare the doctrine of the Church of England, of the Calvinists, Huguenots, and other Protestants *to be damnable, and those to be damned* who will not forsake the same.

I do further declare that I will help, assist, and advise all or any of his Holiness' agents in any place wherever I shall be; and do my utmost to extirpate the heretical *Protestant's doctrine, and to destroy all their pretended powers, regal or otherwise.* I do further promise and declare that, notwithstanding I am dispensed to assume any religion heretical, for the propagating of mother church interests, to keep secret and private all her agents' counsels, as they intrust me, and not to divulge, directly or indirectly, by word, writing, or circumstances whatsoever, but shall execute all which shall be proposed, given in charge, or discovered unto me by you, my ghostly father, or by any of this sacred convent. All which I, A. B., do swear by the blessed Trinity and blessed sacrament which I am now to receive, to perform on my part to keep inviolably; and do call all the heavenly and glorious host of Heaven to witness these, my real inteutions, to keep this my oath.

In testimony whereof, I take this most holy and blessed sacrament of the eucharist, and witness the same further with my hand and seal in the face of this holy convent, this —— day —— A. D. ——, etc.

Freemason's Oath.

THIRD DEGREE.

I, ——, of my own free will and accord, in the presence of Almighty God and this worshipful lodge, erected to him and dedicated to the holy Saint Johns, do hereby and hereon (Master places his hand on candidate's hands, on the Bible,) most solemnly and sincerely promise and swear, that I will always hail, ever conceal and never reveal any of the secret arts, parts, or points of the Master Mason's degree to any person or persons whomsoever, except it be to a true and lawful brother of this degree, or in a regular constituted lodge of Master Masons, nor unto him nor them, until by strict trial, due examination, or legal information, I shall have found him or them as lawfully entitled to the same as I am myself.

I further promise and swear, that I will stand to and abide by all the laws, rules and regulations of the Master Mason's degree, and of the lodge of which I shall be a member, as far as the same shall come to my knowledge.....

Further, that I will aid and assist all poor, destitute, worthy Master Masons, their widows and orphans, knowing them to be such, as far as their necessities may require, and my ability permit, without material injury to myself or family.

Further, that I will keep a worthy brother Master Mason's secret inviolate, when communicated to and received by me as such, murder and treason excepted.

Further, that I will not aid nor be present at the initiation, passing or raising of a woman, an old man in dotage, a young man in his nonage, an atheist, a madman, nor a fool, knowing them to be such.....

Further, that I will not cheat, wrong nor defraud a Master Mason's lodge, nor a brother of this degree knowingly, nor supplant him in any of his laudable undertakings, but will give him due and timely notice, that he may ward off approaching danger.....

Further, that I will not have illicit carnal intercourse with a Master Mason's wife, his mother, sister, or daughter, nor suffer the same to be done by others, if in my power to prevent.....

Further, that I will not give the Grand Hailing Sign of Distress, except in circumstances of the most imminent danger, in a just and legal lodge, or for the purpose of instruction; and if ever I should see or hear it given by a worthy brother in distress, I will fly to his relief if there is a greater probability of saving his life than of losing my own.

All this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to perform the same, without any hesitation, mental reservation, or secret evasion of mind whatever, binding myself under no less a penalty than that of having my body severed in twain, my bowels taken from thence and burned to ashes, the ashes scattered to the four winds of heaven, that no more remembrance might be had of so vile a wretch as I should be, should I ever knowingly violate this, my Master Mason's obligation. So help me God and keep me steadfast in the due performance of the same.

Knights of the Golden Circle.

OATH OF THE THIRD OR POLITICAL DEGREE.

Before God and these witness, I do vow that I will never reveal the signs, grips, passwords, tokens or significants of the 57 (Knights of the Columbian Star), to any man, woman or child, except to a 57 in good and lawful standing, and then only as hereafter directed, and for the lawful purposes of this Order. And I pledge and commit myself fully and freely to each of the following obligations, and in perfect good faith.

1st. I vow and promise to conceal the names of the 57, the objects and character thereof, and never to speak of the same as though I was a member, except to those who can give me our sacred word in such a way as to satisfy me they are 57.

2d. No matter what secrets may be given to me by a 57, if given as the secret of a 57, and because I am one, I will hold the same sacredly in my own knowledge, and never communicate it, even to a 57 (Knight of the Colnmbian Star), unless authorized so to do by the brother whose secret it is. I will never speak evil of a brother 57, either before his face or behind his back. I will never dishonor the wife or daughter of a 57, I knowing them to be such, but I will shield and protect the character of all 57 whom I may know to be such, their wives, daughters and families.

3d. I will oppose, to the utmost of my ability, and never consent, but vote against the admission of any confirmed drunkard, professional gambler, rowdy, convict, felon, 68 (Abolitionist), Negro, Indian, minor, idiot, or 69 (Foreigner), to membership in this department of the 33, but I will get as many good and eligible 70 (Southern born men) to join this Degree as I can.....

9th. I will protect and defend all widows and orphans, to the best of my ability, and especially those of a 57, and I vow I will never desert the 57, or their cause and aims, while three members remain and consent to propagate it.....In 2 I will endeavor to cause to be opened to the public all 84 (nunneries, monasteries or convents), and there shall be no advantages to 67 (Roman Catholic) which is not equally accorded to 60 (Protestant). The 50 (Bible) shall be adopted for use in all public schools, and any 85 (Priest) who shall be detected in 86 (gambling, or violating the ordinances of religion), shall be expelled from 2. Any minister holding any place under the Government must be 60 (Protestant).

10th. All civil places of prominence shall be given, so far as my influence goes, to 57 (Knights of the Columbian Star), and, when these are supplied, to the 18 (True Faith); then to the 1 (Knights of the Iron Hand). I will advocate the establishment of 63 (a government) which shall place the power in the hands of the most educated and moral, and oppose the recognition of any 87 (Negro, Mulatto, Indian or mixed blood), to citizenship.....

In witness, I do voluntarily, here in these presence, sign my name and P. O. address.

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The Facts Stated.

HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Onnandaga jail, his subsequent conveyance by Freemason to Fort Niagara, and drowning in Lake Ontario He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

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MASONIC OUTRAGES.

BY REV. H. H. HINMAN.

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The Christian Cynosure.

J. BLANCHARD, Editor.
HENRY L. KELLOGG, Associate Editor.

CHICAGO, THURSDAY, OCTOBER 17, 1889.

F. W. CAPWELL IS DEAD.

With deeper regret we have seldom written a line like this. A leader, a hero is gone. His battles are over. He has joined the chant of praise and victory about the throne of his Redeemer. This providence is as sudden as it is severe. Word of severe sickness came last week, and in two days after he was dead. Wednesday evening at 9:30 o'clock his work and suffering were done, the call came and his spirit passed to his God. Mr. Capwell was a great-souled man. Magnanimity, friendliness, hospitality, the fellowship of a Christian life and the courage of a Christian heart beamed in his eye and thrilled under the warm pressure of his hand. His generous enthusiasm, while it was imparted to all, yet seemed to lift him above ordinary men, and he became a natural leader. Such he has been in the cause of Christ against lodge and saloon. He was during two terms president of the National Christian Association, and for years he has cared for the work of the New York State Association as its presiding officer. The convention which meets next week in Houghton will heavily feel the blow. It was about ten years ago he first became prominent in our councils. The managing editor of the *North American Review*, Mr. Metcalf, now of the *Forum*, applied to him for help. They wished an article against secret societies. Could he direct them to a competent writer? Willingly; and a paper was sent by the senior editor of the *Cynosure*; but, failing to find a lodge champion who dared reply, nothing was published. In the construction of the Morgan Monument Mr. Capwell took a warm personal interest. His means, too, have been given liberally and carefully for our reform as well as for prohibition. But the end of earth has come, and his eternity of reward is begun. Verily, a "prince and a great man has fallen in Israel."

DIVINE HEALING.

We give a letter on this topic from Elder Kimball, who corrects us for saying Miss Flagg used more than one support in walking, whereas "*she uses one cane.*" This correction misses the point, which was, that Miss Flagg is not made "every whit whole" in answer to prayer; not how many canes she uses. Until she is recovered from her afflicting lameness, those who have prayed for her recovery should not teach universal faith healing as a tenet and duty for Christians. Jacob's wrestling with the Angel Jehovah was successful prayer. "As a prince hast thou power with God and with men, and hast prevailed." Gen. 32: 28. But after that he halted upon his thigh, for aught we know till he died. But we shall have no controversy with Bro. Kimball, for he is doing a good work; and there is no danger of praying too much for the sick, or relying too much on Christ for their recovery. As to the teachings of Dr. Cullis and Rev. Mr. Simpson, exhorting their patients to seek first the kingdom of God, I have met their patients in several States, and I regret to say that I have no proof that the crowds of their admirers vote against the saloon, or throw their influence against the lodge, whose god is Christ's rival and antagonist. Some of them I know do not. Dr. Cullis's "three hospitals and two churches" ought to turn out a strong body of voters on election day for our free schools.

JUDGE M'CONNELL ON LODGE OATHS.

The portion of the Cronin trial report appearing on the third page gives our readers a brief view of the court and its proceedings for the past five or six weeks. Especial attention is called to the parenthetical remark made by Judge McConnell to the reply of the juror who says (see top of first column, third page): "It seems to me, and has always seemed to me, that they [secret societies] are oath-bound, and there would be apt to be a little bias on their side in standing by each other." This opinion Judge McConnell hopes "*is but lightly held, and ought to be.*"

This sentiment, apparently interjected without heed, and representing the personal sentiment of the court, and not an official declaration, is enough to condemn Judge McConnell as unfit to preside in a case where secret societies are implicated. We do not charge him with being a Freemason, having no direct knowledge of the fact; but his utterances from the bench are a strong presumption that this is the case.

Why does the Judge hope the opinion, that men secretly sworn in the lodge are apt to stand by each other, is "lightly held, and ought to be;" if he does not by so saying intend to contradict that opinion and condemn it. If the opinion is founded on an observation of facts, there is nothing unlawful in it, nothing to be deprecated in the opinion itself, but much in the cause of it which abides in the lodge. The expression of Judge McConnell resolves itself, therefore, as we view it, into a vindication of lodge oaths before a man who is free from them, but has seen and deprecates their effects. And because this vindication is given parenthetically when the speaker seems for the moment to be off his guard, is a more sure proof that the author of it is himself bound by such oaths.

Another expression of Judge McConnell, also unguarded and careless, confirms our reluctant belief concerning his qualification to sit in this Clan-na-Gael trial. Last week Tuesday a Swede was examined for the jury and expressed his opposition to secret societies, which was pronounced. He believed their members have such regard for their secret oaths that their testimony, given under a subsequent and legal oath, cannot be believed if it should be prejudicial to the order. This honest conviction called out from the Judge the extraordinary remark, "*I think you are a dangerous man to be on a jury, and you can go!*" If the published record is correct, Judge McConnell has in this condemnation of a juryman condemned also himself. If a man is unfitted to sit on a jury, to a "dangerous" degree, because he has observed that lodge oaths bind those who take them to an unlawful interest in their societies and to each other, what then must be said of the fitness of a judge to preside in a case, where such a secret society and its oaths are the leading factor, who attempts from the bench to overbear jurors who discover and abhor the real nature of these oaths? The tremendous fact that but for a secret lodge and its oaths there would be no Cronin trial cannot be so ignored either by judge or jury.

Since these sentiments were uttered the court and the whole city has been thrown into another fever of excitement, and the men who are told they "ought not to" believe that men in secret lodge swear fealty to one another, and are "dangerous to be on a jury" if they do, have their belief confirmed tremendously.

Two bailiffs of the court, sworn officers of the law, who have day by day for some two months sat under Judge McConnell's eye, and almost within reach of his hand, one guarding Kunze, the other the ex-detective, Dan Coughlin,—these two men are found conspiring with members of the Clan-na-Gael out of court to bribe jurymen and either "hang" the jury or secure an acquittal. A thousand dollars offered at first was increased to $5,000. Fortunately they attempted to corrupt one or two honest men who delivered them over to the officers. Friday afternoon and all night and all day Saturday this conspiracy was being tracked and six men were arrested, but yet the prime mover seems not to be discovered. There are dark hints that Alexander Sullivan's is the hand that moves the secret wires, but he is yet secure behind his secret oaths. Of this latest plot one of the lawyers says:

"They reveal a most damnable organization against the law of the land, a conspiracy against the jurisprudence of this country that will startle the continent when it is thoroughly known—a conspiracy of ramifications, of audacity, a conspiracy involving men whose name will be a surprise to the country. It is no exaggeration when I say that you cannot magnify the damnable outrage of this conspiracy. In the taking off of Dr. Cronin, and the manner in which it was done, the whole world was startled. This second conspiracy will alike startle the whole world. It is an assault on the very integrity of our institutions."

Here, then, we have a great conspiracy, widespread, fiendish and implacable, concocted and concealed behind lodge oaths, and executed in the murder of Cronin. Another conspiracy, cunning and malevolent, implicating numerous sworn officers of the law, had succeeded in blinding and deluding the public until the accidental discovery of the body in a catch basin. Ramifications of these plots are from time to time coming to light, the purpose of which was to yet further deceive the public and public officers. And now this last conspiracy, unscrupulous and malicious, inculpating other sworn officers of the law, far-reaching in attempted results, is unearthed. How many more we are to have, who can tell? The lodge is as prolific in devilish plots as the Cerberus is of whelps, that sits "fast by the hell gate" of Milton's dreadful vision. Judge McConnell is a bold man if he attempts to rule out the fact that these conspiracies are the legitimate offspring of secret lodge oaths, and that men who have been sworn by those oaths will ignore them when they come to testify in his court. If the men who believe these fearful facts are dangerous for the jury, trebly dangerous for the bench is the judge who himself disbelieves, and would have all other men disbelieve them.

Dr. Lorimer, "Grand Orator," etc., says of Freemasonry: "Were it a blackmailing, ostracizing, murdering association, its temple would be abandoned by those who tread its pavements, and would be left to the bats and owls, to those who love secret plots and midnight assassinations."

It would be very easy to bring evidence on every point mentioned in the "Grand Orator's" indictment and convict Freemasonry of blackmail, ostracism and murder. If no murders have been charged up to the order of late years, it is only because it has failed to kill its man, as with Starry, Rathbun, Ronayne; or has done its work under an alias, as Ku-Klux, White League, Blue Lodges, or Clan-na-Gael. Every little town in the country, where a lodge is established, can furnish proof on the other counts.

But we need not go hunting for particular instances, when we may compare the oath "which makes the Mason" with those of other secret societies, which even Dr. Lorimer will condemn as murderous and ostracizing. They are submitted to his careful attention on the preceding page. He says the lodges would be abandoned if Antimasons could prove their charges. The oath proves them. Read and compare.

Mrs. C. A. Higgins reports in the *Christian Alliance* that the Lord healed her broken ankle without medical attendance. "Luke, the beloved physician, and Demas greet you." Col. 4: 14.

—Bro. H. H. Hinman has an appointment at New Concord, O., this week. Last Friday evening he spoke in a Radical United Brethren church near Baltimore, Ohio, and was engaged for Sabbath evening for another U. B. church in the vicinity. He is preparing for the State meeting in Senecaville on Tuesday of next week. Are all our Ohio friends preparing to attend that meeting who should be there?

—The article in *Our Day* for August, by Pres. C. A. Blanchard, entitled "An Age of Lodges," has been republished in separate form for wide distribution. A large number will be given out at the National Council of Congregational churches at Worcester and a quantity will be sent to Chicago for circulation. An announcement of the Boston congress of churches with the leading speakers is prominent on the title page.

—A few days since a bomb was thrown through an open window of a slaughter-house in New York. The explosion caused wild excitement and considerable damage to the building, but fortunately no lives were lost. Last February there was difficulty with the men, who struck, and non-union men were employed in their stead. Bomb-throwing was the method of revenge adopted by the lodge,—a very certain indication of its fraternity charity, and the possession of numerous other moral and virtuous qualities.

—The *Catholic Review* in a late number declares in explicit terms for high license. A few weeks ago it gave this advice to its readers: "Catholic workers in the temperance movement have nothing to gain and much to lose by undertaking to

defend Prohibitionists;" and, moreover, urged them to vote against State prohibition. To trust the leaders of the Roman church for unselfish and genuine aid in any reform is like leaning on a broken reed. They may be opposed to some forms of secretism, but at the same time they foster others just as dangerous. Their opposition even seems to stop short of the inherent evil of a system, and to be expended only upon what may be prejudicial to their own system.

—A member of the Morgan Street Free Methodist church of this city was formerly a Freemason and member of Pleaides Lodge No. 478. He has been many years a resident of Chicago, and has sat in the lodge with Michael C. McDonald, the late gambling and political boss of this city. Mike McDonald is understood to be a Catholic. He is wealthy, and his house furnished a great scandal a few weeks ago when his wife ran away with a young Catholic priest. The priestly fraternity repudiated the scape-grace, who was, they claimed, not in good standing in their church. He nevertheless seems to be entrusted with considerable responsibility. Our seceder friend also knows of a case of Masonic interference with justice when Charles H. Reed, prosecuting attorney here and Freemason, some dozen years ago let a Masonic banker of Momence, Ill., go free.

—The critical condition of the United Presbyterian church, in some parts of the country, is realized by good men and leaders in the denomination. A recent note in the *Christian Instructor* of Philadelphia shows that the grievous tidings from New York published last week are not overlooked nor received with indifference. It says: "In some congregations the manner in which our principles against secret societies is administered is simply an evasion. The point of our testimony is blunted by the action of the Assembly in regard to one of the most influential of these societies. Our position on psalmody has become a reproach to us because of the known violation of it practically by so many of our people. It is manifest that unless we work vigorously, prosecute the ends of our distinct organization, we will soon become purely a schism in the body of Christ."

—The Germans, says the *Herald* of this city, are distinguished for their love of titles. The climax in this direction was reached a few days ago in Darmstadt, when the grand duke created a man "court sauerkraut cutter." Hereafter he must be addressed, according to custom, as "Mr. Court Sauerkraut Cutter," and he will be offended unless the title is used. Possibly the large infusion of Germanic sentiment by immigration accounts for the wonderful prevalence of secret orders in America. There are several Masonic lodges in Chicago with hardly any other than German names, and they have, beside exclusive ownership of several societies, as much as the Irish have of the Hibernians, Fenians and Clanna-Gael. All our "grand," "supreme" and "most worshipful" flunkeyism is the direct product of foreign monarchical nations, and should be sent back to the original abode of such nonsense with the maledictions of all Americans.

—The reply of a county commissioner in Galesburg, Ill., to a gentleman who protested to him against a Masonic corner-stone laying for a public building, is worth repeating for the benefit of Chicago gentlemen who like to see the lodge perform over corner-stones and cope-stones. Said he: "As a member of the Building Committee I have not had anything to do with the corner-stone matter, and I do not know that any member of the Board of Supervisors was consulted. I think the contractor has a perfect right to let any man or set of men he may choose lay the corner-stone or any other stone in the building, 'provided it is done decently and in order.' You know the Masons claim to be old hands at the business, probably laid the corner-stone of the Pyramids and the Tower of Babel, and did all the stone-work on Noah's ark. All I could say is, if the Masons wish to monkey around and lay the corner-stone let them do it. And then if they wish, let those who are opposed to Masonry take it up and lay it over again. As a member of the committee I was not in favor of any demonstration. To me personally it always seemed like 'Tomfoolery.' I will take your protest to the election Monday and let all who may choose sign it and then send it to you."

PERSONAL NOTES.

—Rev. F. M. Spencer, D.D., late president of the Ohio State Association, and also president of Muskingum College, was inaugurated president of Cooper Memorial College, at Sterling, Kansas, September 4th.

—Rev. Byron Gunner, who has been living in New Orleans since driven from his church at New Iberia by desperadoes, is now in the North, and expects to soon visit Chicago. He is now in Cleveland, where he has been giving several addresses. He also speaks in Oberlin this week on the Race Problem. His last address at Wheaton touched upon this subject and was of thrilling interest.

—Bishop Becker of the United Brethren church called at the *Cynosure* office last week on his way to his California field, from his home in Akron, Ohio. He speaks hopefully of the prospect before the church which he represents. In 1881, when residing in California, he addressed the Congregational ministers' meeting of San Francisco on the subject of secret societies. His paper was very cordially received, all but one of those present voting for it. Prof. Dwinell, who preached the sermon before the National Council last Sabbath evening, was then a pastor in the city and heartily approved the sentiments of the address.

—George Muller, at the orphanages at Bristol, England, though about eighty years of age, is still actively engaged in evangelistic work. His has been a life noted for its trust in the promises of God. His entire career is a standing verification of the promise, "All things are possible to him that believeth." The total amount received by him from various sources, for his orphanages since their establishment in 1834, is estimated to be about $5,765,000. There have been taught in his schools, and entirely supported by this fund, 107,000 persons. During this fifty-five years five large houses have been erected at a cost of $575,000. All this has been accomplished without asking an invidual for a single dollar. This is surely one of the standing miracles of the nineteenth century.—*Free Methodist.*

REFORM NEWS.

WELCOME TO MICHIGAN.

Grand Ledge, Mich., Oct. 11, 1889.

Dear Cynosure:—There are no United Brethren in this place, and, though in the same latitude, I seem to be in a colder climate. I see some reason for the remark of George Eliot, "That the greatest part of our faith in ourselves consists in our belief that somebody else has faith in us." Wendell Phillips said that if the Abolitionists hadn't prepared readers, "Uncle Tom's Cabin" would have fallen flat. Standing place is as necessary to moving the world as a lever.

I spoke seven times in Barry county. The United Brethren gave me fair audiences at each of the three churches where I addressed them. The warmer reception one gets the better he can speak. In every case among the U. B.'s I have made friends. The N. C. A. workers will find no people more hospitable than the United Brethren of Barry and Ionia counties.

I met Bro. Hampe, presiding elder at the West Odessa church, and was much encouraged by his kindness and fatherly counsel. Though suffering with rheumatism, he preached two powerful sermons on the Sabbath. He invited me to "preach a little" on Saturday night, which I did. It was somewhat of a cross, but I felt it was the thing to do, and the congregation seemed to appreciate what I said. I lectured at the same place on Monday night to about a hundred persons. One lady told me she went to sleep, but I was very well satisfied with the general attention, for it was close.

From West Odessa I came to Sunfield. I could not get the church in the village for lectures. The trustees whom I talked with subscribed for the *Cynosure*, but seemed to me somewhat timid. I was directed by them to a school-house four miles from town, but I was denied admission to that also. But in this case I thought the reason was quite sufficient. After distributing some tracts, and taking what subscriptions I could, I left Sunfield and came to Grand Ledge.

E. W. Shaw.

IOWA CAMPAIGNING.

Dear Cynosure:—Leaving Taintor, I came to Oskaloosa, and did some canvassing, and passed on to Avery, in Monroe county. Here I preached in the new M. E. church, and also spent a little time in canvassing in the adjacent country. I then went to Albia, the county-seat of Monroe county, and called upon the United Presbyterian and Seceder pastors, and upon Rev. Mr. Acheson, the Seceder pastor of Hickory Grove, who has lately been elected theological professor by his church.

From there I went to Ringgold county, where I preached, and then went to Wayne county. Here I preached in the United Brethren church at Big Springs, and preached and lectured in the U. P. church near Lewisburg. The pastor of the Seceder church, Rev. Kasson, in whose church I lectured when I was in this county before, was present.

From Wayne county I returned to Ringgold, and spent a day at the Iowa Conference of the Wesleyan Methodist church, convened at Beaconsfield. The conference named an hour when they would hear me, and I spoke for half or three-quarters of an hour on the atheistical, deistical and Jesuitical character of the secret lodge system, and pointed out some of the dangers to be apprehended in each of these departments of this monster evil.

Bro. Isaiah Ogier of Beaconsfield had undertaken to arrange for me to lecture at Kellerton, in Ringgold county, a place made shamefully notorious by the brutal mobbing of Rev. D. P. Rathbun. He failed to secure a church for me to lecture in, and thought not best to hire a hall. This I regretted, as I wished to demonstrate before the Kellerton churches that the Freemason, and Odd-fellow, and Knights of Pythias, and kindred lodges, are synagogues of Satan, where devils are worshiped, instead of worshiping God as he is manifest in Christ. It may be said of the Kellerton church officially that he certainly would not have stood guard over the false worship of the lodge, and refused to allow me to defend the Gospel of Christ against the conspiracy of Satan, if he had known what he was doing. If he had understood the matter, he certainly would have decided, as did the trustees of the M. E. church of Geneva Lake, Wis., when I applied to them for the use of their church that I might plead for Christ against the Baal of the lodge. When the fact that Satan is conspiring through the secret lodge system to supplant Christ and subvert Christianity was set before them, they promptly decided that such a conspiracy ought to be exposed, and that the church is the place in which to do it. As the trustees of that M. E. church decided, so will men everywhere decide who know the facts and are loyal to Christ.

From Beaconsfield I went to Smith county in Kansas, and preached once, and once in the adjoining county of Phillips. I then went to Furnas county, Neb., and spent the Sabbath at Beaver City, the county-seat, and preached morning and evening in the M. E. church. From there I returned to Page county, Iowa, and preached the Gospel in its antagonism to the lodge in the Congregational church of College Springs on the morning of the Sabbath, and in the U. P. church, of which Dr. William Johnston, the president of the Iowa Christian Association, is pastor, in the evening.

I will be busy now for the next four weeks in working up the State annual meeting.

C. F. Hawley.

—The late Iowa Wesleyan Conference adopted the following minute on secretism:

"We view, with much alarm, the encroachments of this monster upon the domains of the Christian church. And in view of its recent invasion of the United Brethren church, and its stealthy maneuvers to despoil our own loved Zion of its strength and purity, it behooves us to avert a similar disaster by standing firmly upon our principles as laid down in our book of Discipline. Therefore

"*Resolved*, That, as ministers, we will unflinchingly enforce our laws on this question, and, as ministers and laymen, will do all we can to disseminate knowledge and secure appropriate action upon the matters of anti-secret reform."

—The Protestant Church of Spain numbers at present 112 chapels and school-houses, 111 parochial schools with 61 male and 78 female teachers, 2,545 boys and 2,095 girls. There are 80 Sunday-schools, with 183 helpers and 3,231 scholars. The churches are ministered to by 56 pastors and 35 evangelists. The number of regular attendants is 9,164; of communicants, 3,412.

The Home.

LIFT ME UP.

Out of myself, dear Lord,
O lift me up!
No more I trust myself in life's dim maze,
Sufficient to myself in all its devious ways;
I trust no more. but humbly at Thy throne
Pray, "Lead me, for I cannot go alone."

Out of my weary self,
O lift me up!
I faint—the road winds upward all the way;
Each night but ends another weary day.
Give me Thy strength, and may I be so blest.
As on "the heights" I find the longed-for rest.

Out of my selfish self,
O lift me up!
To live for others, and in living so
To bear a blessing wheresoe'er I go;
To give the sunshine, and the clouds conceal,
Or let them but the silver sides reveal.

Out of my lonely self,
O lift me up!
Though our hearts with love is running o'er,
Though dear ones fill my lonely home no more.
Though every day I miss the fond caress,
Help me to join in others' happiness.

Out of my doubting self,
O lift me up!
Help me to feel that Thou art always near,
E'en though 'tis night, and all around seems drear,
Help me to know that, though I cannot see,
It is my Father's hand that leadeth me.

—*Selected.*

ABIDING IN CHRIST.

One afternoon, in an inland city in China, feeling almost in spiritual despair, I was reading my Greek Testament, and in the sixth chapter of St. John's Gospel, reading in course, I came across a verse which struck me as it had never done before. I was reading from the fifty-second verse onward; and if you will just turn to that passage, perhaps the train of thought that was such a help to me may help some one else here.

In the fifty-sixth verse: "He that eateth my flesh, and drinketh my blood, abideth in me, and I in him." I had read the verse in the Authorized Version, "dwelleth in me, and I in him," a hundred times, and never connected it in my mind with this fifteenth chapter, where the word happened to be rendered in that version, "abide in me." But, of course, reading it in the original, my mind was carried on by the verb from the sixth to the fifteenth chapter, and I saw at once —why! here is a little light on this great and difficult problem. I have evidently been making a mistake about this subject of "abiding in Christ."

I had thought that abiding in Christ meant keeping our hearts so fixed upon Christ, so constantly meditating upon him and dwelling in him, that we never lost the consciousness of his presence. I thought we were continually, so to speak, to realize his presence, and continually to look to him for blessing and help and guidance. Now, what I thought was abiding I have since seen was feeding upon Christ. Feeding is a voluntary act. We go to the table and sit down, and partake of what is there. That is a voluntary act. But the man who wanted to feed all the day, and wanted to feed all the night, too, wouldn't be a desirable member of any community. That was what I was trying to do, and because I couldn't manage it, I would get into a sort of almost religious dyspepsia.

I had a little hospital and dispensary work that kept me busy. Perhaps a man would be brought into the place with an artery cut and in imminent danger; within half an hour the question whether he would live or die would be settled, and one's whole attention would be wrapped up in the patient, and one wouldn't think of a thing else until the result was known; and then the thought would steal over me, "Why, for two hours I haven't thought about Jesus"—and I would go off into my closet almost in despair and confess this sin. I was in very great distress, indeed. I wanted to be feeding at the table all the time. Now, if a man has two or three square meals every day, and perhaps a lunch or two between, he ought to be able to go to work.

Abiding in Jesus isn't fixing our attention on Christ, but it is being one with him. And it doesn't make any difference what we are doing, or whether we are asleep or awake. A man is abiding just as much when he is sleeping for Jesus as when he is awake and working for Jesus. O, it is a very sweet thing to have one's mind just resting there!—*Rev. J. Hudson Taylor.*

THREE "SHALLS."

I want you, Christian worker, to put them in your knapsack. If you are registered, rejoicing, and at rest, then "the peace of God which passeth all understanding *shall* keep your hearts and minds," (Phil. 4: 7). It is a certainty. It is not the peace of earth that may be broken up so quickly; it is the peace of God. I believe it is possible for the child of God to have this unbroken peace, year by year. Every true worker ought to seek to possess, by the grace of God, the consciousness of this peace permanent in his soul.

Pass on to another "shall" in verse 9: "The God of peace *shall* be with you." We have spoken of the peace of God, but here we have the God of peace, which is still better. To have a cheque out of a cheque-book is good; but it is better to have the banker himself. Do we know anything of this continual presence of God with us? Mr. F. Arnot, the African traveler, who has been with us for some time, lately told me that he was sustained amid all the difficulty, disease, and danger of his long journeys by the consciousness of the presence of the living God with him. That is what we all want.

Yet one other "shall," (verse 19): "My God *shall* supply all your need," etc. The apostle in writing to the Philippians says they were the only church that had supplied his need and ministered to him. Child of God, minister, wherever you go, to the Lord and to his people. Give away Jesus; give away some word of his; some blessed promise, something which is of Christ—a kind word, a shake of the hand, a look, a song for him; give what you can, if it is only the widow's farthing. We have had the "shall" of peace, the "shall" of the presence, and now we have the "shall" of supply. My God *shall* supply; there is no doubt about it. This is what I call "the armchair promise"—like the luxurious armchairs they make nowadays, with cushions all around it. Wherever you turn you lean on a great promise. —*Rev. C. A. Fox in The Christian.*

THE STORY OF ANOTHER SAMUEL WHOSE MOTHER WAS HANNAH.

ADJAI, THE SLAVE BOY.

A long time ago, in the rude African village of Oshugun, in the kingdom of Yoruba, there lived a family consisting of a father and mother, two little daughters, and a son about 11 years old, named Adjai. This little family was prosperous and happy, until, in 1821, came a most dreadful day. One morning the awful cry rang through the village from one end to the other: "The men-stealers are coming! The men-stealers are coming!" Alas! it was too true. On they came, a company of cruel, heartless men, from a hostile tribe, who had come to capture as many as possible, to sell them to the Portuguese slave-traders. There had been trouble between the tribes, and this was their revenge.

The brave little village made a noble fight for freedom, but in the terrible struggle the town was captured, its homes burned to the ground, and its people—men, women and children—dragged away to be sold. And what became of our little family? The father fell in the struggle, and the rest were all captured, and their necks bound together with strong cords. Very soon they were separated; the mother and baby sister were alloted to a warrior, while Adjai and the other sisters became the property of a chief, who soon bartered them away for a horse. But the horse did not suit him, so he insisted on having Adjai back again, and sent the child away in chains to the slave market to be sold. Within a few months this little lad of 11 years was sold four times, the price being much *rum* and *tobacco*.

All this time his fear was terrible lest he should be sold to white men, and carried away to some foreign land. He often planned to strangle himself, and once went so far as to try to throw himself into the river. But he was prevented and his life was spared. God had a great use to make of him, and was watching over him, and causing "all things to work together for good" for him.

At last his worst fears were realized, and he was actually sold to a white master, who put him, with many others, into the slave barracoons. After lying there four weary months, they were all—187—marched to the beach and crowded into the hold of a slave-ship.

But the slave trade was hateful to all human people, and a British vessel happened to be on the outlook along the African coast for these very slave-ships. So it captured the vessel and set the slaves free. They were all taken on board the British man-of-war. Adjai and five others, all quite young, were kept together, dreading all sorts of horrible things, from the stories the Portuguese had told them. When these poor children saw a pile of cannon-balls on the deck, they thought they were roasted heads of human beings, and they were sure the pieces of salt pork were the remains of a cannibal feast, and they expected every minute that it would be their turn to be butchered! But they soon found they were among friends.

FINDING HIS LIFE-WORK.

The children freed by the British man-of-war were taken to Sierra Leone, and placed in the mission school at Freetown—blessed name!—under the care of Mr. and Mrs. Weeks. Among them were Adjai and a little girl from the same tribe, named Asano. Our hero was so eager to learn that when his first day at school was over he begged a half-penny, and bought a card for himself. In three days he had mastered the entire alphabet, and in six months could read the New Testament.

Three years after entering the school he became a Christian, and on December 11, 1825, at the age of 15 years, he was baptized and given the name Samuel Crowther, after an English clergyman. Henceforth we know him, not as "Adjai, the slave boy," but as "Samuel Crowther, the free man in Jesus Christ." Next came his earnest desire to preach to his own people, and he proceeded to prepare himself for it. At last he secured a good education and began his life-work. He was married to Asano, the little girl who had shared with him the terrors of the slave-ship, and they taught in a Christian school at Regent's Town for a number of years.

SAMUEL CROWTHER, THE BISHOP.

Samuel Crowther was doing good work in Regent's Town, but God meant that, in his own good time, the little slave-boy should go back to his old home and win souls for Christ. Once more we see "all things working together for good" and for the accomplishment of God's purpose. In 1841 the English Government undertook to explore the Niger, and Samuel was invited to accompany them. Many of the party died, and the whole thing was a failure; but Samuel lived, and made a firm resolve to go as a missionary to that region. So he went to England and was formally ordained in London as a missionary. Just twenty-one years after he was put on board the slave-ship he was preaching to his own people, who marveled as they heard one of their own race preaching in their native Yoruba, and the whole church rang with the cry, "Ke oh sheh! Ke oh sheh!" (So let it be.)

After a while a new city was built by the tribes that had suffered so terribly from men-stealers, and many of the slaves made their way back from all over Africa to their own native land. They called the city Abeokuta, and Samuel Crowther was sent to labor there. And now comes the most romantic and touching part of the story. Just three weeks after he reached the city he found his mother and sisters! It was twenty-five long years since the cruel men-stealers had dragged them apart, and now God has united them again, and restored them to each other. The meeting can be better imagined than described. To his great joy he had the privilege of receiving all three into the Christian church of which he was pastor. Surely God has blessed him richly, and honored him greatly. His mother was baptized, "Hannah, mother of Samuel."

For twenty years he and his faithful wife labored here. He translated the Scriptures, the prayer-book and the school-books into the native Yoruba, and gave himself up to the elevation of his people.

When the English bishop died Samuel Crowther was found to be better fitted for the place than any one else; so he was called to England, and on June 29, 1864, he was consecrated in the Cathe-

dral of Canterbury, by the Archbishop of Canterbury, as the "first black bishop of Africa since the disappearance of the Christian church from Africa more than twelve hundred years ago." His wife, Asano, and Mrs. Weeks, wife of his first teacher, came to England to be present at the consecration.

And now we know him as Dr. Samuel Crowther, missionary bishop of Africa. For another twenty-five years God has used him for service among his people. His wife, the noble Asano, died only a few years ago, after over fifty years of married life, but the good bishop still lives, an earnest, whole-souled man, thoroughly devoted to his chosen work, and very successful in it. Long may he be spared to his missionary field on the banks of the Niger!

And this is the story of another Samuel—surely he, too, was called by God, and hearkened unto the call. His mother, too, was Hannah—only he brought her to God, instead of her bringing him, as the first Hannah did. Both Samuels have done glorious service for God, and both shall have their reward.—*Belle M. Brain, in the Herald and Presbyter.*

A LITTLE SUNBEAM.

A little sunbeam in the sky
Said to itself one day:
"I'm very small, but why should I
Do nothing else but play?
I'll go down to the earth and see
If there is any use for me."

The violet beds were wet with dew,
Which filled each heavy cup;
The little sunbeam darted through,
And raised their blue heads up.
They smiled to see it, and they lent
The morning breeze their sweetest scent.

A mother 'neath a shady tree
Had left her babe asleep;
It woke and cried, but when it spied
The little sunbeam peep
So slyly in, with glance so bright.
It laughed and chuckled with delight.

On, on it went, it might not stay;
Now through a window small
It poured its glad but tiny ray,
And danced upon the wall.
A pale young face looked up to meet
The sunbeam she had watched to greet.

And so it traveled to and fro,
And glanced and danced about;
And not a door was shut, I know,
To keep that sunbeam out;
But ever as it touched the earth,
It woke up happiness and mirth.

For loving words, like sunbeams, will
Dry up a fallen tear,
And loving deeds will often help
A broken heart to cheer.
So loving and so living, you
Will be a little sunbeam too. —*Selected.*

TEMPERANCE.

LEGISLATIVE PROHIBITION THE ONLY PREVENTIVE TO DRUNKENNESS IN THE PEOPLE'S POWER.

This principle of the right and duty of legal legislative prohibition, that is of defence by law and constitution AGAINST the liquor traffic, is simply the Christian and moral life of the church, of embodied Christianity, taking on its legitimate and providential form. It is the Christian prayers and labors of the last sixty years coming to a head and becoming realized. It is enthusiasm for humanity and moral reform condensed and formulated into constitution and law.

The prohibitory law, constitutional prohibition, is no foundling, without father or mother. But it is the normal birth, the legitimate offspring of the Christian life and principle of New England. That spiritual life—that solid principle—virtually overthrew and abolished American slavery. Strongly intrenched in the constitution, entwined with the laws and usages of the land, thousands of good men under the prejudice of their pro-slavery training, thought it to be right, pleaded for it as a divine institution, and would neither pray nor vote against it.

But the life of Christ in men wrought on and developed. The eyes of the understanding were opened. Ears that had been deaf became sensitive to the sighs of suffering. The motto and the picture of Garrison's *Liberator*, a kneeling slave in chains and saying: "Am I not a man and a brother?" touched the sensibility. Conscience was quickened. Remembrance was had of them that were in bonds as bound with them. The churches of the North were urged to refuse fellowship with slave-holders. The Church Anti-Slavery Society was instituted on that foundation, and did its work in educating public sentiment, even as Prohibitionists are now helping to make the public opinion of the nation upon the question of prohibition.

Torrey and Lovejoy, John Brown and others came and were crucified by the scribes and Pharisees of the Slavocracy and the Pilates of power. The touching appeal to universal humanity in the inspired story of Uncle Tom's Cabin* told upon the heart of the nation, while it drew upon our Republic, boasting of its freedom, the lightning of scorn and indignation from other lands.

The metropolitan pulpit of the Puritans on Union Square, New York, with an uncompromising Elijah for its mouth-piece, let loose the resistless thunderbolts of God's Word against slavery. In the fullness of time divine providence interposed by a civil war waged by slaveholding secessionists in behalf of their so-called domestic institution.

National emancipation came, in the course of events, an absolute necessity to the continued life of the nation. The voice of God was, Either American slavery or the great American Republic must die the death. The immortal decree went forth, wrested only by ultimate necessity, that made Lincoln the liberator. The monster abomination was slain forever, by war, by law, by constitution; and all the world said amen.

So now, in the moral war with intemperance, after years of unavailing yet preparatory skirmishing with argument, moral suasion only, and regulation for our weapons, but all the while getting into closer quarters with the detestable rum traffic and manufacturing itself, we have at length reached the conclusion which Lincoln so slowly reached in regard to slavery, that our war must be a Christian war of annihilation. To abolish liquor-selling by law, constitution, and by public opinion, as we have abolished slavery by the same means, must henceforth be our determined effort and aim.

To that great end our moral and religious principle, so far from being laid aside at the ballot-box, is to go with and guide us in all our political actions. We have found that politics are corrupt because Christian men have not carried Christian leadership, Christian principles, Christian methods, and Christian usages into them; because they have not infused the saving salt of religion into the pool of politics. Hence its impurity, hence its offensiveness.

But now henceforth and forever, is it too much to say? Principle is to prevail over policy. Should I not rather put it, principle is to become policy? Temperance in its double right as a political and moral question planting itself at the polls, is there to stay till it controls every man's political action.

The true Christian life, swelling full and strong in the temperance reform, is to impregnate the conscience, inform the judgment, energize the will, control the conduct, till men are ready to become martyrs to principle, enthusiasts for humanity, as John Brown was martyr to his Christian hatred of slavery; as honest John Bright was martyr to his Christian hatred of war, so as to abjure office with all its high honors and emoluments, and break with the Premier of Great Britain himself, and his dearest friend, Gladstone, rather than countenance for a moment England's part in the Crimean war, or England's bombardment of Alexandria.

So will this enthusiasm for a principle necessitate with us the breaking of old party ties and friendships. This will cast off the fear of the party lash when political parties have become recreant to right and purity. This will lead its possessors in solid phalanx to stand and be counted, to speak and to vote constitutional and statutory prohibition against the traffic in rum, as they once did against the traffic in slaves.

Thanks be to God, that time has now come, and let no manly voter in old Connecticut miss his opportunity. But let him know that ONLY by and through political voting action at the polls can the cause of reform gain any substantial success. Let us therefore join with patriotic enthusiasm to raise an effective break-water against the high license tidal wave that is rolling in from the doomed distilleries and breweries of Massachusetts, Pennsylvania and New York; those potent producers of distilled death and liquid damnation, that are fast passing into the hands of foreign un-American syndicates, and are becoming the most perilous political menace to this American Republic.

Nay, more, is it too much to say that this self-same liquor traffic, now commanded so largely by foreign capital, and the SECRET combinations in the land, have in them the pregnant elements of a possible Reign of Terror, more dreadful than France or any nation has yet known? A Reign of Terror that may prove to be the Almighty's way of punishing us for licensing so long the pernicious traffic in rum as the Rebellion was his way of punishing us for the toleration of slavery.

Let us then cease tempting God to let fall such a dire disaster, that will be a historic horror incomparably worse than the late fall of the millionaire pleasure pond upon the Valley of the Conemaugh! Let us make haste while it is in our power to preclude such a catastrophe, by a popular vote for the legislative constitutional prohibition of the manufacture and sale of strong drink!—*Tract for the times by Rev. Henry T. Cheever.*

*Lord Palmerston said, "I have not read a novel for thirty years, but I have read Uncle Tom's Cabin three times, not for the story, but its statesmanship."

TOBACCO BLINDNESS.

This infirmity, it is said, is becoming a common affliction. At present there are several persons under treatment for it at one London hospital. It first takes the form of color blindness, the sufferers, who have smoked themselves into this condition, being quite unable to distinguish the color of a piece of red cloth held up before them. Sometimes the victim loses his eyesight altogether. Tobacco being a narcotic, naturally benumbs the nerves. When the nerves are thus benumbed people do not see as distinctly, and this defectiveness of vision tends to increase and become permanent.

FIGHTING THE SALOONS SINGLE-HANDED.

Mrs. Thomas Woods of Warsaw, Ind., has begun an active war against the saloons of that place. Some time ago she served notice upon the proprietors of several saloons forbidding them to sell liquor to her husband, who is an ex-county clerk and prominent in the business world. These notices were uniformly disregarded, and a few days ago she entered one of the drinking places and smashed a costly mirror. Next day she went into Rosseau's saloon, threw a hammer through a large mirror, and broke the front windows of the place. She was not arrested, and public sentiment is in her favor. She says she means to keep up her peculiar style of warfare till the sale of liquor to her husband is discontinued.

FOURTEEN DAYS IN A DRUNKEN STUPOR.

A Hungarian at Rock Glen, Pa., lately awoke from a fourteen days' sleep. About eight weeks ago he started on a spree, and drank eight gallons of the worst liquor in the coal region. He then dropped into a stupor, and for seven days laid in the bush. At the end of that time he was found by the overseer of the poor and carried into a shanty near the railroad. Here the fellow slept. He was visited by the people in the neighborhood, but all efforts to awake him failed. A physician examined him and found that his circulation was all right and that his pulse registered 64. He finally awoke and walked down to the hotel, where he took his morning "bracer."

No dying man ever endorsed the saloon. Why, then, should the living?

A sepulchre at midnight in winter is as a palace to the life of the wife of a drunkard.

The son of a dram drinker is born with the odds of life against him at the start.

The butcher's slaughter-pen is much less a public nuisance than the saloon keeper's slaughter house.

NOTICES.

IOWA.

Notice is hereby given, that, in accordance with arrangements made by the State Agent and approved by members of the Executive Committee, the annual meeting of the Iowa Christian Association, opposed to secret societies, will be held in Blanchard, Page county, Iowa, commencing Wednesday evening, November 6th, and continuing through the following day. All churches and associations opposed to secret societies are cordially invited to send delegates. C. D. Trumbull, *Cor. Sec.*

OHIO.

Dear brethren in Christ, together with all who desire the purity of the church and the maintenance of justice and civil equality: Recent developments in Chicago and elsewhere of the inherent nature and tendency of the secret lodge system to promote and conceal crime, to pervert justice and corrupt public morals, and, above all, to subvert and destroy the religion of our Lord Jesus Christ, makes it more than ever important that we renew and press forward our warfare with the "unfruitful works of darkness."

It has been determined to call our annual meeting at Senecaville. Our meeting will, D. V., be held in the Wesleyan Methodist church, and be opened Tuesday, Oct. 22, at 7:30 P. M., and continue, if thought best, during the 23rd and 24th. Let there be a full attendance. By request. H. H. Hinman,
Agent of N. C. A.

Persons attending the Ohio Annual Meeting should come by the Baltimore & Ohio Railroad to Morgan Junction (near Cambridge, Guernsey county), and there they will find trains at 11 A. M. and at 4 P. M. which will take them (four miles) to Senecaville. Arrangements will be made for entertainment. Persons expecting to be present and desiring entertainment will write to Rev. E. Thompson, Senecaville, Ohio.

ILLINOIS STATE CONVENTION.

The annual Convention of the Illinois Christian Association will be held in Elgin, November 5th and 6th, opening on the evening of the 5th. The work of this Association in saving men from the secret orders, should command the attention and secure the co-operation of all Christian churches and patriotic citizens. Among the interesting features of this convention will be an oratorical contest by the College students of Northern Illinois, and addresses by Col. George R. Clarke of the Pacific Garden Mission, Chicago; and Miss E. E. Flagg, New England agent of the N. C. A. Other addresses are expected from Mrs. Gleason, one of the most popular of the W. C. T. U. speakers of New England, Rev. L. A. Johnston of Rockford, President C. A. Blanchard, and Prof. J. N. Bedford. The business of the convention will have an important bearing on the work during the year to come, and every sympathizer with the objects of the Association is most cordially invited to be present. The Executive Committee also make a special request of all Christian churches to be represented by a delegation appointed for the purpose.

All desiring entertainment will please write to Mrs. C. W. Crabtree, 331 Center St., Elgin, Ill.

Wm. Wishart, *President.*
Henry L. Kellogg, *Secretary.*

NEW YORK.

To the friends of the anti-secrecy cause in New York, greeting,

Dear Friends:—We believe the time has come when we should again assemble in convention to further the interests of our cause in this State. As the lodge has but recently asserted its right to try, condemn and execute its offending members, as evinced in the case of Dr. Cronin, we deem it an opportune time to again rally our forces and join our protest with those proclaimed in thunder tones through the land. You are therefore requested to meet in Houghton, Alleghany county, N. Y., at two o'clock Wednesday, October 23rd, to elect officers for the ensuing year, discuss questions pertaining to the furtherance of the cause, and such business as may properly come before you. All churches in sympathy are requested to send delegates. The convention will continue through the following day and evening, and longer if the interests of the cause demand. Able speakers will be present and address the convention. The editor of the *Cynosure*, ex-President Blanchard; the General Agent, J. P. Stoddard; and the Washington Agent, W. B. Stoddard, are expected. Rev. N. Wardner and others are invited. Will not everyone who feels interested make a special effort to be present, and come praying that this may be the grandest convention we have ever held in the State, and greatly further the cause it represents?

Houghton is on the Rochester branch of the Western N. Y. and Penn. R. R., seventy-two miles south of Rochester. For further information address, W. B. Stoddard, Dale, N. Y.

F. W. Capwell, *Pres.*
J. E. Vincent, *Sec.*
P. D. Miller, *Treas.*

Bible Lesson.

STUDIES IN THE OLD TESTAMENT.

LESSON IV.—Fourth Quarter.—Oct. 27.

SUBJECT.—Sin, forgiveness and peace.—Ps. 32: 1-11.

GOLDEN TEXT.—Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.—Rom. 5: 1.

[*Open the Bible and read the lesson.*]

Daily Readings.—M.—2 Sam. 11: 1-27. T.—2 Sam. 12: 1-23. W.—Psa. 51: 1-19. T.—Psa. 32: 1-11. F.—Luke 15: 1-10. S.—Luke 15: 11-32. S.—John 3: 1-17.

COMMENTS ON THE S. S. LESSON BY E. E. FLAGG.

1. *The blessedness of the forgiven sinner*, vs. 1, 2. The reason why the Psalms of David have been such a storehouse of comfort and strength for Christians in all ages is because they voice David's own experience. They are not the expression of what he thought he ought to feel, or what he tried to feel, but of what he actually did feel. He had sinned most deeply and repented most bitterly, and so he could sing of the blessedness of forgiveness from a full heart. It is not the mere getting rid of the consequences of sin which constitutes this blessedness. The results of David's terrible crime followed him all his life. It is the getting rid of sin itself. He is blessed "in whose spirit there is no guile." This forgiveness is not a Romish indulgence. It is not a license to commit further sin, but it eradicates from the heart the desire of sinning. All man-invented ways, though they may throw a veil of priestly absolution over guilt, never touch its root in that evil heart of unbelief which prefers sin to holiness.

2. *The need of confession*, vs. 3–5. Psalm 51 contains David's confession, which has been for ages so dear to the repentant sinner. "He that confesseth and forsaketh his sins shall find mercy." The mere forsaking of sin is not enough, though, as a matter of fact, a sin is never really forsaken until it is confessed. God's love requires confession. He knows that the sinner can neither be cleansed nor have a mind at peace until the poison is expelled, as it were, by this act of humble contrition. A sore must be laid bare to the surgeon before he can apply either the knife or the healing balm. When a man has injured others by his bad example a penitent confession of his sin goes far towards repairing the evil he has done. Some think it is enough to forsake the lodge without exposing and denouncing it, but a true Christian will not feel at peace till he has confessed his sin in taking such oaths and obligations upon him, and exposed their iniquity.

3. *The joy of forgiveness*, vs. 6–11. A forgiven sinner ought to be full of joy. A despondent, morose, unhappy Christian stultifies his own testimony. The world will not believe that it is such a blessed thing to be pardoned of God if no beatitude shines in the face or rings in the voice. A forgiven sinner should be joyful for many reasons. (1) Because he is safe. "The floods of great waters shall not come nigh him." Temptation has lost its power. In the very act of humbly confessing himself a sinner, ruined and undone, he has crept beneath Jehovah's protecting wings,

"Where he can smile at Satan's rage,
And face a frowning world."

(2) He has surrendered his own will, and in so doing has secured a divine Teacher and Guide. Though all the wisdom of the world be at fault, he need not err, or mistake the path of duty. (3) He is saved from worldly perplexities and cares. Having given himself to the Lord, he can trust all his temporal concerns in the same Almighty hands. There is a sense in which God guides the affairs of all, but they who have no thought nor care for his providential dealings he guides as with bit and bridle, like the horse or mule; but the Christian has the privilege of being guided like a child, by his Father's eye. It follows that we should be very sensitive to the least indications of God's will; that we should not take part in doubtful amusements or worldly pleasures, or do or say anything on which we are not absolutely sure of God's blessing. Let us not be like unintelligent brute beasts, which must be forced by bit or bridle to take the right way. The Christian should not be afraid "to let his joys be known," and if he is as happy as he ought to be he will be very likely to overleap the limits of conventional propriety. The duty of praising God for pardoned sin is as imperative as the duty of confessing it.

Helpful thoughts from Peloubet's Quarterly.

Why David's Sin is Recorded.—Two chapters of Samuel and two Psalms are given to the sin and repentance of David, while his whole life of victories and conquests is briefly narrated in one chapter of Samuel and one of Chronicles. (1) The Bible would give a *true picture* of its saints. The book of truth must be true in its history. (2) The record brings hope and comfort to true penitents in all ages. Who would dare to hope if only good things were recorded of Bible saints? (3) The record shows us the way out of sin into a holier and better life.

Three Ways of Expressing Forgiveness.—(1) By forgiven, implying atonement; and reception back into God's family as if we had never sinned. The *conscience* relieved. (2) Covered, blotted out of remembrance; hidden by the marvellous love of God; and the *sinner* treated as if he had no sins. The *memory* relieved. (3) *Not imputed*, as a debt is no longer recorded. The *record* is made right.

DAYS OF PRAYER FOR SUNDAY-SCHOOLS.

For seventeen years the London Sunday-school Union has issued an annual call for universal prayer for Sunday-schools. This year they set apart Sunday and Monday, October 20 and 21.

The following arrangements are suggested by the Committee of the Sunday-school Union for observance as far as practicable:

That on Lord's Day morning, October 20, from 7 to 8 o'clock, private intercessory prayer be offered on behalf of Sunday-schools.

That the opening engagements of the morning school be preceded by a meeting of the teachers for prayer, or that, instead of the usual morning school exercises, a prayer-meeting of the teachers, scholars, and congregation be held.

That ministers be asked to preach special sermons on the claims of the Sunday-school, and the necessity for increased preparation and consecration on the part of teachers.

That in the afternoon, the ordinary engagements of each school be shortened, and the scholars unite in a devotional service, interspersed with singing and appropriate addresses. To this service the parents of the scholars might be invited.

That at the close of the afternoon or evening service, the teachers, in unison with other Christians, meet for thanksgiving and prayer.

That on Monday morning, October 21, teachers again bring their scholars, one by one, in private prayer before God.

That in the course of the day the female teachers of each school hold a meeting for united prayer and thanksgiving, and that, in the evening, each church or congregation be invited to hold a meeting, at which the interest of the Sunday-school should be the theme of the prayers and addresses.

That on the evenings of one or more of the following days, special services for young people be held where practicable.

Religious News.

—The first anniversary of the Iowa Sabbath Association will be held in the Central Presbyterian church of Des Moines, Nov. 12 and 13. Among the speakers announced are Gov. Wm. Larrabee, Pres. Chas. A. Blanchard, Victor F. Lawson of the Chicago *News*, Pres. Stetson of Des Moines, Hon. L. S. Coffin, and Hon. John Mahin. All churches, Y. M. C. A., W. C. T. U. and other organizations in sympathy with this movement, by contributing the small sum of $2 are entitled to send two delegates, and any person paying $1 to assist in this work is entitled to take part in the deliberations.

—We find the following in the *Christian Worker:* "Jesse George, a brother of Naomi George, one of the lady missionaries in Jamaica, has been employed by Iowa Yearly Meeting's Foreign Missionary Committee to take the place of Josiah Dillon in the work on that island. He sailed from Boston on the steamer Marmion, on the 28th ult." Josiah Dillon has very earnestly combatted the lodge evil in Jamaica by the distribution of judicious literature sent him by means of the foreign fund of the N. C. A.

—The Department of State, at Washington, has been informed of the recent generous gift by the King of Siam, for the use of the American Presbyterian Mission, of one of the royal palaces, together with extensive grounds and buildings.

—There are now twenty-seven vessels engaged in missionary work in different parts of the world under the auspices of sixteen societies; of these missionary vessels sixteen are running on the coasts or rivers of Africa and six among the islands of the Pacific ocean.

—The National Meeting of the Evangelical Alliance at Boston, December 4th to 6th, will consider the following among other topics: From Washington to Boston (a historical statement), The Needs of the City, The Needs of the Rural Districts, The Mountain Whites of the South, Needs of the Times and the Alliance Methods, Christian Co-operation in Awakening and Directing the Moral Sentiment of the Community, Christian Co-operation in Relation to Moral Legislation, The Need of Permeating our Developing Civilization with the Spirit of Christ, Christianity and the State, Our Debt and Duty to the Immigrant Population, French Canadians in the United States, Slavonic Populations in the United States, Arousing and Training the Activity of the Laity, Need of an Enthusiasm for Humanity on the Part of the Churches, Need of Personal Contact between Christians and Non-churchgoers. The invitation to attend is extended to all who are interested, Ministerial Associations, Colleges, and Theological Seminaries are especially invited to send representatives, as to the Washington Conference.

Lodge Notes.

The visiting Knights Templars at Washington complain that the hotel barkeepers watered the whisky. If those dispensers of wet goods dare to do such a thing after Congress assembles the national capital will be speedily removed to Kentucky. It is significant, by the way, that the Knights Templars committee on location has recommended that the organization meet next time in Louisville.—*Daily News.*

The Grand Lodge of Scotland has jurisdiction over subordinate bodies in the following countries, where no Grand Lodge exists: In India, 37 lodges; Australia, 18; New Zealand, 51; Africa, 16; Egypt, 2; the West Indies, 21; North American (Newfoundland), 2; Central America, 2; China, 4; Japan, 3; Gibraltar, 2; Fiji Islands, 1; Syria, 1. Also in India, Queensland, Chili, Peru and Bermuda, or about 166 of its 757 lodges are scattered to the four quarters of the globe.

A convention of the Clan-na-Gael is to be held in this city in November, upon the result of which depends largely the future of that infamous secret organization. Luke Dillon, M. Scanlon, Dr. McCahy, P. Stanton, and J. Casey, constituting the executive board, have issued a circular in which they ask that all camps of the United Brotherhood of the Clan-na-Gael at their next meeting elect delegates to a convention to be held in Chicago some time in November. The main object of the convention is to reorganize the Clan-na-Gael, according to the call.

Delegates from nine States of the order of Pythian Sisters, the woman's rank of the Knights of Pythias, met in Indianapolis, Ind., Oct. 10, and organized a "Supreme Temple of the World" by electing officers, who were installed by the founder of the order, J. A. Hill of Green Castle, Ind. The titles of these ladies are Oriental in magniloquence, thus: Past supreme chief of temple, supreme chief, supreme senior, supreme junior, supreme manager supreme mistress of records and correspondence, supreme mistress of finance, supreme protector, supreme guard.

In response to a call issued by the Pennsylvania Masonic Veterans' Association representatives from New York, Illinois, the Pacific coast, Pennsylvania, and the District of Columbia met and organized the Masonic Veterans' Association, to be composed of Masons of twenty-one years' or more standing. Resolutions were adopted asking all Masons eligible to membership to organize and send delegates to the next meeting, which will be held at the time and place selected for the next triennial conclave. Albert Pike was elected president, but he declined, and the honorary title of past president was conferred upon him.

October in Chicago this year will be a great month for Masons. Besides the Grand Lodge, on Tuesday, Oct. 22, will be held the thirty-third annual conclave of the Grand Commandery of Knights Templar of Illinois, the place of assembly being the asylum of Apollo Commandery No. 1, in the American Express Company's building. The forty-seventh annual assembly of the grand council of royal and select masters of the State of Illinois will convene in the Masonic temple, also in the Express Company's building Oct. 23. The fortieth annual convocation of the Grand Chapter of Royal Arch Masons, of the State of Illinois, will be held in the Masonic rooms, same building, Oct. 24.

The reports show that there are 78,347 Knights Templar in the United States. The first general Grand Encampment in the United States was held in New York, June 20, 1816, when there were only 500 Sir Knights in the Union. De Witt Clinton was Grand Master from that date until his death in 1828. The progress of the order was slow up to 1840, and as late as 1859 there were only 5,743 members. There were 70,000 in 1886, 75,313 in 1888, and 78,349 in May, 1889. The Grand Encampment is composed of its own officers, all past grand masters, deputy grand masters, grand generalissimos and grand captains general of the Grand Encampment, all grand commanders, past grand commanders, deputy grand commanders, grand generalissimos, and all captains general acknowledging the jurisdiction of the Grand Encampment of the United States and also the first three officers of each commandery that holds its charter immediately from the Grand Encampment. There are now thirty-six Grand Commanderies in the United States.—*Inter-Ocean.*

News comes from Wilson county, Tenn,, that the Mormon elders have been driven out by the White Caps. The elders disappeared some time ago when the agitation was hot against them, but a few days ago returned believing the storm to have blown over. Their incendiary utterances were not forgotten, however, and the people who warned them proposed to make their threats good. Forty or fifty men masked and robed in white visited the houses where the elders had been, searching for them. Some one, however, had given warning and not an elder was to be found. The experience of a lady of the neighborhood, now in Bowles, Ky., has had a beneficial effect. She went to Utah as a convert expecting to find the garden of Eden, but is back in her old home wiser and warning others. She gives sickening pictures of the sin and suffering there.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from October 7 to Oct. 12 inclusive:

W Atcheson, B Harper, J K Glassford, G L Emerson, Rev G M Freese, J McFarland, J L Warner, L Gunn, Rev J M Hayes, J W Rogers, A Wakeman, Mrs A Lewis, P Guthrie, J Steel, B Loveless, J Lantz, J D Wood, A Hartzell, G W Merritt, H Rumery, S Gray.

THE G. A. R.

The article on the Grand Army of the Republic in the *Cynosure* of October 3rd instant has been issued as a four-page tract, edition limited. The fourth page consists of testimonies of eminent men against the lodge. Send for a sample package. Ten cents postpaid.

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MARKET REPORTS.

CHICAGO.

Wheat—No. 2	80	@	82
No. 3	68	@	77
Winter No. 2	80	@	82
Corn—No. 2	30⅞	@	31⅛
Oats—No. 2	18⅜	@	22⅛
Rye—No. 2			41⅛
Bran per ton	6 00	@	8 50
Hay—Timothy			
Butter, medium to best	13	@	25
Cheese	03	@	10
Beans	75	@	2 05
Eggs			15½
Seeds—Timothy	1 00	@	1 40
Flax	1 26	@	1 29
Broom corn	02½	@	05
Potatoes, new, per bu	25	@	35
Hides—Green to dry flint	03¾	@	08
Lumber—Common	10 00	@	13 00
Wool	10	@	37
Cattle—Choice to extra	4 10	@	5 00
Common to good	1 50	@	3 95
Hogs	3 95	@	4 90
Sheep	3 25	@	4 75

NEW YORK.

Wheat—Winter	79	@	92
Spring			
Corn	38¼	@	41¾
Oats	24	@	35
Eggs			20
Butter	9	@	25½
Wool	14	@	39

KANSAS CITY.

Cattle	1 35	@	4 40
Hogs	3 65	@	4 05
Sheep	2 00	@	4 25

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Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbens Armstrong (Presbyterian), a seceding Mason of 21 degrees. 15 cents each.

Judge Whitney's Defense before the Grand Lodge of Illinois. Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each.

History of the Abduction and Murder of Capt. Wm. Morgan. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

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The Broken Seal; or Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene. In cloth, 75 cents. Paper covers, 40 cents.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in partieular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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Farm Notes.

OCTOBER LABORS AND DUTIES.

October is not usually a very busy season on the farm, yet there are some important labors to be performed. The gathering and storing or marketing of fall crops—the fruits of the season's outdoor operations and investments—require careful attention in order that the work may be done properly, without waste or damage. The wise husbandman will exercise both brains and brawn in harvesting and securing or selling what has cost him much time, thought and labor. For what has been planted and cultivated with care and at more or less expense is so valuable that the producer cannot afford to allow a material percentage to be wasted or damaged in digging, picking, storing or marketing. Therefore the prudent farmer will be wide-awake and personally superintend the manipulations involved in securing his corn, potato, apple and other crops, that nothing may be unnecessarily lost or injured through neglect or procrastination. The provident and systematic cultivator will not only avoid all wastes but see that his crops are secured in season and in the best condition for use or sale, unless the weather prove exceptionally unfavorable.

Preparing for winter is one of the imperative duties of the farmer which should be performed in this latitude before the close of October. The dwelling should first be put in order to assure the comfort of the family, and then provision be made for the shelter and warmth of live stock. Economy and comfort alike demand the exclusion of biting frost from the habitation of man, and the due protection of his domestic animals in winter. As we printed many years ago, a warm, comfortable house, a good wood-shed well filled with seasoned fuel, a cellar frost-proof and well stored with garden vegetables, choice winter apples, meat, butter and lard, are things to be thought of in October. Thus prepared the farmer and his family ought to enjoy the long evenings and comparatively leisure days of the hibernating season—the season for recreation and mental improvement. An ample supply of good books and periodicals should be provided for the entertainment and instruction of the various members of the household, while all fathers of families should watch the district schools and see to the education of the children.—*N. Y. Witness.*

FALL CARE OF SHRUBS.

It is a mistake to let shrubs go without attention during the summer, and growing season. Then it is, that they should be brought into good shape, for, by watching them as growth is made, one can see where pruning and training is required, and the necessary work can be done at just the time when it will do most good, for shrubs are more tractable while forming branches than they are afterward. If you allow a shrub to grow to suit itself all summer, and attempt to rectify what you consider its mistake in fall, you will find that a great deal of its summer growth may have to be removed to secure anything like symmetrical shape, and of course these surplus branches indicate a good deal of growth which has been wasted. So much of the vitality of the plant as was taken to produce them been expended uselessly; proper attention at the proper time would have thrown this energy into the shrub.

But we must take things as we find them, and fall finds most shrubs in need of a judicious pruning, if we would have them take on a shapely form. Therefore when getting ready to give them the winter protection, which most of them require to a greater or lesser extent, give them a good pruning, and make them symmetrical. It is well to do this before the coming of very cold weather, so that the fresh cuts on the limbs will have a little chance to heal or at least dry over before they are laid down and covered.—*Eben E. Rexford in October Ladies' Home Journal.*

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Home and Health.

HOW TO ROAST MEAT.

Mrs. Emma P. Ewing, of the school of domestic economy at the Iowa Agricultural College, says:

In roasting meats of all kinds ,the method adopted should be the one that in the most perfect manner preserves the juices inside the meat. To roast beef in the best possible manner, place the clean-cut side of the meat upon a smoking-hot pan, which must be over a quick fire. Press it close to the pan until seared and slightly browned. Reverse and let the opposite side become similarly seared and brown. Then put it at once in the oven, the heat of which should be firm and steady, but not too intense, and leave it undisturbed until cooked. The time that should be allowed for cooking beef in this manner is twenty minutes to the pound, if it is to be rare, less half an hour deducted from the aggregate time on account of searing. In other words, a five pound roast of beef will require an hour and a quarter, a six pound roast an hour and a half, and so on.

If the oven is not too hot the beef requires no basting, and is better without it. When the oven is at the proper temperature, and the cooking is going on all right, the meat will keep up a gentle spluttering in the pan. If, upon opening the oven door, this spluttering is not perceptible, more heat is required. But if in addition to the spluttering any smoke is discernible in the oven, the heat is too intense, and should be lessened. Unless the heat of the oven is too great, the drippings in the pan will not burn and smoke, and when the meat is cooked there will be a thin coating of brown jelly in the pan where the meat rested, which by the addition of stock or water will make a delicious gravy.

A roast of beef should never be washed, and if it has accidentally been wet or moistened, it should be carefully wiped dry before it is seared or put to cook. Searing almost instantly coats the outside of a piece of meat and prevents the escape of juices in the after-process of roasting, while firm, steady heat gently but thoroughly cooks it, and thus both juices and flavor are preserved. Basting is a troublesome as well as damaging process. And as salt and water have a tendency to toughen and extract the juices of meat, they should not be used on it while roasting, if it is desired to have the meat sweet, juicy and tender.

VENTILATION IN SICK ROOMS.

The sick room should always, and in all weathers, be ventilated with outside air. An excellent plan is to keep open a door into an adjoining room, where a window is up, or a board may be fitted into the top of the upper sash so that this may be kept lowered, allowing the fresh air to enter through the space thus created between the sashes; and if all other ways fail, simply lower the upper sash of the window farthest from the bed, and keep it down two inches night and day. Important as this matter of ventilation is, especially in lung trouble —it may be *over*-done, and care must continually be exercised and extremes guarded against.

Unless the physician orders otherwise, the above suggestions will be found sufficient, except in the warmest weather. Some doctors treat scarlet fever most successfully, with wide-open widows even in mid-winter, and your duty is to carry out such orders as long as the physician is in charge of the case.

In this connection I may say that *two people* in the room with the patient, at one time, are all that should be permitted. This number can do all that is required, and every pair of lungs helps to use up the oxygen the patient needs so sadly.—*Annie R. Ramsey in October Ladies' Home Journal.*

ONIONS AND POTATOES.

Prof. F. W. Newman, now past 80 years, gives us a hint concerning the food which he finds most strengthening. He says:

"I have never been a convert to oatmeal porridge, but I find I never tire of yesterday's potatoes fried up with a little finely-sliced onion. I can eat it any number of days without needing change; though sometimes any other bit of conformable vegetable may be added in. Without the onion I should not permanently get on. In omelet with herbs, chives are more delicate than onions. My friends admire this much."—*Herald of Health.*

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NEWS OF THE WEEK.

CHICAGO.

As a result of the vigorous investigation instituted Friday by State's Attorney Longenecker and his associates in the Cronin case a great conspiracy has been unearthed, and Alexander L. Hanks, Mark Salomon, Fred W. Smith, Thomas Kavanaugh, Jeremiah O'Donnell, and Joseph Konen have been indicted for jury bribing, and are now in the county jail, a special grand jury, headed by ex-Mayor John A. Roche, having considered the evidence and returned the indictments. Bailiffs Hanks and Salomon, the chief conspirators in the jury-bribing case, offered veniremen as much as $1,000 if they would hang the jury in the Cronin case.

Recital Hall, in the great Auditorium Building, was dedicated by the Humane Society, Saturday evening, it being the twentieth anniversary of the organization, and addresses were made by Mr. John G. Shortall, Mr. Ferd W. Peck, Prof. David Swing, and others.

The highest price ever paid for a horse was given by Colonel Conley, of Chicago, Friday, for the wonderful trotter Axtell. Colonel Conley, who, it is thought, represents a syndicate, paid $105,000 for the stallion.

Master Mechanic Twombly, of the Rock Island Road, in jail as responsible for the recent fatal disaster at South Englewood, resigned his position. He was afterward released on bail.

COUNTRY.

The full official returns of the recent election in North Dakota show a total vote of 39,500. Hansborough (Republican) for Congress, received a majority of 15,000, while Miller (Republican) for governor, has 12,000 majority. The majority in favor of prohibition is 1,100.

Andrew Carnegie has appointed a citizens' committee of his own to select a suitable site, that he may erect thereon, at a cost of $750,000, not only a free library building, but one with quarters in it for Pittsburg's newly organizing academy of sciences. The building is to eclipse anything of the kind in America except the Smithsonian Institution.

The State forces have quit their work at Johnstown, Pa. An average of three or four dead bodies have been recovered every day since the forces began working in the river, and the people feel that it is wrong to quit at this time.

Ex-Senator Lorenzo D. Whiting died at his home in Tiskilwa, Ill., Thursday after a long illness. He was in many respects a remarkable man, and for many years was prominent in Illinois politics as a Republican legislator and a champion in the anti-monopoly ranks.

The famous Brooklyn tabernacle, of which the Rev. T. DeWitt Talmage, D. D., is pastor, was for the second time in its history totally destroyed by fire, at 2 o'clock Sunday morning. The origin of the fire is unknown, but it is thought that it may have been caused by lightning. The loss on the church building, including the organ, which was one of the finest in the country, is $150,000. It is said to be covered by insurance in a number of companies. The building was of fourteenth-century Gothic architecture and was dedicated Feb. 22, 1874.

Laborers engaged in digging a sewer in one of the principle streets of Ticonderoga, N. Y., struck a tomb-stone and below it found a coffin containing the bones of a human being. The stone was washed off and found to contain the inscription and date of the death of Lord Howe. The skull was intact, but the rest of the bones were disjointed and considerably decayed.

Gustav Lindenthal, a prominent engineer of Pittsburg, is preparing a model of a bridge to span the Hudson from Jersey City to New York. The structure is to be a suspension bridge, 7,000 feet in length. The river span will be 2,850 feet, and the other two spans over 2,000 feet. The height of the bridge from the floor to the river will be 140 feet, and the roadway 85 feet wide, sufficient to accommodate six railroad tracks. It is estimated that the cost of the structure will be $40,000,000.

A careful estimate made by Commissioner of Immigration Hagerty shows that the yield of wheat in Dakota this year is 44,009,092 bushels.

The electric railway in Baltimore, which has been in operation for nearly three years, has proven a failure, and the company has gone back to horse cars as cheaper and more reliable. This will check the enthusiasm over electric railways.

The jury, which has been investigating the accident on the New York Central & Hudson River Railroad, near Palatine bridge, on the night of Sept. 27, resulting in the death of four persons and the injury of several others, has rendered a verdict censuring the railroad company for gross negligence in running the sections of their trains so close together.

Reports from Mason City, Iowa, say that a prairie fire nearly destroyed the town of Estherville Sunday. A number of farm residences were destroyed, but citizens turned out and by their support the town was saved.

At Davis Switch, Pa., Thursday evening, an explosion of natural gas set fire to the house of Patrick Daily, and the latter's wife and three sons, aged 13, 11 and 9, perished in the flames.

Pickpockets went through a train on the Panhandle Road near Newark, Ohio, Friday, and obtained nearly $1,700.

Near Bridgeport, Ohio, Friday morning, a miners' train and a freight train were in collision, both locomotives, two coaches, and eight freight cars being wrecked. One man was killed, three were fatally injured, and a dozen others badly wounded.

As workmen were sinking a well for natural gas near Pueblo, Col., a vein was suddenly struck and the gas ignited from a lamp at the mouth of the well, causing a terrific explosion. One man was cremated and two others and one woman were burned so badly that recovery is doubtful.

The Rock river is lower than ever before known at Rockford, Ill., and nearly all of the twenty or thirty factories there depending upon water power have had to shut down.

FOREIGN.

A great equal-rights and anti-Jesuit meeting was held at Toronto, Oct. 10, at which the report of the committee appointed to consider the governor-general's reply to the Equal-Rights association's petition for the disallowance of the Jesuits' estates act was presented. The report set forth that the reply was merely a repetition of the views of the minister of justice, and that "justice not being obtainable from the Canadian government" it would have to be sought on the lines already laid down by the association. Dalton McCarthy, M. P., announced that at the next session of the dominion parliament he would introduce a measure to abolish French as an official language in Canada.

The Czar of Russia visited Berlin officially last week, departing on a Sunday train. His relations with the Emperor and Bismarck were very cordial, but there was no popular enthusiasm.

Mr. Parnell's health continues to grow worse instead of becoming better, and grave fears are entertained for his condition. He will spend the winter at Bournemouth, and it is not likely that he will be able to reappear in the House of Commons at all. There is serious doubt of his ever being able to resume his active political career.

It is reported that at a private meeting of members of the old French colony at Montreal Wednesday night it was decided to invite General Boulanger to take up his residence in Canada for the present.

A number of cloistered nuns who were subpœnæd to appear in court in a case at Montreal refused, and the result is awaited with great interest.

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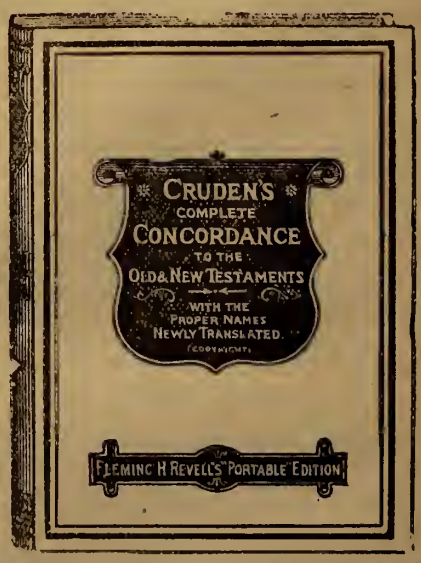
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The Cronin case developed several sensations last week. The greatest was that a conspiracy had been unearthed to stampede the court and run off the prisoners. This was only a sensation, but the discoveries that gave rise to it, of the communication of Clan-na-Gael members from other parts of the country with the prisoners will be watched with great care. But one juror was lacking Saturday night. The panel may be filled before we go to press. Everything indicates that this will be one of the greatest trials known to the American bar. Over two hundred witnesses will be called by the state, and nearly that many, probably, by the defense. Many of the points upon which the state depends to make out its case will occupy days, even weeks, in their development and elucidation.

The pastor of a colored Baptist church, having proposed a meeting to organize a colored Y. M. C. A. in this city, was astonished last week to read in the *Appeal*, a journal for the colored people, an editorial strenuously opposing the movement. The Y. M. C. A. of Chicago opens its doors to all respectable young men, black or white, and so long as their accommodations are ample there is no economy or wisdom in starting another organization. "Colored people are continually howling about the drawing of the color line and are constantly drawing it themselves," says the *Appeal*. "We do not wish the color line drawn by colored men where it does not already exist." These views seem to be wise. If the color line should not be tolerated in the Christian church, there should be no effort to make one in the undenominational societies of Christian workers.

The convention of street railway presidents in Minneapolis last week proclaimed a war of extermination on the Knights of Labor lodge. The past year has seen, says their executive committee, an almost total collapse of this lodge so far as street railways are concerned. A strike, begun in Brooklyn, accompanied by riot, bloodshed and murder, extended across the country. The report continues: "The death-knell of the organization of the Knights of Labor has been sounded, because it has shown its unworthiness to live by reason of the crime committed in its name under the direction of its leaders. It is our earnest desire that there should be established in the street railway business such a community of interest between labor and capital, the employer and employed, that perfect harmony should reign throughout the length and breadth of this great industry." The people, who have made the city railways the most profitable of transportation companies, are often inclined to sympathize with the employes in a strike, but if the managers of this business shall deal justly by their men there will be no pity wasted upon secret lodges that provoke strikes and interfere with public travel. We hope to see these sham Knights scattered, and sensible men who live by the better law of the Golden Rule in their places.

The meeting of the theological students from all the seminaries of this country, to consider foreign missions, closed in this city Sabbath evening. It was a gathering of extraordinary interest and promise. For three evenings they filled the main floor of Central Music Hall, and formed a beautiful and inspiring sight. Dr. John Hall, of New York, addressed them in a most practical and scriptural manner. He insisted that the Gospel of Jesus Christ should be the theme of our pulpits, and not philosophy or sensational topics. Dr. Pierson came in from the Moody Institute to give them a rousing missionary address, in which he made an eloquent plea for more direct work of the churches in the mission field. He would they should have two pastors, one at home, one abroad. Several missionaries addressed the convention, and the discussions of the young men themselves were practical and earnest. The rekindling zeal of the young men and women of America in mission work is an unmistakable token of its great expansion. The discussions of the American Board in New York show this none the less. They point to a recasting of our plans and a new era when the contact of the foreign field with the home church shall be more immediate, and the centralization of boards shall not interfere to cool the zeal and formalize the prayers of the churches.

On the 13th of November occurs the dedication and opening of the new Catholic University at Washington, and invitations have been issued to all the bishops of the Catholic church in the United States, Canada, England, Ireland and Scotland, together with the heads of European and American educational institutions, the President of the United States, the members of his Cabinet, Congress, the Judiciary, etc. Cardinal Gibbons will conduct the dedicatory ceremonies. We dare not say President Harrison will refuse to accept this invitation. It will be said that he lately attended a Presbyterian celebration at the old Log College, and he cannot afford to be partial toward a part of his fellow citizens. But for the very reason that he could be invited to a Presbyterian festival and enter heartily into its spirit, is just the reason he should refuse to decorate a Catholic performance.

One of the Baptist pastors lately created a local sensation by presenting to his brother preachers some unusual views about the personality of the devil. Dr. Thomas, who has lately figured so prominently as Grand Chaplain of Masons, took up the theme before the assembly which he maliciously calls his church. The papers said he put "to flight orthodoxy's personal devil," claimed that the idea of a devil was a monstrous belief, and that to preach it made infidels. In the Masonic procession through our streets lately, there were a number of men with a solemn leer on their faces and a board suspended from their necks, on which was supposed to be a copy of the Holy Bible. Now, although the book was not so borne about for any good purpose, yet Masons make great profession of believing in this one of their three "great lights." And if this book teaches anything it is the very thing our Past Grand Chaplain denies. The Methodist church cut off this man for his heresies, but as a Mason he is at liberty to not only preach against the devil, but against God and his Bible as well. The Grand Lodge of Illinois has so decided in the case of the infidel lodge at Vienna, Ill. Since also lodge theology makes no account of a devil, or sin, or forgiveness, aside from violations of its own rules, Thomas may safely publish, so far as Masonry is concerned, his belief that Satan is a myth.

THE SKY-ROCKET AND LAMP:

A FABLE

BY REV. SAMUEL F. PORTER.

A rocket rose in pride on high,
Athwart a starless, midnight sky,
And saw a street-lamp on its way;
And hissing, thus it seemed to say:
"Poor, low-lived thing! poor, glim'ring spark!
Content to grovel in the dark,
So near the earth; unnoticed quite;
'Twere better far to die outright.
See how I soar, and flame, and shine!
All eyes are on me, I opine.
I rival stars, I shame the moon,
I emulate the sun at noon;
Give me some kindred souls, and we
Will light the world, and all may see."

The modest lamp, without disguise,
Lengthens its flame, and thus replies:
"I cannot fly like you, dear brother,
Gleaming from one place to another,
To catch the loud huzzahs and gaze
Of stupid starers with my blaze.
But, true to duty, still I may
Light this dark street till break of day,
Make evil doers manifest,
And the benighted guide to rest."

It ceased. The other, with a sneer,
Rushed madly on his wild career,
With fiery train and brilliant flash:
When lo! it burst, and with a crash
In darkness fell with headlong speed,
A blackened, scorched and worthless reed;
And, by the street-lamp's steady light,
The city urchins found that night
The spent sky-rocket, where it lay,
And bore its corpse with shouts away.

MORAL.

How few, alas! with tranquil light
Shine on each day more clear and bright;
In church or state, turn where you will,
The empty rocket meets you still.
Hence, reader, learn, if you are wise,
All rocket-boasters to despise;
But give each cool, firm vet'ran true
A brother's love and honor due.

THE NEGRO FROM A PRESBYTERIAN VIEW.

BY REV. J. D. GEHRING.

The Presbyterian Synod of Kansas met in Lawrence Oct. 3. Perhaps the most interesting feature was the union meeting in the Congregational church on Sabbath evening.

The object of the meeting was to hear the address on the work among the freedmen of the South. Rev. Dr. Allen is secretary of the Board which carries on this work under the auspices of the General Assembly of the Presbyterian church. He entertained the large and enthusiastic audience for over an hour. Of the many good things said by him I will endeavor to mention two or three.

The race problem, he said, is upon us. We cannot put it down, nor will it do to ignore it. Various remedies and solutions are proposed. There are many, North and South, who would solve the problem by dumping the whole black race into the Atlantic ocean. Others are in favor of sending them over into Africa and colonizing them there; but they fail to tell us how this can

be done. Evidently the advocates of this plan have not looked at the arithmetical problem involved. Look at the figures: There are to-day not less than 8,000,000 of these people in our land! They are increasing at the rate of 600 a day, or over 219,000 in a year, and this increase keeps on increasing. How many ships would the government need to build to carry them over to Africa? How long would it take to finish the work? These figures need only to be given and these questions asked to show that this plan will not work.

What, then, he continued, can be done to dispose of this great and growing question? The black man is here, and he is here to stay. We have made him a citizen, and as such he has certain rights which it behooves the white race not to ignore or violate. They have 1,420,000 voters, 1,118,000 of whom cannot read a name on the ticket they carry to the ballot-box. They now represent 76 of the 401 electoral votes, 65 of the members of Congress, and 16 of the U. S. Senators.

Moreover, he said, consider what they were. For over 250 years a friendless, nameless, countryless race, without personal rights, even to a limited degree. They knew no ties which the master could not cancel. Their ideas of morality were formed on the slave code, and executed according to the caprice and passion of their masters.

And, consider what they have done to entitle them to the respect of the white race. During the war for the Union the government enlisted 186,640 black men and organized them into regiments. People of the North and of the South declared they would not fight. They would certainly not fight their former masters. But the 28,942 who fell in 163 battles in which they took part attest the patriotism and courage of the freed slave. There is no stain of dishonor on the bravery of colored troops. And, what have they done since? We have been told repeatedly that the Negro will not work, except under the lash, and that he cannot be educated. What are the facts? Up to 1880 they had accumulated $101,000,000 worth of property, and they own in Georgia and South Carolina alone 436,000 acres of land.

That they can be educated I need only refer you to the statistics of the Presbyterian Board for freedmen for part of the answer. Of course our aim is to give the Negro a religious education, including the secular. There are to-day 239 Presbyterian churches among the colored people of the South, with a membership of 18,000; 240 Sabbath-schools, with 17,000 pupils, and 89 day-schools, with 11,000 pupils. Eighty-nine educated preachers are in the field—and, when I say *educated*, I mean exactly what I say.

The speaker said he was not long ago present when a class of five candidates for the Gospel ministry were examined before a presbytery "down South." The examination was so thorough that it lasted over four hours, and not one item mentioned in the list of necessary qualifications by our form of church government was omitted—not even Hebrew. Yes, sir, these black men, two of whom had been slaves, read a Psalm in Hebrew, and portions of two chapters in the New Testament in Greek; and yet so many shake their heads when we ask them to help us in this great, necessary work of educating the black race. But this work of education is not fully done by putting well-trained *men* into the ministry and into the school house; the women (3,000,000 of them) must be educated, in order that they may become good, virtuous, intelligent and patriotic mothers, faithful wives, and enlightened Christians; otherwise the task is not half done.

To educate these people we must evangelize them; to teach them religion we must teach them the rudiments of knowledge. Here lies the solution of the great problem.

The speaker dwelt quite forcibly upon the fact that among all the 8,000,000 of the colored race he had not yet found, or heard of the existence of, a single secret society having for its object the subversion of society, or the destruction of the government. Not one socialist or anarchist or communist had he yet found. That probably is the truth, and it speaks well for the patriotism and Americanism of the Negro race. But, I was sorry that he failed to improve the splendid opportunity which this fact gave him to speak of the fearful danger to the colored people, and through them to the nation, of their bondage to other secret societies, especially that of Freemasonry. He also omitted to speak of the tendency of the black race to become victims of intemperance.

The speaker closed by a most pathetic incident portraying the intense religious nature of the Negro as a race; and, deeply moved himself, he pleaded for help to save the colored race of America.

Lawrence, Kansas.

REMINISCENCES OF ANTI-SLAVERY DAYS.

JOSEPH C. HATHAWAY, REV. WM. GOODELL, FRED DOUGLASS, J. C. JACKSON—THE EFFECT OF THE DISCUSSIONS TO UNITE CHRISTIANS, ETC.

[Letter to George W. Clark.]

I do not remember the date of Friend Hathaway's death. I call to mind some of the incidents connected with it that interested me very much at the time. You say you were with him at his death-bed, and followed him to his burial at Farmington; all of which I learned from a touching description of the event, which fell under my eye; but you omit to say that you sung over his remains on the occasion of their removal from the Sanitarium at Dansville. Understanding the tenets of the Society of Friends to be opposed to music on such occasions, it gave me a pleasurable surprise that such a thing was permissable. Yet it seemed to me we need not go far to account for that and other departures from that very straight way in which that *good* people were wont to hold their feet.

Did it never occur to you that the anti-slavery agitation had a tendency to promote union of sentiment among its advocates and adherents on questions that before separated Christian people? With us, you know, opposition to slavery was the dominant issue in religion as well as in polties, and minor differences were all merged into that. Would it do to call it a leveling and cementing process? Whatever it may be called it had the effect to bring into unity what before were incongruous elements.

As to Fred Douglass, we are all of us glad we have known him; but Fred has been spoiled by prosperity, and I am disposed to "lay him down tenderly, and handle with care." I presume I, too, have seen his present wife, for at one time I lived in Naples, Ontario county, N. Y., and often went to the Pitts settlement at Honeoye to church, and I think there was not a Pitts family there that did not at one time or another have my wife and myself at dinner at such times.

In 1840 I lived in Naples. I was elected one of the ruling elders of the Presbyterian church of that place a year or two later. Not long after this the relations of the General Assembly to the question of slave-holding began to disquiet me, but I did not formally sever my relations with the church. In 1844, with my then small family, I moved to Prattsburg, Steuben county. I remained there six years, and returned to Naples. I had taken no letter from the church at Naples, but attended regularly the Presbyterian church at Prattsburg, without becoming a member. On my return to Naples I resumed my place in the congregation, but not the duties of an elder, nor the privileges of a member of the church. I was palpably derilect and subject to discipline. Should have been dealt with. I hoped to be, that I might have opportunity to define my position, and arraign the entire Presbyterian church of this country for its disgraceful supine attitude toward the down-trodden. I was not cited to answer to a charge, nor spoken to on the subject. I think the session preferred to bring on no commotion, as they well knew there would be if I was given an opportunity. The friendliness between the church and myself was not interrupted. I was chosen superintendent of their Sabbath-school, and served to the limit of my pleasure. When I got to going to the Honeoye church my connection with the Sabbath-school necessarily ceased. The unfaithfulness of Christians, individually or organized, did not, however, drive me into skepticism; nor, in respect to accepted orthodoxy, into heresy. I have the same implicit faith in God, in his Son and Spirit, as ever, and that it was through his own chosen instrumentality that slavery was abolished, and by the same every evil under the sun will be overcome.

You remember the intense solicitude of the old line churches of that day lest Abolitionists should all go to the bad. Goodell was set down as a preacher of infidelity, and of course not recognized as a minister of the Gospel. Dr. Jackson was many times consigned to the lower regions with all that ventured to speak in defence of his work as exemplifying a true faith, and the same with any and every one at all prominent in the cause. The rank and file were dupes, and accorded the possibility of being saved so as by fire. Mr. Goodell, however, put to shame the orthodoxy of his defamers by the consistency of his Puritanical life officiating in the church. Dr. Jackson must have survived what was at that time in their mildest sense termed heretical tendencies, or he could not have penned those deeply-devotional lines which you sent me, entitled "An Evening Prayer." I am very sorry to hear of his great bodily affliction. If my sympathy could avail he would be healed this moment to continue his usefulness yet many years. C. W.

MASONIC AND CHRISTIAN PRAYER.

The prayers which sinners offer up to God are founded, or should be founded, on the dispensation of grace. The important question whether God is placable, upon which the religion of the guilty depends, is answered by the Gospel, which declares that he is not only willing to be appeased, but that he is actually reconciled to us by the atonement of his Son. The obstacle to the reception of fallen men, and the communication of blessings to them, is removed. The demands of justice have been satisfied; the law which they had broken has been honored by the fulfillment of its precepts, and the establishment of its authority; and consistently with the holiness and righteousness of his character and administration, God may extend his favor to those who in themselves deserved condemnation and wrath. Spiritual and heavenly blessings have been obtained for them, and exhibited in the promises, and these are ratified with the blood of our Saviour.

Hence, you perceive that all our prayers should have a respect to his mediation. God should be contemplated as manifested in him, and the displays of his perfections in creation and providence can give encouragement to us only when they are viewed in connection with the work of redemption, in which they assume an aspect of benevolence to man, and are engaged, if I may so speak, to co-operate for our good. The Maker of heaven and earth will appear to the person who is apprised of his natural condition, to be an object of confidence and hope only when he is considered at the same time as the God and Father of our Lord Jesus Christ, and in him the Father of mercies and the God of all grace and consolation. The mediation of Christ furnishes the sole ground on which we can expect success; it supplies the arguments with which we should enforce our petitions; and when we do receive a favorable answer it is granted in consideration not of our sincerity and fervor, but of his merit and intercession.

Hence, you perceive for what reason our Saviour has commanded us to ask all things in his name, and also hears us when we do comply with this injunction. The mere mention of his name is not sufficient; for it is introduced into many a prayer which breathes a spirit most adverse to the Gospel, into the prayers of the self-righteous who trust much more to themselves than to him. They alone pray in his name who, fully convinced of their own unworthiness, depend on him alone for acceptance. "We are the circumcision, who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. "Phil. 3: 3.

There is then an essential difference between the prayers of a Christian and those of the professor of any other religion. The latter addresses God as the Creator; but the former as the Redeemer of the human race. Both may appeal to the divine mercy; but the one contemplates it under the vague and general notion of benevolence, awakened by the spectacle of misery, leaving the idea of justice or moral rectitude out of sight; while the other fixes his attention upon these specific manifestations of it in harmony with all the attributes of the Deity. The Christian approaches God by an Intercessor whose merit will secure the acceptance of his requests, but the Mahommedan and the Freemason appears for himself, and trusts that the naked representation of his case will prevail upon the Almighty to regard him with a propitious eye.

We are not left in doubt which of these modes of prayer is pleasing to God, and will draw down

his blessing upon us. "I am the way, and the truth, and the life, and no man cometh to the Father but by me.

The ordinary mode of worship which is established by the Christian dispensation, is to address the Father in the name of the Son, and by the assistance of the Holy Ghost, and it is pointed out by the Apostle in the following words: "Through him (that is Christ) we both have access by one Spirit unto the Father." Eph. 2: 18. Prayer offered not in the name of Christ is solemn mockery, and is calculated to bring down a curse instead of a blessing. E. T. B.

SECRET BALLOTS.

Different States are providing for voting according to what is called the Austrian system of secret ballots. This measure is defended as a means of securing the employe from the petty domineering and persecution of his employer. It is designed to enable every voter to keep his expression of opinion absolutely a secret. There may be some shadow of reason for this in the actual state of things in our land. But is there not in it a humiliating confession that we are not a free people? He is not a free man who dare not express his real sentiments without the fear of his employer's wrath. That is not a free government which permits one man to lord it over the sentiments of the most humble of his servants. The secret ballot will not remedy the evil. The more secrecy about it the more fraud will be found to result from it. What is wanted in our government is open, honest, fearless expression of opinion by all the people on all public questions. If the employe does not cast an open ballot, he will not dare openly advocate his convictions. He has a right to do both without fear or favor, and the government that fails to maintain such liberty of speech in its citizens is not a free government.

The habit of secrecy is undermining the best interests of society. Men are being trained in the "legion" of secret societies among us to such skill in the concealment of their doings, that we can scarce know when a man is uttering his real mind, or acting a true part. Christ teaches us that "men love darkness rather than light, because their deeds are evil." When they must conspire in secret to prepare their ballots under fear of the wrath of a fellow citizen, it takes away the ground of our boasting of our freedom. The patriots who framed our form of government assumed that every man would be protected in his right to cast an honest ballot, however it might differ from others.

It should be understood that to maintain this liberty is one of the chief ends of government, and that all terrorizing, or interference with this right shall be adequately and certainly punished. Instead of sneaking up to the polls like a thief ashamed of his real purpose, let every man openly come forward as an independent sovereign and publicly express his mind at the polls and bear the responsibility.—*Christian Instructor.*

THE AMERICAN REPUBLIC OF HEAVENLY BIRTH.

Shall we, with great historians like Bancroft, find her germinal form in the compact made in the Mayflower? Shall we, with others, seek her origin in the pulpit of John Knox in Edinburgh? Shall we, with the great German historian, declare that John Calvin at Geneva was the "virtual founder of the United States of America?" Were the roots of our nationality fastened, as many believe, in the soil of Marston Moor, where Cromwell's Ironsides broke in pieces the army of King Charles? Or shall we rather not look back of all these, to the holy fields of the New Testament which the sixteenth century opened up again to mankind? The eloquent voice of the Honorable William C. P. Breckinridge, of Kentucky, has shown us that liberty is the child of that interpretation of the Bible which became general with the Protestant Reformation. We may say with truth that "free America was born of the Bible." From the Bible came the simpler forms of self-government, in town and church, that have gone with our civilization in its westward march. Hence came the observance of the Lord's Day, the bulwark of our freedom, and hence the teaching of Biblical truth to the young, which Webster declared "has done more to preserve our liberties than grave statesmen and armed soldiers." Hence came our public schools and the long line of Christian colleges that stretch from the elms of Harvard and Dartmouth to the shores of the Brazos and Sabine, and on the Pacific coast. Hence came also the separation of church and state, and the soul liberty which Roger Williams learned from Him who said, "My kingdom is not of this world." From the Bible came, as Edward Everett declared, "the better elements of our national institutions." It was an echo from the Scriptures which Jefferson sounded in the great declaration. From the Bible came the moral forces that carried through our first Revolution, and which have withstood the wastings of corruption in succeeding years. From the same source have sprung the moral reformations that have preserved our nationality and our freedom. The American Republic is of heavenly birth. It is no mud-giant —O shade of Thomas Carlyle! It does not represent to the world "merely dollars and cotton." Its fountain-head, at least, is far up among the shining hills of God. Remembering the origin of our nationality, and recalling what precious interests and celestial truths it enshrines, we would not doubt its continuance. But it must meet the new perils as it met and conquered the old.—*From Dr. Barrow's Thanksgiving service in the October number of the Treasury.*

ADOPTED HEATHENISM.

"By thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matt. 12: 37.

"Out of thine own mouth will I judge thee."—Luke 19: 22.

What is Masonry? "Oh, you know nothing about it; it is a secret order." The answer will not do; we do know something about it. The Philadelphia *Public Ledger* contains the following:

"The Masonic ceremonies incident to the completion of the interior decoration of the Egyptian Hall, in the Masonic Temple, were held last evening, the occasion being considered of such importance as to warrant the holding of an 'emergent communication' of the Grand Lodge of Pennsylvania.

"The Grand Master explained briefly the occasion of the emergent communication of the Grand Lodge. A great work has been accomplished here, transforming the old hall, so that it is practically a new place. We do not re-dedicate it; a building once dedicated to Masonic uses is forever dedicated; but it is proper that the Grand Lodge should thus formally take possession. And in these solemn ceremonies we should remember that these are not merely so many forms and combinations of color, copied aimlessly from Egyptian monuments, but contain Masonic teachings which should be a subject for study and source of interest for all the brethren who may meet here in the future.

"Grand Master MacCalla then went on to speak of some of the leading symbols and their significance, urging his hearers never to lose sight of the thing signified by the type or sign. The massive style of the Egyptian architecture, representing the omnipotence of Deity; the *cruz ansata*, or winged Tau, the emblem of immortality; the winged globe, scarabæi; the hawk, etc., the varied emblems of the central luminary, the sun, Osiris; the pyramids, the embalmed bodies within, showing the ancient faith in the resurrection from the dead, and the various features of the Egyptian mythology were pointed out and their parallels in Freemasonry indicated.

"Samuel W. Wray then, on behalf of the Temple committee, formally accepted the trust. The Grand Lodge may well feel proud that it owns such a grand and majestic edifice, capable of such high adornment, and also that it has brethren who have the heads to conceive and the means to execute, to such a high degree, the teachings of Freemasonry. Go on in the glorious work so well begun. Let us push forward this noble enterprise, and not rest until it is a temple indeed and in truth. May the Grand Architect of the Universe look down upon us and bless us in all our undertakings."

Who does not know that this Egyptian worship was idolatry? "What say I then? that the idol is anything, or that which is offered in sacrifice to idols is anything? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils and not to God; and I would not that ye should have fellowship with devils."—1 Cor. 10: 19, 20.

"Be it known unto you all, that by the name of Jesus Christ of Nazareth, even by him doth this man stand before you whole. Neither is there salvation by any other: for there is none other name under heaven given among men whereby we must be saved."—Acts 4: 10.—*Reformed Presbyterian.*

NOTES FROM THE PRESS.

That infamous opinion which justifies the most dastardly crimes against society at the behest of a secret, partisan, and irresponsible tribunal will never be tolerated by Americans, and if executions of men high in places of influence are necessary to stop such crimes the sooner they come the better.—*New York Tribune.*

Ever since Powderly assumed the role of eldest son of the church, and offered to revise the rules of the order to suit the views of the Catholic hierarchy, the Knights of Labor has been affected with dry rot and paralysis. Mene, mene, tekel, upharsin is written upon its banners. Thank God, American workmen will not be run as a side show to the Roman corporation.—*Western British American.*

The doubt existing in many minds as to whether the obligation taken by members of the Clanna-Gael is consistent with the duty of citizens, might be solved if the court would demand the books or papers of the society, or at least a copy of the oath as it is administered. The right of the state to look into such things can scarcely be questioned; or rather the right of a set of men to organize in such a way and for such a purpose that the state cannot know its principles and aims, is most seriously questioned.—*Northwestern Christian Advocate.*

Of the forming of "orders" there is no end. The chief end of man, now-a-days, seems to be to join a secret society and sport a big title. The English language is exhausted of its superlative adjectives to adorn the high mightinesses of these secret orders. The list of Grands, Nobles, and Supremes is humiliating to common people. The latest gathering of these superlative orders is that of the 'Imperial Council of the Ancient Arabian Order of Nobles of the Mystic Shrine,' at which, it is said, 400 Nobles were in attendance. Who would have thought we had so many noblemen among us! If this thing goes on a new language will have to be invented to give fitting designations to those grandiose people.—*Portland (Ore.) Transcript.*

Senator Dawes of Massachusetts was a visitor in Judge McConnell's court yesterday, where he listened with interest to the rather dull proceedings. Doubtless he regretted that testimony concerning the great Cronin conspiracy was not the feature of the occasion instead of the slow process of unfolding and scrutinizing the contents of the minds of inoffensive citizens brought in by a special venire. Yet what he saw and heard should assist him in dealing with the Clan-na-Gael and similar dangerous societies when the matter comes up in Congress. He must have been impressed particularly with the strong aversion for that secret organization expressed by various reputable men whom he heard questioned in the jury-box.—*Daily News.*

As the latest disclosure respecting the desperate nature of the Clan-na-Gael defence of Cronin's murderers rests on the authority of the officers of the Government, it is probably accurate. It implies an insolent boldness which almost passes comprehension. These conspirators must put a pitiably low estimate on the integrity or courage of the American people, or they would never attempt to corrupt jurymen at such a stage in the case as this, and even to employ sworn officials as their instruments. What mysterious influence do the conspirators possess that they are enabled to bend the very bailiffs of the court to do their bidding? How far does this oath-bound secret organization extend? Has it the same amazing power in other cities that it has wielded in Chicago? These are reflections which will occur to thoughtful people as the startling developments of this case one after another unfold themselves. One thing is certain, and that is that the investigation of the affair must be pushed to its conclusion, if it takes the whole power of the State of Illinois to bring the criminals and their guilty friends to justice.—*Boston Journal, Oct. 14.*

NEW ENGLAND LETTER.

The effect of License in Providence—Mr. Moody on Prohibition—The Defeat of the Amendment in Connecticut—Some items from the Washington Post—The G. A. R. in Boston—Woman's work in the Anti-secret reform.

The *Outlook* does not give a cheering view of the temperance cause in Providence, under the workings of the new system in Rhode Island. Houses are being changed into rum shops, old shops made over and enlarged, new screens put up; while the streets are becoming more and more dangerous from the increasing numbers of drunken men who reel about the sidewalks. In the face of such facts as these, Mr. Moody's recent utterance that "he believed in prohibition but not in the third party," and also "believed that there was no use in having a law until there was a public sentiment that could secure its enforcement," is to be regretted; for every such utterance is sure to be seized upon by the rum party and twisted into an argument for license. If Hooker was right, and "Law has her seat in the bosom of God," she ought to lead public sentiment instead of being dragged behind it. However, Mr. Moody may not have been correctly reported, and as he carried the town of Northfield for no license a few years ago by personally visiting every voter, and plying him with arguments, he has certainly put himself on record as a prohibitionist of a very practical sort.

While the readers of the *Cynosure* are not supposed to be greatly interested in reports from the base ball field, the cause which led to the recent defeat of the Boston nine, namely, liquor, is a sermon in favor of prohibition adapted to reach that class which is not usually accessible to high moral arguments. The club has a rule prohibiting its members from drinking, and now there is a loud call to enforce the law, and with curious inconsistency it is joined in by many who would not concede for a moment the possibility that prohibition, state or national, would ever prohibit.

The friends of temperance in Connecticut are not surprised at the 26,000 majority against the amendment. That the measure would fail has seemed to be a foregone conclusion from the start, but these numerous and crushing defeats are not arbitrary acts of the divine will; still less do they come at haphazard—effects without a cause. As the third party has increased in strength and become a political power, the sense of personal reliance on God alone has been proportionately weakened, and it is very possible that these humiliating lessons are needed to make us "lean harder" on the divine Arm. They may also learn us to push out more boldly and concentrate all our forces by putting the labor which has been expended in local effort into one grand movement for national prohibition. And more than all we shall be stirred up to search for the subtle, unseen causes which underlie the present "set back;" why along with the great increase of secret temperance societies there has been a falling off in the prohibition vote, and whether the lodge as a whole is as neutral on moral questions as it professes to be.

In one single issue of the Washington *Post* of Oct. 9th, I find two liquor advertisements, headed respectively, Willige's Knights Templar Brand, and Knights Templar's Tonic. In connection therewith it is not surprising to see in the same paper such items as the following:

"Grand Master (Roome) retired to the rear of the stand, where he seated himself in a rather exhausted and nervous condition. He was benefited by partaking of some of the contents of a little black bottle which his son carried conveniently. It was whisky of the very first quality, and wasn't overlooked by the Deputy Grand Master (Gobin) when he had become chilled by standing in the chilly atmosphere to see the Knights of his State encampment pass by. Notwithstanding the elegant costumes they wore, they showed their love of simplicity by taking their portion of the animating liquid direct from the little black bottle, with head back and bottle up."

"Oakland and Los Angeles Knights kept open house last night at the Cochrane, 1,325 F street, and dispensed California punch and cigars to all that called with the lavish hospitality for which the Golden State is so justly famous. It is needless to add that their quarters were crowded throughout the evening. They brought thirty cases of Los Angeles wines, and receive forty cases more to-day."

The political power possessed by the Knight Templars is seen in the same way that the political power of Rome is gauged—by the extraordinary honors showed them at the seat of government. When we consider how largely the pillars of the rum traffic, the brewers and wholesale dealers, are represented in this order whose Grand Master, to again quote the *Post*, "is the most absolute autocrat of the world," it is easy to understand one source of the saloon's strength.

The G. A. R. has voted to hold the next National Encampment in Boston. It behooves them to remember that the W. C. T. U. will have its eyes on them, and "for the good of the order" they had better hoist their colors for temperance and against Sabbath desecration.

"The Loyal Women," says the *British American*, "are doing a grand work. They have done in New York what the women have never been able to do—arouse public sentiment." Now this is precisely what will be accomplished for the N. C. A. as soon as the consecrated Christian womanhood of the country can be made to see the close connection which the secret society question has with vital religion, and the future weal and woe of our beloved land. One of these women writes to me thus: "It is not talk that is wanted but some settled definite plan of work for the reform."

To this the writer and every friend of our cause would say Amen. Our literature is doing much to enlighten thinking women, and a mutually attracting power will bring them together when the time is ripe for a formulated plan. Let every anti-secret sister pray and labor to this end.

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, D. C., Oct. 18, 1889.

The maritime conference being held here this week is an event of far-reaching importance to the navies and merchant marine of all the world, twenty-one governments being represented by specially accredited officials. The objects, as set forth by Secretary Blaine in his brief speech opening the Congress, is to make navigation safer by devising a universal code of signals. Other matters of like nature will come before the convention, and it is hoped that the result of the deliberations will be of universal value to humanity. The personnel of the conference is far above the average. Every nation has sent men of marked ability. England, which has the largest interest at stake, is represented by a half dozen of her most noted naval experts, together with representatives of her merchant marine. Our share of foreign commerce is so small that we might give to ourselves credit for a magnificent and disinterested regard for the welfare of others.

The hand-shaking and receiving done by the President during one day is enough to entitle him to his salary without further work of any sort. On yesterday he granted private and special interviews to Senator Quay, U. S. Treasurer Huston, Collector Brady, of Virginia, Gen. Dan Sickles, Justice Miller, of the Supreme Court, Commodore Walker, Rear Admiral Walker, and Congressman Kinsey. At noon the Marine Congress was received, and at 1 o'clock there was a public reception, all the members of a big Pennsylvania excursion being in the throng. As he was about to escape from this duty, the President was called out on the portico to review a procession of colored Odd-fellows, who, by zealous mismanagement, were enabled to prolong the torture to an unendurable length. The President finally escaped to his private appartments to lunch, and just as he was vigorously wiping Baby McKee's face with his bib, the committee representing the Newsboys' National Association were announced. The ringleader had an address concealed on his person, which, after reading, he carefully handed to Mr. Harrison, as being a choice bit of good penmanship and bad English that he might like to place on his private files. After this amount of receiving the President is supposed to return to his study, and there in the silent watches of the night help Halford write the message to Congress. In the meantime, should a committee of Kickapoo Indians or the representatives of the United Female base-ballists drop around after supper, he will find pleasure in placing his good right hand on exhibition, and allowing people to shake it in a vice or between their teeth or otherwise, as may occur to them as desirable.

Senator Quay is not pleased at dropping out of sight in this Administration, and is said to have so told President Harrison in no measured terms on Wednesday. Mr. Quay has other grievances besides the Philadelphia postoffice appointment—in fact he has dozens of them. The latest is the appointment of a revenue inspector at the request of Russell Harrison, and in the face of Mr. Quay's earnest opposition. Mr. Quay is said to have told the President that if he persisted in ignoring the friends who had elected him he would go before no convention for a second term. He added that he would withdraw his support in such an event.

The Pan-American visitors, as might have been expected, and as is made evident in the reports of Mr. Curtis to Secretary Blaine, are already surfeited with banquets and displays. Already they are unanimous in their resolve to see no more factories. The high-living, easy-going South Americans are easily satisfied, not to say wearied, by the display they saw in New England. Mr. Blaine favors an almost entire withdrawal from banquets for two weeks, in order to give the guests a chance to recuperate. He thinks that a sad mistake has been made in supposing that the affair was properly a gigantic wining and dining.

Postmaster-General Wannamaker's forthcoming report will make several recommendations of importance. He will ask that the telegraph system of the country be absorbed by the postoffice department; that the free delivery system be extended to all cities doing a business of $8,000 per annum; and that the construction of government buildings in all cities of the second class be undertaken. *

Earl of Beaconsfield (Disraeli) said: "Let us terminate this disastrous system of wild expenditure by mutually agreeing with no hypocrisy, but in a manner and under circumstances which admit of no doubt, by the reduction of armaments, that peace is really our policy; and then the Chancellor of the Exchequer may look forward with no apprehension to his next budget and England may then witness the termination of the income-tax."—*Speech, July 2, 1859.*

EDUCATIONAL NOTES.

—There are fifty thousand college students in America.

—America has had twenty-five great donors to colleges, ranging in their gifts from $342,000 to $8,000,000.

—A wealthy man whose name remains unknown, has given $350,000 for a Christian university in Pekin, China.

—In sixty-nine cities, each employing more than a hundred teachers, more than ninety-one per cent are women.

—Amherst College claims the honorable distinction of supplying from its graduates a larger number of ministers than any other American college—twice as many as either Yale or Oberlin, three times as many as Williams, four times as many as Dartmouth, and nine times as many as Harvard.

—The reports from the theological seminaries show that the enrollment this year will be much larger than last. Hamilton (Baptist) has 20 new students, with a total of 51. Rochester (Baptist) reports twenty-five new students and a total of 61 in the English department; also 9 additions and 40 in all in the German department. McCormick (Presbyterian) in Chicago opened with 141 students, 62 of them new men. Andover (Congregational) reports a total of 60, one-half new men. San Francisco (Presbyterian) reports an increase of 50 per cent. Union (Presbyterian), New York City, reports marked increase.

—The report of the Commissioner of Education for 1886-7 shows some interesting figures. There are enrolled in the common schools of the United States 11,805,660 pupils, with an average daily attendance of 7,571,416, while 8.56 per cent of our children attend private schools. There was expended during that year for salaries of teachers and superintendents $79,531,925, which with other expenditures brought the sum total up to $115,103,886, an increase of $3,698,659 over the preceding year. There were 544 kindergartens in the United States, public and private, and 49 kindergarten training schools. Women have 7 separate colleges, and 152 higher schools. The number of other colleges and universities is 361, with grounds and plant valued at $45,948,778, productive funds $44,416,188, and an income (including tuition fees and State appropriations), of $7,475,200. We have 145 schools of theology, 50 of law; of medicine, "regular," 89, and 13 homœpathic. Manual training schools numbered 13; unclassified industrial schools 23, and in 32 schools industries were taught in addition to the regular branches. We have 217 business colleges, 31 training schools for nurses, 65 institutions for the deaf, 54 for the blind, 19 for feeble-minded children, and 56 reform schools. The United States has 424 libraries, with a total of 3,721,191 volumes. These are indeed great figures, and they have a profound interest to the student of social science in America.

Reform News.

AMONG THE BUCKEYES.

Cambridge, O., Oct. 16, 1889.

Dear Cynosure:—The pendency of a political campaign is not the most favorable time for the consideration of questions not directly involved in the matters to which the public mind is specially directed. Nevertheless I have found comparatively little difficulty in getting a hearing, and none in securing excellent attention. Saturday, Sept. 28, I lectured to a full house in the United Brethren church near Johnstown. In this, as in many other parts of the State, the same house of worship is claimed and occupied by both the liberal and the radical brethren. Of course it was the radical pastor, Rev. Tuttle, who invited me to that field. Our meeting was a success, but the fact that the lamp chimneys had been carried off by probably the other party came near making it a failure.

From here I went to Alexandria, where I preached on the evening of the 29th, in the Congregational church, to a union service. I was most kindly entertained by the pastor, who is a Freemason, but who discussed the subject with much more than usual candor. If he does not give up his relations to the order I shall be greatly disappointed.

From here I went to New Albany, in Franklin county, where I had expected to speak on the 1st inst., but instead listened to an able prohibition address by Rev. Olmstead, the Free Methodist chairman of the district. By request I spoke briefly. The town hall was full, and I think a good impression was made.

Next night I met a full house in the same hall, and spoke for an hour on the lodge system. A good many Odd-fellows were present, but the majority were in cordial sympathy. I was here entertained by some radical United Brethren, who seemed determined to "hold the fort." On Saturday, the 5th, I spoke to a fair audience in the Mt. Pleasant church, near Albany, and on Sabbath, the 6th, preached at Franklin U. B. church in the morning, and in the Free Methodist church at night.

From there I went to Baltimore, in Fairfield county, near which place I lectured on the lodge in a U. B. church on the 11th. On the 13th I preached in the morning in the Pleasant Valley U. B. church, and at night lectured to a good congregation. I had excellent attention and no visible dissent, except from some Good Templars who feared their craft was in danger.

From here I went to New Concord, Muskingum county, where I was most kindly received and entertained by Rev. J. M. Faris. I also formed the acquaintance of Rev. J. P. Lytle, Pres. Irons, of Muskingum University, and Rev. Dr. Paul, pastor of the U. P. church. All expressed their sympathy with my work. On Tuesday night I met a good congregation in the college chapel, made up of faculty, students and citizens, and spoke for more than an hour. Much labor and many able addresses have been bestowed here, and nearly all the Christian people are in sympathy with our reform. Still there is a strong lodge of Odd-fellows, and their influence is manifestly against the cause of Christianity. Yet, if this adverse influence can be kept out of the churches; if it can be distinctly understood that all forms of organized secretism are out of harmony with the religion of Christ, there will be a vast gain to true religion.

Leaving Concord I came here to-day, and have had a pleasant interview with Dr. McFarland, of the U. P. church, and have just attended an interesting prayer meeting with his people. I go on to our State meeting. H. H. Hinman.

A representative Catholic paper, the *Church Progress*, recently said editorially: "While our clergy hitherto had but to keep their people in the faith, and protect them from the attacks of non-Catholics, now they have to labor to extend our faith, *to make the land Catholic.*" The italics are mine. This land can become a Catholic state only by overwhelming Catholic political authorities! This ecclesiastical intolerance of Romanism was unmasked in an address delivered in Philadelphia a little while ago by a Catholic bishop (Ryan). It proclaims the intention of the church. The Bishop says: "The church of Rome is intolerant. She alone has the right to be intolerant, because she alone has the truth. The church tolerates her enemies because she is obliged to do so, but uses all her power to annihilate them. If ever the Catholics should become a considerable majority, which in time will surely be the case, then will religious freedom in the United States come to an end. Our enemies know how she treated heretics in the middle ages, and how she treats them to-day where she has the power. We no more think of denying these historic facts than we do of blaming the holy Pope and the princes of the church for what they have thought fit to do." Here is the expressed purpose of Romanism to exercise political power in our country so soon as political majorities can be gained.—*Washington Letter to the Midland.*

Correspondence.

ANTI-MASONS, WRITE FOR YOUR PAPER.

York, Pa., Oct. 14, 1889.

Editors Cynosure:—I hear occasionally of lectures that have been delivered, and also of other anti-secret work that has been done in Pennsylvania and New Jersey, without being reported in *Cynosure.* This state of affairs leads some of our friends to suppose that very little is being done in these two States, which is not the truth.

Now, it is highly important to report all anti-secret work promptly, for the good of the cause. It is very encouraging to those who are fighting the battles of anti-secrecy to hear good news frequently. If one greenhorn is hoodwinked and haltered in any little village of Pennsylvania or New Jersey, all the lodge geese and ganders cackle over it for weeks. But, if the foolish lodgeites can make so much fuss over a very silly performance, it seems to me that we reformers can not be censured for rejoicing when we do something to give the insiders and outsiders "more light" on the dark subjects relating to secret societies, rings, monopolies, murder-mills, etc.

So, let all anti-secret readers of the *Cynosure* do something for the advancement of the cause; and then let us have a fair report of all the work that has been done. Don't let us have too much modesty; we are anxious to hear "who killed Cock-Robin," and who is helping to wash the paint away from the ugly face of the old "handmaid." Yours, etc., Edward J. Chalfant.

NO TOBACCO FOR STUDENTS.

Crawfordsville, Ind., Oct. 14, 1889.

Editor Christian Cynosure:—Last Saturday I interviewed the editor of the Crawfordsville *Evening Journal*, a young man who graduated in Wabash College last year. Mr. McCain very readily accepted of a brief article stating the object and methods of the National Reform Association. The editor of the *Star*, a weekly paper, received an article. Mr. Bodell, the secretary of the Y. M. C. A., very kindly showed me through their new building. It cost $28,000. This brother traveled in every State in the Union as representative of a book concern. He visited the Y. M. C. A. buildings in all the principal cities and took items. This building was planned by him and combines the good points in all he has seen. He invited me to make an address in this hall.

Sabbath morning I preached in the Central Presbyterian church, Rev. J. R. Cunningham, D. D., pastor. He has a beautiful church and fine congregation. He was educated at Princeton College. His theological course was taken in the U. P. Seminary at Allegheny. He was pastor of a U. P. congregation near Troy, N. Y., until two years and a half ago, when he was called here. The president and professors and most of the students of Wabash College and his members make an audience of no ordinary type. The recommendation of the session of this church is necessary for any student in their presbytery getting aid from the Board of Education. And they refuse to recommend any one who uses tobacco. The doctor thinks the example of Dr. Skinner in McCormick Seminary, smoking as he does, is injurious to the students. At 3:15 I lectured in the college chapel. President Tuttle conducted the devotional services. They have 250 students, an unusual number for the fall term. They all have books and do a little better singing than I have heard anywhere else. They are good listeners. Dr. Tuttle thinks "they make the best audience in the State." The doctor was away in Ohio last week visiting the grave of his father and the old church where he preached his first sermon forty-six years ago. Introducing me to his wife he said, "Mrs. Tuttle and I have been tabernacling together now for forty-four years." Though so long in the service, his eye is not dim or his natural force abated. He is the same genial, great-hearted, strong man still.

At 7 P. M. I preached in the M. E. church, Rev. Mr. Switzer, pastor. The students were out in force, and Bro. Switzer said, "This is an unusual audience for us at night."

The great stand-pipe over on the hill reminds me of Dr. William Ashmore's saying: "Whisky is the stand-pipe in our comparative expenditures," and the whisky level is $900,000,000 annually. J. M. Foster.

SOME OPINIONS WORTH NOTING.

Editor Cynosure:—By your permission, I would like to inform your many readers:

1. That my address for the present is, Crandon, Forest county, Wis.

2. That I have worked hard for about fifty years for national prohibition, and now have the great satisfaction of living in a radical prohibition town, where there never was a saloon; and we now say, there never shall be one! I think the saloons, like their founder the devil, have gone about "seeking whom they may destroy" long enough.

3. It is my opinion that the uniting of the powers of the strong drink fiend in the many States, and their success in the past year, is a sign upon which we can rely, that this, the most prominent and ruinous of Satan's works, is soon to be destroyed. See 1 John 3: 8.

4. That the secret powers themselves are helping (in more ways than one) God's ordained agencies in the exposure and extermination of a great foe of the family, the nation and the church.

5. As Bro. H. H. Hinman well declares in your paper of Sept. 19, that "denominational zeal is one of the greatest obstacles to all true reforms." Bro. Hinman, for twenty-five years I have sought its abolishment. Blessed be the name of the Lord.

6. I not only think and believe, but I know I am free and clear from the great evil of schism. If any man of God in the world can see any "ism" about me, or any lack of boldness in exposing any or all kinds of evil doings, if he will show me wherein I lack, or in what I fail, if I do not at once reform upon seeing my fault or faults, I will compensate him all that he may ask for his trouble, so that "his labor shall not be in vain in the Lord."

7. I am happy to say that at the Fourth convention of Christian Workers of the United States and Canada to be held at Buffalo, N. Y., Oct. 24 to 29, 1889, the subject of secrecy is to come before the convention. Yours in all true reforms,

R. Smith.

The school-books used in the Victorian (Australian) public schools are carefully revised in order to exclude all religious allusions, and it will scarcely be believed, but it is nevertheless true, that the revisers of school-books recently cut out of Longfellow's well-known poem, the "Wreck of the Hesperus," the lines in which the poet tells how the skipper's "little daughter," as the storm drove the doomed ship towards the rocks:

> "Thought of Christ who stilled the wave
> On the Lake of Galilee."

The name of the Saviour, the allusion to the Gospel narrative, was too much for the reviser. And yet, apart from the intolerant impiety of this piece of literary vandalism, is it not, to take even the lowest view, a piece of folly? Apart from all belief or unbelief, the poet might have used the expression as representing the state of the girl's mind, whether he approved of it or not. But our reviser appears to have had as little literary taste as religious feeling, and in the name of the undenominational [secular or Masonic, rather,] fetish he strikes the very name of Christ out of the book. The school children are not supposed to be Christians from the educationalist's standpoint, and he carefully guards them from any temptation to be Christians. If all the children of the colony were in the hands of such teachers, the outlook for Victoria would be a very black one.—*Catholic Review.*

QUESTION THE CANDIDATES.

THE AMERICAN ANTI-SECRECY LEAGUE AT WORK.

REPLIES FROM REPUBLICAN CANDIDATES.

For State Treasurer, Washington: I am not connected with any secret society. I heartily disapprove of all secret societies having any political ends in view. I think there are societies that have no such ends, whose chief objects are benevolent and suppose that they do some good. —A. A. Lindsley.

For Superintendent of Public Instruction, Washington: I am a member of the Masonic fraternity, and have been a member of the I. O. O. F. and I. O. G. T. I think I understand the principles of those orders perfectly; and if so, I must say that they are entirely non-political, and that there is nothing in either Masonry or Odd-fellowship that can cause any true Mason or Odd-fellow to swerve from his political, social or official duty in the least. Those who do so are not true *men*, and consequently can not be true Masons or Odd-fellows.—R. B. Bryan.

FROM PROHIBITION CANDIDATES.

For Supreme Judge, Iowa: I have never been a member of any secret society; am, and ever have been, opposed to all secret associations; believing them wrong in principle and not only useless for good, but gravely dangerous to the peace, security, liberty, happiness and lives of the people. The instinct of human selfishness is too strong to be safely re-inforced by the selfish aims and narrow sympathies of such associations, with their wicked and illegal oath-bound pledges and penalties. My opposition has been notorious.—Jacob W. Rogers.

For Treasurer, Pennsylvania: Secret societies have their advantages and disadvantages. While I condemn with all my strength of mind and purpose secret societies that tend to encourage lawlessness or to carry on conspiracies that in any way affect the public peace, health or happiness, yet I do not think it wise to condemn all secret societies because some of them happen to be bad and controlled by bad men for vicious purposes. J. R. Johnston.

For Attorney-General, Massachusetts: I do not now claim membership in any secret society. For many years I have ceased to hold communion with any oath-bound organization, and I know of many others who have put in their last appearance with an assemblage to whose presence a pass-word, sign, and mummery was necessary. Undoubtedly many orders have come into existence from laudable and pure motives on the part of their founders, who honestly believed that the principles sought to be disseminated could be more effectively done through secret association than otherwise; and the success of some organizations, such as "Patrons of Husbandry," "Sovereigns of Industry," "Knights of Labor," etc., has tended to keep alive the "lodge-room" idea, as a medium of social and economic advantage. And just here it will be discovered that the innate selfishness of the human mind is the great incentive to secret compacts, and the "secret tie that binds." I have been led to believe that the "brotherly" and "fraternal" regard of members of secret associations has perverted the ends of justice in our courts; that witnesses have been constrained to tell less than the whole truth; that juries have returned verdicts not in accord with the law and the facts developed at the trial; that official records have been tampered with, and false entries made, in the interest of the "craft." And, further, that good men having knowledge of such wrong doing are prevented from exposing the same because of their oaths, taken in the presence of the wrong doer. I have never had valued friends, in whom great confidence was reposed, join the secret societies, but my confidence in them did not become lessened. And I recall many such cases. Whenever the processions of members turn out on gala days and on funeral occasions, I am impressed with the demoralizing influence of the order which compels some of the associates to commingle with some of the others. And the general hobnob of the orders has a deteriorating plane. Political caucuses and conventions have been influenced and controlled through the corrupting influence of self-imposed secret obligations. There is one green spot, however, on the great oasis of secret convocations. The members are all human, subject to the rivalries, jealousies, ambitions, and disappointments of the race. In the providence of God the mysticism and hollow mockeries of the secret orders will be unveiled to the sunlight, and reason and righteousness supplant the lodge-room dictum in all concerns of life. There can be no necessity now for orders of chivalry if there ever was, and it is time for the secret orders to depart.—Allen Coffin.

For State Senator, New Jersey: I am not a member of any of the so-called popular secret societies, and while I know good men who belong to all of them, I am afraid that some of them at some times are, in their workings and influence, inimical to the highest interests and best good of our common country. I am not considering my "interests as a candidate" in this writing, for if I was I am sure the best plan would be to say nothing about it. But I always answer any courteous letters which may be sent to me, and apart from any political honors, immediate or remote, to impartially, without prejudice and to the best of my ability, do what I think is my duty as a citizen, in behalf of pure homes, a clean manhood, and an improved condition for our country.—Henry W. Wilbur.

For Judge Supreme Court, Ohio: I do not belong to any secret society or fraternal organization other than the Sons of Temperance.—G. T. Stewart.

For Regent State University, Nebraska: The subject of secret societies is one that I have not studied carefully, but have always felt that the world would be better off without them. I have never joined but one society that could in any sense be called a secret one, and that is the W. R. C., whose only secret is that it has none. Personally secret societies have never caused me any trouble, but I can see how their members would find it very hard to act at all times in an impartial manner.—Jennie F. Holmes.

For Superintendent Public Instruction, Iowa: As to secret societies I am always ready to express my opposition to them, both as to the principle of secrecy, and the expediency of their existence, and give my testimony to that effect whenever occasion or opportunity offers.—Mrs. M. H. Dunham.

For Secretary of State, New York: I have never had any connection with an oath-bound organization, and in common with the religious Society of Friends, of which I am a member, have testified against such, as being averse to the recognition of a universal brotherhood, which lies at the foundation of the Christian religion. Whatever justification there may have been under despotic governments for such organizations for mutual protection, they are out of harmony with, and dangerous to, a republic, which is a social compact of itself, in which each individual tacitly covenants with the whole community, and the whole community with each individual, to be governed by a common law, for the common good.—Jesse H. Griffin.

For Comptroller, New York: I do not belong to any secret society outside of the church of Christ and Royal Templars and Sons of Temperance. I do not believe in secret socioties outside of the temperance organization.—Benj. D. Rand.

For Member Board of Public Works, Ohio: I am as much opposed to secret political societies as any one can be. But, gentlemen, if you will unite with me in putting down the saloons and the saloon curse is abolished, we will not be troubled with secret political parties.—Harry Clark.

For Member of Assembly, New Jersey: I have never joined any secret society, except Sons of Temperance, which I hardly suppose would be termed as such. I have always felt that there was some question as to their being any good in general for our country at large, certainly not for a judge or jury, yet I never gave it serious thought or declared very emphatically against it. Think that I may in the future.—John E. Blake.

For Regent State University, Nebraska: I make a vast difference in what is termed "secret orders." I belong to the I. O. G. T., and I think it *one* of the grandest institutions ever organized to benefit humanity! There are no oaths taken, only a promise to abstain themselves, and do all they can to get others to, from all intoxicants! We have a password to keep our enemies and the enemies of mankind out of our meetings. I also belong to the A. O. U. Workmen, a mutual insurance company with no oath; simply a promise to pay assessments promptly to help our fellow man. I do not belong to the Masons or Odd-fellows. I would not. I know enough of their workings to know I could not take them up without affecting my Christian principles. I have been solicited many times to join, but will not give up my freedom and independence. I think these orders are a detriment to our American institutions.—L. B. Palmer.

For Governor, New Jersey: I have given the subject mentioned almost no attention, and at present cannot command time to give it sufficient thought to make even an expression of opinion of any value to you.—Geo. LaMonte.

For Clerk of Supreme Court, Ohio: I am a Master Mason, Royal Arch Mason and Knight Templar, and am proud of it.—H. D. McKnight.

For Attorney General, Ohio: I do not recognize any right that you have to inquire as to my private relations. I can't see how men, not citizens of Ohio, have any interest in candidates in Ohio. But I have nothing to conceal. I do not believe that any of these societies teach any such principles as your letter intimates. I have no doubt that there are members in these societies (as there are in churches) who allow their fraternal feelings to influence them more than they ought. I belong to no secret society but the Good Templars.—E. J. Pinney.

LITERATURE.

The current number of *Our Day* is a grand document against the aggressions of Romanism in this country. Joseph Cook's Boston Monday lecture on the "Reverses and Resources of Romanism," Bishop A. Cleveland Coxe on "National Defense against Ultramontanism" and "French Canadian Romanists in New England," by President C. E. Amaron of the French Protestant College, Springfield, Mass. These are all documents of great interest, we might say of intense interest. It is manifest that the Protestant churches need to be aroused from a deathly stupor upon a question so momentous and threatening, and it is also evident that a grand revival of genuine Christian activity and spiritual life must come on us before there can be much accomplished. We would that this number of *Our Day* could be read in every Christian family in the land. Beside these articles Miss K. S. Woodward writes upon the life of the late Miss Brigham, who was last year chosen to preside over the fortunes of Mt. Holyoke Seminary, and who was not long after killed in a railway accident. Rev. J. T. Ise, a young Japanese pastor now traveling and speaking in this country, writes on the "Prospects of Unitarianism in Japan." *Our Day* is published at 28 Beacon street, Boston, at $2.50 a year.

The October *Statesman* opens with a symposium by C. C. Bonney, Judge L. D. Thoman, Rev. David Swing, E. Nelson Blake, Thomas B. Bryan, Rev. P. S. Henson and Rev. John H. Barrows on a World's Congress at the World's Fair. Their advocacy of the suggestion for holding such a congress of statesmen, jurists, scientists, educators and others is tantamount to its adoption. The other features of the October number are a discussion of "Municipal Gas Works" by Jesse Cox, a paper which will produce a stir on the gas question. Albert Griffin attacks "The International Revenue System," Rev. Charles F. Goss, pastor of the Moody church in Chicago, defends Christian Socialism, Gen. W. F. Singleton continues his discussion of Life Insurance, Ada Jean Mackay answers the question whether the "Coming Woman shall Propose," and Charles DeWitt Warner replies to the attack of Judge F. T. Fox on "The Single Tax."

Shoppell's Modern Houses is one of the most handsome and original of the architectural publications. Issued quarterly, it puts into the hand of every man who contemplates building a fine selection of plans, enlarges his views of the arrangement of a convenient dwelling, enables him to plan accurately and build with economy. This number contains plans for nineteen buildings, and complete working plans are furnished for each at a moderate price. It is published by the Co-operative Building Plan Association, New York.

Bulletin No. 6 from the University of Illinois Agricultural Experiment Station discusses a "Bacterial Disease of Corn," which has been discovered in several Illinois districts. The experiments of scientists may be of incalculable value to the farmers in probing into these mysteries of nature and providing remedies for destructive agencies.

"October in the Garden" is the opening editorial in *Vick's Magazine* for the month. The number discusses practical topics which every gardener can appreciate, as "Grapes at the South," "Door Yard Trees," "Meadow Sod," etc.

OBITUARY.

Franklin W. Capwell was born in the town of Middlebury, Wyoming county, N. Y., May 21st, 1823, and died in the same town, October 9th, 1889.

He was united in marriage to Ellen Cory, January 1st, 1850. To them were born eight children, five of whom, with the mother, remain. Born of pious parents (his father being for many years deacon in the Baptist church), he was guided in the path of rectitude and righteousness. When but a youth he entered the service of the Saviour, for the advancement of whose kingdom he labored and prayed to the end. A strong constitution, a resolute will, an adaptability to circumstances, and a zeal born of God contributed largely to his successes in life.

He was eminentiy a man of independent thought and action, a natural born leader. Once convinced a cause was right, he would stand for it regardless of what others said or did. The earlier part of his religious work was with the church of his choice, the latter for the reforms he learned to love. As Sabbath-school superintendent for sixteen years he did much. A pledge prepared by him requiring total abstinence from the use of profanity, narcotics and intoxicating liquors was widely circulated through Sabbath-schools, receiving hundreds of signatures.

Though opposed to the lodge from childhood he has felt a special interest in our work of later years, and has given liberally of time and means to its support. "Pleasant Dale" farm is well known to our reform workers who have passed this way. It has been the privilege of the writer to make his home here while laboring in this State. That he was the nominee at the time of decease for State Senator by the Prohibition party in the district where he resided, shows his neighbors' appreciation of his merits as a leader.

Having been the respected and loved president of the N. C. A., his life and noble, self-sacrificing spirit is too well known to need comment. His final sickness was the result of a cold contracted while at work; though short and severe, not once did he complain, but cheered all around him. He died as he lived, an honor to his family, to the state, and the truth he dearly loved, a true man of God.

Elder Razmussen of the Middlebury Baptist church preached his funeral discourse from the very appropriate words, "For the faithful fail from among the children of men." Psalm 12: 1, last clause. Let us emulate his example as he followed Christ. W. B. Stoddard.

In Brief.

A Bohemian stone-cutter of St, Paul, Minn., named August Boorfried, has discovered a combination of chemicals by the use of which the hardest stone can be dissolved and cast into any desired shape, the casting being as hard as flint, translucent and capable of taking on a brilliant luster. It varies in color according to the stone used, and can be had from a bright red to a beautiful azure blue. While in the fluid form it can be used for coating anything having a stone or glassy surface. Mr. Boorfried claims that car wheels and rails can be made in this way.

One of the oldest engineering projects in the world is now gradually approaching completion, and the work will probably be finished during the present year. This is the canal through the Isthmus of Corinth, in Greece. Work was actually begun on the canal under the Emperor Nero, so that over seventeen hundred years will have passed between its beginning and its final completion. As finally excavated, the canal will be four miles long, with a depth of eight meters, or sufficient for the largest vessels which usually navigate the adjacent seas.

Lake View, in the northern part of Chicago, is the home of the finest trees within the limits of the new city. In the lowlands the elm and the ash predominate, and in the highlands the various kinds of oak. At the intersection of Evanston and Sheffield avenues and Sulzer street there has recently been transplanted the noblest monarch of them all. A magnificent elm of the white or water species towers seventy-five feet high. It is nine feet in circumfrence above the roots. This lordly tree is supposed to be about a century old, and had its birthplace on the eighty-acre tract of the Hale estate, a few hundred yards from where it now stands. The oldest inhabitant fails to remember a time when this great elm did not lift its spreading branches above the surrounding pigmies of the forest. Last spring it was dedicated to public use by Mr. Hall, the agent of the Hale estate. The property-owners in the vicinity of the intersection of Evanston and Sheffield avenues raised a purse to defray the expense of transplanting the tree. It took between $300 and $400 to make the removal. The first contractor, a regular tree mover, abandoned the job after the wind had toppled the elm to a horizontal position, where it lay for three weeks. Then a house mover was employed, and the giant tree was at last brought into position with the aid of rollers. It was raised in its present location after no ordinary labor had been expended. The roots were given a supply of suitable soil, and although but two months have elapsed since the removal there are indications that the giant has become firmly attached to its new home.

Secretary Noble has transmitted to the director of the geological survey a report by Special Agent Morrison on the condition of the Casa Grande [Great house] ruins in Pinal county, Arizona, with instructions that the necessary steps be immediately taken to repair and protect the ruins, under the authority granted in the act of March 2, 1889, appropriating $2,000 for that purpose. Special Agent Morrison, who was sent out to examine the condition of the ruins, in his report states that these venerable relics of prehistoric America stand in a great undulating plain about midway between the station of Casa Grande and Florence, seven or eight miles from the Gila River. He says that the front of the main building measures 60 feet and the width 43 feet. The height of the first story is 13 feet, the second 9 feet, and the third and fourth stories are 8 feet respectively. The greater part of the upper story has disappeared. The walls are between 4 and 5 feet thick and the material of which they are constructed is almost indestructible concrete, made of fine gravel, sand, and cement, closely resembling the granolithic now used in Washington. This was laid in the walls in great blocks; one of these measured 7 feet 3 inches in length, 4 feet 3 inches in width, and 2 feet 6 inches in height. The walls, both inside and out, were plastered with cement, which yet clings to them with wonderful tenacity; that on the inside being as smooth and glossy as the best hard-finished interiors of the present day. All of the rooms, of which there are four now intact, are of a uniform buff color which is very pleasing to the eye. The largest of these rooms is 34 by 9 feet. The extreme height of the building is nearly forty feet. The lower story is nearly filled up with crumbling debris and the drifting sand of the plain. The holes in which the ceiling timbers were placed are plainly visible, but every particle of wood has been carried away by relic hunters, and the disintegration of the walls has been so rapid of late years that if measures are not immediately taken to strengthen them the entire mass will soon fall into a shapeless ruin.

The confidence of people who have tried Hood's Sarsaparilla, in this preparation, is remarkable. It has cured many who have failed to derive any good whatever from other articles. For diseases caused by impure blood or low state of the system it is unsurpassed.

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The General Fund is that from which the running expenses of the Association are paid. From it the agents on the field are supported.

The Foreign Fund is that from which the foreign demand for literature against the lodge is supplied to missionaries.

The Free Tract Fund clearly states by its name the object for which contributions are solicited. Millions of pages have been distributed by means of this fund.

The Cynosure Ministers' Fund. The donations to this fund have enabled the Association to send many copies of the *Cynosure* to the ministers of the South, especially to pastors of colored churches. The result has been a blessing to them and their churches.

Contributions to any or all these funds are urgently solicited.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The following numbers are in stock, and can be had at the wholesale price of 20 cents per pound:

1. Historical Sketch—National Christian Association.
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22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
28. Nathaniel Colver, D.D., on Masonry.
33. Hon. Wm. H. Seward on Secret Societies.
37. Why a Christian should not be a Freemason (German).
39. Should Freemasons be Admitted to Christian Fellowship?
44. D. L. Moody on Secret Societies.
45. Ought a Seceding Mason to Keep his Lodge Oath?

Christianity and Odd-fellowship. Part 1, 4 pages; part 2, 4 pages.

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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221 W. Madison St., Chicago, Ill.



THE N. C. A. BUILDING
(The gift of Philo Carpenter.)
—— AND OFFICE OF ——
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The National Christian Association

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

J. BLANCHARD, Editor.
HENRY L. KELLOGG, Associate Editor.

CHICAGO, THURSDAY, OCTOBER 24, 1889.

The Susquehanna Free Methodist Conference met lately at Binghamton, N. Y. The rank and file all vote prohibition, and ordered to be printed a very powerful anti-popery report, by Rev. Mr. Owens of Utica. The pamphlet should be widely circulated.

Rev. Mr. Fish is sent to the Free Methodist church, Saratoga, N. Y. This church building is newly painted, and his work opens finely. Bro. Fish hopes to attend the Conference of Churches in Tremont Temple, Boston, December 11th, and move others to go if possible. Supt. B. T. Roberts should be there by all means.

The Salvation Army is split: "English" and "American." The English wish to make "soldiers of Christ," and let them join or not join the churches. The American wing baptize and administer the communion, *i. e.*, start a new sect. The Americans put up posters in villages thus: "The American Salvation Army has not surrendered, and will not to the English," and appeal for help. Both wings are getting the people "saved"; but not "saved" from the lodge, or the Democratic and Republican license parties.

EDITORIAL CORRESPONDENCE.

POLITICS.

Saratoga, Oct. 17, 1889.

Dear Cynosure Readers:—We have heretofore published that Dr. Funk of the *Voice* (as did Miss Willard) declared himself personally with the platform of the American party opposed to secret societies, and when I requested him to say so in the *Voice*, he said he would do so. He has, however, failed to do so; and a few weeks since, the *Voice* answered one of its correspondents that the Prohibitionists "take no ground for or against secret societies."

While in New York, I called on Gen. Fisk, but he was in New Jersey. I wrote him whether we could in any way be assured that the candidates of the Prohibition party in 1892 would be, as he was, opposed to secret societies? I violate no law of personal correspondence by saying that, in his courteous and complimentary letter (he can write no other), he gives us no ground to hope that the Prohibition candidate for President in 1892 may not be a Freemason. I heard Rev. I. J. Lansing and Chairman Dickie address a large and enthusiastic crowd in Worcester last week on prohibition. I never heard more forcible speaking. They showed that the Republican and Democratic parties were both license parties, and never could or would be anything else. The loss of the saloon-liquor vote would be fatal to either. The crowd cheered them to the echo. But neither speaker hinted that a party, one part secret and the other open, was a certain failure, which is as obvious a truth as the other, though I have reason to know that both those gentlemen loathe secret lodges. Since the Cronin murder some ten or twelve large dailies have condemned lodges which claim the power of life and death over their members in contempt of the law of the land—and the people are ahead of the press. In Worcester the daily which handles Masonry without mittens is fast running ahead of its contemporaries.

The *Cynosure* has given its chief attention to the religious aspect of the question. But it strikes us that it is now high time we were getting ready to put an American candidate into the field in 1892, unless the leaders of the Prohibition party will give us assurance that they will declare for open organizations; in short, "an open field and fair play." All the Good Templars I have met say their "secrecy is but trivial." Then they have but a trifle to give up, while it is a serious matter for us to give up the example of our Saviour who, in his reform work, "in secret said nothing."

I have found one talented minister here in Saratoga who will try to attend the Congress in Tremont Temple, Boston, Dec. 11; and, after traveling somewhat widely in New England, the situation here seems to me to be as it was in the Conemaugh valley before the Johnstown dam broke. At least ninety per cent of the New England Baptist and Congregational ministers are averse to the lodge. But it would be fatal to most of their present position if they should come out against the Republican and Democratic parties without a strong American party to back them. If the ten or twelve strong dailies which have shown symptoms of feeling their way out into open opposition to secret lodges could be brought to each other's acquaintance and confidence they would confirm and encourage each other. Cannot the Boston meeting be used to promote such an end?

The state is as much God's ordinance as the church, though their spheres are different, and each should strengthen the hands of the other by their separate appropriate action.

The National Board of Directors have voted to send four issues of the *Cynosure* to the New England pastors before the December Congress. Our readers will receive a thorough discussion of the Congregational Council in those four numbers. But the lodge is haughty, contemptuous and cunning; and its god "deceiveth the whole world." Our leader must be Christ, and our effectual weapon, prayer.

LODGE AND LIQUOR IN THE SUPERLATIVE DEGREE.

The *Telegram*, a brilliant daily of Worcester, Mass., was the only paper in the city which was named by the great Congregational Council in its vote of thanks to the press. The editor, a young Mr. Christie, is considered by good judges the raciest writer in the city, and fearless as racy. Like Gough, he is reputed to have been intemperate. If so, it may be said of him, "The devil made a mistake when he made him a drunkard." Henry T. Cheever, who knows him well, says Mr. Christie is a sincere respecter of the religion of Christ, and the article which we give below speaks for itself on temperance and lodgery. It is to be hoped that the *Telegram* will be furnished with a full report of the Boston Conference. The "Mighty Lord" editorial below appeared in February last in its columns. Secretary Stoddard supplied the whole city with it in tract form. We shall put *Telegram* extracts in the *Cynosure* issue ordered by the directors to all the pastors of New England.

[From the Daily Telegram, Worcester, Mass., Feb. 10, 1889.]

MEN IN NIGHT SHIRTS, AND SOBER, PERHAPS, THUS HAIL HEWETT.

"Installation of George F. Hewett, 32°, T.·. P.·. Gr. Master."
"'Mighty Lord! Heavenly King.'—Choir."

The above appeared in the order of ceremonies at the installation of the recently appointed officers of the Masonic Lodge of Perfection, which occurred Thursday night.

It makes funny reading, doesn't it? George F. Hewett, "thrice potent grand master," T.·. P.·. Gr.·. M., with three fly specks in pyramid form, hailed as "Mighty Lord, Heavenly King." Of course, it's all right. If the city contains a "Mighty Lord and Heavenly King," he cannot be hailed any too quickly. It is probably safe to say that the majority of people, if it was left to them to hail a "Mighty Lord and Heavenly King," would not hail as above. A good many people would demur if they imagined their "Mighty Lord and Heavenly King" ran a wholesale liquor establishment at the corner of Foster and Waldo streets. This is the first instance, probably, in which a "Mighty Lord and Heavenly King" has been in the rum business.

This "Mighty Lord" part of the title every one will understand, for Mr. Hewett to-day is by far the most powerful of all rum lords in this city. The "Heavenly King" is a trifle obscure. The two don't appear to dovetail together. There may be some potent influence in the three fly specks in pyramid form (T.·. P.·. Gr.·. Master) between the letters following Mr. Hewett's name, which harmonizes the "Mighty Lord and Heavenly King."

In the way of remarkable things, probably nothing has been quite so striking since Morgan disappeared, as that a gathering of gentlemen clothed in their right minds should stand up in night shirts and hail George F. Hewett as a "Mighty Lord, Heavenly King." It is a peculiar proceeding for such gentlemen to choose for their "thrice potent grand master" and "Mighty Lord and Heavenly King," a man who through the rum traffic is squeezing every cent he can out of the city, and who climbs up the ladder of Masonry that he may get a still more potent grip for his business. When Mr. Hewett can go Rev. J. F. Lovering 14° better, and be hailed as "Mighty Lord and Heavenly King," it looks a little queer to people who do not understand the mysteries of Masonry, and if there is any inference to be drawn from it, it is that Rev. Mr. Lovering, if he wishes to advance in the order, should resign his pastorate to-day and start a wholesale liquor store. 32° must, of course, indicate greater perfection that 18°. Give the Gospel a chance! The gentleman who preaches peace is apparently of little account, relatively, while the man who is the main stay of the unlicensed rumsellers, and who has reduced to a science the study of how to get the last possible cent out of Worcester in exchange for rum, is hailed by men in sober senses, perhaps, by such salutations as "Mighty Lord! Heavenly King!"

If he could fix it so that he could rob twice the number of families of food and clothing, would these people who sang to him the other night put a crown on him? Perhaps that is why nature or rum usually keeps his visage decorated with most strangely mottled colors; royal purple, the brightest yellow and heavy green being often scattered about his face in irregular spots. These, it seems, are kingly emblems.

The Illinois Convention.—The program committee preparing for the State convention at Elgin has secured the promise of addresses from Revs. G. A. Milton of Elgin; S. H. Swartz of St. Paul's M. E. church, Chicago; Rev. Dr. William Wishart of Monmouth; Col. George R. Clarke of the Pacific Garden Mission, Chicago, and Mrs. M. E. R. Gleason of the Massachusetts W. C. T. U. Prof. J. N. Bedford of Wheaton Theological Seminary and the pastor of the Free Methodist church of Elgin, whose name escapes us, are also expected to speak. The convention will be held in the Free Methodist church, opening on Tuesday evening with the College Contest. Four students from Wheaton College and the Northwestern University have engaged to enter the lists for the prize. This will be a feature of unusual interest and will attract to the meeting numerous friends of the young men.

—An urgent request has been sent to President J. Blanchard and Secretary Stoddard, now attending the New York convention at Houghton, to attend the National Convention of Christian Workers especially engaged in city missions, to meet in Buffalo Oct. 24 to 29. The invitation comes from a prominent member of the convention, and is accompanied with the assurance that they and the cause they represent will be made welcome.

—A late number of *Puck* illustrates the G. A. R. situation respecting the pension office. Gen. Alger of Michigan, the present commander-in-chief of the order, was candidate for the nomination which Mr. Harrison secured last year. *Puck* represents him as sitting in the Presidential chair, President Harrison sprawling and half-crushed under him. The explanation is that he has secured practically the power of the President through his position in the Grand Army order.

—It is with great regret that we announce that Miss E. E. Flagg, our New England agent, whom our readers in every part of the country have learned to esteem, through her entertaining and instructive letters and Sabbath-school notes, will not come West this fall to attend the National W. C. T. Union meeting in this city November 8th to 12th. Illinois friends were also expecting to greet her in the Elgin convention. She writes that she will not be able to take so long a journey at present.

—All our W. C. T. U. friends in Illinois who expect to attend their National Convention in Battery D, this city, on the 8th of November, should start a day or two sooner and come to the Elgin meeting on the 5th. The additional expense of travel will not be great, and for all who can inform this office a considerable reduction can be obtained. A train leaves for Elgin at 5:15 P. M. on the Northwestern road. We can think of a score or two of noble women who would be greatly profited by meeting with the Illinois Christian Association. It is proposed to hold a ladies' meeting at some time during the Elgin convention.

—At the late meeting of the executive committee of the National Reform Association secretaries were appointed for various departments of inquiry to which the work of the Association extends. They were as follows: Rev. Dr. Morrow on Immigrant Population. Rev. Irwin P. McCurdy, D. D, the department of the Press. Rev. S. L. Baldwin, D. D., of New York, on the Chinese question. President Charles A. Blanchard on the Labor question. Rev. I. N. Hays, D. D., on the acknowledgment of Christ in Thanksgiving proclamations. Rev. Herrick Johnson, D.D., declines the department touching Marriage and Di-

vorce Laws, for lack of time, also President S. F. Scovel declines work in behalf of the Sabbath for the same reason. Miss E. J. Crothers accepts the position of secretary for the formation of King's Daughters' National Reform Circles.

PERSONAL NOTES.

—Pres. J. Blanchard and Secretary Stoddard are expected home the last of the present week. The latter will probably return soon to the East to provide yet further for the Boston conference.

—A younger brother of Rev. M. A. Gault, now studying in Allegheny Theological Seminary, was attending the Inter-seminary Missionary Alliance held in this city last week as a delegate from his institution.

—Miss Lucia Arnold, daughter of Bro. I. R. B. Arnold, now residing in Wheeling, West Virginia, lately read an essay before the Sigourney Society of the Female College of that city, on the subject of secret societies. The young lady acquitted herself ably. The *Wesleyan Methodist* publishes the essay.

—Rev. T. P. Robb of Linton, Iowa, spent a day in Chicago last week on his return from an Ohio visit, during which he assisted Rev. J. S. Thompson of Utica in administering the communion. He made the *Cynosure* a welcome call and attended a lecture by Dr. A. T. Pierson before the Institute in the Moody church.

—Rev. S. H. Swartz, who is one of the speakers at the State convention at Elgin, Ill., preached his first sermon last Sabbath at St. Paul's M. E. church on the North Side in this city. At the last meeting of Rock River conference he was transferred from Austin where he has been an esteemed pastor for two years.

—Rev. W. J. Gladwin called on the *Cynosure* last week on his way to Cassopolis, Michigan, where he was to preach on the Sabbath. He has projected a missionary lecture tour to California for which we pray there be opened a wide and effectual door. Our churches are much in need of such instruction as Bro. Gladwin gives, and all would profit by a personal acquaintance with him.

—Rev. Samuel F. Porter expects to return to this city from North Dakota about Nov. 1st, ready for a Southern campaign. The atmosphere of Dakota must be better than Dr. Brown-Sequard's "elixir of life" since it can inspire our aged brother to write poetry with such grace and point as our first page manifests. He says prohibition is popular and gaining in the esteem of all right-minded people in the new State.

—Frederick Douglass, United States Minister to the Haytian Republic, has gone to his post in a United States war-ship, leaving the harbor of New York under a salute of fifteen guns. Mrs. Douglass, his accomplished wife, goes with him. The honors paid to Mr. Douglass, the fact that he, a colored man and once a slave, has been entrusted with this important mission, is an encouraging omen to all well-wishers of the colored race.

—Col. George R. Clarke, of the Pacific Garden Mission, preached for the College Church, Wheaton, Sabbath morning, in the absence of the pastor, Rev. A. J. Chittenden. In the evening he addressed a crowded union meeting in the Methodist church, which was much moved by his account of the wonderful power of salvation through Christ exhibited in the Mission. A collection of $41 was taken up, and a unanimous vote was given for Col. Clarke to come again. His testimony against the lodge was most effective.

The National Woman's Christian Temperance Union, the largest society ever composed exclusively of women and entirely conducted by them, is to hold its sixteenth annual convention in Battery D, Nov. 8 to 12. Delegates are expected from every State and Territory in the Union. Reports will be read of forty departments of work. The Sunday and evening meetings will be of varied and general interest. A popular attraction will be a diamond contest for the Demorest Diamond Medal, in which representatives from different States who have already won gold medals for superior temperance recitations will take part. Another and still more notable feature, says the *Inter Ocean*, will be the laying of the corner-stone of the already famous Woman's Temperance Temple, the plans for which have been before the public so long. The undertaking was a great one, but success seems now assured. The recent subscription of Marshall Field for $200,000 worth of stock has brought the total amount of stock taken up to the necessary amount, $500,000, and the building will now be erected at once. The location is the corner of LaSalle and Monroe streets, and the building will probably cost $1,000,000, or nearly that.

THE AMERICAN ANTI-SECRECY LEAGUE.

The membership of the American Anti-Secrecy League have received recently tracts which will be helpful in enlisting new members. The objects of the League are reprinted so that you can cut them out and use them in adding to the membership roll.

Your co-operation is needed in questioning candidates and in circulating "pasters" furnished you for elections from this office when requested. While this League is not a political party, it proposes to furnish a way for every voter to cast his ballot for a man unpledged to a secret society; and that not only in State, but in general elections.

Politically, prohibition is the prominent reform question before the country, and while we aid it so far as we can, until it has carried the day, we then will not only have antagonized and minified the influence of the secretist in that party, but spread abroad a knowledge of our own principles, and have the foundation for an anti-secret party that will be a power as well as a name.

W. I. Phillips,
Superintendent A. A. S. L.

When, in conversion, we leave the world and renounce all its pomp and show, we also renounce the beggarly elements of this world, the manner in which unbelieving men assert to worship God. The worship conducted in the lodges is of this world. Therefore they set up a self-made idol, which they call a Supreme Being, and pay their homage to this Being, in such a manner as to let Gentile and Jew, heathens and Christians partake of this worship. And to conduct their worship they appoint chaplains. These do not conduct Christian worship, for such is excluded, but lodge-worship, wherein all the members of the lodge may participate. But just this so-called worship we renounce when we become Christians. We pledge ourselves against such denial of Christ in the worship of the world. How can we then enter or remain in the lodge! The mere fact that the lodge appoints its own chaplains, ought to set our face against the lodge, because we can impossibly adore the Baal of the lodge and Christ too.—*Lutheran Witness.*

A letter from John Bright, the veteran British statesman, to a deputy of Paris, has been published. It expresses opinions which are more or less disturbing the most enlightened minds in Europe. Mr. Bright says: "If European nations would accept commercial liberty—that is, moderate or abolish customs—Europe might soon tend to an era of perpetual peace. At present all resources are swallowed up by military exigencies. The people's interests are sacrificed to the most miserable and culpable fantasies of foreign politics. The real interests of the masses are trodden under foot in deference to false notions of glory and national honor. I cannot help thinking that Europe is marching toward some great catastrophe of crushing weight. The military system cannot indefinitely be supported with patience, and the populations, driven to despair, may possibly before long sweep away the royalties and pretended statesmen who govern in their names. I hope your country and mine will remain at peace."

Charles P. Sumner, *father of the Senator, and a renouncing Mason:* "Masonic engagements, whether they are called oaths, obligations, or promises, ought never to be made. They are not sanctioned by law and are not obligatory. They make it a Masonic crime to divulge that which the good of the community requires should not be concealed."

Thurlow Weed: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

NOTICES.

CHRISTIAN CONGRESS IN BOSTON.

A Congress of Churches will be held in Tremon Temple, Boston, December 11 and 12, 1889, to consider the relation of the Secret Lodge system to Civil Liberty and the Christian Religion.

Rev. A. J. Gordon, D.D., Pastor Clarendon Street Baptist Church, Boston, will preside at the opening meeting.

The following speakers have agreed to be present and address the congress during its sessions: Dr. A. A. Miner, Boston; Dr. O. P. Gifford, Boston; Dr. I. J. Lansing, Worcester; Dr. D. McAllister, Pittsburgh; and President Charles A. Blanchard of Wheaton.

All churches or other Christian assemblies accepting Christ as the perfect example and atoning sacrifice for sin, are respectfully requested to be represented by delegates at this Congress, and all persons desiring to hear a candid discussion of the subject are cordially invited to attend.

Signed by Rev. A. J. Gordon, D.D., Rev. A. A. Miner, D.D., Prof. L. T. Townsend, D.D., Rev. N. Boynton, H. L. Hastings, Rev. James M. Gray, D.D., Rev. J. W. Hamilton, D.D., Rev. Wm. Elliott Griffis, D.D., Rev. O. P. Gifford, all of Boston, and fifteen other pastors.

IOWA.

Notice is hereby given, that, in accordance with arrangements made by the State Agent and approved by members of the Executive Committee, the annual meeting of the Iowa Christian Association, opposed to secret societies, will be held in Blanchard, Page county, Iowa, commencing Wednesday evening, November 6th, and continuing through the following day. All churches and associations opposed to secret societies are cordially invited to send delegates. C. D. Trumbull, *Cor. Sec.*

ILLINOIS STATE CONVENTION.

The annual Convention of the Illinois Christian Association will be held in Elgin, November 5th and 6th, opening on the evening of the 5th. The work of this Association in saving men from the secret orders, should command the attention and secure the co-operation of all Christian churches and patriotic citizens. Among the interesting features of this convention will be an oratorical contest by the College students of Northern Illinois, and addresses by Col. George R. Clarke of the Pacific Garden Mission, Chicago; and Miss E. E. Flagg, New England agent of the N. C. A. Other addresses are expected from Mrs. Gleason, one of the most popular of the W. C. T. U. speakers of New England, Rev. L. A. Johnston of Rockford, President C. A. Blanchard, and Prof. J. N. Bedford. The business of the convention will have an important bearing on the work during the year to come, and every sympathizer with the objects of the Association is most cordially invited to be present. The Executive Committee also make a special request of all Christian churches to be represented by a delegation appointed for the purpose.

All desiring entertainment will please write to Mrs. C. W. Crabtree, 331 Center St., Elgin, Ill.

Wm. Wishart, *President.*
Henry L. Kellogg, *Secretary.*

INDIA MISSION LECTURES IN THE WEST.

It was my intention to return to India this autumn, but the great need of spreading information regarding mission work calls me to spend some months longer in the United States. I am contemplating a tour in the West in November and December. Parties in Nebraska, Colorada, California, etc., who may wish mission lectures, may inform me at an early date. I only ask traveling expenses. All contributions over that amount go to mission work. I wish to hear from a few who are zealous for mission work, and who will gladly give several hours weekly to correspondence upon it.

Wallace J. Gladwin, *Miles, Iowa.*

Hon. William H. Seward, *Speech in the Senate:* "Secret societies, sir? Before I would place my hand between the hands of other men, in a secret lodge, order, class or council, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow men. Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment to their judgments, and my own conscience to their keeping! No. No, sir. I know quite well the fallibility of my own judgment, and my liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men. I, therefore, know too well the danger of confiding power to irresponsible hands, to make myself a willing slave."

The Home.

THY WILL BE DONE.

We see not, know not. All the way
Is night. With Thee alone is day.
From out the torrent's troubled rift,
Above the storm, one prayer we lift:
Thy will be done!

The flesh may fail, the heart may faint;
But who are we to make complaint,
Or dare to plead in times like these,
The weakness of our love of ease?
Thy will be done!

We take with solemn thankfulness
Our burden up, nor ask it less;
And count it joy that even we
May suffer, serve, or wait for Thee.
Thy will be done!

Though dim, as yet, in tint and line,
We trace thy picture's wise design,
And thank Thee that our age supplies
Its dark relief of sacrifice,—
Thy will be done!

And if, in our unworthiness,
Thy sacrificial wine we press;
If from thy ordeal's heated bars
Our feet are seamed with heated scars,—
Thy will be done!

Strike—Thou the Master, we thy keys—
The anthem of the destinies!
The minor of the loftier strain,
Our hearts shall breathe the old refrain.
Thy will be done!

—*Whittier.*

A TRIAL OF FAITH.

DR. RAINSFORD'S STORY.

It is a trial of faith I am going to tell you about, and it came to me after I went up to London. The beginning of it was a letter I got from a strange lady telling me of a gentleman who was lying near death—slowly approaching it, but surely—with no hope of recovery, and the man was an atheist, a rank unbeliever and hater of religion. The lady requested me to see this gentleman and tell him of salvation.

Now that is no easy thing to be managed in England; to get access to strangers is a different thing from what it is in America—they manage things differently over there. I did not, for the life of me, see how I was to do it. But I could not get rid of thinking about it. So I wrote him a note saying that it had come to my notice that he was ill and somewhat alone in the city, and if it would be agreeable to him I would like to call upon him.

Well, I took the note and carried it to the door and sent it up with my card, and then I cut sticks and ran as fast as I could go, feeling very queer and uncomfortable.

After three days I got an answer giving me permission to call. I was let in by the housekeeper, who was red with weeping and full of distress. A word of inquiry—"You are in trouble, I see"—and the waters of her grief burst forth, and the tears hailed fast down over her face.

"Oh, it is my son! A soldier he was, but he is dead, and the news has come—shot down in the battle. Oh, oh, sir, with no one to read him a verse or to say him a prayer, to tell him the way to go! Oh, the heart of me, it is broken entirely! Oh, oh!" and the poor soul became speechless with sobbing.

So, you see, the Lord was opening the way for me by softening her heart toward me, and I passed on up stairs. I entered the room. The poor gentleman lay on his back, his poor body tormented with abscesses that were draining his strength and racking him with sore pain.

We had a few minutes' talk in the line of inquiry and condolence. The poor fellow did not deny the pain and isolation of his condition. He couldn't, you see.

"Aye, there is nothing can reach you but the promises of God. I have come to speak them to you—the sweet words from his Book."

"*Are you a parson?*" he interrupted, and no words can paint the look of contempt and scorn that swept over his pale face. He leveled that look full at me—a look of unutterable detestation—then he turned in the bed, his face to the wall and his back to me.

So he stayed, no movement or sound from him. I repeated a few texts, and then I stole out of the room, down the stairs, and out of the house, feeling—oh. I can't tell how mean I felt—but that is no matter. I could not keep him out of my mind, and I could do nothing but go again to see him in a few days.

"Oh, sir, go away! Go away!" cried the housekeeper, pushing me off with both hands. "Go away! Never come here again! It is raging mad he was entirely. Oh, nothing like it was ever! You can't go by me. I won't risk it."

"What if it was your own boy that was dying without a word of Jesus? Oh, you know what that is! Let me go by."

And the end of it was that she did let me go by, and I went into the sick chamber. The minute the gentleman saw me, the same look of contempt came upon him; he turned to the wall without a word. But I sat down by the bedside and repeated the blessed words: "Come, now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

And other verses of the same tenor I said to him. But there was no movement or sound from the back of the man—not a stir of the bedclothes even to show that he heard me, and after a while I got up and went out of the room. But there was a wonderful drawing of my heart to that man. I could not get away from him, and in two or three days I was back again; and so I kept at it till I had made four or five visits, each one exactly like the one I have told you about. He never ordered me out of the room—he was too much of a gentleman for that—but each time there was the same look of bitter contempt, the same turning to the wall, the same immobility and silence.

But I had to keep on coming and reading the verses for the easing of my heart that was yearning for him; and each time when I had done, I used to slink away feeling very small. One day I was reading the sweet words of our Lord, and I'd told him who said them, and when and how. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." I had got to that, and the gentleman suddenly lurched over in the bed and faced me.

"Are you like the rest of them?" he asked savagely.

"What do you mean?"

"Are you like the rest of them? I want to know."

"But I don't know what you mean. Who is 'them'?"

"The parsons," he answered in a tone of fierce contempt. "I have known a dozen or so of parsons, and they ate my dinners and drank my wine—all I offered them. But there was not one of them ever hinted that *I had a soul!*"

"Oh, well, you met a bad lot, you see," said I. "If you had invited me, I'd have been glad to eat your dinners, though I wouldn't have drunk your wines. But eating or drinking, or letting it alone, *I should have tried to save your soul!*"

"I believe you would! I believe you!" he burst forth. "Now tell me something," he demanded with fierce energy. "You believe there is a God, and that you are going to stand at his judgment?"

"Yes."

"And that God Almighty will damn you if you lie to me?"

"He surely will."

"Tell me, then, as you hope for your soul in that day—those things you have been reading to me—*are those things true?*"

"They are true."

"*Are they unlimited?*"

"They are the word of God."

"*Unlimited? No reservation?*" he demanded.

"The word of the living God to every living soul."

"Are they so true that a man like me can take them in a minute without getting ready for it? I have lived—well, no matter what kind of a life—it is no use to talk of it, but it would not commend me to the society of heaven. I've never thought of God—I have said there was no God. Are those words so true that I can take them—I, now?"

"Yes."

The man struck out his arm straight from the shoulder and brought home a mighty blow upon his forehead.

"God Almighty, I believe!" he shouted.

And he did believe; there was no "help my unbelief" about it. He had no unbelief; never a doubt or a shadow of a doubt dimmed his faith. It was complete, triumphant, unchanging, like the God he trusted in, not like the man who trusted.

The gentleman lingered along five or six weeks after this. Oh, wonderful weeks they were to us, for I used to go very often to see him.

"I should like to read the words—myself," he said shortly after. "When you are not here—I don't remember them all."

So I got him a little book of selected texts—we have them in London, give four pence for them; I suppose you have them here—for the poor fellow had no idea how to find anything in the Bible. He did not know how to hold one, and he didn't have the strength to do it. And then he used to read over his texts, and live on them, and feed—eat and drink of them—the blessed words of God.

I went there one last day; the breath had just stopped in the poor body. He lay there, a wonderful light on the pallid dead face. The little book of texts lay on the bed beside him, and on its open page the dead hand was placed. "Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

" 'They are very pretty words, aren't they, Mr. Edward?' I was a saying to him, sir," said the housekeeper to me. " 'I don't wonder you like them, Mr. Edward,' says I to him; 'they are very pretty words indeed!' Oh, but you never heard the voice of him, solemn-like and sweet, as he answered me: '*The words of the living God are my hope.*' And with that he was dead."—*Margaret E. Ditto, in The Congregationalist.*

STANLEY.

It is now well known that his original name was John Rowlands, and that his parents had so little means that he was sent, when 3 years old, to the poor-house of St. Asaph to be brought up, whence at the age of 13 he was turned loose on the world to shift for himself. He was born near Denbigh, Wales, in 1840, the very year that Livingstone, aged 23, first entered Africa as a missionary. When about 14, he found his way to New Orleans from Liverpool as cabin-boy of a sailing vessel, and there a kindly merchant, named Stanley, little knowing what he did, adopted him. But Mr. Stanley died before Henry became of age, leaving no will, and the lad was again thrown on his own resources.

On the breaking out of the rebellion, in 1861, young Stanley went into the Confederate army. He was taken prisoner by the Federal forces, and, being allowed his liberty, he volunteered in the Federal navy, being already fond of seafaring and adventure. In course of time he was promoted to be acting ensign on the ironclad Ticonderoga. When the war was over his love of adventure led him to travel, and he went to Asia Minor, saw many strange countries, wrote letters to the American newspapers, and even then was making for himself a name and fame. Returning to the United States, he was sent by Mr. Bennett, of the New York *Herald*, to Abyssinia, in 1868, a war having broken out between the British and the king of that country. Here Stanley got his first taste of African adventure. It was not a long war; for the British soon shut King Theodore in his fortress of Magdala, where he perished by his own hand; but it was a strange campaign, and Stanley wrote an account of it, with its cruelties and its wild adventure, that reads like a romance. The very next year a great rebellion broke out in Spain, and Stanley went again in the service of the New York *Herald* to report the scenes of battle and siege.

When the war in Spain was over, in the autumn of 1869, the world was beginning to wonder whether Dr. Livingstone, the devoted Christian missionary and African explorer, were alive or dead. More than twenty months had passed since his last letter was written, and the world began to believe that he had died in the heart of the Dark Continent. James Gordon Bennett, editor of the New York *Herald*, was at this time in Paris, and telegraphed Stanley to meet him there, which, with his customary promptitude, he immediately did. On his arrival he was confronted with the startling and wholly unexpected question: "Will you go to Africa and find Livingstone?" After a

moment's reflection he answered, "I will;" and the agreement was at once concluded.

The 21st of March, 1871, found Stanley at Zanzibar, with a caravan of 192 followers, ready for the great expedition. On the 24th of October, at Ujiji, on the shores of Lake Tanganyika, he first met the famous missionary who was so powerfully to influence all of his after-life. They remained together till March 14th, 1872, the younger man drinking in the spirit of the elder and becoming, as he often declares, converted by him. At the London Missionary Conference, the Rev. David Charters, of the Congo Mission, referring to a conversation between himself and Stanley, reported the latter as saying, "If Dr. Livingstone were alive to-day I would take all the honors, all the praise that men have showered upon me, I would lay them at his feet and say, 'Here you are, old man; they are all yours!'"

On Stanley's return to Zanzibar he sent back to the lone missionary, who refused to leave his work, though so sorely needing rest, abundant supplies of whatever he needed. Two years later, in the spring of 1874, when the remains of Livingstone were carried back to England in one of the queen's ships, for burial in Westminster Abbey, Stanley was one of those who bore him to his grave. It was then, he tells us, that he vowed he would clear up the mystery of the Dark Continent, find the real course of the great river, or, if God should so will, be the next martyr to the cause of geographical science.

The outlet of Lake Tanganyika was as yet undiscovered; the secret sources of the Nile were unknown, and even then the famous Victoria Nyanza was only imperfectly sketched on the maps. Discussing such matters one day with the editor of the London *Daily Telegraph*, Stanley was asked whether he could settle these questions if commissioned to go to Africa. He said: "While I live there will be something done. If I survive the time required to perform the work, all shall be done. The proprietor of the *Telegraph* cabled Bennett, asking if he would join the new expedition. "Yes. Bennett," was the answer speedily flashed back under the sea, and the thing was determined. Stanley left England in August, 1874, attended by only three white men, and at Zanzibar the party was increased by porters and others, mostly Arabs and blacks, to the number of 224 persons, some of the men taking their wives with them; and on the 13th of November the column boldly advanced into the heart of the Dark Continent, having for its two-fold object to explore the great Nile lakes, and, striking the great Lualaba where Livingstone left it, to follow wherever it might lead.' It has been rightly called "an undertaking which, for grandeur of conception, and for sagacity, vigor and completeness of execution, must ever rank among the marches of the greatest generals, and the triumphs of the greatest discoverers of history."

Into the details of that wonderful expedition of one thousand days, so thrillingly heroic, we cannot enter. August 9, 1877, Stanley emerged at the Congo's mouth, and "a new world had been discovered by a new Columbus in a canoe."

On his return to England he found an embassy from the king of the Belgians, who had been planning an expedition to open up the Congo country to the trade, and who wanted Stanley to take command. With great reluctance he undertook the management of the International Association, as the new organization was called, and returned to Africa in 1879, where he remained nearly six years, hard at work on the Congo, making roads, establishing stations, opening the way for commerce, and doing more than any other man to found the Congo Free State south of the great bend of the Congo river, having an area of 1,508,000 square miles, and a population of probably fifty millions.

The work accomplished for civilization and Christianity here during this period were enough, had he done nothing else, to immortalize any man. In obtaining the concessions of over 400 native chiefs not one shot was fired. It was a grand victory over barbarism without the guilt of bloodshed that too often has stained such triumphs.

While Stanley was in this country, during the winter of 1886-87, he was called back to Europe once more to take command of an African expedition, the one for the rescue of Emin Pasha. This expedition was organized at Zanzibar in January, 1887, and supplies were shipped from there directly to the Congo, and carried up the stream in steamers. June 28, with 389 officers and men, Stanley started from Yambungo, below Falls Station, not far from the mouth of the Aruwhimi, and marched east at the rate of ten or twelve miles a day, amid great opposition from the natives and terrible sufferings due to the nature of the country, which consisted of gloomy and almost impenetrable forests. When they reached Ibwiri, 126 miles from the Albert Nyanza, Nov. 12, the party had become reduced, by desertion and death, to 174, and the most of those that survived were mere skeletons. Here, finding food and rest, they started on again Nov. 24, and in another week had emerged from the deadly forest which came so near swallowing them all up. Dec. 13 they sighted the Nyanza, and were soon encamped upon its banks; but Emin was not there, as they had hoped he might be. They were too weak to march to Wadelai, his capital, far to the north, the natives would not let them have a boat, Stanley's conscience would not permit him to seize one by force, there were no trees of sufficient size to make one, and his own boat had been left 190 miles in the rear, at Kilingo Longa, through the inability of the men to bring it. So there was nothing to do but to go back for the boat. This was done, and in spite of Stanley's severe illness, which required a month's careful nursing, the force, or what was left of it, was back again in the vicinity of the lake by the last of April. Here they were rejoiced to find a note awaiting them from Emin, to whom rumors of their arrival had penetrated, and who begged them to tarry till he could make further communications. April 28 Emin himself arrived in his steamer, and great was the rejoicing. The two heroes remained together until May 25, when Stanley, rested and re-inforced, started back to Fort Bodo, where he had left men and supplies. From this he pushed still farther back, hoping to meet the other half of the expedition under Major Bartelott. But alas! the major had been shot, and the rear column, thoroughly demoralized, had gone to pieces, believing that Stanley himself was dead, as had been reported. Stanley, though sorely disappointed and crippled by these untoward events, determined to go back again to the Nyanza by a shorter route and again unite with Emin.—*Gospel in all Lands.*

Note.—Stanley and Emin Bey with all their company are now expected soon to reach the east coast near Zanzibar from the Victoria Nyanza, and thus conclude one of the most remarkable expeditions of modern times.—Ed. Cynosure.

TEMPERANCE.

A WORD

TO A PROFESSED CHRISTIAN WHO VOTES FOR LICENSE LAWS AND LICENSE PARTIES.

Brother, can a man who has once known our Lord Jesus Christ and the grace that makes him free, vote to make his fellow creatures slaves to sin without becoming by so doing himself a sinner? All laws that license the open sale of intoxicants make very many men, women and children slaves to sin, who, but for such laws, never would have become victims to that bondage. Over the gates of death whereinto such go is written, "No drunkard can enter into the kingdom of heaven." If drunkards cannot enter heaven, can drunkard-makers go there? In voting for and with a political party that licenses drunkard-making, are not you a drunkard-maker? When you voted with and for a party that gives to one man the legal right and special privilege to hunt his fellow man with a drag-net, called a license law, framed to make his victim a drunkard, did you not sanction and approve those license laws? And are not those laws framed for making drunkards? Think. Is not that their sole and only result? But for those laws there would not be one drunkard where there are now an hundred such. You cannot justly deny this. When, therefore, you voted for a party that enacts such laws, which laws have ever made men drunkards, not sober citizens, did you not vote to make men drunkards? It is an axiom in law that a man is responsible for all the results that naturally grow out of his conduct. Was not this making drunkards the natural result of your party vote? And in so doing did you not sin against your fellow-man by voting to make him a probable slave to the sin of drunkenness? Nay, did you not sin against God, whose child he was?

Brother, is conscience only a worn-out, useless, worm-eaten rag? Do you say that drunkard-making will go on whether you vote your license party ticket or not? But is it any justification of wrong-doing on your part that similar wrongs are being committed by others? Should a Christian go with the multitude to do evil? Do you tell me that you only voted with your license party on the general issue of officers for government, and not for its license policy, and that you also greatly deplore and denounce the awful sin and crime of drunkard-making? But, my brother, they who are either actively or silently parties to such wrong-doing by voting their political party's license ticket, most certainly have forfeited all right, title, claim or privilege to complain against either the sin or the sin-makers. For when one willingly and publicly sits down with the scorner in his seat, he openly sanctions both the scorner and his occupation, and has thereafter no moral right to complain of the rogue or of his doings.

Is it replied that "License is the only practical method of dealing with the drink evil in the present state of public opinion?" Brother, righteousness is practical, and has been ever since the Creator announced it as the law of his universe. They who seek to substitute aught else for it are, in his sight, no wise men, but fools. All license laws are, in practice, evil-making laws, drunkard-making laws, and not righteousness-making laws, and so they are in reality the most impractical of all laws. No laws are so insane as those whose sole product is sin. And all laws that license drunkard-making are sinful laws.

Laws are to be judged of by their effects, and so judging, I say again all license laws are sinful laws. They never have produced anything else but sin. Be candid. Can you think of aught else they have produced? Then, in voting for such laws, or for a party producing such laws, you voted for sin. You sanctioned sin; you aided sin; you fostered and abetted sin. Are you not, therefore, in the sight of God, a sinner?

Do you tell me that the business cannot now be prohibited? What! Do you tell me that this business of publicly debauching men and women in dens called saloons, that are foul and reeking with the ruined bodies and souls of the helpless and hapless hosts that have gone before them, and having depraved and criminalized these innocents, therefore sends them forth to fester and starve and riot and rot, heaps on heaps, in this fair land of heaven-crowned abundance, that such a legalized business of sin and woe and death and damnation cannot be prohibited? In God's name, then, what can be prohibited? Is there therefore nothing awaiting us but Jehovah's fearful reprisals for man's inhumanity to his fellow? And if so, think you that you who have voted for license can hope to escape his fiery judgment when it comes? I tell you nay. For such as you have brought the doom upon the land by voting for the business to have legal guardianship and to grow, until now you tell us it is too late to resist it. If your claim be true that it cannot now be prohibited, before God I charge the guilt of it upon your soul. You and such as you alone have made it what it is—made it by your party license vote.

Brother, I beseech you repent of this, your fearful sin against humanity, against your God; and though you cannot now, or ever, recall the myriads already doomed and damned through your fault and consent, nor hope to remit the agony and woe their kindred have suffered because of them, yet I beg you, as you hope for mercy at the throne of God, see to it that hereafter, so much as within you lies, you bring forth fruit meet for repentance by voting, praying, working only for prohibition. But the awful business can be prohibited. The very hour that the professed Christian men of this land will stop sinning against man and God, as they are doing now by voting for license, and will resolve henceforth to vote for righteousness rather than for party, in that hour the legalized business of drunkard-making dies. Try it and see. Do it now. For the sake of the souls who otherwise will rise up in the Day of Judgment and condemn you, do it now.—*Selected by W. B. Walthall, Quaker Hill, Indiana.*

Moses did not use high license or moral suasion on calf worship; he prohibitionized the calf to powder.

Bible Lesson.

STUDIES IN THE OLD TESTAMENT.

LESSON V.—Fourth Quarter.—Nov. 3.
SUBJECT.—David's Rebellious Son.—2 Sam. 15: 1-12.
GOLDEN TEXT.—Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.—Ex. 10: 12.

[*Open the Bible and read the lesson.*]

Daily Readings.—M.—2 Sam. 13: 23-39. T.—2 Sam. 14: 1-24. W.—2 Sam. 14: 25-33. T.—2 Sam. 15: 1-23. F.—2 Sam. 15: 24-37. S.—Psa. 41: 1-13. S.—Psa. 55: 1-23.

COMMENTS ON THE S. S. LESSON BY E. E. FLAGG.

1. *The Arts of the Demagogue.* Vs. 1-6. We have here a most perfect picture of an unscrupulous demagogue. First, Absalom seeks to dazzle the multitude by a display of royal pomp which his father had never thought of assuming and which was forbidden by the Hebrew constitution. Second, he pretended to be a great lover of justice—a man who wanted to see right done, no matter how humble the person wronged, or how small the matter in controversy. Third, he complained of the existing government, and adroitly insinuated that if *he* only held the reins of office there would be no reason to complain of injustice, but everybody would have his suit, whatever it was, satisfactorily settled. Fourth, he professed to be a great friend of the common people by showing them the most familiar condescension. He was the exact counterpart of a modern politician angling for office. He could flatter and fawn on the dear people and profess to be their truest friend, but had he gained the throne the probability is that Israel would have groaned under his tyranny. The more thoroughly selfish and corrupt a candidate or a party may be, the more magnificent their promises, the more they run down the opposite party or candidate, and the more familiar do they make themselves with the lowest class of the people. The saloon vote can be bought and manipulated, and where office is sought at the expense of principle it is a factor that counts far more than the vote of the churches. As a result the demagogue ignores the feelings and wishes of the pure and high-minded class, but takes great pains not to alienate the liquor vote. The professional labor agitator pursues the same arts, inciting the workingmen to strikes and deeds of violence. And so in many ways selfish and designing leaders steal the hearts, that is the allegiance, of the people away from God, away from righteous authority, and thus they are destroyed like sheep "for lack of knowledge."

2. *Absalom's Hypocrisy.* Vs. 7-12. Absalom plotted in secret. He did not "come to the light that his deeds might be made manifest." Like all conspirators he burrowed in the dark, and then he masked his designs under a cloak of piety. This was to deceive the king, and two hundred of the prominent men in Jerusalem, whom he invited to go with him to the pretended sacrifice. It is recorded of these latter that "they went in their simplicity," or sincerity. "They knew not anything." That they were being drawn into a traitorous conspiracy against their God and their rightful king was the farthest possible thought from their minds. Probably among these two hundred were many good men who were looked up to and respected. While a part may have been carried away by the popular enthusiasm, or else lacked the courage to assert their loyalty in the face of such an overwhelming majority, it is probable that they were generally ashamed to confess that they had been so cleverly tricked and deceived. It is often said that "Masonry can't be a bad thing because so many good men and ministers belong to it." But these have gone into the lodge in their simplicity, knowing nothing of what will be required of them, and deceived by the assurance beforehand that "they shall find nothing in the institution to conflict with their duties as Christians or as citizens." Once in they are ashamed to come out and confess that they have been put through such degrading ceremonies, and thus they are quoted as friends and upholders of the order, and drawn into what is nothing less than an organized conspiracy against the Lord's Anointed, to usurp his authority and take away his crown.

PRACTICAL SUGGESTIONS FROM PELOUBET'S QUARTERLY.

1. How sharper than a serpent's tooth it is to have a thankless child.
2. We see the evil of defective training and bad influences around youth.
3. Yet around all are many good influences, and every young person chooses for himself which he will follow.
4. We see in Absalom the baseness of ingratitude and disobedience to our Heavenly Father.
5. Every power of attraction and influence is given us to use for good.
6. Wiles, hypocrisy, and flattery may succeed for a time, but end in failure.
7. There is only one way to true success, and that is by obedience to parents and to God.

Religious News.

—In his first sermon after the burning of his church, Dr. Talmage of Brooklyn indulged in a sensational and vain-glorious piece of oratory. He renewed his appeal to all Christendom to help him in erecting a new building, because he proposed to slight no one in his preaching when settled again. He said to Baptists that they proposed to have a baptistry in the new church; to Episcopalians, a portion of the litany at the communion table; to Catholics. a cross over the pulpit, and probably one on the tower; to Methodists, they meant to sing like thunder; to all denominations, to preach a religion as wide as heaven and as good as God. When it is remembered that the old church was fully insured, this drumming up funds from all the world smacks of a demagogue spirit. The insurance companies can make such an appeal with more grace.

—As the second and third year of the Evangelical Alliance work among the churches is now entered upon in a number of communities, the hope of its continuance is confirmed. The features involved are only such as have been striven for by all the churches, especially when they have been aroused with evangelistic zeal. The kindly, neighborly, Christian acquaintance in the family to family visiting, widely distinguishes the work from a canvass. A canvass is often very profitable, but it only reaches the surface of the field, hurridly and but once; whereas the field should be tilled, by continuous visits, which soon live away from the unpleasant phases of a canvass, and show clearings, plantings, and in time precious fruit. First the blade, then the ear, after that, the full corn in the ear, Binghamton, Kingston, Tonawanda, New London, Conn., and other places, after the prevailing summer rest, report most hopeful rallying to Alliance work for the ensuing months. Jamestown, N. Y., Wilmington, Del., and Waterbury, Conn., since the summer aggregate just twelve hundred visitors, assigned to their little fields of an average of ten families each, and a number of larger cities are arranging for meetings which, by a careful setting forth, and study of the religious condition and needs of their own communities, will lead to the speedy organization of the household work. The announcement of the national meeting to begin in Boston on December 4th next, has already quickened the interest in the work of the Alliance. The call for various published documents, the Alliance meetings and conferences now held in many communities, the references to the great Washington meeting of 1887, and the correspondence concerning the coming meeting, are gratifying tokens.

—The Central Illinois Free Methodist Conference adopted a strong action on secret societies at its late meeting, saying: "Freemasonry, especially, is extra-judicial and blasphemous in its oaths of obligation, anti-Christian in its religion, supremely selfish in its beneficence, preposterous in its pretensions to antiquity, and a most stupendous fraud on truth, and an imposition on the intelligence of humanity. It is a tree of evil, not of the right-hand planting of the Lord, and must be rooted up; and we, as a church, to this end must be true to our principles, both in our preaching and practice, wherever we may be called to labor."

—The Michigan Conference of the same church also resolved: "Secretism is an insidious foe. It invades every avenue of life. The various titles by which it is known are legion. Some of them are very fascinating, decoying the unsuspecting within their grasp. The more subtle forms of secretism are the 'Patrons of Industry,' 'Knights of Honor,' 'Grand Army of the Republic,' the various orders of temperance and of working men; because of their simplicity and present profit to the members. Masonry presents itself to man as a religion, and offers to conduct him through life and bring him to endless felicity. . . . . It is no time to lessen our effort for its overthrow. We should remember that our help is Almighty and our resources inexhaustible. Let us, therefore, increase our efforts to drive it from our midst."

—A new Reformed Presbyterian church was lately organized at Seattle, Washington. Rev. S. Dell Johnston has been ordained as pastor.

—A hopeful revival is reported among the students at Houghton Seminary, New York, where the New York State convention is convened this week. Seven conversions are mentioned by Prof. Dodd in a single day.

—The editor of a Japanese newspaper recently collected statistics of growth from all the Protestant churches of Japan, showing their increase during the last three years. From 38 churches they have grown to 151, and from 3,700 members to 11,600.

—Medical mission work in China is lessening the anti-foreign feeling of the Chinese in diminishing the power of superstition which connects diseases with evil spirits, and sends the suffering to the exorcists and the idols, instead of the physician; in giving constant proof of the unselfish character of our Christian religion, and in preparing the way, and making openings for direct evangelical work near by and far off.

—The prime minister of Siam, one of whose residences is in Ratbari, after repeatedly expressing his wish for a mission there, now offers a large brick house free to missionaries, and will aid in securing other necessary buildings for medical mission schools, etc, A lady in Philadelphia (says the *Missionary Review*) has offered the $50,000 necessary to support the physicians and clergymen who go to occupy this new parish of 50,000 to 75,000 souls.

—The General Council of the Evangelical Lutheran Church held its twenty-second convention in Pittsburgh recently. The Council is one of the four general bodies of the Lutheran church in the United States, which now numbers 4,500 ministers and 1,035,000 communicant members. The General Council itself has 902 ministers, 1,501 congregations, and 251,741 communicant members. Its home mission work is represented by 392 mission congregations, 246 ministers, supported at a cost of $50,000. Its foreign mission, carried on at Rajahmundry, India, at a cost of $12,000, last year suffered heavily by the death of two of its American missionaries. But at this meeting a missionary, Rev. Edman, M.D., was commissioned for India.

—The Presbyterian church in South Australia, that of Millicent, has distinguished itself by adopting a new method of paying its debt. Having got the loan from a friend of sixty acres of good land, the minister, the Rev. T. Cunningham, and some twenty of his flock, ploughed and sowed the ground, and the crop, which found a purchaser as it stood, realized $775, sufficient to meet the bank overdraft.

—"Blind Kaldas," the Protestant colporteur in the city of Asiut, in Egypt, sold 474 volumes of Scriptures last year. He winds his way through the crooked streets without a guide; is acquainted with most of the people; has a robust intellect and a memory well stored with the Bible; is not easily angered and seldom gets into trouble. Kaldas's blindness probably helps him in many ways.

—It is the peculiar distinction of India that it has been the theater of four great religions—Hinduism, Buddhism, Mohammedanism and Christianity. The first three have each had many centuries of opportunities, and yet Christianity has done more for the elevation of Indian society in the last fifty years than during all the long ages of their domination. Neither Buddhism nor Mohammedanism made any serious impression upon caste, neither was able to mitigate the wrongs which had been heaped on women; Mohammedanism rather aggravated them. The horrors of the suttee and the murder of female infants, those bitterest fruits of superstition, were left unchecked till the British Government, inspired by Christian sentiment, branded them infamous and made them crimes. Even the native sentiment of India is now greatly changed, and the general morality of the better classes is raised above the teachings of their religion.—*Dr. Ellinwood, in Church at Home and Abroad.*

—The income of the British Government in India last year from the opium monopoly was $30,000,000.

—In heathen countries Protestants occupy 500 separate mission fields, containing 20,000 mission stations, supplied by 40,000 missionaries. In these 20,000 mission stations there are 500,000 Sunday-school scholars—an average of 25 to each station. In the 20,000 Protestant mission stations there are 1,000,000 of native communicants, or an average of 50 to each station. There are also 2,000,000 of adherents who are friends of the evangelical faith and hearers of the Gospel preached from the Bible—an average of 100 to each station.

—The New West Education Commission, the object of which is to promote Christian civilization in Utah and adjoining States and Territories, held its annual meeting at the Sherman House in this city lately. The secretary said that the work was far more extensive than the public or even the church supposed. He presented the following summary: Number of schools in '88 and '89, 30; teachers, 71; pupils, 3,255; pupils of Mormon parentage, 1,035; pupils of Apostate parentage, 886; pupils of Mexican parentage, 115; number of Sabbath-schools, 22; number of pupils in Sabbath-schools, 1,497; number of pupils taught by New West teachers in Sunday-schools, 276; total number Sunday-school scholars, 1,773.

—In the China Inland Mission Hospital and Dispensary at Chefoo, 5,539 out-patients have been relieved, 217 surgical operations performed, 96 in-patients treated and brought under spiritual influences, not a few of whom are believed to have accepted Christ as their Saviour; and all this work is done at the small cost of £143. One of the most encouraging signs in the missionary work in China is the hold the Gospel is gaining on the hearts of the women. One lady has from forty to fifty present at a women's meeting each Sunday.

—In Persia Christianity has had great success during the last three years. In Western Persia there are now more than 2,000 church members. What is still more hopeful, much of this progress is made through the efficiency of native pastors. Of the seventy-nine students in the college at Oroomiah, seventy are Christians. There are many village schools established by the missionaries, and Dr. Labaree reports that the Moslems of Persia are more accessible than those of any other land.

Lodge Notes.

At Dothen, Henry county, Ala., Monday, a riot started over the arrest of a member of the Farmers' Alliance. A brother of the man arrested drew a knife and attacked the Marshall. Several persons then drew revolvers, and two men were instantly killed and six wounded, three of them mortally.

The Missouri Grand Lodge of Freemasons elected Theodore Brace of Paris, the presiding justice of the Missouri Supreme court, Grand Master at St. Louis. The Grand Lodge of the Knights of Pythias, also in session at St. Louis, elected Joseph H. Hawthorne of Kansas City Grand Chancellor.

The ex-Confederate soldiers in the vicinity of Greenville, Alabama, are organizing themselves into what are called "County Confederate Soldiers' and Sailors' Veteran Associations," the aims and objects of which are similar in a great measure to those of the G. A. R. posts of the North. The movement was started in this Congressional district, and is being taken up all over the State.

The *Inter Ocean* of Saturday says: "Sunday evening the fourth annual reunion and reception of the Ancient Order of Hibernians will be held at Fitzgerald's Hall, corner Halsted and Adams street. There will be a well-chosen program of addresses, vocal and instrumental music, and a complete financial statement of the order since the inception of the insurance feature will be presented.

Past Grand Master Smith has issued a circular, addressed to those who were prominent in the late cope-stone performance, saying: "The Grand Master desires to thank each and every one of you for the grand success attending the parade, and placing of the cope-stone upon the great Auditorium Building this day. Freemasonry seeks no ostentatious display or notoriety, but identified with the erection of great public buildings, in its operative or speculative character, of every age and every country, it is most fitting that it should complete this grand building, the Auditorium, which is to be dedicated to public uses."

A San Francisco dispatch of the 8th inst. says: A call for a meeting of the League of Heaven and Earth, posted in Chinatown, reveals the strength and boldness of the Chinese secret society which has long since been proscribed in China. Its existence here was known only to members, but it has grown much lately, and since the beginning of the year it has made its power felt against its enemies. It was originally founded by native Chinese to secure the overthrow of the Tartar dynasty and has now become, like the highbinders' societies, a machine for blackmail and vengeance. Its peculiar feature is that its victims are removed completely, no trace of the corpse being left to serve as a clue to the crime. Six Chinese are said to have suffered death at its hands within the last few months, but relatives can get no facts about their fate.

Intelligence from Sarawak, the British colony in Borneo, informs us that summary vengeance had been meted out to a Chinese secret society which recently decreed death to all non-members. This society was the Ghae Sin, notorious in China for lawless deeds. It gained great strength with the last few years in Sarawak, and all arrangements had been made to take vengeance on the Chinese who refused to recognize its authority. Luckily, Rajah Brooke, son of the famous rajah who established British supremacy in the Straits, learned of the conspiracy, and in a sudden attack upon the society's quarters secured documents that led to the arrest of about fifty leading members. Six were condemned to death and eleven to be flogged, and after imprisonment permanently exiled. On August 12 the six condemned to death were taken out in a small steamer, blindfolded, bound and shot, their bodies being sunk in the river. About a score of prisoners will be exiled after flogging and branding, if they will not reveal further secrets of the order. This is the same society which almost compassed the murder of the first Rajah Brooke, and all the foreigners in Sarawak a generation ago. Several hundred were then hanged or shot and the society was wiped out. A branch of this society exists in San Francisco, and its members are among the most desperate of the highbinders.

Prior to 1717, the only ritual known to Masons was obligation, with a word of recognition. In 1729 a catechism, as a test of membership, was in vogue, of so unmeaning a character that sensible men endeavored successfully to change it to something more reasonable. Hence to the time of Preston, continual changes were made, when he revised and added to it such measures as would commend it to men of culture and education. About the middle of the last century, Dermott formulated a ritual different from that of Preston, which was adopted by the so-called "Ancient Lodges." At the union of the two English Masonic factions, early in the present century, a ritual was formulated which is essentially the same as that practiced by the Grand Lodge of England at the present time. Some of the first lodges established in this country were authorized by the Ancient or Dermott branch of the order, notably Pennsylvania, which still holds the same ritual, and call themselves "Ancient York Masons." The ritual in use in England at the present time is greatly different from that in use elsewhere. That generally adopted for the use of the various Grand Lodges of the United States was formulated by Webb and is used in no other country. The only landmark of Masonry in any way connected with the ritual is the naked and unadorned Hiramic legend.—*Light* (*Masonic paper*).

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from October 14 to Oct. 19 inclusive:

J C Spoonemore, M J Olney, L D Hollingsworth, J D Dickinson, Rev T P Robb, S A Manwell, Rev J S Thompson, Mrs D R Keir, L A Brown, S W Mack, N C Tyrrell, W W Marshall, J S McKee, A Taylor, J Cassidy, John Colvin, Geo. Bent, S Easley, E H Gould, L Manvel, Rev J S Amidon, S C Kretsinger.

HOPE FOR THE SICK.

One Remedy for One Disease.

(*From Medical Journal.*)

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Mothers and fathers who have sons and daughters growing up, do not always realize as they should the great necessity of making home not merely a place in which their children eat, sleep and are clothed, but one in which they find positive happiness and enjoyment. In nine cases out of ten where you see a wild youth or a giddy girl, go to their homes; you will find them cheerless, unattractive, or perhaps actually disagreeable.

The nature of youth is excessively restless; it has a longing for action and excitement, ambitions more or less vain, and always the irrepressible desire to know a broader life. Repress these natural instincts, and you will be sure to throw them into any society that in a measure will gratify their longings. Your sons do not go to the public bar-rooms at first for the taste of the liquor which they have not as yet acquired; they go for the gay companions they find there. The influence for good or evil that a mother has over her sons, the control that she exercises over their destinies, is a grave responsibility. Throw open your best room to the children in the evenings. Have books and a magazine or two, even if you put away less money. Stimulate their ambition, and invent occupations and amusement for your children. Give them games and endear yourself to them by sharing their joys and plays. Encourage them to be affectionate. Do not with formal coldness starve them for want of caresses.—*American Agriculturist for March.*

HANGING PICTURES.

If we suppose pictures wisely chosen and framed, there still remain certain questions as to their judicious hanging. Here we note first that they should be suited, primarily as to their subjects and next as to size, to the room in which they are to be put. This rule is followed in the general custom of placing in the study or library portraits of authors, and similarly in the music-room those of great composers. Some householders even go the length of selecting for the dining-room representations of game, fish, or fruit. Negatively, the most important application of this rule is probably that family portraits, especially if large, should be kept in the most private rooms rather than in those used by almost all persons who come into the house. It is hard to name a practice in much worse taste than to have in the parlor one, two, or, in some cases, an extended row of portraits of people perhaps very estimable personally, but having no other claim to distinction than being members of the family living in the house. Landscapes can scarcely be termed out of place in any room.

An important canon of good taste is that one and the same apartment should contain either colored or monochrom pictures, but not both. This rule is perhaps subject to exception where a person is living in but one or two rooms and is thus under some necessity to hang in proximity incongruous pictures. The same may be said of the rule against an excessive number in one room; yet in either case it may be better to stow away part of one's pictorial possessions.

In choosing places on walls for different pictures, of course the old rule is not to be forgotten to regard the light and shade in the picture, and put it where the prevailing light from the nearest window will be opposite the depicted shadows. Care is necessary also sometimes to avoid the occurrence of an unpleasant glare from the surface of an oil painting or from glass.

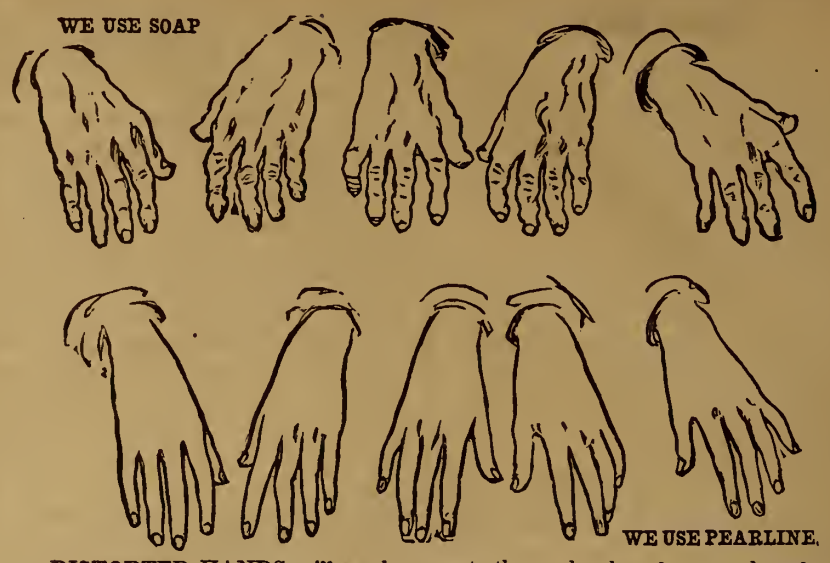
A common error is having the eyelets in the frame too near the middle of the two sides, whereby the surface of the picture when hung tips forward at an ungraceful pitch. Too little inclination is not so bad as too much. Another error is hanging pictures too high. A safe guide, at least in beginning, is to have the center of the pictures about in line with the eyes of an adult of ordinary size. In adjusting pictures of varying width to an average height above the floor it is the center, rather than the bottom, of the frames which should be considered.—*Good Housekeeping.*

Chicken Jelly.—Boil a pair of chickens till you can easily pull the meat from the bones. Return the bones to the broth, and boil half an hour longer. Strain, and set in a cool place, and this liquor will become jellied. The next day cut the meat into small pieces, leaving out the skin. Melt the jelly, and put the pieces in it. Add two spoonfuls of Worcestershire sauce, two of walnut catsup, one of salt, and a pinch each of ground cloves, allspice and mace. Slice eight hard-boiled eggs and two lemons, and line a large bowl or mould with these slices: pour in the mixture, and let it stand till the next day. The water should just cover the chickens when put to boil. This is a highly ornamental, as well as delicious, dish, and will keep a long time.

Massachusetts Brown Bread.—Three cups of unsifted rye and Indian meal, one-half cup molasses, one teaspoonful of salt, two of soda, one pint sour milk, one of water. If water is used alone, add a little sharp vinegar. To bake this bread, take two flaring lard pails of different size, put boiling water in the larger (not too much), set the smaller one, containing the bread, inside and cover tightly; bake five or six hours in a moderate oven—the longer the better the bread, if the oven is not too hot. On the baking, more than anything else, depends the success of the bread.

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Clay roads can only be made into satisfactory ways by means of effective drainage, so contrived that the least possible water will remain in the material which feels the effect of the tread of the draught animal or the down-wearing thrust of the wheel. Deep side-ditches are absolutely necessary for such roads, and the narrower the roadway the more effective will be this drainage work. It is a great mistake in such roads to have any more width than is imperatively necessary for the uses of the structure. If the ditches extend to a depth which would maintain the crown of the road two feet above the water-level, and the roadway is of the least possible width, the problem of protection against mud is most easily solved.

To effect any satisfactory solution of the difficulties which beset such roads it is necessary, however, either to construct an artificial surface of timber or of stone, which is always a matter of great cost, or to mingle some binding materials with the clay. If gravelly materials or, what is better, shingly waste, such as is often produced by frost action on slaty stones, can be commingled in the proportion of one-half with the clay, a firm road-bed can commonly be secured, provided the road is well ditched. This commingled gravel or other solid substance must extend at least for a foot below the surface in order to withstand any heavy carriages. In many cases an equally good result can be accomplished by covering the surface with repeated coatings of any shrubby vegetable matter. In northern Minnesota I have seen the material known as "excelsior," i.e., strip-like shavings, cut by machinery from blocks of wood, serve admirably to prevent the motion of the clay, and I am of the opinion that it would, in clay countries where stone cannot readily be obtained, but where timber is plenty, be an admirable device to have a machine for making excelsior to be used as a road material. On the surface such woody matter rapidly decays, but when worked by the wheels into the clay it may last for several seasons. At no great cost the material might be saturated with creosote, and thus rendered much more resisting to decay. The finest branches of trees, the leaves of pines, even rushes, may serve the need, if they can be cheaply applied.—*From "The Common Roads," by Professor N. S. Shaler, in October Scribner.*

THE PROPER TIME TO FELL TREES.

A correspondent of the Germantown *Telegraph*, writing from Arkansas, discusses the question as to the proper time to deaden trees, to prolong their durability, in the following manner:

Thirty-one years ago, I was engaged in clearing up a large plantation, and building houses, stables, etc., with logs cut from the woods. I soon discovered that there was a difference in the lasting of different trees of the same kind. I also noticed that, in killing the trees to clear the land, some trees would decay much earlier than others; and that trees girdled in the early spring, just before the budding of the leaf, would rot off at the place where the tree was girdled, and that trees girdled in August would soon decay in the sap, wood and bark, but that the heart would remain sound for years. The conclusion I came to was, that the presence of sap in wood caused it to decay, and that the sap left the body of the tree during the time it was making leaves, new sap, wood and bark; and thus at the fall of the leaf the sap went into the heart, or body of the tree.

A Western New York farmer is reported to have painted and put up in a conspicuous place on his poultry-house a large sign bearing the inscription: "Eggs, fifty cents a dozen." He explains his large price by saying that it is done "to encourage the hens." It is said that a prominent poultry merchant in Atlanta, Ga., has adopted the following plan of determining the price of his chickens. He has four coops. In them he has a half-inch, a one-inch, an inch and one-half, and a two-inch augur-hole. All the chickens he can squeeze through the first, he sells for ten cents; through the second, fifteen cents; the third, twenty cents; and the fourth, twenty-five cents. He is making money.

The farmers of Hunterdon and Somerset counties, New Jersey, use goats to protect their sheep from dogs. Two goats can drive away a dozen dogs, and two are about all each farmer puts in with his sheep. As soon as a dog enters the field at night, the goats attack him, and their butting propensities are too much for the canine, who soon finds himself rolling over and over. A few repetitions of this treatment causes the dog to quit the field, limping and yelling. Formerly, when a dog entered a sheep field at night, the sheep would run wildly around and cry piteously. Since the goats have been used to guard them, they form in line behind the goats and seem to enjoy the fun. The idea of utilizing goats in this way came from the West, where they are put in sheep pens to drive away wolves.—*N. Y. Sun.*

If any one will cut a green tree after the fall of the leaf, and put one end in a hot fire, he will soon see sap ooze out of the whole stick, even in the middle: but cut a stick after full leaf, and the sap will run out near the bark. All timber that lasts well has but little sap at any time; all timber that decays easily has a great deal of sap, such, for instance, as the sugar maple, elder and sycamore. All carpenters have seen large timbers that were perfectly rotten in the middle, while the outside was apparently sound. This decay must have been caused by the presence of something besides heat and moisture. As the outside was sound, while the inside was decayed, this must have been sap, and nothing else.

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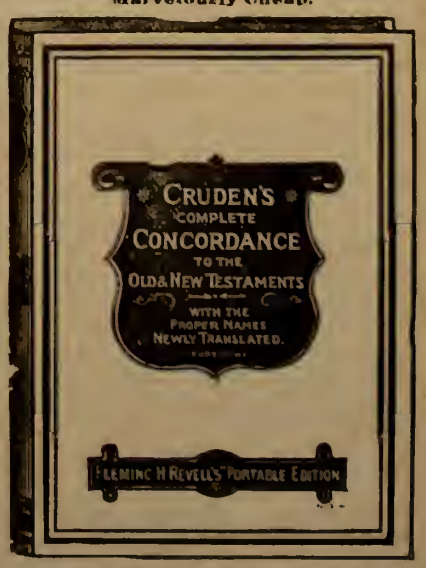
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News of the Week.

WASHINGTON.

Gen. Greene B. Raum of Illinois, former Internal Revenue Commissioner under President Arthur, has been appointed Pension Commissioner.

Bishop Keane and other officials of the new Catholic university called on President Harrison Tuesday and invited him to be present at the dedication and opening Nov. 13 next, the President answering that he would certainly attend, if possible.

In an address before the Boys and Girls' National Home Association Mr. Alexander Hogeland, president of the association, made the startling statement that there were 60,000 boy tramps in the United States. He advocated the establishment of a registration system by which boy tramps might be found and sent to farmers who were willing to employ them.

CHICAGO.

Col. Sexton, postmaster, has asked the P. O. department for 416 new men. The commission sent to examine the grounds for this extravagant demand has just recommended the allowance of 115 additional carriers and eighty two new clerks and collectors.

A mass-meeting to agitate the Sunday-closing question was held under the auspices of the Gospel Temperance League at the Sixth Presbyterian church Thursday evening. Mayor Cregier was severely criticised by the speakers for laxity in enforcing the existing laws.

The public library of Chicago has been awarded a gold medal by the jury on instruction and education at the Paris Exposition. From the list of awards it appears that this library was the only one in the United States honored.

The whisky trust, which has been in session for several days at the Grand Pacific hotel, is now engaged in a desperate struggle for the complete control of the market, the outcome of which is to determine whether it is eventually to prove a success or a failure. A number of distillers would not join the trust and have profited by their independence.

The most successful season ever held by the Inter-State Exposition closed Saturday. There was an average daily attendance of 8,000.

The American Horse Show Association at the Exposition Building, which opens Oct. 30, promises to be the largest collection of noted horses ever known in the world.

The delegates to the Pan-American Congress were informally received in Chicago Saturday evening, the mayor making a welcoming speech at the Grand Pacific. Sunday they visited the Armour mission, the auditorium of which was crowded to suffocation, and drove to Lincoln Park.

The Illinois State Board of Agriculture is arranging a program of special attractions for the fat stock show to be held in the Exposition Building, Chicago, Nov. 12 to 21, which promises to be novel and entertaining.

COUNTRY.

Governor Humphrey of Kansas has received a message from Paris that the volume of the Kansas Agricultural Report had been awarded a gold medal at the Paris Exhibition.

A drought in Southern Minnesota is seriously inconveniencing farmers, many of whom, should rain not speedily fall, will be forced to sell their stock.

A remarkable convention of women was held in Denver, Col., last week, beginning Wednesday, Oct. 9, and adjourning Thursday evening. It was the seventeenth annual congress of the Association for the Advancement of Women.

J. M. Knight of Galena, Ill., sold a pearl Thursday, which he recently found in a clam taken from the river, for $650.

At Murray City, Ohio, Tuesday night, so-called respectable citizens burned the house of George Washington, a colored man, because no blacks were wanted in the town.

The preferred stockholders of the Northern Pacific on Thursday at New York voted on and approved "the Villard plan," authorizing the issue of $160,000,000 new 5 per cent bonds, payable 100 years hence.

It is announced that on January 1, 1890, every street, park, and public building in St. Louis will be be illuminated by arc and incandescent lights; households will be connected with the public-service wires as gas mains are now tapped; electrical stoves have already been introduced and will soon be commoner than gas stoves. Two street carlines are now being operated by electricity and four more will be within a year. By the use of storage batteries private residences are illuminated for a single night on festal occasions.

The most appalling accident ever known on the inclined plane railways of Cincinnati happened Tuesday between 12 and 1 o'clock. It was on the Mount Auburn inclined plane which lies at the head of Main street, and reaches to a height of between 250 and 300 feet. Two cars are employed, one on each track. They are drawn by two steel wire cables that are wound upon a drum at the top of the hill by an engine located there. A small bit of iron prevented stopping the engine. The cable gave way and a car at the top dashed down the hill and was totally wrecked by striking the "bumpers" at the bottom. Of the nine passengers on board, two were killed instantly, another died in a few minutes, and five others were fatally injured. One man miraculously escaped.

A dog on a farm near Battle Creek, Mich., Wednesday, set fire to some burrs which were sticking in the hair on his tail, and then ran into a wheat stack, setting it on fire, and causing a loss of $8,000.

About fifty people were injured at Gibson, near Omaha, Wednesday by the collision on the Burlington and Missouri track. Two engines, a chair car, and a combination car were demolished. Peter Reuland, proprietor of the Tremont house in Omaha, died of his injuries soon after the wreck. The combination coach and the chair car were both crowded with passengers, all of whom were more or less injured.

Reports from Princeton, Minn., say that forest fires between that place and Bridgeman are destroying thousands of dollars' worth of property. At Greenbush Mrs. Hiram Whittier, while helping to fight the fire, fell exhausted and was burned to death.

Diphtheria in its worst form is playing havoc with the lives of the children at Gallitzin, Pa. During the last two weeks the average number of deaths has been from three to four per day, and the doctors report at least fifty patients down with the disease. Four families, who had six or seven little ones each one month ago, are now childless. A committee has been appointed by the council to investigate all cellars, and to inspect the drainage system in order to discover the cause of the epidemic.

FOREIGN.

The Sultan has ordered three imperial yachts to meet Emperor William upon his arrival at the entrance to the Straits of the Dardanelles, and to escort him to Constantinople.

A terrible explosion occurred in the Bentlee colliery at Longton, England, Wednesday. At least seventy men were in the pit at the time. The latest estimate says that sixty lives were lost. Fifty bodies have been recovered. The remains showed that the victims had died of gas poisoning.

The *North German Gazette* says it is not unlikely that Germany will refuse to recognize Mataafa as King of Samoa, and that it must be assumed that the other powers, parties to the Samoan treaty, have similarly expressed themselves, because at the conference recently held in Berlin all the representatives agreed that Malietoa should be king.

The Paris *Temps*, in a resume of the financial results of the exposition, says that before the close the number of people who will have visited the great show will reach 26,000,000, and will in all probability exceed that figure.

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Now that Kansas, Iowa and the Dakotas have declared against the drink traffic, the State of Nebraska is surrounded and must surrender and lay down her high license arms. A movement is begun to organize these prohibitory States into an alliance offensive and defensive, with a special object to help the sister State, yet floundering in the saloon mire, out of her trouble. The five will then form an impregnable phalanx under the white banner, a Cold Water Empire which shall extend its benificent conquests on every side until the Rum curse shall be trampled to death.

It is announced that a premium of $200 is to be given to the student of McCormick Theological Seminary of this city, who shall, on completing his course, show the greatest familiarity with the English Bible. This is so unusual an inducement for Presbyterians to study the Word of God that it is worth notice. It is to be hoped that after the prize-winner has got his money, he will have become so in love with the Bible that he will begin anew and study from a higher motive. If a young Christian, studying for the ministry, needs a $200 inducement to help him obey the words of the Lord Jesus, "Search the Scriptures," he would do well to consider whether he ought to preach or go to banking.

A colored State Fair was opened at Raleigh, North Carolina, last week. Gov. Fowle made an address, and took occasion to twit our Chicago colored citizens because they have named a day of fasting and prayer for their Southern brethren. In Chicago, said the speaker, the Negroes do not "enjoy the same attributes of freedom as North Carolina Negroes—they do not even see the inside of a jury box." That may mean one of several things. We are happy to remark that the colored citizens of Chicago seldom have need to be on a jury or before it. But what has become of the white man's State Fair in North Carolina? Is there none, or is it exclusive? And can Governor Fowle explain why the "best citizens" in some counties of Louisiana are organizing and arming to protect the Negro laborers from the Ku-Klux fiends that are night-raiding and shooting as they did in 1868? The whole nation ought to be called to fasting and prayer over the condition of some parts of the South.

General Alger, chief of the G. A. R., made an important visit to Chicago last week, and 1892 assumed a new importance which all the world's fairs in a century could not give. It is very frankly admitted (or openly charged) that a Presidential boom is gathering impetus. Alger has asked the different State meetings of his order to convene at such times that he can visit them all. They have agreed, and this is a great stroke of policy for the promoters of the Alger interest. But by the time the Michigan gentleman wants votes, we hope that secret society influence will be at a heavy discount in American politics.



REV. JOSEPH E. ROY, D. D.

[See page 8.]

There are two principles which are beginning to be recognized as necessary to success in any general attempt to reach the multitude with Christian influence. The first of them is *personal contact.* All personal service cannot be commuted for a money consideration. We are too willing to do our Christian work by substitute. We give our money and send the missionary and the minister. The "masses" will not be reached until we give our very selves to seeking them—man by man. The second principle is that of co-operation. Without it there cannot be an economy of time and effort, nor can the work be thorough. With it effort becomes manifestly disinterested, and, therefore, more effective, and there is added the strength which comes from organization. These are the principles which the Evangelical Alliance is helping the churches to apply, and the efforts of the secretary, Rev. Dr. Strong, are having a most encouraging success.

However Protestants may voice their fears of Jesuit aggression and intrigue, they are unlikely to use too vigorous language when the leading Romanist papers, like the *Catholic Review*, can speak of the patrons of the American public school and of the school fund in such terms as these: "Catholics will not make war on the public school, because they believe in admitting the state to a limited share in educating the children; because they know that half the millions of America are pagans who desire a pagan training for their children; and because they are certain that the public schools, in their present state, are suitable for these people. Believing that the state should take an interest in education, but knowing that the state school, admirably suited for pagans, is not the school for Catholic or Protestant children, they are bound to build up a Catholic branch of the public school system, where children will be educated as Catholics at the expense of the state." See first page editorial in *Catholic Review* of Oct. 19th, 1889.

Cornell and Harvard are having an experience that recalls the first crossing of the equator by a new sailor. In both these wealthy, popular and crowded institutions a colored student has been chosen as class orator. At Harvard, a majority of one in a vote of 250, selected after a prolonged contest a young man named Morgan, the son of a slave, who has worked his way as barber, waiter and lecturer. He won a prize for oratory last year. At Cornell the young colored man showed that he was as honorable as his class-mates believed him to be able, by refusing the position because of some slight irregularity in the proceedings.

Governor Wolfrey of Arizona startles us with the fact that there are 8,000 Mormons in that Territory, which is in no small danger of being over run by polygamists and made an annex of Utah. He says: "Politically the Mormons seem to have adopted the plan of sending colonies or "stakes" to the surrounding Territories in sufficient numbers to form a balance of power between the two political parties. They are willing to trade with either, but remain true only so long as the interests of the church are best served. The church is their law, and all other law is subservient to the orders of the church." One of the first duties of our next Congress, after taking measures to suppress the Clan-na-Gael and all other secret lodges, is to stop the importation of foreign Mormons. Missionaries by the hundred are said to be in Europe sending over cargo after cargo of ignorance and superstition to be offered to the Mormon Moloch of lust. The efforts of these men are especially successful in Norway and Sweden. Cannot this business be stopped?

UNCLE JOE'S PRAYER.

RELATED TO THE KANSAS PRESBYTERIAN SYNOD.

BY REV. J. D. GEHRING.

In his great speech in Lawrence, Kansas, on the Race Problem of our Republic, by Dr. Allen of New York, two incidents related by him made a deep impression upon his vast audience. I will relate them in substance as I remember them.

He stood upon a battle-field of the late war during a re-union of the "Blue" and "Grey" not long since. A group were discussing the scenes and incidents of the fight. Valor displayed on the field on both sides was mentioned with praise. Some colored troops were also in the fray. A regiment of the latter was ordered to the charge. They responded with shouts, and moved forward without a sign of hesitation. The Confederates occupied a commanding, elevated position. They could rake the ground in every direction. The attacking party must advance up the steep hill under this raking fire. They concentrated their fire upon the detachment of Negro troops, intending and expecting to annihilate them as they advanced.

"How we did slaughter them!" said one of the group. "They just tumbled over each other like rabbits in a thicket, and many went rolling down to the foot of the hill."

"That was awful," said Dr. Allen to him; "but didn't they keep on all the same?"

"Oh, yes!" was the answer, "they came right

on, the black fools; they didn't seem to know any better; but we kept on firing, too, and we killed them by scores."

"Yes," said the Doctor, "I don't doubt that; but did any of them keep on till they reached the top?"

"Well, yes," was the reply, "a few of them did get up to us,"—— and there he stopped.

"And then," said the unmerciful questioner, "what did you do?"

"We had to get out of the way."

And so they did, as the history of that battle shows. They ran and rolled and tumbled down the other side of the hill much faster than the dusky forms came up on the other, and the day was won for the Union.

We know of one or two occasions when regiments, whole regiments of white soldiers, turned and fled from before the firmly advancing foe. Does any one know of a "colored regiment" doing the same under any circumstances? The black man will fight, and don't you forget it. Let us, then, keep him on the right side, and right side up.

"My father was a slave-holder," said Dr. Allen; "my grandfather was a slaveholder, and I, a Kentuckian by birth, was a slave-holder by birth and education. I know the black man thoroughly, and knowing him as I do, I can say there is not on the face of the whole earth a race of people so easily moulded by religious influences. They have noble traits as a race, and they are fast making history of which they need not be ashamed. Our home missionaries have often suffered indignities at the hands of those to whom they came to minister. Our foreign missionaries have been cruelly murdered, imprisoned, tortured, deprived of home and property, and forbidden under penalty of death to teach or preach, in many foreign lands; but here we have a race of people, after having been kept under cruel bondage for over 250 years, who are to-day stretching out eager hands for the spelling-book and the Bible. Not one teacher has yet been refused access to them; not one preacher of the Gospel has been treated with anything but the most sincere respect by them.

"In all my experience in the South among the freed slaves and their children, I have yet to find the first black man, or woman, or child to scoff at me or to threaten me, or to refuse to hear me because I came to them with the doctrine of depravity and of the atonement. No!" said the Doctor, "that is left to the white, educated, refined infidel to do. The black man of the South is not an infidel or a skeptic, or a sneering scoffer, unless made so by the insidious influence of the white man."

Continuing, Dr. Allen said in substance: When I was a little boy my father owned an old slave, whom we all called "Uncle Joe." I never knew him otherwise than as a white-headed old man. He was a trusted house-servant in my father's family. He was an intensely spiritual Christian. At family worship we always placed him a chair near father's right hand, and often he would be asked to lead in prayer. It seems I can hear his trembling voice yet praising God for mercies, and pleading for pardon and blessings upon us all. He was touchingly eloquent in prayer, and I have often wondered where he could have learned the beautiful, impressive and apt language he used. One day, coming home rather late in the evening from a visit to a neigboring plantation, as I came near one of the Negro cabins on our place, I heard in the tall weeds along the woodside a noise as of several persons talking loudly as if quarreling. I approached nearer and stopped to listen. Soon I heard the voice of old Uncle Joe engaged in earnest supplication and prayer. He prayed for his race and for the white race. "O Lord!" he said, "bress de con crap and de cotton fiel. Bress de folks at de mansion, de missus and good ole massah; and O Lord! bress ole massah little boys."

As I was one of "massah's little boys," I was personally interested in this petition. But I did not wait to hear the end of that prayer. I went on to the house, but the echo of that petition followed me. It sounded in my ears by day and when I awoke from sleep at night, and it will follow me through life. Has God answered that prayer? Look at me. Why do I—a slaveholder's son—stand before you to-night pleading for the old slave's race?

Uncle Joe died while I was yet a lad. I well remember going with my father over to his little cabin where he lay upon his humble couch, with happy upturned face, waiting for the final call of the Master on high. My father read to him at his own request a part of the 14th chapter of John's Gospel. After the reading of a few verses the old slave said: "That will do, massah. I can lay dis pore ole head on dat pillow and die happy." I well remember how we all mourned when Uncle Joe died, and how my young heart wept when they laid him in the grave. And, my friends, when I get to heaven I shall seek dear Uncle Joe; and if I find him—for he is surely there—I shall thank him for his prayer for "ole massah's little boys."

CATECHISM OF ODD-FELLOWSHIP.

BY REV. H. H. HINMAN.

What is Odd-fellowship?

It is a secret society organized for social and professedly benevolent purposes and having as its most conspicuous motto three links, representing "friendship, love and truth."

When and where did it originate?

In Manchester, England, about 1812; in this country in Baltimore, Maryland, in 1819.

Has no greater age been claimed for the order?

Yes. Adam has been claimed as its founder, and he is pictured as laying its corner-stone.

What was the character of the first lodges?

They were mainly for convivial purposes and represented a low order of morals.

Has there been any change?

Yes. The order is now semi-religious, social and in part military, and its professed benevolence has become a subordinate consideration.

From what is Odd-fellowship patterned?

Like Freemasonry, it is largely copied from the Ancient Mysteries, the secret worship of the pagan gods, and some of its symbols are taken from the Jewish Scriptures.

Does it profess to be a religion?

It does not, and yet it has temples, altars, priests, prayers, and teaches and inculcates a religious worship.

What is the nature of this worship?

It is that which Christians, Jews, Mohammedans are supposed to agree and are expected to unite.

What does Odd-fellowship teach about God?

That he is the creator and preserver of the universe.

What about Christ?

Nothing.

What about the Holy Spirit?

Nothing.

What about the new birth?

Its most distinguished advocate claims that "what the new birth is to religion, initiation is to Odd-fellowship."

In what respect are the new birth and initiation alike?

Initiation into Odd-fellowship commences in darkness and chains. The candidate is brought to a representative of death and receives a moral lecture. He is then brought to light and instructed in mysteries. The Christian has been redeemed from the bondage of sin and the darkness of unbelief, and comes to know Christ as a personal Saviour. He is a new creature.

What is the difference between the two?

Odd-fellowship is the caricature of Christianity. It is practically a false religion.

Does the worship of Odd-fellowship recognize Christ?

In the forms of prayer provided for lodge use there is no mention of Christ.

Are no other forms used?

There may be, but must be "the same in spirit."

What does Christianity teach about union with unbelievers in religious worship?

"Be not unequally yoked together with unbelievers." "Come out from among them and be ye separate."

What about such forms of prayer?

"I am the Way, the Truth and the Life. No man cometh unto the Father but by me." "He that honoreth not the Son honoreth not the Father."

What about our acts of beneficence?

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." "Whosoever shall give a cup of cold water only because ye belong to Christ, shall not lose his reward."

Can Odd-fellowship teach men real friendship, love and truth?

No; for such friendship is the friendship of the world which "is enmity to God." Love is of God, and he that loveth is born of God. Christ is the Truth, and no system that ignores him can teach the truth concerning man's well being.

Who can be made Odd-fellows?

Free white males of twenty-one years of age, of good reputation and in sound health.

What further condition?

The ceremonies of initiation and the payment of dues.

Who are excluded?

All over 45 and under 21, all females, all Africans, Asiatics, and those of the mixed races, and all maimed, blind or diseased.

How does this differ from Christianity?

In Christianity "there is neither Jew nor Greek, barbarian, Scythian, bond nor free, but Christ is all and in all."

Is Odd-fellowship benevolent?

No. It excludes from its membership every object of benevolence. It pays back to its members in relief about one-third of what they have paid in, and not even this unless they are "financial."

What is Christian benevolence?

"As ye would that men should do unto you, do ye even so to them." "Do good, and lend, hoping for nothing."

What is the present cost of Odd-fellowship?

In money about $7,000,000 per year, to which may be added cost in time, regalia, and other expenses.

For this outlay what does it pay back in the way of the relief of the distressed?

According to last reports about $1,500,000 per annum.

REBEKAH DEGREE.

What is the so-called female Odd-fellowship?

It was instituted in 1851 by Schuyler Colfax and others, for the benefit of the wives of the fifth degree Odd-fellows and widows of such members.

Is it any part of Odd-fellowship?

It is not; for no woman can be made an Odd-fellow.

Is it made up of and governed by women?

No; it is governed by men, and ladies lose their standing in the degree if their husbands cease to have standing in their lodges.

What is its object?

To reconcile women to the life-long secrecy of their husbands, by inducing them to take a similar pledge.

What is there immoral in this degree?

It requires a pledge of perpetual and irrevocable secrecy of things that are to be made known, and which may be immoral. It binds the wife to help maintain the lodge standing of her husband and to endorse the whole system of Odd-fellowship from which she herself is excluded.

PATRIARCHS MILITANT.

What other form of Odd-fellowship has been recently instituted?

The Patriarchs Militant, or the military degrees.

Who are eligible to these degrees?

All who have good standing in the Royal Purple degree.

What is their object?

Military organization and perfection in military drill.

Is such an organization consistent with a free government?

Military organizations that are not subject to the inspection and control of the civil authorities are not consistent with a free government. For, though a civil government may continue to exist, such military power is its perpetual menace. All military power ought to be subject to civil authority.

What about government control?

Odd-fellowship in all its forms denies government inspection and control.

When, if at all, are such organizations justifiable?

Military organizations and usages are justifiable only on the ground that they are necessary for public defense. Otherwise they are in plain violation of the precepts of Christianity.

Can this plea be made for this order?

No.

What special immorality in the obligation of a Patriarch Militant?

That he will "promptly and cheerfully obey the commands of his superior officers."

Why is this wrong?

Such promises are positively wrong because the promise is made in ignorance of what is required, and there is no reservation of any rights of conscience. Such promises being inherent in the military system, this system is inherently wrong, unless (possibly) when organized for public defence.

HECKETHORNE ON MODERN KNIGHT TEMPLARS.

BY MISS E. E. FLAGG.

Heckethorne's "History of Secret Societies," an English work of great learning and research, devotes a chapter to the Knight Templar Masons from which the following interesting passages have been copied:

"Origin. We read that several lords of the Court of Louis XIV., including the Duke de Gramont, the Marquis of Biran, and Count Tallard, formed a secret society whose object was pleasure. The society increased. Louis XIV. having been made acquainted with its statutes, banished the members of the order, whose denomination was, 'A Slight Resurrection of the Templars.'

"In 1705, Phillip, Duke of Orleans, collected the remaining members of the society, which had renounced its first scope to cultivate politics. A Jesuit father, Bonanni, a learned rogue, fabricated the famous list of suppositious Grand Masters of the Temple since Molay, beginning with his immediate successor, Tarmenius. No imposture was ever sustained with greater sagacity. The document offered all the requisite characteristics of authenticity and was calculated to deceive the most experienced palaeologist. The object was to connect the new institution with the ancient Templars. To render the deception more perfect the volume containing the false list was filled with minutes of deliberations at fictitious meetings under false dates. Two members were even sent to Lisbon, to obtain if possible a document of legitimacy from the "Knights of Christ," an order supposed to have been founded on the ruins of the order of the Temple. But the deputies were unmasked and very badly received; one had to take refuge in England, the other was transported to Africa where he died.

"Revival of the Order. But the society was not discouraged; it grew and was probably the same that concealed itself before the outbreak of the Revolution under the vulgar name of the Society of the Bull's Head, and whose members were dispersed in 1792. At that period the Duke of Cosse-Brissac was Grand Master. When on his way to Versailles, with other prisoners, there to undergo their trial, and Ledru, his physician, obtained possession of the charter of Tarmenius, and the MS statutes of 1705, these documents suggested to him the idea of reviving the order; Fabre-Palaprat, a Freemason, was chosen Grand Master. Every effort was made to create a belief in the genuineness of the order. The brothers Fabre, Arnal, and Leblond hunted up relics. The shops of antiquaries supplied the sword, mitre and helmet of Molay, and the faithful were shown his bones withdrawn from the funeral pile on which he had been burned. As in the middle ages, the society exacted that aspirants should be of noble birth; such as were not were ennobled by the society. Fourteen honest citizens of Troyes on one occasion received patents of nobility and convincing coat of arms. The society was at first Catholic, apostolic, Roman, and rejected Protestants."

The ceremonies of initiation which follow are substantially the same as in Bernard's "Light on Masonry." Heckethorne adds one ridiculous ceremony, however, as forming the concluding part of the proceedings in some of the English encampments.. "One of the equerries, dressed as a cook with a white night cap and apron and a large kitchen knife in his hand, suddenly rushes in, and, kneeling on one knee before the new Sir Knight, says, 'Sir Knight, I admonish you to be just, honorable and faithful to the order, or I, the cook, will hack your spurs from off your heels with my kitchen knife.' He then retires."

Our author adds that "the spurs are sometimes hacked off by another personage, namely the Commissioner in Bankruptcy. Some few years ago an unfortunate encampment pitched in Bedford Row, London. Though the Knights, no doubt, were very brave against Turks, infidels and all that sort of gentry, they could not face their creditors, who thereupon compelled the order to make its last stand in Basinghall street—rather an inglorious end; but as one of the counsel observed, the Sir Knights were probably all away in the Holy Land fighting for the recovery of the Holy Sepulchre, and so their affairs at home fell slightly into disorder."

This interesting work is entitled, "The Secret Societies of all Ages and Countries," by Charles William Heckethorne, and is published in London by Richard Bentley and Son, 1875.

A SOUTHERN OPINION.

[From the New Orleans Christian Advocate.]

We heard a spirited discussion recently in a colored conference on the adoption of a resolution discouraging membership in secret societies. A few days thereafter, while meditating upon the points made by the colored brethren, a prominent layman of the Baptist church unexpectedly propounded this question: "Have you considered the effect of secret organizations upon the work of the churches?" We told him of the debate above alluded to, and of the reverie from which his inquiry aroused us. Then the matter was discussed in all its varied phases and bearings. Having been a popular and distinguished grand officer in one of the bodies, we listened with special and profound interest to his matured convictions on the subject. He said that as he became more identified with and active in church work, the less interest he had in these benevolent orders. Though moral and eleemosynary, they were not distinctively and positively Christian. Speaking from the inside, we gave heed to his opinions.

Without intending to inveigh against the purposes or principles of any such order, we propose to give some of the conclusions reached from our observations and reflections upon the general subject.

Every organization outside of the church that proposes to do her proper work weakens and cheapens the church's mission and authority. In and through the church all practical religion should find expression. Her field is sufficiently large and comprehensive to command every unwearied energy of all our ransomed powers. The church suffers when her mission is relegated to another person or organization. If Christian men dispense the charity through the agency that should be disbursed by their church, they discount the church and put a premium upon the brotherhood. They say, in effect, that the society is a better expression of brotherly kindness and charity than the church of God. That it hears a cry of want with a readier ear, and dispenses relief with a more liberal and discriminative hand. True, the mission of the church is not limited to mere temporal and physical benevolence. She is to care for the soul—to seek and to save the lost. But in so far as she is commissioned to care for the widow and the fatherless, to feed the hungry and clothe the naked, and this service is rendered through any other organization, she is wounded in the house of her friends. Men will turn elsewhere for that comfort and sympathy they supposed was resident in the church of the living God.

Nor less deleterious is the effect upon individual church members. They are the rare exceptions who are active and faithful alike in both the church and the secret society. As a rule, those who never fail to attend a monthly meeting of the brotherhood never fail to be conspicuously absent from the weekly prayer meeting. They pay their dues punctually and freely to the lodge, but slowly and sparingly to the church. This cannot be practiced without weakening the church tie, and doing one's self spiritual hurt. If Christ will not occupy a divided throne, neither will his Bride, the church, be satisfied with a partial and secondary love. The church is not an after thought, to be entertained or not at will, but the spiritual mother of us all, demanding at once our reverence and service. First of all, and above all, should we prize membership in the body of Christ. No obligations should be so binding, no vows so solemn and exacting, no love so tender and confiding.

We further state that these additional, though not antagonistic, organizations interrupt the development of a distinctive church life. A man will visit a brother in affliction in his character as a member of the fraternity. In distress he assists as a brother craftsman. But when and where does he render a like service in his distinctive character as a fellow Christian and brother member in the church? It is difficult to indoctrinate the people into the idea and duty of ministering to each other as Christians and as Methodists. And so long as such fraternal spirit is diverted into other channels, we may expect the church tie to be a frail, attenuated thread, invisible and almost unrecognizable. The church should be the great disbursing agency for all Christian benevolence. A gentleman was solicited for a contribution to a town charity. He refused by saying that he gave to that object the day before in his church meeting, and the deacons were instructed to disburse it to the most needy. That was the wiser course.

The above are general principles that must be applied by each individual conscience. We do not antagonize the great benevolent orders of the world. Their principles and purposes may be the most wholesome and praiseworthy. Their good deeds are known and read of all men. But they can neither substitute, complement nor supplement the church. They may teach morality, but not Christianity. The purpose of this article is to arrest a tendency, which may be incidental to these orders—the tendency to make the church and her work secondary and subsidiary.

The characteristic of our times is a rage for organizations. They have multiplied, until they are like "leaves in Valambrosa." There are societies for everything, and called by almost every conceivable name. Some one has facetiously said that "we have to get up a society in order to spank a baby." At all events one has been organized to regulate how, and how much, he must be spanked. In the churches they are multiplying with alarming rapidity. Too many of these tend to distract,, disorganize and deconnectionalize church life. We are jealous for the honor and authority of the Bride of Christ, hence these words of caution.

ODD-FELLOW PRAYERS.

We know that by sufferance chaplains have prayed in the lodge in the name of Christ. We know also that chaplains have been assailed by Jews for praying in Odd-fellow lodges in Christ's name. Rev. Bartholomew, of the Lutheran church of Lima, Ohio, told us that he prayed in the lodge in Christ's name and that when through, a Jew rose up and entered his objection. But we said: "Their rules require the worshiper to engage in a Christless prayer." We will give the evidence from two standard works of Odd-fellowship. Donaldson says in his manual of Odd-fellowship: "It is the duty of the chaplain to offer prayer in the lodge, using none other than the prescribed forms." A. B. Grosh, in his Odd-fellows Improved Manual, says of the duties of chaplains, page 220: "Duties—To open and close the lodge with the appointed prayers." What is meant by "the prescribed forms" and "the appointed prayers?" For all occasions Odd-fellowship has its printed forms of prayer. Some of these may be found in their esoteric works, and others in their exoteric works. We have examined both, and we do not find the name of Jesus used in any of the "prescribed forms" of Odd-fellowship. We cite Grosh's Manual, page 346, 348 and 351 for samples of a uniform exclusion of the name of Christ.—*Christian Conservator.*

THE BIBLE AS GOOD AS THE SQUARE.

The question at this time is particularly important, and more than any other, involving the stability and perpetuity of Masonry, is this—is it necessary that a Freemason should believe in the divine authority of the Holy Scriptures? Or, stated in another way, does Freemasonry regard the Bible which is upon her altars, and without which no lodge can be opened, as true, as a divinely-inspired book, and its precepts and injunctions obligatory upon us as men and as Masons, and does she so teach?

We would not insult the common sense of community, and especially of those who read the *Review*, by an effort to identify the book, and deciding what is and what is not Scripture. So far as the question affects the well-being, the good

name and usefulness of Masonry, it is not necessary. Those who would reject a portion would reject the whole, for the question is not whether we shall retain Moses or Matthew, Isaiah, David, Paul, or Peter, but whether the book, as a whole or any portion of it, is the product of inspired wisdom and goodness. He that claims a portion of it as divine truth and the rest a fiction, must separate the false from the true. He must detect the error and prove it such by incontestible evidence, else we shall not part with any portion of it. The book is upon our altars. It was there when we first saw the light by which Masons work. It was there when our fathers were initiated, and no man can tell when it was not there. It has been there as long, has as good a right to be there, is equally as necessary, and is just as distinctly recognized as the square, the level or the plumb—or, indeed, any emblem or instrument pertaining to Freemasonry.—*Masonic Review.*

OUR WASHINGTON LETTER.

Washington, Oct. 25, 1889.

The suppressed Negro vote will no doubt give a coloring to the debates of the next session of Congress.

Congressman Browne of Indiana, who is in Washington, has much to say of national interference with elections. He says that the Congress of the United States has undoubted power to supervise Congressional elections. They are thoroughly national, and perhaps the only really national elections we have. The question as to what shall be done in this connection is full of difficulties. The law, whatever it may be, has to be enforced by State tribunals, aud the witnesses and everybody else connected with the case come from the community which is oftentimes in sympathy with the violator of the law. No statute can be enforced where the public does not desire to enforce it.

Mr. Browne directs his fire against the Southern districts, which have small voting on their general elections—the black districts. Congressman Catchings of Mississippi, on the other hand, says that the idea that the Negroes of the South are sitting up nights waiting for a chance to deposit an honest ballot is a mistake. He does not think that fifty per cent of those in the districts that are overwhelmingly one way or the other, have gone to the polls in the last ten years. Negroes will pick cotton within one hundred yards of the polls, and never quit to cast their votes, except such as are paid for going directly, and such bribery is seldom necessary, majorities being so large. The trouble is that the colored people of the South do not read the current literature of the day and have no conception of economic questions. For themselves, they see no direct benefit to be reaped from political life, and they know that it now means simply who shall hold office. There was a time, in the sixties, when they were first freed, when to their minds their salvation depended upon voting the Republican ticket. They were packed about the polls, waiting eagerly to exercise their prerogatives. The lapse of time, peace, security, has brought a feeling of indifference.

Though it rained and blew and snowed here day before yesterday, the meeting of the National Board of Promotion of the proposed exposition in Washington in 1892, was a success. There were more than one hundred men present as delegates. Among them were Governor Biggs of Delaware, Governor Fleming of Florida, and Governor Jackson of Maryland. In his report to the promoters, Secretary Anderson called attention to the fact that there is already here the nucleus of an exposition that has already cost the government over $50,000,000, and every year adds to the expenditure. This is the National Museum, the Capitol, the Patent Office, the Washington Monument and the various government buildings, with their stores of relics and treasures of art, and their exhibits of the practical workings of the government. These are practically an exhibit of themselves. To be sure some of them could be loaned, as they have been in the past, but they could be only a part of all the attractions, and it would be better to keep even these permanently at the seat of government, rather than to further engage in the travelling show business of lugging these goods to expositions all over the country. *

NEW ENGLAND LETTER.

Scotch grit—An old debt paid back—The church and temperance—Rev. H. T. Cheever's "Tracts for the Times"—The report of the Massachusetts Grand Lodge of I. O. O. F.—The Boston Fruit and Flower Mission—Wheat and tares—One of the Old Guard—A secret society man who unwittingly perjured himself—A hopeful sign.

The naturalization process in the ranks of the British-Americans still goes on. Even the officials at the United States Circuit Court are said to be amazed at the numbers which throng the office. The *British Citizen* gives the case of an old Scotch lady in Boston, 88 years of age, who intends to cast her first vote this fall. But only true Scotch grit would have carried her through the difficulties of the way, for before she could be registered she had to produce her husband's naturalization papers, which, as he had died many years before, could not be found. A diligent search through the books of the District, Circuit and Superior Courts, where it was supposed they might have been recorded, was made in vain. Then the Criminal Court was tried, which formerly did most of the business of naturalizing foreigners, and her perseverance was rewarded by the finding of the desired record. Then a visit to the Circuit Court, some further winding of red tape, and the countrywoman of Robert Bruce went on her way rejoicing.

Though a native of Scotland, she came here from New Brunswick; and it is a curious fact that the British Provinces are now paying back an old debt to New England. Prior to the Revolution when the expulsion of the Acadians had almost depopulated Nova Scotia, a colonization scheme was resorted to to repair the mischief; and from 1760 to 1770 there was quite a large emigration from this section, attracted by the offer of free homesteads. The tide set chiefly to Nova Scotia, which, it is said, still preserves in some of its out-of-the-way districts the New England blood of pre-revolutionary times freer from foreign admixture than any other place except Cape Cod.

The Episcopalians are now very much exercised over certain changes in the prayer-book, as well as certain alterations in their hymnology,—all of which may be important, though to the ordinary lay mind it seems as if time could be better spent than in discussing matters of so small moment, when there is a world of perishing souls to be saved, and a hundred burning questions pressing to the front to be answered. But the tendency among ministers to take a timid and conservative ground was illustrated this week at the meeting at Pilgrim Hall, when a motion to appoint a committee to confer with ministers of other denominations regarding the program for a grand temperance mass meeting to be held next week at Tremont Temple, met with opposition from a few of the members, and was finally reconsidered, as it was feared that the meeting in question might turn out a mere political affair, rather than the discussion of a moral issue.

Ward 1 in Worcester (Republican), which is considered to carry more weight than any other in the city, has scored a victory for temperance, through the action of Rev. H. T. Cheever, who moved that "the nominees, if elected, be instructed to use their utmost endeavors to have carried out the temperance plank in the platform of the Republican party of Massachusetts, and to this end to further instruct their nominees to favor the passage of a law giving suffrage to women on the license question."

The plank was certainly strong enough if there had been any sincere purpose in the managers to step out boldly upon it; for it "declared as a party unqualified hostility to the saloon, insisted that the laws against it should be maintained and enforced, that no backward step should be taken, and that further legislation shall be had whenever and wherever it can secure further suppression of this terrible evil." This action of Worcester Republicans seems to hold out a slight hope that the party may show something besides "leaves, leaves, nothing but leaves," when gleaning time comes. Resolutions, however, are not costly things, and, as Mr. Cheever well puts it in his "Tracts for the Times:" "Whether the Republican party will have the courage to throw down the gauntlet of defiance to the liquor saloons, we do not know. If it has, then in undertaking a new battle it will deserve and will receive a new life. If it has not, then goodbye to it, and welcome to the party that has."

There is much true and powerful writing contained in these "Tracts," as witness the following: "To this great end (prohibition) our moral and religious principle, so far from being laid aside at the ballot-box, is to go with and guide us in all our political actions. We have found that politics are corrupt because Christian men have not carried Christian leadership, Christian principles, Christian methods, and Christian usages into them; because they have not infused the saving salt of religion into the pool of politics. Hence its impurity, hence its offensiveness." And if our government disregards the fact that the distilleries and breweries, those potent producers of distilled death and liquid damnation, that are fast passing into the hands of foreign un-American syndicates, are becoming the most perilous political menace to this American Republic, it may waken too late to find the prophecy true that "this self-same liquor traffic, now commanded so largely by foreign capital, and the SECRET combinations in the land, have in them together the pregnant elements of a possible Reign of Terror, more dreadful than France or any nation has yet known."

The report of the Massachusetts Grand Lodge of I. O. O. F. has just been published, giving the usual ratio, $76,883.51 paid out for relief, from $204,699.55—receipts that amount to more than three times the former sum. The daughters of Rebekah held their niuth annual conference last week with an attendance of about 500. Massachusetts has eighty-three of these back-stairs lodges. Meanwhile the Boston Fruit and Flower Mission report as distributed during the past five months 41,355 boquets of flowers, with fruit, vegetables and jellies. Besides what were carried to the hospitals and large workrooms, the diet kitchens and medical dispensaries were furnished with flowers to give with the food and medicine dispensed. But when have the Daughters of Rebekah, or any "ladies' degree," with its fulsome lectures on the tenderness of woman and the nobility of her sphere, ever stood sponsor to any such unpretentious but blessed charity?

The Concord *Monitor* tells this amusing story of a gentleman of that city, who belongs to a great many secret orders, aud sometimes gets them a little mixed. He recently hurried into a Knights of Pythias lodge room, and being late made a sign to the presiding officer; then recollecting himself said in tones sufficiently loud to be heard by every one present, "Oh, that was the Odd-fellow's sign, wasn't it?" What was the penalty for thus giving away the secret of one mystic order to auother does not appear; but if any proof is needed that the world is coming slowly round to see the inherent ridiculousness of the lodge system, it may be found in this growing disposition on the part of the newspapers to make light of the secret fraternities. Elizabeth E. Flagg.

Reform News.

TO THE FRIENDS OF THE IOWA ASSOCIATION.

The friends at Blanchard, Page county, Iowa, where our annual meeting is to be held on the 6th aud 7th of November, will cheerfully provide free entertainment for all who will come.

The Secret Empire still decrees murder, and throttles justice in our courts, and as patriots we should come to the rescue. This not a time to relax our efforts to withstand and remove the secret society system from our land. As Christiaus we cannot ignore the fact that Satan is plotting, through lodge agency, to undermine our holy Christianity. Already he has seduced and turned away from Christ and his church an alarmingly large per cent of the young men of our land. The arch fiend of hell, the sworn enemy of Christ, has even succeeded in seducing many in the churches into worshiping devils. We are called upon then, as Christians, to rally to the defence of the Gospel. We must restore the landmarks that have been removed by insisting that devil worship is a "mortal sin," which must be confessed and forsaken by those who would receive the atonement.

Do I hear some one ask, Who worship devils in our country? I answer: The votaries of every false worship, are worshipers of devils. The lodge worship is a heathen, Christless worship, and hence those who gather around the lodge

altars as really worship devils as do the people in heathen or Mohammedan lands.

With such a mighty network of lodges educating our young men in their heathen and Christless worships, how can we, as the friends of Christ and the lovers of our fellow men, be indifferent! Give no place to the devil by indulging the illusion that the lodge curse is so overshadowed by greater evils that you ought not for the present to give it attention.

Come if you can to our State convention and unitedly plan and labor for the overthrow of this giant evil. Your brother in Christ,

C. F. Hawley.

FROM THE GENERAL AGENT.

DEATH OF DONALD KIRKPATRICK.—THE A. B. C. F. M.

Syracuse, N. Y., Oct. 19, 1889.

I reached here early this morning from New York to find a hearty welcome at the hospitable home of Bro. M. M. Merrick. A no less cordial greeting at the "sanctum" of the *Wesleyan* made me feel that I had struck a more genial atmosphere for our reform than that prevalent either at the A. B. C. F. M. in New York, or at the National Council in Worcester.

It was here that I received the first intelligence of the death of our friend, co-worker and brother, Donald Kirkpatrick. In a hasty call upon his brother, the sole survivor of the family, I learned the following facts: Mr. Kirkpatrick was born in Syracuse, where he had remained a citizen until the time of his death, September 19th, at the age of 59 years and 10 days. He was a member and constant attendant of the First Presbyterian church, but owing to the sickness of his pastor at the time, the funeral services were conducted by Rev. Mr. Fanstock of a neighboring church. He had not been feeling well for several days, but his condition was not considered critical until the crisis came. The nurse who was watching by his bed saw him turn suddenly, and looking in his face read the sad story and gave the alarm. But, without uttering a word, in a moment "the spirit returned to God who gave it." The immediate occasion of death was hemorrhage of the stomach.

Thus fell another strong pillar in the anti-lodge cause, almost simultaneously with the departure of our dear brother Capwell to the spirit land; admonishing those who still linger to "watch, for we know not the day or the hour" when we must follow.

At the meeting of the American Board of Commissioners for Foreign Missions there was a spirited contest on the election of officers, growing out of the "New Departure" or "Andover Heresy." The point at issue as I understand it was: Shall candidates for the foreign mission fields be subject to examination by the Board as to theological views, or shall the simple endorsement of a Congregationalist church be deemed sufficient? Those holding to "future probation" wanted the church to rule, while the opposite and major part wanted a rigid examination by the Board's committee. The speaking was able and fervent, and the management showed a familiarity with the art of diplomacy. There were many good things well said, but a single sentence from the lips of Joseph Cook struck me with peculiar force. "I do not believe," said he, "that we ought to teach men that it is safe to die in their sins." I was not permitted to leave anti-secrecy literature on the tables or put it in the pews; but on the sidewalk just outside from the rear entrance, where most of the corporate members passed to the platform, I distributed five hundred of "An Age of Lodges." What use will be made of these, or what results will follow, God only can determine. It seemed to be the only thing I could do, and I was gratified in glancing over the field not to find a single copy among the waste.

There was less restriction at the Baptist State Association, which I attended the day previous in Putnam, Conn. Documents were thankfully received, and only one among those with whom I conversed attempted even an apology for the secret orders. One brother said, "I am appalled at the insolence and affrontery of the secret lodges, but I don't see what I can do." Another said, "They are destroying our prayer meetings and undermining the churches in New England." Many were glad to learn of the proposed congress in Boston, and some expressed a purpose to attend. As the editor of the *Cynosure* was in attendance and will furnish a report of the Worcester Council, I will only say that at this National body, at a large prohibition rally in Mechanic's Hall, and at a Prophetic Conference held in Worcester, 1,200 "Age of Lodges," with tract No. 10 and other anti-lodge documents, were carefully handed out. As no other means of reaching the people could be found this was accepted, in the hope that God would cause some seed to fall on good ground and bring forth fruit in due season. From here I go to Houghton, where I expect to meet the brethren in State Convention.

J. P. Stoddard.

THE OHIO STATE MEETING.

The Ohio Christian Association convened at Senecaville, Oct. 22, at 7 P. M., in a heavy rain and thick darkness. Some who had been expected from abroad were unable to attend, but a good audience assembled in the Wesleyan church and a temporary organization was secured. An address of welcome was then given by the pastor, Rev. Mr. Vestal, after which the speech of the evening was by Rev. S. A. George of Mansfield, Ohio. Appropriate committees were then chosen.

Next morning at 9 o'clock the rain had ceased, and a season of devotion was held of great interest. Officers were elected for the ensuing year and other business transacted. The committee on resolutions submitted the following report, which was adopted:

Whereas, The nature and tendency of secret societies has been clearly illustrated in the murder of Dr. P. H. Cronin in Chicago, and in the obstructions placed in the way of the arrest and trial of his supposed murderers, and whereas our State and national capitals have been made the theaters of immense parades in honor of societies whose influence is unrepublican and anti-Christian, and whose vast military displays give fearful evidence of what might become, if it is not already, a menace to our civil liberties, therefore

Resolved, First. That as Christian citizens, we renew our protest against the entire secret lodge system as injurious to public morals, unfavorable to the administration of justice, and especially as tending to supplant Christianity and dishonor its divine Lord.

2. That we extend our warmest sympathy to those Christian bodies that have given a faithful testimony against this system of iniquity, and we kindly, but earnestly, plead with all professed believers who are in connection or complicity with these associations, that they "have no fellowship with the unfruitful works of darkness," but rather reprove them."

3. We urge on all leading and representative men in the various religious denominations, especially editors of religious journals and teachers in theological seminaries, that they carefully examine this subject in the light of God's Word, the standard publications of the orders, and the unquestioned testimony of many witnesses who "speak what they know and declare what they have seen," and we urge the calling of Christian conferences to consider this matter, and to unite in a general concensus in reference to the duty of the church towards the secret lodge system.

4. That all citizens in their choice of civil rulers ought to discriminate in favor of such candidates as are under no special pledges to any secret organization. That they may do this we commend and urge the maintenance of the American Anti-Secrecy League.

5. In view of the numerous evils of intemperance, we regard it as the duty of every citizen to use his most earnest influence to pursuade all people to abandon and abstain from the use of all intoxicating drinks, and to insist that their manufacture and sale shall be prohibited by law. To accomplish this we propose open methods, and disapprove of all secret temperauce orders.

6. Whereas, the spirit and practice of war are contrary to the precepts of Christianity; and whereas, the security of our nation is in the intelligence, justice and peaceful character of the people rather than in great armaments; therefore, resolved, that we deprecate the increase of our navy and our coast defences as likely to provoke rather than prevent hostilities, and we demand of our government that it seek to negotiate treaties with other nations for the settlement of all disputes by arbitration or other peaceful methods. We also protest against military instruction and parades in our schools, as tending to promote the spirit of war.

A resolution was passed thanking the people for their generous hospitality and the Wesleyan church for their house of worship.

After a full discussion and some amendments the above were passed, and an able address was then given by Rev. S. A. George on the subject of marriage and divorce.

The afternoon session was mainly occupied in brief addresses, one of which, and not the least interesting, was by Rev. Mr. Keil, a minister of the Lutheran church, over 90 years old. At night a full house listened to a most able address by Rev. J. M. Faris of New Concord, followed by other short speeches. H. H. Hinman.

OFFICERS OF THE OHIO ASSOCIATION.

The following are the officers of the association for the ensuing year:

(*Continued on 9th page.*)

CORRESPONDENCE.

SOUND THE ALARM!

York, Pa.

Editor Christian Cynosure:—I was born and educated at York, York county, Pa. In the year 1851, at the age of fifteen, I entered the hardware store of Anderson and Jessop, corner of Pratt and Light streets, Baltimore, Maryland, to learn the hardware business; and I lived in Baltimore until October, 1861.

During the time I lived in Baltimore I saw all the great preparations that were made to give the Rebellion a good start. I was acquainted with both Unionists and secessionists, having a number of Knights of the Golden Circle within the circle of my friendship. And I knew the Knights were organizing and drilling, at least one year before the United States secret service detectives found out that the order was treasonable. I was an eye-witness of the attack upon the Sixth Massachusetts regiment in Pratt street, and I afterwards served the United States in the Internal Revenue, Pennsylvania Militia, and Navy, witnessing General Sherman's arrival at Savannah, and the burning of the rice fields, etc.

I have never believed that the Jesuits, Freemasons, Knights, etc., of the South surrendered to Gen. Grant in good faith; and that they intended to remain loyal to the Constitution, the Union and the flag of freedom. My firm belief in the treachery and treasonable designs of the Jesuits of the United States has caused me to watch closely all movements of the Roman Catholic church, and particularly all Southern movements relating to the war, reconstruction, etc. And I now feel it to be my duty to sound the alarm for the coming rebellion.

Those who have read the bloody record of the Jesuits in all European countries, and in our late rebellion, ought to be able to understand that there is a bloody conspiracy in progress when Roman Catholic organizations begin to drill in secret and to parade our streets with arms. And the Jesuits must certainly feel much confidence in their plans, to be thus drilling and parading all over the United States.

As the unsuspecting honesty of the average American citizen causes him to be easily outwitted and hoodwinked by sly and cunning Jesuitic conspirators, it may be now too late to prevent the overthrow of our Republic and the establishment of a Roman Catholic monarchical empire, based upon two hundred and fifty secret orders and one million secret army bayonets.

Can we awaken the sleeping Americans and Protestants, by quickly extending the circulation of the *Cynosure*, and the extensive circulation of alarming tracts; or, is our doom closely at hand? If we have any hopes, we certainly have no time to spare. Edward J. Chalfant.

THE FRIENDSHIP OF PILATE AND HEROD.

Topeka, Kans.

Freemasonry is fortified in every city and considerable town in this State, and like a devil-fish sends its arms out in every direction in the form of Odd-fellowship, K. of P., G. A. R., and every other conceivable secret order, by which it is sucking the vitality out of church and state, filling its coffers and favoring the members of all secret orders to the detriment of those outside.

One man (and God only knows how many more) applied as a stone-worker at the Capitol building for work, and couldn't get it unless he would join a workmen's secret society. He went to a private place and worked for fifty cents a day less. Another man, a carpenter, could not get work of any consequence without uniting with a secret order. These men are under mortgage, and one of them has lost all he has by mortgage, and a family on his hands. A Methodist minister, the other day, said of secret societies, "The cities are swarming with them, and the churches are full of them, and there is no telling what the end will be."

The end will be what it is with the U. B. church, —families divided, husband and wife arrayed against each other in bitterness and persecution by one or the other. Alienation between husband and wife, and children, and friends, and neighbors; the church distracted, brethren arrayed against each other in bitterness the most intense; waste of means in law suits, in which lodge lawyers reap a rich harvest, and keep it going with savage delight, deciding in favor of the lodge, of course, as the suits are already going.

God pity the little band of conservative United Brethren, ten thousand the liberals say, and the secular lodge papers chime in in prejudicing the public mind, and the combined lodge and liberal forces will worry the church till they will, if possible, make this lie good by reducing over a hundred thousand to that number. The world does not know what this little band of Christ's followers are suffering at the hands of these heartless destroyers in and out of the church. The church has stood the combined assaults of slavery, lodgery, and every other enemy from outside for nearly a century. But these traitors within, this arm of the devil-fish that coiled its clammy folds about her vitals, has done its dreadful work! Yes, the 195,000 (?) brave "liberals" cry out to five hundred thousand lodgites, "Come and help us rob these ten thousand 'radicals' of four million dollars worth of property, and we will divide the spoils. Come! come!! Let us exterminate our common enemy!"

"And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves."

Yes, the liberals were once at enmity with the lodge; but now they are made friends together when they see a chance to shoot at the upright in heart and thus enlarge their borders.

Pioneer.

BRO. JAMES L. ANDRUS DEAD.

Otisco, Mich., Oct. 20, 1889.

Dear Cynosure:—I write this under great depression and sorrow, for I have very sad news to communicate. My dear husband, Rev. James L. Andrus, was suddenly taken from us by a terrible accident on Friday, October 4th. He was engaged in picking apples from a very tall tree, when he fell from the ladder on which he was standing and was instantly killed, his neck being broken by the fall.

You can readily conceive something of the distress and sorrow which this crushing blow has brought upon us as a family. You may remember that he was in the buggy with Elder Rathbun the second time his life was attempted, September 30th, 1872. My husband had that evening given a lecture on Masonry, and after he had finished his lecture Bro. Rathbun made some remarks confirming all that had been said—as my husband had never been a Mason. After the meeting closed they started for the house of a prominent anti-secretist with whom they were to spend the night. On the way they were fired upon from a thicket twice, the second shot taking effect in Bro. Rathbun's wrist, as you may remember. A full account was furnished by my husband for the *Cynosure* at the time, to which was affixed the affidavits of all that were in the company and witnessed the affair.

We (my husband and myself) have from time to time furnished *many facts* that have come to our knowledge illustrative of the workings of Masonry, and its influence in protecting criminals and perverting justice. For fully seventeen years before he died my husband had not been pastor of any church (except about ten months at one time) because he could not find one that would sustain him in his position on the anti-secret question. During all those years he was a martyr to his principles, treated with neglect, sometimes almost with contempt, by his brethren (Baptists) because he would adhere unflinchingly to what he believed to be his duty in regard to secret societies. He at one time was offered the pastorate of an anti-secret church, but he soon discovered that nearly all the church members were raising tobacco, and that nearly all his support would be furnished from this source, and he felt he could not conscientiously endorse such a business; so he left them after preaching an earnest and searching sermon on that subject.

Of course his family had to suffer with him in his self-denying life, which was a great affliction to him. But he has gone to his reward. Will not the dear brethren and sisters who read this remember us in their prayers, that we may be profited spiritually by this sore bereavement.

Your afflicted sister, E. C. Andrus.

CHURCH AND STATE.

Chicago, Oct. 23.

"The Relation of Church and State" to each other, so ably presented in the *Cynosure* of Oct. 17 by the Rev. J. M. Foster, at once attracted my attention as a question which was very keenly discussed in Scotland half a century ago, by "The Young Men's Voluntary Association," of Edinburgh, and engaged, or rather absorbed, the attention of the people generally until after the great disruption of the Established Church, of which was born the Free Church in the year 1843. The fact that over four hundred Scottish Presbyterian ministers gave up their livings rather than surrender their conviction of duty to the Lord Jesus Christ as the Head of the church, won them and their nation a glory far greater than that of mere success; and occasioned the wondrous manifestation of the power of the then, by them, untested voluntary principle in contributing to their support personally, and to the establishment and maintenance of the all-important fields of labor at home and abroad, which the very active Free Church felt called upon to occupy. The purity of the motives of the leaders in this great movement, e. g., Walsh and the better-known Thomas Chalmers, etc., have ever been above the shadow of reproach. The voluntary relinquishment of state support was a great trial of faith, but, like the children of Israel at the Red Sea, they had but to "go forward," and lo! the waters of obstruction were divided as they marched on dry land. Or, as Chalmers himself put the case, it was like a man digging a well who had suddenly struck water, which gushed upon him so that he had to hasten upward for safety! Thus had the voluntary principle caused abundant supplies to flow when those from the state were completely dried up.

The great agitation on the question of the church establishment resulted, as it were, in the discovery and adoption of the electric light, i. e., the voluntary principle for the Free Church, and in leaving the flickering end of the tallow candle for the Established Church.

Before reverting to Mr. Foster's arguments we may note the fact that these Scotsmen in Edinburgh had a "Young Men's Voluntary Church Association," begun in 1834, which, perhaps, was a good pattern for our own Chicago Young Men's Christian Association, which, of course, couldn't exist before the city itself was born, else Chicago must have been ahead! She will show her pluck, however, when she summons the world to her fair in 1892!

Hoping to see the argument of Mr. Foster, in favor of state support, fairly met and refuted in your columns at an early date, I am, meantime, yours truly, An Auld Scot.

PITH AND POINT.

FROM THE BOSTON COMMON PREACHER.

I returned yesternight from two weeks' labor in Trenton, N. J., where the lodge seems as firmly intrenched as in other places. Have just printed a sermon preached on the Lord's Day when Bro. Stoddard was on the Common with me. Will send thee a copy for any use that seems good soon as the work is done. Met Bro. Stoddard a few moments in New York city day before yesterday, at Broadway Tabernacle meeting of A. B. C. F. M. The Andover second probation leaven is fermenting yet furiously; and the cup at the communion table was so charged with alcohol that nose forbade mouth to taste it. "Ichabod" seemed to be written on the faces of many present. God reigns, truth is eternal, and Christ cometh. —Wm. F. Davis, *Mt. Washington, Chelsea, Mass.*

ALONGSIDE THE BIBLE.

I have received and read the paper sent me, the *Christian Cynosure*, and can say I never read any paper that so nearly takes a place by the Bible in my estimation. It is full, yea, and sound to the very core. May God speed its rich truths to every family in the Union. Fraternally yours in Christ Jesus.—J. W. Murray, M. D., *Camden, Arkansas.*

WALDENSTROM'S THEOLOGY.

I agree with you fully on the anti-secret question, but not so in your very ungrounded articles on the very much outspoken Dr. P. Waldenstrom, of whose doctrinal standing you can have but very imperfect knowledge. I have on hand a few of his writings, where he most emphatically denies the atonement of Jesus Christ, so dear to every Christian heart. If Sweden and our own country had no purer and no better to show the world we would all be in the most lamentable condition. Should you desire to be more thoroughly informed on this subject, both I and many others would be very willing, indeed, to give you some translations of these, his writings.—Rev. C. E. Cesander, *Geneva, Ill.*

We have been interested in Dr. Waldenstrom chiefly for the reason Bro. Cesander is interested in the *Cynosure* —because he gives his voice against the lodge. We do not wholly agree with the above respecting Dr. Waldenstrom's theology. That matter was discussed two or three years since in our columns, and so far as we understand the case, the passages objected to are explained favorably to their author.

LITERATURE.

In the *Missionary Review of the World* for Novembe the masterly pen that gave in the August issue "Islam and Christian Missions," gives us here a paper equally interesting and thrilling, entitled "The American Missionary in the Orient." Every missionary society in the land ought to circulate it as a tract by the ten thousand; it would have telling effect. This unknown writer shows a wonderful mastery of the subjects he writes upon, and a marvelous power to inform. There are several other notable papers in the number, such as the "Great Crisis in Japan," by Dr. Ellinwood, the "Ministry of Money, and the Crisis in Cities," by Dr. Pierson, the "Historic Churches of the East," by Prof. Schodde, a grand sketch of "The Student Missionary Uprising," "A Christian College in Brazil," by Dr. Chamberlain, a highly interesting account of the recent Continental Missionary Conference at Bremen, and a stirring poem by Mrs. Merrill E. Gates. All these are in one department; each of the other seven departments is full of matter equally valuable. The influence of such a review, full of rousing thought and burdened with facts bearing on the work of world missions, and scientifically presented, is a mighty power for good in the universal church. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. $2.50 per year; 25 cents per single number. The *Cynosure* is happy to announce a club rate with the *Review*, so that the two can be obtained for $3.00. Price separately, $4.00. Send for the *Review* under this excellent offer. We should be glad to put it in every family where the *Cynosure* is taken.

The *Nineteenth Century* for October (Leonard Scott Publication Co., 29 Park Row, New York,) opens with an article by Mohsin-ul-Mulk, or Mahdi Ali, as he is better known, on the attack on the native States of India, in which he answers some criticisms that have recently been made of maladministration in them by the native governments. Mrs. Henry Ady writes on Rome in 1889, noting the more important of recent archæological discoveries, and describing the changes that modern life have made in the typography of the city. Mr. Gladstone writes briefly, but sympathetically, of the Journal de Maris Bashkirtseff, a book lately published in Paris, and one attracting more attention abroad than any other work. T. W. Russell, M. P., presents a Resume of the Irish Land Problem. Dr. Collier gathers together a number of interesting and curious facts in a paper on the Insensibility of Animals to Pain. Miss Laura A. Smith has a comprehensive paper on Some War Songs of Europe. Sir Edward Strachy write on Old Country Houses. Mrs. Jessie Waller contributes a valuable paper on Mental and Physical Training of Children. Prof. Max Mueller tells the curious myth of Lady Toad in a lively and interesting manner. Graham Sandberg describes the city of Lhasa, Thibet, the only large city of the world that has never been visited by Europeans. He presents an extraordinary picture of a hitherto veiled life.

Seven writers—clergymen, college professors and public men, some of them specialists of acknowledged standing—have associated themselves to discuss special questions of social interest and import, and to prepare papers to be afterwards given to the public from time to time in the pages of the *Century*. The writers include Rev. Professor Shields of Princeton, Bishop Potter of New York, Rev. Dr. T. T. Munger of New Haven, Hon. Seth Low of Brooklyn, and Professor Ely of the Johns Hopkins University. For each paper the author will be responsible, but he will have had the benefit of the criticism of the other members of the group before giving it final form. The opening paper will be printed in the November *Century*.

Babyhood for October again urges mothers and nurses to give no sleep-producing "medicine" to restless infants except on the recommendation of a physician. It is surprising how many there are, whose intelligence and enlightenment upon almost any other subject would not be questioned, who continue this ancient barbarity, or give a hireling *carte blanche* in the matter, and seem entirely indifferent to the fact that *prevention* of pain and uneasiness in babies is generally quite within their reach if they will take the trouble to look for it; as *Babyhood* says: "A cause exists and can usually be found."

CHIPS FROM THE SAME BLOCK.

Mollie Maguire's Oath.

ANCIENT ORDER OF HIBERNIANS.

The objects of the order are thus stated: "We are joined together to promote Friendship, Unity and true Christian Charity among our members, by raising money for the aged, sick, blind and infirm. The motto of the order is Friendship, Unity and true Christian Charity; unity, in uniting for mutual support in sickness and distress; friendship, in assisting each other to the best of our ability; true Christian charity, by doing to each other and to all the world as we would wish they would do unto us. It is the desire to promote friendship among the Irish Catholics, and especially to assist one another in all trials.

Tho oath: "I, A. B., having heard the objects of the order fully explained, do solemnly swear that I will, with the help of God, keep inviolably secret all the acts and things done by this order, and obey the constitution and bylaws in every respect. Should I hear a member illy spoken of, I will espouse his cause, and convey tho information to him as soon as possible for me to do so. I will obey my superior officer in every thing lawful, and not otherwise. All this I do solemnly swear."

The Clan-na-Gael Oath.

UNDER WHICH CRONIN WAS MURDERED.

"I, (name in full), do solemnly swear, in the presence of Almighty God, that I will labor, while life is left me, to establish and defend a republican form of government in Jsfmboe. That I will keep strictly secret the name and everything connected with this C'e from all not entitled to know such secrets. That I will obey and comply with the constitution and laws of the C'e, and that I will faithfully preserve the funds of the C'e for the cause of Jsjti revolution alone, as specified in the constitution. That I will deem it my special duty and mission to promote and foster sentiments of union, brotherly love and nationality among all Jsjtimfo. That I take this obligation without any mental reservation. holding the same forever binding upon me, and that any violation thereof or desertion of my duty to the B'd. is infamous, aud merits the severest punishment. So help me God."

Junior Guardian.—Kiss the book. Admit the brothers to light and fraternity.

The Commander faces caudidates toward the S. G., brothers all raise their right hands and say: "We are all witnesses to the obligation you have taken."

Commander—Keep it as you value your life.

J. G.—Keep it at the hazard of your life.

The Ku Klux Klan.

OR, INVISIBLE EMPIRE.

Statement of principles adopted by a general couvention of the order at Nashville in 1867:

"1. To protect the weak, the innocent, and the defenseless from the indignities, wrongs, and outrages of the lawless, the violent, and the brutal; to relieve the injured and tho oppressed; to succor the suffering, and especially the widows and orphans of Confederate soldiers.

"2. To protect and defend the Constitution of the United States, and all laws passed in conformity thereto, and to protect the States and people thereof from all invasion from any source whatever.

"3. To aid and assist in the execution of all constitutional laws, and to protect the people from unlawful seizure, and from trial except by their peers in conformity to the laws of land."

Jesuit's Oath.

I, A. B., now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the holy Apostles St. Peter and St. Paul, and the saints and the sacred host of heaven, and to you, my ghostly fathers, do declare from my heart, without mental reservation, that his Holiness, Pope Leo XIII., is Christ's Vicar-General, and is the true and only head of the Catholic or universal church throughout the earth; and that by virtue of the keys of binding and loosing given to his Holiness by Jesus Christ, *he hath power to depose heretical kings, princes, states, commonwealths, and governments all being illegal without his sacred confirmation*, AND THAT THEY MAY SAFELY BE DESTROYED; therefore, to the utmost of my power I shall and will defend this doctrine and his Holiness' rights and customs against all usurpers of the *heretical or Protestant authority* whatsoever, especially against the new pretended authority and Church of England and all adherents, in regard that they and she be usurpal and heretical, opposing the sacred mother Church of Rome.

I do renounce and disown my allegiance as due to any heretical king, prince, or state named Protestants, or obedience to any of their inferior magistrates or officers.

I do further declare the doctrine of the Church of England, of the Calvinists, Huguenots, and other Protestants *to be damnable, and those to be damned* who will not forsake the same.

I do further declare that I will help, assist, and advise all or any of his Holiness' agents in any place wherever I shall be; and do my utmost to extirpate the heretical *Protestant's doctrine, and to destroy all their pretended powers, regal or otherwise.* I do further promise and declare that, notwithstanding I am dispensed to assume any religion heretical, for the propagating of mother church interests, to keep secret and private all her agents' counsels, as they intrust me, and not to divulge, directly or indirectly, by word, writing, or circumstances whatsoever, but shall execute all which shall be proposed, given in charge, or discovered unto me by you, my ghostly father, or by any of this sacred convent. All which I, A. B., do swear by the blessed Trinity and blessed sacrament which I am now to receive, to perform on my part to keep inviolably; and do call all the heavenly and glorious host of Heaven to witness these, my real intentions, to keep this my oath.

In testimony whereof, I take this most holy and blessed sacrament of the eucharist, and witness the same further with my hand and seal in the face of this holy convent, this —— day —— A. D. ——, etc.

Freemason's Oath.

THIRD DEGREE.

I, ——, of my own free will and accord, in the presence of Almighty God and this worshipful lodge, erected to him and dedicated to the holy Saint Johns, do hereby and hereon (Master places his hand on candidate's hands, on the Bible,) most solemnly and sincerely promise and swear, that I will always hail, ever conceal and never reveal any of the secret arts, parts, or points of the Master Mason's degree to any person or persons whomsoever, except it be to a true and lawful brother of this degree, or in a regular constituted lodge of Master Masons, nor unto him nor them, until by strict trial, due examination, or legal information, I shall have found him or them as lawfully entitled to the same as I am myself.

I further promise and swear, that I will stand to and abide by all the laws, rules and regulations of the Master Mason's degree, and of the lodge of which I shall be a member, as far as the same shall come to my knowledge.....

Further, that I will aid and assist all poor, destitute, worthy Master Masons, their widows and orphans, knowing them to be such, as far as their necessities may require, and my ability permit, without material injury to myself or family.

Further, that I will keep a worthy brother Master Mason's secret inviolate, when communicated to and received by me as such, murder and treason excepted.

Further, that I will not aid nor be present at the initiation, passing or raising of a woman, an old man in dotage, a young man in his nonage, an atheist, a madman, nor a fool, knowiug them to be such.....

Further, that I will not cheat, wrong nor defraud a Master Mason's lodge, nor a brother of this degree knowingly, uor supplant him in any of his laudable undertakings, but will give him due and timely notice, that he may ward off approaching danger.....

Further, that I will not have illicit carnal intercourse with a Master Mason's wife, his mother, sister, or daughter, nor suffer the same to be done by others, if in my power to prevent.....

Further, that I will not give the Grand Hailing Sign of Distress, except in circumstances of the most imminent danger, in a just and legal lodge, or for the purpose of instructiou; and if ever I should see or hear it given by a worthy brother iu distress, I will fly to his relief if there is a greater probability of saving his life than of losing my own.

All this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to perform the same, without any hesitation, mental reservation, or secret evasion of mind whatever, binding myself under no less a penalty than that of having my body severed in twain, my bowels taken from thence and burned to ashes, the ashes scattered to the four winds of heaven, that no more remembrauce might be had of so vile a wretch as I should be, should I ever knowingly violate this, my Master Mason's obligation. So help me God and keep me steadfast in the due performance of the same.

Knights of the Golden Circle.

OATH OF THE THIRD OR POLITICAL DEGREE.

Before God and these witness, I do vow that I will never reveal the signs, grips, passwords, tokens or significants of the 57 (Knights of the Columbian Star), to any man, woman or child, except to a 57 in good and lawful standing, and then only as hereafter directed, and for the lawful purposes of this Order. And I pledge and commit myself fully and freely to each of the following obligations, and in perfect good faith.

1st. I vow and promise to conceal the names of the 57, the objects and character thereof, and never to speak of the same as though I was a member, except to those who can give me our sacred word in such a way as to satisfy me they are 57.

2d. No matter what secrets may be given to me by a 57, if given as the secret of a 57, and because I am one, I will hold the same sacredly in my own knowledge, and never communicate it, even to a 57 (Knight of the Columbian Star), unless authorized so to do by the brother whose secret it is. I will never speak evil of a brother 57, either before his face or behind his back. I will never dishonor the wife or daughter of a 57, I knowing them to be such, but I will shield and protect the character of all 57 whom I may know to be such, their wives, daughters and families.

3d. I will oppose, to the utmost of my ability, and never consent, but vote against the admission of any confirmed drunkard, professional gambler, rowdy, convict, felon, 68 (Abolitionist), Negro, Indian, minor, idiot, or 69 (Foreigner), to membership in this department of the 33, but I will get as many good and eligible 70 (Southern born men) to join this Degree as I can.....

9th. I will protect and defend all widows and orphans, to the best of my ability, and especially those of a 57, and I vow I will never desert the 57, or their cause and aims, while three members remain and consent to propagate it.....In 2 I will endeavor to cause to be opened to the public all 84 (nunneries, monasteries or convents), and there shall be no advantages to 67 (Roman Catholic) which is not equally accorded to 60 (Protestant). The 50 (Bible) shall be adopted for use in all public schools, and any 85 (Priest) who shall be detected in 86 (gambling, or violating the ordinances of religion), shall be expelled from 2. Any minister holding any place under the Government must be 60 (Protestant).

10th. All civil places of prominence shall be given, so far as my influence goes, to 57 (Knights of the Columbian Star), and, when these are supplied, to the 18 (True Faith); then to the 1 (Knights of the Iron Hand). I will advocate the establishment of 63 (a government) which shall place the power in the hands of the most educated aud moral, and oppose the recognition of any 87 (Negro, Mulatto, Indiau or mixed blood), to citizenship.....

In witness, I do voluntarily, here in these presence, sign my name and P. O. address.

The Carpenter Booklet.

COMPILED BY

REV. J. E ROY,

Western Secretary American Missionary Association.

Size, 3¼ by 5¼ inches. Pages 139

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OTHER LECTURERS.

C. A. Blanchard, Wheaton, Ill.
Nathan Callender, Brown Hollow, Pa.
J. H. Timmons, Tarentum, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
H. A. Day, Brighton, Mich.
J. M. Bishop, Chambersburg, Pa.
A. Mayn, Bloomington, Ind.
J. B. Cressinger, Sullivan, O.
W. M. Love, Osceola, Mo.
J. K. Glassford, Carthage, Mo.
Wm. Fenton, St. Paul, Minn.
J. S. Perry, Thompson, Conn.
Rev. E. Mathews, Long Island City, N. Y.
E. Barnetson, Huskinville, N. Y.
Wm. R. Rouch, Pickering, Ont.
D. A. Richards, Brighton, Mich.
A. W. Parry, Evansville, Wis.

The Christian Cynosure.

J. BLANCHARD, Editor.
HENRY L. KELLOGG, Associate Editor.

CHICAGO, THURSDAY, OCTOBER 31, 1889.

JOSEPH E. ROY.

Across the life of Dr. Roy it may be written that the gentleness of the Lord hath made him great. Ever since he entered public life, a tall, pale youth, fresh from his studies at Knox College and Union Seminary, he has always been in the picket guard of Christ's army; and yet so gentle and so merciful that he has turned aside the bullets of Christ's enemies, while his wisdom has disarmed their rage. When the ban-dogs of slavery and the lodge have been let loose, he has stood up to defend their victim; and, though not a fighter like Peter, to cut off their right ears, like Thomas when it came to the hinge point of the event and the hearts of the boldest trembled with the alternative of desertion, he has bravely said, "Let us also go that we may die with him."

Born in Martinsburg, Ohio, in 1827, but reared in the once famous "Military Tract" of Illinois, Dr. Roy's character absorbed the sweetness of the billowy, flower-clad prairie, while it expanded like it in generosity and breadth. He studied as a youth in Geneseo and at Knox College, where he graduated in 1848, two or three years after the editor of the *Cynosure* became its president. For two years he changed the experiences of school-going to school-teaching, and then went to Union Theological Seminary, New York. His first pastorate was at Brimfield, Peoria county, Ill., but his parish was larger than one farming community could supply. A powerful revival in the then important church at Wethersfield in an adjoining county called on him for temporary aid. His zeal stopped at no sacrifice, and his labors in that meeting threatened to terminate in serious ill-health. Boys, now grown to man's estate, can well remember the pale, worn look of the young minister who came into their prayer meetings with a loving word of encouragement as their souls struggled into the great light of eternal life. After this winter's work God opened a wider field and Plymouth church, Chicago, called on the little country church to give up a pastor whose large place in their hearts they could not again fill, and from 1855 to '60 Dr. Roy helped to turn the energies of the marvelous young city, like a swelling river, between the safe banks of religion and morality.

It was a crisis hour in the nation. "Border Ruffians" and "Free State" men were grappling across the line of a great American principle. The secret societies of Missouri were baptizing the soil of Kansas with the best blood of New England. Their plots and cruel defence of slavery are at length told in the *Century* life of Lincoln. In Chicago Stephen A. Douglas was then the most celebrated citizen, and he was at the zenith of his power, rapidly striding toward that goal of ambitious politicians, the Presidential chair. The Plymouth pastor felt all the pressure of public opinion, which was a great tide setting toward the successful Douglas, but he was a rock unmoved in its midst. He had been in his pulpit a year when, in 1856, he preached a memorable and prophetic sermon on "Kansas, her Struggle and her Defence," from the text, Daniel 11: 11, 40: "And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north. . . . . And at the time of the end shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries and shall overflow and pass over." "Prophecies have many fulfillings," wrote one of the old expositors, and a prophetic spirit seemed to come like an inspiration on the speaker, and in these words he predicted a fulfillment which no commentator on Daniel had yet dared to suggest:

> "If the South still persists in rushing this nation on to civil war, 'at the time of the end' of forbearance, the North will come 'like a whirlwind, with chariots and with horsemen and with many ships,' and will sweep from Mason and Dixon's line to Florida, from New York all around the coast to the Gulf."

The exact fulfillment of these words within ten years from the day they were spoken, has long been a matter of history. That sermon was printed and circulated as an Abolition document all over the Northwest.

Dr. Roy never sought to win fame by controversy, but about this time he was forced into a discussion with Senator Douglas respecting a point of fact. In a sermon he had criticized the inaction of the champion of his party while Brooks was beating the life out of Charles Sumner on the floor of the United States Senate. Douglas resented the imputation, and published widely through the Democratic press a denial of his presence at the beating. The Plymouth pastor turned back to the *Congressional Record* and printed an extract from the testimony of Mr. Douglas before a Senate committee, in which he said he was in an ante-room when a page shouted in word of the Brook's assault. He started to interfere and then stopped, thinking his action might be misjudged by Southern friends. A second call, however, drew him into the Senate chamber, and he saw Brooks still dealing blows upon the helpless champion of freedom, and other hands pulled off the Masonic ruffian. The Republican papers only would publish Dr. Roy's rejoinder.

The sting of this episode had not ceased to rankle when the laying of the corner-stone of Chicago University occurred on a 4th of July day. Mr. Douglas was much interested in the young institution, and gave it the generous tract of land on which the building was erected, and which has since helped to form an important chapter in the record of Chicago courts. He was present to give the address of the occasion. Dr. Roy was also present as an interested spectator; but Dr. Burroughs, president of the University, insisted that he should act as chaplain of the day, and finally obtained a reluctant consent. It was a moment to test the bravest. Should he hold his peace concerning the great moral and national issues in which his whole soul was bound up, and for the sake of the good-fellowship of the day suppress those convictions and withhold the words burning in him? Or should he plead with the God of justice and of the nations, and purchase the peace of his own conscience with the upbraidings of his fellow-citizens? The question was decided the moment it arose. After remembering in his petition the interests of the occasion, and of the anniversary day, with a strong voice he besought the Lord to "remember our brethren in bonds," that the hour of their deliverance might hasten, and that they might also rejoice in the day of national independence. Senator Douglas was introduced for the address, but, after a few words, apologized that his throat was too seriously affected to permit his speaking in the open air. Next day the Chicago *Democrat*, "Long John" Wentworth's paper, came out with the announcement that "*Roy's prayer gave Douglas the bronchitis!*"

Five years of his pastorate were hardly gone when the American Home Missionary Society called him to be their Western Secretary with an office in this city. The influence of this society in preparing our nation for the final and successful grapple with slavery may never be written, except in the records of heaven. Its missionaries were in a thousand churches, on both sides the Mississippi, proclaiming the Word of God against that national sin which John Wesley named the "sum of all villainies." From such churches poured out those Western armies that cut the rebellion in two twice and then doubled it up.

In 1860 Dr. Roy began the new work, and for fifteen years was an untitled bishop over one of the largest and most important dioceses in the world. He traveled widely in the North, and after the war, in the South also. During this time he prepared a brief manual for Congregational churches, which was very widely adopted by them. His pen was constantly busy, until the readers of the *Independent*, *Advance*, and *Congregationalist* began to open first to the "Pilgrim" letters. After many years these letters have been gathered into a handsome volume by Mrs. Roy, and in 1888 the Congregational Publishing Society placed it before American readers, where the young may read the current events of an awful time, and the old revive the memories of a great national deliverance.

In 1876, while traveling in New York, a sleeping car berth, insecurely fastened, fell upon his head with what, for a man of less vigorous frame, would have been a deathblow. For more than a year the issue was doubtful, but in 1878 he was able to resume work in a changed climate. He then began at Atlanta, Georgia, another bishopric among the freedmen of the South, which continued till 1885. Time may prove his work in these seven years to have been the most important of his life. He founded fifty churches among the destitute colored people and mountain whites, and superintended the entire school and church work of the American Missionary Association. He was, in fact, the embodiment of that society in the South, where he made himself beloved by thousands of God's poor. As a result of this work he can say, as Job did, "The blessing of him that was ready to perish came upon me;" and as another result, the Association is to-day entrusted with millions of money for the elevation of the black race. No one has stood more firmly against the caste demon in the South, where those whites, who were spared by the Negroes' mercy and fed by their patient toil, now that they are free, murder them as citizens and are unwilling they should be men. In 1885 he was transferred to Chicago where he is now Western secretary of the A. M. A., having recently divided his large field with Rev. C. W. Hiatt, whose headquarters are at Cleveland.

But along with this anti-slavery record there is much more to be said; and, for the present purpose, the most important part. Dr. Roy has never failed in his steadfast opposition to the lodge. At Mr. Carpenter's instance, he rewrote and condensed the thrilling testimony and arraignment of Freemasonry by Judge Whitney, for a wider and more popular circulation. Year after year he introduced resolutions against the secret orders in the Southern church associations; and the action of the American Missionary Association, taken nearly twenty years ago at Mt. Vernon, Ohio, has never become a dead letter. Revived and faithfully applied, its effect has been to throw the influence of the A. M. A. churches and colleges in the South against the lodges, and almost wholly rid them of this deadly incubus. The agents of the National Christian Association have been made welcome in all parts of the South through the personal effort of Dr. Roy. His address at the dedication of the Morgan monument and in the court-house at Wheaton, Ill., have been widely circulated and read as documents in our reform. As Mr. Carpenter's trustee for promoting this work in the South, he has sent among the colored pastors and schools books and papers by the thousand; and one of the most effective of these documents, "the Carpenter booklet," he himself compiled, printed and distributed. He also enabled the Arnold expedition to get afloat for that remarkable river mission on the Mississippi and the Ohio, of which we have not yet the end.

The burden of nearly sixty-three years, filled with such labors as we have narrated, have not bent the erect form of Dr. Roy, nor in feature, as may be seen in our excellent likeness, have they left many marks of their severity. God grant that he may live to see the people, whom he has loved and for whom he has so long labored, free men and American citizens in fact as well as name, and the churches of Christ, North and South, wholly separated from the false worships of the lodge.

The Cronin Trial.—Last Tuesday the twelfth juror was found in a brother of Col. Clarke of the Pacific Garden Mission. The next day was a busy one for the lawyers, and for the Clan-na-Gael as well. The "triangle" branch of the order held a long secret meeting. Thursday State's Attorney Longenecker opened the case with a long address. He had promised to be very brief. He filled nearly the whole day with a prolix review of the case. Then the testimony began. The witnesses are believed to number into the hundreds, and none presume that the trial will be closed before January. The jury is regarded as an excellent one, and both sides seem satisfied. The selection was made from a total of 1,115 men. Of Mr. Clarke it is significantly said that he "used to be a Freemason." Three others are members of the Good Templar, Royal Arcanum, Knights of Pythias and United Workmen lodges. Over two months have passed since the trial began, and it is estimated that this lodge affair has already cost the public over $22,000.

The Hand of Death has never seemed so heavy upon the friends and supporters of our re-

form. Four new names are added this week to the roll, at whose head stands that of the beloved F. W. Capwell,—Dr. Fairchild, Donald Kirkpatrick, W. J. White and James L. Andrus. Their loss makes sad gaps in our ranks. Verily we cry, "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men."

Rev. A. W. Hall has just issued a neat and useful little volume, "Six Weeks in Africa." It is fresh and graphic, and gives much that is new of Africa and her people. For sale at the Wesleyan Publishing House, Syracuse, N. Y. Mr. Hall has done nobly in the N. Y. State convention just closed at Houghton, N. Y. The meeting has been a decided success, doing credit to young Bro. Stoddard. Prof. Dodd of the Houghton Seminary is president in place of the loved and lamented Capwell. He and Mrs. Dodd are graduates of Wheaton College.

The Christian Congress.—This has been fixed for Dec. 11 and 12 next. There has never been such an opportune time for calling such a Convention as is to meet in Boston on the above dates. The secular press teems with the discussion of the secret lodge as developed in the Cronin investigation; and thousands have been freed to speak against the lodge. We have only about six weeks till the Convention. *One thousand of our subscribers should each get two new readers before that meeting.* There is no paper more popular with its readers than the *Cynosure*. The eyes and ears of the American people are now opened by the daily papers reporting the great Chicago trial. This is the season to strike for subscribers. Stop and think just what you can do, or will try to do, to secure your two new subscribers.

As a special inducement you may offer the balance of this year, now two months, free, and a year's subscription will be given from January 1, 1890.

—The supplement of *Our Day*, containing President C. A. Blanchard's able review of the lodge question, will be supplied freely to the members of the National W. C. T. Union at their meeting in Battery D, Chicago, next week.

—The student at Northwestern University, Evanston, who expects to take part in the College contest at the Illinois State Convention next week, writes that the fact of his preparation for that event is creating much interest among the students, and his Anti-masonic books are in great demand. If he should win the prize, the interest will be greatly increased.

—The Toronto *Telegram* and Archbishop Cleary of the Roman Catholic church are engaged in a controversy on Masonry. The prelate arraigned the lodge as an organization engaged in degrading the authority and denying the divinity of the Saviour. The paper flings back the charge that Masonry looks well when put side by side with the Archbishop, and goes on to call names when its short-winded argument fails.

—We learn that the editor and Secretary Stoddard were on Saturday at the Buffalo Convention of Christian Workers of Canada and the United States, meeting in the First Presbyterian Church in that city. They are urged to attend by Col. Clarke of the Chicago Pacific Garden Mission, and by Mr. J. A. Conant of Willimantic, Conn. One of the questions in the question-box was: "*Are secret societies a hindrance to the work of the church of Christ?*"

—The *Tyler*. Masonic organ of Detroit, is almost discouraged, and is almost ready to kill some seceder in order to raise a wave of opposition. The Augean stable which Judge Whitney found in the Masonic lodge is not yet cleansed. The *Tyler* says: "Not long since we heard an old Mason say, 'Oh, for another wave of Morganism to wash out the faithless unworthy and establish once more the Free Mason!' And we add, oh! for a time when men will be men for manhood's sake; Masons for the truth of Masonry; when confidence will not be a jest, and when a Mason's word will be worth one hundred cents on the dollar; when envy, slander, malice and backbiting will be shut out of the order, and brotherly love, relief and truth be again firmly established in the hearts of the craft, and exemplified in their daily walk and conversation."

PERSONAL NOTES.

—Prof. A. R. Dodd of Houghton Seminary is appointed delegate to the Boston Congress, Tremont Temple, December 11th, 12th, from New York. Rev. Mr. Fish (Free Methodist) of Saratoga hopes also to attend the Boston meeting. He is an able preacher and interesting man.

—Dr. J. E. Roy, Rev. B. T. Roberts and Rev. S. H. Swartz, all of this city, have been invited to act as judges of the College Contest at the Illinois State meeting. Their presence will ensure a righteous award of a prize that will have more value than money can give.

—A letter from Bro. A. B. Knight of Worcester surprises and shocks us with the news that Rev. W. J. White of that city was buried last week. Pres. J. Blanchard was but lately his guest, and he was related to Mrs. Blanchard. He was a man loved by his neighbors and by his God.

—Rev. B. T. Roberts, Editor of the *Free Methodist*, and superintendent of the Free Methodist church, has returned to this city from his annual visit to the conferences, we are glad to note, in much better health than last year. His interest in reform questions is as wide as the human race, and is stirring us all up against the gigantic monopolies that rob the poor of their dimes by the hundred million. He has planned an attack on the sugar trust in what seems to be a vital point, and we must all stand by to aid the effort by every means. Bro. Roberts is expecting to attend the Elgin Convention next week.

—Rev. Amos Dresser, whom the older readers of the *Cynosure* will remember for his labors as missionary in Jamaica and for his being publicly whipped as an Abolitionist at Nashville, Tenn., in slavery days, has been spending a few days with his son at Wheaton, and is this week attending the A. M. A. meeting in this city. He has spoken two or three times before the Wheaton students and preached with great power in the chapel Sabbath morning.

—Rev. P. Waldenstrom, the eminent Swedish preacher and author, who has preached to such large audiences of Scandinavians in the West and Northwest, will preach in New York ere he returns to Sweden. He will visit President Harrison and Secretary Windom in Washington, and also lecture on "Preaching" before the students of the Yale Divinity School. When he returns to Sweden he will write a book on this country. Yale conferred the degree of doctor of divinity upon him last June, a fact which Swedish papers have noted with pleasure.

—Rev. Edward Henry Fairchild, D. D., for twenty years president of Berea College, Kentucky, died Oct. 2, aged 73 years. He was born in Stockbridge, Mass., and graduated from college and seminary at Oberlin. Ex-President James H. Fairchild of Oberlin was an older brother of the deceased. Dr. Fairchild was always warmly interested in Christian reform, and encouraged the labors of those opposing the secret lodge. He himself took part in public discussion of this evil. The last address on this subject was in Hershey Music Hall in this city on the last evening of the Congress of Churches, in March, 1887.

—Rev. J. L. Rusbridge, pastor of the Second United Presbyterian church of Buffalo, N. Y., sends a reply to the letter of W. B. Stoddard, our Washington agent, respecting the lodge incursions upon the United Presbyterian churches of Western New York. We should give it immediate insertion but for the fact that it makes serious and bitter charges of falsehood against Bro. Stoddard, whom we know to be a man who intends the truth at all times. Because of these charges we shall make special inquiry into the case. If Bro. Stoddard was mistaken respecting his facts, the *Cynosure* will duly apologize for having printed them. If he is correct it will be a serious matter with Mr. Rusbridge before God, and should be before men. It is sufficient for the present that the main fact, that Mr. Rusbridge is a Freemason, he emphatically denies. He says that he is not, never was, and never expects to be a member of that order.

REFORM NEWS (*Continued from 5th page.*)

President, J. W. Martin, of Mount Parry, O.
First Vice President, H. R. Smith, of Leonardsburg, O.
Second Vice President, K. A. Orvis, of Columbus, O.
Third Vice President, J. M. Farris.
Recording Secretary, A. T. Vestal, of Senecaville, O.
Corresponding Secretay and Treasurer, E. Thompson, Senecaville, O.
Executive Committee, J. M. Scott, of Alexandria O., and Professor Gray, of New Concord, O.
State Agent, H. H. Hinman.

A. T. Vestal, *Rec. Sec'y.*

EVENTS IN WESTERN NEW YORK.

Dale, N. Y., Oct. 22, 1889.

Dear Cynosure:—I have turned aside from preparation for our State convention for a little to recount for those interested events in my recent past.

I feel exceedingly grateful to God, since it was his will to take from us our beloved State president, that it was my privilege to be with him some of the time during his brief sickness, and take a last look at his countenance, so beautiful, as it portrayed the dawning peace of eternity. I desire here to express my heartfelt gratitude for all the departed has done for me. The warm grasp of the hand, the welcome, the many encouraging words and kind acts which have strengthened and helped, will not be forgotten as long as memory lasts.

During the past week I have reviewed some of the old battlefields. At Batavia the Morgan monuments stands as majestic as when first erected, bearing its silent but impressive testimony against that system of despotism which would know no law but its own. Of the old vanguard I met Anson Higly, Mrs. Darius King, Mrs. Day and Sarah Stevens. A few new *Cynosure* subscriptions taken there will help keep our flag still waving as the old leaders fall.

I found a Mr. Chase at Avon who had but recently renounced Masonry. I trust he will be with us in State convention and relate his experience. At Leroy I found a faithful few, but time and circumstances did not permit my remaining for lectures.

In a brief call at Arcade I renewed the acquaintance of Bro. H. N. Waldo and wife. They have just celebrated their sixtieth wedding anniversary. Bro. Waldo has always been a friend to the oppressed and needy. In anti-slavery days he kept a station on the underground railroad. More than one young man, who has since made his mark in the world, has received needed assistance in securing an education from him. Though in his 84th year, he feels a live interest in all righteous reforms. Bro. R. W. Lyman of Yorkshire needs no introduction to *Cynosure* readers. I found him feeling young and interested as ever; though in his 80th year he would outwalk many but half as old. I was made very welcome at his home. Bro. M. E. Brown of the Free Methodist church, now at Elton, took me in charge over Sabbath and gave me a sample of what he has to stand every Sabbath. I spoke three times to good audiences and talked to some one nearly all the time when not thus engaged. The collections were not forgotten. Bro. B. urged his people to give to our work, though not having more than needed himself. What is lacking in salary is made up in the joy of harmony with God, and a clear conscience as they go along.

A goodly number gathered to hear my address in the U. P. church at Lynden, Cattaraugus Co., last Thursday evening. Some two hundred were present last evening as I spoke in the Presbyterian church, Franklinville. The temperature of this meeting was considerable above freezing. Enough secretists and friends were present to make the interest great. I spoke two hours and received the best of attention. The three pastors present, Free Methodist, Presbyterian, and Baptist, were in sympathy with our cause.

Time prohibits further writing now. The falling snow may diminish our numbers at the State convention to-morrow as some expected to drive; but God knows best. There have been many beautiful days in the weeks past. The sun always dispels the clouds. May the Sun of righteousness shine more and more till the clouds of iniquity all flee away and the perfect day be ushered in.

W. B. Stoddard.

Subscribe for the *Christian Cynosure*. Only $1.50 per year.

The Home.

CONTRAST.

The bells of Lent rang up, rang down,
Through all the babel of the town;
Rang soft, rang clear, rang loud or low,
As loud or low March winds did blow.
Through wide-flung doors the hurrying throng
Caught hint of psalm and snatch of song—
The high strung song of plaint and prayer,
Of cross, and passion, and despair.
One, hurrying by amid the throng,
Who caught the sweetness of the song
Above the turmoil of the street,
Turned suddenly her weary feet,
And through the wide-flung doors passed in
From out the week-day whirl and din.

"Call me away from flesh and sense—
Thy grace, O God, can draw me thence."
In fervent tones the singers sang,
While solemnly the organ rang.
"From flesh and sense;" the words struck clear
Upon the stranger's listening ear.
"From flesh and sense;" she looked across
The sun-lit aisles, where glint and gloss
Of diamond fire and satin shone—
A Princess' raiment, that had won
A Prince's ransom in the past;
Across the aisles, then downward cast
Her seeking glance in bitter heed
Of raiment that scarce met the need
That winter keen and merciless
Brought home to her with savage stress.
And they, they neither toil nor spin,
These lilies fair, appareled in
These costly robes, while others strive,
And mourn to find themselves alive
Beneath the burdens of the day,
That leave small time or need to pray.
"Call me away from flesh and sense,"
When flesh itself seems half drawn thence.

"For you, for you, O favored ones,
These silken stalls, these organ tones,"
Her bitter thought ran, as the prayer
Floated in music on the air:
"For you, for you, this house you call
The house of God: for me the thrall
Of toil and toil, from day to day,
While life wastes sordidly away
In vainest hope and dull despair
Of some sweet time, when one from care
May pause and rest a little space,
And meet life's bright things face to face.
But faint of heart, and very low
Of hope and comfort, I but know
In these dark days the needs of earth.
All else seems now of little worth;
And little worth your silken prayer
Against my wail of dull despair."

—*Harper's Magazine.*

TWO STORIES WITH ONE MORAL.

"ONLY FORTY-SIX CENTS."

Walking leisurely up the main business street of the city the other day, I saw that the display window of a large clothing establishment was entirely filled with an artistic adjustment of white shirts. On a spacious cardboard was this notice, which I give *verbatim:*

"One hundred dozen of these unlaundried shirts, all-linen bosoms, cuffs and bands, at *only forty-six cents.*"

Nothing strange about that! To the average passer-by, perhaps not. It might not attract attention, save to one in need of the article, or to a competitor in the trade. To me, however, it meant a great deal.

Entering the store I saw the proprietor, and asked if those goods were a part of a sheriff's or assignee's sale, as the reason for their very low price.

"No, sir; they are a regular-made shirt, and come from a first-class house in New York."

Continuing the conversation, I added: "You expect to realize something for handling these goods, don't you?"

"I expect to; yes."

"And the jobber that took your order had a margin of profit, I suppose?"

"That's what I argue."

"What about the wholesaler who sold to the jobber; doesn't he receive something for his trouble?"

"He intends to make a living, no doubt," was the terse reply.

"There's the manufacturer; he is to have some share of the profits, isn't he?"

"That's what he makes shirts for, I believe."

"Yes; then there is the raw material, spinning, etc.; all must be added to the original cost. Now, how much do you suppose the girl receives that made one of those shirts?"

The merchant shrugged his shoulders, gave me a searching look, and in a slow and distinct manner, as if he intended that he should not be misunderstood, said: "I don't know, and it is not my business."

"Yes it is," I rejoined, "it is everybody's business. Only forty-six cents for a shirt, bosom, cuffs, and bands all linen. The girl that made that shirt must soon starve, sir, go on to the street, commit suicide, or go mad. I wouldn't wear one of them if you were to pay me for it; my conscience wouldn't let me."

Noticing a look of incredulity, not unmingled with scorn, I read him the following, which I had only an hour before cut from an Eastern newspaper:

"Bangor, Me., July 27.—On the 18th inst. Blanche M. Abbott, of Bucksport, eighteen miles down the river, shot herself in this city. She had formerly worked in a ready-made clothing factory. On the very morning that the unhappy girl shot herself a man purchased a pair of trousers at a store in Brockport, Mass., and in one of the pockets he found this note:—

"'Bucksport, Dec. 2, 1887.—I wonder into what part of the world these pants will roam, and hope that the one who buys them will send me a penny, as we have to work at starvation wages to make them.

"'Blanche M. Abbott.'"

"Now, after reading this message do you tell me that it is not your business?" He turned on his heel and left me.

A set of men like a hungry horde of human wolves, conscienceless, heartless as to who goes down—whose life goes out—would crunch between the teeth of avarice, greed and gain, all hope, every honest and honorable impulse of the heart for a nobler and a purer life, and, like the galley slave of imperial Rome, death would be the "surcease of sorrow" to these poor working-girls. Are they not as those who in the morning say, "Would God it were even!" and at even say, "Would God it were morning?"

Talk about "the cry of the outcast of London!" The cry of the starving sewing-girls of America almost makes one to say, There is need of another Christ to die for the world!

Which shall it be, starve? go mad?
Suicide? or to the bad?

—*Maj. E. T. Scott.*

MISTRESS OR MAID.

I was in the attic putting away the winter clothing when I heard Richard's voice from the foot of the stairs.

"Caroline, there is a young lady waiting to see you."

I noticed a slight hesitation before the word "lady."

"Who is it; a lady did you say?" I asked as I descended the stairs.

"She isn't dressed in satin and velvet, but I think she is a lady," replied Richard, who has odd notions about some things.

"One of the relief committee, perhaps," I said, after he had told me that he had found her at the door when he came home, and that she had inquired for me by name.

"Whoever she may be, one may trust the clear light that shines from the windows of her soul," replied Richard.

I knew what he meant when she turned her large gray eyes full upon me. One might well call them windows, I thought, as I looked into the clear, honest depths. Only innocence and truth could be seen there. She was fair and slender; not angular, but delicate, like one recently recovered from illness, and a slight stoop in the shoulders indicated weakness, or a life of toil. I did not think of this at the time; I only looked into the expressive eyes and listened to the sweet, low voice. She had heard that I wanted a nurse-girl, and came to see if I thought she could fill the place. She had but recently come from the provinces. She loved children, and thought she could be trusted with them. Her mother had left the younger brothers to her care since she was ten years old.

"If you will be patient with me, ma'am, I think I can suit you," she said. "Mother says I'm slow, and can't take to new ways easily; but, if you don't get worried with me"—she nearly said "cross"—"I'm sure I can learn your ways. I always get flustered, if people worry, ma'am."

To be asked to be patient, to be cautioned against worry, was a new experience. I was not quite ready to employ a monitor. I hesitated, and finally asked her to call the following morning for my answer.

Richard had been so favorably impressed by the girl that before dinner was over I had decided to engage her. I found she had no friends in the city, only "James," an old schoolmate from home.

"Of course you know I cannot allow him to visit you here," I said.

"Ma'am?" inquired the sweet voice in real surprise.

"I cannot allow your friend to call upon you here," I repeated.

"Where shall I meet him, then?" she asked innocently.

"I'm sure I don't know," I replied. "It would be better for you not to see him at all."

"Ma'am?" she said again, but with such pain in the voice that I thought it best to change the subject.

'Mandy Driscoll proved a treasure. The children loved her from the first, and after a few weeks I left them entirely to her care. She was very unselfish, willing to spend and be spent in their service. She grew round and rosy, and her pleasant face was often remarked by my visitors.

"Take care of that girl," said my mother. "Her face may be her misfortune."

"Oh, I trust 'Mandy!" I replied. "She is as innocent as the children."

"Perhaps too innocent. Is she often out?"

"Only Sunday and Thursday evenings. She is a regular little church-goer," I answered.

"Well, look out for her," persisted mother. "She's far too pretty for a girl in her position."

A year passed, and 'Mandy seemed quite content in my home. There was little occasion to "worry" the child, had I been so inclined; and I had ceased to have an anxious thought about her. She seemed to have no interest apart from my own, and proved so trustworthy that I had allowed her to assume almost the entire care of the house. After the children were asleep she was free to pass the evenings as she pleased; and, as social duties filled my own time, I knew little of her movements. She had seemed so thoroughly content, that when she announced her intention to leave me, I was greatly surprised.

"Leave me!" I exclaimed. "Why, 'Mandy, you are as necessary to us as the fire, or the gas! We can't get along without you."

But she was firm. She must go home. Perhaps—she seemed not sure—but perhaps she would come back some time. I saw that it gave her pain to leave us, and ceased to urge her to remain. There was probably some family reason, some trouble that she was unwilling to explain, I told Richard.

"Perhaps she is to be married," he suggested.

"Oh, no; she has no followers. She is too much of a child to think of marrying," I replied.

But there came to me the recollection of the schoolmate whom she had not mentioned during the year she had been with us. Her devotion to the children had probably taken the place of that friendship, I thought. 'Mandy left us regretted by old and young. Every member of the family bestowed a parting gift, and her own distress, aggravated by the noisy grief of the children, made the parting somewhat painful. Months passed, and 'Mandy's name was seldom heard in the house. We had given up all hope of her return, and had ceased to wonder at her silence. One day a note was received asking me to call at a hospital where 'Mandy Driscoll was lying critically ill. The note was written in a perfunctory way by the nurse of the ward. At once all our former interest in our favorite revived. The children sent loving messages, and even Richard hastened my departure. He looked grave when I mentioned the name of the hospital, but I had no suspicion of its character until I sat by 'Mandy's bedside.

My tears fell upon the wasted hand while I listened to the sad story so often repeated in city and country.

"I longed to see you once more, Mrs. Harlow," she sobbed. "I could bear to have you know the truth, if I could only see you again. You know what you said, ma'am, when I engaged with you. I wouldn't deceive or disobey you after that; so I used to meet James on the street, and sometimes I was out very late when you didn't know it. It

was being in the street that led to the wrong; for when it was cold or wet, James used to take me into some place where it was comfortable, and it wasn't always respectable, ma'am. I got careless and hardened by what I saw, and that made it easy to go wrong, ma'am, don't you see?"

Alas, yes! I saw it all. I drew from her a pitiful story of suffering during the months that had passed since she left us.

"Why did you not come to me?" I asked.

"Your heart would have been hard against me, ma'am. Women have no kindness toward girls like us."

It was too true. I should have turned from her. I did not need the physician's dictum to assure me that 'Mandy's trials would soon be over. The poor child had no wish to stay.

"God is more merciful than man," she said. "He forgives all sin. Mrs. Harlow, I don't believe there is another sin that brings a punishment so hard to bear; but nobody cares, and nobody helps us. Even these nurses despise us."

"Who did sin?" I asked myself, as I returned home—the old question asked so many hundreds of years ago. Was the innocent, childlike nurse-girl alone responsible? Alas, no! I was my sister's keeper, and I failed to keep my trust.—*Congregationalist.*

A PROPHECY OF SPURGEON'S CHILDHOOD.

Mr. Spurgeon, in a sermon on the blessing of Joseph, gave the following interesting reminiscence:

In closing, I wish to bear a personal testimony by narrating an incident in my own life. I have been preaching in Essex this week, and I took the opportunity to visit the place where my grandfather preached so long, and where I spent my earliest days. Last Wednesday was to me a day in which I walked like a man in a dream. Everybody seemed bound to recall some event or other of my childhood. What a story of divine love and mercy did it bring before my mind! Among other things, I sat down in a place that must ever be sacred to me. There stood in my grandfather's manse garden two arbors made of yew trees, cut into sugar-loaf fashion. Though the old manse has given way to a new one, and the old chapel has gone also, yet the yew trees flourish as aforetime. I sat down in the right hand arbor and bethought me of what had happened there many years ago.

When I was a young child staying with my grandfather, there came to preach in the village Mr. Knill, who had been a missionary at St. Petersburgh, and a mighty preacher of the Gospel. He came to preach for the London Missionary Society, and arrived on the Saturday at the manse. He was a great soul-winner, and he soon spied out the boy. He said to me, "Where do you sleep? for I want to call you up in the morning." I showed him my little room. At six o'clock he called me up, and we went into that arbor. There, in the sweetest way, he told me of the love of Jesus, and of the blessedness of trusting in him and loving him in our childhood. With many a story he preached Christ to me, and told me how good God had been to him, and then he prayed that I might know the Lord and serve him. He knelt down in that arbor and prayed for me with his arms about my neck. He did not seem content unless I kept with him in the interval between the services, and he heard my childish talk with patient love. On Monday morning he did as on the Sabbath, and again on Tuesday. Three times he taught me and prayed with me, and before he had to leave, my grandfather had come back from the place where he had gone to preach, and all the family were gathered to morning prayer. Then, in the presence of them all, Mr. Knill took me on his knee, and said, "This child will one day preach the Gospel, and he will preach it to great multitudes. I am persuaded that he will preach in the chapel of Rowland Hill, where (I think he said) I am now the minister." He spoke very solemnly, and called upon all present to witness what he said. Then he gave me sixpence as a reward if I would learn the hymn:

"God moves in a mysterious way
His wonders to perform."

I was made to promise that when I preached in Rowland Hill's chapel that hymn should be sung. Think of that as a promise from a child! Would it ever be other than an idle dream? Years flew by. After I had begun for some little time to preach in London, Dr. Alexander Fletcher had to give the annual sermon to children in Surrey Chapel, but, as he was taken ill, I was asked in a hurry to preach to the children. "Yes," I said, "I will, if the children will sing 'God moves in a mysterious way.' I have made a promise long ago that so that should be sung." And so it was: I preached in Rowland Hill's chapel, and the hymn was sung. My emotions on that occasion I cannot describe. Still that was not the chapel which Mr. Knill intended. All unsought by me, the minister at Wotton-under-Edge, which was Mr. Hill's summer residence, invited me to preach there. I went on the condition that the congregation should sing, "God moves in a mysterious way"—which was also done. After that I went to preach for Mr. Richard Knill himself, who was then at Chester. What a meeting we had! Mark this! he was preaching in the theatre! His preaching in a theatre took away from me all fear about preaching in secular buildings, and set me free for the campaigns in Exeter Hall and the Surrey Music Hall. How much this had to do with other theatre services you know.

"God moves in a mysterious way
His wonders to perform."

After more than forty years of the Lord's loving-kindness, I sat again in that arbor! No doubt it is a mere trifle for outsiders to hear, but to me it was an overwhelming moment. The present minister of Stambourn meeting-house, and the members of his family, including his son and his grandchildren, were in the garden, and I could not help calling them together around that arbor, while I praised the Lord for his goodness.

One irresistible impulse was upon me; it was to pray God to bless those lads that stood around me. Do you not see how the memory begat the prayer? I wanted them to remember when they grew up my testimony of God's goodness to me; and for that same reason I tell it to you young people who are around me this morning. God has blessed me all my life long, and redeemed me from all evil, and I pray that he may be your God. You that have godly parents I would specially address. I beseech you to follow in their footsteps, that you may one day speak of the Lord as they were able to do in their day. Remember that special promise, "I love them that love me, and those that seek me early shall find me."—*Word and Work.*

TEMPERANCE.

PROHIBITION CONFIRMED IN IOWA.

At Des Moines, Iowa, Oct. 18, the Supreme Court handed down an opinion in the important case of the State of Iowa vs. Con Creeden and the Chicago, Rock Island & Pacific Railway Company, appellants. The court affirms the decision of the lower court and fully sustains the Iowa liquor law. The case arose in a justice court on information alleging that the man Creeden, a noted law-breaker, owned certain liquors stored in the Rock Island warehouse and intended for sale in violation of law. The liquors were seized, tried, and condemned. The case was appealed to the District Court, the railroad company appearing as parties to the suit, and the decree of condemnation was sustained. An appeal was taken to the Supreme Court, and ably argued by Attorneys Wright and McCaughan for appellants, and Attorney General Stone and J. A. Harvey for the State. The decision in the case of Bowman vs. the Chicago & Northwestern was cited as adverse to the claims of the State in this case. But the Iowa Supreme Court holds that in that noted decision the United States Supreme Court only affirms the right of common carriers to transport liquors, but not to hold them in warehouse to enable the owner to sell in violation of the law. The Court says: "The United States Supreme Court in many decisions has held that the States have the constitutional right to forbid the sale of intoxicating liquors within their borders. When the Constitution conferred upon Congress the power to regulate commerce between the States, it was not intended that provisions should be made by Congress to affect the use of the subjects of commerce. A carrier is a servant of commerce, and is protected under constitutional provisions for the regulations of commerce in the discharge of all the duties of a carrier recognized by the law. The regulations of commerce reach him while he is in the discharge of duties pertaining to commerce. When he ceases to be a carrier he is beyond the protection provided by regulations for commerce. If he ceases to be a carrier and becomes a warehouse man he cannot be protected as a carrier. In truth, commerce, so far as transportation is concerned, ceased to have connection with the liquors when they ceased to be held by the carrier for transportation. After that they were held for storage. It is made plain by a consideration of the facts that the railroad company held the liquors under special arrangement with Con Creeden, six successive shipments of liquor being made, each containing less than five gallons, and were held from six to fifteen days before they were seized, and it had been the practice of the railroad company for some time before these shipments were received, to hold shipments of whisky in the same way. The little freight bills of 34 cents on each shipment were not paid until the package was delivered. Con Creeden did not present demands for the whisky, but sent an express wagon to get a jug at a time as it was wanted for sale in violation of the law. He was a notorious violator of the law; the packages were marked 'whisky,' and all the circumstances lead to the conclusion that the railway company held the liquor for Con Creeden under an arrangement that it should aid him to evade the law."

PROHIBITION IN KANSAS.

Judge Guthrie, at Topeka, Oct. 16, impaneled a grand jury, and in charging them to make special inquiry as to the enforcement of the prohibitory law, he took occasion to emphatically indorse the law. In the course of his remarks he said: "For nearly five years there has not been a saloon or any place where intoxicating liquors were openly sold or given away in this county. The law on this subject has been as strictly obeyed in this city as the statute providing for the punishment of murder, robbery, or larceny. Hundreds of thousands of dollars have been invested here in this city by strangers on the conviction that public sentiment favored an honest, fair enforcement of the law prohibiting the unlawful sale of intoxicating liquors, and it is believed that these conditions have induced thousands of families to change their homes from sister States to this city and State so that they might, with their children, escape the evil effects of the saloon. And these conditions and environments are inducing the friends and patrons of learning to establish with magnificent endowments colleges and schools in this and other cities of the State, and parents are sending their children from distant States to these colleges to be educated, with the expectation and hope that their children may enjoy the benefits of society, unpolluted with the baneful saloon."

Since Mayor Cregier took hold of the city government he has attended various Sunday gatherings at which speech-making and beer-drinking were given prominent places on the programs. He has made Sunday speeches at these Sunday gatherings and has watched other people drink Sunday beer.

There have been numerous largely attended Sunday meetings in this city of late in which men of prominence have spoken in favor of enforcing the law against Sunday saloons. There was no beer on the premises. Neither was Mayor Cregier there.

Why is it that the Mayor goes to Sunday picnics with beer on the side while he does not attend Sunday law-and-order meetings? Does the Mayor think that Sunday beer can elect him to a second term? Probably.

Though the Mayor is gray-headed he has a great deal to learn yet. And he ought to begin learning it pretty soon.—*Daily News.*

While drunk at Pittsburg, J. M. Deeley threw his 5-year-old boy into the river, the fall being 45 feet. The child was rescued, but cannot recover. Deeley says that he intended only to frighten the lad, but that he slipped from his grasp.

Will Jellings, employed on the Frank place, near Memphis, Tenn., became intoxicated Wednesday night, and on entering a room occupied by several Swedes began firing with a pistol. After one of the Swedes had been wounded another seized a Winchester rifle and shot Jellings, killing him instantly.

NOTICES.

CHRISTIAN CONGRESS IN BOSTON.

A Congress of Churches will be held in Tremont Temple, Boston, December 11 and 12, 1889, to consider the relation of the Secret Lodge system to Civil Liberty and the Christian Religion.

Rev. A. J. Gordon, D.D., Pastor Clarendon Street Baptist Church, Boston, will preside at the opening meeting.

The following speakers have agreed to be present and address the congress during its sessions: Dr. A. A. Miner, Boston; Dr. O. P. Gifford, Boston; Dr. I. J. Lansing, Worcester; Dr. D. McAllister, Pittsburgh; and President Charles A. Blanchard of Wheaton.

All churches or other Christian assemblies accepting Christ as the perfect example and atoning sacrifice for sin, are respectfully requested to be represented by delegates at this Congress, and all persons desiring to hear a candid discussion of the subject are cordially invited to attend.

Signed by Rev. A. J. Gordon, D.D., Rev. A. A. Miner, D.D., Prof. L. T. Townsend, D.D., Rev. N. Boynton, H. L. Hastings, Rev. James M. Gray, D.D., Rev. J. W. Hamilton, D.D., Rev. Wm. Elliott Griffis, D.D., Rev. O. P. Gifford, all of Boston, and fifteen other pastors.

IOWA.

Notice is hereby given, that, in accordance with arrangements made by the State Agent and approved by members of the Executive Committee, the annual meeting of the Iowa Christian Association, opposed to secret societies, will be held in Blanchard, Page county, Iowa, commencing Wednesday evening, November 6th, and continuing through the following day. All churches and associations opposed to secret societies are cordially invited to send delegates. C. D. Trumbull, *Cor. Sec.*

ILLINOIS STATE CONVENTION.

The annual Convention of the Illinois Christian Association will be held in Elgin, November 5th and 6th, opening on the evening of the 5th. The work of this Association in saving men from the secret orders, should command the attention and secure the co-operation of all Christian churches and patriotic citizens. Among the interesting features of this convention will be an oratorical contest by the College students of Northern Illinois, and addresses by Col. George R. Clarke of the Pacific Garden Mission, Chicago; and Miss E. E. Flagg, New England agent of the N. C. A. Other addresses are expected from Mrs. Gleason, one of the most popular of the W. C. T. U. speakers of New England, Rev. L. A. Johnston of Rockford, President C. A. Blanchard, and Prof. J. N. Bedford. The business of the convention will have an important bearing on the work during the year to come, and every sympathizer with the objects of the Association is most cordially invited to be present. The Executive Committee also make a special request of all Christian churches to be represented by a delegation appointed for the purpose.

All desiring entertainment will please write to Mrs. C. W. Crabtree, 331 Center St., Elgin, Ill.

Wm. Wishart, *President.*

Henry L. Kellogg, *Secretary.*

Bible Lesson.

STUDIES IN THE OLD TESTAMENT.

LESSON VI.—Fourth Quarter.—Nov. 10.

SUBJECT.—David's Grief for Absalom.—2 Sam. 18: 18-33.

GOLDEN TEXT.—A foolish son is a grief to his father, and bitterness to her that bare him.—Prov. 17: 25.

[*Open the Bible and read the lesson.*]

Daily Readings.—M.—2 Sam. 15: 14-37. T.—2 Sam. 16: 1-23. W.—2 Sam. 17: 1-29. T.—2 Sam. 18: 1-33. F.—Psa. 3: 1-8. S.—Psa. 4: 1-8. S.—Psa. 42, 43.

COMMENTS ON THE S. S. LESSON BY E. E. FLAGG.

1. *Absalom's Pillar*, v. 18. From times anterior even to history, monarchs and distinguished men have sought to perpetuate their memory by building splendid monuments, or vast burial places, in which their remains might be entombed. God has made use of the pride and vainglory of man in a wonderful manner to confirm the truth of Scripture, in the recent finding of the mummified body of the very Pharaoh who so oppressed the children of Israel, with others of his dynasty. But after all, his real monument is contained in the first chapters of Exodus. Absalom, when he reared this memorial pillar to keep his name alive, little thought that he was building another monument for himself that would outlast both that and the cairn of stones marking an outlaw's grave, under which he was finally buried. Our deeds live after us. They may not, like Absalom's, become a beacon light of warning thousands of years after; but how wide or far extended may be their influence no one can predicate. Souls may be richer or poorer through all eternity in consequence of our having lived. We are told of the righteous that "their name shall be in everlasting remembrance." It may not be carved in marble or brass. Many of the most saintly souls have lived and died in the greatest obscurity. There have been multitudes of martyrs whose ashes have been scattered to the four winds, but they are not forgotten of God. They stand recorded in his "book of remembrance," and how poor the grandest monument man can rear beside the honor of a place on those ever-enduring tablets!

2. *The tidings brought to David*, vs. 19–32. An attentive reading of David's history will show many causes that were sapping the power and stability of his throne, besides his own immediate sin with Bathsheba. He was only a weak and doting parent where he should have showed himself the just and righteous king. Such a crime as Ammon's, committed in the royal family and going unpunished, must have demoralized the whole nation, and paved the way for anarchy and rebellion. Nothing will undermine our Republican government so easily as the spectacle of immorality in high places. It is the patriotic duty of every voter to know that the man for whom he casts his ballot bears an unstained character. It is also a dangerous thing for the law to show respect of persons. If David's sons had filled private stations, they could not have committed such crimes as they did without being punished; and it is always an evil precedent when a man can violate the law, and because he is wealthy, high in office, or otherwise distinguished, escape his just deserts. Masonry is inimical to our government because it favors one class at the expense of another. Had the murderers of Dr. Cronin not belonged to a secret order, they would have been convicted and sentenced ere this. A lodge oath which protects and favors criminals, strikes at the very heart of justice and law. It is supposed that David's numbering of the people occurred about this time, in which act he showed a pride and ambition worthy of a military despot, but very unbecoming to a theocratic king. It was an unpopular movement even with the people, and the plague which followed must have been laid by them at the door of their monarch for persisting in a measure so impolitic and unconstitutional. Pride goes before a fall in nations as well as individuals. David prepared against a foreign foe while his own son Absalom was not only conspiring to take his crown and life, but the very means to carry on his conspiracy successfully was furnished by his weak and foolish father. It is a similar mistake when politicians talk about increasing our army and navy, while they license the drink traffic to prey on the nation's very vitals.

3. *David's lament for Absalom*, v. 33. David could comfort himself with no thought of future re-union as in the case of Bathsheba's child, and so his lament for Absalom has gone down the ages, the voice of utter, remediless despair, and the type of that sorrow which Christ himself must feel over lost souls.

PRACTICAL SUGGESTIONS FROM PELOUBET'S QUARTERLY.

Absalom from out the far-off past is still pointing our modern youth to certain great lessons his career teaches us:

1. The way of transgressors is hard.
2. The success of the wicked is short, and then he is like chaff which the wind bloweth away.
3. Sin is sometimes attractive at first, but at last it biteth like a serpent and stingeth like an adder.
4. The way to true success is not through disobedience to parents.
5. No failure is so terrible as the failure of a life; no ruin like the ruin of a soul.
6. The death of the wicked is lighted by no ray of hope.

Religious News.

—Rev. Charles F. Goss, pastor of the Chicago Avenue Church, this city, is much broken down in health, and has been granted a six months' vacation. Mr. Goss has been working very hard of late, and at a meeting of the church committee Mr. Moody told them that Mr. Goss was in bad physical condition. They therefore granted him six months' leave of absence on full pay, retaining him as the pastor. Mr. Goss will remain here for about a month to attend to his classes in the training school. He will then leave for the Pacific coast. During Mr. Goss's absence his pulpit will be filled by Mr. Moody and others.

—The resolution of S. Corning Judd, of Chicago, in the Episcopal convention, to substitute for the words "Protestant Episcopal" the words "American church," amounting to a change in the title of the church, was, on motion of Mr. Judd, referred to the next convention.

—The Adventists of Virginia were in session all day Tuesday last at Screamersville, Spottsylvania county, awaiting the coming of the Lord, the wildest excitement prevailing, but retired to their homes about midnight when satisfied that the world was to exist a little while longer. It was the forty-fifth anniversary of the going out to meet the Saviour in October, 1844.

—Mr. Moody is not too old to be aggressive in religion. Last Sabbath he left his Institute work and went to Rockford, Ill., where he addressed five big meetings, beginning at 9 A. M. Two progressive euchre clubs, composed of prominent residents, met the night before, and Mr. Moody caused a sensation by classing that game with horse-racing and gambling, and said those who indulged in it could not hope for heaven.

—The general executive committee of the Woman's Foreign Missionary Society of the Methodist Episcopal church met in Detroit last Wednesday. Mrs. Danforth, of Chicago, was chosen president, and Mrs. Gracey, of Buffalo, secretary.

—The forty-third annual meeting of the American Missionary Association is being held this week in the New England Church on the North Side in this city, October 29–31. The meeting opened at 3 o'clock on Tuesday afternoon. On Tuesday evening the annual sermon was preached by Rev. R. R. Meredith, D.D., of Brooklyn, N. Y. At the Wednesday morning session papers are to be presented by the secretaries and discussed. Wednesday and Thursday are to be devoted to addresses by representative clergymen and laymen upon the different phases of the work of the Association. On Thursday afternoon there is to be a woman's meeting, with reports and addresses on the Woman's Work of the American Missionary Association, by lady missionaries from the field, who will represent the work among the white and colored people of the South, and among the Indians. Ladies connected with missionary societies are cordially invited to attend this meeting.

—The Classon Avenue Presbyterian church has been sufficiently impressed with the importance of the work of the Evangelical Alliance and the relations of the Boston meeting to it, to surrender their pastor, Rev. Dr. L. T. Chamberlain, for a month's service of preparatory work. During November Dr. Chamberlain will hold meetings under the auspices of the Alliance in a score or more of the leading cities of New England, to acquaint the public more fully with the aims and methods of the Alliance work, and with the importance of the great conference in Boston the first week in December.

—The answer to the Shaster is India; the answer to Confucianism is China; the answer to the Koran is Turkey; the answer to the Bible is Christian civilization of Protestant Europe and America.

—Hartford Theological Seminary (Congregational) has a woman in the class just entering. She is the wife of a member of the senior class, and has entered on a course of thorough preparation for foreign missionary service.

—The Canadian Missionary Mackay, on the Chinese island of Formosa, is very strongly advocating the training of native preachers for the work among their countrymen. One of his reasons is an economical one; an American, even if he lives like a native, will cost $1,000, whilst a genuine native will live on $100. Still, the training of a native ministry must be done by foreigners.

—Mrs. Davis, daughter of the late Jacob Sleeper, of Boston, sailed last month for Japan. She proposes a trip around the world, and will visit the Methodist missions. Mrs. Davis is greatly interested in mission work, and has contributed most liberally toward its support. She donated $5,000 toward the Zenana paper in India, established by the Woman's Foreign Missionary Society.

—Dr. Henry H. Jessup writes in the *Church at Home and Abroad* giving a list of the books which the Turkish Government has recently refused to permit to enter the empire. He says: "It can be safely said that all books on the following subjects will be prohibited by the imperial censorship: The Turkish Empire, Russia, Persia and Egypt, Syria and Palestine; Mohammed, Islam, the Koran, religions of the East; travels in Turkey, Syria and Palestine; all universal histories of the Middle Ages and the Crusades; all missionary magazines, reports, essays, reviews, biographies."

—The Sunday observance agitation has spread to Russia, and 1,200 merchants of St. Petersburg have declared their readiness to close their places of business on that day.

—Mrs. Elliott F. Shepard proposes to erect in New York a large seven-story, fire-proof structure, and present it to the Young Woman's Christian Association. It is to be used as a lodging house and home for working women.

—Sir Charles Bernard recently stated that the Christian Karens numbered 200,000, or fully one-third of the Karen people, and that they are not only self-supporting, but send missionaries to Siam.

—A Hebrew colonization society, numbering 500 members, has been organized in Pittsburg, Pa., to be known as "The Lovers of Zion," the object of which is the colonization of Palestine with Hebrews. About 1,800 colonists have gone to Palestine from this country for that purpose already.

—The Bible is now translated into the languages of nine-tenths of the people of the world, whereas in the early part of the present century it could be read by only one-fifth of them.

Lodge Notes.

The corner-stone of the new Jewish Synagogue in Providence, R. I., was laid by the Masonic Grand Lodge of that State on the 23d ult.

Persia is one of the few countries where the holding of Masonic lodges is forbidden by law. Masons were very anxious when the Shah fell under the influence of the Grand Master, Albert Edward, Prince of Wales, he would yield and be initiated.

It is reported that the son of a wealthy Chicagoan who entered Harvard University this year, earned a membership in one of the most popular secret societies of the college by blacking boots and selling papers in the public square at Cambridge for the space of one week.

It is said in the *Masonic Chronicle*, that by giving the signs of a Master Mason a member of the Madras Civil Service once found his way into the innermost chamber of an East Indian temple, where the heathen priests were alone allowed to enter. What does this this prove?

Three resolutions were voted down in the California Grand Lodge of Good Templars—one to reduce the salary of the Grand Secretary; one to abolish the *Rescue* and adopt the *California Prohibitionist* as the organ, and another to rescind the law of the order against dancing in lodge rooms on lodge nights.

In the Grand Lodge of New Hampshire Knights of Honor Grand Dictator Burbank reported: "I regret to be compelled to report a diminished membership. We number less than we did one year ago, when you placed me in the high and honorable position of grand dictator. We have lost by death and suspension more than we have initiated."

The Knights Templar triennial conclave for the third time has been made a traveling advertizing show for the San Francisco liquor dealers and mixers. The California delegation had, as usual, a choice and big show of the liquid industries of the city of San Francisco always on tap, and they had by far the largest stream of worshipers to their sacred and strongly-flavored shrine.

A large number of small incendiary fires have occurred in Kansas City recently, and the police have just discovered that the incendiaries were a band of school-boys ranging in age from 11 to 15 years. They were regularly organized, and called themselves "Capt. Kid's Pets." The members were bound by blood-curdling oaths to not reveal the secrets of the order, and all their plans were carried out according to written orders signed in blood from the arms of the young desperadoes. The leaders of the band are under arrrst.

Chief Arthur, of the Brotherhood of Locomotive Engineers, said just before the Denver meeting: "This convention will be the most important ever held by the brotherhood. The question of federation with other labor organizations will be decided. I am opposed to the federation, and, if the order is not maintained separate and distinct from all other organizations, the engineers must look for a new chief. The brotherhood is a peculiarly unique organization, and cannot mingle with any other labor association with benefit to either, in my opinion."

Ex-Mayor Ames, of Minneapolis, Minn., whose remarks about Ireland on his return from Europe lately are said to have caused a revulsion of feeling among his Irish admirers, has received five threatening letters signed "Irishman," "Catholic," "Clan-na-Gael," etc. They warn him that if he does not leave the country he will suffer the fate of Dr. Cronin. The handwriting of each is different from that of the others. Mr Ames' friends claim to know the origin of the letters, and promise to make it interesting for the authors. There are said to be 300 Clan-na-Gael members in Minneapolis.

In the Knights of Honor Grand Lodge of New Jersey the state of the finances caused an interesting discussion, and the finance committee's recommendation made it clear that an increase in the revenues was needed to keep the Grand Lodge out of debt. Every attempt to increase the resources, however, was voted down, and at the next session there will be a deficiency of several hundred dollars. The grand reporter showed that, according to supplementary report, 415 members were initiated during the year ending Sept, 30, against 457 the previous year, making the total membership in the State at this date 4,100; total membership on July 1 was 4,266. The amount paid the Supreme Lodge was $93,858.99. The amount received on fifty-four deaths was $101,000, showing that $7,141.01 was overdrawn.

In the convention of the Brotherhood of Locomotive Engineers at Denver the grievance committee concluded its work. Most of the cases were referred back to the various divisions for final settlement. A number of the lodges suspended during the Missouri Pacific strike were restored to good standing in the brotherhood. Among the lodges reinstated was that of St. Louis. At the time set for the election of officers the entire day was taken up, instead, in trying one of the grand officers, against whom serious charges had been preferred. Rumor has it that Chief Arthur is the man on trial. Though questioned upon this point, nearly all the delegates deny it.

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Farm Notes.

Within a quarter of a century the growth of planted groves and orchards of fruit and forest trees has completely changed the general appearance of the Grand prairie of Illinois. The change has been so gradual that the inhabitants hardly realize the contrast between the present and past condition of their country. To the occasional traveler the contrast is very marked, and the improvement very great. In what has taken place there can be seen the promise of the time when all the great, treeless prairies of the West will be dotted over with beautiful forest groves. Many thousand acres of forest trees are now annually planted there.

Hastened by necessity and encouraged by legislation, the work is going on at an accelerating rate. Doubtless, in a half century the appearance and condition of the whole western country will be greatly changed for the better by timber culture.

The planting of forest trees in some portions of the West is done on no insignificant scale. A single nursery in Nebraska reports selling over 25,000,000 young forest trees in one year. This number, planted a little over four feet apart each way, or at the rate of 2,500 per acre, will cover 10,000 acres, a good showing for the annual product of one nursery

It is quite different in the East. Aside from the planting of shade and ornamental trees, and a few groves for windbreaks or fence-post timber, little has been done. On the other hand, the forest area has been rapidly diminishing. One-third of a century ago the natural forests covered more than one-half the area of Ohio; now they cover little more than one-fifth. Possibly, that is enough timber for the State if it were properly distributed and located. But it is not. So much of the original forest on hillsides has been cleared off that should never have been destroyed.

More fertility has been removed from the sloping lands by the washing of the rains than by the crops grown on them, and they have rapidly decreased in value. The best way to restore and retain fertility on lands liable to wash is to replant them to forest trees.

When the people of the East get down to practical forestry in dead earnest, as they will some day, the place for them to begin is on the hillsides, from which the original forests should never have been removed. With underdrained lowlands and forest-crowned hills, the condition of our country would be vastly improved.—*Farm and Fireside.*

A good way to manage the hillside lands that are liable to wash is to keep them in grass as much as possible. An occasional crop of wheat, or other small grain, may be grown, and the land seeded immediately back to grass, but cultivated crops, such as corn, should not be grown on sloping, washy land. The summer cultivation puts the soil in shape to receive the greatest possible damage from rainfall. The forests should be restored to these lands, but it may be impossible to do this at once, and the next best thing should be done. Adopt for them a rotation of crops that will omit the cultivated ones, and keep them in grass as much as possible.

These hillsides will not produce nearly the same quantity of grass as the lowlands, but the quality is usually much better. They are the ideal sheep pastures. And here again, to make the most out of a farm of rolling land, the stock, as well as the crops raised, must be what is best adapted to the land. There have been times in the history of our country when the hilly sheep-farms paid larger profits than the richer, level lands devoted to grain raising. This may, or may not, happen again, but in any event they are sure, in the long run, to pay better with grass and sheep than with grain.—*Farm and Fireside.*

Don't fail to utilize all the turnip tops the garden affords. They make fine chicken feed. Either throw them on the ground, turnip and all, for the chickens to pick at, or tie them in bunches with a coarse string that will not cut, and weight them down with a rock. The turnips themselves, if cooked, mashed and mixed with bran and shorts, make excellent feed for laying hens and growing chicks.

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The business of farming never had so great possibilities within its grasp as now. —*Dr. Hoskins.*

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News of the Week.

COUNTRY.

Freight business has reached such proportions that all of the roads are short of cars and engines. Never in the history of railroading has so much freight been handled.

Among subscriptions to the world's fair at New York Thursday was $100,000 by Cornelius Vanderbilt, $100,000 by the New York Central railroad, and $50,000 by the Wagner Palace Car company.

Leading citizens in the Trinity district of Catahoula Parish, Louisiana, have organized a vigilance committee to protect Negro laborers from the outrages of night raiders.

A call for a mass-meeting has been issued at Richmond, Va., the purpose being the formation of an organization to secure white nurses for white children. It is asserted that lunacy is on the increase among Negroes, and that their moral laxity is simply deplorable.

Suffering from famine in the districts in Dakota where there has been absolute failure of crops this year is threatened, and there is an urgent demand that it should be averted by prompt relief. This cannot be done until the local authorities organize and collect the facts and inform the public.

The City Council of Kansas City passed Friday night, over the Mayor's second veto, an appropriation of $1,000 for the entertainment of the Pan-Americans, notwithstanding that they had been properly notified that the passage of the appropriation violated the city charter and left them liable to arrest and imprisonment.

Near Franklin, Pa., Friday, a number of school children found a dynamite bomb, which they exploded in attempting to open it with a knife. Two boys were fatally hurt, and eight others are in a critical condition.

A switch that had been broken open caused the wreck of the Atlantic express on the Wabash road, near Keller's Station, Ind., Thursday evening. A traveling fireman was killed, and three or four employes were wounded, but the passengers miraculously escaped.

Wreckers, as alleged, caused the destruction of freight train No. 92 on the Lake Erie and Western road, near Kokomo, Ind., early Friday morning. The explosion of twelve oil tanks fired the wreck, Engineer Mehl, Fireman Edward Burnett, and Head Brakeman John Spellman perishing in the flames.

The scourge of diphtheria has made its appearance throughout central Illinois. At Illiopolis the public schools have been closed on account of the disease, and several deaths are reported. There were two deaths reported at Decatur, and others at other places in central Illinois. It is said to be caused by decaying vegetation.

Reports from Michigan are to the effect that owing to the continued drought forest fires are starting in every direction. Farmers are obliged to haul water for miles to water their stock, and fall wheat is rotting in the ground.

The LaSalle county, Illinois, grand jury, which has been in session nearly two weeks, returned indictments against fifty saloon-keepers for violating the Sunday liquor laws. Thirty of the indictments are against saloon-keepers in Ottawa.

The copious rainfall in California has damaged late grapes and wheat that had not been harvested. The precipitation has been heavier than in any previous October in the history of the signal service.

In a fight at Plymouth, Pa., Tuesday, among a party of Polish Catholics who held the parsonage against the orders of the Bishop, and a body of officers, Chief of Police Melvin had a leg broken, and other persons were badly hurt. The expulsion from the priesthood of Father Warnegari gave rise to the trouble.

The village of Woodville, Ohio, is scourged with an epidemic of diphtheria and typhoid fever. Last week ten deaths occurred from the latter disease, and nearly as many from the former. The local physician has at present some fifty cases on his hands. Business has been almost entirely suspended.

Judge J. F. Hughes has caused a lively commotion in central Illinois by his instruction to the grand jury to indict those who violate the law by playing base-ball on Sunday. This will include the base-ball clubs of Decatur, Monticello, Cerro Gordo, Maroa, Arcola, and most all the clubs in central Illinois, all of whom have played at the Decatur Base-ball Park on Sunday during the last few months.

At Wichita, Kan., Tuesday, an engine on the Santa Fe line struck a street car at a crossing, seriously injuring three young ladies and slightly injuring several others. The car was hurled a distance of sixty feet.

FOREIGN.

The Nihilists are again active in St. Petersburg, and the city during the past month has been flooded with their revolutionary proclamations. The police are entirely at a loss to explain how these documents are printed or distributed.

A cable dispath at Berlin has been received from Captain Wissman stating that reliable news has been received concerning Emin Pasha and Henry M. Stanley, Signor Casati, and six Englishmen. They are all expected to arrive at Mawapwa at the latter part of November. Captain Wissman also says that he defeated a force of insurgents near Somwe, and killed seventy of them.

The steamer Quinte was burned to the water's edge near Deseronto, Canada, Thursday night. Five lives were lost, and probably more. Details of the disaster show that the fire originated in the engine-room and spread with inconceivable rapidity, the steamer burning like tinder and being ablaze in a very few moments.

An explosion of dynamite cartridges at Montreal, Quebec, Thursday morning, killed a young man and seriously injured five other persons, including three women.

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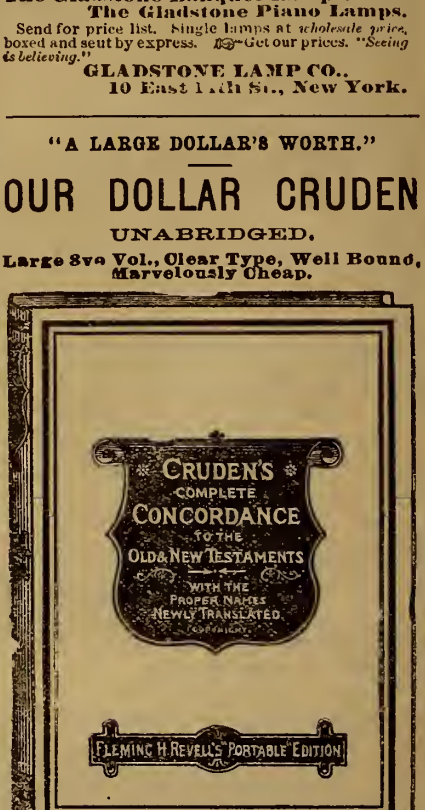
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Our standing charge against the Masonic lodge, that its members control the press, is equally good against the Jesuits. "Washington in the Lap of Rome" is not altogether a myth, and we fear is not even an exaggeration. These secret emissaries of Rome are at the National Capital, using and abusing the government for its purposes. Joseph Cook says that the men sent from Boston to Washington to investigate in regard to Romanism reported that "there does not go out of the capital of this nation any telegraph dispatch over the lines of the Associated Press touching Roman Catholic interests, without being first submitted to a Roman Catholic official."

The United States government has been expending millions on a new war fleet. Every few weeks we are asked to read how this or that new vessel made so many miles an hour on her trial trip. But as we have no war on hand, and hope to have none, like a big boy with a new top, Uncle Sam proposes to send his new toys over to Europe to show what he can do when he undertakes a job, and to have a little boastful satisfaction in comparing his ships with the big fellows of old England that are such a trouble to keep in order. If the government would go into the toy business for the poor children of our cities it would be well enough, but for the accommodation of grown men it has the appearance of folly.

It helps us to understand the nature and folly of war preparations to mark the course of Great Britain. Her great fleets are comparatively worthless if war should break out, yet Parliament year after year votes millions for more ships. The government does not pass unquestioned for this extravagance and waste. The people complain that the millions are misspent. The government replies through its ministers that the fault is with the inventors. It is they who should be disarmed, not the nation. The admirals and the generals always want the latest and best of warlike implements, but invention outstrips manufacture. While a big ship or a big gun is being manufactured after the most approved model, before it is completed some new invention makes the work "obsolete." If this year the newest and best arms are provided for the troops, in two years these will have become the poorest weapons in Europe. So the "obsolete" ship of to-day was the perfect ship of a little while ago. "We sometimes hear," said Mr. Goschen, a parliamentary leader, "of a European convention for disarmament, but if that cannot be attained, it would be a very great gain if there could be a disarmament of inventors."

Wisconsin University is experimenting with secret societies. A few days since a student from Chippewa Falls experienced a hazing at the hands of the society men, and was so severely handled as to demand the interposition of the law. Directly a number of students summoned as witnesses left for home, and the legal inquiry was suspended until they could be chased down and brought back. After a dozen witnesses had been examined under oath there was hardly any more knowledge of the case than before it occurred. Judge Keyes, becoming exasperated at the unwillingness of one witness to answer a question, said that if there was something more binding than an oath among students or others, the people of the State wanted to know it. The learned judge has perhaps to learn one of the most obvious of facts respecting an oath of a secret lodge. We hope he will not, however, as Judge McConnell has seemed to do in the Cronin trial, dodge this knowledge when it comes his way, or blink at it when it shines in his eyes.

Judge Gordon of Philadelphia lately said: "Of all crimes, perjury is the one that should be looked upon with the greatest severity and be punished accordingly. It touches justice at its fountain. It is never committed under sudden temptation, but is always a crime of deliberation. It is important that it should be known in the community that this is a crime that cannot be committed with impunity, and nothing can be urged in its extenuation." The courts are few that could not furnish examples of this great crime directly attributable to the oaths of the secret lodge. The United States judges of Utah had to proceed upon the theory that Mormons would commit perjury as a religious duty. The Jesuits are instructed to do the same thing. The Cronin trial already finds forgetful witnesses when the Clan-na-Gael affairs are penetrated. There is no believing a "good" Mason when the affairs of his lodge are under criticism. He is bound by his vile lodge oath "*to conceal.*" When shall we be done toying with this great crime-breeding system of the lodge?

The Pan-American tourists have scrutinized the work of our American institutions and the results of our enterprise and genius; they have also had the opportunity of expressing their appreciation of our people. At St. Paul they were present at the corner-stone laying of a new Y. M. C. A. building. Senor Peraza of Venezuela made an address, in which he referred to the boundless hospitality of the people of the United States. "But," he exclaimed, with a broad, sweeping gesture, "you have been more than hospitable; you have brought us to this spot where you are to rear a building to religion, to learning, and to refinement of your ambitious youth, and to-day you make strangers a part of your history." "Tell your children," he said in closing, "that in recognition of the greatness of your people, which is so much based upon such institutions as this will be—tell them that in recognition of this, one of these men from the far south in grateful pleasure touched this stone with his hand." At St. Louis the same delegate while visiting a girls' school glorified the American woman as standing at the head of her sex for her virtues, for her independence, her individuality, and for all those qualities which make her the equal of man in intelligence and force of character, and the superior in every other quality. It must be regretted that after so wide and favorable observation the party could not resist spending last Sabbath in visiting the Mammoth Cave. Had all our institutions made their right impression upon them, the Sabbath would have been respected in spite of their long training under a sterile Romanism.

Bear in mind, young man, that no railroad company, no manufacturer, no bank, profession, office, or traffic enterprise of any kind seeks the service of such as are addicted to strong drink—to drunkenness. Keep it in mind as you hope to eat your own food, wear your own clothes, and live beneath your own roof.

TO ONE WHOM I LOVE.

BY VICTORIA ALEXANDRA BUCK.

When springtime blows along my way,
And summer lengthens out her day,
And autumn waves her banners gay
Above the plain and lea;
When winter whitens vale and hill,
And locks each fountain, stream and rill,
And Nature's voice is hushed and still,
Oh! then I think of Thee.

When mirthful voices float along,
In laughter, cheer, or notes of song,
And music's swell its tones prolong
In sweetest melody;
When morning waves her banners bright,
When noon climbs up the mountain's height,
Or armies march the plains of night,
I think, I think of Thee.

When 'neath the fiery hand of pain,
With fever-burning heart and brain,
And soul that longeth, but in vain,
In restful peace to be;—
Or when in summer's blissful time,
When life flows on in joyous rhyme,
And heart and soul and pulse keep time,
I think, I think of Thee.

My friend! when sunset's flaming cars
Sweep swiftly past horizon's bars,
Or when night's banner set with stars
Is lifted o'er the lea;
Oh! Thou from whom all blessings flow,
When wings of angels softly blow
My soul to endless bliss, I know
That *Thou* will think of me.

East Randolph, N. Y.

THE ANTI-SECRECY AND KINDRED REFORMS.

PAPER BY REV. H. H. HINMAN AT THE OHIO STATE MEETING.

It was the wise remark of President Lincoln, when in our terrible struggle we were, because of the Trent affair, threatened with national humiliation or war with Great Britain—"Let us be patient. One war at a time." This was excellent advice in a physical conflict, but it does not apply to moral warfare.

All moral evil is in conflict with the will of God, and is destructive to the happiness of the universe. All true reforms are kindred, since they seek the removal of moral evil, the maintenance of justice, and the relief of suffering humanity. Our warrant for engaging in any work of reform, and our hope of ultimate success is that our Divine Master, the great Reformer, "was manifested that he might destroy the works of the devil." "He shall be called Jesus" (said the angel) "for he shall save his people from their sins." To him all sin is abhorrent. He cannot look upon any form of iniquity with allowance.

Nor is he any respecter of persons. All men who fear God and work righteousness are accepted of him, but he abhors all the workers of iniquity. It follows, then, that as workers together with him we cannot consistently ignore any form of moral evil, or any work for the real benefit of mankind. All true reforms are but the applications of the Gospel of Christ to existing evils. Nor can we succeed in any reform except through the power of Christ. We cannot truly preach his Gospel except as we apply it to the existing human relations. In the changing conditions of society there are constantly coming to the surface new forms of evil, for the removal of which there must be new applications of the Gospel, and new reformations on Gospel principles.

The reforms of the present day may be divided into two classes, the economic and moral; and these are often intimately blended so that it is difficult to determine which feature most largely prevails. The first class includes the questions of finance and labor; the second, Sabbath Observance, Social Purity, Temperance, Peace and Anti-secrecy. To none of them has the Christian citizen a right to be indifferent. No important truth or interest has he any right to ignore. He may not be called to the special advocacy of all, or perhaps any, of these reforms, but it is his duty, as far as in him lies, to understand them, and give his voice on the side of God and humanity.

Economic questions have their claim upon our attention, for they can never be settled except on the basis of exact justice, and in justice alone will be found the highest utility both to our own nation and to universal humanity.

What ought to be our attitude towards Sabbath desecration, the use and sale of intoxicating drinks, international war, and the great secret lodge system that is spreading its vast net-work over our land and drawing innumerable multitudes under its pernicious power? Ought we to ignore one evil while we make war on others? Is that the plan of Him "who was manifested to destroy the works of the devil? Will the world, the flesh and the devil join hands with us and help us, provided we spare some of the indulgences for which they plead? Silence is consent, and when we consent to ignore a question of right and wrong, we practically consent to the wrong. Have we forgotten the words of the ancient prophet, "Woe unto them that call evil good and good evil, that put light for darkness and darkness for light?"

There is a special relation between the Anti-secrecy and the Temperance reforms. Both had their origin in the uprising of the Christian conscience against systematic selfishness. Both seek the highest well being of men and the honor of Christ, and both are in deadly conflict with the combined powers of darkness and sin. It would perhaps be impossible to find a friend of the liquor traffic who has the slightest sympathy with our reform. The great mass of those who use and sell intoxicating drinks are in bitter hostility against us. The mobs that we have from time to time encountered have received their instructions from the lodge and their inspiration from the saloon. The liquor dealer hates the Anti-masonic lecturer, not simply because we abhor his business, but because we insist on a standard of public and private morals that would make both the lodge and the saloon an impossibility.

Doubtless there are some sincere friends of temperance who, seeing the tremendous power of the secret lodge system, have hoped to utilize it for the good of the cause. They have made the serious mistake of doing what they thought a little evil for the sake of securing a great good. Doubtless a measure of success has attended their efforts, for it would be strange, indeed, if so great an expenditure of time and labor did not accomplish something of value. But it is not the less true that the results have not been at all commensurate with the means, and that the secret temperance orders have tended to divide, and often to supplant, temperance efforts. It is also true that in the opinion of some of its most distinguished advocates, the temperance reform has been hindered and put back by the secret temperance movement. Methods not in harmony with the principles and spirit of the Gospel, nor with the example of Him who declared that "in secret have I said nothing," can never be permanently successful, nor warrant us in expecting the divine blessing.

But the great mass of those who hold to the secret lodge system are on the side of the liquor dealers. The lodge and the saloon are in common sympathy, and expect to stand or fall together. The great majority of liquor dealers are members of some secret order, and are mutually bound to protect one another in both their legal and illegal traffic. Such, too, is their relation to lodge members who are not engaged in the traffic, that they may and do depend on them to aid and defend them. The power of the secret lodge system to pervert justice is markedly illustrated in the Cronin trial now proceeding in Chicago. Its malign influence corrupts men in official position, seeks to bribe jurors, and in innumerable ways thwarts the power of the law. If murder is thus systematically defended, much more will men use the power of the lodge to uphold and perpetuate the liquor traffic. The Master Mason's oath to always conceal the secrets of a brother except in case of murder or treason, and of the Royal Arch oath to conceal *all secrets whatsoever*, is surely a covenant to conceal any violations of license or prohibitory laws. If it is not always so understood and interpreted, it is not for want of anything in the covenant itself. It is always *liable* to such an interpretation, and hence may always be expected to constitute a barrier to the enforcement of temperance laws. And since non-enforcement is the great argument against prohibition, these secret combinations, by their obstructive power, have become among the greatest hindrances to temperance legislation. Bangor, Maine, is a leading city of the great prohibition State. If anywhere in the land we ought to have a strict enforcement of the prohibitory law, it should be there. But Bangor is honeycombed with secret societies. The officers of the law and its persistent violators are bound together by common covenants, and nowhere else in the State is its authority so persistently defied.

One war at a time? Not while an enemy in the rear so largely turns our victories into defeats. We cannot afford to wait until the liquor traffic is overthrown before we assail the lodge. To ask us to do so is to ask us to indefinitely postpone both the temperance and the anti-secrecy reforms. We gain nothing, but loose much by such waiting. The lodge system will never be a true ally in our work of reform, for we can never expect Satan to cast out Satan; else how shall his kingdom stand?

Our warrant for the prosecution of any reform is the great mission of our Lord, and this must be the mission of all of his people. When with a true faith we seek "to destroy *all* the works of the devil," we may rightfully expect sympathy and aid of Christ. Most assuredly he hates these "unfruitful works of darkness," and he proposes to destroy them. Though like the church of Ephesus we may be not altogether blameless, may he at least be able to say to us, as he said to them, "But this thou hast, that thou hatest the deeds of the Nicolaitans, which thing I also hate."

THE QUESTION OF MEANS.

A DISCUSSION INVITED.

The third party press occasionally expresses surprise that its party grows so slowly. The reasons for its slow growth are quite obvious. It demands the total suppression of the liquor traffic, a known present impossibility, with no provision for protection against it during the five, ten or twenty years required to compass the result. It does not answer the objection to say that third party people help in local option and amendment fights. These methods are outside of its plan. It repudiates everything but total prohibition. Its platforms contemplate free whisky, or no whisky, accordingly as there is a majority for or against the saloon.

The doctrine of prohibition is right. Drinking liquor, much or little, as a beverage, is wrong. Selling liquor to be used as a beverage is wrong; for "no man has the right to use his property so as to injure his neighbor." The liquor traffic is monstrously cruel and wicked. But without a method which shall use effectively the temperance sentiment that there is, and at the same time give the best opportunity to develop more, the third party does not recommend itself to the wisdom of the temperance people.

The "home rule" principle—local option with proper restrictive adjuncts—does this. It gives prohibition where a majority favor it; and where a majority favor the saloon, prohibition law would be of little or no use. The enforcement of any law in a given place depends, in the last analysis, upon the local sentiment. Temperance laws are especially difficult to enforce because they grapple with two of the mightiest of giants, Appetite and Avarice.

Moreover, third party audiences are temperance people, needing no conversion; but by the local option method every church and school-house and store and corner and home in the land becomes a forum, where the saloon must answer for its hellish crimes. The question is thrust upon every voter, and he is compelled to answer by a vote directly for or against rum. A general local option law gives possible prohibition every place; certain prohibition some places; but implies the possibility, or probability, or certainty of liquor-selling some places. If, in the last contingency, the temperance minority are responsible for the sin of liquor-selling under that law, there are but two possible courses to take—either move away or kill enough wicked people to leave the remnant a minority. The conclusion must be that civil society is impossible. It is a cowardly and wicked surrender to quit voting; for that is anarchy.

It is easy to say, "Some say cripple it, etc.; but *we* say kill it." We, too, say, "Kill it;" but we do not say, "If you can't kill it first shot, don't shoot." Let the third party remember: (1) That we Prohibitionists are in the minority. (2) That the minority are not responsible for the wicked use which the majority may make of the best available restrictive law. Temporary expedients must and will be used along the way to prohibition. Local option is fair, right, progressive and fatal to the saloon.

But the third party further loads down its already overloaded creed with that unspeakably vicious doctrine of woman's suffrage. Emerson declares, "A certain awkward consciousness of inferiority in the men may give rise to the new chivalry in behalf of woman's rights." However this may be, the doctrine is of such serious importance that it challenges the foundation of our social system—authority. The question turns not upon brains, but upon station. The result would be to make woman monstrous, and to entail upon society a train of nameless evils. The "new chivalry" would cost too much.

Hundreds of thousands of temperance Republicans and Democrats are ready, and more, to join with some new political party which takes into view the facts in the field, which promises results now as well as in the future, which recommends itself to both conscience and wisdom; for they now have (almost) no representative press and few leaders. The Hill-rum Democracy is taking on big proportions. Failure of the Republicans to pledge local option in the late conventions of Pennsylvania, New Jersey and New York, is perhaps the worst symptom of the hydrophobia which the Republican party has ever shown.

Our politics seem to have degenerated largely to an unholy scramble for beer and "pie." Cannot a platform be made broad enough, without hurting the conscience of any, to hold a working party for living issues? We are in a crisis, and the best elements are ready to work on new lines. Let us discuss ways and means, and not abuse one another. We are friends. MENTOR.

Knoxville, Tenn.

—A Masonic authority says that Napoleon Bonaparte did not "specially recognize Masonry" but only tolerated it. He got his marshal, Prince Cambaceres, to be made Deputy Grand Master, holding him directly responsible for the behavior of the lodges. "During the height of his power," says the *Masonic Chronicle*, "lodge orations degenerated into a slavish worship of the conqueror, and many lodge meetings were held for no other purpose than that of celebrating the last new victory. On his fall, however, every effort was immediately made to cause the restored house of France to forget the former exuberant sympathy of French Freemasons with the 'Corsican Tyrant,' as he was then denominated. The lodges whose titles recalled in the least the Napoleonic legends or victories, either disappeared or made indecent haste to change their names. But it is not as regards Napoleon only that the student is struck with the truckling subservience of French lodges to the government of the day."

WHEAT AND TARES.

BY MISS E. E. FLAGG.

I think the *Cynosure* readers may enjoy the following stanzas, entitled "Wheat and Tares," which was recently put into my hand by an old veteran in both the anti-slavery and anti-secrecy wars:

'Tares, what are they? what is their use?
When found, and what are their habits?
Do they benefit or abuse?
Look and find among statisties.
Webster says truly they are weeds,
And their growth is among the wheat;
They ripen many thousand seeds,
Whose foliage is but deceit.
What can be done to separate
The tares and save the useful wheat?
The yeomans in a seeking state
This vexed question for to meet,
The only rule that's good and true
Is, to the end of harvest wait,
And if but many or if but few
The bundles they'll be packed straight.
At harvest time this will be done,
The drying process all complete,
The fire applied, and then alone
They will annihilation meet.
Secret societies are, methinks,
The rankest tares that can be found;
Like chains, they're made of many links,
And strive to cover all the ground.
Who sowed the tares? 'Twas Satan sure,
The good Book doth this truth reveal.
He tries to charm but to allure,
And thus he shows his wicked deal.
Secret societies alike are bad,
Are naught but tares bound together,
And while in their wickedness clad,
Will burn like furze in dryest weather.
What ranker weed can there be found
Than a minister in the desk,
Standing on the forbidden ground,
Guiding others at his own risk?
We'll burn the tares and save the wheat,
The bad reject, the good embrace,
And make our safety sure, complete,
Through faith in God's redeeming grace."

With the author of these lines the winnowing process began early. At 12 years of age he learned to drink, at 15 to smoke, but became a Christian at 20, and was so thoroughly saved from both these vile habits that he has not in the long period which has since elapsed (he is now 87) had a moment's single desire for either.

He remained in connection with the church of his choice until it expelled a member on charge of being an Anti-mason. He left it the same hour.

As regards slavery he took the same heroic stand. In 1840 the letter of Wm. H. Harrison, in which he wrote, "I have as good a claim on the slaveholder's vote as the other party," decided his vote, which was at once cast for James G. Birney. When the anti-secretists put a political candidate into the field he cast his vote for the American party so long as he was able to go to the polls.

Mr. Mansfield is a New Englander of the old school, a vegetarian of the strictest sort, becoming a convert to that belief when Dr. Graham was being mobbed for telling people that the whole of a grain of wheat is better than a part. Certainly with his good health and unimpaired faculties, he is a strong witness in favor of a non-meat diet, and also that in engaging in unpopular reforms is not antagonistic to a long life, or a serene and happy close.

THE RISE OF THE MASONIC DEGREES.

Freemasonry has existed for hundreds of years. There were Apprentices, Fellow-Crafts and Master Masons hundreds of years ago; yet there were no Masonic degrees in existence until the beginning of the last century, namely, A. D. 1717, or thereabouts. What existed before then were Masonic grades, the Apprentices, Fellows and Masters being all on a level as regards secrets, for in a number of old lodges it was the law that so many Apprentices had to be present at the due admission of Masters and Fellows. Hence, there were three grades of members, not three degrees, with special ceremonies and secrets for each degree. What the old Masonic secret word was among the lodges before A. D. 1717 we do not know, nor what their secrets or ceremonies exactly were. The old Freemasons were Trinitarians before 1717, as their charges abundantly testified; but when the new system of Speculative Freemasonry was instituted in London, in 1717, Freemasonry became cosmopolitan. Its watchword was the Fatherhood of God and the Brotherhood of Man. The first Masonic Grand Lodge in the world was the Grand Lodge of England, formed in 1717, and no Masonic "Grand Master" existed before then. The pseudo-Masonic historians of the last century, to fill up their books, were not particular as to facts, but dealt largely in fictions, interpolations and alterations. This is now abundantly proved by the labors of the Masonic historians and critics of the last twenty-five years. Previous to 1860 Freemasons, generally speaking, believed the ceremonies and secrets of the then Craft degrees had existed for hundreds or thousands of years, the majority dating from the building of Solomon's Temple. It was difficult to prove this on documentary evidence, but the excuse was ever ready that the old documents were lost! It so happens, however, that modern research has discovered many of the old records, and the old Masonic charges, and the old lodge minutes, written long before, and up to A. D. 1717, prove that up to that date modern Freemasonry and our system of degrees did not exist. The oldest Masonic minute of the third degree in the world, yet discovered, is dated 1725, and it is in connection with a society to which only Masonic Master Masons were eligible. The Kilwinning Lodge, styled by some the "Mother Lodge of Scotland," seems to have had no Master's degree until 1737, and then it got impregnated with the new Freemasonry from England. There was no Grand Lodge or Grand Master in Scotland until 1736, when the former was formed—after a visit from some London brethren—and the latter was elected then. In Kelso the lodge first heard of the Master's degree in 1754. As this was eighteen years after the formation of the Scottish Grand Lodge, there does not seem to have been much Masonic communication between Edinburgh and Kelso, or else news traveled slowly. There was no daily newspapers, telegraphs or telephones in those days. The lodge of Edinburgh, Mary's Chapel, No. 1, has minutes going back to 1598, but these go to prove that there was no Masonic degrees before 1717. The three degrees of Craft Masonry are, therefore, now about 171 years old—possibly three years or so younger, especially the third degree. What are called the higher degrees rose some time after 1717, the first of them probably about 1740, about which time Royal Arch Masonry was started. Then there was the degree known as the Royal Order of Scotland, and in the latter half of last century the Masonic Knights Templar degree was constructed, and so on with many others. While the Freemasonry of the three Craft degrees gloried in being cosmopolitan, the higher degrees were sectarian. The Grand Lodge of Scotland does not recognize the latter.—*Hughan, Masonic Historian.*

CLAN-NA-GAEL DEVELOPMENTS.

[From the Cleveland, O., Leader, Oct. 29.]

We beg to acknowlege the receipt of a communication from Dr. P. McCahey of Philadelphia, protesting against the denunciation of the Clan-na-Gael in connection with the murder of Dr. Cronin, and calling attention to the fact that for four years there have been two divisions of the organization formerly known by that name, one, the Irish National Brotherhood, led by Sullivan, Feely, Boland and their associates, and responsible, beyond doubt, for the murder of Dr. Cronin, and the other retaining the name of "Clan-na-Gael." Dr. McCahey reminds us that the Clan has raised and expended some $10,000 in the pursuit of the murdered physician's assassins, while the leaders of the "triangle" branch of the old "United Brotherhood" have done nothing to advance the cause of justice.

We think that discriminating readers have generally understood the distinction which Dr. McCahey emphasizes, at least to the extent of knowing that one faction of the old Clan-na-Gael was composed of Dr. Cronin's partisans, and the country at large has never supposed that the whole body, denounced under that name, was directly or willingly concerned in the cruel murder committed in Chicago last spring. It remains true, however, that this awful crime was the direct outgrowth of the methods and ruling principles of the Clan, which had assumed to set up a government within a government, and punish "treason" as if it were the lawfully constituted authority of a nation. It is true, likewise, that both factions of the United Brotherhood are alien to the spirit of American institutions and hostile to the best interests of the country. If both were wiped out of existence there would be less danger of secret assassinations and murderous conspiracies, alike shameful and injurious to the American people. This belief we hold in common with nearly every true American, regardless of the attitude of either or both factions of the old Clan-na-Gael toward Dr. Cronin and his murderers.

[From the Chicago News, Oct. 31.]

At the time of the coroner's inquest on the body of Dr. Cronin the public was presented with many striking examples of the ability to forget which is possessed by most of the members of camp 20 of the Clan-na-Gael or United Brotherhood. Now that the proceedings of that camp have come under the scrutiny of a jury in the Criminal court, those bad memories are given an airing once more. The grudging manner in which scraps of relevant testimony have been surrendered by witness after witness is most exasperating. That much is concealed or glossed over is the natural conclusion drawn from such conduct. For that reason the reluctant witnesses succeed in doing a service for the prosecution which is far from their thoughts. In the language of one of the lawyers for the State, "the apparent concealment of truth is frequently as significant as its revelation."

But much has been extracted from the witnesses which is of importance. Two or three members of the camp seemingly have told frankly all they know. Their stories are corroborated by the reluctant admissions of the other witnesses. Thus it has been proved that charges were made in camp 20 by Capt. T. F. O'Connor against the integrity of the old "triangle," that great excitement resulted, and that various members of the camp clamored angrily for his authority. At the suggestion of the defendant Coughlin the senior guardian, the defendant Beggs, appointed a secret committee of three to find out the author of the charges. At a subsequent meeting, believed to have been held on the night before the murder of Dr. Cronin, the senior guardian, in response to a question, announced that the secret committee would report to him alone. The defence evidently hopes to establish that this question and answer occurred at the meeting of May 10.

Notwithstanding the great difficulties with which the State has to contend at this stage of the trial, it is showing quite conclusively that mischief was being planned in camp 20 shortly before the murder of Dr. Cronin, and that Beggs and Coughlin were directly concerned in laying the foundation for the grim superstructure of assassination.

State's Attorney Longenecker's opening speech in the Cronin murder trial ought to fix the attention of the entire country on the evidence to be adduced. The charges made by him against the Clan-na-Gael, if proved to be true by the sworn testimony of reliable witnesses, must lead to the crushing of that society by the force of public opinion, or by law if that agency should be necessary. The Clan-na-Gael is a national organization and international in its purposes. No State government, therefore, can cope with it successfully. If nothing shall come of this great trial save the conviction and punishment of the five men accused of the murder of Dr. Cronin, results will be pitifully meager. Not only those five tools of more cunning masters, but the masters also and the powerful organization whose machinery they controlled, are to be judged by the revelations in the Criminal Court. "The real motive of this murder," said the State's attorney yesterday, "lies with those not on trial here." They are on trial, however, before the court of the people. The county of Cook, by its accredited officers, proposes to lay bare to the nation the true character of a great conspiracy, which breeds other conspiracies, and which concerns every person in the United States as much as it does the citizens of Chicago. If this nation is wise it will study the evidence in the Cronin trial with great care, and will make proper use of the lessons drawn from it.

NEW ENGLAND LETTER.

The Massachusetts Volapuk Club.—An instance of mixed worship. — Secretary Stoddard's work. — Our New England Meeting.—The Prohibition rally at Tremont Temple.

Anyone who has suffered from the curse of Babel will rejoice to know that a movement has begun, under the auspices of the Massachusetts Volapuk Club, to introduce this new study into the schools of Boston. Of course this is only an initiatory step towards making it a branch of educational work throughout the country. The dream of a universal language may be realized before this present generation has passed off the stage. That it is easy to learn—one chief desideratum—is manifest from the fact that some members of the club, who have only taken three lessons, have already corresponded with parties in China, Italy, France and Belgium, each of the participants being totally ignorant of the other's mother tongue. What important bearing Volapuk may have on missions is yet to be seen; but if the world has at last found what has been almost as long and as eagerly sought for as the philosopher's stone, a universal language, there is no doubt but that, like steam and electricity, it will help fullfil prophecy in the world-wide spread of the Gospel.

Think of being able to converse with a Brahmin without being forced to delve in the mine of Sanscrit; or corresponding with a Chinese mandarin without being obliged to spend years first in learning to distinguish between the thousand or more different varieties of hen's tracks which make up the celestial alphabet! Even the glorified spirits of Henry Martyn and Dr. Morrison might well heave a sigh of regret that they could not have been born a hundred years later.

The last Ministers' meeting in Pilgrim Hall was taken up by discussing "Congregationalism in the suburbs of Boston." More Christianity seems to the writer to be the thing that Boston and its suburbs stand most in need of. Rev. Dr. Reuen Thomas of Brookline spoke of the general disposition to overlook the sacredness of the Sabbath and to be interested in worldly amusements, and he severely criticized the tendency on the part of ministers towards sacred concerts instead of a regular service for Sunday evening. All of which may be true, but while Dr. Quint and others like him try to worship Baal and Christ together, I am afraid even a return to the old-fashioned second service would not remedy the difficulty.

This inclination to a mixed worship is naturally strongest in the semi-religious orders, which claim to have the promotion of temperance and morality for their chief object. Bro. A. M. Paull and a few others who have seen the inwardness of the Temple of Honor, tell us it is a religion without any Christ in it. Yet it is a fact that Unity Temple of Honor in Cambridge holds an open Gospel temperance meeting in its hall on Main street every Sunday afternoon,—meetings which are well attended and serve to draw a great many sincere, well-meaning people into the order. It is also a fact that directly after an announcement of said meetings in one of the city papers, comes the following notice:

"The temple is to give a magic, musical and literary entertainment and *dance* in Temple Hall on Friday evening, November 1.....Music will be furnished by Pierce's Orchestra, and there will be dancing from 9:30 until 12 o'clock."

We are told in the seventeenth chapter of second of Kings of a people who "feared the Lord and served their own gods," and the members of Unity Temple of Honor have certainly copied these devout worshipers of olden times, as nearly as it is possible to do in this land and age.

A letter just received from our General Agent reports good progress in what is just now his especial line of work. At the Baptist State Convention recently held at Putnam, Conn., he gave the pamphlet. "Age of Lodges," to one hundred or more ministers, and distributed five hundred of the same at the A. B. C. F. M. meeting in New York. He reports a good State Convention at Houghton, New York, and last evening's mail brought me a copy of the *Buffalo Express*, which inserts in full a series of ringing resolutions there passed: "That the prevalence of infidelity, lawlessness and crime is largely due to the existence of secret combinations and orders;" "that no government can safely tolerate within its jurisdiction any society or order such as the Clan-na-Gael, Knights of Pythias, Freemasons and kindred orders, which try, condemn and execute their members for offenses unknown to the law of the land;" "and we hereby call upon our national government and all its subordinates to suppress all such orders as treasonable conspiracies, whose members ought to be disfranchised and made incapable of holding any office, as being subjects of a government foreign to the spirit and genius of our Republic."

It shows that the backbone of the lodge power is decidedly weakening when papers like the *Express* will insert such resolutions. I am never so encouraged as when a W. C. T. U. woman writes to me: "This subject is new to me, but I have read the leaflets and they have set me to thinking." For I have learned that the prime reason why error flourishes with such impunity is because people don't think; and the reports of our anti-secret meetings in the papers, however brief or garbled the account, accomplish this very important object.

Secretary Stoddard expects to be back in New New England about the 12th of November, and complete his arrangements for the Congress of Churches. Meanwhile, as our annual meeting will be held at the same time and place, if every anti-secretist in New England who can possibiy attend will plan to do so, even at some personal self-sacrifice, and try to secure the attendance of others, both meetings will be, with the blessing of God, an assured success. The time given to discussing the New England work must necessarily be short, but our business can all be transacted satisfactorily inside of a few hours, if each member will come prepared to say what he or she is able and willing to do financially to support the cause in New England another year. It will be remembered that Rev. J. H. Brown has been unanimously commissioned by the Association to act as their home missionary and evangelist, and if he accepts the commission, the most important business which will come before the meeting will be that of finances. Will not every brother or sister who feels the supreme necessity of the hour; who would see that system which, as Dr. Edward Beecher has well put it, "dethrones Christ and exalts Satan," overthrown with all other refuges of lies, and a revival of pure Bible holiness sweep over New England; if they cannot attend the meeting, at least send a pledge specifying the amount they can contribute to this purpose. Dear friends, the sum may be very small, but God's blessing will rest upon it if given cheerfully and according to the measure of ability. New England is the mother of missions and missionaries as well as of reforms and reformers. While her children have been sleeping the enemy has sowed tares. While they have been resting on the traditions of past virtue, the very anti-Christian, anti-Republican influences that our fathers crossed the ocean and left their bones on Burial Hill to combat, dare to pay a mock homage to their memories, while striking with the blight of spiritual death the glorious heritage they left us.

The prohibition mass meeting in Tremont Temple was well attended by an audience made up very largely of women, with a good sprinkling of ministers. It was reported that out of 205 working temperance clergymen who had been written to, 143 had replied that they were third party men. Rev. James M. Gray, rector of the Reformed Episcopal church, said that in Boston there were 29 more arrests for drunkenness with 700 high license bars than with 2,000 under the old low license system. Mr. Brackett, the Republican nominee, received some severe handling, and if he is as much of a sycophant of the rum power as Mr. Faxon's record seems to show, he deserves it.

The church is wheeling into line against the saloon, and the time will come when it will show an equally solid front against the lodge.

Elizabeth E. Flagg.

When it takes five quarts of milk to pay for one drink of whisky it pays to drink milk and let the whisky alone. It pays always to let the whisky alone.—*Farm Journal.*

Alcohol is not only a poison with special local affinity for the brain, but it is a poison with a fish-hook barb—it can only go in, it cannot be pulled out without tearing the flesh.—*Joseph Cook.*

Reform News.

THE ARNOLD RIVER MISSION.

Wheeling, W. Va., Oct. 28, 1889.

Dear Editor:—A few have already responded to our call for help to build the Floating Mission Chapel for Gospel and reform work among the freedmen. I shall keep a record of all the names of donors, and possibly when we reach Louisiana we may be able to send to each a small package of hanging moss, or some other relic of the South. For this reason I would request that all who send money give name and P. O. address. Of the $1,200 or $1,500 needed, I think we can raise $600 in Wheeling, but it is not to be paid until the total amount is raised, and the boat built. A number of good men here are interested in the freedmen, and the chapel will be built before winter sets in provided each person interested in the work will send something to aid in the building at once. Perhaps there are but few readers of the *Cynosure* who know that there is waterway of over twenty thousand miles through which the chapel can be moved. Your brother in Christian work,

I. R. B. Arnold.

THE UPS AND DOWNS OF REFORM IN MICHIGAN.

Miner's Mill, Mich., Oct. 28, 1889.

Dear Cynosure:—From Grand Ledge, where I was when I wrote you before, I went five miles northwest to Eagle. At this place I distributed tracts and visited the Methodist minister. He would oppose the lodge system if he dared. He said that two of his presiding elders had told him that they considered secretism the greatest evil the church had to arrest, or rather endure. He is a watchman who sees the danger, but gives no warning cry. There are many such, I find.

From Eagle I went to the home of Sumner Avery, a subscriber to the *Cynosure*. He gave me a list of names, and I spent the afternoon in canvassing in the neighborhood. Everybody pleaded poverty, and I returned to Mr. Avery's for the night, tired and discouraged. But one of David's psalms and earnest prayer refreshed me very greatly.

At Wacousta I had an animated conversation with the Congregational minister. He is a Good Templar, and quick to take offense if the righteousness of the system of secrecy be called in question. His faith in the innocence and goodness of Masonry rests on the word of a friend who, he said, would not remain in an evil institution. I quoted the landmark which says, "Masonry is a system teaching symbolically piety, morality, etc., and when he replied that the church also uses symbols in teaching piety, I felt like crying out, as a chief justice of England did when George Fox gave the Scripture for not removing his hat, "Jailer, take him away."

I stopped at Lansing a few hours, and called on Lutheran ministers and their school teacher, with whom I left tracts for distribution among the boys. I also found the Y. M. C. A. secretary in sympathy with us, and very willing to receive the *Cynosure* in the reading room.

From Lansing I came to Jackson. In this county there are many Wesleyans and Free Methodists. They are, of course, friendly to us. But opposition to secret societies seems disagreeable to them, and they are not aggressive. They want peace and quiet. To say anything against secretism causes friction in the neighborhood, and friction is unpleasant. Hence they sleep,—sleep while the enemy sows tares among them. "Awake to the rescue of perishing souls," should be the cry.

I have canvassed pretty thoroughly the west side of Jackson county. I lectured at the Robinson school-house on the night of the 28th instant. There was not a large audience (about sixty), but I trust that some seed sown there fell into good ground. God was with us. I was inspired also by the presence of brethren Canfield and Raymond.

While in that neighborhood I stopped with Bro. Raymond. He is one of Masonry's "faithfulest foes." He does not fear what men will say or do, but takes his position on the side of right, and holds it for God. A man like that is worth something in the world. He is a live fish. But many professed Anti-masons act as though they would like to say, "How do you do;" "God speed you;"

and "Don't come this way again," all in the same breath. Wm. G. Brown, a staunch old veteran in the prohibition and anti-secrecy warfare, told me the other day, in thought, that he had found out long ago that "men are a little breed." I can remember a number of incidents of the past few months which crowd me to the same conclusion. I shall work here for a week or more yet.

E. W. SHAW.

THE NEW YORK WORK.

SCHUYLER'S LAKE, Nov. 3, 1889.

DEAR CYNOSURE:—The work moves on in the Empire State. The Houghton convention is an event of the past, but its influence dies not with the passing hour. Eternity alone can reveal this. Though not as largely attended by delegates and friends throughout the State as would have been, had all felt thoroughly the needs of the hour, yet there were men present, consecrated young men, who are soon to become leaders in the communities where they are called. As President Blanchard, now nearing the gates of the unseen, brought to them the truth as opposed to the lying fables of the lodge, with all the eloquence and earnestness of a dying saint, how could it be otherwise than inspire in them a love for the Redeemer who had protected him through all life's battles and now was his strength in declining years. Who knows, but from the Houghton Seminary shall go forth a David who with God's truth shall slay the heathen giant in our land. May God richly bless the good people of Houghton for their kind hospitality extended to the "strangers within their gates."

As the State Secretary has doubtless sent you a full report of the convention, it is not necessary to add mine. I wish, however, to congratulate the Association on their selection of State officers: Prof. A. R. Dodd, of Houghton, president; Rev. W. A. Hazelett, of Belmont, secretary; and Peter D. Miller, Wright's Corners, treasurer. As the president and secretary are both old Wheaton students, we know they have true reform blood and will never beat the drum for retreat. The treasurer has served us in the past and has never run to Canada with our funds, nor had an inclination that way. You can trust him, friends, with all of God's money you have to advance the work in this State. I hope you will send in contributions to further our work here at once, as funds are needed. Bro. J. B. Turner, of Ontario, sends a letter to me pledging $2. Send all State contributions to Peter D. Miller, Wright's Corners, Niagara county, N. Y. Money orders or checks should be drawn on Lockport, N. Y.

I came down here for work in Otsego county by special request. On the way I called on a few friends. Being entertained by our faithful friend, Henry De Jough, at Rochester over night, I learned of the state of reform in that city, which would not be very encouraging to one having faith only in humanity. I hope to be able to do some work there in the near future. I much regretted my inability to meet Father Geo. W. Clark, who, I learned, was in the city and in usual health.

Spending Sabbath at Utica, special notice was

(*Continued on 9th page.*)

CORRESPONDENCE.

THE LUTHERAN SYNODS.

OXFORD, Ohio, Oct. 29, 1889.

EDITOR CHRISTIAN CYNOSURE:—Last Friday evening I lectured in Wittenberg College, Springfield, O. This is under the control of the Lutheran General Synod. This body has 150,000 members in the United States. In 1866 the General Council was organized. They seceded on account of the language used by the General Synod. The General Council use the German language exclusively. They have 400,000 members. The Missouri Synod originated with a German colony, and are called Lutherans likewise. They have about 400,000. When the war broke out in 1861 a division occurred in the General Synod corresponding to the Presbyterians North and South. Then there are many independent churches calling themselves Lutheran. The Lutherans in the United States are reported at 1,023,000. Wittenberg has 240 students. Dr. Helwig, the Prohibition candidate for Governor, was the president before Dr. Ost.

On Saturday evening I lectured in the Western Female Seminary, Oxford, O. This is under the control of the Presbyterian General Assembly. It is conducted according to the Holyoke system. This system is fifty-two years old. They have many such schools in America, ten in South Africa, several in India, Australia and elsewhere. The Oxford Seminary is full this fall. They expect to build a library at a cost of $50,000. Miss Tucker, the principal, is an efficient organizer and a capable leader. . The work is prospering in her hands. We met her brother, Rev. Mr. McKee, there. He spent eleven months in the Kentucky mountains as missionary. He found families of twelve living in a one-room cabin. The father would spend $50 for a gun while his wife and children were in rags. They regard education as a nuisance, and the first principles of cooking have not been learned. He preached three sermons a day for thirty successive days, and taught the men to fence their yards and the women to cook in the intervals.

On Sabbath morning I preached in Morning Sun, O., United Presbyterian church, Rev. Mr. Hume, pastor. This is a fine congregation. The Hopewell U. P. congregation had no preaching, and they came in filling the house. The pastor was away assisting Rev. Robb of Jamestown, O., at his communion. At 3 P. M. I lectured in Miami University to a fine audience. At 7:30 P. M. I preached in the U. P. church, Rev. H. A. McDonald, pastor. The lights in the Presbyterian church went out and they came over. The freshman class of the Western Female Seminary came in, and we had a full house. Rev. James Cooper, an old friend from Cedarville, O., took part in the services. Rev. Dr. Osborn was present. His daughter, the wife of Rev. Dr. Thompson of New York, the predecessor of Rev. George P. Hays, D.D., in the Second Presbyterian church of Kansas City, was there. It was an inspiring audience. On Monday evening, I lectured in the City Hall before the W.C. T. U. on the Liquor Traffic. If the large and appreciative audience is an index of the temperance sentiment in Oxford, then it is high. J. M. FOSTER.

"CHURCH AND STATE."

EDITOR CHRISTIAN CYNOSURE:—"There is no one in America that favors a union of church and state." So say prominent members and representatives of the "National Reform Association" and of the "American Sabbath Union." On the other hand, certain newspapers and public speakers do not hesitate to charge upon these same societies that they are seeking just such a union. This charge is bitterly denied, and is sometimes denounced as a slander. Now it is doubtless true that the brethren on both sides of this controversy are strictly honest. Those who make the charge sincerely believe it to be true, while those on the other side as honestly believe the charge to be unfounded.

This unpleasant controversy, like many others, has probably arisen from mutual misunderstanding. The words "church" and "state" are used by all in the same sense; but the phrase, "a union of church and state," seems to be differently interpreted by different writers. Is it not high time that the readers of the *Christian Cynosure*, and religious reformers in general, should endeavor to come to an agreement in the use of words and phrases of so much importance.

Rev. J. M. Foster, who represents the "National Reform Association," in an article on "The Relation of Church and State," published in a late number of this paper, sets forth his own views and, presumably, those of that association, in a manner sufficiently clear. He says: "The church will recognize the good offices of the Christian state; and the true state will formally acknowledge its obligation to 'serve' the church." This is certainly plain enough; but he makes his meaning still plainer, when he quotes Rev. Wm. Milroy, with approbation, who says, in reference to "The duty of the state, *as such*, to enter into alliance with the church of Christ, and to *profess, adhere to*, and *maintain* the true religion:" "Ever since Christianity became a power among the nations of the world, the minds of legislators have been occupied with the difficult question: Can church and state enter into mutual alliance and yet each prosecute, untrammeled, its respective ends; and exercise, uncontrolled, its important functions? Though the verdict of the Christian people of the United States, if called to-day to answer this question, would probably be overwhelmingly in the negative, yet we conceive the pious, profound and sagacious men of the Second Reformation, more than two hundred years ago, solved the problem correctly, answering in the affirmative. And not only so, but for a brief period in the land of the covenants they presented to the world what has nowhere else been witnessed, the solution in practical operation." To show that Bro. Foster endorses this quotation, we need only cite his own fervent prayer that follows it: "May our land soon be thus in covenant with God, and in a state of friendly recognition and co-operation with the church of Christ!"

Now the church of Scotland, properly so called, was always, and is now, an "established church." As is well known, that established church was the only one in Scotland with which the government was "in a state of friendly recognition and co-operation." How, then, can Bro. Foster deny that he is in favor of an establishment of religion? The church of Scotland was just as much "established" under the Second Reformation as it had been before, though her rights were less curtailed than formerly. She still drew her temporal support from the treasury of the nation; and it may well be doubted whether the wisest of them ever dreamed of the "voluntary" system of church support. Certainly they never uttered a single protest against the "union of church and state."

Not only the Established Church of Scotland believed in her own establishment, but the various bodies that seceded from the establishment still believed in the principle. Even as late as the year 1843, when the "Free Church of Scotland" was organized, the revolt was not against the principle, but what was regarded as an abuse of the state's power over the church. Says Mr. Inglis: "It is necessary to notice that the Free Church thus constituted held strongly to the principle of a religious establishment."

That Bro. Foster is himself in favor of something of the kind is apparent from his own statements in the article before us. He says: "The expenses of the church in carrying on her aggressive work, it—the civil government—meets in whole or in part out of the public treasury."

Now I am not arguing against religious establishment, or other forms of the "union of church and state." Bro. Foster quotes numerous passages of Scripture to prove his points; and it is a fair subject of discussion whether these passages are misapplied or not. My object is to show that prominent advocates of "Sabbath" laws, and other forms of religious legislation, are in favor of some kind of a union of church and state. I do not believe that all the members of Bro. Foster's own denomination, nor even a majority of the association which he represents, are completely in harmony with his utterances on this subject; but inasmuch as so large and respectable a number of their leaders have avowed the determination to persuade the state, "*as such*, to enter into alliance with the church of Christ, and to *profess, adhere to*, and *maintain* the true religion," can it be wondered at that many people have come to the conclusion that these organizations are themselves in favor of a "union of church and state?" And is it fair, or honorable, to denounce those editors and newspaper writers who have made this charge as liars and willful defamers? Of course, Bro. Foster would deny that he favors the union of church and state. So do all those who advocate the Blair "Educational Bill;" others take the opposite view. All which shows the truth of what was remarked above—that the phrase in question is used, by different persons, in very different senses. My own opinion is, that what the National Reform Association desire and are laboring for, would be in itself, or would necessarily result in, a "union of church and state," as I understand the phrase. Others no doubt think differently. Brethren, let us try to understand one another. JOS. W. MORTON.

AN ILLUSTRATION FROM SHERMAN

BELLAIRE, O., Sept. 24, 1889.

EDITORS CYNOSURE:—It is almost impossible to get white people to read good moral reform papers of any kind. Their excuse is lack of time. Every year brings new evidence of the need of

education on this subject. The people of this place are so much taken up with the lodge business that they have crowded the church into the one day of the week; and, not satisfied with that, they must have annual sermons preached to them. They go to the church in a body, with their bibs on, headed by a drum corps, for fear people would not see them. It may be the preachers think the same way General Sherman did when on his way to the sea. On Saturday evening an Episcopal minister came to him and said, "General, I am in a dilemma. Your troops have taken possession of the town, and I have announced to preach to-morrow, and our church requires us to pray for our rulers." "Whom do you consider your ruler?" asked the General. "Jefferson Davis," said the minister. "Well, you just go ahead, and have church by all means," said the General; "for I don't know any one that needs praying for worse than Mr. Davis." Yours for reform, W. McCOY.

MONTREAL STUDENTS DISCUSSING THE LODGE.

CONGREGATIONAL COLLEGE, MONTREAL, Can.

EDITOR CHRISTIAN CYNOSURE:—I seize every opportunity of placing myself on record as opposed to secret societies. At present the agitation here is in its infancy, but the outlook is promising. Last session I brought the matter before the McGill University Undergraduates' Literary Society, but the members fought shy of it. The subject is, however, coming up shortly for another discussion. The above-mentioned university is one of the leading educational institutions in Canada, having an attendance of over 700.

I have placed the *Cynosure* on file in the Congregational College, which is affiliated with McGill. Already the result there surpasses my anticipations. Some of the students are greatly interested in the subject, and as it is to be presented in the form of a debate in their Saturday Club, the discussion will likely be quite animated. Some opinions expressed are very radical; in fact the only stubborn defence of secretism comes from two persons, the one an Odd-fellow, the other a Freemason. They caution us to be very careful how we speak on such a subject, and declare their determination not even to attend the meeting when it is discussed, a significant commentary on the rightcousness of their position.

Students express their astonishment at having heretofore heard so little on so vital a question. Your publications are eye-openers to the careless and unwary, and should be much more widely circulated. Trusting that God's richest blessing may be with you in your efforts, I remain yours sincerely, S. WINFRED MACK.

AN APPEAL FROM THE DARK CONTINENT.

DEAR FRIENDS OF THE CYNOSURE:—We in Africa have an adage which says, *O soro fun eni tebi un pa lati wi bi akara ti ri*—"It is painful for an hungry man to describe the quality of bread." Now, I intend to describe the quality of that thing which we most need with the Gospel; but being too much in need of it, I feel the task, though delightful, yet a painful one.

European travelers in Africa, though they differ in many points, yet all agree that educated Africans are lazy, and all consider labor as a disgrace. But they are unmindful of the fact staring them in the face, that while the missionary gives the Negro education, he never has taught him how to work for his daily bread; and in many instances he has been educated far beyond the position which it is possible for him to fill in life. Imagine a school of 1,000 African students plodding through the dead languages of ancient Greece and Rome, spending three years theoretically through the propositions of Euclid and the next two in the construction of Hebrew verbs, neglecting entirely their native languages, ignorant of everything around them, understanding more the construction of dead languages than the speech of several millions dwelling with them in the same continent. What would you call them? I say they are unmade men. They live the lives of other men, and think with the minds of other men. They have left the channel through which God intends them to move. The tilling of the soil, and the earning of sustenance with the sweat of the face, is no more the law of their existence; but an aspiration to live like a Diogenes as a hermit, or like Socrates or Solon, as a philosopher.

We now appeal to our friends in America to assist in the building up of our undone race, by assisting us in a practical manner to teach our youths that labor is no disgrace. We are establishing an institution for this purpose, in which we also include Mohammedans as scholars. Our object is to bring the Mohammedans under Christian training and influence; and we do not doubt that under the present system, which we have so providentially effected, we shall be able to win many of them into the kingdom of our Lord Jesus Christ. The Mohammedans as a rule are all temperate men, as the test of membership in their mosque is sobriety and freedom from alcoholic intemperance. One of the rules laid down for the institute is also opposition to all secret societies. We hope to move on those lines; lifting up Christ by our influences and characters, and leaving the result to our kind Saviour, who hath promised, "If I be lifted up from the earth, I will draw all men unto me." May God save the Mohammedans, and bring us all as one sheep under one Shepherd, Jesus Christ. Amen.

We earnestly hope this work will meet with the Christian liberalities of all who, in the congress of churches in Chicago, promised to aid in the establishment of this institution. Your fellow laborer, J. AUGUSTUS COLE.

Mission House, Pultney street, Freetown, Sierra Leone, West Coast of Africa.

TRICKS OF THE JESUITS.

YORK, Pa.

EDITORS CYNOSURE:—It is now in order to find out how many tricks the Jesuits can invent to fool our unsuspecting American citizens. The old trick of omitting the name of Christ from quotations is well known. The cunning trick of carrying the Bible in public processions is also familiar to our anti-secret friends. This, of course, is to allow the lookers-on to infer that secret society men love the holy book and obey its instructions.

The Ancient Order Knights of the Mystic Chain have just had a grand exhibition of secret society piety, virtue, etc., in York. Some credulous people believe that this "Ancient Order" is older than the Masonic, and just exactly seven times as honorable, etc. Other say they look Romish and have a popish smell about them; and they certainly do not look in the least degree like true American troops.

These "bold and holy Knights" have several "castles" in York. They are not air castles; but real, solid brick fortresses. And Don Quixote, or the Arabs, or even the Patagonians would have a big job on hand if they should be silly enough to venture as far as the famous old city of York, with war-paint on. To thoroughly convince "the rest of mankind" that they believe in Christianity and do not belong to Leo, they have just had an exciting raffle at York Castle, in which a family Bible was "chanced off" to one who must be very much in need of "more light." Yours, etc., EDWARD J. CHALFANT.

PITH AND POINT.

THANK GOD FOR DELIVERANCE.

I wish to testify of the sense I have of the care of God since I have come to trust him alone. Leaving the deadening influence of the lodge was the best thing I ever did short of declaring for Christ at the first. The pathway is not smooth by any means. Not at all; but the struggle is glorious and the assurance of victory more precious than all the good of earth. No more bondage for me. Thank God for deliverance.—J. B.

HELPED INTO THE LIGHT.

I have moved from Hot Springs and am living in Searcy. I love the *Cynosure*. It has caused me to leave all secret societies, and enroll my name with the army of opposers of secretism.—REV. JAMES H. HOKE, *Searcy Arkansas*.

NEXT THE BIBLE.

I want to tell you how pleased I was in opening the *Cynosure* to-day. I take several religious papers, but I would give up all for the *Cynosure* if pressed to choose. Next to the Bible the *Cynosure* satisfies my religious craving. Bold and fearless in its utterance for the right, it commands my admiration, love and respect. I pray that the Lord may raise up multitudes of friends to the *Cynosure*, and make it a mighty power in the good cause it so eloquently advocates.—J. P. RICHARDS, *Wheaton*.

PETITION AGAINST THE LODGE.

Brother Hinman held a State Convention at Senecaville last week. It was a profitable meeting and I trust will accomplish much good. I have been trying since his meeting to get signers to the petition asking our rulers to recall the Masonic charters and make it illegal for them to take such oaths. I think it would be well to give our platform a place in the *Cynosure*, and inform the people that it is ours, and that we intend to stand by it forever, and we do not allow any one to steal it from us. I think our people should send in encouraging words concerning this matter.—JOHN LEEPER, *Senecaville, Ohio*.

LITERATURE.

NEW WORDS AND NEW MUSIC FOR THE SANCTUARY. By Robert Lowe Fletcher. Price 30c. New Music Publishing Bureau, Chicago.

The Gospel meeting, either for salvation from general unrighteousness, or from the special sin of intemperance, has made popular a peculiar class of music, of which there is a large variety and quantity before the public. This collection is finely and attractively printed, and is intended as a supplement to the larger collections already in use. The style of music seems finely adapted for solo singing in Gospel meetings, and the spirit of the words and of the music to which they are adapted is excellent. Mr. Fletcher is himself a very interesting man. As representative of a large publishing firm in one of our Western cities, he is traveling widely through the country. He is an earnest worker in city missions, and is recognized as a welcome helper in the Pacific Garden Mission in this city. He is a thorough Christian, and stands for his Master against the lodge. Beside his musical publications he has also prepared an excellent tract for general circulation. His musical collection has grown out of his experiences in Christian work and is a very commendable work.

ALDEN'S MANIFOLD CYCLOPEDIA. Vol. 16, pp. 632. Price, cloth, 60c., for the set, $7.50. John B. Alden, New York.

The sixteenth volume of this handy cyclopedia extends from Galvanized Iron to Gog and Magog. This odd beginning and ending illustrates the scope of the work, taking in as it does the very latest discoveries of science and the remotest traditions of antiquity, and all between, including an unabridged dictionary of language as well as a cyclopedia of universal knowledge. The small handy volumes, contrasting so remarkably with the usual unwieldly quarto or octavo volumes of other cyclopedias, the large handsome type, the neat, strong binding, are features which everyone can appreciate; and not less will the majority of readers apprcciate the wonderfully low price.

Scribner's Magazine for November contains a third African article—a valuable addition to the notable papers of Professor Henry Drummond and Joseph Thomson. Col. H. G. Prout (Baroud Bey), an American Governor-General of the Equatorial Provinces of Africa, and a trusted friend of General Gordon, writes of that little known region under the title "Where Emin Is." Emin Pasha was chief medical officer during Col. Prout's administration. It was to Emin's province that Stanley recently made his perilous journey, and from it he is now advancing to the coast by the Masai route described in the October issue of this magazine, The author has thrown new light on the character of Gordon, whom he reverences as "the least selfish, the most magnanimous, the most generous, and the bravest man it has ever been my fortune to know." Prof. J. Russell Soley, U. S. N., discusses "The Effect on American Commerce of an Anglo-Continental War"—showing, in a striking manner, how some of the principles of international law which England has been active in establishing during this century, will react to her own disadvantage and peril. Dr. M. Allen Starr writes of "Electricity in Relation to the Human Body," drawing the line very sharply between its legitimate use and quackery. William Henry Bishop describes the picturesque features of the old Spanish University of Salamanca, and the modern student-life there. The illustrations are from recent photographs, and show types of modern Spanish students, both boys and girls. Dr. James E. Pilcher, U. S. A., tells of "A New Field of Honor"—the Sanitary Corps of both the regular army and National Guard, which is organized for the relief and care of sick and wounded. The modern humane appliances are described and their application in peace and war clearly explained.

Vick's Magazine for November puts us in remembrance that our National Thanksgiving is hastening on, and fruits and flowers must add their attractions to the joyful day. Several articles on small fruits will be read with interest and profit.

MASONIC RELIGION AND PHILOSOPHY

AS EXPRESSED BY LODGE AUTHORITIES.

"Writing out the Masonic ritual is not proper. The esoteric part of the ritual is oral and should be so kept."—*Voice of Masonry.*

"The Faith of Masonry is the purest known to man; and it is so simple that any people having a decided bias towards the truth may readily accept it."—*Masonic Chronicle.*

"The *Masonic Home Journal* also confesses experience with willful non-paying and vilifying subscribers. Ah, yes, we too, in sixteen years, a large number, and they are the fellows we mean when we allude to the rotten-hearted in the fraternity."—*Voice of Masonry.*

"Templar Masonry implies and requires a belief in three things:

"First—The divinity of Christ.

"Second—His vicarious atonement.

"Third—Salvation through that belief and obedience to 'the word,' and a life patterned after that of the Saviour.

"That we all fall short of our model, does not change the model."—*Grand Commander Buck, Kansas.*

The Masonic idea of the antiquity of the order is thus illustrated in a lodge organ: "A brother, discussing ritual with another, of mature membership, urged that certain words and passages therein were not grammar, or found in the dictionary. The other replied, 'I want you to know that Masonry existed before there was a dictionary or grammar.'"

"Although the Masonic institution cannot and does not mingle in the conflicts and political parties, or engage in conspiracies against the state or nation, it must, of necessity, by its great moral influence, affect materially the social and political progress of a people. For many years the fraternity was the sole depository of the grand idea which is now rapidly becoming the supreme thought of the present generation that the people are the primary source of all sovereignty."—*Victorian Freemason.*

"The opinion expressed by our contemporary is the correct one. Masonry both in Canada and the United States is altogether too cheap. If the initiation fee was raised to $50 on this continent the craft would be more respected than it is, simply because a better class of people would be admitted to its ranks, and those so permitted to know its mysteries would value more highly than they do at present the luxury they are favored to share."—*London Free Press.*

"The Grand Master is entirely right in saying that the first and indispensable qualification of a candidate for Masonry is that he must have faith in God, but this fact does not warrant the implication that he may properly be required to define the Deity as the God of the Hebrews, any more than he can be required to define Him as the triune God of the Christian. Masonry requires the candidate to affirm God; it does not ask and the law does not permit it to ask him to define him, for the wise reason that definitions breed sects, to the inevitable defeat of the avowed purpose of the landmark 'whereby Masonry becomes the center of union, and conciliates true friendship among those who must have remained at a perpetual distance.'"—*Joseph Robbins, P. G. M., in Ill. G. L. Report.*

"We think that Bro. Robbins is amending—no, changing the landmarks, when he persuades his Grand Lodge that in Illinois a Mason cannot be disciplined for ridiculing the Bible. If there is any landmark in Masonry, it is that a profane can be made a Mason only by taking an obligation upon a Book of the Law which he regards as containing the law of God. Bro. Robbins' position is not that there is another such book, but in effect that there is no such book. It may be that a Mohammedan may be made a Mason upon the Koran; but if he should be, and then should ridicule the Bible in its capacity as the Great Light in Masonry in American lodges (as was the fact in the Illinois case) he would deserve expulsion for his unmasonic conduct in ridiculing and denouncing the Book upon which his brethren were made Masons, The Grand Lodge of Texas requires its subordinates to place upon their altars the Bible as the Book of the Law; when, therefore, they require candidates to declare their belief in the Divine authenticity of the Bible, they take only proper measures to ascertain if the candidate can take, in one of their lodges, the necessary obligation to make him a Mason. If there was a Mohammedan lodge, with the Koran on its altar, the same inquiry as to the Koran would be proper and necessary."—*J. H. Drummond, P. G. M., and P. Sov. Gr. Com. of Northern Jurisdiction.*

MIASM AND MALARIA.

"Miasm" literally means a noxious or poisonous exhalation from the earth, and although invisible and impalpable, scientific men have determined some of its laws. Breathed into the lungs, miasms enter the blood and cause the intermittent fever generally known as "malaria." The system is more liable to absorb the poison after sunset or before sunrise, than at any other time. If a healthy condition of the blood is maintained by taking Hood's Sarsaparilla, one is much less liable to be attacked by malaria, and Hood's Sarsaparilla has cured many severe cases of this distressing affection. Read the following from a

WELL-KNOWN RAILROAD MAN.

"I would be pleased to state for the benefit of those who are living in sections where malaria is prevalent, that Hood's Sarsaparilla cured me of one of the worst cases of malaria fever, and I believe that what it has done for me it will do for others. In 1886 I was taken down with that dreaded disease. I put myself in the care of the best doctors I could obtain, and after a time they frankly told me that they had done everything they could for me, but without any apparent benefit. They then sent me to a noted physician who was then stopping in St. Louis, but with no better results. I had to resign my situation as agent and operator for the Missouri Pacific Railroad. I had lost 66 pounds and

SPENT OVER $300.

At last I accidentally met a traveler for C. I. Hood & Co., who advised me to try Hood's Sarsaparilla. I bought six bottles for $5 and after using two I thought I was no better. I began to itch and break out, but I determined to use up what Sarsaparilla I had on hand. Before the third bottle was gone I began to feel better, and continued to mend till I had used twelve bottles, when I had more than gained my usual health and weight. I soon obtained another situation and consider myself a well man." J. M. MILLER, Agent Wabash & Pacific Railway, Lodge, Ill.

CATARRH CURED.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren St., New York, will receive the recipe free of charge.

A faded or gray beard may be colored a beautiful and natural *brown* or *black*, at will, by using Buckingham's Dye for the Whiskers.

"*Mrs. Winslow's Soothing Syrup* for Children Teething" softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

ANTI-SECRECY TRACTS.

The following numbers are in stock, and can be had at the wholesale price of 20 cents per pound:

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3. Address to American Pastors.
4. Freemasonry in the Family.
5. President C. G. Finney on the duty of Christians towards the Lodge.
7. To the Boys who Hope to be Men.
8. Modern Heathenism.
9. Ministers at Rival Altars.
12. Alexander Campbell's Estimate of the Lodge.
15. Secrecy and Sin.
16. Selling Dead Horses.
17. History of Masonry.
18. Despotic Character of Freemasonry.
19. Freemasonry, a Christ-excluding Religion.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
28. Nathaniel Colver, D.D., on Masonry.
33. Hon. Wm. H. Seward on Secret Societies.
37. Why a Christian should not be a Freemason (German).
39. Should Freemasons be Admitted to Christian Fellowship?
44. D. L. Moody on Secret Societies.
45. Ought a Seceding Mason to Keep his Lodge Oath?
49. John Quincy Adams on the duty of American Voters.

Chapters in American Polities.

Masonry vs. Prohibition.

Decline of the G. A. R.

Christianity and Odd-fellowship. Part 1, 4 pages; part 2, 4 pages.

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

NATIONAL CHRISTIAN ASSOCIATION,
221 W. Madison St., Chicago, Ill.

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THE N. C. A. FUNDS.

The General Fund is that from which the running expenses of the Association are paid. From it the agents on the field are supported.

The Foreign Fund is that from which the foreign demand for literature against the lodge is supplied to missionaries.

The Free Tract Fund clearly states by its name the object for which contributions are solicited. Millions of pages have been distributed by means of this fund.

The Cynosure Ministers' Fund. The donations to this fund have enabled the Association to send many copies of the *Cynosure* to the ministers of the South, especially to pastors of colored churches. The result has been a blessing to them and their churches.

Contributions to any or all these funds are urgently solicited.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.



THE N. C. A. BUILDING
(The gift of Philo Carpenter.)
—— AND OFFICE OF ——
The Christian Cynosure,
221 WEST MADISON STREET, CHICAGO.

The National Christian Association

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR.

CHICAGO, THURSDAY, NOVEMBER 7, 1889.

THE SENIOR EDITOR, after three months' travel in New York and New England, rejoices to be "at home" again; and hopes to make the information obtained available for the benefit of our readers and the good of our holy cause. The progress of the anti-secret and anti-saloon reforms, in spite of the silence of the press and the pulpit, is steady and sublime, though quiet as the working of leaven in meal. The spread of knowledge by the mighty increase of travel, and the increase of intelligence which cheap postage gives the people through the mail, make the very sky a sounding-board, and the silent air a telephone. And the motion and progress of truth seems almost independent of the once potent power of types.

CYNOSURES FOR NEW ENGLAND.—The N. C. A. Board of Directors have ordered four thousand copies of the *Cynosure* to be sent to Christian ministers and people in New England in four weeks preceding the Congress in Tremont Temple, Boston, Dec. 11 and 12 next. The senior editor has attended important meetings in the East, and the four next issues of the *Cynosure* will give the people of New England information which they greatly need, concerning their Mission Boards and National Congregational Council, and the life and welfare of the churches as affected by the secret lodges. This series of four issues will, D. V., commence next week. Those who receive them, of course gratuitous, are requested to circulate the information which they convey, as widely as possible.

"CONGREGATIONALISM CHANGING."

The *Advance*, under this caption, says that the New Departure (Andover) brethren object to the American Board, that is a close, self-perpetuating corporation, independent of the churches, except as the churches can withhold funds. They demand that it (the Board) shall become a representative body, like the lower house of Congress. This change could be made by allowing State associations or mass conventions to fill vacancies when they occur in the Board. But the *Advance* hints that if the Board should be made, by representation, a quasi mass convention, so liberal as to send missionaries to teach the heathen that they may have as good a chance to repent and be saved hereafter as here, the other party (which is the great majority) who believe that this life is the only place to prepare for the next, might turn the National Congregational Council into a representative body, and force Andover to cease teaching their doubts for doctrines, and hypotheses for truth. So the *Advance* thinks that the representation asked for by the Liberals, by making Congregationalism mandatory, instead of advisory, would make it *a sword with two* edges; one to cut off "post-mortemism," the other to lap away the power of the Board's committee to reject missionaries who do not know but there may be conversions in hell!

The above is a specimen of the discussions in Board and Council meetings of this denomination, which are now absolutely non-committal on the great practical questions which are agitating the churches of Christ. There are three secret, Christless lodges to one church in the United States. Millions on millions of dollars are paid to save heathen in Asia and Africa, and more rum is sent in Christian bottoms to those heathen lands,—far more, than enough to counteract the work of the missionaries. And the lodge religions of America are as much more dangerous to and destructive of human life and salvation than the lodge religions of Asia and Africa, as thieves in the house are more dangerous than thieves outside. The great meetings lately held in New York, Worcester, Buffalo and Chicago put not one proposition in their programs to teach the people not to vote for parties which license liquor, or to shun lodges which exclude Christ.

When a woman was anointing Christ for his burial the disciple who carried the money of the infant church raised the question of supporting the poor. The devil had entered into that man. And it is his device ever since to enter church leaders who will keep up an excellent appearance of doing something which is not the work which Christ has in hand, and which needs to be done. When Satan was preparing to fill eighty-two Southern graveyards with Northern dead, the Presbyterian General Assembly was kept by their leaders discussing whether to re-baptize converts from Romanism (supposing there were any); and whether a man might marry his deceased wife's sister. Prentice, of Louisville, said, "That is a question for the deceased wife's sister herself to answer." And while 571 secret lodges in Boston are disintegrating its 342 churches, a council of 450 Congregational ministers from forty-two States were listening to Dr. Noble, of Chicago, on the importance of teaching Congregational principles in China and Japan. And here in Chicago, while five wretched men, sworn to obey a secret lodge, are being tried for their lives for murdering Dr. Cronin in obedience to their lodge oaths, the American Missionary Association, which its Secretary Whipple used to say "was born for reform," meets, discusses, votes and adjourns, without a word of instruction or encouragement for its ministers and churches in the South who are struggling against the minions of the lodge, though they well know that they can no more "elevate" the colored people while they are badgered, befooled and taxed by the lodges, and their daughters debauched by their night picnics, than they can save Mexicans while under the shadow of their confessional, and in the hands of their priests.

THE AMERICAN MISSIONARY ASSOCIATION ANNIVERSARY.

This interesting association has concluded a harmonious annual session in this city. Its funds are in a good state, $376,000 having been donated. Nearly $37,000 have been received as income from the Daniel Hand fund, leaving a healthy balance of $4,000 and upward in the treasury. It was a beautiful sight to see all shades of human complexion represented by the speakers on the platform,—yellow, black, bronze, red and white; and the testimony given by the speakers against the blind venom of caste was earnest and able.

We regret to record that in a program running through days, no hint or allusion was contained protesting against the paganism of the lodge. We conversed with representatives of the ex-slaves from the South, and their united testimony is; that the secret lodges, often led by men destitute of religion and morals, are creeping in and corrupting their churches, and turning the black people back toward paganism and superstition. These men come up to the anniversary of the American Missionary Association as children to a mother, and have left in sorrowful amazement, that here in Chicago, where lodge assassins are on trial for a delegated murder, with which secret Southern clans have made them but too familiar, not one word has been spoken against the Masonic lodges, which in their lodge-room closets used to keep the garments of their Ku-Klux murderers!

The Mountain Whites, in Tennessee, were ably and eloquently represented; and their loyalty and sufferings during the slavery war moved the audience to tears. But no instance of their cruel torments, inflicted by rebel traitors, exceeded in savagery the case of the Southern Union man, near Little Rock, Arkansas, who was robbed of $2,000 and murdered; and the bandit who killed him was cleared by our Union officers at Little Rock, who were Masonic brethren with the rebel cutthroats who plundered and killed him for his allegiance to the Union flag. Further notice of the A. M. A. anniversary will be taken in the four numbers of the *Cynosure* ordered for New England.

LETTING IN THE LODGES.

Rev. J. M. Snyder, who has been a captain in our Union army, and a brave opponent of secret societies, writes thus in the *Wesleyan Herald*, Oct. 1st ult.:

"I believe that no person who loves the Lord Jesus Christ and obeys the Gospel of God, our Saviour, ought to be deprived of church membership." "The rule excluding Odd fellows and Masons could be defended, because they are religions in themselves; rivals of Christianity with Christ left entirely out." "But tens of thousands of Good Templars, Sons of Temperance, Loyal League, G. A. R.'s and many others, are liable to no such charge, and millions of men will, no doubt, be happy in heaven." "I have always contended for the New Testament ground."

We answer: So do we, and so should all. But the question is, "Do these members of secret societies, whom Mr. Snyder sends to heaven by millions, 'obey the Gospel of God, our Saviour?'"

The miscalled "Grand Army of the Republic," to which Mr. Snyder reputedly belongs, with its perpetual extension in "The Sons of Veterans," who belong to no army, never did, and, likely, never will, are simply a perpetual secret order, "yoked together with unbelievers." They serve no military end. They were organized after the fighting was done. They are not needed to help poor soldiers. The United States helps them, and all citizens back them with patriotic pride. Besides: Our "poor soldiers" will soon all be dead. The motive and end of this spurious "Grand Army" and Sons of Veterans, which is the same with the motives of other secret orders, is selfishness; that is, to "have a good time," be out nights, wear toggery and titles, and, on the part of their leaders, to get money, gain votes, and so promotion.

All such organizations tend to kill Christianity by rivalship, as, in Romish countries, holidays and celebrations prevent either religion, intelligence or good morals in the masses. For whatever brings men together in crowds, if it does not purify, corrupts them. There is nothing purifying in shams. And the "G. A. R." is a sham.

But what amazes us is that so fine an understanding as that of Bro. Snyder's does not see that the simple fact of a G. A. R. pledge to conceal their initiation and proceedings is, in itself, anti-Christ. It falls on a pure soul like the purple rays of the spectrum on the white nitrate of silver, turning it dark. It tramples on the example of Christ, who "in secret said nothing."

EDITORIAL CORRESPONDENCE.

THE UNITED PRESBYTERIAN PASTORS OF BUFFALO.

BUFFALO, N. Y., Oct. 28, 1889.

DEAR CYNOSURE:—I have just conversed with Revs. Dodds and Rusbridge, pastors of the First and Second United Presbyterian churches in this city. Their statement concerning a letter from our agent, W. B. Stoddard, in the *Cynosure*, Oct. 10, shows that Mr. Stoddard was mistaken in two particulars, viz.: Rev. Mr. Rusbridge *is not and never was* a Mason; and Rev. Mr. Dodds did not intend to defend the lodge.

The case, as they state it, is this: Caledonia U. P. Presbytery invited Mr. Stoddard to sit as a consultative member; voted to hear him at 8:30 o'clock, and did hear him a little after nine; and Rev. Mr. Rrusbridge, who was in the chair, approved of Mr. Stoddard's remarks. But they are both comparatively new in their churches here, and the city is crawling with secret lodges. They did not think it best to admit Mr. Stoddard to speak in their churches as he has in a multitude of others; and in a somewhat brief and not well-considered conversation, they said they did not think it wise to discuss Masonry; that stirring the subject would increase the lodges, etc. This, though not intended, was an attack on Mr. Stoddard's mission, and the National Christian Association, which he represents. Moreover, one of the brethren said: "There is some good in the lodges; that if destitute and a Mason among strangers, he would sooner expect aid from the lodge than from a U. P. church, if a minister of that order."

This is what we have all been accustomed to hear from Masons; and it is, in verity, comparing the lodge and church to the disparagement of the church. Knowing how the U. P. churches and colleges in the West have stood bravely against the lodges, and as both parties were, perhaps, a trifle heated by friction of ideas, and especially as these two brethren say they "know nothing about Masonry," Mr. Stoddard felt bound to defend the U. P. church, and reprove what was actually a defence of the lodge. But these brethren appear to be sincere and capable men and ministers of Christ; and when they have looked into the organized deism of the lodge, and see that it is disintegrating their churches, this episode will turn out to the furtherance of the truth of Christ.

J. B.

THE N. C. A. BOARD MEETING.

The quarterly meeting of the N. C. A. Board was held on Thursday afternoon, but a quorum not being present, the business discussed awaits another meeting for final action. The matters considered were a loan of $500 to Bro. I. R. B. Arnold, the petition to Congress, the distribution of copies of the *Cynosure* in New England, and the disposition of a tract of land in Dakota donated to the N. C. A. The time was largely occupied with general discussion which was full of interest and zeal for the cause. An interesting feature of the meeting was the presence of a number of friends from abroad. They were Rev. C. C. Foote, of Detroit; Rev. Byron Gunner, late of New Iberia, La.; Rev. W. J. Gladwin, missionary from India; and Rev. Joseph Gomer, of the Sherbro mission, West Africa. The latter was invited to address the Board, which he did briefly. He told of the good effect from the reading of the *Cynosure* among friends in this country. The United Brethren missions in Africa occupy the whole Sherbro country. They have 400 baptized converts and 5,000 on their seekers' list. They occupy 361 villages and are now protected by the British government from native wars. All the probationers are required to cease from all heathen practices, secret societies, liquor drinking, etc.

The reports from Secretary Stoddard and Pres. J. Blanchard were intensely interesting, showing that the discussion of the lodge is taking deep hold upon the convictions of Christian people. At the same time the dread of unpopular discussion was in many places as strong as ever. This was particularly manifested in the late great national meetings of the Congregational churches in Worcester, New York and Chicago.

The Cronin Trial.—The taking of testimony had occupied nine days last Saturday, and the attorneys for the State had examined over sixty witnesses. There is some disappointment that they have not yet been able clearly to establish the connection of the Clan-na-Gael with the murder. The testimony seems to stop with the men on trial, whom every one knows are not the principals in the case. Does Mr. Longenecker intend to shield the lodge, satisfied if he can convict its tools who are under indictment? The facts of murder has been proved and the testimony has woven a strong cord about Burke and O'Sullivan. But Beggs, the senior guardian of Camp 20, Clan-na-Gael, has so far escaped very serious connection with the case, so far as the evidence goes. There is much more to be presented, and this aspect of affairs may change any day. The reports of confessions by Burke when he was in jail at Winnipeg to fellow prisoners are very sensational, and they so corroborate one another as to give them a very serious aspect. Not much of this evidence can be used in court, but it helps prepare the public mind for conviction. In the face of all the evidence before the coroner and in the criminal trial, there are yet frequent meetings of "Trianglers," or friends of the prisoners. At a meeting Sunday they started a subscription to aid in the defense, or the attempt to defeat justice; and the men engaged in this business are some of them respectable citizens.

—Rev. John Levington, of Michigan, is preparing a new book on "The Essential Oneness of all Secret Societies." It will be issued soon by the Wesleyan Publishing House, Syracuse, N. Y

—Rev. R. G. Young, of Indianola, Iowa, in an article of great merit on the consecration of the Christian for the Master's work, in the *Christian Instructor*, writes very faithfully of separation from the entanglements of the lodge. He says: "In order to evangelistic work it is also necessary that we be free from false covenants and vows that intercept the divine covenant. A man that is at heart a Freemason, or an Odd-fellow, or is enthralled with any such profane covenant, is thereby disqualified for a full consecration to Christ. The idea that the Masonic oath is sacred, that God esteems it with favor, and that its faithful observance is regarded by him as worthy of his approbation, is most wicked. So of all professedly charitable symbols of like nature. They necessarily degrade the individual to an allegiance with the devil and with hell. Unless a man break or deny such an allegiance he cannot justly claim consecration to Christ."

PERSONAL NOTES.

—Rev. W. J. Gladwin spoke on the Sabbath in the Halsted Street M. E. church in this city, which grew out of a mission Sabbath-school founded and maintained by S. A. Kean, the N. C. A. auditor.

—Rev. S. Smith, a veteran of two ages of reform, is now pastor of the Wesleyan church of Oberlin, Louisiana. He was formerly located near the town of Kellerton, Iowa, noted for its Masonic outrage in June, 1881.

—"Mother" Pond, president of the Saratoga, N. Y., W. C. T. U., says: "I wonder what Prohibitionists want with secret societies." There is some hope that the good Dr. Potter of Elmwood Hall, Saratoga, will quit the Good Templars.

—Rev. I. J. Lansing and Mr. Chairman Dickie of the Prohibition National Committee spoke lately in the great Washburn Hall, Worcester, with great power of argument and invective, showing the hypocrisy of the Republican party, pretending temperance, while every child knows if it should lose the liquor vote it is dead.

—Rev. S. F. Porter returned on Friday from North Dakota in excellent health and good spirits, ready to begin his Southern journey. The plan of his work is being carefully laid off, and he has an almost youthful animation in undertaking what a few years ago would have been a formidable enterprise for a young man in the vigor of his strength.

—A brief dispatch from Tonica informs us of the shocking death of Bro. T. W. Baird, formerly a prominent citizen of Tonica, Ill., later residing in Vermillionville. "Shot and killed" was the message, and up to the time of going to press there are no further particulars. Bro. Baird was an earnest reformer and faithful Christian, and his sudden death is lamented by a wide circle of friends.

—Mr. C. B. Knight of Worcester, Mass., is expecting to spend the winter season in the South, in connection with a colonization enterprize at the new town of Demorest, Ga. This town is built up by a company which will prohibit drinking, gambling, and prostitution. It is pleasantly located, with railway connections, in northeastern Georgia, in the vicinity of iron mines, old gold diggings, and with a fine water power.

—Rev. J. P. Richards of Fort Scott, Kansas, has in the mercy of God arisen from a bed of intense pain, which for weeks threatened to be a bed of death. He is now by advice of his physician traveling by easy and careful stages in Illinois and Wisconsin, with the hope that a change of scenery and employment will reinvigorate his system. He expects to attend the meeting of the Illinois Association at Elgin this week, and take in later the National W. C. T. U. convention in this city. He will then spend some in Wisconsin among friends.

—Joseph Cook has recently purchased the summit of Mount Defiance, in his native town of Ticonderoga, N. Y., where Burgoyne erected the batteries which drove General St. Clair out of Fort Ticonderoga. It is Mr. Cook's intention to have a monument erected on this height commemorating the soldiers from Ticonderoga who died in the Civil War, and with tablets in honor of Samuel Champlain, Montcalm, Lord Howe, Ethan Allen and others whose exploits have made the soil of Ticonderoga historic. The outlook from this summit on the Adirondacks, Lake George and the Green Mountains is extensive and magnificent.

—Rev. Byron Gunner attended the annual meeting of the American Missionary Association in this city last week, and proposes to spend a few months lecturing through the North on the situation of the colored race in this country. He is urged to this by several pastors of Cleveland, Ohio, where he lately lectured. The colored people of that city and Oberlin are also deeply interested, and have subscribed to a fund to meet expenses not otherwise paid. The Cleveland *Leader* published Bro. Gunner's address, and accompanied it with a half-column editorial. Sabbath evening he addressed a large audience in the College hall at Wheaton, which was thrilled with horror at the atrocities visited upon the black race in large portions of the South.

REFORM NEWS (*Continued from 5th page.*)

given of my address in the Free Methodist church in the evening. As a result I had a good audience, some 300, largely young people being present, and good, I believe, was accomplished. Rev. O. M. Owen and family, with others, made my stay here very pleasant.

Reaching this town, in conversation I learned that one Rathbun had lectured and preached here, and was that night to show the people how they made Masons. Feeling an interest in the matter, I proceeded to look the man up, and found him on the street giving out N. C. A. tracts. As we had both changed since our last meeting, I hardly knew him, nor did he at first recognize me. Elder Rathbun looks much better since he has partially recovered from his various Masonic mobbings. He contemplates again engaging in our reform work. He feels that while the life of a pastor is much more pleasant, he can not be true to his faith and keep silent in regard to this great and crying evil. The lectures have not been as well attended as they probably would have been had not there been an Indian show here at the same time, but the interest has grown from the first. Your agent has spoken twice, and is billed for Sabbath services. My intention is to remain here some days and see if something can not be done for the salvation of this community from lodge rule. The lodge controls; the churches are nearly dead. Three churches, not a resident pastor, not a regular meeting in two and only occasionally in the third (the M. E.)—this is the situation. I find Bro. Byron Tunnicliff interested as ever in our cause. Friends in this part of the State wishing work should write me here at once.

For Christ and reform, W. B. Stoddard.

CHRISTIAN CONGRESS IN BOSTON.

A Congress of Churches will be held in Tremont Temple, Boston, December 11 and 12, 1889, to consider the relation of the Secret Lodge system to Civil Liberty and the Christian Religion.

Rev. A. J. Gordon, D.D., Pastor Clarendon Street Baptist Church, Boston, will preside at the opening meeting.

The following speakers have agreed to be present and address the congress during its sessions: Dr. A. A. Miner, Boston; Dr. O. P. Gifford, Boston; Dr. I. J. Lansing, Worcester; Dr. D. McAllister, Pittsburgh; and President Charles A. Blanchard of Wheaton.

All churches or other Christian assemblies accepting Christ as the perfect example and atoning sacrifice for sin, are respectfully requested to be represented by delegates at this Congress, and all persons desiring to hear a candid discussion of the subject are cordially invited to attend.

Signed by Rev. A. J. Gordon, D.D., Rev. A. A. Miner, D.D., Prof. L. T. Townsend, D.D., Rev. N. Boynton, H. L. Hastings, Rev. James M. Gray, D.D., Rev. J. W. Hamilton, D.D., Rev. Wm. Elliott Griffis, D.D., Rev. O. P. Gifford, all of Boston, and fifteen other pastors.

OHIO.

To the friends of the Anti-secrecy reform in Ohio:—The undersigned, having undertaken to act as agent for the Ohio Christian Association, respectfully appeals to all who are interested in our great reform to aid in the prosecution of the work. There is in our State a vast field and, in many places, an open door. But the work cannot be carried on without means. All subscriptions should be sent to Rev. E. Thompson, secretary and treasurer, Senecaville, Guernsey county, Ohio.

H. H. Hinman.

—Mrs. Clara C. Hoffman, of Missouri, writing to the *Union Signal* from Connecticut, says: "The *Christian Union* has furnished the liquor dealers a fresh editorial, setting forth the beauties of high license in Massachusetts and Pennsylvania, and opposing prohibition. This leaflet and one by Prof. Sanborn Cobb in the Princeton *Review* are scattered as plentifully as autumn leaves." It is suggested that in gratitude the Liquor Dealers' Association ought to adopt the *Christian Union* as their national organ.

There should be a general uprising and expression of American sentiment against all secret oath-bound organizations like the Clan-na-Gael. It should be a criminal offence to belong to them. —*N. Y. Mail and Express.*

The Home.

THE DAY OF GOD.

This is the day of light:
Let there be light to-day:
O Day-spring, rise upon our night,
And chase its gloom away.

This is the day of rest:
Our failing strength renew;
On weary brain and troubled breast,
Shed Thou thy freshening dew.

This is the day of peace:
Thy peace our spirits fill;
Bid Thou the blast of discord cease,
The waves of strife be still.

This is the day of prayer:
Let earth to heaven draw near;
Lift up our hearts to seek Thee there:
Come down to meet us here.

This is the first of days:
Send forth Thy quickening breath,
And wake dead souls to love and praise,
O Vanquisher of death.

—*John Ellerton.*

IS IT FATALITY?

No one can fail to have observed strange facts in relation to the observance of the Lord's day, or the Sabbath, as it is called. During our war it was noticed that, in a large majority of cases, in which a battle was fought on Sunday, the tide turned against, and the decision proved fatal to the attacking party. It may have been only a coincidence, but it is a marked coincidence. It seems strange that from Bull Run to Gettysburg, the army that forced the attack on the Lord's day, in almost every case, was greatly broken and defeated before the battle ended. Exceptions to the rule may be found, but the instances of the kind we mention are so numerous, so signal, that they cannot fail to draw attention.

The great number of fatal accidents occurring on Sunday has often been spoken of by persons writing on the subject. They have shown that, without any assignable cause, the number of accidents occurring on Sunday is much greater than any other day of the week. Making all due allowance for the exemption from labor and the leisure enjoyed on this day by persons in the lower walks of life, and the disposition to strong drink by men not at work, we have a singular fact to account for, because statistics show tha accidental death on Sunday is very largely in excess of casualties on any other day of the week. We may not be able to build a theory upon this fact alone, and we would not press it beyond a legitimate use. If we should find that on Friday more persons were drowned than on any other day of the week, and could find no plausible explanation of it, we should think it strange. So of Sunday. There are less persons exposed to accidental death on that day than on any other, and yet the deaths are more numerous. Even the secular press has its attention called to the fact, which it states, but cannot explain, only on the vague ground of coincidence. The Boston *Globe*, a few weeks ago, had this paragraph:

The record of last Sunday's drowning accidents in New England is long enough to make superstitious people wonder if there is a peculiar fatality attending Sunday swimming and boating. At Westboro, in this State, a young man of 25 years was drowned while boating. Two young men in Pembroke, while engaged in the same amusement, met the same fate. A saloon-keeper of Providence was drowned while bathing. A young man of Arlington, Mass., although a good swimmer, suddenly sank without any known cause, and never came to the surface again. At Woburn two young women were drowned by the upsetting of a sailboat. At Biddeford another sailboat capsized, and another young woman met her death. In Worcester a young laborer fell from a boat and was drowned. All these drownings occurred on a single Sunday, and it is probable that the list here is far from complete. It is suggestive, to say the least.

Now, while we would not, in our ignorance of divine providence, say that these and similar cases are instances of God's displeasure at Sabbath-breaking, we would ask why it may not be so? When secular papers talk this way, it is time for us to think. God has hallowed the Sabbath day, and made it holy. He has in the organic law of human society, commanded us to "remember the Sabbath day and keep it holy." He has, in his Scriptures, denounced the most severe punishments on those who violate the Sabbath. He has restricted the use of the day, and promised blessings to those who properly keep and observe it.

Then why may we not expect his judgments to fall on those who trample his law under foot, and take his day for unhallowed things? Why may not a Sabbath-breaking corporation, that uses Sunday to increase its dividends, expect that somewhere along the line of its operations it will meet with failure and disaster? Why may we not expect a merchant who keeps his business going seven days in the week to come to bankruptcy and commercial ruin? Why may we not expect men and women who makes the Lord's day one of pleasure and sin, to meet with some manifestation of that righteous abhorrence of sin which fills the heart of God?

If anything is sure, it is that trifling with the one day that God has reserved for himself, and around which he has put so many restrictions, will meet with divine displeasure. God says so, and gives us the reasons why he is displeased with such as abuse holy time. We become unbelievers when we doubt what God has said about this sin.

The Sabbath is God's day; it is, also, man's day. The Creator, when creation's work was done, set apart one-seventh portion of time for man's good. To save it from profanation and abuse, to keep it for man's best interests he put it into the Sinatic code; made it a part of the religious life of the world. To insure its wise use, he commanded men to keep it holy, he threatened woes on such as profane it, he guarded it and hallowed it, that man might have it preserved, not only for his worship, but for the good of the creature whose mind and body were to be benefited by it. God has made no provision for man's temporal good of more value and significance than that which provides a day of rest. The laboring man who toils all the week, from Monday morning to Saturday night, should bless God for making this wise arrangement for his benefit, for it is found that men cannot labor, with body or mind, seven days in the week without breaking down. Doubtless, the reason why so many business men succumb at fifty, when they should live and keep their faculties until four-score years, comes from the fact that they have no Sabbath rest. Sunday, if not like all other days, is not kept according to the Lord's wise arrangement. Business pushes into it. The strain of the week is not broken when Sunday comes, and the mind, robbed of its needed rest, breaks. Journalists, merchants, literary men, laboring men, should note the fact that they go on with their work on Sunday at their own peril.

Looking at the subject in this way, we do not think it strange that God should mark with his displeasure the course of those who trample on his law, and take the time which he has reserved for worship and religious recreation, for worldly pleasures or manual labor. The Sabbath-breaker is at war with God, and God has providence on his side. Every violation of the Sabbath is an insult to God, a defiance, and the man who violates the day should expect God to punish him.—*Christian Inquirer.*

THE SABBATH STRONGER THAN ARMIES.

Count Montalembert, one of the most eminent of French statesmen, once wrote:

"Men are surprised sometimes by the ease with which the city of London is kept in order by a garrison of three small battalions and two squadrons, while to control the capital of France, which is half the size, 40,000 troops of the line, and 60,000 National Guards are necessary. But the stranger who arrives in London on Sabbath morning, when he sees everything suspended in that gigantic capital in obedience to God—when, in the center of that colossal business, he finds silence and repose scarcely interrupted by the bells which call to prayer and by the immense crowds on their way to church, then his astonishment ceases. He understands that there is another curb for a Christian people besides that made by bayonets, and when the law of God is fulfilled with such a solemn submissiveness, God himself (if I dare use the words) charges himself with the police arrangements.

Rev. Dr. Charles S. Robinson, pastor of the Memorial Presbyterian church of New York, and the compiler of some of our best church hymn and tune books, says: "There is such a thing as religious dissipation. You will indulge in it if you ride three miles in a horse-car on the Sabbath to church when there is a church within two blocks. I have traveled all over creation and back again, and let me tell you that you don't want the French or German Sunday over here. In no other language save your own are there words that correspond to our 'wife,' 'comfort,' or 'home.' The French for wife is *ma femme*, literally, 'my female.' How do you like that? O no; you don't want foreign customs here. You must resist their impertinent encroachments. How? I cannot tell you the details. But just let me tell you that you needn't have a foreign Sabbath in your city if you don't want it. The devil will fly from a determined opposition. I heartily sympathize with you in your efforts, but I am afraid I have talked sentiment this afternoon and haven't done you much good. Let me give you this one thought, however: You will stand steadily against these encroachments when you care enough for the Lord's day to set yourself at work for it."

A WORD OF ENCOURAGEMENT TO A BOY.

Immediately after the battle of Fair Oaks, in which I was wounded, I obtained a leave of absence and went to Maine, my own State, to remain there till I should again be fit for active service. During the period of my convalescence, at the request of Governor Washburn, I visited different parts of the State and held public meetings. The purpose was to solicit volunteers and encourage them to push to the front and fill the vacant places which disease and disastrous war were constantly making.

When so engaged at the town of Rockland I was entertained by a worthy family. As we were conversing earnestly in the household about topics that then absorbed universal interest, a little boy of some seven or eight years came and seated himself near me. His bright face lighted up with manifest ardor when any story of the war was related.

Noticing the clearness and fullness of his large eyes, and the marked expression given to his handsome, ruddy face when they were raised, I called his attention to this effect, and told the lad that I would give him a motto. It was, "Look up!"

Ten years afterward, when stationed in Washington, I was standing one evening near the doorway of a large hall and gazing upon the happy faces of the people, young and old, gathered there for social entertainment. A young man, straight and tall, with head erect, came toward me and accosted me with a pleasant smile of recognition.

"Why, General ——, you have quite forgotten me. I am Ollie F., of Rockland. Don't you remember giving me a motto during your visit at my father's in 1862?"

I could not then recall the incident, so I shook my head, vexed at myself. How one dislikes to forget what another seems so plainly to remember!

"You gave me the words, 'Look up.' They are my motto."

The scene was revived in my memory, and the beautiful family picture, of which the little boy formed so striking a part, came back to me.

He had, indeed, been looking up in body and in mind.

It is wonderful how a word, a smile, or even a gesture often affects the character of a child.

You may be walking along the street. You meet a child apparently in deep grief. The child's grief is real, and often deeper than we, who would measure it by the petty cause, are wont to think. You take him by the hand, lift him up, lead him gently along and turn his mind away from his sorrow by your tact. In nine cases out of ten you have thus won a child's heart and given it a new direction—an upward impulse. It helps him to "look up."

Give a bright boy a good maxim, a Bible maxim; get it fixed in his memory with rootlets in his heart; it becomes of more value to him than gold.

"My mother taught me when a very small boy those four words, 'Thou God seest me,'" said a marked Christian gentleman, "and they have often stopped me when I was just on the point of yielding to a temptation. They were the means of my giving my heart and my life to the Master's service."

Once during our war my command had met with a terrible disaster, and my heart was almost crushed. Complaints were numerous and denunciations were bitter. I felt as if the clouds of darkness had enveloped our cause, and that there was little hope for it or for me. As I entered my

tent in this gloomy frame of mind I happened to raise my eyes to the hanging tablets attached to the inner tent pole. Some kind Christian soul had given them to me. There was a motto for each day of the month. I read the old words taught me in my plastic childhood. "The Lord is my shepherd, I shall not want."

"Sure enough!" I exclaimed. Hope returned. The clouds already began to break, and even then in that valley I caught glimpses of the hilltops of ultimate success for the precious cause. It is good for the body to look up. It gives dignity and grace to the carriage. It is better still for the spirit. David said, "I will lift up mine eyes unto the hills from whence cometh my help." It was the same up-looking that brought the humble shepherd lad to be king of Israel, and to become a type of the Immanuel, the King of men.

Let us then ever encourage the children and each other to "look up," for great visions are in store for them and us!—*Gen. O. O. Howard.*

"BOYS WILL BE BOYS."

"Boys will be boys." We resent the old saying,
Current with men;
Let it be heard, in excuse for our straying,
Never again!
Ours is a hope that is higher and clearer,
Ours is a purpose far brighter and dearer,
Ours is an aim that should silence the jeerer:
We will be men!

"Boys will be boys" is an unworthy slander;
Boys will be men!
The spirit of Philip, in young Alexander,
Kindles again.
As the years of our youth fly swiftly away,
As brightens about us the light of life's day,
As the glory of manhood dawns on us, we say:
We will be men.

When "Boys will be boys" you exclaim with a wink,
Answer us, men!
How old are those "boys?" Is their age, do you think,
Fifty or ten?
It may be the boys with whom you used to go
Considered wild oats not unpleasant to sow;
But how looks the harvest you hoped wouldn't grow,
Now you are men?

"Boys will be boys?" Yes if boys may be pure,
Models for men;
If their thoughts may be modest, their truthfulness sure,
Say it again!
If boys will be boys such as boys ought to be—
Boys full of sweet-minded, light-hearted glee—
Let boys be boys, brave, loving, and free,
Till they are men!

—*Harlan H. Ballard, in Christian Union.*

DO YOUR BEST.

"When I was a little boy," said a gentleman one day to a friend with whom he was talking, "I paid a visit to my grandfather. He was an aged man, and wore a black velvet cap and knee-breeches, with large silver buckles at the knees. When I went to say good-bye to him, he took me between his knees, kissed me kindly, and, laying his hand on my head, said: 'My dear boy, I have only one thing to say to you. Will you try to remember it?' I looked him in the face and said, 'I will, grandpa.' 'Well,' said he, 'it is this: Whatever you have to do, *do the best you can.*' This was my grandfather's legacy to me. It was worth more than thousands of gold and silver. I never forgot the words, and have tried to act upon them."—*Ex.*

LETTERS OF RECOMMENDATION.

A gentleman once advertised for a boy to assist him in his office.

Nearly fifty applied for the place. Out of the whole number, he in a short time chose one and sent the rest away.

"I should like to know," said a friend "on what ground you chose that boy. He had not a single recommendation with him."

"You are mistaken," said the gentleman, "he had a great many."

"He wiped his feet when he came in, and closed the door after him; showing that he was orderly and tidy.

"He gave up his seat instantly to the lame old man who entered; showing that he was kind and thoughtful.

"He took off his hat when he came in, and answered my questions promptly and respectfully; showing that he was polite.

"He lifted up the book, which I had purposely placed on the floor, and placed it on the table, while all the rest had stepped over it, or shoved it aside; showing that he was careful.

"And he waited patiently for his turn, instead of pushing the others aside; showing that he was modest.

"When I talked with him I noticed that his clothes were carefully brushed, his hair in nice order, and his teeth white as milk.

"When he wrote his name, I observed that his finger nails were clean instead of being tipped with jet like the handsome little fellow in the blue jacket.

"Don't you call these things letters of recommendation? I do; and what I can tell you about a boy by using my eyes for ten minutes is worth more than all the fine letters he can bring me."—*Baptist Weekly.*

TEMPERANCE.

WHAT IS AN INDUSTRY?

If, upon our streets, there stood a man from morning to night, and from night to morning, with glass and spoon, mixing a little hot water, a little brandy, and a little sugar, and when well mixed would pour it into the gutter, but for every glass thus mixed he would require from some one of our laborers, mechanics, business men, or professional gentlemen, ten cents; how long would the community submit to his operations, even though he plied them industriously? The Common Council would be appealed to for the protection of a free and intelligent people against his robberous outrage. But, how circumstances alter cases! He goes before the Council, pays the price, takes out a license, fits up a room, puts on a white apron, mixes a little hot water, a little brandy and a little sugar together, takes the ten cents as before, then pours the mixture into a man, and man and mixture go together into the gutter; and we call the work he is doing an industry; which the industrious and order-loving must give their "cool cash to support." We should ponder well these truths. Reflect upon what this traffic, for which we take "blood money," is sending by way of the gutter to ruin and death. First, and least, millions of money that should give home comforts to wives and children. The principles of free government, for which our fathers died. That is not all; to keep full the ranks of the 200,000 drunkards annually created by this death-dealing traffic, one boy out of every five, through city, town and country, must be given; one girl out of every five throughout the land must be laid upon the altars of sorrow, misery and lust, that this industry of our Christian civilization of the nineteenth century may go on. If famine or pestilence was sweeping through our land, smiting every fifth boy and girl, taking food, clothing and shelter from millions of other people, how we would mourn. Christians would appoint their days of fasting and prayer, that the hand of the avenger might be stayed. Infidels would rail out against the God whose existence they doubt, for dealing in heartless cruelty with the creatures of his creation. The responsibility and results of this traffic will be laid at some one's door. Shall it be at yours or mine? That we may answer this question in safety to our own souls, let us devoutly pray to the God of wisdom to see ourselves and our connection with this evil as he sees it.—*Narcissa White Kinney.*

A WHITECHAPEL VICTIM.

The *Pall Mall Gazette* says: In his speech at the Presbyterian Synod the other evening the Rev. John MacNeill created quite a sensation by telling the following tale: He was speaking of temperance, and said that last Sunday, when he preached a temperance sermon at the Tabernacle, he received a letter that had been written by a lady on the danger of the use at communion of fermented wine. The lady in her letter told a sad story of an inherited passion for drink. There were four or five of them—several brothers and two sisters—the children of intemperate parents. Her sister had unfortunately inherited the craving, and before she was fourteen had taken to drink. The others became converted and did all in their power to cure their sister, but it was of no use. The sister at length married comfortably and children were born. But the craving for drink grew greater and greater, and at length she was sent to a home for inebriates, where she stayed a year. She left apparently, said the sister, a changed woman. Soon after, however, her husband caught a severe cold, and before going out one morning drank a glass of hot whisky—taking care, however, not to do so in the presence of his wife. Then, as was his custom before leaving, he kissed his wife. At once the fumes of the alcohol passed into her and in an hour she was a drunk and roaring woman. She went from worse to worse, and at last left her husband and her children, one of them a cripple through her drunkenness. The husband died two years ago, a white-haired and broken-hearted man, though only forty-five years old. "Need I add," said the sister in her letter, "what became of her? Her story is that of Annie Chapman, one of the recent Whitechapel victims. That was my sister!"

DIPSOMANIA, OR THIRST-MADNESS.

The periodical desire for strong drink which sometimes besets individuals, otherwise moral and exemplary, is a species of paroxysmal mania beyond the control of the patient. It is quite certain that there are thousands of cases of remittent drunkenness, which presents the specific symptoms of disease. The periodical drunkard is not an habitual dram-drinker. But at particular times he appears to be attacked with a thirst-madness which deprives him of the power of volition, and hurries him into the most terrible excesses. During the interval between the paroxysms, he may be a perfectly sober man.

For many weeks, or even months, he may have steadily refused to taste a drop of liquor; may, indeed, have felt no inclination for it, but on the contrary regarded it with disgust. And yet, when the fit comes on, the raging thirst for alcohol utterly paralyzes his conscience and his will. A man in this condition is a monomaniac, and should be treated as one. If put under proper restraint at the commencement of this *furor*, the dipsomaniac, in nine cases out of ten, might be tided over his difficulty in the course of a week, and a perseverance in the course at the recurrence of the hallucination would probably eventuate in a complete cure. It is not easy to persuade the world that all drunkenness is not voluntary. The law does not recognize dipsomania. It treats all inebriates alike. This seems to be unjust, though it is hard to say where the line should be drawn between free-will access and that which proceeds from an uncontrollable mania.—*Munford's Magazine.*

"Unless a powerful political party outlaws the liquor traffic, there is reason to fear that municipal misrule may imperil republican institutions in all the larger American cities, and in the States under the control of such cities, and become so virulent as to be incapable of being put down at last only by military force. It is for Americans, who believe in government of the people for the people and by the people, to see that such government is made so wise and strong as not to perish from the earth. There is growing up in the liquor traffic a power that already has its clutches upon our throats; and a loss of time in organizing a national reform may be the loss forever of an opportunity to save our nation from being wrecked by municipal misrule.—*Joseph Cook.*

At Indianapolis, Ind., Oct. 15, a sale was made of the Leiber, Maus and Schmidt breweries to a company in which English capitalists are represented, for $2,500,000. A large part of the money has been paid and the rest is to be paid over in a short time. The Schmidt and Leiber concerns were sold for $1,000,000 each and Maus' for $500,000. The total output of the three breweries is about 110 barrels daily.

Cases of drunkenness among children in Berlin are becoming very common, according to a letter in the London *Standard*. The new and startling vice is supposed to be fostered by the pernicious habits of parents of giving alcohol to extremely young children, and allowing them to drink wine and beer like adult persons.

A jury at Monticello, Ill., Friday, fined William Goddard, a saloon-keeper at Bement, $8,000 and costs for continued violation of the law in selling liquor in Piatt county.

THANKSGIVING PROCLAMATION.

By the President of the United States—a proclamation:

A highly favored people, mindful of their dependence on the bounty of divine Providence, should seek fitting occasion to testify gratitude and ascribe praise to Him who is the author of their many blessings. It behooves them to look back with thankful hearts over the past year, and bless God for his infinite mercy in vouchsafing to our land enduring peace, to our people freedom from pestilence and famine, to our husbandmen abundant harvests, and to them that labor a recompense of their toil.

Now, therefore, I, Benjamin Harrison, President of the United States of America, do earnestly recommend that Thursday, the twenty-eighth day of this present month of November, be set apart as a day of National thanksgiving and prayer, and that the people of our country, ceasing from the cares and labors of their working day, shall assemble in their respective places of worship and give thanks to God, who has prospered us on our way and made out paths the paths of peace; beseeching Him to bless the day to our present and future good, making it truly one of thanksgiving for each reunited home circle as for the Nation at large.

In witness thereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this first day of November, in the year of our Lord one thousand eight hundred and eighty-nine, and of the independence of the United States the one hundred and fourteenth.

By the President: BENJAMIN HARRISON.

JAMES G. BLAINE, Secretary of State.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON VII.—Fourth Quarter.—Nov. 17.

SUBJECT.—David's Last Words.—2 Sam. 23: 1-7.

GOLDEN TEXT.—He hath made with me an everlasting covenant, ordered in all things, and sure.—2 Sam. 23: 5.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—2 Sam. 22: 1-51. T.—2 Sam. 23: 1-7. W.—2 Sam. 24: 1-25. T.—1 Kings 1: 1-53. F.—1 Kings 2: 1-12 S.—1 Chron. 28: 1-21. S.—1 Chron. 29: 1-30.

COMMENTS BY E. E. FLAGG.

1. *The word of inspiration*, vs. 1, 2. We notice (1) David's humility. The old pagan heroes claimed to be sons of the gods, and tried to veil their low and obscure origin in the mists of fable; but the fine gold of David's noble nature was not alloyed by any such absurd pride. He never forgot that he was the son of Jesse, and had once kept his father's sheep. (2) His glory is all in the Lord. If he refers to his exalted station it is to make it an occasion for praising Jehovah, who had so wonderfully raised him up from his low estate. (3) To his virtue of humility he adds knowledge. Though it may seem like boasting, he will not deny what God has done for him. (4) He is filled with the Spirit, so that God uses him as a mouth-piece. "His word was in my tongue." Other psalms tell us how his daily and nightly meditation was in God's law. How it was sweeter than honey to his taste, and more highly esteemed by him than the most precious things of earth. God can speak through such men. They are like instruments in perfect tune, responding to every touch of the Master's fingers.

2. *The universal King*, vs. 3–5. These verses can sustain a double meaning. It is the picture of a just and righteous earthly government, and the blessings which spring from it; but the primary meaning, the substance of this sublime vision is only to be found in Christ. By a series of most beautiful and poetic images the blessings are foreshown which shall attend his universal dominion. The clouds of oppression and injustice shall roll away, and the poor of the earth, the down-trodden masses, will rejoice like the tender grass when the sun shines out after a refreshing shower. The covenant God makes with every Christian is as sure and eternal as the covenant he made with David, and every vision we have of his almighty power and goodness should make us exclaim with David, "This is all my salvation and all my desire," to be an heir of God and a co-heir with Christ in the eternal kingdom which he has promised. As justice and mercy are the foundations of Christ's throne, so they who would share it "must do justly, love mercy, and walk humbly before their God." (Micah 6: 8.) This should prevent their engaging in any business that is hurtful to their fellow men, such as raising or selling tobacco, knowing that it is annually the physical and moral ruin of thousands. It will not only prevent them from putting the bottle to their neighbor's lips, but as Christian men it will prevent them from licensing others to do it. It will keep them from entering a secret lodge in order to gain unfair advantages over their fellow beings, whose poverty or principles will not allow of their joining. An heir of the heavenly kingdom should behave like a king. He should have faith in the high destiny that awaits him, "though he make it not to grow;" though poverty and misfortune attend him, and the fulfillment of the covenant must be looked for entirely outside the natural realm of sense and time.

3. *The doom of the wicked*, vs. 6, 7. The wicked are likened to thorns. They are not only useless but noxious. It is impossible to go through this world a neutral, and do neither good nor evil. It was only after sin cursed the earth that it brought forth thorns and thistles. So before paradise is restored sin must be destroyed. Heaven is wide, but there is no place in it for evil. The church is likened to a lily among thorns, and Christ has told us that the tares must grow with the wheat until the final judgment; but he also tells us that the separating process will begin before. There are signs which indicate that it has even now begun, and the solemn question which each should ask himself is this: "Have I separated myself from the world? Am I wholly the Lord's?"

PRACTICAL SUGGESTIONS FROM PELOUBET'S QUARTERLY.

CHRIST THE SUN.—What the sun does for the natural world, that he does for the spiritual world. (1) He is the source of light. (2) He is the source of power. Nearly all the power in the world comes directly or indirectly from the sun. (3) He is the source of life. "We know that light is life-generating and health-sustaining; that without it man becomes blighted, even as the parched grass of the field." (4) He is the source of comfort and cheer. (5) He is the source of the beauty of holiness, as all the glories of color come from the sun. (6) He shines everywhere, enlightening all the earth.—*P.*

RELIGIOUS NEWS.

—Mr. Moody was present at the State Y. M. C. A. meeting at Topeka, Kansas, last month. The farewell meeting was one long to be remembered. Just in front of the platform sat Charles L. Helmick, Charles E. Mails, and E. Kingman, of Kansas, and R. Codding, of Nebraska, all of whom leave America in December with Rev. H. Grattan Guinness of London, as pioneer missionaries to the Soudan, in Africa. All spoke briefly, and gave their parting messages to the young men of Kansas. Their words touched many hearts, and their spirit of devotion led many to consecrate their all to the Master's service. Probably the most striking feature of the convention was the spirit of prayer which seemed to prevail everywhere.

—Mr. T. K. Cree, an assistant of the evangelist Moody in the great tabernacle meetings of 1876, writes thus to the *Watchman* from Paris: "Pere Hyacinthe, who came out of the church of Rome some years ago, and who created no little stir in America, has a small church near Notre Dame. He was the most eloquent preacher in the Caeholic church and Notre Dame was crowded every time he was announced to preach. He is now neither Catholic or Protestant. His service is quite like that of the Catholic church, with acolytes, candles, incense, etc. He draws good audiences, but many are English and Americans who are attracted by his reputation and eloquence. Had he come boldly out of the Catholic church and been filled with the power of the Gospel he could have moved France as no other man I know of could do."

—Rev. Dr. and Mrs. H. M. Scudder, formerly of Plymouth church, Chicago, have been compelled, through the illness of the latter, to leave their self-sought scene of usefulness in Japan, and have returned to Southern California.

—Dr. Wm. Johnston writes enthusiastically in the *Midland* of the meeting of the Woman's United Presbyterian Board in his church at College Springs, Iowa.

—The general statistics for the whole Lutheran church of the country are 4,633 pastors and professors, 1,636 parochial school teachers, 7,543 congregations and 1,163,746 communicants.

—The Chicago Bible Society recently held a special meeting and organized for the more systematic prosecution of its work. A committee composed of representatives of most of the evangelical churches was appointed. It is desired to set at work thirty or forty agents for distributing the Bible and doing missionary work in the homes of the people in and about this city.

—The Christian church held the annual meeting of their Foreign Missionary Society in Louisville, Ky. This church has done and is doing a good work in many parts of Catholic Europe, in Mohammedan countries, and in India and China and Japan. It has in foreign fields 6 missions, 30 stations, 69 missionaries, and 3,000 communicants. During the last year $62,000 has been expended, 7 new missionaries employed and 617 converts have been added. A great work has likewise been done in the home mission field.

—The State Christian Endeavor conventions held in October of this year have been larger and more enthusiastic gatherings than any similar meetings ever held. In one week State conventions were held in New York, New Jersey, Connecticut, New Hampshire and Massachusetts. In every State audiences assembled that crowded the largest church or hall in the city where the meeting was held, and without exception the societies were reported as growing more rapidly and healthily than ever before.

—The Swedish Augustana Synod reports 291 pastors, 288 parochial school teachers, 582 congregations, 74,234 communicants and 11,506 children in their parochial schools. The contributions of this synod for one year are also worthy of notice. For educational purposes $16,414.48; for home missions $15,901.63; for foreign missions $6,607.39; for orphans and church extension, etc., $27,749.54; making a total of $66,673.04 for what is usually termed benevolence. This synod supports 8 institutions of learning and 8 institutions of mercy.

—Dr. A. T. Pierson, late of Bethany Church, Philadelphia, sails for Great Britain, Nov. 9, in response to a loud call from the Central Committee in Edinburgh, which conducted his missionary campaign in Scotland in 1888. After a few months spent in England, Scotland and Ireland, he expects to return to this country and will be open to any call of God, and to any work which may seem to be of God. The session of Bethany church proposed that their pastor should retain a sort of unique connection with it as a sort of missionary pastor or bishop; that thus he should go freely wherever called of God to stir up greater activity in the church at large. But on mature consideration Dr. Pierson foresaw that such a relation might interfere with both the calling of another pastor, and with his cordial acceptance of such a call, and in order to leave the field without any such hindrance, he preferred to sever his connection entirely. When a new pastor is called, should he coincide, such a missionary bishopric may be instituted, and the previous pastor be invited to resume counection with the church in this new relation.

—The Record of the Free Church of Scotland states that there are 47 Protestant Jewish missionary societies in the world, employing 377 missionaries among the Jews, and spending about a half-million dollars annually. There is, therefore, about one missionary for every 17,000 Jews. About 80,000 copies of Delitsch's Hebrew New Testament have been distributed in Eastern Europe and Siberia, while of Salkinson's Hebrew Testament two editions of 200,000 have appeared. It has been estimated that fully 100,000 Jews have, during the century, been brought into the church of Christ.

—During the past year British Foreigu Missionary societies have contributed $6,134,000 for work in pagan and Mohammedan lands. Of this amount $2,300,000 came from societies connected with the Church of Englaud; $1,885,000 from English and Welsh Nonconformists; $1,014,000 from the Presbyterians in Scotland and Ireland.

—A lady who has labored for fifteen years in Ceylon writes: "A marvelous change has taken place since the winter missiou of 1887. Many of the planters, who were considered a very difficult class to influence, have come out grandly on the Lord's side, and now carry on work among their own gangs of coolies. Moreover, the power of God has, of late, been remarkably manifested among the soldiers stationed in Ceylon, and several meetings for prayer are held weekly. So we have very great cause for thankfulness, but we are not satisfied, for much remains to be done. God is graciously sending us again his servant, Rev. G. C. Grubb, and we are praying for a mighty outpouring of the Holy Spirit on the Island."

—Dr. G. W. Knox believes that Japan will yet become the center of the Christian agencies that are to revolutionize the East. Last year the Japanese converts gave for church and missionary purposes a sum equivalent to $600,000 from 25,000 Christians in the United States, "a standard that no denomination has yet reached."

—The Japanese government has removed the tax from Christiau churches, thus placing them on the same basis of Shinto and Buddhist temples. The barriers are breaking down. The mission of Col. Olcott, the noted theosophist, to Japan was a failure, while the visit of Secretary Wishard, representing the Y. M. C. Associations of the United States, was a grand success.

—Though faith in the old religions is certainly declining in Japan, yet there are still over 250,000 Buddhist priests in the empire—over eight times as many priests as Christians—and the old superstitions have yet a very strong hold upon the masses.

—Since March 1 the missionaries in the northwestern district of the American Sunday-school Union have established 395 Sunday-schools, with 2,347 teachers and 11,211 scholars, besides aiding 1,537 other schools. They have also held 2,295 meetings, made 10,490 visits to families, distributed 2,298 Bibles and Testaments, and traveled 100,760 miles.

—Among the converts to Christianity from Mohammedanism at Oroomiah there are five Sayids, descendants of Mohammed, who are held in special awe and reverence. They attribute their conversion to reading the New Testament.

—Rev. Mr. Noyes, of Canton, says that $200,000,000 is spent in China annually on ancestral worship alone. He found that the ratio of gifts to income, in several families, ranged from one-fifth to one-third, and in no case was so small as one-tenth.

In Brief.

The young wife of George Lear, of Fort Dodge, died lately in horrible agony, as the result of an explosion of kerosene. In her haste to prepare her husband's dinner she was filling a lighted kerosene stove when the can exploded, covering her with flames. She rushed into the streets, the wind fanned the flames, and her flesh was roasted till it dropped from the bones.

Mr. Richardson, the young Boston naturalist who recently made the ascent of a volcano near Toluca in Mexico, has received fresh orders from the British Museum to go to Sierra de Colima and gradually work his way down into Guatemala, making a thorough exploration of that republic, and next going carefully through Nicaragua. The journey will probably be of two years' duration.

Among the new small parks which the Legislature has provided for New York city is one which will convert to decent uses what is now, and has been for years, the very worst portion of the city. The large city block bounded by Muberry, Baxter, Bayard and Park streets, situated just north of Five Points, is to be condemned under the law of "eminent domain" and be hereafter used as a public park. It is now densely populated by the very lowest class of foreigners. Tenement houses, vile saloons, houses of ill-fame, and misery of every form and shape has its abode there. It will be a blessing to the city to have this plague spot changed and purified.

Says a Bangor, Me., special to the New York *Times:* The Canadian Pacific has perfected a time table for the running of a mail train which for speed will eclipse anything known to the history of railroading. No passengers will be taken, and it is to run from Vancouver or Port Moody, B. C., to St. John, N. B.—from the Pacific to the Atlantic—in four days. It was requested by the home government for the speedy transit of the English mail which passes between that country and China, Japan, Australia, and ports in the Indian Ocean where there are English interests. The experimental train will be given four days. Fourteen locomotives will be run, each doing about 250 miles. These or some of them are now ready for the rail, and will be distinguished by having red smokestacks, driving wheels, and running gear. Though not of extra weight, the capacity of the tender will be double that of ordinary machines. It is quite likely that the train will be put on as soon as the St. Lawrence freezes over.

The subterranean river recently discovered in France in the Miers District of the Department of Lot, has now been traced a distance of seven miles to a point beyond which the three daring explorers who undertook the task did not dare to venture, as the river there takes an abrupt plunge into the bowels of the earth to a depth impossible to fathom. It took three days and nights to accomplish this journey of seven miles and return, the greater portion being done in a folding boat made of sail cloth. Miers is in the heart of a wild and mountainous country, in the deepest recesses of which caves and grottoes are found, some of which appear to have been the abode of our troglodyte ancestors. The subterranean river was first discovered a month ago at the bottom of an abyss known as the pit of Paderae, and was then traced a distance of two miles. The whole seven miles so far explored are in utter darkness, except at the point where the river was discovered. It abounds in cascades and passes through a succession of grottoes sparkling with stalactites. Preparations are being made for further explorations.

Joseph Thomson tells in fresh and concise form, in the October *Scribner*, the story of his wonderful journey in 1883, from the African coast to Lake Victoria Nyanza, over a route never before trodden by a white man. Gordon, when Governor-General of the Soudan, had pointed out that through Masai-land lay the route of the future for permanent communication between the equatorial province—now famous as Emin's province—and the coast. The British Government interfered with his project to open up this route, but the Royal Geographical Society sent Mr. Thomson to make the journey. The Masai, who hold this country, were reputed to be the boldest and most unscrupulous savages in Africa, and Stanley had said that the only way to cross Masai-land was "with a thousand rifles." Yet Mr. Thomson successfully made the trip with one hundred and forty men, and did not lose one of them by violence. His record of this perilous journey is a modest, clear, and rapid narrative, filled with the spirit of adventure. The illustrations, from the author's original negatives, give an adequate idea of the strange people and country.

There have been several decided changes in the amount and character of the circulating medium during the past year. In the first place the circulation has increased from $1,384,340,280 Oct. 1, 1888, to $1,405,018,000 Oct. 1, 1889, or $20,677,720. The principal change in the character of the money in the hands of the people is in silver certificates. The circulation is now $276,619,715, or $58,058,114 greater than a year ago. This increase is attributed more to the withdrawal from circulation of National bank notes than to any other one cause, although the increasing business demands of the country contributed materially to the result. The reduction of National bank note circulation since last October is $37,799,225. The total amount outstanding on the 1st inst. was $199,779,011. There has also been a decided decrease in the circulation of gold certificates, which has declined from $134,838,190 in October, 1888, to $116,675,349 on the 1st inst. Excepting silver certificates, United States notes have increased in circulation more than any other form of money. Of these there is now in circulation $325,510,758, which is $19,458,705 more than was in the hands of the people a year ago. The circulation of gold coin is now $375,947,715, or $1,382,149 less than it was last October. There are about half a million less silver dollars, and nearly a million dollars more of subsidiary silver in circulation now than at the same time last year. The amount of silver dollars now in circulation is $57,554,100, and the amount of subsidiary silver in circulation is $52,931,352.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from October 28 to Nov. 2 inclusive:

Mrs J H Rasor, Rev T K Bufkin, O Stice, Mrs W G Sawyer, C B Knight, Rev D Shuck, J Rankin, J Parker, A Sullivan, J B Merrill, H Wilcox, O W Watkins, J A Black, E H Collins, S F Robinson, W B Walthase, S Hart, Rev A Etheridge, W W Leighton, Mrs J Potter, R F Hurd, M A Van Horn, Rev Richards, Thos Ellis, Eld J G Smith.

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Wheat—No. 2	78½	@	80
No. 3	62	@	63
Winter No. 2			78½
Corn—No. 2	32½	@	33
Oats—No. 2	18	@	21¼
Rye—No. 2			42
Bran per ton	8 25	@	8 50
Hay—Timothy	5 00	@	10 00
Butter, medium to best	13	@	23
Cheese	03	@	10
Beans	75	@	2 05
Eggs			18
Seeds—Timothy	80	@	1 25
Flax	1 26	@	1 29
Broom corn	02¼	@	05
Potatoes, new, per bu	25	@	35
Hides—Green to dry flint	03¾	@	08
Lumber—Common	10 00	@	13 00
Wool	10	@	37
Cattle—Choice to extra	3 60	@	5 10
Common to good	1 50	@	4 10
Hogs	3 65	@	4 20
Sheep	3 50	@	4 60
NEW YORK.			
Wheat—Winter	77	@	89½
Spring			
Corn	40	@	42
Oats	27	@	34
Eggs			20
Butter	9	@	25
Wool	14	@	39
KANSAS CITY.			
Cattle	1 30	@	3 62
Hogs	3 65	@	4 00
Sheep	2 00	@	4 70

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HOME AND HEALTH.

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For bringing up a family of children no other food product has a tithe of the value of good, fresh milk; and next to this in health and food value rank the cereal foods. Where milk is so plentiful as it is about most farm houses, it ought to be used to an unlimited extent. In summer, or in fact at any time, when "a drink" with a child means a cup of good, pure milk, the labor of the mother is very much diminished, and the prospect for the child's health is greatly increased. It will want little else, and needs little else, for milk is the perfect food that contains all the elements that the body needs for growth and sustenance. So give the children—and for that matter the big folks, too—all the milk they want, even if you do not sell a pound of butter in consequence. It will be money in pocket and health to the body in the end.

RELIEF FOR SEASICKNESS.—Dr. Ivan A. Mitropolsky, of Moscow, warmly recommends, on the ground of his personal experience, the following simple method for preventing or aborting all symptoms of seasickness. As soon as giddiness, nausea, etc., appear, the author shuts his eyes and begins to make deep and slow inspirations and expirations. In a few moments (sometimes after three or four respiratory cycles) the symptoms disappear, to yield to a comfortable subjective sensation. On their reappearance the same procedure is repeated again and again. If the recurrence be rather frequent, it is better to perform the procedure in a recumbent posture (with eyes closed). Since the time the author has begun to practice the method, he never yet suffered from vomiting when on board. Drs. G. C. Stockman and C. W. C. Prentice, having selected ten suffering passengers, each seated himself with five of them and "timed the breathing in the following manner: They (the doctors) raised the hand from the knee, indicating an inspiration, and down again for an expiration, thus timing the respirations to exactly twenty per minute. At the expiration of one hour the active symptoms in each case had entirely subsided." By this time the doctors had thoroughly educated their patients in the *modus operandi* of the cure. The cases continued to be permanent "cures" during the remainder of the voyage from Queenstown to the United States. The writers conclude by asserting that "the cure is infallible in all cases that persist in carrying it out."—*Medical Record.*

CURE FOR INSOMNIA.—A Swedish servant maid, finding that her mistress was troubled with sleeplessness, told her of a practice of the people in her country who were similarly affected It was to take a napkin, dip it in ice-cold water, wring it slightly, and lay it across her eyes. The plan was followed and it worked like a charm. The first night the lady slept four hours without waking, something she had not done before for several months. At the end of that time the napkin had become dry. By wetting it again she at once went to sleep, and it required considerable force to rouse her in the morning.—*St. Louis Christian Advocate.*

Babyhood recommends that sponges used in the nursery, especially those used on the face, be occasionally put in boiling water for a few minutes. This is a simple enough precaution against what is known among medical men to occur sometimes (though not often)—the conveying of infectious matter to the eyes, causing inflammation and even serious eye diseases.

A New Castle, Pa., special says: A few days ago Mrs. John Platt, wife of Alderman Platt, while killing a rooster, received a scratch from one of its spurs. A few days later Mrs. Platt and a child she was nursing exhibited symptoms of blood-poisoning. The child died, and Mrs. Platt cannot recover.

In roasting meat, pour the grease out of the pan before it gets burned. It will be excellent for use in cooking.

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"For a long time I was afflicted with salt-rheum, and could find nothing to relieve me. A friend recommended

Ayer's Sarsaparilla,

saparilla, and after taking four bottles I was cured."—Edwin R. Tombs, Ogemaw Springs, Mich.

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"I had a number of carbuncles on my neck and back, with swellings in my armpits, and was tormented with pain almost beyond endurance. All means of relief to which I resorted failed until I began to take Ayer's Sar-

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one bottle of which medicine restored me to health."—S. Carter, Nashville, Tennessee.

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FARM NOTES.

The Cornell (New York) experiment station has been making a study of windbreaks in their relations to fruit growing. Inquiries were made of the leading fruit-growers of New York and Michigan, and the replies received are given in a recent bulletin of the station.

The most of the testimony is in favor of windbreaks for fruit plantations, but there is a decided difference of opinion among fruit growers as to their value. The bulletin gives the following general summary as the result of the investigation:

1. A windbreak may exert great influence upon a fruit plantation.

2. The benefits derived from windbreaks are the following: Protection from cold; lessening of evaporation from the soil and plants; lessening of windfalls; lessening of liability to mechanical injury of trees; retention of snow and leaves; facilitating of labor; protection of blossoms from severe winds; enabling trees to grow more erect; lessening of injury from the drying up of small fruits; retention of sand in certain localities; encouragement of birds; ornamentation.

3. The injuries sustained from windbreaks are as follows: Preventing the free circulation of warm winds and consequent exposure to cold; injuries from the insects and fungus diseases; injuries from the encroachment of the windbreak itself; increased liability to late spring frosts in rare cases.

a. The injury from cold, still air is usually confined to those locations which are directly influenced by large bodies of water and which are protected by forest belts. It can be avoided by planting thin belts.

b. The injury from insects can be averted by spraying with arsenical poisons.

c. The injury from the encroachment of the windbreak may be averted, in part, at least, by good cultivation and by planting the fruit simultaneously with the belt.

4. Windbreaks are advantageous wherever fruit plantations are exposed to strong winds.

5. In interior places, dense or broad belts, of two or more rows of trees, are desirable, while within the influence of large bodies of water, thin or narrow belts, comprising but a row or two, are usually preferable.

6. The best trees for windbreaks in the northeastern States are Norway spruce, and Austrian and Scotch pines, among the evergreens. Among the deciduous trees, most of the rapidly-growing, native species are useful. A mixed plantation, with the hardiest and most vigorous deciduous trees on the windward, is probably the ideal shelter belt.—*Farm and Fireside.*

NATIVE EVERGREEN TREES.

When we come to evergreens, I am inclined to place our native White Spruce among the first. It grows thriftily and fast upon the dryest and lightest soils, is subject to no diseases, preyed upon by no insects, uninjured by the highest winds. Naturally, its southward range but slightly enters northern New England and New York, and I have even had lumbermen hesitate to name it when I have called their attention to it on my lawn, though some call it "Double Spruce." Its aspect is quite unlike the Black Spruce, the foliage being paler and longer, and standing out more at a right angle, like the Fir. It is decidedly to be preferred to the Norway Spruce, at least far north, and, I think anywhere. But while I put this first, the less hardy and much slower to get established Hemlock, the most soft and graceful of all evergreens, must at least have second place. Third, I would place the White Pine, and certainly would not exclude the rigid Pitch Pine. If you have the White Spruce, you will not care for Firs; but as a deciduous Conifer we cannot overlook our spiring Tamarac, the American Larch.—*Vick's Magazine.*

WIND BREAKS.

If the farmer has a barn, and a fence around it, let him plant, outside of that fence, a row of evergreens, closely together, so that nothing can injure them, and in a few years he will have such protection from the storms for his stock that no money could induce him to remove the trees. We know this to be a fact, and we further know that where such a "wind breaker" exists, no shivering stock is to be found. Of course we would not have these trees all around the barn, but just at those parts where storms are most prevalent. And where farmers have barns, or protection by buildings, and wish to have protection in some way, let them select some suitable field, and hedge it in with the same kind of trees, in the same way they would their barn yards, they will meet with success, as every person who has tried the experiment knows. Let these wind breakers be planted during the coming summer, and in a few years no farmer will complain of having no protection for his stock.—*Prairie Farmer.*



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NEWS OF THE WEEK.

WASHINGTON.

It is reported that the President has for some time had his eye on Judge Cooley as a likely candidate for the vacancy on the Supreme bench.

Samuel V. Holliday, commissioner of customs, in his report for the fiscal year ended June 30, 1889, shows the settlement of accounts amounting to $225,-202,412. The amount paid out of the treasury on account of the bureau was $20,153,992.

Gen. Raum, commissioner of pensions, is making radical changes in the practice of his office, and has directed that in the future all claims involving large sums of money are not to be finally passed upon until he has reviewed them with the examiner having the case in charge.

It is said that the civil service commission has finally decided to prosecute the members of the Virginia Republican league who violated the law by addressing to the clerks in the departments a circular soliciting funds to aid Gen. Mahone in the Virginia campaign.

Saturday, President Harrison issued proclamations formally admitting the States of North and South Dakota to the Union.

COUNTRY.

Iowa stands this year at the head of the great corn-producing States — Missouri second, Kansas third, and Illinois fourth, the yield of the four being put at 1,141,000,000 bushels, or over one-half of the total corn product of the country.

Judge Parker of the United States District court for the western district of Arkansas, Nov. 1, sentenced nine murderers to be hanged on Thursday, Jan. 16, 1890. The murderers are two Negroes, six full-blooded Indians, and one white. The crimes were all committed in the Indian territory and within a year.

James Fennessy was fined $15 and costs at Cincinnati, O., Nov. 1, for attempting to give a performance at the People's theater on Sunday. In rendering his decision Judge Ermston said: "The offense, as defined by the statute, consists of the pursuit of an ordinary means of livelihood on Sunday. In this case it is clear. As far as I know, only saloonists violated the laws last Sunday, and I am satisfied that the feeling in favor of Sunday closing is general."

The striking miners belonging to the Progressive Union, who attempted to defeat the Knights of Labor miners who had a contract with the Columbus and Hocking Valley Coal and Iron Company at New Straitsville, O., have been beaten and have declared the strike off.

Mrs. Emma Beckwith has been nominated by the Equal Rights party for Mayor of Brooklyn, N. Y. She promises many reforms if elected, and agrees to devote her salary to paying the matrons of the various police stations.

John C. Raymond, formerly an architect and builder at New York, is on trial at New Brunswick, N. J., for arson, the list of his offenses being very long. His scheme, as alleged, was to buy houses, and then burn them to secure the insurance.

All of the railroads are complaining of the lack of freight cars. Many roads are hauling but a small per cent of their orders owing to a shortage in cars. One day last week one road was short fully 1,600 cars.

Nick Schaeffer was convicted at Topeka, Kan., Tuesday of violating the State prohibitory law by selling hard cider. Judge Guthrie in charging the jury said that it was a violation of the law to sell any liquid, under whatever name, which contained as much as 6 or 10 per cent of alcohol.

Edward S. Ebert, aged 90, a paralytic, fell into a fire at Shinnston, W. Va., last week and was fatally burned. The injured man claims in 1818 he helped to build the first house ever erected by white men on the site of the city of Chicago.

The two-mile steel bridge of the Illinois Central Road, spanning the Ohio River at Cairo, was formally tested on Tuesday, a number of officials and invited guests being presents. The test was in every way satisfactory, and the first regular train crossed the structure at 11 A. M., bound for New Orleans.

Because of the heavy snow-storm of last week in Eastern Colorado, all of the trains on mountain roads are more or less delayed. Between two and three feet is reported from Colorado Springs and neighborhood, and telegraphic communication with many sections is suspended.

About a month ago Mr. Richard Devall, of West Baton Rouge, La., was bitten by a little puppy which he found wandering on the road. Two of Mr. Devall's children were bitten at the same time. Friday Mr. Devall died of hydrophobia, and much anxiety is felt on account of the children.

An east-bound freight train on the Pittsburg, Fort Wayne & Chicago Railroad ran into the rear of the Chicago limited express coming east, Wednesday morning, near Beaver Falls, Pa. The engine of the freight train telescoped the observation car of the limited, and two freight cars were telescoped. A brakeman was instantly killed, and an engineer and fireman were seriously, but not fatally, injured.

The west-bound fast train on the Lake Shore, known as the limited, No. 1, was derailed Wednesday morning near Wawaka, Ind. A side-bar on the engine broke, and the separated parts, in flying around, so damaged the track as to derail the trucks of a forward car. This in turn pulled other cars off the track. Fortunately none of the cars tipped over, and only one passenger was injured, he receiving three broken ribs and a few scratches. The train was running fully sixty miles an hour, and the harmless result of the accident is considered little short of a miracle.

A freight train with two engines, while switching at Otisville, N. J., broke in two and thirty-five cars ran backward down grade about a mile east of Otisville at a speed of forty miles an hour, and ran into a west-bound freight train, wrecking the engine completely and twenty-four cars. One man was killed, one fatally and several severely wounded.

A terrible accident occurred Sunday near San Angelo, Tex., on the western branch of the Santa Fe system in Texas. Twenty-five passengers were injured, four fatally.

Word has reached Denver that a passenger train, snowbound near Easton, Col., was run into by a freight train Friday afternoon, and that a fireman, an engineer, and a passenger from Illinois were killed.

Coroner W. H. Turpin, of Kokomo, Ind., has concluded a searching investigation into the cause of the terrible wreck on the Lake Erie & Western Road here on the morning of the 25th ult., which resulted in the killing of three men and the burning of nineteen cars loaded with oil, coal, and general merchandise. The evidence showed that the switch had been pried open by train wreckers, and a verdict was rendered accordingly.

A passenger train collided with a freight at 10:15 P. M. yesterday near Glen Park switch, three miles east of Council Bluffs on the Chicago, Milwaukee & St. Paul Road. The engines of both trains were demolished and part of the passenger train and most of the freight train was burned. Two men were killed and fourteen others were hurt.

FOREIGN.

The Prince of Wales is visiting Egypt, and the young Emperor William, his nephew, is at Constantinople. There is presumed to be much political significance in these visits.

Pekin, China, is to be lit by electric lights. The Westinghouse Company, of Pittsburg, has secured a contract for a large electric light plant for Pekin. The machinery was shipped Wednesday.

A terrible disaster occurred in Glasgow, Nov. 1. The gable wall of a building that was being erected alongside a carpet factory was blown down. An immense mass of debris fell on the roof of the weaving department of the factory, crushing it and burying fifty girls and women. The latest estimate of the loss of life is that fully fifty persons have been killed. The loss of property aggregates £150,000.

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This number of the CYNOSURE is sent to several thousands whom we hope may prove friendly to its principles, but are not subscribers. Their special attention is called to the argument on the editorial page and the notice of the meeting in Trémont Temple, Boston, Dec. 11 and 12.

The Prohibition vote last week showed in several States remarkable and encouraging gains. Virginia changes her 1,600 votes of last year to 3,000; Pennsylvania her 20,900 to 33,000; and Massachusetts her 8,700 to 14,500. The Democrats of Iowa have for years pronounced against the prohibitory laws of that State. Their partial victory makes the liquor harpies jubilant. But, if their success should convince the honest voters of Iowa that prohibition will be made successful only when it shall be sustained by a party which is in hearty sympathy with the principle, the victory may prove after all to be a defeat for the saloon. The union of the temperance forces of Kansas, Iowa, Nebraska and the two Dakotas will soon be formed and will be no inconsiderable factor in this campaign.

After President Harrison allowed himself to do honor to the Knight Templar Masons in Washington the other day, letters began to bring inquiries about his lodge relation. A reply was published that he was not a Knight Templar, or any other kind of a Mason or member of any secret society except the Grand Army, and he also had a nominal relation to a Greek-letter college society. But the papers say the letters have come in by the hundreds asking if he belongs to the Masons, and they answer for him that he belongs to no secret society. Perhaps they speak truly, and he has given up what fag ends of lodgery clung to him. But at least it is worth noting how people are inquiring about this question. If they are Anti-masons who write by hundreds President Harrison must understand that his fellow citizens are growing to dislike the lodge. If Masons themselves are writing there is but one conclusion —they want their supposed "brother" to give them an office.

The Mormons of Salt Lake City have just seen another of their Jesuitical schemes frustrated. Under the present district system of the public schools of the city, the Gentiles have secured control over several. To thwart this growing power the hierarchy plotted a redistricting which would long keep the schools in their control. It is not with any degree of complacency that they read the decision of Judge Zane the other day which put their scheme under injunction. Governor Thomas reports the public schools of the Territory in bad shape under Mormon rule. The tax does not pay one-half the expenses. In the poorer districts children are largely denied school privileges; and above all the Mormon authorities are proposing Mormon in opposition to public schools, which are likely to get away from the control of polygamists.

The discovery of Dr. Cronin's clothes and case of instruments last week in another catch basin caused a grim sensation in Judge McConnell's court. The States Attorney had nearly completed taking testimony, but now the utmost effort will be made to secure yet further evidence which may be hidden in a choked sewer. The effect of the discovery upon the prisoners was very marked. Like men whose sin is finding them out, they begin to realize that it is dangerous to trifle with law. One of the men is said to be evidently weakening and the prosecuting attorney hopes to secure a revelation from him which will uncover the whole plot and put the prime movers of this desperate conspiracy into the hands of the law.

The New York *Voice* says that "Dr. Cronin was a fearless, earnest Irish patriot in the best sense of the term." The *Voice* is getting reckless. The testimony before the coroner's jury in the Cronin case last June forced this condemnation from that able body: "In our judgment, all secret societies whose objects are such as the evidence shows that of the Clan-na-Gael to be, are not in harmony with, and are injurious to American institutions." The order was founded by a Mason on the Masonic model, combining in its methods of operation the infamous system of the Jesuits. It was in evidence before the coroner that the funds raised by this secret society were used for carrying on a dynamite war in England, and Cronin was murdered because he believed these funds were being diverted from such an atrocious purpose to the private ends of Alexander Sullivan and other political "trianglers." If Dr. Cronin was such a patriot as the *Voice* describes, God save Ireland from her friends.

The momentary consternation in administration circles over the result of the State election of Tuesday last has subsided, and the landslide appears not to be so destructive as at first reported. Ben. Butterworth of Ohio, the Congressman who dared to speak like a man about the secret labor unions which are in control of some departments of the Government, gives an explanation of the unexpected result in Ohio, which will be read with profound interest. He says: "We have had for about two years within the Republican party in Ohio a secret political organization, the members of which were united by an oath compared to which the obligation that held together the robbers of the Rhine was a mild form of pledge. This organization became known to the outside world as 'The Stranglers.' Their mission was to control conventions and fight all comers in the interest of the members of this secret clan. The membership was limited: for instance, in Hamilton county the limit was 150, and in all cases they were so distributed as to give them the widest opportunity and influence in controlling the party conventions. They became powerful, and as dictatorial as powerful. To illustrate, of the 150 mentioned 107 hold fat places—either elective or appointive. Many good and worthy men joined under a misapprehension of the object or purpose of the organization." Mr. Butterworth adds that this organization is wide-spread in Ohio, and is riveting upon the Republican party the most infamous political practices. Let us hail this new testimony to the virtue and honor of our cause and the infamy of the lodge system. Such a pack of lodgery is a heavy addition to the camel-load the patient American public is bearing. The last straw will soon be put on, and then something will break down.

THE SALOON AND THE KNIGHTS TEMPLAR.

SOME FACTS FOR THE W. C. T. U.

BY MISS E. E. FLAGG.

The following advertisements are quoted from the Washington *Post* of Oct. 9, 1889:

WILLIGE'S KNIGHT TEMPLAR BRAND.

"Knight Templars and others who are sojourning with us can find the pure article at Willege's, 1320 Pennsylvania ave., northwest, south side. This excellent brand of whisky can be purchased at $3; regular price $4 per gallon, or 75c. per pint. This is acknowledged as one of the finest brands of liquor in the market. It is of excellent flavor and guaranteed to be strictly pure."

KNIGHTS TEMPLAR'S TONIC.

"The thousands of Knights Templar who are visiting our National Capital and Grand Encampment, perhaps would like to know where they can find the finest old Rye Berkeley Tonic. We would as a pointer direct them to James Tharp, at 818 F street, northwest, where they can be accommodated."

It is well known that Knight Templarism professes to be not only a religious, but a Christian order. If proof of this was needed the following words from an address by a Sir Knight, Rev. Joseph L. Tucker, D.D., delivered before the Grand Commandery of Alabama, should be sufficient:

"Look around upon this assembly of armed men; see you not everywhere the sign of the cross? What does it mean? Ah, it means that these men have struggled through all the wonderings and questionings of Masonry, and have found their full answer in the cross of Christ. It means that these men are not ashamed to confess themselves followers of the Nazarene,—that they are proud and glad to show the world that they have found the Messiah, God's answer to all questions, and that his name is Jesus Christ."

There are men walking our streets to-day, standing behind the merchant's counter or the mechanic's bench, who profess to have found Jesus Christ, and the world "takes knowledge of them that they have been with Jesus." But they never "struggled through all the wonderings and questionings of Masonry" to find him. They took a shorter route. And they do not use the tonics mentioned above, while so far as their votes and their prayers can accomplish it, they try to keep such drinks from being sold to others.

If the Society of Christian Endeavor, or any similar body, should visit Washington, would the rumsellers of that city be likely to bid for their patronage? Would they head their whisky advertisements, Christian Endeavor Society Brand; or, Young Men's Christian Association Tonic?

The same paper contains the following items:

"As the Maysville Commandery of Maysville, Ky., passed by, they were greeted by a Sir Knight from the stand. 'Five, fifteen, twenty-two,' he called out. Many of the onlookers took the signal as one imbued with Templar secrets, but those for whom it was hurled only smiled and passed by. The mystic figures form a souvenir of Maysville Commandery of their trip to California in 1883, when five Sir Knights left the blue grass region for the Golden Gate, accompanied by fifteen musicians, and during their absence from home drank twenty-two gallons of whisky."

"The Grand Master (Roome) retired to the rear of the stand, where he seated himself in rather of an exhausted and nervous condition. He was benefited by partaking

of some of the contents of a little black bottle, which his son carried conveniently. It was whisky of the very first quality, and was not overlooked by the deputy Grand Master (Gobin) later on, when he had become chilled by standing in the chilly atmosphere to see the Knights of his State encampment pass by. Notwithstanding the elegant costumes they wore, they showed their love for simplicity by taking their portion of the animating liquid direct from the little black bottle, with head back and bottle up."

"Oakland and Los Angeles Knights kept open house last night at the Cochrane, 1325 F street, and dispensed California punch and cigars to all that called with the lavish hospitality for which the Golden State is so justly famous. It is needless to add that their quarters were crowded throughout the evening. They brought thirty cases of Los Angeles wines with them and receive forty cases more to-day."

Every man who takes this Knight Templar degree, whether a minister or a saloon-keeper, is required to drink wine from a human skull, and accompanying this act with the following oath:

"This pure wine I now take in testimony of my belief in the mortality of the body and the immortality of the soul; and as the sins of the whole world were once visited upon the head of our Saviour, so may all the sins of the person whose skull this once was, in addition to my own, be heaped upon my head, and may this libation appear in judgment against me, both here and hereafter, should I ever knowingly or willfully violate this my most solemn vow of a Knight Templar; so help me God and keep me steadfast."

It should be said in passing that no man can be made a Knight Templar who has not taken the first three degrees in Masonry, with their accompanying vows of secrecy and assistance.

On the day of the grand parade a half-holiday was granted to the government employes, and the Treasury Department covered with flags in especially prepared designs, *which was never known to be done before except on occasions of a national character*,—"an extraordinary recognition," surely, to quote the press, "of this powerful order." Evidently it is powerful at the seat of government if nowhere else.

It is a well-known fact that the kings of the rum traffic, the distillers and wholesale dealers, have a large representation in the order. No intelligent W. C. T. U. woman but knows that the saloon is straining every nerve to grasp political power. We have long since learned to put two and two together. This "extraordinary recognition" given by government to the Knights Templar would never have been accorded were not Masonry a force in politics, and the facts here given are proof enough how that power is wielded.

Women of the W. C. T. U., will the example of ministers and saloon-keepers lifting the wine-cup to their lips together at the grand banquets of this order, tend to strengthen prohibition? Is not such an association an ally of the saloon? And if its charity were not as false and hollow as its Christianity, would it extend the right hand of fellowship to that traffic, which, like a dragon, preys on all that is nearest and dearest to women? which rends from her home, happiness, even honor and life?

Sisters of the W. C. T. U., shall we frown or smile on an institution which is thus shown to be hand-in-glove with our greatest enemy? Shall we throw the weight of our influence for or against it? We cannot be neutral. "Every tree which my Heavenly Father hath not planted shall be rooted up."

A CONFESSION.

BY MALCOM FITCH.

"Confess your faults one to another, and pray one for another that ye may be healed." James 5: 16. Having trusted in my morality until the fortieth year of my life, with no other religion than that disseminated at Masonic altars, a light shone into my heart that convinced me that there was a God, merciful and gracious, long-suffering and abundant in goodness and truth; but who would, nevertheless (as I afterwards learned), "bring every work into judgment with every secret thing, whether it be good or whether it be evil." Soon after I united with a church whose leading members as well as myself were "married to the daughter of a strange god," and the light that was in me ere long became darkness. Though I read the Scriptures daily and prayed earnestly for deliverance, I continued under the spirit of bondage to fear about two years, when in the providence of God I attended a camp meeting where the Gospel trumpet gave no uncertain sound. At this meeting I was convinced of the incompatibility of Masonry with the Christian religion, and being determined, like Caleb and Joshua, to follow the Lord fully, every thing must make way for his coming. Accordingly, on the last day of the meeting I renounced Masonry, and promised the Lord on my knees that I would never have anything more to do with the lodge. The next morning as I was alone on my farm the Spirit of the Lord came upon me, and liberty like day broke on my soul and fired all my faculties with glorious joy. I felt that I was indeed an "inhabitant of Zion," and was impelled to "cry out and shout," for the Holy One of Israel had taken up His abode in my heart. I had received the spirit of adoption and become a habitation of God through the Spirit, as it is written: "And what agreement hath the temple of God with idols? For ye are the temple of the living God; and as God hath said, I will dwell in them and walk in them; and I will be their God and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 16-18.

The command "come out from among them" had been complied with, and the promise "I will receive you" was fulfilled in my experience. After this wonderful deliverance from the snare of the devil, in order to maintain my acceptance with God and "go on unto perfection" I found it necessary to lay aside every weight. Among these "weights" was life insurance, and the church that kept me so long in bondage. I am now kept by the power of God through faith unto salvation, permitted to dwell in the secret place of the Most High and abide under the shadow of the Almighty, counting all things but loss for the excellency of the knowledge of Jesus Christ my Lord. Amen. "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Rev. 12: 11.

HINTS TO ANTI-SECRECY LECTURERS.

BY ONE OF THEM.

The claim so often made by members of lodges that our efforts to expose and destroy their orders do but add to their numbers and strength, is, in the main, uncandid, misleading and false. Else why are they so averse to discussion, and why do they strive to prevent attendance on our meetings? And yet I think that, like many other falsehoods, it has in it an element of truth. The lodges, when exposed and derided, put forth special efforts for protection. They work constantly and secretly and reach a class of men that are not greatly influenced by moral considerations —men who, but for the emergency, the lodge would not seek to initiate. In all our larger towns there is such a class who stand ready to grasp at anything which offers them a little notoriety and promises them a standing in a "respectable order."

Then, too, they take advantage of and misapply some of our arguments. It is common for us to affirm that a large percentage (three-fourths) of our public officers are Freemasons, and that but for Masonry most of them would never have attained their positions. We claim, and justly, too, that it is utterly unfair that such proportion of officers should be selected from about one-twentieth of our voters. But the average young man, who has political aspirations and no very marked Christian convictions, will say, "If this be true, then my road to success is evidently through the lodge, and that it cannot be a very evil or dangerous road is seen in the fact that so many intelligent men have gone before me and so few of them have found occasion to repudiate their Masonic covenant." When we use this argument, we ought always to add that the great majority of Masons gain no office, and lose much financially, by becoming members of the order.

The reason why there are so few Masons who make a renunciation, is the same as that of the beasts for not coming out of the lion's den. When the fox saw that all the tracks went in and none came out, he wisely concluded that the supposed sick lion had devoured them; for truly Masonry eats up men's candor and destroys the moral sense of those who have sold themselves for its benefits.

I want to offer the following hints to those who lecture:

1. Our first and greatest efforts should be to convince intelligent Christians that the entire lodge system is unchristian. We should dwell especially on the Christless character of the religion of the lodge, on its evil associations, its systematic selfishness, its yoking of believers and unbelievers, and the tendency of the entire system to supplant Christianity and subvert and destroy the influence of the Christian church. While this class of arguments will have little weight with unbelievers, and be quite lost on the hoodlum element, they can hardly fail to influence true Christians.

2. In lectures intended mainly for citizens irrespective of religious character, we should dwell mainly on the economic relations, the vast expenditure and small return, and that the lodge can be, and sometimes is, used for the perversion of justice and the oppression of those who are not members. Nor in so doing do we need to impute evil motives to, or impeach the character of, the average lodge member.

3. We ought to avoid all over-statements and all affirmations, however true, that we are not prepared to sustain by such evidence as will at least convince the candid hearer. Unfair and uncandid men we will always find ready to take advantage of the slightest lapse from the most perfect accuracy.

4. We should always maintain a thoroughly candid, dignified and Christian spirit, speaking with all assurance and aiming not to provoke but to convince our opponents. We ought to assume that they are reasonable men and have been simply misled by false influences. We may fail to convince them, but we shall not fail to reach the unprejudiced.

5. We ought always to be thoroughly familiar with our subject, and be perfectly sure of what we expect to say. Especially we should be accurate in our quotations and be able to prove them. Remember that there is no book that has so great influence on the world as the Bible, and none that can be used so effectually to destroy the power of the lodge.

THE MASON'S FAMILY.

[From the Keystone, Masonic organ.]

We have heard it asserted that a Freemason has no business to be married, or to have a family. Why not? Are the six hundred thousand Freemasons in the United States to be relegated to the positions of bachelors or widowers? Are the brethren who are not married to remain single, and those who are, to have proceedings commenced against them to sever the marriage tie? What is the meaning of this wholesale indictment against the members of the Masonic Fraternity?

It is alleged, we are told, that Freemasons are "never at home"—"hardly ever." Is this true? for if it be true, there is some ground of complaint, since no man who possesses a family has any right to absent himself from it continuously. If he has a wife, or children, or both, they have a mortgage upon him for life, payable in daily interest installment of kindly attention. He is not his own man, for he is their husband and father; he belongs to them, as well as to himself. There is thus a joint interest in his person, possessions and time.

But what is the foundation for this charge, that some Freemasons are better known abroad than at home?

It is replied, that it is due to the multiplication of Masonic degrees, which are about as numerous, or as

"Thick as autumnal leaves that strew the brooks
In Vallombrosa."

We have had a "Masonic Register" sent to us to prove it. Its title page reads as follows: "Masonic Register, Maitland, Ontario, Canada. Thirty Masonic bodies meeting under warrants, conferring a total of 282 degrees."

Thirty Masonic bodies! If these bodies meet once a month, that would fill every night in the month, so where could the Mason's family find a spare night awarded it? With his presentation of the matter our sympathies are all with the Mason's family. But while the rest of creation is probably not afflicted as Maitland, Canada, is with so-called "Masonic" bodies, some other sections with which we are acquainted appear to be

aspiring to attain that distinction. The truth is, there is too many miscalled "Masonic" bodies everywhere, and Ancient Craft Masonry suffers from it, together with Mason's families. There is a craze for inventing new societies *composed of Master Masons.* Their inventors forthwith dub them "Masonic," which they are *not.* No society is Masonic simply because its membership is composed of Masons. It is "principles, not men," that make Masonry, and no one, by diluting even these principles, and serving them up in a different shape, or by making Masons the constituents of a new organization, can thereby extend Masonry.

But suppose a brother indulges only in what by common consent is regarded as "legitimate" Masonry, in Lodge, Chapter, Council and Commandery. Suppose he is active in all of these bodies at the same time, and an office-holder. Necessarily he is a busy Mason. Then add to these regular duties the incidental ones of committee work, funerals, and the like, and probably it were as well if he were a bachelor instead of a benedict. It possibly is a question of suffering—whether it shall be brethren, living and deceased, and their widows and orphans, or his wife and children. Which shall it be? It should be neither. One's duties should be so assumed and so adjusted that they may not interfere with each other. This can be done. That brother is more than foolish who holds official station in all of his Masonic bodies at the same. Thereby he does not do justice to them, to himself, nor to his family.

We confess we sympathize with some Mason's families. The man who takes only breakfast regularly, supper occasionally, and dinner never, at home (except on Sundays), and is but the "sleeping partner" in the household firm, and not statedly that, might almost as well remove to Maitland, Canada, and join all of its thirty "Masonic" bodies.

There is another matter in which Mason's wives and families are overlooked, and this by the craft itself. Of course it goes without saying that a woman cannot be a Freemason, nor receive any so-called "side degree" which will communicate to her a particle of Masonry. Nor can she rightly be present at any meeting of a lodge convened for work of any character whatever. But we have often thought that Freemasons should not be as chary as they are, of granting to their wives and daughters an opportunity to share in reunions with their husbands and fathers who are members of the craft, upon occasions that are not official. The least that Masonry can do is to grant some pleasure of this description to those from whom they ask so much.

RUN BY RINGS.

An eminent statesman, Disraeli, said that the world was managed by secret societies and organizations. This is doubtless true. Cliques, lodge rings, corporations, syndicates, sectarian societies, labor unions, with all their various machinery of manipulation, intimidation, speculation, excommunication, robbery, murder, strikes, boycotts, and everything of the kind, doubtless exercise a controlling power over many of the affairs of this world. But because the world is thus managed, is no good reason why Christians who "are not of the world" should manage or be managed in the same way.

Some good men take part in these movements to accomplish good ends. But they are trying to fight the devil with fire, and he can stand more of that than they can, and they are pretty sure to be defeated in the struggle. He knows the ground better than they do, and has more secret plots and plans than they, and will give them odds and still defeat them.

Christians have a better path open before them, the path of openness, truth, sincerity, righteousness and peace. The world lieth in the wicked one, and all its plans and contrivances and promises are uncertain and disappointing. He who looks to God and him alone can be independent of worldly complication and will stand when these have fallen to rise no more. What honest men want, is not secret plotting but open testimony. If half the time spent in secret cabals were spent in the open denunciation of wrongs, it would do more good. If you know things are wrong, out with it and tell the truth. This is better than dark-lantern tactics, which place the control of the many in the hands of the few, and often cause evils greater than those they cure.—*The Christian, Boston.*

THE CARDINAL'S "SLEIGHT OF HAND."

Cardinal Manning's recent attack upon the American common school is not an argument against the schools, but a specious plea for the Roman Catholic purpose to get control of public money for the use of their purely sectarian schools. His use of the statistics of arrests and convictions in New England and the six Southern States he selects for illustrative sophistry is very neat jugglery.

Unquestionably there has been of late years a large increase of crime in New England, but there is reason to believe it has not quite kept up with the increase of the foreign-born population—nearly all Roman Catholic. The next census will make this point clearer.

In 1860 there were in the six New England States of foreign-born people, 469,330; in 1870, 648,001; in 1880, 793,612. (In Boston, 1880, there were native-born, 248,043; foreign-born, 114,790; in Providence, native-born, 76,782; foreign-born, 28,075; and so in other cities.)

Consider now illiteracy in these States. In 1860 the test was "unable to read and write," and the score stood: Native illiterates, 8,743; foreign, 75,555. In 1870 and 1880 the test was "unable to write," and the score stood: 1870, native illiterates, 31,904; foreign, 163,949. 1880, native illiterates, 31,762; foreign, 160,851.

How about these people and the schools so derided by the cardinal? The census of 1870 tells us how they did in fifty "principal cities." In 1870 the native population of Boston was 162,540, and 40,075 "attended school;" the foreign population was 87,980, and 3,740 were reported at the public schools. Take Providence, Rhode Island, in 1870: Native population, 51,127, and 11,324 were at school; foreign population, 17,177; at school, 449. And so in other cities.

If anything is certain, it is certain that the foreign-born population in these States furnishes most of the criminals. His eminence did not go far enough with the facts to reach the truth—only far enough to make his point for Roman Catholic control of public school money for Roman Catholic schools.

But the people who attend the public schools make a better showing than those who went to the Catholic schools or none. The people who did not go to the public schools are the people who went most to the penitentiary. If the cardinal argues against education, the facts are against him; if against the New England common schools as compared with the schools of his church, the facts are equally against him. For his argument the wrong people are in the penitentiary.

What the cardinal says of suicide in New England is not an argument against education or public schools, but an argument against civilization. It is true enough that few Negroes commit suicide, as few of them become lunatics. Suicide and lunacy are not as common among Southern Negroes as among Southern white people; they are civilized diseases. Is it better, therefore, to revert to savagery?

Neuralgia, gout, Bright's disease, myopia, are civilized diseases; shall we therefore surrender civilization? Embezzlement and defalcation are civilized crimes; shall we therefore go back to the woods and barbarism? The organization of "trusts" and other devices for oppressing the poor are civilized piracies; shall we therefore become communists and turn the world over to anarchy? Buying elections by bribery is civilized treason; shall we therefore give up the ballot and go back to despotism?

Coincidence does not prove causal relations. Every year the law extends its range; new misdemeanors come into the catalogue of offences. And there is very great difference in the enforcement of laws. In some Georgia counties carrying concealed weapons and selling liquor to minors, and such like offences, are prosecuted and published every time a case is made. In some counties cases are rarely made, and convictions rarely follow. By Cardinal Manning's method we can easily prove by court statistics that the worst counties are the best—the worst have fewest convictions.

The absurdity of mistaking coincidence for proof of causal relations is too obvious to need illustration. Let one suffice. In Georgia convictions have increased as the use of "guano" has increased among the people. See what comes of using guano!

Suffer, kind reader, once more. Convictions in all civilized countries increase with the increase in the number of preachers. Is it the preacher, then, who does the mischief? There are not wanting able men who will take the affirmative in the argument.

No; the cardinal has given us nothing new. What he says has been said, and as well said, before. His argument is as old as Rome's antagonism to the enlightenment of the masses. The world knows Rome's doctrine on this subject by heart. Modern thought and liberty of conscience condemn and reject Rome's doctrine of education. She had it all in her hands a long, dreary while, and made a sad failure for the people; a success, perhaps, in cementing her power over the human soul.—*Rev. A. G. Haygood, D. D., in Southern Christian Advocate.*

SECRET DEATH PENALTIES.

It is an alarming fact that in some form of insinuation, or positive assertion, nearly, if not quite all, the secret societies of the country claim the authority of life and death over their members, or to "remove" them if the "good of the order" demands that "suspects" be quieted," lest their precious secrets be betrayed.

Some secret societies embody this claim of "capital punishment" as against "traitors" in bolder language than others. Freemasonry, in the most emphatic secret "death decrees," claims the right to cut throats, to tear open breasts and take out the vitals, to sever bodies in two, to smite off the skull, and in numberless barbarous methods suggests the slaying of those who reveal the "deep damnation" of the secret sworn bandit. Each degree has the death penalty embodied in its oath, making the initiate swear his own life away in an oath of assent to the most horrid butchery if he ever reveals any "part or parts, point or points" of the secrets of the "benevolent" order so boastful of its "charity."

This death penalty has been many times executed; how many times the world will never know. It was rendered in the Morgan trials—under the direction of special State's attorneys appointed for the specific purpose—too clear for doubt, that William Morgan was Masonically executed for revealing the secrets of the dark order.

Rev. Ensign B. Hill, a member of the Allegheny Conference of the Wesleyan Methodist church, was about to publish the secrets of Freemasonry to which he had belonged, and was last seen alive driving with his horse and buggy toward the village, where he was going to secure the printing of his book. A Freemason was riding with him toward night-fall, and that was the last ever seen or heard of Ensign B. Hill, or horse and buggy. His evident murder at the hands of Masons is one of the lodge secrets still oath-guarded by the fraternity.

Most, if not all, the minor secret societies of the country were originated in the brain of some leading Mason, or lodge of Masons, to serve as recruiting agencies for this parent of all vice and villainy. The spirit of destruction toward all traitors to vowed secretism is to a greater or lesser extent breathed into all the offsprings of this common parentage.—*Wesleyan Methodist.*

The Fell Cigarette.—Yesterday another lad of eighteen died in consequence of smoking cigarettes. We don't know as it does much good to keep preaching the same sermon on this text. The boys ought to know by this time that the habit is pernicious, and have the strength of will required to break it if it has fastened upon them. If it be still a matter of doubt as to the ill effects of cigarette smoking when practiced by adults, there is no question about the harm of the habit for growing boys. Our advice to rosy and rugged Young America is to let the cigarette severely alone.—*New York Daily.*

The Senate of Michigan has passed the Rogers bill, prohibiting the sale of tobacco to minors under seventeen years of age, and the Jackson bill, prohibiting the manufacture and sale of cigarettes. Both of these bills have passed the House, and only require the signature of the Governor to become laws.

NEW ENGLAND LETTER.

The Inquisition in East Boston—The Lodges at a Catholic Funeral—Some Secret Order Notes—Our Rural Districts—The Australian Ballot System—An Intelligent Voter—Prohibition Gains in Massachusetts.

Most people suppose the Inquisition to be a thing of the past, and in its grosser features it is; but the boycott which seeks to take away from the head of a young and helpless family, his or her means of support, is the modern substitute for the boot and the thumbscrew. It is the contracting wall of the middle ages that slowly, surely, steadily kept advancing nearer till it pressed out the life of the victim, translated into our own times.

A widow in East Boston, who keeps a little shop where she sells confectionary and baker's goods, began to send her children to the parochial school, but unable to pay the cost of keeping them there, took them away and sent them to the public school. In consequence her customers, mostly Romanists, have been warned by the Catholic priest not to patronize her; and thus the little trade on which she relies to support her family is practically ruined. The *British American* is authority for the above, and no one who has any just idea of the grinding rapacity of the Romish hierarchy will be disposed to doubt that her case could be duplicated by many others.

In this respect Rome is unchanged and unchangeable, but there are indications that in one important particular her policy is slowly altering. She has kept up an outward show of hostility to secret societies, even so far as to disinter the bodies of members of her communion after they had been buried in consecrated ground when it was discovered that they had held concealed connection with any of these orders. Yet at St. James Catholic church, Harrison Avenue, Boston, last week (I am quoting an item from the daily press), "solemn and impressive services were held over the remains of William O'Brien, who was a prominent member of several societies. There were present several large delegations, among them twenty-three members of the P. B. O. Elks, forty from the Theatrical Mechanics, and representatives of the Knights of Pythias and Wapiti tribe of Red Men. The services were conducted by Rev. Fr. Nilan, who celebrated requiem mass. At the conclusion of the services the remains were conveyed to Calvary Cemetery."

The secret orders may yet honeycomb Rome herself, and thus hasten the final collapse of the papacy.

Three years ago the Improved Order of Red Men numbered in Massachusetts but 512 members. To-day it numbers 13,421. But no organizations have made such rapid progress as the new benefit orders, which, instead of waiting till their members are sick or dead, guarantee to pay each one a certain sum after so many years. This feature explains the phenomenal success of the Iron Hall. Many of the new fraternal orders reserve the right of unlimited assessments, and some, after paying a member ten dollars a week sick benefit, require the money back if he recovers, with six per cent interest; and if he dies they deduct the sum from the amount they paid his widow. This is certainly a curious kind of charity, and colder than the snows of January.

The Free Will Baptists in other days had a discipline that excluded even the members of the minor secret orders. A hopeful sign that it may yet restore the ancient landmarks, was the invitation at its recent national conference to Rev. Isaac Hyatt, of New Hampshire, to read a paper on Secret Societies. The essay which he prepared in compliance with this request covers nearly the same ground as his sermon before the recent New Hampshire convention, which is to be put in tract form. It is an exceedingly able document, candid and conciliatory in spirit, yet bold and uncompromising in its defence of the truth. Scattered broadcast, its keen logic cannot fail to stir thinking minds and do much to spread the light.

The Evangelical Alliance which is to meet in Boston the first week in December, will discuss, among other subjects, "The Needs of the Rural Districts." One having a more important bearing on our country's future could not well be selected. The forsaken farms of New England are rapidly passing into the hands of foreigners who seldom or never attend a Protestant church, and have no just estimate of the value of our free schools. The tendency is always to more and more retrogression. People of the better class will not settle where there are no churches or good schools; and hence the illiteracy and crime too often found in some of our country districts where whole families live year after year without Gospel privileges, yet needing mission work as much as those in heathen lands or on our western frontier.

The Australian ballot system was given its first trial in Massachusetts yesterday. Seventy temporary structures measuring 18 by 24 feet were erected in various parts of Boston, constructed especially to meet the requirements of the new law, each booth being made in twenty interchangeable sections, which are portable, and will occupy but a small space in storage. Twenty-four and a half tons of white paper were used for the ballots, employing nearly a hundred hands, and giving the State printers a good job.

The new system has on the whole worked very successfully, and Mr. Faxon is reported as saying, "The Australian ballot law is the best educator ever introduced in the interest of reform in politics. If worthy men are not nominated and elected it will be because the law-abiding citizen neglects his political duties by not attending the caucuses, and failing to cast his ballot on election day." Many voters did not understand its workings, especially in the country districts, and in the cities it sadly mystified some of our adopted fellow citizens. A middle-aged voter at the West End, of this latter class, after attempting to read the law for fully ten minutes, turned to the officer in charge of the polling room with the exclamation that "It was all a humbug."

"It would take me all day to read that, and then I'd not be after knowing what I should do."

When the operation of "the machine" was explained to him, he was agreeably surprised at its simplicity, and observing that one of the first things he learned to do on coming to this country was "to make me mark," he was ushered inside the rails, and duly making his X—it is needless to say after each Democratic name—he left the polling room in a highly satisfied state of mind.

Yet this intelligent voter can exercise a privilege which the Legislature of Massachusetts still persists in denying to a woman, no matter how many college degrees she can write after her name, or how wide her attainments in literature, science, or art!

The saloon-closing law was so well obeyed that there were only six cases before the Municipal Court the next morning, which is the smallest number known after an election or other public day for thirty years. But "Prohibition don't prohibit," say our high license friends. Oh, no.

The Prohibition vote showed a very encouraging gain, and had much to do with the smallness of the Republican plurality for Governor. Brackett's record on the temperance question has been so mercilessly shown up by Mr. Faxon that many temperance Republicans either stayed at home or scratched their tickets.

Meanwhile in spite of "set-backs" there is no doubt but that the political conscience of New England is being troubled, and Christian voters are beginning to see that in voting for men who uphold license they are throwing their ballots on the devil's side. Even the old serpent himself cannot fool men forever with so transparent a lie.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, Nov. 8, 1889.

The leading Republicans now in the city are busy explaining the wholesale defeat of Tuesday. The President himself is silent and refuses to talk for publication as to the occasion of this Waterloo. Among his supporters, and especially such henchmen as the Indianapolis contingent, there are nothing but long faces. Of course, it is natural to say that a defeat of the administration party in an off year is due to the personal unpopularity of the President, but that excuse cannot fully account for the result of last Tuesday. One must look further to discover the true reason.

Corporal Tanner, erstwhile Commissioner of Pensions, with characteristic modesty, ventures the opinion that the result in Ohio is to be attributed to the rage of ex-soldiers at the way he has been treated by the administration, a reason most comforting to that gentleman. Assistant Postmaster-General Clarkson believes that fraud ruled in Virginia, and radical laws had disgusted the people in Iowa and Ohio. He believes that Mr. Foraker's popularity is matchless, and that he made a superb fight. All those who care to talk, and they are not many, say that the failure to divide all the spoils has had a great influence upon the rank and file of Republican party workers.

Ex-President Cleveland, who arrived Wednesday night to attend the Bayard-Clymer wedding, and who is accompanied by his wife, as beautiful as ever, is delighted with the result, and regards it, as all the other politicians do, from a personal standpoint. Blind to all the surrounding circumstances, he attributes it all to the tariff question. He says, "It is evident that the leaven of tariff reform has leavened the whole mass. The West, suffering from the unjust burden of tariff taxation, has awakened. The work goes on, and the people have given their verdict against the robber tariff."

The Republicans of Virginia, of whom it may be said that a greater number are fed at the public trough than are thus supported among the members of the party in other States, are not cast down by their defeat, but rather go about the public places telling of the "splendid fight" they made. Exactly what splendor is to be attached to a fight in which one is defeated by an increased majority is hardly visible to the naked eye. The truth is that the voters of Virginia are tired of William Mahone. A boss who has nothing to offer but the chance for spoils cannot hold a large party together because it is not possible for him to keep his promises. For nine years Mahone, during the Republican administration, has been filling the executive department with such political renegades as he could find in Virginia, who cared to turn their coats for a political appointment. The only error he made was one of judgment. There were not enough offices to go around. *

Since the defeat of the prohibitory amendment in Massachusetts, the temperance people are preparing to enforce the laws they have to the utmost. These include a good local option law, and under it prohibition can be secured for a large part of the State. The laws in regard to Sunday closing, selling to miners, etc., are also strict.

REFORM NEWS.

THE SEVENTEENTH ILLINOIS CONVENTION.

In the midst of the conventions, State and National, which are crowding one upon another this autumn season, the Elgin Convention will be long remembered as one of the most interesting. We are sure that not all of them can boast of better speaking; and if God shall add his blessing, few will more remarkably affect our country and help establish the kingdom of God in the earth. If it was a meeting of successes, it was also of disappointments: and the first of these was met upon the threshold in the enforced absence of Dr. Wm. Wishart, of Monmouth, the president, because of illness. He wrote a cordial and cheering letter to the convention. His place was filled acceptably (only the speech lacking) by one of the vice-presidents, Dr. A. H. Hiatt, of Chicago. The Free Methodist church was well filled with an audience of several hundred, and the convention opened promptly with prayer by Rev. C. C. Foote, of Detroit, Mich.

Rev. George A. Milton, of Prospect Street Congregational church, Elgin, welcomed the delegates, in a handsome speech, to the hospitalities of the city, which he reminded them flowed with milk, if not with honey. He severely condemned Masonry, but between the order and its members he made a broad distinction.

The attraction of the evening was the College Contest. Four young men entered the lists for the prize, who spoke in the following order: J. G. Brooks, C. Seymour Bullock, L. M. Hiatt and Ira B. Stone. Mr. Bullock was from Northwestern University, Evanston; the others from Wheaton College. They hail respectively from Kansas; Detroit, Mich.; Wheaton and Morrison, Illinois. Revs. S. H. Adams, D.D., formerly of the Centennary M. E. church, Chicago; Alexander Thomson, chairman of the N. C. A. Board, and J. A. Richards, of Ft. Scott, Kansas, acted

as judges. The young men acquitted themselves nobly, and each made for themselves advocates in the audience who would have awarded them the prize. Mr. Brooks would have gained it in an ordinary company of contestants; but the pleasing address of Mr. Bullock made many feel sure that he would bear it away; those who could appreciate a finely written speech pinned their faith on Mr. Hiatt, and the honors were again divided. Mr. Stone's forensic ability, his logical indictment of the lodge, and downright earnestness again made everybody hesitate. Who could tell where lightning would strike. The judges consulted and reported through Dr. Adams in favor of Mr. Stone with a warm commendation of all, especially Mr. Hiatt. The victor was called forward by the chairman and presented with the award, which he received with honest pride. During the consultation of the judges a collection was taken, committees appointed and the enrollment begun.

Next morning an earnest devotional meeting was conducted by Rev. J. J. Hales, of Crystal Lake, and Rev. Alexander Thomson, of Bartlett, was chosen temporary chairman. Various committees were appointed, and by request Secretary Stoddard made a statement of his work in Boston, preparatory to the Tremont Temple meeting, Dec. 11 and 12.

The morning address, by Prof. J. N. Bedford, of the Wesleyan Theological Seminary, on the "Selfishness of Lodgery," was an able argument, showing from the published and acknowledged principles of secret societies, as well as from practical observation, that the so-called benevolence of the lodge is a sham, and differs from true Christian charity as light from darkness.

The annual reports of the Executive Committee and Treasurer did not show an extensive campaign against the lodge during the year, and it was the decided conviction that the reform, as far as Illinois is concerned, is not receiving its due. The receipts for the year were under $300.

In the afternoon Rev. G. R. Milton was elected president; Revs. C. S. K. Chesbro and John Harper, vice-presidents; Alfred H. Hiatt, Jr., secretary; Ezra A. Cook, treasurer; and for seven additional members of the Executive Committee: Revs. B. F. Worrell, F. D. Christie, Prof. W. H. Fischer, Mrs. E. A. Cook, Mrs. A. E. Stoddard, and Mrs. Andrews. District vice-presidents, to represent each Congressional district in the State, were also selected.

The resolutions adopted were as follows:

Resolved, That the oratorical contest last evening, by College students, greeted by a full house, was a beautiful success, creditable to the four young gentlemen who spoke, to the city of Elgin, and the cause of Christianity and free government against the idolatry and despotism of the lodge. And we hope the brilliant experiment will be repeated and enlarged another year.

Resolved, That the thousands now being paid for the defense of the murderers of Dr. Cronin and the bribery of jurymen, when the culprits themselves are men destitute of means, proves that our lives and liberties are in imminent peril from the secret societies to which these men belong.

Resolved, That the fall of 1,500 Masonic lodges, which procured a similar murder, years ago, by popular discussion, proves the inherent weakness of the lodge before the people; and its horrible wickedness, as a system, of fraud, blasphemy and false religion makes it the duty of every Christian to enlist for its extermination.

The committee on State agent recommended the engagement of Rev. C. F. Hawley, who has for several years labored successfully in Iowa. The report was adopted. Rev. J. A. Richards of Kansas was consulted with a view to his undertaking this work, but his health would not at present permit it.

The presentation of Mrs. A. E. Stoddard's paper on "Work among the Children," suggested that an effort be made to secure instruction in the Sabbath-school against secret societies, and it was voted to recommend to the N. C. A. Board that the circulation of Miss Flagg's notes on the International lessons be made a specialty.

Rev. Alexander Thomson's address on "Obstacles in the Way and Hints how to Remove them" was very favorably received, and a vote to request a copy for publication was unanimously adopted.

During the afternoon, as if to fill up the measure of disappointment, a telegram from Col. George R. Clarke informed the convention that he could not be present in the evening. Sickness had detained Dr. Wishart, business of a most urgent nature hindered Dr. J. E. Roy as he was about taking the train to act as judge of the College contest. Revs. B. T. Roberts, editor of the *Free Methodist*, and S. H. Swartz of the St. Paul M. E. church, Chicago, were expected to speak and their attendance was promised, but they did not come. Perhaps they would have caused a surfeit of good things. Brief addresses from Rev. Byron Gunner of Louisiana, Rev. C. C. Foote of Detroit, Secretary Stoddard and Pres. J. Blanchard were of captivating interest, and will long be remembered by those who heard them. Mr. Gunner said that he had been prevented from joining the colored secret societies because of the influence of the *Cynosure* which he read in Talladega College. It was estimated that about 500 colored children are born daily, and so great is the influence of the secret lodges over the parents that a large proportion of these, he estimated 300, were practically born into the lodge.

Pres. C. A. Blanchard and Henry L. Kellogg were appointed delegates to the Boston Conference, with the request that they secure substitutes if unable to attend in person.

The addresses of the last evening were the climax of this interesting meeting. The house was again filled, and many were present who especially needed to hear the truths spoken by Mrs. M. E. R. Gleason of Massachusetts on "Narcotics," and by Pres. C. A. Blanchard. Mrs. Gleason spoke with thrilling effect on the tobacco curse, and its kin evils of opium, bromide, etc. Pres. Blanchard drew important lessons from the Cronin case and the ceremonies of Odd-fellowship, which his impressive and eloquent presentation sent home with convincing power. Rev. Mr. Milton was happy in his brief remarks as presiding officer, and with an occasional word intensified conviction or added variety and interest, and every delegate agreed the convention to have been the best for years held by the State Association.

WILL NOT ACCEPT THE CHALLENGE.

SCHUYLER'S LAKE, N. Y., Nov. 6, 1889.

DEAR CYNOSURE:—We are having an Anti-masonic revival here. Lectures and tracts have been given, books sold and *Cynosure* subscriptions taken, so the people for miles around are getting light and becoming greatly interested. As the Masonic lodge has gone to seed in this section, any one with spiritual discernment can not fail to see its evil effects. Saloonists, deists, Universalists, infidels, together with a very few professed Christians, worship at the Masonic altar in Schuyler's Lake. Is it at all surprising that the churches are rotting down?

After Elder Rathbun and your agent had lectured last week the following appeared in the Richfield *Mercury:*

"D. P. Rathbun has been holding evening meetings at the Methodist church, indulging in an innocent tirade against Freemasonry, to the amusement if not the edification of his audience. No attempt will be made to criticise his arguments, which were expressed in language extremely ungrammatical, at least, for a public speaker. Candid observers are of the opinion that he will not overturn the institution for some time to come, and express the belief that there will be at least one more session of the Grand Lodge."

A Universalist preacher by the name of Ward has appeared at public lodge installations as a Masonic champion. Elder Rathbun sent him a challenge to publicly meet and discuss the principles of his order. So far as I know, it has not been accepted. The little insult published in the *Mercury* is the only attempt at a reply I have seen. Dr. Fitch (a Mason) is the Schuyler Lake correspondent for the *Mercury*, and is the supposed author of the above.

Before preaching Sabbath I called the congregation's attention to the way the Masons had treated our efforts to get the people enlightened. Reading the *Mercury* item I remarked that it seemed a little strange that one so learned as this man attempting to criticise Elder Rathbun's address by designating his language as "extremely ungrammatical," should *criticise* in the same sentence he said he would not. This lie would not look so bold had he not said in the same sentence he would make "no attempt" to tell it. Surely lying comes easy when it appears with "*no attempt!*" I then and there challenged Dr. Fitch or any other Mason in town to meet this so-called "extremely ungrammatical" speaker or myself in public discussion. The doctor sends word that he will not accept the challenge. His state of mind may be evinced from the following statements made in the postoffice in the presence of witnesses: "Elder Rathbun is a perjured villain. Who would believe such a perjured villain." Evidently the doctor forgot by calling this name, he was admitting the correctness of the Elder's revelation. How could he be perjured, from the doctor's standpoint, unless he told the truth about Masonry!

Reader, do you not pity the unfortunate man who is led into this institution? Sworn to lie; to ever conceal that which he cannot conceal!

To-day I have met five zealous Masons; not one of them attends church regularly. All stated that they were not at liberty to discuss Masonry when I attempted to reason with them. Was the African in this country in a worse slavery than the man who belongs to an institution he is not allowed to defend in any other way than by insult and injury? Oh, what a bondage this!

I spoke Sabbath and Monday evenings in the M. E. church, Exeter, to good audiences. To-morrow evening I speak in a school-house on Angel Hill, and Friday evening in West Exeter M. E. church. While at the latter place I am to be the guest of Elder Kashmer, M. E. pastor on this circuit. I have sold over two dozen pamphlets exposing the Masonic ceremonies, and taken several subscriptions to our paper here. May God help the right. W. B. STODDARD.

THE NEW YORK STATE CONVENTION.

HOUGHTON, N. Y., Oct. 23 and 24, 1889.

The convention was called to order by General Agent J. P. Stoddard, who conducted the devotional exercises; after which an election of temporary officers provided a chairman in Rev. A. W. Hall and secretary in W. B. Stoddard. The convention was addressed by Rev. J. P. Stoddard on the question, "Can a man be a Christian and practice the requirements of Freemasonry at the same time?" A general discussion followed, developing much interest. The evening session listened to a sermon by Pres. J. Blanchard, from the text, "He that hath my commandments and keepeth them, he it is that loveth me." This was followed by testimonials, and committees were appointed.

The Thursday morning session was opened in the Seminary with addresses to the students by Pres. Blanchard and J. P. Stoddard. After removing to the church, letters to the convention were read and the remainder of the forenoon session occupied in general discussion.

In the afternoon the following officers were elected: President, Prof. A. R. Dodd, of Houghton; for Secretary, Rev. W. A. Hazlett, of Belmont; for Treasurer, P. D. Miller, of Newfane. Executive Committee: Rev. G. L. Paine, W. B. Stoddard, C. H. Watson.

The report on resolutions and memorials, after careful discussion, was adopted item by item:

WHEREAS, The present condition of our country furnishes just occasion for deep solicitude and earnest prayer on the part of every Christian citizen, and

WHEREAS, The prevalence of infidelity, lawlessness and crime is largely due to the existence of secret combinations and orders, and

WHEREAS, It is the solemn conviction of this convention, that no government can safely tolerate within its jurisdiction any society or order, such as the Clan-na-Gael, Knights of Pythias, Odd-fellows, Freemasons, etc., which try, condemn and execute their members for offences unknown to the laws of the land; therefore,

Resolved, That we consider it the bounden duty of the civil authorities to protect its subjects from domestic conspiracies as well as from invasion by foreign foes, and we hereby call upon our National Government and all its subordinates to suppress all such orders as treasonable conspiracies, whose members ought to be disfranchised and made incapable of holding any office, as being subjects of a government foreign to the spirit and genius of our Republic.

POLITICAL ACTION.

WHEREAS, We believe it is time for us to prepare for and discuss political action in 1892; and,

WHEREAS, We regard our original American platform as decidedly the best ever put before the people of the United States; and,

WHEREAS, When in the providence of God we had no candidate of our own American party, we generally supported two excellent candidates of the Prohibition party against the liquor curse, to which we were devotedly opposed before there was a Prohibition party; therefore,

Resolved, 1. That we are in favor of putting American candidates for President and Vice-President in the field in 1892, unless the Prohibition party will promptly declare in favor of open action, and against standing as they

now stand, part open and part secret. A house so divided against itself cannot stand.

2. That we respectfully request the Illinois Christian Association, soon to meet at Elgin, Illinois, to call a council of the Americans, to meet soon at Chicago or elsewhere, to fill the place of the beloved and now sainted F. W. Capwell, now deceased, who was chairman of the National Committee of the American party; and we request said National Committee by its new chairman to correspond at once with Mr. Dickie, chairman of the National Prohibition Committee; and to inform us speedily whether the Prohibition party will meet us on open, fair ground, and nominate no candidates who meet behind tyled doors, sworn or pledged to conceal their proceedings.

3. That in case Mr. Dickie gives us no such assurance, we request the new chairman of our National American Committee to call his committee together at once to take such action as may seem wise to them and report to the country through the press.

THE AMERICAN ANTI-SECRECY LEAGUE.

Resolved, That we cordially approve of the action of Mr. W. I. Phillips as superintendent of the Anti-secresy League, the design of which is two-fold: To question candidates of all parties, and by all just and honorable means to prevent the election of candidates who are pledged to conceal their proceedings from their fellow-citizens. And we recommend a committee of three to obtain subscribers to the League and promote its objects.

GREEK LETTER FRATERNITY.

Whereas, We are authentically informed that Miss Frances E. Willard, president of the National W. C. T. U., is a member of a girls' Greek-letter fraternity, which meets with closed doors and pledged to conceal its proceedings from outsiders, even from their mothers, and,

Whereas, We learn from the same authority that the Wellesley Female College in Massachusetts, where the pupils number 600 or 700 girls, are now being drawn into such Greek-letter fraternity; therefore,

Resolved, 1. That we regard a society of girls pledged to conceal their initiation and proceedings from outsiders, their fathers and mothers included, as headed, though all unconsciously on their part, towards the morals of the seraglio and its secret harem.

2. That we request Miss Willard to withdraw from such a fraternity; and to aid Miss Schafer, president of the magnificent Wellesley College, in wiping this stain from the noble institution under her charge.

3. That we request Miss E. E. Flagg to lay these resolutions before Miss President Schafer; and send her reply in her New England Letter to the *Christian Cynosure*.

REPORT ON STATE OF THE WORK.

Whereas, There has been no agent actively in the work for five years, and seeing the pressing needs of such a work within the State; we, therefore, recommend that such steps as the convention may see proper to inaugurate be taken toward the appointment of a State agent, and the procuring of means needful to his support. Also recommending that a State Convention be held annually, which should be appointed at least two months prior to convening, and that such conventions be held during the year as may further our cause.

Rev. G. L. Paine, W. C. Boardman and F. L. Pressley were appointed committee on Anti-Secrecy League. The State president was appointed as delegate to the Congress of Christians to be held in Boston in December. Rev. A. W. Hall was appointed as alternate. The concluding prayer was offered by Pres. J. Blanchard. In the evening session there was an address by Rev. J. P. Stoddard on the subject, "Covenants."

Wm. A. Hazlett.

DEGREE WORK REVIVED.

Hiram Abiff had so long been remanded to the silence of the grave that some believed that Masonic violence had achieved a victory and he would not again be resurrected; but Schuyler's Lake, N. Y., has the honor of witnessing a resurrection after an interval of four or five years, and once more, for the edification of the public, he appears without as well as within the lodge. Rev. D. P. Rathbun of Blodgett's Mills, N. Y., came on the 26th ult., and, after lecturing one or two evenings on the religious and other aspects of Freemasonry and scattering hand-bills broadcast, gave the first degree to an amused and interested audience, but adjourned work in third degree for a few weeks. The fraternity regarded the preceding lectures with equanimity, but degree work excited the declaration that he "had better be about his business than trying to break up Freemasonry," a war cry and incitation to jacks to deeds of violence.

Mr. Stoddard, the Washington agent of the N. C. A., came a few days after Mr. Rathbun and aided in working the degree. He still remains to cut the feeders of the lodge on the exterior of the circle, while Freemasons endeavor at the center to distract attention. He promises to make his visits regular, and his services will be annually available to all in the county who wish them.

Spectator.

CORRESPONDENCE.

PROHIBITIONISTS, AHOY!

TRIM THE SAILS OF THE AMERICAN PARTY—ALL HANDS ON DECK.

Avalon, Mo.

Editor Cynosure:—It is rather amusing at this late hour to see the leading political Prohibitionists, from Gen. Fisk down, trying to utterly ignore the lodge question. Even the *Voice*, posing as the model reform journal, chiding the churches, piously pointing out the duty of the praying voters, has not a whisper or syllable against this all-pervading, overshadowing evil of oath-bound lodgery. It has much to say about American principles, doctrines and institutions. It harps early and late of our "foreign citizens," and frames beautiful speeches as to how they should Americanize. It soundly berates the old parties and politicians for moral cowardice and unmanly indifference when the welfare of the country is at stake. Let the Dutch or Irish have a Sunday picnic and drink beer, and the *Voice* is trembling for the safety of our Christian civilization. But when the Knight Templar Freemasons traverse the length and breadth of the land on Sabbath, and have a big carousal, drinking whole car-loads of wine and whiskies before the eyes of the whole nation, the brave *Voice*, editors, reporters and correspondents are beautifully silent. The naughty Dutch and Irish, with their beer-drinking and Sunday-dancing, are a standing text for double headlines, a kind of red-rag arrangement for the great moral luminary. But when the "intensely Christian" Sir Knight Freemasons do the same things, and make a shameful national show of it all—well, that, in the eyes of the great *Voice*, is another affair entirely, not worth mentioning. The mixed lodge company, their libations of pure wine, their banquets, low-twelve suppers and conclaves, their Sunday lodges of instruction, funeral pageants and picnics, their Sabbath excursions from Maine to California, and their sworn affiliation with liquor-sellers and distillers, are nothing, absolutely not worth mentioning by boasted Prohibition leaders and papers. Strain at a gnat and swallow this monarchy-aping, un-American lodge camel — Sabbath-breaking, dram-drinking, mixed dancing, along with its national desecration, blasphemy and profanity. "Physician, heal thyself." Let the *Voice* try some of its own medicine. The hand of the lodge is on the Prohibition leaders and papers. The movement is honeycombed with active, designing secretists. Dr. Funk, the brave Gen. Fisk, and even Miss Willard, avowed Anti-masons, are afraid of these unprincipled secret tricksters, whose stock in trade is deception, hypocrisy and double dealing, and whose tongues of slander and calumny but few have the patriotism, grit and grace to challenge and defy.

With the *Cynosure* we believe the time has come to turn to political Americanism in solid earnest. The Prohibitionists may patch up their ship a little, but the lodge rats will see that there are holes enough to paralyze the sailing. The lodge pirates are aboard of the vessel, and the the sooner Dr. Funk, Gen. Fisk and Miss Willard begin to call the roll and fire these false friends from the temperance ranks, the better for the great cause so dear to all real open-faced, open-hearted American Prohibitionists. Let every praying Anti-mason look well to the company he keeps.

M. N. Butler.

THE MISSION AFLOAT.

York, Pa., Oct. 30, 1889.

Editors Cynosure:—I hope that all readers of the *Cynosure*, who are able to spare a dollar, will help our friend I. R. B. Arnold to obtain the Floating Chapel, which it seems to me is much needed for a successful raid upon the rivers. One who has already done so much effective service for anti-secrecy, anti-saloonery, anti-monopoly, anti-sun-worship, etc., should not be allowed to wait at Wheeling, W. Va., long for a little money to build a life boat to save our misguided fellow mortals. He must also be aided in obtaining a good supply of tracts, etc., for free distribution to those who cannot buy. And a fund to enable him to give *Cynosures* to colored ministers will certainly do much to pull off some hoodwinks south of Mason and Dixon's line.

I have sold more than two hundred of "Stories of the Gods" here; and I think this excellent pamphlet has helped much to open the eyes of religious citizens of York and vicinity. I desire to urge all friends of reforms to give promptly and liberally, in order that all who are willing and able to work can do so effectively. Those whose deeds are evil give freely on all occasions, when there is a demand for corruption funds. Millions for hoodwinks, regalia, beer, boodle, dances, and deviltry of all sorts! How much can we raise for I. R. B. Arnold and his interesting missionary expeditions, "away down south in Dixie?"

Edward J. Chalfant.

LITERATURE.

Alden's Manifold Cyclopedia of Knowledge and Language. Vol. 17. Gogo—Haliography. Pp. 632. John B. Alden, New York.

The commendation of this work repeated with every new volume may be stale reading, but in this age of encyclopedias, of hasty acquisitions of knowledge, and difficulty of retaining the mass of facts and theories which a well-informed man is supposed to have always ready for use, makes a handy-volume cyclopedia of special value. No one investing in such a publication should fail to examine this.

A passage in the "Life of Lincoln," to be found in the November *Century*, shows what the South lost when Abraham Lincoln was assassinated. It is the first publication ever made of the draft of a message and proclamation which the President submitted to his Cabinet on February 5th, 1865. In it he proposed the payment of four hundred millions as an indemnity to slaveholders, complete pardon for political offenses, and the release of confiscated property except under certain circumstances. Such magnanimity was, however, too much for his councillors, who "unanimously disapproved." Along with the document is given a full account of this best kept of Cabinet secrets. The first of the "Present-day Papers" is entitled "The Problems of Modern Society," and it has a preface signed by the group of philosophers and writers who are putting forth these timely essays. Dr. Langdon writes this paper. The other members of this group are Professor Shields, Bishop Potter, Drs. Munger and Dike, Seth Low and Prof. Ely. Mrs. Carter's description of "Street Life in Madrid" is the occasion of a frontispiece after Velasquez, and several striking Spanish studies by the American artists, Chase and Blum. Geo. Kennan has a chapter of "Adventures in Eastern Siberia," in which occur several passages of droll interest. One of these we copy in our temperance department. In a town of 4,000 inhabitants in Eastern Siberia, in a private residence, Kennan found one of the finest mirrors in the world with surroundings in keeping. One of the most curious articles which the *Century* has published is entitled "The 'Newness,'" and is by the late Robert Carter, himself an eye-witness of the vagaries of the transcendental movement in New England. Among the poems is one by John H. Boner on "Poe's Cottage at Fordham," which is accompanied by a picture of the cottage.

The November *St. Nicholas* appears in a larger and plainer type, and with more than enough extra pages to accommodate the increase of size without loss of material. "Intercollegiate Foot-ball in America," "Coursing with Greyhounds in Southern California," by C. F. Holder, and in "A Pueblo Rabbit-Hunt," by C. F. Lummis, we have some account of modern sports which have a barbarous side to their character, and which we hope will have little attractions for young readers. Elizabeth Balch tells the almost forgotten story of the boyish quarrel between Cromwell and the little prince whose death-warrant he was to sign in later years. "A Story of a Horse," by Capt. C. A. Curtis, and "A Race with a Wooden Shoe," by Frederick E. Partington, are strong, dashing pieces, and well illustrated by Remington and Hill, respectively.

The Evangelical Repository opens with an article by Rev. Dr. William Wishart of Monmouth, Ill., on the "Sin against the Holy Ghost," an interesting theological question, which Dr. Wishart discusses with his well-known logical force and careful analysis of Scripture teaching. Rev. J. Q. A. McDonnell writes on the important topic, "The Church and the Labor Problem."

A judge in a Chicago court is reported as saying: "Of all the boys in the reform school at Pontiac, and in various reformatories about the city, ninety-five per cent are the children of parents who died through drink, or became criminals through the same cause."

OBITUARY.

ANOTHER OF THE OLD GUARD DEAD.

On the 22nd inst., at Lecompton, Kan., Major James B. Hope, aged 61, was killed by a railway train.

He was walking on the track, apparently in a meditative mood, when, as he was entering a short bridge, he discovered a train a short distance behind him, as it came around a curve from behind a bluff. For an instant he paused and looked back in evident bewilderment, and then started to run ahead, evidently miscalculating the great speed of the train, which ran him down and mangled him to death before he got across the bridge. A veteran of two wars, that in Mexico and our rebellion, in battles by the dozen, seven times wounded, and in perils and sufferings of every description, yet by the favor of Him in whom he ever trusted he was permitted to return to a devoted wife and see his seven children grown to maturity — noble men and women. In spite of lodge discriminations in the army (of which the writer has heard him speak), and which seemed to disgust him with the whole secrecy system, he rose, by valor and faithfulness, to the rank of major.

A few years ago he became a "third party Prohibitionist," and has suffered more or less for his devotion to that party, of which he was a member at his death. But the "liberal" action in the U. B. church, of which, for a number of years he has been a useful and honorable member, was perhaps his greatest grief. With his characteristic valor and faithfulness he entered the conflict and fought a good fight, never wavering to the moment of his death in his devotion to the old church.

Among the severe wounds that he received during his soldier-life was one in the head and another through the body; but the severest wound, perhaps, was in his heart of hearts, which, Cæsar-like, he received from treacherous brethren. Shortly after the U. B. General Conference of last May, he stood up in Quarterly Conference here in defense of the old church and its God-honored principles; and his brethren and fellow-soldiers of the war stabbed him from every side, declaring him and other faithful ones no longer trustees of the church,—"Not to be trusted," they said. Shortly after this he and his friends were locked out of their usual place of worship for declaring for the old constitution and creed, under which they had joined the church, and which they had vowed to respect. Yes, and even locked out of the schoolhouse, he with other old people worshiping wherever they could, with aching backs as they sat on board seats in the service of God for months past.

Not satisfied with turning him out of office, locking him out of every public place of worship, and excommunicating and persecuting him to the verge of the grave, liberalism, with characteristic malignity, has dipped its sharpened arrows in poison, as it were, by reflecting on his character after death, while his friends were yet in tears and smarting with wounds already inflicted. Surely the "liberals" are spreading themselves like a green bay tree. But God was evidently with him, and for weeks before his death he seemed to be walking with God, as evidenced in many ways, especially in his constant thanksgiving and praise to God, which seemed to increase up to the last. The day before he died he said to a brother, "I am now where I never was before. Whatever my enemies may say or do, I can love them."

One hour before his taking away he was talking with a saintly mother in Israel in regard to his Saviour and his hopes and fears. He spoke especially of three of his children, whom he feared were not living fully in God's favor, and for whom he constantly plead before a throne of grace. "Pray for them," he often said to us. Thus he was faithful to his country, to his church, to his family and friends, and to his Saviour, "Faithful unto death." *

REV. ROBERT J. WILLIAMS.

The subject of this notice was born in Cataraugus county, N. Y., May 17th, 1844, and died in Faribault county, Minnesota, October 31st, 1889. His death came by that slow but fatal disease, consumption, by which he has been failing and suffering and wasting away for a number of years. Nearly four years ago he went to Moose Lake in northern Minnesota, and later he went to Wallula, W. T., with his family with the hope of recovering his health. But alas! the disease had so far advanced that he was, on the 21st of August last, obliged to leave his home in Wallula. He had buried his wife the day before, whose illness had been brief. He leaves two children, who will be kindly cared for by relatives.

Bro. Williams was converted to God in February, 1865, and has lived a consistent Christian life. He has also been ardently opposed to all secret fraternities. I have been associated with this brother in the Methodist Protestant church for a number of years. We have labored together in camp meetings and have witnessed grand displays of God's power in our meetings. Truly we could feel that the Lord was with him, for he was always valiant and jealous for the truth. On the 24th of October, a few days before he passed away, I found him ready and waiting the Master's call. Jesus gave him victory over death on Thursday morning, the 31st of October.

His mother, Mrs. Lydia Williams, was present at the funeral of William B. Morgan in Batavia, N. Y., 1826. She passed before to the better land only a little over two years ago. Bro. Williams was a devoted man, and determined to live up to his convictions of right, and has made many friends. He was faithful in rebuking sin wherever he found it, and never was willing to compromise with sin in any form. Truly we shall miss him, for we shall not be able to find his like again. May the Lord enable us all to bow with submission to the Lord's will.

W. H. McChesney,
(Pastor of the M. P. church, Welcome Circuit).

Thomas Barton Galloway, whose late residence was at Bloomington, Ind., passed to his reward on Oct. 8, 1889, in his 82nd year.

With his parents he removed from Kentucky to Ohio, near Xenia, in the first years of the present century. Their convictions on the question of slavery made it desirable to live among a people of similar convictions; hence the removal. Thomas imbibed the views of his father, and during a long and heated contest on that question, which was only settled at last by the stern arbitrament of war, he took an active and effective part. His house was one of the way-stations of the Underground Railroad leading from Dixey Land to Canada; and when the war began he gave one of his sons, whose life was sacrificed in the bloody struggle.

Mr. Galloway was by instinct a reformer, a staunch opponent of every moral evil. He was ever for discussion, either in private or on the rostrum, and he was no mean foe in the contest. Many a pro-slavery disputant felt the cold steel of his logic. Many a defender of the "peculiar system" retired crestfallen from the school-house debate. Of later days he had made himself familiar with the history and claims of Freemasonry, and had picked up the grips and passwords of the various degrees, and having a tenacious memory, he could have entered any lodge unchalleuged where a stranger. He was a thorn in the side of the lodge wherever he resided. In his last years his natural strength of mind scarcely abated, though his bodily strength was much impaired. His newspaper reading was limited for some time to the *Christian Instructor*, *Christian Cynosure*, and New York *Voice*, with all of whose teachings he was in hearty sympathy.

He leaves an aged widow, who will not be long behind him entering the heavenly kingdom, and three daughters, all the guiders of the households of their husbands and children, and two sons. May his mantle fall on one or both of them, as by the leadings of the Spirit they be led in the footsteps of an honored father.—*J. H. L., in the Christian Instructor.*

WHAT IS CATARRH?

Catarrh is an inflammation of the mucous membranes, and may affect the head, throat, stomach, bowels or bladder. But catarrh of the head is the most common, often coming on so gradually that it has a firm hold before the nature of the trouble is suspected. Catarrh is caused by a cold, or succession of colds, combined with impure blood. Its local symptoms are a sense of fullness and heat in the forehead, dryness in the nose and back part of the throat, and a disagreeable discharge from the nose. When the disease gains a firm hold on the system, it becomes chronic, and is then exceedingly dangerous and treacherous, liable to develop into consumption.

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(The gift of Philo Carpenter.)
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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR.

CHICAGO, THURSDAY, NOVEMBER 14, 1889.

TO THE PASTORS OF NEW ENGLAND AND THEIR PEOPLE.

This is the first of four issues of the *Christian Cynosure*, ordered sent to you by the Directors of the National Christian Association, to interest you in, and inform you concerning a *Congress of Churches and Christians* to be held in TREMONT TEMPLE, BOSTON, December 11 and 12 next. The speakers who are to address this convention are taken from Baptist, Congregationalist, Methodist Episcopal and Universalist churches. The theme is the relation of the secret lodge system to our government and Christianity. And as the speakers are men of distinguished ability, these various denominations will be voiced. Old men are now living who remember, sixty-five to seventy years ago, when the Baptists led in the overthrow of the lodges; and two-thirds of these lodges—all north of the slave-holding line—gave up their charters, or suspended their active existence. J. Q. Adams, Daniel Webster, Edward Everett, and, later, Wm. H. Seward, Fillmore and Thaddeus Stevens,—indeed, every prominent statesman out of the slave States were opposed to the secret lodge; and under the lead of such noble men as Bernard, Stearns, Pease and others, every Baptist church in the city and State of New York excluded Freemasonry from their Christian fellowship.

As lodge worship is gentile, or demon worship (1 Cor. 10: 20), the fall of the Northern lodges was followed by the most stupendous and thorough revivals of religion this country has ever seen. The Spirit was, literally, "poured upon us from on high." Lodge meetings gave place to prayer meetings, and works of darkness to works of light. In six short years, from 1826 to 1832, so weak was lodgery and so mighty was truth and popular discussion, that in 1832 *two hundred and twenty-eight thousand votes* were cast for Wirt and Ellmaker, the Anti-masonic candidates for President and Vice President of the United States. A like proportion of our present poll would be three or four millions. And unless that mighty work had been arrested; if the worship of Christ had gone on supplanting the demon worship of the lodge, Christ's kingdom might now have come. But that mighty work was suspended. Slavery suppressed free discussion in the South, and the slave question swallowed all other questions in the North. In 1832, the year of the vote for Wirt, Garrison started his Abolition society in Boston. The lodge always takes both sides. Masonry hid under the slavery discussion in the North, and in lodge-rooms in the South, and in thirty years hatched a cry of howling furies such as Milton pictures issuing from the serpent Sin at the gates of hell. Ben Butler, at the time a Mason of 32 degrees, went South and proffered his Massachusetts soldiers to keep their slaves working, building forts and raising crops for rebel masters! And others, less manly and patriotic than Gen. Butler, as McClellan, Fitz John Porter and McDowell, on the Union side, fought with their right eye on political promotion and their left eye on our flag! And had not God in mercy sent us Anti-masons to man our government, as Sumner, Seward, Stevens, Chase (the law student of Wirt), and put Lincoln in the White House to send Charles Francis Adams and Thurlow Weed to choke off the British Lion, and put Grant at the head of our armies, our Republic would have been supplanted by Alexander H. Stephens's "Southern Empire, with slavery for its cornerstone!"

But the lodge serpent not only took both sides, but corrupted many of our soldiers before they left home. As Milton paints Satan

> "—— at the ear of Eve
> Squat like a toad,"

so the lodge-devil crept to the ear of our volunteers and whispered, "Join the lodge and you will get favors of rebels." And join the lodge they did by platoons. And that lodge swore them to have their throats cut or obey the signs of Southern Masons; and so these escaped the starvation of Libby and Andersonville, while hundreds of our boys who would not swear to obey the lodge, whose oath was put before that of country, died for want of food, while Masons were given double rations, such as they were. Names could be easily given of witnesses who will swear to such facts. Even Union chaplains were stript and sworn by regimental lodges, to get promotion from one side and favors from the other.

THE RETURN WAVE.

But if this were all the evil, it were trivial compared with the evil of the return of lodgery on the refluent wave of the war, hatched in Southern lodge-rooms. The writer was in a meeting in the town-house of Canandaigua, in sight of the jail whence Morgan was taken by Masons and murdered. An old man arose with tears and said, "Before the war there was not a Mason to be heard of in Canandaigua county. Now the county is crawling with them!" And yet Masons insult our understandings by telling us, "The lodge had nothing to do with the war, for there were Masons on both sides." So Byron describes his moral desperado:

> —— For Juan stood well with both sides,
> As in Freemasonry, a higher brother.
> —*Byron's Don Juan.*

And yet the wicked and the weak cite this damning depravity of the lodge in proof of its innocence!

Before the slavery struggle arose, churches in Boston, Chelsea and towns adjacent excluded Masons as moral lepers. And it is but few years since the writer was in Chelsea, when one of its churches were debating whether to receive a Mason, or repeal its rule! And a Doctor of Divinity who had been stript and sworn in Warsaw, N. Y., while Hon. Seth M. Gates, a renouncing Mason, was his leading deacon, went from the First Church pastorate in Northampton, Mass., and took, in Chelsea, four more degrees in Masonic blasphemy, up to the Royal Arch. J. M. Manning, about that time, pastor of the Old South Church, Boston, had been blindfolded and lead by a rope halter in the hands of such men as make up Boston lodges!

By such degrading apostacy Boston has now 571 lodges of various sorts to 223 churches, around that State House where, in 1834, when Anti-masonry had gone out of National politics, the people of Massachusetts, by their Representatives and Senators, enacted a law fining the administering or taking a Masonic oath not less than $50, or more than $200. And Daniel Webster said in a public letter that he "cordially approved" of that law.

RESPECTED BRETHREN IN NEW ENGLAND.

We fervently request you to meet in Tremont Temple, Boston, Dec. 11 next, and hear such men as Dr. Gifford, Dr. Miner, Dr. Lansing, and others like them, discuss this fearfully momentous subject. Go there and impanel yourselves as Christ's jurymen for God and our country. Do you, can you think that those 571 secret lodges are working nightly *outside* the State House, court house and churches, in Boston, and that they are not working *inside* of them?

But suppose your rights and reputations are for the present safe from the sworn partiality and proscription of those lodges, are they not disintegrating your churches? Do you not know that Masonry is organized deism?

The great Dr. Channing was shut from orthodox pulpits because he denied the divinity of Christ. But there were two sides to Christ's nature, a human and a divine. And while Dr. Channing's book against enslaving the man Christ Jesus was read in the U. S. Senate, though the author doubted the proper divinity of Christ, the orthodox Dr. Leonard Woods was in the American Board pleading for the slave-holder's right to the holy communion, and made Paul a justifier of American slavery. And now shall we practice the errors of both those great New Englanders and hold to the truth of neither? The lodge denies Christ, both the *man* who suffers and the *God* who saves us! It takes in Jews who despise him. And so, in the eloquent and true words of Dr. Edward Beecher, "by it" (the lodge) "Christ is dethroned, and Satan is exalted."

Five hundred and seventy-one lodges in the capital of New England draw your young men from Christ's prayer meeting, in the proportion of two-and-a-half to one. It swallows their money by thousands, consumes their time till the late hours of night, and turns them out on the street between two lights, one before the saloon and the other at the door of the brothel! And, if they chance to escape one of these roads to hell, it teaches them to loathe Christianity in the person of the preachers whom they have helped to blindfold, strip and swear to blanks for other men to fill. Please report at Tremont Temple, Dec. 11 next, prepared and pledged to God to learn the truth and obey it.

STUDY THE APOCALYPSE.

"Practically the prophetic parts of it" (The Revelation) "are almost, if not entirely, excluded from the Scriptures."—*Moses Stuart.* But this should not and need not be. For the same great scholar truly says: "The Apocalypse certainly breathes a precious, yea, a most noble Christian spirit."

Prophecies, like proverbs, are fulfilled by whatever fulfills them. And the ubiquitous Matthew Henry has said, as truly as quaintly, "*The Scriptures hath many fulfillings.*" That the transcendently beautiful and sublime picture (Rev. 12: 1) of "a woman, clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars," is a pictorial likeness of Christianity, developed in heaven and descending to earth, is plain and obvious. Christianity produced Christ, the "Man child," "caught up to God and to his throne." There is not, cannot be, any other (Rev. 12: 5).

And if the sun-clothed, star-crowned mother meant and means Christianity, and the dragon means Satan, the present deluge of secret orders, the organized deism of the lodge, is the teaching-force or flood from the devil's mouth which is sweeping Christ's churches away. But "the earth" (that is, the rural districts, not the cities,) will "help the woman and save the Christian religion." (See Rev. 12: 16.) There is more rational piety buried in the country graveyards in New England than in the United States besides, and God hears the prayers of the pious dead. Hence this appeal to the pastors and churches of New England, in this and following numbers. Read and ponder the Apocalypse.

THE NATIONAL W. C. T. U.

This great convention is meeting in Chicago as we go to press. It is a mighty gathering; in size, immense; in objects, noble; in speech, eloquent; in ability, surpassing; in methods, wise; in achievements, grand; in enthusiasm, sublime; in spirit, Christian. Yet, after all, defective, because human; and failing in a vital point—to stand by Christ, who is the truth, when none of the rulers and chief priests dare join themselves to his cause.

The convention opened with a prayer meeting Friday morning in the armory of Battery D. The vast hall had been used for a sale following the great Horse Fair in the adjacent Exposition building, and up to near midnight the night before the floor was covered with sawdust and prancing nags. Men and women were up all night transforming the place into a bower of beauty, roofed by flags and encircled with silken banners. Around the galleries are shields bearing the names of States represented, and beside each the silk or satin gold-fringed banner of each State organization. An immense stretch of canvass spans the west side of the hall, on which is inscribed: "No sectionalism in politics; no sex in citizenship; no sectarianism in religion; but all for God, for home, and native land."

On the opposite wall, below the gallery, is another banner with the quotation: God's curse upon high license; "Woe unto them that call evil good and good evil, which justify the wicked for reward." On either side of this bold and unmistakable expression of radical temperance principles are: "Illinois for God and Temperance;" "For God, Home, and Nation."

High above the east gallery is the design of a globe belted with a white zone, inscribed, "World's W. C. T. U." A white-robed angel of the new day of "woman's emancipation," bearing the palm branch, comes down a path of light toward this newly girdled earth. On Monday forenoon the sun peered through a dim window behind this angelic vision, and filled its face with a glory to which a delegate called attention, and the convention stopped business to cheer. Some irreverent men, however, remarked that the tint of the vision's face was of too ruby a hue for a W. C. T. U. angel.

The great platform is walled in by flowers, and holds an organ and grand piano and seats for some 150 people. The president's table is well advanced to the center of the hall, and in spite of the vast space most speakers could be heard in every part. Banners, designs, flags, maps, eharts, etc., in luxurious profusion and disorder were suspended in the rear, each day adding to the accumulation. Among the finest and most striking was a large outline map showing in pure white the States and Territories where scientific instruction on temperance is a part of the statute law. In black were the rest; New Jersey and Indiana alone of the Northern States being yet in the dark. The vast stretch of the Territories gleamed with the color of purity.

The 320 delegates, National and State officers, superintendents, etc., made up a total of 463. Outside the rail which enclosed their seats was room for thousands on the floor and in the galleries. In the ante-rooms was an abundance of temperance literature, and a table for N. C. A. documents also.

Friday morning the sixteenth annual convention of the National W. C. T. U. opened at 9 with a prayer meeting for two hours, followed by a Bible reading by Miss E. J. Scovel of Nashville, Tenn. Her address was of great spiritual power, refreshing to every soul in the vast audience.

In the afternoon old men and women long famous in this cause were introduced,—Neal Dow, Mother Stewart, Mrs. Willard; then were presented the Canadian and English delegations, and Mrs. John B. Finch, who is "fraternal delegate" from the Good Templars, and made a brief speech lauding the work of that secret order. Gen. Dow was more honest. Speaking of the lodge temperance business and the honest and persistent purpose of the W. C. T. U. to destroy the drink traffic, he said, "I am very sorry the same thing cannot be said of all the temperance societies in this country. There is the Sons of Temperance, the oldest of all. Very nice people. We have great meetings and very nice results. Well, really, there is not very much result but the form. We have nice songs and all sing, and we have nice prayers, and then we turn about and vote the rum ticket, because you see we are non-partisan." Later among the letters were those of T. V. Powderly of the Knights of Labor, who very much needs the endorsement of Miss Willard and the W. C. T. U. to bolster up his declining order.

Miss Willard's annual report is of great length. It is all printed, but was but partially presented at different times to the convention. We will glance at it later. Monday morning, after a long, fidgety, but good-natured preparation, the vote for president showed Miss Willard to have 430 votes, J. Ellen Foster 11, and 5 scattering.

KNIGHT TEMPLARISM IN WASHINGTON.

During the month that has passed since the Knight Templar Masons were at the national capital much has come to the public notice revealing the real character of their twenty-fourth conclave. The lodge press regarded it as "the grandest demonstration of Templar Masonry that has occurred since the days of the unsuccessful crusades for the recovery of the Holy Sepulcher." Alas for the departed glory of Chicago since 1880. "Washington," say these organs, "was filled with such a flood of chivalry, intellect and beauty, as it never beheld before." But the brilliancy of this picture was very unevenly distributed.

An important delegation, that of Iowa, was flatly refused a place in the procession or in the meeting of the conclave, and had its picnic all alone. This gave us a picture of the despotic nature of all Masonry, as well as this particular branch of it. In 1886, at San Francisco, a change in the ritual was adopted which increased the prerogative of the head of the order. Several States protested at the proclamation of the "Grand Master" announcing this change; but Iowa was so earnest in objecting that the order in that State was declared in rebellion by that functionary, and were treated as rebels at Washington. They patched up a peace before going home. The lodge took back the protesting Iowans without any report of repentance, on the ground that they had been sufficiently humbled and punished. The ritual which raised the quarrel was put into the hands of a committee, to be reported on in three years.

The conquest of this Masonic army was not universal. Thank God! their boast that the government is practically in Masonic hands is not wholly true. A correspondent writes: "There was some comment among visiting knights as to the absence of Masonic designs from the decorations on the public buildings. The local committee, in obtaining permission to decorate the Treasury and War Departments, said nothing about the character of the decorations to be put up, and when the decorators were about to swing to the breeze various Masonic emblems at the Treasury Department, they were told that nothing but the National colors could be displayed from the government buildings."

This leads us to speak of President Harrison and the part he took in this affair. Beside viewing the parade, he received these Masons one evening at the White House. It is not so long ago that many ladies of Washington have forgotten it, that the Knight Templars once before visited the city. Their conduct was so notoriously licentious that these same Washington women held a meeting to denounce the insult of this visit to their sex. Had Mr. Harrison remembered this his hand might well have trembled as it was shaken by these men of the lodge.

The liquor business may not have been so lively this year as in 1880 or 1883, but the facts presented by Miss Flagg elsewhere, and the fateful use she makes of them, are a reminder that the nature of this body is not changed. Nor is it to be changed. It cannot accept Christ and be Masonry; and without accepting him it will always be the plaything of the devil and his lusts.

—The *Wesleyan Methodist* says: "Many are raising the question as to the wisdom of union between all holiness anti-secret-society churches. Where there is neither doctrine or principle to divide, why not unite, is the thought." That is a good thought to have in mind until it takes shape in deed.

—Rev. R. N. Countee of the Tabernacle church, Memphis, writes a letter of deep interest which will appear in our next. He has been for some time prostrated with sickness, and is not yet fully recovered. His experiences as an opponent of secret orders, during the past few months, are unique and instructive.

—William F. Davis, whom we formerly knew as the evangelist among the woodmen, but later as the hero of Boston Common and Suffolk Jail, has printed a sermon preached on the Common, August 11, 1889, in which he refutes the various schools of infidelity and liberalism that directly, or by implication, deny the Word of God. Copies of this able argument can be obtained of Bro. Davis, whose address is Mt. Washington, Chelsea, Mass.

—Rev. William Hazenburg of Johannesburg, in the Transvaal, South Africa, sends us a copy of the *Standard*, a tri-weekly published in that city. This number, issued Oct. 5th, is an immense sheet of fourteen large-size pages 20x26 inches in size. Advertisements fill most of the space, and give the paper the appearance of a Chicago Sunday sheet. If this paper is any indication of the business prosperity of the Transvaal, that section of the world must be full of money.

—Rev. A. J. Chittenden of the College Church at Wheaton announced his purpose a week ago to accept an offer, coming to him through the American Missionary Association, to remove to Grand View, Tennessee, to take charge of the church there and teach in the school. After visiting the place, and being convinced that the change would benefit himself and his family, he reluctantly concluded to sever his relations at Wheaton. The church with equal regret parts with a pastor whose service for seven years has endeared him personally to the people. As his work is to be of a missionary nature, they will continue in sympathy and prayer, at least, to maintain a co-operation with Bro. Chittenden; and in their affection and esteem Mrs. Chittenden will not be forgotten, however long they may remain in the South.

—The death of Mr. F. W. Baird of Vermillionville, Ill., noticed last week, was the result of a distressing accident. His daughter was the postmistress and lives near to his home. Fearing burglars on the fatal Saturday night, she had signalled her father, who started to her aid, but called back to his colored hired man to bring a gun. The young man complied, but, whether from accidental discharge, or supposing Mr. Baird to be a burglar in his excitement, the gun was fired, and the bullet entered Mr. Baird's eye, killing him instantly. Pres. C. A. Blanchard spoke at the funeral on Tuesday afternoon. The attendance for the country place was unprecedented, hundreds coming from the country round about. Bro. Baird was long a pillar in the church at Tonica, a faithful and honorable man, true to God and his conscience.

CHRISTIAN CONGRESS IN BOSTON.

A Congress of Churches will be held in Tremont Temple, Boston, December 11 and 12, 1889, to consider the relation of the Secret Lodge system to Civil Liberty and the Christian Religion.

Rev. A. J. Gordon, D.D., Pastor Clarendon Street Baptist Church, Boston, will preside at the opening meeting.

The following speakers have agreed to be present and address the congress during its sessions: Dr. A. A. Miner, Boston; Dr. O. P. Gifford, Boston; Dr. I. J. Lansing, Worcester; Dr. D. McAllister, Pittsburgh; and President Charles A. Blanchard of Wheaton.

All churches or other Christian assemblies accepting Christ as the perfect example and atoning sacrifice for sin, are respectfully requested to be represented by delegates at this Congress, and all persons desiring to hear a candid discussion of the subject are cordially invited to attend.

Signed by Rev. A. J. Gordon, D.D., Rev. A. A. Miner, D.D., Prof. L. T. Townsend, D.D., Rev. N. Boynton, H. L. Hastings, Rev. James M. Gray, D.D., Rev. J. W. Hamilton, D.D., Rev. Wm. Elliott Griffis, D.D., Rev. O. P. Gifford, all of Boston, and fifteen other pastors.

THE BOSTON CONGRESS.

Are you planning to attend or to be represented at the Congress of Churches and Christians in Boston, Dec. 11 and 12 next? I make this a personal question, because it is one in which every one should feel a personal responsibility, as it concerns every citizen of this country.

It is not simply the murder of an individual, and the measures adopted by a single organization to protect criminals that are to be discussed, but a deeply-rooted and widely-extended conspiracy of evil-doers, already threatening equality of citizenship in the state and purity of membership in the body of Christ. Shall the administration of law be dominated, and the simplicity of the church of Christ be perverted, and the streams of civil and religious liberty poisoned at the fountain-head by secret and insidious foes, or shall the enemies be unveiled and driven from the field, is the issue involved?

The field of our Republic has been sown with good seed, but while men slept an enemy has scattered tares among the wheat. "That old serpent, which is the devil and Satan," has not been idle for all these years. Impelled by great wrath he has gone out "to deceive the nations which are in the four quarters of the earth to gather them to battle." Mormonism, under its banner of a false religion; Jesuitism, steadily directing its energy to unite church and state under the rule of a foreign dictator; liquor trusts, holding political parties, and through them the nation, in its grasp; the secret lodge, combining a multitude of societies, varied in forms and names, all agreeing together in one common opposition to "that kingdom which is righteousness and peace and joy in the Holy Ghost"—these all, with their kindred, are awaiting the roll call to assemble in the "multitudes for the day of the Lord in the valley of decision."

Such a crisis calls loudly upon the children of God to array themselves on the side of justice and judgment, and to "come up to the help of the Lord against the mighty." Who will volunteer and report for Boston, and help to make this a meeting that shall far surpass the Congress of Christians held in Chicago in 1887 in numbers and influence, and make it the grandest gathering in every respect that has ever been held on the line of the anti-secrecy reform? Before this reaches you I shall, D. V., be in Boston, where all letters addressed to me at the "general delivery" will receive prompt attention."

J. P. STODDARD,
Cor. Secretary N. C. A.

The Home.

HOW BEAUTIFUL UPON THE MOUNTAINS.

O how beautiful their feet,
Who upon the mountains,
Sound abroad the tidings sweet
Of life's flowing fountains.
Mercy, peace and plenteous grace,
Sweet as heavenly manna,
Now are offered to our race—
Shout, and sing hosanna!

Joyful tidings we have heard,
And with hearts o'erflowing,
Praise Jehovah for his word,
His salvation showing.
Soon His foes he will subdue
By his mighty power;
Soon he will make all things new,
Bright as Eden's bower.

Soon time's shades shall flee away;
Groaning, suffering, sighing,
Ne'er shall mar the perfect day,
There shall be no dying:
Life shall issue from the throne
Like a crystal river,
Death's dark bondage shall be done,
Life shall flow forever.

—*Songs of Pilgrimage.*

THE STUDENT MISSIONARY UPRISING.

[John R. Mott in the Missionary Review.]

One of the greatest missionary revivals since the days of the apostles had its beginning in July, 1886, at the Mount Hermon Conference of college students. Two hundred and fifty-one students from eighty-nine colleges of the United States and Canada had come together at the invitation of Mr. Moody to spend four weeks in Bible study. Nearly two weeks passed by before the subject of missions was even mentioned in the sessions of the Conference. But one of the young men from Princeton College had come, after weeks of prayer, with the deep conviction that God would call from that large gathering of college men a few, at least, who would consecrate themselves to the foreign mission service. At an early day he called together all the young men who were thinking seriously of spending their lives in the foreign field. Twenty-one students answered to this call, although several of them had not definitely decided the question. This little group of consecrated men began to pray that the spirit of missions might pervade the Conference, and that the Lord would separate many men unto this great work. In a few days they were to see their faith rewarded far more than they had dared to claim.

On the evening of July 16 a special mass meeting was held at which Rev. Dr. A. T. Pierson gave a thrilling address on missions. He supported, by the most convincing arguments, the proposition that "*all should go and go to all.*" This was the key-note which set many men to thinking and praying. A week passed. On Saturday night, July 24, another meeting was held, which may occupy as significant a place in the history of the Christian church as the Williams' hay-stack scene. It is known as the "Meeting of the Ten Nations." It was addressed by sons of missionaries in China, India and Persia, and by seven young men of different nationalities—an Armenian, a Japanese, a Siamese, a German, a Dane, a Norwegian, and an American Indian. The addresses were not more than three minutes in length and consisted of appeals for more workers. Near the close each speaker repeated in the language of his country the words, "God is love." Then came a season of silent and audible prayer, which will never be forgotten by those who were present. The burning appeals of this meeting came with peculiar force to all. From this night on to the close of the Conference the missionary interest became more and more intense. One by one the men alone in the woods and rooms, with their Bibles and God, fought out the battle with self and were led by the Spirit to decide to forsake all and carry the Gospel "unto the uttermost parts of the earth." Dr. Ashmore, who had just returned from China, added fuel to the flame by his ringing appeal to Christians to look upon "missions as a war of conquest, and not as a mere wrecking expedition." In the last consecration meeting in the parlor at Marquand Hall, where the lights were extinguished and men were left on their faces wrestling with God in prayer, many a man said in answer to the call of the Lord, "Here am I; send me." Only eight days elapsed between the "Meeting of the Ten Nations" and the closing session of the Conference. During that time the number of volunteers increased from twenty-one to exactly one hundred, who signified that they were "willing and desirous, God permitting, to become foreign missionaries." Several of the remaining one hundred and forty delegates became volunteers later—after months of study and prayer.

On the last day of the Conference the volunteers held a meeting, in which there was a unanimous expression that the missionary spirit which had manifested itself with such marvelous power at Mt. Hermon should be communicated in some degree to thousands of students throughout the country who had not been privileged to come in contact with it at its source. It was their conviction that the same reasons which had led the Mt. Hermon hundred to decide, would influence hundreds of other college men if those reasons were once presented to them in a faithful, intelligent and prayerful manner. Naturally they thought of the "Cambridge Band" and its wonderful influence among the universities of Great Britain; and decided to adopt a similar plan. Accordingly a deputation of four students was selected to represent the Mt. Hermon Conference and to visit during the year as many American colleges as possible. Of the four selected only one was able to undertake the mission, Mr. Robert P. Wilder of the class of 1886 of Princeton College. Mr. John N. Forman, also a Princeton graduate, was induced to join Mr. Wilder in this tour. One consecrated man, who has ever been glad to help on missionary enterprises, defrayed the expenses of their tour. During the year one hundred and sixty-seven institutions were visited. They touched nearly all of the leading colleges in the United States and Canada. Sometimes they would visit a college together. Again, in order to reach more institutions, they would separate. Their straightforward, forcible, Scriptural presentation came with convincing power to the minds and hearts of students wherever they went. In some colleges as many as sixty volunteers were secured. Not an institution was visited in which they did not quicken the missionary interest. By the close of the year, 2,200 young men and women had taken the volunteer pledge.

The movement has far outgrown the early expectations of its nearest friends. Even Dr. Pierson and Mr. Wilder at its inception could not claim over one thousand volunteers in the American colleges. To-day there are recorded 3,847 volunteers ready, or preparing, to preach "the unsearchable riches of Christ" in every land under the sun. A very large majority of them are still in the different college classes. Probably not more than five hundred have reached the seminaries, medical colleges and other schools for special training. Between one and two hundred have actually sailed for foreign lands. Well may Dr. McCosh ask: "Has any such offering of living young men and women been presented in our age? In our country? In any age or in any country since the day of Pentecost?" To-day, after over one hundred years of Protestant missionary effort, there are only about 6,000 ordained missionaries in the foreign field. If the church does not send out more than one-half of the present number of volunteers, it will still mark the most significant and encouraging chapter in the annals of the Christian Church since the Acts of the Apostles. But every one of the 3,847 volunteers is needed, and many more. Mr. Wishard writes back from Japan that 20,000 native and foreign ministers are needed in that fast-moving Empire before the year 1900 in order to keep it from infidelity. Dr. Chamberlain appeals for 5,000 missionaries for India during this century. "*The evangelization of the world in this generation*" is the watchery of the Student Volunteer Movement for Foreign Missions.

A correspondent of the *Catholic Review* makes an honest confession in the following: "No need is there to give the faults of the Negro; they are many and grievous; but no race among us can throw the first stone at them; and if now and then we read of dreadful atrocities committed by Negroes, they are far from the necessary outcome of their natural character, and nearly always may be laid at the door of the rumshop, the keeper of which is generally a white man, and we are sorry to add, far too often a Catholic."

THE PIONEER MISSIONARY TO THE SOUTH SEA ISLANDS.

The story of the Gospel in the South Sea Islands reads like a romance. John Williams was the pioneer messenger to so many of those jewels of the deep, and his "narrative of missionary enterprises" seems almost incredible, but every word can be verified by the testimony of successive visitors to those beautiful islands. His work of marvelous adventure, transcendent success and sudden martyrdom should be studied by every lover of missions.

John Williams was born near London in 1796, and murdered by the natives at Dillon's Bay, in Eromango Island, New Hebrides, in 1839, at the age of 43. Yet what usefulness was crowded into that short life!

Seventy-five years ago this iron-monger's apprentice stood at the corner of a street in London one Sunday evening, waiting for some wild companions. That was the man with whom the destinies of thousands of savage South Sea Islanders were mysteriously linked. His master's wife, going to worship, observed the lad, and, with difficulty, persuaded him to go to church with her, where he heard the words by which he was saved.

His early love for practical and mechanical work developed in after years, into skill so many-sided as to greatly increase his influence over the simple-hearted natives that crowded around him in wondering admiration.

In 1817 he sailed, with his wife, for the Pacific, and in exactly one year cast anchor in the beautiful lagoon of Eimeo. Ten months later he was preaching to the people in their own tongue.

At the request of the chief, he chose Raratea as his first center. It was the largest of the Society group, politically supreme, and the stronghold of idolatry—the "Ephesus of that portion of Polynesia." Thence he bore the Gospel in succession to the Harvey and the Samoan clusters, and to over 300,000 souls.

He found that a ship, at his own disposal, was indispensable to the prosecution of his work; without it, "what prison wall had been so strong as that white and wailing fringe of sea?" And he set about making one with his own hands, with some help from the wondering natives. Marvelous is the account of the making of his own machinery and the building of his ship at Raratonga, where he spent a year. He had to sacrifice three out of his four goats to secure leather for a pair of bellows, and, to his dismay, when they were completed, ready, as he hoped, to blow the fire that should melt his iron, every particle of goat-skin was eaten off them in a single night by the hordes of rats.

Discouraged by no hindrances or difficulties, in less than four months the Messenger of Peace was completed, and bore him four thousands of miles to hundreds of thousands of heathens, whom he found sunk in idolatry, superstition and nameless pollution, practicing polygamy and infanticide, sluggish in intellect, and, when not at war, living in indolence. It would be difficult to find a people over whom a feeble faith, or a mere human philanthropy would have been more ready to bend in mingled pity, disgust and despair.

Believing that Christianity not only emancipates man from his vices, but most effectually awakens the torpid intellect, he looked to God for his blessing on the ministry of the Word, preached the Gospel faithfully, and used all prudent secular measures. He built himself a tasteful house, with due regard to ventilation, neatness and comfort. Outside were vine-shaded verandas, gardens and poultry-yards. Soon the natives began to rear houses after the same models; then a house of worship, holding three thousand, with an ornamented pulpit and ten chandeliers of turned wood, holding cocoanut shells for lamps. Gradually the whole aspect of the people was changed; all the idols were cast away; multitudes became Christians in heart and life. A code of written laws was formed, and trial by jury established, so that within three years Raratea became a Christian island, its sea-beach studded with white cottages, with their own schooner lying at anchor.

Williams's mechanical gifts, his rare ingenuity and fertility of resources, made him a missionary of a thousand. God had brought about a wonderful juncture in the history of missions, and had raised up the man to meet it. Even his joyful, hoping spirit, contributed largely to his success. "Like the sunny islands among which he

sailed, his soul lived in a perpetual summer." He used to say, "There are two words in our language that I always admire, *Trust* and *Try*. You know not what you can or cannot effect until you try, and if you meet your trials in the exercise of trust in God, mountains of imaginary difficulties will vanish as you approach them, and facilities will arise which you never anticipated." This was the golden motto of his whole missionary life.

His short, bright, beautiful career closed in mid-splendor of his usefulness. Faith could only be silent when the bitter tidings arrived—that John Williams had received from the hand of his God the double crown of missionary and martyr.

His whole career furnishes another specimen of Gospel power. John Williams went to *Aitutaki* island in 1821, and left there two native preachers. He found the natives very noisy and wild savages; some tatooed from head to foot, others fantastically painted or smeared with charcoal, dancing, shouting and madly gesticulating. They were cannibals, killing and eating one another. *Eighteen months after*, he again visited the island; and as he approached, canoes met his boat with Christian salutations: "Good is the word of the Lord! it is now well at *Aitutaki!* The Good Word has taken root!"

On landing he found chief and people had embraced the Gospel, and had built a church 180x30 feet, in which he preached to about 2,000 people from John 3: 16. One such an example is an irrefragable proof of the Divine sanction upon foreign missions.—*Missionary Review.*

LEARN TO GIVE.

Learn to give, and thou shalt bind
Countless treasures to thy breast;
Learn to love, and thou shalt find
Only those who love are blest.

Learn to give, and thou shalt know
They the poorest are who hoard;
Learn to love, thy love shall flow
Deeper for the wealth outpoured.

Learn to give, and learn to love.
Only thus thy life can be
Foretaste of the life above,
Tinged with immortality.

Give, for God to thee hath given;
Love, for he by love is known;
Child of God and heir of heaven,
Let thy parentage be shown.

—*Selected.*

"WHAT DID YOU SAY?"

In a beautiful New England village a boy about 10 years old lay very sick, drawing near death and very sad. He was joint-heir with an only brother to a great estate, and the inheritance was just coming into his possession; but it was not this that made him sad. He was dying, and his heart longed for a treasure more valuable than all gold.

One day I came into his room. I sat down by him, took his hand and, looking into his face, asked him what made him so sad.

"Uncle," said he, "I want to love God. Won't you tell me how to love God?"

I cannot describe the piteous tones in which he said these words, and the troubled look he gave me. I said to him:

"My child, you must trust God first, and then you will love him without trying at all."

"With a surprised look he exlaimed, "What did you say?"

I repeated the exact words again, and I shall never forget how his large eyes opened and his cheek flushed as he said:

"Well, I never knew that before. I always thought that I must love God first before I had any right to trust him."

"No, my dear child," I answered; "God wants us to trust him. That is what Jesus always asks us to do first of all. He knows that when we trust him we shall begin to love him. That is the way to love God—to put your trust in him first of all."

Then I spoke to him of the Lord Jesus and how God had sent him that we may believe in him, and how, during all his life, he tried to win the trust of men; how grieved he was when men would not believe in him, and how all who believed came to love him without trying at all.

He drank in all the truth, and simply saying, "I will trust Jesus now," without an effort put his young soul into Christ's hands at that very hour; so he came into the peace of God which passeth all understanding, and lived in it calmly and sweetly to the end. None of all the loving friends who watched over him during the remaining weeks of his life doubted that the dear boy had learned to love God without trying to; and that, dying, he went to Him whom, not having seen, he had loved.—*Juvenile Missionary Magazine.*

TEMPERANCE.

A RELIGIOUS DRUNK IN SIBERIA.

From George Kennan's "Adventures in Eastern Siberia" in the November *Century* we quote the following: "We had no difficulty in getting post horses until just before dark Monday evening, when we reached the station of Turinopovorotnaya, about fifty miles from Chita, and found the whole village in a state of hilarious intoxication. Sleighs with young men and boys were careering hither and thither with wild whoops and halloos long lines of peasant girls in bright-colored calico dresses were unsteadily promenading back and forth in the streets with their arms around one another and singing *khorovod* songs; the station-house was filled with flushed and excited people from neighboring settlements, who had evidently been participating in a celebration of some kind and were about starting for their homes; the station-master, who perhaps had not finished his celebration, was nowhere to be found; there was not a driver about the stables; and the 'starosta,' a short, fat old man, who looked like a burgher from Amsterdam, was so drunk that even with the aid of a cane he could hardly stand on his feet. In vain we tried to ascertain the reasons for this surprising epidemic of inebriation. Nobody was sober enough to explain to us what had happened. From the excited and more or less incoherent conversation of the intoxicated travelers in the station-house, I learned that even the village priest was so drunk that he had to be taken home in a sleigh by the soberest of his parishioners. If the station-master, the starosta, the village priest, the drivers, and all of the inhabitants were drunk, there was evidently no prospect of our being able to get horses. In fact we could not find anybody who seemed sober enough to know the difference between a horse and his harness. We therefore brought our baggage into the crowded station-house and sat down in an unoccupied corner to study intoxicated humanity and await further developments. Every person in the house was drunk, except ourselves and one small baby in arms. The father of this baby, a good-looking young Russian officer in full uniform, wandered unsteadily about the room, animated apparently by a hazy idea that he ought to be collecting his scattered baggage so as to be in readiness for a start; but the things that he picked up in one place he dropped feebly in another, and every minute or two he would suspend operations to exchange with his intoxicated companions fragmentary reminiscences of the day's festivity. Finally he seemed to be struck by a happy thought, and making his way in a devious course to one corner of the room he took up his saber, which was leaning against the wall, and carrying it to his intoxicated wife committed it solemnly to her care with directions to take it out to the sleigh. She was sober enough to remark, with some asperity, that as she had a young baby in her arms, and as the temperature out-of-doors was twenty degrees below zero, he had better take the saber to the sleigh himself. At this he clasped the sheathed weapon dramatically to his breast, rolled his eyes in a fine frenzy upward, and declared with emotion that the saber was his first bride, that he never would forsake it, and that, in view of all the circumstances, he *would* take it out to the sleigh himself. A moment later, however, he dropped it, and but for the supervision of his second bride would have forgotten it altogether.

"About eight o'clock, after watching for an hour or two such performances as these, I succeeded in capturing the starosta, and addressing to him some very energetic remarks. I sobered him sufficiently to make him understand that we must have horses at once or there would be trouble. While I stood over him with a verbal club, he entered us in the station-house book as 'Mr. Kennan and companion, citizens of Neighboring States;' and then going out on the front steps he shouted, as every sleigh-load of drunken men went past, 'Andre! Nikolai! Loshedei sei chas!' ['Horses, this moment!'] The only replies that he received were wild howls of derision. At every such outburst of hilarious contempt for authority, he would raise his shaking hands as high as his head with a feeble and comical gesture of helplessness and despair, and exclaim in maudlin tones: 'Fsei pyanni! Shto prikazhtie dyelet? Chisto nakazania!' ['They're all drunk! What do you order done? It's a regular punishment!']

"About nine o'clock the noise, tumult, and shouting in the village streets began to subside; the station-master, whose intoxication had taken the form of severe official dignity, suddenly appeared, and in a tone of stern menace wanted to know where the post drivers were and what all this disorder meant; the young Russian officer, who by this time had reached the affectionate stage of inebriation, kissed all the women in the room, crossed himself devoutly, and meandered out to the sleigh, followed by his wife with the baby and the saber; two intoxicated priests in long gowns, and high, cylindrical, brimless hats draped with black crape, alighted from a droshky in front of the door, allowed their hands to be reverently kissed by the inebriated young officer and his friends, and then rode off in a post sleigh driven by a peasant who could hardly keep his seat on the box; and finally, when we had almost abandoned the hope of ever getting away, a really sober man in a ragged sheep-skin coat emerged from the darkness and reported in a business-like manner to the station-master that the horses were ready for us. The drunken and irate official, who seemed desirous of vindicating his dignity and authority in some way, overwhelmed the unfortunate driver with abuse, and ended by fining him fifty kopecks—whether for being sober or for having the horses ready, I do not know. We piled our baggage into the sleigh, climbed in upon it, and rode out of the intoxicated settlement with thankful hearts. As the last faint sounds of revelry died away in the distance behind us, I said to the driver: 'What's the matter with everybody in this village? The whole population seems to be drunk.'

"'They've been consecrating a new church,' said the driver, soberly.

"'Consecrating a church!' I exclaimed in amazement. 'Is that the way you consecrate churches?'

"'I don't know,' he replied. 'Sometimes they drink. After the services they had a *gulainia* [a sort of holiday promenade with music and spirituous refreshments,] and some of them crooked their elbows too often.'

"'*Some* of them!' I repeated. '*All* of them, you mean. You're the only sober man I've seen in the place. How does it happen that you're not drunk?'

"'I'm not a Christian,' he replied, with quiet simplicity. 'I'm a Buriat.'

"As a Christian—if not a member of the Holy Orthodox Church—I was silenced by the unconscious irony of the reply. The only sober man in a village of three or four hundred inhabitants proved to be a pagan, and he had just been fined fifty kopecks by a Christian official for not getting drunk with other good citizens and thus showing his respect for the newly consecrated edifice and his appreciation of the benign influence of the Holy Orthodox Faith!"

It is stated that 70,000,000 liter of whisky are consumed annually in Belgium, and that the amount is constantly on the increase. Within the last fifteen years the population has increased 14 per cent, but the use of alcohol 37, the number of the insane 45; of crime the increase was 74, and of suicides 80 per cent. With a population of about 6,000,000 Belgium annually spends 135,000,000 francs for spirituous liquors, and but 15,000,000 for public instruction. There are 5,500 schools, but 136,000 saloons.—*Dr. Stuckenberg, in Hom. Review.*

Cases of drunkenness among children in Berlin are becoming very common, according to a letter in the London *Standard*. The new and startling vice is supposed to be fostered by the pernicious habit of parents of giving alcohol to extremely young children, and allowing them to drink wine and beer like adult persons.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON VIII.—Fourth Quarter.—Nov. 24.
SUBJECT.—Solomon's Wise Choice.—1 Kings 3: 5-15.
GOLDEN TEXT.—Wisdom is better than rubies.—Prov. 8: 11.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—1 Kings 3: 1-15. T.—2 Chron. 1: 1-17. W.—James 1: 1-17. T.—Matt. 6: 19-34. F.—1 Kings 9: 1-9. S.—Joshua 24: 1-16. S.—Prov. 3: 1-18.

COMMENTS BY E. E. FLAGG.

1. *Solomon's Petition.* Vs. 5–9. It was a critical period in the history of the Jewish nation when Solomon came to the throne. The wars and conquests of David had opened the way to enter into commercial relations with other countries. The people were learning the use of foreign luxuries; the whole national life was enlarging; new questions of polity, home and foreign, would come up. Solomon saw this. He knew that more would be required of a monarch under these new and changed conditions, and his whole soul seems to have been burdened with the responsibility thus early laid upon him. Yet every one who studies this lesson has been given a kingdom to govern, i. e., himself. Like Solomon he needs the highest wisdom before he can bear successful rule even over his own spirit. To trace the parallel farther, the greater his advantages, the more his spiritual realm has been enlarged by superior facilities for knowledge; the more complex the task, and the more his need to pray Solomon's prayer. He will be called upon to solve moral questions unknown to those of a previous age, and pass unscathed through temptations which they in their simpler methods of living could never encounter. Solomon inaugurated his reign by a most solemn act of worship at Gibeon, "the great high place." David had brought the ark to Jerusalem and built a temporary shelter for it pending the erection of the temple, but the ancient tabernacle of Moses and the brazen altar still remained at Gibeon. Solomon does not seem to have had so clear an understanding of the spiritual nature of true worship as David. His tendency was always to an extreme ritualism, an outward pomp and magnificence which in the latter part of his reign was only a gorgeous covering for dead formality and inward corruption. High places had been condemned by the law of Moses because associated with idolatry, but the law seems to have been generally disregarded. The woeful effect of this neglect became apparent in succeeding reigns. The one thing which even the most pious monarchs failed to do was to tear down these high places, either because they feared the consequences of so radical an action, or from lingering superstition; and thus the people were being continually seduced into idolatry. Things the most innocent in themselves may become evil through association with vileness, and one evil left untouched may render abortive the best directed efforts of reformers. The lodge is the modern "high place," heathen in origin and association, but like those idolatrous shrines it is popular. The multitude see no harm in it, do not even know that the whole system is forbidden by the Word of God, and so even good men who are brave to attack other evils will shrink before this. Solomon sacrificed on the high places; so did Asa and Joash, but this did not make it right. It does not matter how many ministers or great men favor high license or belong to the lodge. They cannot change the law of God, though they may make it of none effect by their words and example.

2. *The Petition Answered.* Vs. 10–15. Our prayers please the Lord when we put self last and his kingdom first. This was what Solomon did. He sought before everything else to fulfill the object for which he was created; and none of us can do more, or ought to do less, than this. Solomon proved the truth of the promise, "Seek first the kingdom of God and all these things shall be added unto you." The greatest blessing must include the less. God loves to show his royal bounty by giving more than we ask, but he never grants indulgences to sin. The blessing can be forfeited. The prayer granted yesterday will not avail to-day. We must "walk in his ways," continually increasing our stock of faith and knowledge, or lose what we have.

HELPFUL THOUGHTS FROM PELOUBET'S QUARTERLY.

1. SOLOMON'S FOUR REASONS.—The same four reasons still exist why every child should make Solomon's wise choice. God has been infinitely merciful to him in the past. He is "heir of all the ages." God has given him a place and a work in the world. He needs a guide and helper; and the responsibility is great; the issues of eternal moment; life or death depends on the choice.

2. THE WISDOM OF THIS CHOICE.—1. Solomon asked nothing merely for himself, but everything for the best doing of the work put into his hands. This was noble and divine. 2. He sought real worth, not outward show. 3. The higher good brought with it all the lesser blessings, and doubled their value. 4. His choice was immortal. The things he chose could not be taken away except by his own will.

3. He that seeks for himself alone, becomes a malarial, reptile-haunted marsh; he that receives in order to give, is a river of pure, living water, bringing fertility and blessing wherever it flows.

RELIGIOUS NEWS.

—The annual meeting of the Sabbath Association of Iowa meets in the Central Presbyterian church of Des Moines, Tuesday and Wednesday of this week. Among the speakers are Governor Larrabee, Pres. C. A. Blanchard, V. A. Lawson of the Chicago *News*, and Revs. M. A. Gault, W. L. Ferris, T. P. Robb and C. R. Hunt.

—The Covenanters of Philadelphia have begun a small but handsome fortnightly paper, "*The Ensign*," for a special medium of intercommunication between the Reformed Presbyterian churches, and as an organ of their faith.

—Mr. Moody's meetings at Rockford, Ill., have brought out some old sinners. In his discourse Monday Mr. Moody said that he had just received a draft for $2,500 in a letter from a man who had been a Canadian smuggler, and who had been converted under his ministrations. Mr. Moody had told him that if his salvation were to be made sure he must make complete restitution to the government which he had defrauded. The man asked Mr. Moody to send this draft to the proper authorities of the government, and said it was the total amount out of which he had beaten the country.

—A Congress of Sabbath Rest was held during the Paris Exposition. More than two hundred members were present from France and foreign countries. M. Leon Say, frequently a member of the French ministry, and who may become Premier again, presided. President Harrison was elected honorary president. Letters were read from a number of distinguished persons in Europe and America. The position was taken by practical men that all the industries and trades should enjoy a day of rest, and railway managers insisted on a minimum of trains and rest for employes. A permanent bureau was organized to make needful preparations for similar congresses hereafter.

—The Congregational National Council, lately meeting in Worcester, adopted the following resolutions on Romanism. Had they spoken with as great emphasis on the saloon question, and especially against the lodge, their meeting would have been an epoch in church history:

WHEREAS, The authorities of the Roman Catholic church are making every effort to remove the children of Roman Catholic parents from our public schools and locate them in parochial schools, are, in fact, establishing everywhere large parochial schools which threaten to undermine our public school system, and which put in peril our American institutions, and are demanding what they are pleased to call their share of the public funds for the support of parochial schools; therefore,

"*Resolved*, That we will resist firmly and constantly every such effort on the part of the Roman Catholic hierarchy to overturn one of our fundamental institutions.

"*Resolved*, That, regarding the common public schools as the institution best calculated to unify and make homogeneous the various nationalities that make up our diverse population, we look upon the establishment of parochial schools, where the children of foreigners are instructed by alien teachers and priests, as a just cause of apprehension and a menace to our institutions.

"*Resolved*, That we will resist to the last the effort to appropriate the public school funds to sectarian purposes, and insist upon free common school education for the whole American people."

—D. L. Moody, the evangelist, has been engaged to hold a series of meetings in Dayton, Ohio, beginning Wednesday evening, November 13th, and continuing one week. The churches all unite in the effort, which we hope will reach and penetrate the duplicity that lingers about the U. B. Publishing House.

—The organ of the colored people, the *Africo-American Presbyterian*, praises the suavity and attractiveness of the Romish missionaries among the colored people, and contrasts it with the lukewarmness of the Protestants. It also informs us that the delicate attentions of the priests are likely to win favor; and that they will naturally entice many of the colored people away, unless the Protestants are more active.

—It is asserted by Rev. A. J. Gordon of Boston that ten of the largest and strongest churches of that city last year spent $19,000 for church music, and gave $6,000 for foreign missions. On this state of things Dr. Gordon makes the comment that "the church has come to be valued by many simply for the amount of enjoyment it can afford to its members, not for the amount of sacrifice and service it can move them to put forth." It would seem to be the first duty of a faithful ambassador of Christ placed in charge of such a church to preach so that these spiritual "sun fish" would either get converted or get mad and get out. Their influence upon the church is damaging in the extreme.—*New York Witness.*

—According to a statement of one of the trustees of the Brooklyn Tabernacle it has received from the insurance companies $129,450, which, with the value of the land on which the Tabernacle stood, $40,000, makes a total of $169,450 in assets. To be taken from this is $95,000, the cost of the new site; $61,000 mortgage on the old building, and $3,000, a floating debt. All this makes $159,000, leaving a balance to the church's credit of $10,000. About $6,000 has so far been subscribed in answer to Dr. Talmage's appeal. A congregation with only $16,000 to begin buildings which will cost not less than a quarter of a million must have a large measure of faith. If, after nearly twenty years since the second Tabernacle was built, such is the financial state of a church with over 4,000 members, it presents a record of meanness unparalleled. Dr. Talmage has a large salary; double that of any minister of his denomination in Brooklyn, and men of ordinary sensitiveness must wonder how he can appeal to the Christian public for $100,000 to help a church with such a large membership to erect the new house. Perhaps, however, the *Congregationalist* is right; for noting the fact before mentioned in these columns, that the Tabernacle people could last year only give $151 to home missions and $138 to foreign missions, it says that it "shows that they are suitable objects for missionary aid."—*Christian Inquirer.*

THE EVANGELICAL ALLIANCE.

Among the subjects to be discussed at the Boston Conference, the first week in December, is, "The Needs of the Rural Districts."

The public impressions of the country are gained from the car window. There is little knowledge of the real condition of many communities back among the hills, from five to twenty miles away from any railroad. In many instances these old centers of population have been depleted by removals to the new towns which sprung up along the lines of railway. The opening of the West has made farming less profitable in the older States, so that the more enterprising have forsaken the farm for the city or the West. The forsaken farm in many instances is bought by a foreigner, whose estimate of church and school is very different from that of the old American stock. With a waning population, the church and the school run down, which has a further tendency to drive away the better class who place a high estimate on religion and education.

There accordingly exists in many isolated communities a measure of religious destitution which is not commonly suspected.

Last summer the Alliance had made a careful canvass of forty townships in different parts of New York, which brought to light facts that fully justified the above statements.

Taking up the reports of these towns at random, we find one with a population of 620, and an average church attendance of twenty-five in each of two churches.

The next shows a population of 1,267, and an average attendance of sixty in one church and forty in another, i.e, the total church attendance in the township is less than one in twelve of the population.

The next report of a town in another county shows a population of about 2,200, and an average church attendance of 357.

In another township, for a Protestant population of 2,783, there are *eight* churches, whose total average attendance is 565.

The greater portion of the population in the townships investigated never attend church. The only possible way to reach them with Christian influence is to carry the Gospel to the home.

If one in ten of the members of Evangelical Protestant churches in the United States would visit ten families a month, we could carry the Gospel into every home in the land twelve times a year.

This co-operative family-to-family visitation is the work which the Evangelical Alliance is helping the churches to inaugurate.

What is known as the "Newberry bill" went into effect yesterday in the State of Missouri. In substance it prohibits dice, cards, pool-tables, billiard-tables and bowling alleys, pianos, banjos, and other musical instruments in saloons where liquor is sold. Chairs and tables are also forbidden, and singing in a saloon is made a misdemeanor, as are also all games of chance for drinks or money. Sparring and wrestling are also prohibited, and upon conviction of any violation the license may be revoked and the saloon closed.

The avowed object of the law is to reduce the attractions which saloons now offer, especially to youth.

A protest from the Personal-Rights League, or "Brewers' Body Guard" is now in order, and the brewers' organ, sometimes known as the *Tribune*, may be looked for to vigorously assail this effort to deprive "the only place where a poor man may go assured of a welcome"—to-wit, the saloon—of its charms and seductions.—*Daily News.*

In Brief.

Cottonwood Falls, Kan., is out of debt, has money in the treasury, and will levy no tax the ensuing year for municipal purposes. It has a woman City Council, though this fact, which is mentioned incidentally, as a matter of conrse cuts no figure in the case. Certainly not.

The citizens of Taylorsville, Neb., recently tarred and feathered old Jason Mitchell, and then rode him on a rail. Instead of resenting this treatment, Jason seemed to enjoyed it. This puzzled the boys very much until the old man sued twenty-five of them for $100 damages each, and got it. Then they began to see that Jason really had the most fun.

Probabably the smallest republic in the world is the one which declared its independence on August 9, at Franceville, one of the islands of the New Hebrides, and elected M. Chevilliard its President. The inhabitants consist of forty Europeans (including a solitary Englishman, a missionary), and five hundred black workmen employed by a French company. The new flag of the Republic having been duly hoisted, the French gunboat Saone landed a detachment and saluted the flag.

At Camden, N. J., Henry Brown and Miss Mary Morgan stood before the Rev. Mr. Clayton to become man and wife. A portion of the service had been already read when the bride uttered a loud scream. She was seen to raise her hand and point towards a corner of the church. The next moment she fell to the floor in a swoon. Her mother, who died four months ago, was opposed to the match. Miss Morgan says that just when she was about to pronounce the binding words she raised her eyes and saw her mother's ghost pointing the finger of warning.

Dr. Joule, the illustrious scientist, whose death was recently recorded, was an occasional visitor to his old friend, Sir William Thompson, at Glasgow University, and the story is told that on one occasion, when Sir William was bringing out his sounding machine, in which steel wires take the place of the ordinary lead line, he showed Dr. Joule a bundle of pianoforte wire, telling him at the same time that it was for "sounding." "What note?" inquired Dr. Joule, not quite understanding. "The deep C," promptly replied Sir William.

Scientist Joule, who recently died in England, was almost unknown to the public, though competent men of culture rank him with Newton and Darwin. He discovered the law of conservation of energy and the mechanical equivalent of heat. His scientific achievements should have made him wealthy and famous, but he lived in seclusion near Manchester on a pension of $1,000 a year, granted him by Lord Beaconsfield. He was seventy years of age when he died. Now that he is dead, England, with characteristic enthusiasm, recognizes him as a genius, and the British press eulogizes him warmly.

According to a computation just issued by the eminent statistician, Dr. Ernst Engel, the cost in human life of the different wars that have taken place during the last thirty-four years is 2,253,000 souls. The Crimean War cost 750,000 men, the Italian War (1859) 45,000, the Danish War (1864) 3,000, the American Civil War—the Northern States 280,000, the Southern States 520,000; the Austro-Prussian War 45,000, the Franco-German War—France 155,000, Germany 60,000; the Turco-Russian War 250,000, the South African Wars 30,000, the Afghan War 25,000, the Mexican and Cochin-Chinese expeditions 65,000, and the Bulgaro-Servian Insurrection 25,000. This list does not include mortality from sickness.

The following extract from a letter by a well-known resident in the north of China, on the devastations of the Yellow river, appears in the *North China Daily News*: "It is an awful scourge! Bands of ruthless robbers, hundreds of wild and ravenous beasts are nothing to this devouring river—devouring human habitations, men's lives, fields of waving grain, and gardens of luscious fruit and varied food in its horrid course, laying waste in a day or two (as in the present instance) over 100 towns and villages, involving 300,000 people, and submerging from 2,000 to 2,300 square miles of fertile fields, not counting the ravages on the northern side, or waste land. And the worst of it is that while this will relieve it for the present, yet it may break out any day westward at 100 different places. For, as all know, owing to the makeshift policy of 100 generations, damming it up for the time being, there are miles and miles of its bed in many different districts from ten to twenty feet above the level of the surrounding country. I feel sure this inundation will excite the indignation of the whole civilized world, more especially since it is obvious that the officials' persistency in closing the breach at Chengchow without clearing the river exit to the sea seems as if they were absolutely careless whether it destroyed another part of their country or not. I hope this indignation will take voice, and that all who have any relations with the Chinese, officially or otherwise, will make their minds known."

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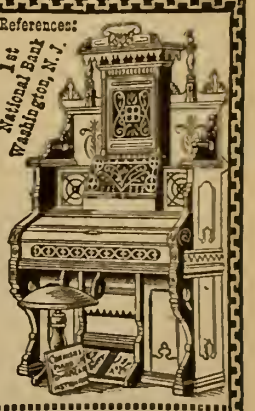
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HOME AND HEALTH.

CONSTRUCTION OF HOUSES.

The kind of house we live in has very much to do with health. Indeed, so much of our time is necessarily spent within doors that a healthy house and a healthy home are indispensable. The first great design of a house is to modify the conditions of the weather. Protection from rain and from heavy winds is the first idea. Next to this is protection from severe cold or intense heat.

Our first consideration as to the house is to prevent dampness. We do not mean by this that a house can be prevented from responding in some degree to outside conditions of moisture, but it must be so constructed as not to favor continued dampness. It must have capacity for quick drying, and to prevent mold, mildew and any of the conditions of continuous dampness. One of the essential prerequisites is a dry ground so that the house may not continually be drawing moisture from it. We know of a house well built, but resting on a water-soaked foundation, in which by capillary attraction the walls in the second story often showed dampness. We have seen an undrained cellar, even on Murray Hill, causing a damp basement and a moldy under-cellar. Where there cannot be complete drying of the foundation, not only should the cellar wall be laid in cement, but it should have an inner cement lining, and with a cement cellar floor. A damp course should be laid above ground so as to intercept wetness and prevent it from passing to the upper walls.

It is the porosity of bricks that gives to them their special advantage as building material. The air permeates them, and so has a chance to dry out the moisture; yet even these are best if protected from long storms. The old mode of a brick filling in and a board inclosure was very favorable to dryness. When stone is used it should be tested as to its porosity, since very dense stone always makes a damp house. An owner of an iron furnace once conceived the idea of building for his workmen houses made of the slag from the furnace; but the houses proved too damp to live in.

All houses should in some form have an air space between the walls and the inclosure. Hence it is never right to plaster directly on the brick. Where there is space this serves as a kind of general drying-room surrounding the house. As the wall is retentive of heat, this also aids the process. Where houses are built of wood, with air space and hard walls, the plan of sheathing now in use or the employment of an impermeable paper adds much to tightness. Yet the need of porosity is not to be lost sight of. It is recognized that a house may have its walls papered or painted so thickly as to make it damper.—*Independent.*

A SUBSTITUTE FOR MATCHES.

Countless accidents, as every one knows, arise from the use of matches. To obtain light without employing them, and so wipe out the danger of setting things on fire, a contrivance is now used by the watchmen of Paris in all magazines where explosive or inflammable materials are kept. Anyone may easily make trial of it. Take an oblong vial of the whitest and clearest glass, put into it a piece of phosphorus about the size of a pea. Pour some olive oil heated to the boiling point upon the phosphorus; fill the vial about one-third full, and then cork it tightly. To use this novel light, remove the cork, allow the air to enter the vial, and then recork it. The empty space in the vial will become luminous, and the light obtained will be equal to that of a lamp. When the light grows dim, its power can be increased by talking out the cork and allowing a fresh supply of air to enter the vial. In winter it is sometimes necessary to heat the vial between the hands, in order to increase the fluidity of the oil. The apparatus thus made may be used for six months.

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NEWS OF THE WEEK.

WASHINGTON.

The President formally opened the Southern Exposition at Montgomery, Ala., Tuesday, by touching the key of a telegraph wire at the White House connected with the Exposition Building, and thereby starting the machinery in machinery hall. The Cabinet was in session when the President was informed that the connection had been made, and at his invitation the entire Cabinet repaired to the telegraph office and witnessed the act.

CHICAGO.

Friday afternoon the clothes worn by Dr. Cronin on the night of his murder, his box of splints, and sachel of surgical instruments, and other personal and professional belongings were discovered at the bottom of a man-hole at Evanston and Buena avenues, some distance from the spot where the body was found.

A $50,000 libel suit was begun in the Circuit Court Thursday by Dr. Mary Weeks Burnett against Miss Frances E. Willard, President of the Woman's Christian Temperance Union. Mrs. Caroline B. Buell, Vice President, and Miss Esther Pugh, Secretary of the organization, were made co-defendants. On its face the suit seems to be of a purely personal nature, but Mrs. Dr. Burnett says the suit is based on what she has reason to believe is a conspiracy to destroy her professionally, and to give her opponents supreme control of the National Woman's Temperance Hospital at 3411 Cottage Grove avenue.

For some time past the anarchistic leaders or Chicago have been agitating another revolution such as was witnessed in Paris at the beginning of the reign of terror. Several secret meetings have been held, and a large quantity of rabid and incendiary circulars have been prepared and printed. These were sent around among the homes of the laboring classes late at night and freely distributed. An order has been issued by the Chief of Police instructing the force to look out for and arrest any persons found distributing the pamphlets or circulars. As yet no arrests have been made.

The American Fat Stock Show and Live Stock Show, given under the auspices of the Illinois State Board of Agriculture, will begin its twelfth annual exhibit at the Exposition Building, Nov. 12, and will close on Nov. 21.

The Horse Show closed Saturday a very successful exhibition.

STORMS.

Fierce snow, hail and sleet storms were last week reported in Texas and Kansas, seriously impeding railway travel. In Colorado trains were blockaded by drifts; and from New Mexico comes news of the freezing to death of many Mexican herders.

A snowstorm was raging for eight days in the Clayton (New Mexico) region, and thousands of cattle have been lost. It is also estimated that 20,000 sheep perished. Seven persons were frozen to death, and two passenger trains were stalled for a week, the passengers on which subsisted by killing cattle, cutting off the quarters, and roasting them in the cars. Hay is $100 a ton, and provisions of all kinds are scarce.

A dispatch from Clayton, N. M., Nov. 8, says: The storm has abated, and for the first time in nine days the sun is shining. While no authentic reports have been received concerning the loss of life, reports come from inland that several Mexican herders have been frozen on the Leon, a small creek twenty miles south of the town. Telegrams from Grande give another case of freezing, that of Joe Martin, a cowboy, who was employed with others in holding a herd of cattle near that point. His horse gave out with him, leaving him on the prairie, eight miles from the nearest house. This he endeavored to reach, but was overpowered and frozen after walking only a short distance.

The depth of snow can not be correctly estimated. A snow-plow pushed by four engines was stopped by drifts two miles north of town to-day, and only after eight hours of shovelling was released. The train men report much difficulty experienced in different cuts, which in some places are completely filled with dead cattle and sheep. The loss in both is tremendous. Old cow men say that with the present depth of snow the stock will be unable to live for any length of time, and unless the cold weather moderates and the crust which has formed on the snow loosens the mortality among cattle will be tremendous. Among the stockmen who lose heavily are Carlisle Bros. of Durango, Col., who turned loose 150 head, together with 43 horses, and three Pecos River companies with 2,300 steers. Many of the horses were found frozen. Several cowboys who drifted off with the herds have not been heard from, and rescuing parties looking for them will return to-morrow. Fuller particulars, which must be of a sad nature, will be received here in a few days.

COUNTRY.

Six States elected governors and other officers last Tuesday. They are Ohio, Iowa, Virginia, New Jersey, Massachusetts and Mississippi. In all of them, save Mississippi, both political parties have made active canvasses, some of which have been notable for their rancor.

In Ohio and Iowa Democratic governors were elected, Republicans generally succeeding with the rest of the tickets. The Republicans elected their candidates in all the other States, with the exception of Virginia, New York, and New Jersey, Mahone being defeated in the Old Dominion by about 20,000. Abbett won in New Jersey by about 5,000 or 6,000; and in New York the head of the Democratic ticket is credited with 10,000 plurality. The Australian system of voting is declared to have been "emphatically a success" in Massachusetts.

The Supreme Court of Indiana rendered a decision on Wednesday to the effect that the law prohibiting the piping of natural gas out of the State was unconstitutional, holding that the gas may become a commercial commodity, and that the Legislature can not enact any law regulating commerce between the States, for the reason that the Federal Constitution forbids local legislation on that subject.

Miss Carrie E. Barnes, school teacher at Providence, R. I., was awarded $20,000 Thursday in her suit against the New York and New England Railroad Company for injuries received in 1886.

At a meeting of the Piatt county, Ill. agricultural board, S. W. Allerton of Chicago offered $150 for the best thirty acres of corn raised in Piatt county in 1890.

News from Rome is to the effect that affairs in Bishop Gilmour's diocese of Cleveland are to be investigated by Cardinal Gibbons, Archbishop Riordan, and Archbishop Elder.

Fire at Petersburg, Va., early Thursday morning destroyed property valued at $750,000. Lieut. Crichton of the police force was in one of the burning buildings when the walls fell. He was burned to death.

C. A. Pillsbury, the Minneapolis miller, has been notified from London that the $8,000,000 necessary to purchase the Pillsbury and Washburn mills has all been subscribed and the deal closed.

George Hancock has been arrested at Payson, Utah, charged with murder. He is a Mormon high priest, and the crime is said to have been a church murder.

There were six deaths from malignant diphtheria at Waukegan, Ill., four victims being children of one family. The disease is quite widespread.

Reports received here from Brownsburg, Va., a village of 300 people in Rockbridge county, say that the place is in a high state of excitement over a terrible and bloody fight between the leading men of the vicinity. Three persons are dead or fatally wounded, while a number of others are severely injured.

By the breaking out of molten iron in the stack of Colebrook Furnace at Lebanon Pa., five men were killed and two severely burned. The men, all of whom are laborers, were overwhelmed by the rush of molten metal while at work, and some of them were burned almost beyond recognition.

FOREIGN.

Reports from the city of Mexico say Chinese in great numbers are arriving at Mazatlan, and are making their way to California and Arizona overland.

A report has reached Zanzibar that the Masais of Somalis have murdered Dr. Peters, the German explorer in charge of the Emin Bey relief expedition, and his entire party, except one European and one Somali, who were with the party, both of whom are wounded and are at Ngao.

News is received of the murder of an Englishman named Nelson by the natives of one of the Solomon Islands. Nelson and three native boys, who were in his employ, were decoyed into a hositle locality, and after being killed were devoured. A British cruiser afterward punished the natives by shelling and destroying a number of villages. The inhabitants fled to the interior. Some other instances of cannibalism on these islands are reported.

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This number of the CYNOSURE is sent to several thousands whom we hope may prove friendly to its principles, but are not subscribers. Their special attention is called to the argument on the editorial page and the notice of the meeting in Tremont Temple, Boston, Dec. 11 and 12.

The Roman Catholics have been holding a "Truth Congress" in Manchester, England. It is enough to say that Catholic histories, school books, and the instructions of the Jesuits were not considered by the convention.

The *Catholic Review* in providing a centenary number in honor of the three celebrations at Washington and Baltimore, announces that "Margaret F. Sullivan of Chicago will describe what Catholics hope for the University." This is the wife of Alexander Sullivan, the suspected head of the Cronin plot, who was a Lady Macbeth to her husband when he shot the teacher Hanford. Another writer announced by the *Review* is William J. Florence, the actor, who introduced the outlandish paganism of the "Mystic Shrine" into this country as a bond of union between the Knight Templar Masons and the "Sublime Princes of the Royal Secret."

Another turn was taken in the slow grind of the Cronin case last Saturday when the State finished the examination of its witnesses, and the defense began the presentation of its case. Conjecture is busy as to the method to be pursued by the lawyers of the accused men. They will probably attack the character of witnesses who have testified and prove alibis in every case possible. The eyes of the country and of the world are upon this case almost as intently as upon that of the anarchists two years ago. The issues involved concern communities and nations. The State is believed to have made out a very strong case, especially against Coughlin, Burke and O'Sullivan. The Clan-na-Gael is moving heaven and earth to save these men, the first especially. But all along the wrath of man has been made to magnify God's providence in this case, and it will to the end.

The discussion of Vice President Morton's relation to the saloon agitated and irritated the great W. C. T. U. meeting in this city. Miss Willard referred to it in her annual address. Mrs. Judith Ellen Foster resented the charge as an insult. Both sides had telegrams from Washington confirming each opposing view. Mrs. Foster, to the reporters of the New York *Tribune*, excused Mr. Morton as being under the necessity of conforming to Washington customs. In public she denounced all who made the allegation. Mr. Moulton, of whom the *Cynosure* readers have learned enough to rely upon him, has carefully examined into all the facts of the case, and the records of Washington are behind his statement. Mr. Morton's business manager, Keenan, has taken out a license to sell liquors in the Vice President's new family hotel, the "Shoreham." It is pretended that this is for the supply of guests exclusively. Tables take the place of a bar, but sales are made to outsiders just the same, and the hotel has a printed wine list. This is bad enough, and the devil is using it to create a great hubbub to hide as much as possible the more fearful fact, that the chief magistrate of this free country dared not refuse when called upon to grace the grand celebration of the Romish hierarchy.

The great Roman Catholic convention in Baltimore, whose decision in favor of the lodge is given elsewhere, is one of a group of meetings regarded as the most eventful in the history of that sect in America. A celebration of the centennial of the appointment of the first Romish bishop in this country, the first congress of Catholic "laymen," and the dedication of the new Catholic university in Washington, form this series of important meetings. The utmost magnificence of which the papacy is capable attended these events. The papal colors were everywhere displayed, the crowds were immense beyond the capacity of the churches, white-surpliced priests in great processions and the glittering array of the two cardinals of Rome in America—Gibbons and Taschereau—with nearly every bishop and archbishop in the country, with representatives from Mexico, Canada, England and Rome,—all aided the pompous and gorgeous array. At the doorway of Cardinal Gibbon's house two long lines of guards with drawn swords and gleaming helmets gave the impression of physical power to the ecclesiastical display. With such pomp it was fitting to begin the declared union of Romanism with the lodge. And the attendance of the President and Vice President of the United States at the Washington banquet, which terminated this great movement of Romanism, closed an event full of dire forboding to every patriot and Christian in America.

Governor Thomas of Utah says in his annual report that it will be many years before the non-Mormons will be in a majority, so as to make the Territory safe with the privileges of State-hood. Gentiles in Salt Lake and Ogden own more than half the real estate, but outside these cities they are found only in mining camps and smaller railroad towns. The report does not encourage immediate expectation of the supremacy of American laws and citizenship, and regards the Mormons as hopelessly wedded to their infamous system. Of them the Governor says: "They have accepted the doctrine of polygamy, and will probably adhere to it as long as they live, and it is but a very poor tribute to their honesty to say they have abandoned it. A firm religious enthusiasm is their leading characteristic, and as a rule they are law-abiding, especially as far as the law is confirmed by the priesthood, but they accept the doctrine of plural marriage in all sincerity and as a radical and necessary part of their religion. It may be as well to understand that the strength of Mormonism, both in the masses and officials, is in its sincerity and not in its imposture. Any temporizing policy which leaves the church in a position to control the political policy of the Territory is only delaying the final settlement, and future legislation should be aimed at the political power of the church, which has been the main pillar of its strength in Utah."

THE TRIPLE DEFENDED LODGE.

BY REV. ALEXANDER THOMSON.

[Paper before the Elgin Convention.]

One of the most affecting stories of history to me is the siege of Harlem. Against this city marched that terrible army trained to deeds of blood and cruelty by the merciless Alva. Against Harlem came this army, with the sword in one hand and in the other its two terms of peace: first, submission to Philip of Spain, the bloodiest tyrant of a bloody time; second, submission to the "holy mother church," so full of mercy and kindness that she was soon to sing a triumphant hymn of thanksgiving for the crowning mercy of St. Bartholomew's night. The stout burghers of Harlem said, No; we will stand the uttermost extremity of siege before we submit to either the one tyrant or the other. And the long agony began. Spaniards in their trenches outside the city; brave men and starvation on the inside. Brave men they were and could resist the Spaniards, but they could not resist starvation. At last they hung the black flag from their ramparts, as a signal to their friends of their despair, and opened their gates to the merciless foe. Why was it necessary for Harlem to surrender? Braver men never manned the walls of any besieged city. Was it because there was not bread and meat enough in Holland to feed them, or no liberal hand to bestow the bounty? No, there was no lack of food in Holland, or liberal hearts that bled for the doomed garrison. It was because between the bread and meat on the outside and the starving men on the inside there stood that terrible army which had seldom seen defeat.

This is my object lesson to illustrate the great obstacles in the way of our work. It is not because men are not willing in many cases to see the light, it is not because there is no light for them, or no Zion-born messengers to carry it, but because between the people and the light they need, the light for which many of them are dying; between them and the truth there lies a triple line of battle through which it has so far been found impossible to break.

There are to-day avenues by which to reach the populace with the truth. These are the press, the pulpit and the lecture platform. If these avenues are closed to any form of the truth, there is no way to reach the mind with it but by the slow method of personal contact. Are these three methods all closed to the truth on the lodge question? Do they form to-day three impervious lines of battle between God's people who have the truth on this lodge question and are willing and anxious to impart, and those who are dying because it has not reached them?

Let us see. Let any man who is a good writer, whose articles on almost any other subject would be gladly received, compose a strong, true, kind article on the Masonic lodge, giving only the Master Masons and the Royal Arch oaths, together with such comments as these might suggest to any fair-minded man. Let him send that article to any of the great secular dailies or religious weeklies. Will they send it out to their subscribers? They would as soon send a young rattlesnake as a supplement, and the effect on their subscription lists would not greatly differ in either case.

When that grand old heart of oak, John Dougall, started the New York *Witness* some fourteen years ago, and had made a good impres-

sion upon American readers, with characteristic independence he published a strong article against the Masonic lodge, with two almost immediate results. One was the reception of a letter from the Grand Lodge secretary with the blasphemous words, "Whosoever shall fall upon this stone shall be broken, but upon whomsoever it shall fall it will grind him to powder." The second result was that he lost, as I now recollect it, some 500 subscribers in a short time. John Dougall had a heart of oak, and his feet turned never back from what he saw was right. He did not entirely ignore the evil of the lodge after that, but he certainly carried on the battle at long range and at long intervals. I believe he knew it was either this or give up his beloved *Witness*.

But surely if the press will not speak out the pulpit will. The herald of Zion who stands on the walls, trumpet in hand, will not surely see the enemy come and remain silent. Surely the truth shall have a free passage through them to the people. Ah, but you say, many of the preachers are themselves members of these orders, and not only see no evil in them but give them the full strength of their support. Well, I have not time to speak of them this afternoon. The Lord give them grace not to become blind guides of a blind people! I speak to-day of a large class of ministers who have looked into this subject, and are as much convinced of the evil origin, work and destiny of the lodge as any man in this house, and yet never utter a word on this subject to their people. Some five years ago I addressed a Sunday-school convention in the Congregational church of this city on what should be taught the Bible classes, and mentioned among other things that young men ought to be warned against the lodge whenever the lesson bore upon that subject. After the meeting the pastor of next to the largest church in the Elgin Association came and took me by the hand, and with a look of the most intense earnestness, as if indeed his inner soul were speaking, said: "Mr. Thomson, unless the monopolies of this country and the lodge system are broken down, we are lost." That was a true Christian brother. His address to the convention was full of the fire of the Holy Spirit, and perhaps in his own home and among his own people he was faithful with the truth that glowed before him so clearly. But if he was I never heard of it.

Let a man stand in many a church doing no more than reading the obligations of these lodges and making such comments as would be most obvious. Let him do this with a heart warm with sympathy for a deluded people, and with a voice and manner of kindness. He will soon find out that he is throwing dynamite shells, which, when they burst, will blow him out of that pulpit. I know, indeed, that there are men who take every risk, who, seeing Him who is invisible, and fearing God more than they fear man, speak the whole truth as they see it. But I know also that there are thousands who see the truth and never proclaim it. The pulpit is, in the main, dumb on this question; its guns are either spiked or turned in the wrong direction.

The lecture platform, another method frequently employed in reaching the popular mind, exists mostly for entertainment. This would be a grim kind of entertainment to most audiences that can be gathered in this age of lodges,—a true analysis of the principles of the empire of darkness; and he would have little wit, and less knowledge, who would undertake to divert the people on this subject. Brethren, it is this condition of things that makes a thoughtful man's heart sad. We have all read of days when the Bible was chained to the sacred desk. The truths on this lodge question cannot now, as a general thing, be found there, even chained. The people within the walls are dying for lack of truth. There is truth for them, and willing messengers to carry it, but the only avenues are obstructed by obstacles that, so far, it has been found impossible to overcome.

Now a few hints as to the means to overcome these obstacles. First, use all avenues to the people now in our possession. There are some papers that speak the truth; let these receive a cordial support. There are some men not afraid; let these speak out, and let all friends encourage them. 2. A closer union of all who think alike on this subject. There has been no such union yet as is possible. The men who have their eyes open on this question are no longer a handful. There are hundreds of thousands of them all over this broad land, but thus far there has been no union of action worthy of the cause. If a foreign war vessel was entering New York harbor with hostile intentions, two hundred thousand men might fire their rifles at her without the least effect. But if all these bullets were moulded into one, and that one shot hurled at her, she might be sunk. This is not a time for independent commands and manœuvers of bushwhackers, but of powerful combinations, striking with the force of a thunderbolt. Because of this let us all pray for the blessing of the Lord to rest on the Congress of Churches. I never can forget that one in Chicago. It was of such substance and weight that the great dailies of the city were forced to notice it respectfully. Another such in Chicago at this time would have a tremendous educational force. And now my final hint to help overcome these obstacles is that the truth be spoken in the Spirit of the Master. A charging buffalo is not a good type of the true reformer. We are to speak the truth in love—"not returning railing for railing, but, contrariwise, blessing." It may be the light we have to give will not be received. It may be that like the Lord to the twelve, we will sometimes be compelled yearningly to say to our nearest friends, Will ye also forsake me? will ye also go away? It may be that we shall be misunderstood and traduced, but let us never forget that we are about our Father's business. Let us never so speak or act as to give the impression that it is our wills, not God's will, that we want to have in this matter.

Tim. 2: 2 and 24: 25 contains a thought we all can ponder profitably: "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient. In meekness instructing those that oppose themselves, if God, peradventure, will give them repentance to the acknowledging of the truth." None knew better than the impetuous Paul that this was not advice easy to follow. He knew it was much easier to say, "God shall smite thee, thou whited wall," than this other, "If I have done evil, bare witness to the evil, but if not, why smitest thou me?" This is, indeed, a solemn thought that ought to be pondered by all true reformers—"The wrath of man worketh not the righteousness of God." Nature has given me a somewhat hasty spirit, and I am not always living near enough to the Master to keep it down. But I believe I am willing to confess it always a weakness; never a strength for God or man. I do not say that the meekest man can speak the truth of God without offense to man. This is impossible. Whoever faithfully speaks the truth, handles the terrible double-edged sword of God—which no man can handle without wounding somebody—sometimes to heal and sometimes to kill; and the wounded sinner will either surrender to God, or turn against his servant like a wounded wild beast. But, brethren, I believe it is our privilege to speak the truth in love, to convince all who are not prejudiced that we seek not to wound any man to his hurt, and that it often costs quite as much for us to speak the truth as it does them to hear it.

In this spirit let us go on to win our brothers from the darkness of the lodge system, to the light, and truth, and open-handed dealing of the brotherhood in Christ.

THE COLLEGE CONTEST AT ELGIN.

ADDRESS OF J. G. BROOKS, WHEATON COLLEGE.

As we leave our quiet homes we find ourselves in the midst of a busy, mingling multitude of sixty million people. Some are prosperous, happy and contented; others unfortunate, dissatisfied and miserable. What occasions the difference?

There are in the constitution of man two prominent features. First, he is a religious being and will worship something. Second, he is a social being, desiring company and friendship. How can the religious and social needs of his nature be satisfied?

On the one hand through the Christian church is proffered the Lord Jesus Christ, as a Saviour from the sins of heart and the ills of life. He is the object of worship who satisfies and keeps in perfect peace those whose minds and hearts are stayed on him. In harmony with the Christian church are all legitimate, open and pure social societies and friendships, which, if entered into heartily and in the spirit of him who gave the desire for sociability, will satisfy the least and last demand of the social nature.

On the other hand those who will not worship our Lord, the Christ, must worship his adversary (in some form), whether it be fame, power, self, the mighty dollar or an unknown god. These false gods employ the power of organization, and the great institution embracing their religions and social societies is the Secret Empire. This Empire is composed of many orders, but all are wrong in principle and destructive in their effects. Since every institution must stand or fall on its own merits, and since truth in its nature is frank, unfeigned, and invites inspection, we have a right to believe, yes, more, we are *compelled* to believe, that an institution which is secret, requiring its members by oaths to hide its work from the public, could not stand if its true character were known. Whatever may be its professed objects, and its incidental advantages, if secrecy is necessary to its existence, it is evil and will so appear in the end.

Again, were it possible for men to originate an institution in which, by works of strict obedience to human laws and precepts, they might become heirs to eternal life, that organization ought by all means to be open to all who wish to unite. It is grossly unjust if it shuts its doors on any who wills to come, and the principle would be the same if the object of the institution were to secure social, financial or political advantage. Yet most, if not all, secret societies have restrictions, either of age, sex, color, nationality, or of some other sort, which hinder the majority of men from their proposed benefits.

Still further, if we should wish to join a lodge we would be compelled to stop on the threshold and take an oath or obligation to conceal and not reveal that of which we know nothing. This we have no right to do as Christians, for the Bible requires us to swear in truth and judgment; nor as patriots, for such an oath might at any time bind us to the concealment of crime, the protection of murderers.

For these reasons, and many others, we claim that all secret societies are wrong in principle and must work harm in practice. The latter conclusion naturally follows from the former. Bad trees cannot bring forth good fruit; but many facts may be mentioned which set this truth in a clearer light.

In the first place most secret societies separate the sexes and interfere with the family relations. Our prosperity and peace as a nation depend largely on the home, and the true family cannot exist when the mutual relations and duties of husband and wife are not recognized and regarded. God's law of marriage, respecting the united head of the family, is, "they shall be no more twain, but one." One has as good a right as the other to know where the partner is, and what he is doing. If lodge work may properly keep the husband from the wife and child, they certainly have a right to know what it is. An interested wife will wish to know. It is not possible for a husband to refuse to satisfy the proper curiosity, or to allay the just suspicions of his wife and children without deception. An oath to conceal is in general an oath to deceive. A true-hearted wife cannot have implicit confidence in her husband, who has sworn to deceive her; if she knows it. Nor is it possible for a husband and father to practice the art of deception in his family without encouraging in them sly dishonesty which destroys the home.

Second, these orders are destructive to the church. I suppose it is not necessary for me to argue that Christ is the Saviour and the only Saviour of the world. If it were I should have a pleasant task, but I assume that that is settled in your minds. If then Christ is *the* Way, and the *only* Way to eternal life and peace, any other road proposed not only fails to reach the desired haven, but diverts men from the true way and is in direct antagonism to it. It is clearly taught by their accepted authorities that Masonry, Odd-fellowship, the Knights of Pythias, and similar orders, are religious institutions. They boast of this, and that their religion is superior to that of the churches. Theirs, they say, calls no man to account for his belief of any religion on the globe, so only that he believe in a "Supreme Architect of the Universe." A man may believe and is encouraged to believe that, though he has lived a sinful life, yet, after death he may obtain eternal happiness through the prayers of his surviving brethren.

Not long ago the Knights of Pythias in conven-

tion at Little Rock, Ark., appointed a day to be devoted to prayer for the spirits of their departed friends. Is that in accordance with the teachings of Jesus? or does it not give man a hope in some other way than through the Gospel of Christ? In the Gospel we are taught that through faith in the Lord Jesus and by the power of his Spirit we are regenerated and made new creatures, but in the Odd-fellows' lodge men are taught that this same blessed work is accomplished through the ceremonies of initiation. On page 90 of Grosh's Manual we read, "What regeneration by the word of truth is in religion, initiation is in Odd-fellowship." We are told by Albert G. Mackey in his "Encyclopedia of Masonry" (page 16) that, "A Mason by living in strict obedience to the obligations and precepts of the fraternity is free from sin." If by living in strict obedience to the obligations and precepts of the fraternity a man is free from sin, what need has he of Christ?

Not only do they propose to get along without Christ, but they purposely reject him. In their prayers Freemasons have cut out the name of Jesus; and since their prayers cannot reach the Father, not being offered through the Son, they must be received by the god of this world; and as the lodge rejects Christ, he must reject the lodge. As ex-President Blanchard has said, "This leadership of Christ against Satan runs through the whole Bible. Thus in the garden he appears as 'the Serpent-Bruiser to come;' in Joshua as the 'Captain of the Lord's host;' in the prophets as the 'suffering Conqueror;' in the Acts and Epistles as the 'one Mediator and only way to God;' and the drama of time closes with the battle of God Almighty between the hosts of Satan and Christ!"

But again, the lodge is destructive to the state. It is a government within the government, and this *imperium in imperio* is a despotism. Mackey says in his Lexicon (article, "Master of the Lodge"), "The power of the master in his lodge is absolute." Morris says in his Dictionary, "The surrender of the free will to Masonic authority is absolute and perpetual." In "Pearson's Traditions. page 30, we read, "If we would be Masons we must yield private judgment." This we believe totally unfits a man for citizenship in our government "by the people."

Men should be free and independent at the polls, on the witness stand and in the jury box. Yet secret societies prevent this. Private judgment is surrendered and free will is destroyed not only for a time, but permanently; so that men, instead of acting as free, responsible beings, become parts of machines for over-riding law and protecting criminals. They are sworn under oaths and penalties to *defend a brother, right or wrong*. Thus we see why our courts of justice have become a mystery and their decisions frightful enigmas.

Of course these are only arguments in their favor to some persons, and doubtless some men join secret societies for these reasons, but to those who wish the reign of law and justice they are the cause of grief and alarm. We might as well turn our court-houses into places of amusement, and our penitentiaries into insane asylums if we are to allow members of secret societies to be judges, sheriffs, bailiffs, detectives and clerks of courts. Such officers protected the murderers of William Morgan in New York, of William Miller in Ireland, of Ellen Slade in Illinois; and to-night no man can tell what plots men sworn to the public service are concocting in order to deliver the murderers of Dr. Cronin from the hand of justice. We can almost hear the dying shrieks of that murdered man, and we can see that secret societies have already made the trial of men connected with that most horrible tragedy a roaring farce.

But although men of all ranks and conditions of life are encircled by the coils of the secret despotism; although the press is in general silent or in its favor; although most of our public officers have sworn allegiance at its shrine; although it has crept into the church and tried to throttle the voice of those heralding salvation to a dying world, we have no right to be discouraged. Oh, no! Let every Christian, and especially those heralds of the Cross, speak plainly and forcibly, never fearing; for the cause is not ours alone, but is in care of Him who never lost a battle. The "Suffering Conqueror," though suffering now, will conquer by and by.

THE MASONIC ECLIPSE OF FAITH.

[From a discourse at the Hoyt's Grove meeting, Ware, Mass., by the editor of the Cynosure.]

I desire to give, from the Bible, a condensed statement of the way to eternal life; and to explain, from history, and from standard Masonic writers, Satan's attempt to eclipse that way and bring men to eternal death. Christ says (John 17: 3): "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

It is plainly impossible for finite minds to know, directly, the infinite God. This the Bible fully asserts. "Touching the Almighty, we cannot find him out." (Job 37: 23.) "It is high as heaven; what canst thou do? Deeper than hell; what canst thou know?" Our earth is but a speck among an infinity of worlds; and we, but mites of intelligent creatures amid the myriads of their inhabitants. If, then, we must know the true God or fail of "life eternal;" and we cannot know him directly; how can we know him?

The answer is, by Christ. He is "the way." He was "in the beginning with God." (John 1: 2.) He was shadowed by the Lamb on Abel's altar, and on all true altars, down through the centuries of the Bible; till John saw him, in the Revelation, as "The Lamb slain from the foundation of the world." (Rev. 13: 8.) Christ said that he was before Abraham; and that he was in glory with the Father "before the world was." (John 17: 5.) "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father; he hath declared him." (John 14: 18.)

The meaning and import of these and like Scriptures is this: that, while "life eternal" is as impossible to a person who does not know God as natural life and growth are to an infant thrown out never to know his parents, Christ is our only means of knowing God. He is "God manifest," "the express image of his (God's) person."

But how then can the millions in this, and in pagan countries, who never heard of Christ, come to know God, if there is no way to know him but through Christ, of whom they have never heard? The answer is, Christ has "all power in heaven and earth," and has always had; because he "is the same yesterday, to-day, and forever," (Heb. 13: 8,) and he has an endless diversity of ways to manifest himself to men. When the Saviour came here to be crucified for the sins of men, there was but one temple of the true God on earth, and that had become "a den of thieves." (Matt. 21: 14.) But there were, at that time, in Judea, three captains in the Roman army who were heathen; who bowed to Jupiter every time they saluted their flag. Yet Christ seems to have manifested himself to all three of these pagans. Cornelius embraced Christ as soon as Peter told him who the man was that appeared to him "in bright clothing." (Acts 10: 30.) Julius saved the life of Paul. (Acts 27: 43.) And the captain whose servant Christ healed had greater faith than the Saviour had seen in Israel. (Luke 7: 9.) It was in reference to one of these pagans that Peter said: "In every nation, he that feareth God, and worketh righteousness, is accepted with him." (Acts 10.) Thus, in all ages, and in all lands, pagan and Christian, God has manifested himself to men through Christ. And this is, and always has been, "life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." (Acts 4: 12.) "For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." (Tim. 2: 5, 6.) Thus, believers of the Bible, and I speak to no others now, see that all who have had eternal life, from Adam down, have been saved by knowing God by or through Christ, who was preached in Eden as the seed of the woman who should bruise the serpent's head. "Thanks be unto God for this unspeakable gift."

But we are to see what it is which hides Christ, and darkens to mortals their only way to eternal life.

A forcible writer in Joseph Cook's magazine, *Our Day*, for the month of August, calls the present "an age of lodges." Every one knows that secret societies are now swooping down on every American interest. "Religion, Protestantism, insurance, patriotism, and colleges are being harnessed to the car of secrecy." And they are affecting morals and religion, as the clouds of locusts from the Rocky Mountains, a few years since, affected the fields of Kansas; first darkening the heavens and then desolating the earth. But we have only time now to consider the mother of these secret abominations—the Masonic lodge.

What is called Freemasonry, which is neither masonry nor free, dates back to York, England, in the year of Christ 926. Before that date, stone and brick-layers used to haze their apprentices, journeymen, fellowcrafts, and master-masons, and make them treat when out of their indentures. These hazings, or mock-solemn horse-play in A.D. 926, were woven into a rite of three degrees at York in England, and they are called the "York Rite" to this day. This was all the mystic Masonry there was for almost 800 years till 1717, when four old lodges got together at the Apple-tree tavern in London, voted to "accept" members who were not masons; all who were able and willing to swear their oaths and pay dues; and gave them the "freedom" of the the order; which made them "free and accepted" masons and promised and pretended to fit them for heaven, "the lodge above," This they called "Grand Lodge." And it spread like Mohammedanism, Mormonism, and other false religions. which are religions "invented by men, administered by priests, and inhabited by devils." In France, this York-Rite, three-degree Masonry was increased by additions to the "Rite of Perfection" of twenty-five degrees in 1754. This was done by Romish priests, in "the Jesuits' College of Clermont, Paris." This "Rite of Perfection" of twenty-five degrees was brought over by a Jew named Morin to Charleston, South Carolina. Eight degrees more were added to the Romish Rite of Perfection, and the name changed to "The Ancient and Accepted Scottish Rite;" and in 1801 John Mitchell, Frederick Dalcho and others formed the first Supreme Masonic Council in the world, of which Albert Pike is now the head.

The Puritans settled Massachusetts and founded the United States by their piety and their principles. They wrote and adopted the first majority constitution ever written by men, while on board the Mayflower. And the principle of Samuel Adams' Boston town meetings now covers forty-two United States, counting the new States now in process of admission. But long before Plymouth Rock, in the reign of Elizabeth. Bradshaw, in his apology (Neal I, 238) gave the bottom rock of religion, on which the United States must stand if it stands at all, in these, or nearly these, words:

"We hold that to invent mystic rites and ceremonies, and mix them with rites ordained by God, is gross superstition." And Bancroft says, "No ceremony was tolerated not warranted by the Word of God." Thus the Puritans abhorred the the whole make-up of a Masonic lodge-constitution, titles, toggery, mock-solemn rites and blasphemous oaths. There was no Masonic lodge in the United States till one was planted in Boston in 1733, a whole century after the Pilgrims landed at Plymouth; and for many years after the lodges were held in abhorrence and detestation throughout New England. Dr. Richard Storrs of Braintree, when past 80 years of age, said to me: "My grandfather Williston of East Haven used to say, 'A Freemason is hand-in-hand with the devil.' And the New England ministers of his day agreed with him in that sentiment." The celebrated Dr. Hopkins of Newport, R. I., wrote of a lodge building going up in view from his study window: "Thus Satan's kingdom rises and Christ's declines."

But we need not go back to the Fathers. The revered and beloved Edward Beecher, who survives his brother Henry Ward at Brooklyn, wrote, and the State Congregational Association of Illinois voted, concerning the Masonic lodge: "By it Christ is dethroned and Satan is exalted." And there are, at this hour, between two and three millions of American Christians whose churches expel adhering Masons, because the lodge hides from the eyes of mortals Christ, their only way to eternal life. And the laws of my own native State of Vermont, if executed, would fine every Masonic oath not less than fifty nor over $200. They will yet be executed. When Abel "by faith" offered Christ's symbol of a

lamb, suffering for our sins, Cain, without faith, offered "the fruits of the earth." And to this day, Freemasons in laying corner-stones pour out Cain's libations, "corn, oil and wine." And the Grand Lodge of Massachusetts were not afraid to pour out at the foot of the Pilgrim Monument in Plymouth Cain's Christless libation to infernal spirits!

John D. Caldwell of Ohio, a gentleman distinguished by holding both civil and Masonic offices, said to me: "We respect such men as you are, for we know you are honest; and you must be aware we are disintegrating your churches!" The idea was new to me at that time, but let us see if facts do not sustain Mr. Caldwell's statement that the lodges are destroying the churches.

In Boston there are secret lodges of all kinds 571, churches 223. In Chicago, lodges 1,001, churches 310. St. Louis, lodges 729, churches 220. Washington, D. C., lodges 316, churches 181. New Orleans, lodges 270, churches 178. The average throughout the United States is about two and a half secret societies to one church. Mr. Caldwell was correct. The lodges are "disintegrating the churches." They absorb our young men by thousands, and their money by millions. And, as a rule, the men who love the lodge do not love the prayer meeting. The ceremonies of all the false religions on earth are Satan's substitutes for Christ and his atonement, to still, not satisfy, the longings of a sinful man for religion, and to keep Christ out of sight, so he will not know Christ and the Father, which, and which only, is "life eternal." Thus the secret lodge system is a mere expansion and spread of the idolatries of Asia and Africa into Christian countries, with names and forms changed. Devils are growing active and aggressive, for their time grows short. The lodges contain all the idolatry which can be practiced in Christian lands.

The indictment which some three millions of American Christians bring against the lodge is, that it is anti-Christ; that it hides Christ under its ceremonies; that it cuts his name from those portions of the Bible which it quotes in its lectures; that it drops him from its prayers when Jews, deists and pagans are present to object; in short, that it joins the conspiracy of Satan's idolatries all over our globe to cheat men out of "eternal life," by depriving them of the knowledge of "the true God, and Jesus Christ whom he has sent."

This discussion was begun twenty-one years ago. The "rulers of the darkness of this world" are shaken by it, and secret societies now swarm at their call, like apocalyptic locusts from the pit. "And the sun and the air are darkened by their smoke." (Rev. 9: 2.) As the myrmidons of slavery vaunted against the discussion which assailed that national evil, so these now boast themselves against us. But though the Revelation has been like a sealed book to Christ's church until the time is fulfilled, some things may be known from it now. And one is, that in the field of Armageddon, and the battle day of God, when the final question is to be decided, whether Christ or Satan shall have the worship of this globe, when the beasts and their Masonic image, and all "the hosts of earth and hell confederate," shall be ranged against the "Captain of our salvation" and his followers, one brief sentence in that stupendous drama will decide the fate of the day. "The Lamb shall overcome them; for he is Lord of lords and King of kings; and they that are with him are called and chosen and faithful." Rev. 17.

The last report of the Soochow Mission Hospital thus describes the sufferings of those who come to be cured of the opium habit: "Second day after admission: Eyes and nose streaming, constant yawning and sneezing, complete loss of appetite, vomiting, a dreadful feeling the patients call 'nan koo' aching in the bones, and in some cases cramps in the limbs, nervous tremors and short periods of unconsciousness. At this stage the patient will do anything to escape and get opium. You may reason with him, but you might as well talk to the winds. If he succeeds in escaping, and has no money, he will pawn anything he has, even the very clothes of his back, though it may be mid-winter, to get opium. Cold and snow, sleet and rain are as nothing to him compared to his longing and misery when deprived of opium.

NEW ENGLAND LETTER.

Educational matters—The flag on our public schools—A defendant of Freemasonry holds forth in Music Hall—Some surprising statements—A new order—Trouble in the Iron Hall—How the lodge is educating American people.

Among the social changes which have taken place in New England within a period of little over half a century, is the almost entire monopolizing of manual labor among women by the uneducated foreign classes. When Lucy Larcom edited the *Lowell Offering*, she was a mill girl; and the contributors to that bright little sheet were also mill girls, who could discuss questions of art and literature and life with as keen an interest as a Vassar or Wellesley graduate of today. But the tide is turning. The effect of the higher education of woman has been already manifest. By broadening her intelligence and sympathy it is fast throwing down those absurd barriers of custom which have hitherto decreed that because a woman has superior knowledge or preeminent gifts, she must live in as much a state of practical uselessness as if she had been born without hands.

Educated women have already lifted nursing to the dignity of a profession, and the writer dreams of a time when they will do the same for domestic service. I heard the other day of a cook at one of our summer hotels who is an accomplished teacher of drawing and painting, but took this opportunity during the vacation when she had no classes, to earn money to help her father pay off a debt. My informant also told me that her cooking was as excellent as her pictures. A necktie-maker in Boston is a contributor of poetry to one of our leading magazines, and the list might be indefinitely extended.

Margaret Fuller once wrote in a paper entitled "Be True To-day": "I wish woman to live, first for God's sake. Then she will not make an imperfect man her god and thus sink to idolatry . . . . By being more a soul she will not be less woman, for nature is perfected through spirit." Nor will the cultured Christian woman, by an intelligent understanding of life's practical needs, lose aught of her inspiration, or be any less humanity's seer and prophet.

Now that I am on the subject of education, it may be interesting to note that the Harvard Annex has had a steady growth. Its pupils number at present 435, and three of these are from the Hawaiian islands. It is now proposed to raise a fund for annual scholarships for poor students by a contribution of $2 yearly from all past and present members.

Maine is taking up the movement of raising the national flag over her public school-houses with much zeal. Let the good work go on and not stop till it reaches the Pacific. Every glimmer of those wind-swayed folds shall be a silent protest against Jesuitism, Anarchism, or any other ism which seeks to rob the American child of his inheritance of liberty and intelligence.

Colonel E. A. Sherman of California has been lecturing in Music Hall on Freemasonry and Catholicism. It is a sign that the lodge feels its seat of power a little shaky when it sends such an advocate to the front. And I venture to assert that if a few telling tracts could be printed and sowed broadcast through Boston and its suburbs, showing up the real relation of Masonry to Romanism, the Colonel would not find it so easy to get an intelligent American audience to swallow whole his unsupported statements.

Of course he alluded to Washington's Masonic career—I believe it is morally impossible for a Freemason to hold forth in defence of the lodge ten minutes without doing so—but even Weems himself, with his story of the little hatchet, never dived into more apocryphal depths than the lecturer when he called Washington "the father of Freemasonry." He further informed his audience, without, however, giving author, chapter or page for this astonishing statement, that "Masonry had its birth among the Huguenots of France;" and though he conceded that "the Grand Orient did strike God out of the ritual," yet "when a Frenchman entered a Masonic lodge, he was half way on the road to Protestantism." A sorry tribute to the faith of Luther and Calvin!

Perhaps he made his audience believe all he said, but did it never cross the minds of a thinking few to wonder how it happened that the Masonic lodge, if Rome is really its bitterest foe, could dedicate the Pilgrim Monument in her company?

The following list of high-toned and choice entertainments has been recommended for the coming season by a Council of the Home Circle in one of the towns in this State: Dec. 20, "Old Maids' Auction:" Dec. 4, visitation of grand officers, "Lemon Squeeze;" Dec. 18, election of officers; Jan. 1, public installation of officers; Jan. 15, card party; Jan. 29, dance in Council Hall; Feb. 5, old-fashioned supper; Feb. 19, musical; March 5, soap-bubble tournament; April 2, children's party; April 16, card party.

If American society has degenerated as some old-fashioned croakers assert; if it is growing frivolous and disposed to shirk the labor of forming its own opinions, the blame may be laid in large part to the door of the secret lodge, which is certainly doing all it can by means of such entertainments as the above, to make thinking unfashionable.

Yet this is only secondary. Atrophy of mind is bad enough, but atrophy of soul is worse. So long as the church harbors in her bosom such organizations, let not her pastors wonder if they find many of their members preferring the dance and the card party to the prayer meeting. What marvel that sinners cannot be induced to think of their eternal future when the lodge all over the land is teaching them nightly the old philosophy of Epicurus, "Let us eat and drink, for to-morrow we die!"

Elizabeth E. Flagg.

Reform News.

NOTES BY THE WAY.

FROM THE GENERAL AGENT.

East Saginaw, Mich.

Leaving Chicago after the close of the National W. C. T. U., my first stop was at Kalamazoo. Leaving the train the first familiar face I saw was that of Bro. Grinnell. Bro. Hudson was from home on business, and so I missed the renewal of old-time Christian conference for which I had hoped. Having completed my business at St. Louis, Mich., I took the train for this city and was fortunate in finding a gentleman from Grand Rapids who was fully in sympathy with the work of the N. C. A. His mission to this city was a sad one. He came to seek, and if possible, to rescue a lost boy; not his own, but a blind boy for whom he had been appointed guardian and who had fallen a victim to strong drink. Since February last he had been with the Y. M. C. A. of Saginaw, and had been doing well, until a few days ago he fell into the clutches of fiends in human form, and under the influence of liquor became so disorderly that, blind as he was, the authorities locked him up. First they licensed the fiends to put the bottle to the blind boy's lips, and then cast their wounded and bruised victim into prison,—a shame and disgrace to the civilization of Michigan and the nation!

Mr. H. A. Veddecs was well acquainted with our friend Dr. Veenboer of Grand Rapids, and I was glad to learn that the Dr. had been remarkably successful in business, and that he still holds on the even tenor of his way as a radical anti-lodge Prohibitionist. Change of cars necessitates a five hours' delay at this point before taking the 5:20 P. M. train for Buffalo and Boston.

J. P. Stoddard.

THE ISSUE IN OHIO.

Massilon, O., Nov. 15, 1889.

Dear Cynosure:—The luxury of a few days at home, where I went after our convention at Senecaville, was highly appreciated. For the first time in some years I was able to cast my ballot for civil officers. I was glad to know that the prohibition vote held its own in Oberlin and made a substantial gain throughout the State.

On the first Sabbath of the month the First Church at Oberlin received fifty-two members, several of whom were on profession of faith.

Leaving home on the 6th, I visited Berea, West View, Cleveland, Macedonia and Northfield, in all of which places I found friends and sympathizers, but for various reasons found no opportunity to lecture. At Metz, Summit county, I spent the Sabbath with Rev. Roseburg, pastor of theU. P. church, who preaches to two country congregations. By invitation I spoke at night

on the relation of the lodge system to Christianity, and had the sympathy of nearly, if not quite all, of the congregation.

Next day, the 11th, I went to Cuyahoga Falls and Akron, in both of which places I had lived more than forty years ago, and both of which are so much changed that there was little I could recollect. The Congregational pastor at Cuyahoga Falls seemed an amiable man, but feared to express an opinion on the lodge question. The Liberal U. B. pastor at Akron manifested much bitterness towards the "rebels," and all who sympathize with them. He seemed to exceed any other whom I had met. I could but be astonished that brethren who manifestly *honestly differ*, and who are equally worthy respect and fellowship, should mutually charge each other with the vilest of motives. I could but wonder if such Christians reflected that Jesus said, "by this shall all men know that ye are my disciples, if ye have *love one for another*." How evil and bitter a thing is sectarian strife! Well might Paul write to Titus, "He that is a heretic (sect-maker) after the first and second admonition reject." Titus 3: 10.

From Akron I went to Canton, where there is a Wesleyan church, and where a holiness convention, conducted by Rev. Mr. Doty of the *Harvester*, had just closed the meetings, which had resulted in considerable religious interest, were continued in the evenings. The radical United Brethren hold their meetings in the Wesleyan house. I was kindly entertained by Rev. J. Noel, U. B. presiding elder of the district; also by the Wesleyan brethren. I found one of the two Lutheran pastors in cordial sympathy with us, and one a member of a secret order, though he confessed that he never attended the lodge and wished there were no secret societies. I preached on the night of the 13th in the Wesleyan church, and on the 14th went to Massilon.

Here I found one Evangelical German church, whose pastor is quite in sympathy with us and one Lutheran church, whose former and present pastors have stood valiantly for the truth in this reform. Last night I spoke in the school-room of the Lutheran church to a fair and attentive audience. The large, strong churches, with elegant houses of worship and well sustained and parochial schools, show that the Lutherans have have proved it to be entirely practicable to build up a religious denomination with a rule excluding all members of secret orders, and put to shame the silly pretense of the liberal United Brethren and others, that churches cannot be built up in cities unless concessions are made to the secret orders. Nor is there anything more in the pretense that some concessions to Freemasonry are necessary to secure a united front in opposing Romanism. It seems that the late Catholic Congress in Baltimore has removed the interdict from all secret orders except the Masons, and has promised that within a year it shall be lawful for Catholics to be Freemasons. All right! Let all the powers of darkness unite.

H. H. Hinman.

IOWA STATE CONVENTION.

Blanchard, Iowa, Nov. 6, 1889.

The Covenanter church was well filled here this evening when the annual convention of the Iowa Christian Association was called to order by the president, Dr. Wm. Johnston, of College Springs. After reading Isa. 8, Rev. J. S. T. Milligan, of Kansas, led the convention in prayer.

After a few words of welcome by Rev. M. A. Gault, the chairman responded with an inspiring address.

It was natural, he said, for birds of feather to flock together. Men who were in the vanguard of moral reform movements, were apt to feel lonely and discouraged because so few would identify with the work. They needed the stimulus of conventions and associations. When Elijah called a reform convention on Carmel, there were seven thousand who had not bowed the knee to Baal. How much better if they had all come out and showed their hands. There are many in the churches to-day who are in sympathy with this reform, but are afraid to take a stand with us. He read the following extract from resolution adopted by the last General Assembly of his church (the United Presbyterian), showing the need of special reform movements to meet particular evils and dangers in the government.

"The necessity for reformatory as distinct from general church work, lies in the fact that neither the ministry nor the membership of the church, as a body, are abreast with providential movements, or alive to the leadings of the Holy Spirit, for the removal of long-standing evils and abuses, and the purification and elevation of society; and in the additional fact that the Holy Spirit is constantly raising up and animating individuals in the different branches of the church to witness against these evils, and by arduous and self-sacrificing labors to seek their removal. The drawing together of these earnest spirits in conferences, conventions and societies for united efforts to destroy the kingdom of Satan, and to bring society, in its political as well as its moral and religious phases, into subjection to the Lord Jesus Christ, constitutes that particular branch of Christian work which may be denominated reform. It is but following the example of Nehemiah in relation to the evils and abuses in his day, when he sets a great assembly against them. To mass the active Christian sentiment of all branches of the church against popular idols and evils is the specific work of reformers."

The report then gives a list of reforms that are being pushed, adverts to the fact that they are inseparately interwoven with each other, and all center around and find their perfect accomplishment in the recognition of that principle which makes the law of God, administered by his incarnate Son, of supreme authority, and closes with this resolution:

"*Resolved*, That it be, and hereby is earnestly urged upon the ministers and members of our church, to cooperate, as God in his providence and by his Spirit may call, with our fellow Christians of other branches of the church, in those measures of reform which seek to destroy the kingdom of Satan and establish the kingdom of Christ."

Bro. Joseph Boyd, pastor of the United Presbyterian church at Albia, then gave the address of the evening. He said many were disposed to denominate us as a convention of cranks and enthusiasts, but the time was when a national political convention nominated John Quincy Adams for President, on a platform based upon sentiment similar to that which actuates this convention. It was shortly after that uprising of sentiment against secret societies, caused by the abduction and murder of Wm. Morgan in 1826.* There were crises in moral reforms which are only awakened by startling providences. Not so much the onward march of truth, but special judgments, he believed, would be the means of arousing this nation to the danger of secret organizations. One such providence was the murder of Dr. Cronin in Chicago, by emissaries of the Clan na-Gael, a secret brotherhood organized by Michael Sheady, a distinguished Freemason. Prominent pastors in Chicago had, since that event, preached to their applauding congregations on the treasonable nature of the Clan-na-Gael; and that it must be suppressed as dangerous to American institutions; while we were denounced as fanatics for opposing Freemasonry, whose throat-cutting, body-severing, and bowel-burning penalties and obligations, were far more horrifying and barbarous than the penalties and oaths of the Clan-na-Gael. We prohibited Chinese immigration, and denounced their heathen morality, but the morality of Masonry is shockingly profane alongside of the Chinese. It was no credit to Masonry to go back to the symbolism and philosophy of heathen Egypt for their origin. He showed how Masonry grew and flourished only as the church and Christianity declined. It was organized by English deists, and was hostile to Christianity. When God put the spirit of this reform into our age, it was dangerous for us to be neutral.

The chairman then appointed the following committees: *On resolutions*, David McKee, Joseph Boyd, H. W. Johnston, S. A. Gilley, J. S. T. Milligan; *on finance*, B. M. Sharp, James Adair, Alex. McKeown; *on enrollment*, M. A. Gault and B. M. Sharp; *on nominations*, C. F. Hawley, T. H. Smith and W. H. Hilton.

Thursday morning opened with a good attendance, quite a number being present from Clarinda, College Springs, Westboro, Coin, Riverton, and other towns. After devotional exercises, Rev. C. F. Hawley, the State agent, gave an interesting report of his labors during the year. It had been spent in preaching and lecturing against the secret society system, and in canvassing from house to house, talking personally with the people of the evils of secret societies, distributing anti-lodge literature, soliciting subscribers for the *Cynosure*, and for the work of the Association, and in working up the convention. He had collected during the year $457.25, but there was a deficit in his salary of $256.96. The convention recommended that the Treasurer of the Iowa Association pay to Bro. Hawley whatever shall be collected on subscription, before the opening of this current year: also that pastors of churches throughout the State be earnestly requested to call the attention of their congregations to the work of the Association and urge collections for its support. Bro. Hawley was also authorized to solicit subscriptions for carrying on the work in Iowa.

The following officers were elected for the ensuing year: *For President*, Rev. Wm. Johnston, of College Springs; *Corresponding Secretary*, Rev. C. D. Trumbull, of Morning Sun; *Recording Secretary*, Wm. S. Enlow, Birmingham; *Treasurer*, Dr. Wm. Crawford, Washington; *Vice-Presidents*, C. E. Harroun, Rose Hill; Joseph Boyd, Albia; J. Parker, Cedar Rapids; T. A. H. Wylie, Washington; H. Acheson, Albia; Geo. Fry, Walker; D. McKee, Clarinda; Isaac Gibson, Salem; John Dorcas, Shiloh; W. H. Hilton, College Springs.

The afternoon session was mostly occupied in discussing a series of strong resolutions. The discussion was directed mainly against the minor secret orders. Rev. W. A. Campbell, of College Springs, said the Grange in former years had given him the most trouble. It was by such orders that the devil deceived the people by claiming they had so little secretism and accomplished so much good. He was glad that in almost every church witnesses were rising up against these evils. He believed the ministry did not preach against them as they should.

Rev. D. McKee, of Clarinda, thought we must look below the outward pretext to determine the true character of these orders. For example, the French commune, that made Paris red with human blood, had for its motto, Liberty, Equality, Fraternity.

H. W. Johnston, of Washington City, gave encouraging indications that the better class was discarding secret tactics. As men became interested in the prohibition issue, they substituted open for secret methods. He believed the greatest objection to these orders was that with non-professors of religion they were substituted for the church. He gave several personal interviews with public men at Washington, showing the dangerous tendency of the lodges in this direction.

F. J. Wilson, of Wayne, and J. T. Wornow, of Coin, strongly condemned the minor orders as the little foxes that destroy the vines. It was in this form Satan masqueraded as an angel of light. A little boy who had been injured by a gander, went and killed all the goslings, saying they would be ganders by and by; so men in the minor orders, such as the Good Templars and Grand Army, would be Masons after awhile.

Bro. Hawley drew a fearful picture of how the moral fiber of the public conscience was being destroyed by the profane oaths and penalties of the lodge. It destroyed men's true sense of moral obligation. Bro. S. A. Gilley and Bro. D. McKee gave carefully written addresses, which many desired to have published in the *Cynosure*.

The evening session was occupied with addresses by H. W. Johnston, Rev. D. McKee and Rev. J. S. T. Milligan. The latter spoke on the relation of secret societies to civil government. He determined the character of secret societies from their religion. In the firmament of religion

(*Continued on 12th page.*)

[The editor regrets the necessity of a correction; but John Quincy Adams was inaugurated in March 1825, a year and a half before Morgan was murdered.]

CORRESPONDENCE.

SALVATION FOR TENNESSEE BAPTISTS.

Memphis, Tenn.

Dear Cynosure:—I am just recovering from severe sickness; for two weeks past I have been confined to my bed, unable to help myself in any way whatever. I am still unable to preach, or do more than drag around my room. God who is rich in mercy has ever remembered me, and as David did, so have I, "called on the name of the Lord."

When I last wrote you I informed you of my contemplated trip to Clarksville to attend the Baptist State Convention. We had there a glorious time. I met quite a large number of ministers, who do not come to this west end of the State. I was quite a curiosity. All were anx-

ious to see me, on account of my reputation as an anti-secret society man. I was quartered at the house of a Master Mason, and soon found myself confronted by the Grand Master of the State, and also by the State Grand Master of Odd-fellows. I made several pointed talks during the week of the convention and raised no little commotion among the craft, and when it was announced that I was to preach, the Masons appointed a committee to attend the church, make a note of my talk, and report to the lodge, which would meet that afternoon to judge of my heresy. I was accidentally made acquainted with this fact after the sermon.

I must tell you of my sermon. Behind me sat the Grand Master of the Odd-fellows, a Baptist minister; the Deputy Grand Master of the Masons, a Baptist minister; and two other Masons were in the pulpit, or upon the platform. In the audience was the Grand Master of the State and a congregation of not less than 500, nearly all of whom were connected with secret societies. My text was from John 1: 16. You will notice that growth in grace comes out very beautifully in the discussion of this verse, and I had an opportunity to speak of the many things that hindered one from enjoying the fullness spoken of. Among these was the secret lodge; and here permit me to tell you that I entered into a *post mortem* examination of the whole secret fabrication, and as I made point after point against the lodge, Rev. M. Vann, the colleague of Rev. Woodsmall, deceased, cried, "Feed it to them, Bro. Countee!" "Stay right here and feed them!" And my Odd-fellow and Mason friends squirmed and winced, but I felt that I had a two-edged sword and I cut without mercy. The Lord was with me, owning and giving power to the truth uttered, and many said out loud, "Hear the man!" "Where did he come from?" "Just lis'en!"

God helped me here to show that growth in grace came only by getting out the weeds of secrecy, the most henious crime against God that I know of. Blasphemy of blasphemy is the entire system of oath-bound lodgery.

When I had done, some took me by the hand and said, "I would to God you could be with us a month, and help us to rid our church of its lodge vermin. They are like rodents; they have gnawed through and undermined all we have that's good and true, and have exalted themselves above everything that belongs to God."

At night I went to preach to the A. M. E. church, and you may judge of the righteous indignation that laid hold of me, when I beheld all of the altars of Baal stowed away in one corner of the meeting-house. It was the furniture of the secret society known only among the colored folks as the "Sons and Daughters of the Tabernacle." There was the ark, and upon it the figures 777 and 333, and then I saw the altars, three in number, for the sun-worship of the order. The pastor of the church was away attending conference, and the congregation was not large; nevertheless I gave them a few practical hints as to the way they were conducting or converting a house, said to be built for God, into a den for thieves. It did not set very well, but what I had said I had said. My own brethren tell me I am too rash in my way of speaking; but I do not believe in sugar-coating the truth, and I generally tell the people when I go to administer the Lord's pills they must be taken box, pills, and all. My tracts and papers did not arrive until I had returned home, but there is a young man to whom I mailed them and he has done and is doing good work there. I am only sorry he cannot remain in the field, as he goes away to school now in a few days.

I arrived home after this visit to Clarksville, only to be put to bed, where I have been ever since Oct. 15. I was unable to take any rest this summer, and I am now, at the very opening of our fall work, worn out both mentally and physically. Our school is open, and we have over 190 pupils. Rev. H. R. Traver, of Saratoga, N. Y., is principal, but the raising money to carry on the work depends entirely on me. Last year I traveled up to March, and as our school stands alone as a colored school in opposition to secret societies, tobacco and whisky, both as to faculty and pupils, we have a hard time. We are always thrown off because we do not belong to the Home Mission Society. We have raised this summer, by a series of meetings among ourselves, nearly $300. And now I am down, and I cannot tell what we will do for means after this month. We will need about $200 per month for three months, and we pray God to provide.

Our West Tennessee Baptist Association has not a single secretist in it, and we are going on with the good work.

Our preachers' class will be quite large this winter. Last year we had forty preachers, actual pastors, who came in from their fields every Monday morning and returned to them every Friday evening, and the entire country is being leavened with our opposition to secrecy. These preachers are taught for 50 cents per month. They have homelitics, hymnology, preparation and delivery of sermons, practically illustrated. We have this year a sick-nurse training class. The sick room and care of sick patients are theoretically and practically set forth. Miss Barclay of the Chicago training school gives us two hours every day to this work, and quite a number of our best physicians have promised to lecture for the class during the term.

The teachers leave the city every Friday evening and go to the country, do mission work, and return every Monday morning to their classes in the school-room; and the country people hear them gladly. Two of our women teachers, Mrs. Broughton and Miss King, have traveled all during vacation, holding women's meetings and institutes for Bible readings, magnifying the cause of the Master and putting their seal to the iniquity of secret societies. Mrs. Broughton two years ago was Most Ancient Grand Matron of the Lady Masons for Tennessee. She is a fluent speaker, a graduate of the classical department of Fisk University, and a good worker. Miss King is a *born* missionary, a lover of children, and all children take to her—parents as well. She is an untiring, zealous worker, a good speaker, and a fearless advocate for truth and righteousness. The summer work of these two women culminated in a Women's Educational Convention held in Stanton, Tenn., Oct. 4, 5 and 6. It was as grand a gathering as I ever witnessed, and everybody was filled with enthusiasm. Rev. H. C. Owen, the pastor at Stanton, is a seceded Odd-fellow, and we, to use one of our Southern melody phrases, "gave old Satan another round." I will try and send another letter for next week. I have written this on my lap between pains and suffering. Pray for us. R. N. COUNTEE.

CHURCHES AND COLLEGES OF SOUTHERN INDIANA.

EDITOR CHRISTIAN CYNOSURE:—This Christian nation of ours is sick of the fever of secularism. Our business is to feel its pulse, note the symptoms, and administer the truth in homœopathic doses. That is the only remedy. Last Tuesday evening I lectured in Butler University, Irvington, Ind. On Wednesday evening I lectured in Hartsville University. Prof. E. G. Paine, a graduate of Rochester University and for thirteen years president of Wasioja Seminary, Minn., is president. His wife is a graduate of Wheaton College. They have both been identified with the N. C. A. for some years. The Hartsville University was chartered in 1852. The present building was completed in 1861. During the sixties they had from 150 to 200 students. There was an audience of 300. The president made some happy remarks in introducing me, dwelling on the fact that our Christian civilization is the outgrowth of the divine law. Rev. Wolford, the U. B. pastor, led in prayer. This institution is opposed to secret societies. They have lately received a handsome endowment.

On Friday evening I lectured in Lane Theological Seminary. Prof. Smith is chairman of the faculty. Four of the professors were present. This is my fourth visit to Lane. Prof. Roberts took me by the hand after the lecture and said, "Your hand is wet with perspiration, the result of honest labor. That was good."

On Saturday morning I went to Madison, Ind. This is a city of 10,000, on the Ohio, and decorated with two breweries and eighty saloons. There are few there with the courage to "plead and fight" against this evil. On Sabbath morning I preached in the Trinity M. E. church, Rev. J. W. Turner, pastor. This is a congregation of 600. Rev. James E. Gilbert, D. D., the agent of the Indiana Sabbath-school Association, was present. He is opposed to moral legislation. He thinks Sabbath laws and prohibition are wrong in principle. He would not condemn the brewer or saloon-keeper because that would alienate them. Shame on such a travesty of the Gospel! Well meaning men, who are doing good in their line of things, make great blunders right there. The audience was with me. A deacon said, "That was the right thing in the right place."

At 3 P. M. I lectured in Hanover College. President Fisher conducted the devotions. They have 150 students. The citizens turned out well and the house was full. J. M. FOSTER.

PITH AND POINT.

REVIVE THE AMERICAN PARTY.

I fully endorse your views as it regards resurrecting the American party. From my humble standpoint, it looks to me that it is the only party that can redeem this nation from secret oath-bound organizations. We have three political parties, and they are all counting their friendship. At the present I do not intend to vote for either of them. I think now is the time to reinstate the American party. My belief is, the sooner we call a national convention and attend to these things the better. —JOHN LEEPER, *Senecaville, O.*

WHAT SHALL BE DONE AT THE END?

What will become of the hundreds of thousands of dollars laid up as endowments of educational institutions when Christ comes, which should have sent the Gospel to the millions now in darkness? What excuse will the churches have for the means laid out to build fifteen church edifices in a small town of less than ten thousand inhabitants? What excuse will educated men have for not preaching the truth, the whole truth, and nothing but the truth when they stand before God?—HARRIS JOHNSON, *Nebraska City, Neb.*

LODGE POWER IN THE SOUTH.

I want the North, and every lover of his country, to understand that, to my mind, if we don't fill up this Southern country with true, loyal citizens, to counteract the spirit of hate by a true Christian spirit of love, this country will see more blood flow than has ever flowed before in all the wars that she has ever passed through. I tell you, friends, it looks to me the Southland is an equipped, armed force to-day. I see that every lodge is a drilled company of men who are learned in all the tactics of war. A colored band played "Dixie" at the head of a Confederate reunion marching through the streets with all their old battle-flags to the breeze, in defiance of our "stars and stripes." This band belonged to the Immaculates, a secret order after the stripe of their mother, Masonry. Can any one suppose this nation will prosper while lodgery controls our pulpits and people? Especially is this Southland the seat of the beast. It has not improved in morals, Christianity or good will. Does any one suppose that our God will look down upon this with approval?—A. F. SMITH, *Nashville.*

GOD WILL JUDGE.

Christ says, "Every plant which my father hath not planted shall be rooted up." Now God never planted Freemasonry in the church. It is the work of the devil, and God has commanded his servants to resist the work of the devil. Now if the ministers of Christ do not resist sin in the church, but advocate the necessity of the wicked and the righteous dwelling and worshiping together, they disobey God's command.—O. C. M. BATES, *Constantine, Mich.*

LITERATURE.

The *English Illustrated Magazine* is vastly improved with the opening of its new volume. Larger type and pages are among the attractions. But pages without division into columns make too long a line for easy reading. The November number opens with a fine religious poem on the legend of the "Seven Sleepers of Ephesus." Mrs. Olyphant writes on Queen Margaret, of Scotland. The great dock strike of London, which lately paralyzed the business of the metropolis, is told from the standpoint of the men by Benjamin Tillet. Cracow, the old Russian city, is described by Adam Gielgred. Prof. T. E. Thorpe contributes a fine descriptive article on St. Michaels, the largest of the Azores islands.

Good Health contains in the November number Dr. Felix L. Oswald's International Health Studies. Some observations on this instructive topic respecting Great Britain are treated in this article. The "Hygiene of Digestion," "Exercise and Health," "Imbeciles in Stays," "Treatment of Diphtheria." are among the interesting papers.

The December installment of the *Century* Lincoln Life will deal with the fall of Richmond and Lincoln's extraordinary visit to the captured city. In this connection the authors will give an interesting unpublished correspondence between Lincoln and Grant, on the subject of Robert Lincoln's taking a place on the staff of the General.

Beginning with January 1 next, Dr. Talmage will become one of the editors of the *Ladies' Home Journal*, of Philadelphia. The famous preacher will have a regular department each month, written by himself, with the title, "Under My Study Lamp."

OBITUARY.

CHESTER WILLIAMS was born in the town of Argyle, Washington county, N. Y., August 25, 1803, and died at his home in Waterport, Orleans county, N. Y., Sept. 30, 1889.

In 1826 he married, and with his young wife settled near Waterport, then a wild, uncultivated section. Having a good constitution and a heart warmed by love to God and home he tilled the soil, which yielded up its due reward. Nine children came along the way to bring to the parents their joys and sorrows. Five have preceded the father to the better land. He united with a Free Methodist class organized in his neighborhood in 1860, and remained a member of that church till death.

He was eminently a reformer. The facts connected with the abduction and murder of Morgan caused him to investigate and abhor the secret lodge system. He subscribed for the *Cynosure* in its infancy, and has helped its projects as his means would allow all along. When working in the part of the State where he resided, when ten or more miles from where he lived, I was frequently asked if I had seen Chester Williams, and assured that he would be interested in my work.

During the last brief sickness he assured friends of his preparation for the better life. He looked forward to this bright and glorious reward. Thus briefly his life may be recorded: Lived—died. Is this all? Nay, verily! The truths he helped promulgate never die. New voices will be heard, and the world will be better for his having lived.

W. B. STODDARD.

MASONIC LAW.

A man without a thumb upon his right hand is not eligible to be made a Mason.—*Grand Master, Rhode Island.*

The loss of over one-half of the second joint of the index finger of the right hand, amounts to physical disqualification.—*Grand Master, Mississippi.*

A lodge cannot rely upon evidence given in court against a member. Such testimony is not positive evidence of his guilt.—*Grand Master, Kentucky.*

It is not proper to confer the degrees on one having a "club-foot." A candidate who has lost the first joint of his right thumb is not physically qualified to receive the degrees.—*Grand Master, Kansas.*

A Mason, having joined a church, the laws of which require a renunciation of Masonry, notwithstanding he holds a demit, is not entitled to its benefits; neither is the widow of such an one entitled after his death.—*Grand Master, Alabama.*

A candidate must believe in God, and in the immortality of his own soul. But we have nothing to do with speculative opinions of any one as to what becomes of the souls of the wicked. Let the wicked pass; we will not receive them.—*Grand Master, Arkansas.*

The candidate should not be rejected because he is a Roman Catholic. He should be informed that the policy of his church is hostile to Masonry, and that he would not be permitted to divulge Masonic secrets in confessional, and if he then promised allegiance to our institution, there are no grounds for his rejection.—*Grand Master, Connecticut.*

A Mason is not liable to charges and a trial for anything done before he became a Mason, except for fraudulent statements in his petition, or some other improper act connected with his admission. It is only for breaches of Masonic law that a Mason can be tried, and a person cannot break a law before he becomes amenable thereto.—*Grand Master, Vermont.*

A petitioner who has lost one eye, but is otherwise perfect in his physical qualifications, is not thereby disqualified for the degrees of Masonry. An applicant who has a stiff knee which he cannot place in the form of a square, is, by such physical defect, disqualified for the degrees of Masonry. If a petition is received from a person who is physically disqualified, and referred to a committee, and the fact of disqualification is ascertained after the reference, the petition should be ordered by the Master to be dismissed without a ballot, and the deposit fee returned to the petitioner. The same course should be pursued in any case when it is ascertained that the petitioner is ineligible. The petition, in such case, should not go to ballot.—*Grand Master, Vermont.*

"Not only do we know no North, no South, no East and no West, but we know no government save our own. To every government save that of Masonry, and to each and all alike we are foreigners; we are a nation of men only, bound to each other by Masonic ties as citizens of the world, and that world the world of Masonry. Brethren to each other all the world over, foreigners to all the world beside."—*Grand Lodge Report of Missouri, 1867.*

Freemasons in their secret societies obligate their disciples, similar to the ancient brethren, to keep their doctrines, their engagements and their transactions from those who are not of the order. These obligations are not composed of such tremendous oaths as we are charged with by bigots, who, ignorant as they naturally must be of the whole of our transactions unless they have been received into our society themselves, utter their unholy anathemas and excomunications against us, thereby making fools approve their rash acts. The world wonders and the Masons smile at their daring insolence to condemn their fellow-creatures for imaginary sins against God and religion, which must ultimately be laid to the charge of those triflers with their neighbors' consciences.—*Masonic Dictionary.*

A DANGEROUS TENDENCY.

The most important feature about that very common complaint, catarrh in the head, is its tendency to develop into some other more serious and dangerous disease. The foul matter dropping from the head into the bronchial tubes or lungs is very liable to lead to bronchitis, or consumption, that destroyer that causes more deaths in this country than any other disease. As catarrh originates in impurities in the blood, local applications can do but little good. The common sense method of treatment is to purify the blood, and for this purpose there is no preparation superior to Hood's Sarsaparilla. The powerful action of this medicine upon the blood expels every impurity, and by so doing cures catarrh, and gives health to the entire organism.

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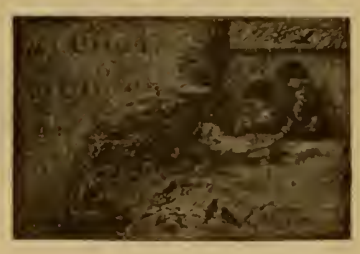
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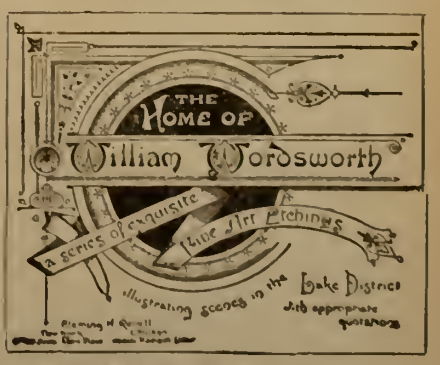
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The Christian Cynosure.

J. BLANCHARD, Editor.
HENRY L. KELLOGG, Associate Editor.

CHICAGO, THURSDAY, NOVEMBER 21, 1889.

We call the attention of New England people to the sermon on "The Masonic Eclipse of Faith" in this issue. It was published in the Palmer *Journal*, and also in the Ware *Standard*. The discourse has been warmly commended as a clear, Scriptural presentation of the truth. About a month after it was printed, another paper, the Ware *River News*, in western Massachusetts, came out with a reply to it, in which, after the customary laudation of the lodge, the writer thus apostrophises the Christian religion:

"Go back over the lapse of time and consider the course of Christianity. Has it not left the avenging mark of Cain in every land? Wars and calamities of every nature have followed its course. Read Jewish history and the advent of the Christian faith, and then turn with sickening horror from the story presented."

One wonders why such a man does not flee from Massachusetts to some land where Christ has never been heard of. What population on earth equals in industry, intelligence, purity and picty the very neighbors of this man who so traduces their religion?

The one hundredth anniversary of the consecration of the first Romish bishop in the United States was celebrated in Baltimore last week. That is: the country had been settled from 1607 to 1789 before there was a Romish bishop here, a period of 182 years, almost two centuries. The hardships of the first settlement had been endured, the French and Indian wars fought, the long agony of the revolution and war of Independence endured, and our free Constitution settled, common schools established, and a great nation founded. Then came the era of Romish bishops, to teach us "the true religion" in their secret confessionals, furnish saloon-keepers to sell us liquor, turn out the Bible, and destroy our free schools! Yet Romish priests and prints now claim that the papists were here before us; and with the most monstrous assurance, boast that they were the real founders of the Republic! And it is true that their priests roamed the wilderness from Quebec to New Orleans, converting the savages by popish trinkets and masses said in Latin. They taught the Indians from Nova Scotia to Fort Pitt, that the people who cut down forests and built cabins along the Atlantic coast were heretics, and it was no crime, but a merit, to kill and scalp them—men, women and children. And then (1789) when the toil, suffering and war were over, and a great country established, bishops then came to teach us "the true religion" in their secret confessionals, turn out our Bibles, destroy our free schools; and boast that popery founded the United States.

THE TELESCOPE AND THE CLAN-NA-GAEL.

"As the trial proceeds, it becomes more clearly evident that the murder of Dr. Cronin was determined upon and planned in the secret sessions of the Clan-na-Gael, which appears to be none other than a wicked secret combination, on a par with the Mollie Maguires, the Ku-Klux, and the Knights of the Golden Circle. All good citizens unite in placing the stamp of infamy upon such unlawful, murderous organizations."—*Telescope.*

The United Brethren church, till the late rupture, excluded Freemasons from fellowship, ever since its origin, more than one hundred years ago. In 1849 "the Sons of Temperance" arose, and the Conference of that year enacted that those who had joined that order should leave it, or, after patient and loving labor, should "be expelled from the church." (*See His. U. B. Church, vol. 2, p. 413.*) Nineteen years after that action, W. J. Shucy published the history which gives this reason for excluding the order of the Sons of Temperance: "Unfortunately for the great cause in which it was enlisted, *the hateful serpent of secrecy was coiled up in its very heart.*" And this same history, published by the present agent (Shucy) in 1868, gives the certificate of 103 renouncing Masons, met at Leroy, N. Y., who certify that Masonry "exercises jurisdiction over the persons and lives of citizens of this Republic;" and with fifteen other reasons charge that the lodge "blasphemes the name of the Great Jehovah."

Yet this same agent has welcomed Masons to the church of which he was an officer; and now affects a pious horror, in the paper which he prints, at the Clan-na-Gael for doing the very things which he knows Freemasons have done, do, and swear to do!

FUSION OF THE SECRET ORDERS.

The *Cynosure* has constantly taught that all secret societies will fuse together in the agitations of the last days which precede the coming of Christ, as separate drops of water on an oiled cloth flow together and become one when the cloth is shaken. But we have been met with the exclamation, "Why, popery is in deadly hostility to Freemasonry!" Some years ago we were often advised to count the Romish vote against the lodge. Will those who have thought papists and Masons were irreconcilable antagonists, read in this number the Baltimore article from the Chicago *Times* of November 14th, entitled "Only Masons Barred."

The proofs that popery and lodgery are one and the same thing are these:

1. Both teach salvation by ceremonies invented by men and administered by priests; thus making the people dependent on those priests for salvation.

2. Human ceremonies, called by Dean Trench "*self-projected worships*," are gentile or pagan religions,—worship paid to devils.

3. Two years since the mayor of New Iberia, La., who was its most prominent physician, and the leading lawyer, who was State Superintendent of Education in Louisiana, were both Romanists and Freemasons, and the priest did not object.

4. In 1754 Jesuit priests invented the "Rite of Perfection" in the Jesuits' College of Clermont, Paris. That Rite of Perfection was brought to this country by an apostate Jew, Morin, and now forms the chief part of the ruling rite of the Masonic world, called falsely "The Ancient and Accepted Scottish Rite," formed by the Jesuits, aided by Chevalier Ramsay. This Ramsay was an apostate Presbyterian, educated at the Edinburgh University. At twenty years of age he went with the exiled Stuarts to France, and became tutor to the sons of James II. He was converted to popery by Fenelon, and became wealthy. Both the French king and the pope pensioned the Stuarts, hoping by them to restore popery to the British throne, and destroy Protestantism and free government in Europe. They attempted this by adding higher degrees to the simple English Blue Lodge Masonry. But their plan failed. The Revolution of 1688, which brought William and Mary to the English throne, and saved Protestantism and free government, could not be overcome. The names of those higher French degrees prove their papist origin. "Chapter" means a dean and his clergy; and "Knights Templar" were popish military monks. Thus our American Masonry is the child of popery. By it the simple English Protestant mechanics were made to "*obey*" the higher French degrees. Charles II. had already patronized the companies of operative Masons in England, and by them he regained his throne and gave to stone-masonry the name of the "Royal Art." (*See "Rebold, General History of Masonry,"* p. 54.) And yet such is the fearful ignorance in the United States, produced by a silenced press and pulpit, that the American people and clergy are ignorant of the fact that our popery and Masonry are one in their origin and nature, and both are anti-Christ.

But though Charles II. held the British throne twenty-five years, all the time a secret papist, backed by the King of France and the Pope, their accursed plan was defeated, and for three centuries no popish priest was allowed to profane British soil by consecrating a graveyard by priestly mummery.

And their plans will fail here, though priestly cunning and political corruption are joining hands. Though they may, and probably will, bring us to blood, as the lodges has once done already; though they may darken our moral heavens, take God's Word out of our schools, as they are doing and have extensively done, and put the words of priests in its place as our standard of law and morals; yet whoever reads the magnificently inspired drama of the Apocalypse, must see that Christ is still the suffering conqueror; that he is stronger than "the strong man armed;" that angels excel the devils in strength; and that mystical Babylon, which is false religion and false politics condensed, must finally fall like that great millstone which John saw a mighty angel cast into the sea (Rev. 18), saying, "*Thus with violence shall that great city, Babylon, be thrown down, and shall be found no more at all.*"

TO THE PASTORS AND CHRISTIAN PEOPLE OF NEW ENGLAND.

Three large and influential organizations have recently held anniversaries, viz., the American Board, the American Missionary Association, and the triennial Congregational Council; the first in New York city, the second in Chicago, and the last in Worcester, Mass.

The programs of these great bodies took no notice of the net-work of secret societies, which more than double the number of churches in the United States; and yet these secret societies all profess to teach religion, or morals, or both. If the Mission Boards of the Baptists, Presbyterians, Methodists, Episcopalians, and the rest, had been in session at the same time, their silence on the secret orders would have been the same. Yet these Mission Boards receive the money given by the churches to convert the world to Christ, and Bishop Warburton, quoted by the learned Macknight, shows that every heathen temple and every idol shrine was, and now is, a secret lodge, and modern missionaries affirm the same. This universal silence concerning secret lodge religions is the shadow under which Jesuitism, the head secret lodge of the whole world as to power to destroy Christianity and free government, hides its nature from discussion. It is baptized paganism hid under the sworn secrecy of the Confessional. If our Mission Boards fail to tear off the covering of these lodges, they will fail as McClellan failed at James River; when the swamps of the Chickahominy were covered with dead men and horses, and the air loaded with their stench, and their General was thinking of money, recruits, and the next general election.

The Pilgrim Monument at Plymouth was dedicated by men—a Masonic lodge included—who deny all the distinguishing doctrines which the Pilgrims taught. Congregationalists (and Baptists are Congregationalists) devised and chiefly paid for that monument. But the great Congregational Council at Worcester, an organization created and paid to vindicate Congregational principles, ignored that dedication, which President Seelye of Amherst and President Hartranft of Hartford pronounced "*an outrage!*" and Dr. Goodwin of Chicago pronounced "*a dishonor put upon the faith of the Pilgrims.*" A paper declaring this, put before the Council, was strangled by their business committee. Such a meeting was the play of Hamlet with the part of Hamlet left out.

A little before the Council met in Worcester, the Old South Congregational church building in that city was dedicated. The pastor, Lovering, in what was meant for a dedicatory prayer, reminded the Lord that they had poured Cain's Masonic libation, "corn, oil and wine," on the corner-stone. And a white dove, stuffed and wired, was placed overhead, supposed to represent the descent of the Holy Ghost. The sermon was preached by a 32-deg. Mason, whom the largest Worcester daily, the *Telegram*, described as "a jolly looking person with his hands in his pockets." This much-sworn Mason, whom good men in Massachusetts think "has no business in the pulpit if he has in the church even," bustled about on the platform of the Council as though he had any business to be there; his object being apparently to show himself to the pastors whom he has drawn into the lodge; and show himself to Masons in the State as, in spite of his bold, blatant lodgeism, still in fellowship with orthodox Christians. Such men "grieve the Holy Spirit of God," and have run down one of the noblest branches of the church of God; till Secretary Hazen, in his report to the Council, tells us that "we have buried 298 Congregational churches since the last Council in 1886;" wanting only two churches of one hundred lost in a year!

We are sending to the pastors and people in New England, to show them the extreme importance of their attending the Congress of Churches in Tremont Temple, Dec. 11th and 12th. The infant Pentecost church received thousands of members in a day. They were following the example of Christ who "in secret said nothing;"

and the historian Taeitus informs us that Christianity spread so rapidly through the Roman Empire that "in thirty short years it had not only penetrated the principal cities, but has reached the remote country villas." While the Ameriean Board has been eighty years in gaining less than (40,000) forly thousand converts to Christ!

All that is wanted is information, diseussion. "*Magna est veritas et prevalebit.*" Truth is mighty and will eertainly prevail. But if Albert Barnes is right in his assertion that Penteeost revivals are to come to us again; if the church is to be again powerful, she must first be pure. And as "prayer was made without eeasing" when Peter was brought out of prison by the angel, so must we be "instant in prayer." If we pray as they did, we shall prosper as they did. For God's arm is not short, nor is his ear heavy.

A DIVIDED HOUSE.

Late in the evening of the last day of the W. C. T. U. National Convention a scene transpired of thrilling interest and of tremendous possibilities to the organization and the eause of prohibition of the liquor traffie. Mrs. Foster of Iowa seceded from the convention and took the Iowa delegation with her.

The political differences that have for years harrassed the National W. C. T. U. have been a matter of public interest. Judith Ellen Foster of Clinton, Iowa, a lawyer and strong sympathizer with the Republican party, from whom her husband holds an office, has antagonized from the first the aetion of the Union in giving sympathy and support to the Prohibition party. The declaration of the Union at its Nashville meeting to give its influenee to aid the political party which declared for prohibition, woman suffrage, the suppression of Mormonism, and recognized the sovereignty of God in the nation, put it above the charge of partisanship in supporting the Prohibition party in national eampaigns; while in Dakota, where the Republican party adopted these principles, the Union asked for nothing better. The debate was joined Tuesday forenoon on the presentation of an amendment to the eonstitution by Mrs. Aldrich, a follower of Mrs. Foster, providing for the insertion of the words "non-partisan and non-sectarian." The debate was long, keen, able, and on the whole in mueh better temper than would be expected in a meeting of men. Mrs. Foster's effort failed ignominiously, the response in favor of the amendment being scarcely audible to the outside of the great audience, which had for an hour and a half been listening most intently, and furnishing most of the applause.

Late the same evening, after vainly fighting against the resolutions, Mrs. Foster's party presented a lengthy protest and withdrew from the convention. This paper betrayed elaborate preparation, in antieipation of secession; and both sides were equally ready, for on a call for Iowa women to take the place of the vanishing delegates, thirty-five stepped forward. This is not the end. Next morning a call was ready for a national meeting at Cleveland, Ohio, December 23, the Crusade anniversary, to organize a W. C. T. U. which shall be non-partisan according to the Republican idea. Miss Willard meets this with the plan for a meeting on the same day at Hillsboro, O., where the memorable crusade began.

No doubt the diseussion of Vice President Morton's Washington saloon precipitated this division. Mrs. Foster sharply resented the charge, but could not satisfaetorily disprove it, and now that the daily press are printing the *fac-simile* of the license, the apologists for Mr. Morton will either find some apology, or abandon him. The new woman's organization being so elosely identified with the Republiean party makes its suceess or failure, and the existenee of the old W. C. T. U. beside it, questions of profound interest. It is a great quarrel—and all whether they shall say *non*, or not say it.

It must be regretted that in this clashing of opinions great principles were unheeded. The compliments of the W. C. T. U. women were sent to the Knights of Labor meeting in Nashville, and Miss Willard seeemed carefully to join the name of Terence V. Powderly with it. Several times she had used that name during the convention, as if it bore a charm. Could she understand all that this secret order stands for of menaee to Christianity and our laws the enchantment of Powderly's name would be broken; but that time is not yet. The Good Templars were the only secret order fraternally represented, and they only by the widow of John B. Fineh, who is Miss Willard's Evanston neighbor. The order received a eomplimentary resolution. Many loeal unions, which have bitterly felt the opposition of the Good Templar order, eould have given wisdom to their national representatives.

There are a seore of interesting items, and as many speeches whieh it would be a pleasure to describe. The Daily *Union Signal* gives many of them and for the rest they must remain in memory like the cadences of a pleasant song.

—No one will read unmoved Bro. Countee's letter on another page. Let us sustain him in his heroic endeavor for the elevation of his race.

—Secretary J. P. Stoddard turned again toward the East on Tuesday last. He will probably visit one or two points on his way, but will give his especial attention to the Boston meeting until it is over.

—Many of the readers of the *Cynosure* who are interested in the work of the Evangelical Alliance will wish to attend the meeting of that body in Boston on the 4th of Deeember, one week before the Christian Congress on the lodge. Occurring so nearly together, these meetings can both be attended.

—We noticed lately the call at this office of a so-called "bishop" of a small sect of eolored churehes, whose abilities as a liar and a Freemason were amazing. This same man was the other day arrested and held to the eriminal eourt for assault. Some of his African brethren are fearing his threats to take their lives.

—Rev. S. F. Porter, our N. C. A. college agent, started for Tennessee Thursday morning. He will in eourse visit most of the institutions of the Southern States, both for white and colored students, as far east as Georgia. This will probably oeeupy the winter and early spring. Our readers will eagerly read the reports of his work in this interesting field.

—The Sons of Temperance in Canada report an inerease of 2,675 and a loss of 2,088. The initiation of new members furnished 2,478 of the increase, but with less than 600 gain in membership it will be seen that the procession marching away from those lodge doors has no gaps. This order was badly disturbed by the proposals of political prohibitionists, and after a long wrangle resolved on a eompromise.

—Rev. A. J. Chittenden preached a farewell discourse Sabbath morning to the College Church, Wheaton, and he leaves immediately for his new field in Tennessee, followed by the best wishes and prayers of all with whom he has labored for the past seven years. Last week Wednesday evening a parting soeial meeting was gathered at the home of Prof. H. A. Fischer, and farewell words were spoken by Pres. J. Blanchard in behalf of the church, to which Mr. Chittenden happily responded.

—Speaking of the late General Hartranft, of Pennsylvania, a correspondent says: "The general was a Mason. At Antietam, just after he had dropped down on the bridge and taken it, and while the fighting was almost hand-to-hand, a Confederate officer gave him the Masonic sign. He recognized it instantly, and sent the offieer unharmed to the rear as a prisoner." This is a desperate effort to say something for the lodge. If the rebel threw up his hands, whether in the "grand hailing sign of distress," or in token of surrender, he had evidently given up the fight, and there was nothing else to do but to send him to the rear with the rest of the prisoners.

—Dr. James H. Brookes of St. Louis, having favorably notieed the works of Dr. Waldenstrom, retraets that eommendation in the last number of the *Truth*, the monthly edited by him, in these words: "This was a serious mistake, whieh is now eorreeted as far as possible. Owing to the pressure of many duties the books were not earefully read, but a hasty glance here and there discovered their reverent tone, their abundant use of Scripture, and their devout love for Jesus. Their doctrinal teaching was missed until a couple of friends at a distance called attention to it, and for this act of kindness sincere thanks are publiely expressed. The books are unsound upon the atonement, the author making it nothing more than an exhibition of God's love, and an appeal to man to respond to such love. Any view of the atonement which leaves out the elaims of God's justice, the demands of God's law, and the vindication of God's holiness, is essentially defective and wrong."

ONLY MASONS BARRED.

THE CATHOLIC CONGRESS RESULTS IN AN ABANDONMENT OF HOSTILITY TOWARD SECRET SOCIETIES.

[From the Chicago Times, Nov. 14.]

A prominent delegate from the northwest to the Catholic Congress, in discussing the work of the congress, said that, while Catholics as well as Protestants had been wondering what possible result could come from a meeting of the laity, its positive effect would soon be apparent throughout the land. Said he: "One of the declared startling announcements following this congress in Baltimore is this: That the Catholic church in America will from this day, through the ministrations of the priests in the confessional—for that is where such action is communicated to the laity—deal with extraordinary and hitherto unknown liberality with members of secret organizations. It will, in fact, remove all restrictions that prevent Catholics from joining, or remaining members of, or becoming members of any known secret society, with one exception. That exception is the Masonic fraternity. So far as that order is concerned, it is believed by the bishops and archbishops to be in America a harmless organization. A number of the prelates are disposed to speak kindly of its action in cutting off the Cerneau section, and in stopping all communication with the Grand Council of the Orient. The bishops and archbishops are said not to have made any real investigation.

"The one particular point which brings into application the quintessence of Catholic philosophy, and forms the point of exception on the part of the bishops and archbishops is that where a man joins an order without knowing its purposes, and takes an oath of allegiance to it, the Catholic church holds that this is contradictory to reason and judgment, inasmuch as the man who takes such an oath without knowing what his obligations or duties are to be rash. A rash oath is forbidden by the Catholic church. The church holds that every man who is of its own organization, and who binds himself thereto by a solemn vow, should be aware in advance of the nature, duties and purposes of the work he is called upon to perform by any other oath. This, it is claimed, is not made possible by the Masonic order, for it is believed that a man who joins their body is first initiated and afterward assumes the binding obligations which are embodied in his apprenticeship.

"The Catholic church holds in short that any man who swears allegiance to something he knows not of, to an unknown power, in fact, does wrong. We of the northwest have largely joined, or designed to join, the Ancient Order of Foresters. In fact, if you will inquire among the delegates you will find men who avow interest and even prominence already in that order. But it is not alone our case that is considered. Nearly every one remembers the interest that Cardinal Gibbons has manifested in the Knights of Labor, Mgr. McColgan's kindness toward the cause of organized labor, and the published advice of the former that workingmen had a right to band together for protection. While the archbishops have held no formal meeting on the subject, it is well understood that they leave Baltimore prepared to act as I have indicated, and you may be certain that no member of the Odd-fellows, the order of Foresters, Knights of Labor, or other secret orders except the one I have named, will be advised by his confessor to abjure his fellowship with them. Possibly even the Clan-na-Gael may not be accepted."

CHRISTIAN CONGRESS IN BOSTON.

A Congress of Churches will be held in Tremont Temple, Boston, December 11 and 12, 1889, to consider the relation of the Secret Lodge system to Civil Liberty and the Christian Religion.

Rev. A. J. Gordon, D.D., Pastor Clarendon Street Baptist Church, Boston, will preside at the opening meeting.

The following speakers have agreed to be present and address the congress during its sessions: Dr. A. A. Miner, Boston; Dr. O. P. Gifford, Boston; Dr. I. J. Lansing, Worcester; Dr. D. McAllister, Pittsburgh; and President Charles A. Blanchard of Wheaton.

All churches or other Christian assemblies accepting Christ as the perfect example and atoning sacrifice for sin, are respectfully requested to be represented by delegates at this Congress, and all persons desiring to hear a candid discussion of the subject are cordially invited to attend.

Signed by Rev. A. J. Gordon, D.D., Rev. A. A. Miner, D.D., Prof. L. T. Townsend, D.D., Rev. N. Boynton, H. L. Hastings, Rev. James M. Gray, D.D., Rev. J. W. Hamilton, D.D., Rev. Wm. Elliott Griffis, D.D., Rev. O. P. Gifford, all of Boston, and fifteen other pastors.

THE HOME.

"WE ARE ALL HERE."

A THANKSGIVING HYMN FOR THE HOME.

[The following hymn, familiar many years ago, we find reproduced in the New York *Evangelist*.]

We are all here!
Father, mother,
Sister, brother,
All who hold each other dear;
Each chair is filled—we're all *at home;*
To-night let no cold stranger come.

It is not often thus around
Our old familiar hearth we're found:
Bless then the meeting and the spot.
For once be every care forgot.
Let gentle Peace assert her power,
And kind affection rule the hour;
We're all—all here.

We're *not* all here!
Some are away—the dead ones dear,
Who thronged with us this ancient hearth,
And gave the hour to guileless mirth.
Fate, with a stern, relentless hand,
Looked in and thinned our little band;
Some like a night flash passed away,
And some sank lingering day by day.
The quiet graveyard—some lie there—
And cruel Ocean has *his* share—
We're not all here.

We *are* all here—
Even they, the dead—though dead, so dear:
Fond memory, to her duty true,
Brings back their faded forms to view.
How life-like, through the mist of years,
Each well-remembered face appears!
We see them as in times long past:
From each to each kind looks are cast;
We hear their words, their smiles behold,
They're round us as they were of old—
We *are* all here

We are all here!
Father, mother,
Sister, brother.
You that I love with love so dear,
This may not long of us be said;
Soon must we join the gathered dead,
And by the hearth we now sit round
Some other circle will be found.
O then that wisdom we may know
Which yields a life of peace below;
So in the world to follow this
May each repeat in words of bliss,
"We're all—all *here!*"

PURITAN HOMES.

Part of my school days were spent (in the Cayuga Lake region of New York) among a colony from Berkshire county, Mass. How proud they were of their nativity in the most picturesque county of New England! How eagerly they welcomed every letter from Lee or Lenox or Barrington! How devoutly they cherished every custom of their Puritan ancestors! They "opened their windows" towards old Berkshire, as exiled Daniel did his towards the city on Mount Zion.

I boarded in the family of a primitive Yankee deacon—such as Mrs. Stowe has limned in her best portraitures. The honest old saint was no more troubled with any doubts about the Pentateuch than about the sun's rising "on time;" he no more dreamed of any New Departure in theology than he did of going out to plow on a Sabbath morning. His Gospel milk never curdled. True to the ancient traditions, he "kept Saturday night;" for he held that the Lord's Sabbath began with the sunset on the previous evening. Promptly at the minute all secular work was laid aside; even his venerable wife put away her knitting-needles; the "chores" were all finished up, and the family gathered around the hickory fire for a genuine domestic worship. Good books were read—stiff, marrowy books they were, too, and no modern syllabubs—and, before the serene and solemn evening closed, the patriarch opened Scott's family Bible, and, as Burns says, he "waled a portion with judicious care." After reading the text, he read the practical observation also; then, in his prayer, he came into close grips, and wrestled with God. The Sabbath in that household—yes, and in almost every household of the village—was kept, and so stoutly hemmed was it that it never raveled out into unseemly frivolities.

The village meeting-house (it was not the fashion to call it "church"), to which everybody went, was a plain structure, and the square, high-backed pews were guiltless of paint or damask. Half way up the wall was perched the pulpit, like a martin box. The village pastor—whose name, Seth Smith, was as severely simple as his costume—ascended to his perch by a winding stair. On bitter winter days he kept on his camlet cloak and knit woolen mittens until he warmed up to his work. As for the mothers in Israel, they kept their feet from freezing by foot-stoves well stocked with hickory coals. The discourse was no light diet of condiments and confectionery; it was strong, solid, substantial meat, as homely and brawn-making as the pork and beans which furnished the family dinner. Bible doctrine was the backbone of the sermon, and it was served *warm*. That godly minister of the Word preached the Word—preached it without defalcation or discount, and preached as if the surges of eternity were rolling against the church door. He believed in heaven, and he believed in a hell; they both seemed close at hand—as close by as the tombs of the villagers who slumbered around the sanctuary. Nor did any impenitent soul go out from before that pulpit with any such delusion as that he would have another chance for repentance after his own bones were laid in that church-yard. Often there was sweetness in the sermons, also, as well as strength—honey out of Samson's lion—the sweetness of the Christian's promises, and sweet glimpses of the saint's everlasting rest. After the services ended, we all went homeward, well stocked with Bible and Catechism; and the family dinner was eaten as the sun was wheeling into the West. When his last rays departed, the holy hours were ended, and the Sunday evening was spent in sacred reading, or in a visit to a neighbor's where the day's sermon was discussed, and the latest news from old Berkshire. Oh, the blessed old Puritan Sabbaths! Will they ever come back again? Strict they were, no doubt, and because our forefathers worshiped a strict God; severe they were in some of their restraints on carnal appetites, and lacking in some pleasant things they ought to have had; but they were a glorious discipline, they girded our loins with mighty truths, they put iron into our blood, they *made the men and women* that have made the backbone of American character.

Of course, in such a Yankee community, the annual Thanksgiving Day was the chief festival of the year, the king-day of the calendar. Afar its coming shone. We boys counted the time until its approach. The night before was a sad time in all the barn-yards and turkey-cotes and chicken-roosts; for the slaughter was terrible, and the cries of the feathered tribe was like the "mourning of Hadad-rimmon." For that Thanksgiving service the village pastor made diligent preparation, and the choir rehearsed their finest "fugues" and most resonant anthems. For that Thanksgiving dinner the housewife tasked her culinary skill; it was the feast of fat things, the masterpiece of domestic gastronomy, at which the most rigid Puritanism ate, drank, and was merry. Children and grandchildren, kith and kindred, gathered to these festivities in the old homestead; for, as in the times of David at Bethlehem, "there was a yearly sacrifice there for all the family."

These two days, the weekly Sabbath and the annual Thanksgiving Day, have been the type-days of the best era of New England. They were typical of the noblest traits of New England character. Reverence for Jehovah, faith in his Word to the uttermost syllable, loyalty to law, cheerfulness under adversities, and in a hard fight for daily bread often out of a stubborn soil, a sturdy life sweetened by fireside joys—all these were the fruitage of the Puritan home. It was the real training-school for both church and commonwealth. Both patriotism and piety rooted under those hearth-stones.

If any one wants to see a fair picture of the Puritan homes threescore and fourscore years ago, let him read Dr. Horace Bushnell's Age of Homespun (delivered at the Litchfield County Centennial), or Lyman Beecher's autobiography, or, best of all, that charming tract in which Father Goodell described the rustic cabin in which he was born and bred. The house had no paint on its clap-boards, no carpets on its floor, and no lock on a single door. But a godly mother sang hymns at her spinning-wheel, and every acre of the farm was prayed over as well as plowed over; the Thanksgiving meal had the sweet smell of the field which God had blessed. "Those royal men and women of homespun!" exclaims Bushnell. "How great a thing to them was religion! the district school was there, and the great Bellamy and Edwards were there in the mountain peaks of divine government, and between them are close living and hard work, but they are kings alike in all!"—*T. L. Cuyler.*

CHARLEY'S BAD COMPANY.

Charley Meadows had never been the same good, honest-hearted little fellow, after he became intimate with Tom Ross. Tom was not the son of Christian parents, and he had been allowed to do just what he pleased, and go just where he liked. He took a fancy to Charley Meadows soon after he moved into the same town, and they became intimate friends before Charley's father knew what a bad boy Tom was.

Tom was in the habit of reading cheap novels; these he lent freely to Charley. They were about murders and murderers; about burglars and pickpockets and thieves. The two boys began to talk constantly about fighting Indians. The very mildest amusement they proposed to do when they should be grown up was to shoot the buffaloes on the plains, like "Buffalo Bill." In fact, Buffalo Bill was their ideal of what a man ought to be. They talked of the Indians as if instead of being human beings they were wild animals to be shot down like coyotes or wolves. To hear them speak of shedding blood you would have thought it most innocent amusement.

The Bible bids us think of things which are pure and lovely and of good report. When we reverse the advise of Scripture we generally find ourselves most grievously at fault.

From talking about such things so constantly the boys began to make plans for carrying out such cheerful amusements as their favorite heroes enjoyed. The pictures of Buffalo Bill were very exciting, especially those in which he points his pistol at the breast of an Indian.

One day Tom Ross suggested in a spirit of emulation with such heroic deeds, that he and Charley Meadows should gather up a little money and run away. They might go West and live on the plains. He said that he thought it would not cost much. They could just catch a wild horse or two and tame them. Then all they had to do was to shoot buffaloes and cut off the nice juicy steaks for their supper, and make a fire and cook them, and then wrap their blankets about them and lie down to sleep! It was all just as easy! All the men they read about did it every day. When the Indians came they had only to hide behind a thicket and pop away at them, fire! bang!

How silly these boys were, and how cruel in their silliness.

I have forgotten just how they got the money, but between them they raised thirty dollars. With this sum they bought railway tickets and started on their journey. For the first day and night they went on their way without mishap. On the second day, the cars being crowded, a man occupied the same seat with them. They reckoned the amount they had spent for their tickets, their meals, and sundry investments in prize candy packages, etc. Deducting these purchases, they ascertained how much money they had left.

The stranger was very friendly indeed. He gave them a great deal of information as to what they would need. Indeed, so heartily did he enter into their plans that they opened their hearts to him and talked as freely as if he was an older brother; more so, in fact, for Charley Meadows' older brother would have broken up all their plans very quickly. Their new acquaintance said he liked smart, ambitious lads such as they were; that he felt just as they did at their age. He had himself enjoyed life on the prairies. He boasted of knowing Buffalo Bill, and was an intimate friend of Wild Jake, the Wolf Killer. Did they know about Jake? No; they had never heard of him. Then he told most exciting adventures of this great hunter. He had no end of stories also about a certain Pete whose aim in life was to kill grizzly bears. He had "been the death of hundreds of grizzlies. Always carried his belt full of weapons. Always killed whatever he aimed at."

The two boys looked at their new friend with the greatest admiration. He really knew the men who had done such wonderful exploits. It was almost like seeing such things themselves!

He told them what weapons would be needed, and was almost sorry that he could not go with them himself. He knew of a man who had talked of going, a real trapper and hunter, and if they liked he would introduce him to them. This "real trapper and hunter" could tell them even more than he could.

It was therefore agreed that, at the end of their third day's journey, at which time their new friend would be obliged to leave them, they should accompany him to his hotel. He assured them that the cars waited two hours there, and that this would give them time enough to see the "real trapper and hunter," and be back again before the train started. He took them to his hotel according to arrangement. Charley did not think it looked very nice there, but Tom Ross reassured him by asking if he expected to find "real hunters and trappers" at first-class hotels.

Their new friend bade them wait there until his return, and he would go out and look for the man whose experience was to be so helpful to them.

It was towards evening. Both boys were very tired. They threw themselves down upon two dirty hair-cloth sofas that were in the room and very soon were fast asleep. You know that tired boys can sleep very soundly. Two nights in the cars had not permitted very deep slumber, and now, with nothing to arouse them, they slept without awaking until the early dawn began to pierce through the darkness of the room.

Charley, who was first awake, aroused Tom Ross. It was a long time before they could understand what had happened. To find themselves at the dawn of day alone in a dingy room was certainly a surprise. It took some time for them to collect their thoughts. Gradually the truth dawned upon them. The man who had professed so much friendship for them was a sharper and a swindler. He had robbed them of all their money and their railroad tickets. They were without a penny to buy food, or to pay their way home. They looked at each other in despair. All their grand schemes dwindled to nothing. They were hungry and tired, friendless and alone in a strange place. They tried to arouse some one in the "hotel," but found either empty rooms or drunken, uncouth men lying in stupid, liquor-steeped slumber on the floors. No one noticed them; no one wanted to hear the story of their wrongs. Only oaths and profanity were given in reply to their questions. Feeling miserably discouraged, they went out into the street. They knew not where to look for help. They wandered about the strange city bewildered, not knowing what to do.

Tom Ross, who had felt himself equal to killing Indians and shooting buffaloes and grizzly bears, acted like a silly, frightened child. He could only bewail the loss of their money, lament their distance from home, and then cry like a baby. Charley Meadows, although the younger, had more sense. He suggested that they should apply to a policeman. They did so; he seemed to doubt their story, but offered to take them to the "station house." Tom Ross refused to go. They wandered about the streets until they were tired. Then Tom went to the basement door of a house and asked for some bread. A tidy woman gave them each a slice. Charley felt mortified. To think that he should have to beg for bread!

They felt that there was but one thing to do, and that was to apply at the police-station again. This was on Thanksgiving Day, and what a miserable day it was for them! They had no friends about them; they were cold; they were hungry. They felt so guilty in thinking over what they had done.

Charley remembered that last Thanksgiving Day he had driven over to Newburg to spend the day with his grandma, and what a nice time he had had! What would grandma say when she heard what he had done? He had an uncle in Peekskill whom he had expected to visit this Thanksgiving time. Alas! alas! what a change for poor Charley, and he had brought it all on himself by his own wickedness!

It was the most miserable Thanksgiving Day he had ever spent. The only thing left for the boys was to go once more to the police-station. This they did finally, and their parents were telegraphed of their safety. Meantime they were kept at the "station" until further arrangements could be made by their parents for their return. Two miserable days passed in this way. They felt as if they were prisoners in jail. They were mortified beyond expression to hear themselves always spoken of as "the runaways." Finally the money was forwarded, their return tickets were purchased, and they were placed on a returning train.

They were crestfallen indeed. There were no more stories about reaching the plains and shooting Indians. They were two very dirty, very tired and very humble boys indeed when they reached home.

Charley's father not only forbid any further intercourse with Tom Ross, but put a stop to his reading such silly stories by throwing the trashy pamphlets into the fire.

And now let me say to our boys that the reading of these foolish dime novels not only give false and foolish ideas of life, but actually unfits you for real duties and real pleasures. They mislead you with views of life which do not exist, and instead of being the wiser for what you read you are the reverse.

Spend your time rather in reading books which will improve your time and give you nobler views of life. Let the models whom you imitate be such as are worthy of imitation. If you knew the heroes described in those trashy books you would find them far beneath the companionship of good men. Remember what Solomon says: "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed."

The ways of such men may be described very enticingly in such trashy books; but you will find what their end is in Prov. 16: 25.

Charley often looked back with sorrow to the Thanksgiving Day which he had spent in so much sorrow, because he had tried to imitate the heroes of whom he had read in dime novels. Let us hope that this Thanksgiving Day finds him the wiser for the good books he has read since then. —*Selected.*

TEMPERANCE.

RUIN OF CHINA BY INDIAN OPIUM.

Through the kindness of the Christian Vernacular Education Society (Madras), and Bro. W. J. Gladwin of Bombay, we have obtained the accompanying reproduction of a picture from Peking,



the capital of the Chinese Empire. It was drawn by a Chinese resident, and represents the family of a mandarin who has become a slave to the opium pipe. Notice the ragged fringes of his wife's dress, and the patches on her clothes. See the starving little girl at her knee, gnawing her wrist with hunger, and with her clothes almost dropping of. Notice again the little boy on the other side, dying of cold, and attempting to warm his frozen fingers at the empty charcoal stove. See the mandarin, lean and gaunt, and outcast, but still slave-bound to the sin which has ruined him, spending the last *cash* he has in the baneful drug. This is a representation of one case out of vast multitudes in China. A great ghastly host of men, women and children are going down prematurely every year to a Christless eternity through the past and present action of the British Government in this iniquity. Shall it continue? God forbid!

In Honolulu the license fee is $1,000 per year, but liquor must not be sold to a foreigner on Sunday, or to a native at any time, under a penalty of five hundred dollars. This is rigidly exacted; and if the spirit-dealer is unable to pay the fine, he is put on the coral reefs, to work at twenty-five cents a day, until he has worked off the amount.

STRANGE SCENE ON A RIVER BOAT.

I was ascending the Yang-tse-Kiang river. As we passed the city of Nan-king, two native Christians came on board and joined us. They were not in the pay of any mission, but were volunteers who had been assisting in the formation of a Christian church, under very interesting circumstances, in a part of the country never visited by a missionary. These men were greatly cheered and encouraged, and really to see their faces was as good as a sermon. They had not been long on board before a passenger asked one of them, who was a native doctor, where he was coming from and what he had been engaged in. In reply he began to give an account of the work of Christ that he had witnessed and taken part in, and his own enthusiasm so communicated itself to the little company gathered around, that they were listening to the story of the cross, and of the Saviour who came from heaven to die for sinners, with a degree of interest that one does not often see in China.

I sat at a little distance looking on with thankfulness, and raising my heart to God for his blessing, for I saw that fully a third of the passengers were collected around our medical friend, listening with interest to his story.

One among the passengers attracted my eye. I saw that he was not so interested as those around him; and very soon impatience gave way to scorn and anger. With a look which I wish I could bring home to you, he said: "Ah, yes, and we are to think, I suppose, that the missionaries are our very good friends, are we?" "Yes," said the doctor, "indeed they are. They have come thousands of miles on purpose to benefit us, and to tell us of Christ that died for sinners." "*And to bring us the opium;*" said the man; "*and to bring us the opium!*"

Oh, if I could make you witness of the scene, it would satisfy you as to what is the conscience of China on the question. That sentence, and the intense scorn and anger with which it was uttered, penetrated every heart. I wished that I could sink through the floor out of sight. The little company, no longer interested, slunk away like men ashamed of themselves, as if they had been caught at something evil in listening to a doctrine which had been brought by those who bring the opium. It is worse than mockery to the Chinese to bring your opium, and then say to them, "Love your neighbor as yourself."—*J. Hudson Taylor.*

Recent official inspection of Russian prisons has revealed a sad state of over-crowding. A general increase of crime is reported, of which the wide-spread drunkenness now prevailing in the village communes is a principal cause. In one prison in the Caucasus there were said to be but a few weeks ago three hundred and sixty prisoners huddled together in a building designed for but eighty convicts. The Government does nothing to check this growing evil of drunkenness, but rather encourages the licensed taverns.

[Cut out or copy off this petition and get signers. Return to W. J. Gladwin, at the *Cynosure* office.]

TO THE EMPEROR AND SUPREME EXECUTIVE COUNCIL OF CHINA.

We, the undersigned ministers and members of Christian churches, desire to record our sorrow at the moral and physical havoc which has been wrought among the people of China in consequence of the Opium Policy of the British Government—a policy which has been totally at variance with the principles of the Christian religion.

We respectfully express our deep sympathy with the supreme authorities of China in their desire to save their nation from the curse of the opium habit; and in order to further so wise and laudable an object, we would emphasize the importance of acting upon the opportunity presented in the year 1890, under the treaty of Tien-tsin, and under the additional agreement of 1885, to insist upon the termination, not later than 1891, of the legal importation of opium into China.

REFORM NEWS (*Continued from 5th page.*)

Christ must be the central sun. Our first allegiance must be to the church of Christ. He considered civil government more as what it ought to be. than what it was. It ought to be for the glory of Christ, and the security of life, liberty and property. He showed how all forms of civil government, whether democratic, republican or monarchical, where antagonized by secret societies such as Masonry, which proclaims its covenant irrevocable, for no law of the land can annul it, say the highest Masonic authorities. Their government is autocratic, demanding unqualified allegiance and refusing inspection, as in the abduction of Wm. Morgan. In some of their degrees they do not except even murder and treason. They claim supreme control, as in the Clan-na-Gael, even in executing the death penalty, and pledging protection to murderers and traitors. He showed how the Clan-na-Gael embarrassed and defeated the ends of justice. "An unwilling witness," was a newspaper heading of the trial. This trial, it had been estimated, would cost Cook county $500,000, and the entire cost would be near a million dollars. No man who takes such oaths is qualified to testify in a court of justice. Mr. O'Sullivan had said of Dr. Cronin, "Such men will get their deserts;" that it was another Morgan case.

Bro. Milligan aroused the convention by showing how Albert Griffin, who was high up in the orders, had accomplished more to defeat political prohibition through lodge tactics than any man in the nation. M. A. GAULT, *Sec.*

The following resolutions were adopted by the State Anti-secret Convention of Iowa, at Blanchard, November 7, 1889.

The past year presents much that is encouraging to the friends of anti-secrecy in the State. Many good men are more disposed to listen to a candid discussion of the claims of secrecy; others, influenced by the spirit of Christianity and patriotism, are seceding from these institutions, and exposing their secret rituals as opposed to the best interests of society, antagonizing the church in her work, and fraught with danger to the State. We cannot too highly commend the conduct of those noble men, who, often at the risk of personal safety, renounce obligations sinfully taken to associations that are contrary to the plain requirements of Christianity. It must be confessed that these institutions are increasing in number. Designing men realize the advantage of associations in which the good name and reputation of others will shield them from suffering the righteous punishment due to their criminal acts. The revelations of anarchists, and more recently the disclosures of the Clan-na-Gael society, show the danger of good men entering associations with bad men, in which they must either conceal their disreputable acts, or endanger their life in their disclosure and in their efforts to correct them. The multiplication of so many secret societies threaten the safety of the state. French history may yet repeat itself in the United States. A combination of the different secret orders could easily overthrow constitutional authorities, and establish a reign of terror in this country as it did in France. This, followed by a division among themselves, and an effort by the different orders, each one to gain the supremacy, as in France, might make the streets of our large cities run with the blood of their inhabitants.

We recommend the adoption of the following resolutions:

1. That all oath-bound secret societies are unnecessary and sinful in their character; they are damaging to a good cause, and become the cover of deeds of darkness that will not bear the light; and some of them subvert the sacredness of the family relation by forming associations with others, and these often bad men, that are held to be more close than the sacred bond that binds husband and wife and parent and child.

2. That these antagonize the efforts of the church for the conversion of men, by teaching them that the observance of a Christless religion will fit them for heaven.

3. That many of them are adapted to defeat the ends of justice, and shield the criminal from the just punishment of his acts, as the recent expose of the Clan-na-Gael sufficiently testifies; and yet there are other associations, as, for example, Masonry, in which the oaths are more impious and infamous in their character, and the penalty for disobedience more barbarous than in the Clan-na-Gael.

4. That the charity and liberality of these associations are merely fictitious, universally confined to those who are never likely to need aid, and excluding all others.

5. That their pretended harmonious meeting of all nations, factions and professions, and forms of religion, is a mere delusion, and an attempt to harmonize Christ and Belial.

6. That we are satisfied that the secret temperance orders do not aid, but evidently retract the progress of true temperance work, and that we are the more confirmed in this view by contrasting the grand measure of success attending the open-method work of the W. C. T. U. with the work accomplished by these orders. We regard all secret societies as part of the general lodge system, and as one in spirit, and although not all equally dangerous, yet all are building on an evil foundation, and the less objectionable tend to strengthen and popularize the worse.

7. We approve of the diligence and labors of our State agent, Rev. C. F. Hawley, recommend his reappointment, and pledge him our co-operation and support.

8. We approve of the *Christian Cynosure* as an able and faithful exponent of the principles of the Christian Association, opposed to secret societies, and commend it to the support of all good citizens.

REV. DAVID MCKEE,
REV. JOSEPH BOYD,
REV. H. W. JOHNSTON,
REV. S. A. GILLEY,
REV. J. S. T. MILLIGAN,
Committee.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON IX.—Fourth Quarter.—Dec. 1.
SUBJECT.—The Temple Dedicated.—1 Kings 8: 54-63.
GOLDEN TEXT.—The Lord is in his holy temple: let all the earth keep silence before him.—Hab. 2: 20.
[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—1 Kings, chap. 5. T.—1 Kings, chap. 6. W.—1 Kings, chap. 7. T.—1 Kings, chap. 8. F.—2 Chron., chaps. 2 and 3. S.—2 Chron., chaps. 4 and 5. S.—2 Chron., chaps. 6 and 7.

COMMENTS BY E. E. FLAGG.

1. *Solomon's prayer*, v. 54. Solomon's wonderful prayer is not contained in our lesson, but we learn certain facts about it that are interesting and instructive. It was before the ark, the symbol of God's presence, that the king kneeled. It is one of the first elements in prevailing prayer that we get near to God. This is what Solomon did. The ark or mercy seat was a type of Christ, and only through him can we have this familiar approach to Jehovah. What the temple would have been with the ark left out, such is any system of religious belief which leaves out Christ. And if Solomon had made an imitation ark and put it in the temple, ignoring the true ark, he would have done what Freemasonry and Odd-fellowship are doing in offering a false salvation without any divine Mediator. The king kneeled in sight of all the people. He, the highest in dignity, set the example of bending the lowest before God. There was never a religious nation with irreligious rulers.

2. *Solomon's benediction on the people*, vs. 55–61. He begins by praising God. All true blessing must come through the channel of praise. Not a word of all God had promised to Moses had failed; or, literally, fallen to the ground. But it is just as impossible for God to fail to keep a promise to the humblest individual Christian. It is to our shame that we are content with so vague an idea of our rich inheritance. How many of us have made a business of studying God's promises in all their richness of meaning; saying of each one, "It is mine; God meant that promise for *me*, and not a word of it can ever fail!" "The Lord our God be with us" is the highest benediction that even Solomon can pronounce; that the national heart may be inclined to him, and the national cause maintained; in order, not that Israel may become rich, and great, and powerful, but for quite another reason: "that all the people of the earth may know that the Lord is God, and that there is none else." What a sublime conception of his nation's destiny! That the American nation has been a subject of God's peculiar care; that he has blessed us as no other people has been blessed, and led and disciplined us as no other people has been led and disciplined, we cannot doubt. But it is not in order that Fourth of July orators may display their rhetoric in vaunting of our power and resources, or that other nations may do us homage; but that we may glorify God and be an object lesson to the world,—"a nation whose God is the Lord." But to fulfill the end for which a people or an individual exists, the heart must be perfect before God. There must be a sincere desire to serve him, a desire paramount to all others. This and not absolute perfection is what constitutes in the Scripture sense "a perfect heart." Philosophy as well as religion teach us that all true reform must begin with the heart. There must be a changed will before the dominion of sin can be broken.

3. *Solomon's offering*, vs. 62, 63. This was a type of the Gospel feast. Christ has promised, "If any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." It would not be possible for an Oriental mind to figure forth a more intimate and friendly relation. It is in itself an earnest that he will bestow upon us all and much more than we shall ask. But the heart must be dedicated to his worship alone before it can be made a temple for his presence, and it must be with a far nobler offering than Solomon's, even the sacrifice of all that we are and have freely given to his service.

PRACTICAL SUGGESTIONS FROM PELOUBET'S QUARTERLY.

1. *The temple is a type of the individual Christian* (1 Cor. 3: 10-16). (1) Rich and costly preparations have been made by others. We are heirs of all the ages. (2) The foundation is Jesus Christ, the Rock that never can be removed. (3) The true Christian character when complete is beautiful and costly. (4) The Christian is made for the worship of God, by the incense of prayer, by sacrifice, by the commandments, by praise. (5) His soul is the Holy of Holies, in which God dwells and manifests himself. (6) His whole purpose is for the glory of God and the honor of his name.

2. *The temple is the type of the church.* (1) In its foundations; (2) In the preparations made for it, all the world is made tributary to its work; (3) In the silent process of its building; (4) In its beauty and grandeur as a whole; (5) In its many harmonious parts; (6) In its altars of worship; (7) In the chambers around it, showing its secular and business side; (8) In its object, the worship of God; (9) In the manifestation of God's abiding presence.

3. Every person needs a place of worship.

4. The leaders in talent, in wealth, in position, and in influence should be also leaders in prayer. When boys see that their mothers pray, but that their fathers do not, they are taught by this that religion is for women and children, but not for men.

RELIGIOUS NEWS.

—The Second National Sabbath Convention, under the auspices of the American Sabbath Union, will be held in New York City on Dec. 10th and 11th.

—Mr. Spurgeon contradicts a report that he is unusually ill, and says that he is better than usual, and will not begin his vacation before the middle of November.

—The First Church, Oberlin, O., Dr. Brand, pastor, received fifty-two members Nov. 3, making a membership of 1,055. This church has twenty-seven members who are missionaries in foreign lands. They are called the Roll of Honor.

—At the Belfast meeting of the Pan-Presbyterian Council it was agreed to afford pecuniary help to the Evangelical church of Bohemia. To America was allotted the raising of $6,000, which it has signally failed, so far, to do.

—No utterance before the American Board called out a heartier response than that of Dr. R. S. Storrs, when in his eloquent address he said, "Every dollar gained in the liquor traffic ought to burn a man's hand like a bit of asphalt which is the pavement of hell."

—Rev. Edward Abbott, Cambridge, Mass., chosen Missionary Bishop of Japan by the Episcopal House of Bishops, is a brother of Dr. Lyman Abbott, and was formerly a Congregational minister. One of his reasons for changing his church connections was that the Protestant Episcopal church was the "roomiest church in America."

—Gen. S. C. Armstrong, of Hampton Institute, Virginia, is to be in Chicago Dec. 1. He will speak in the First Congregational church in the morning, in St. James Church, Episcopal, in the afternoon, and in the Second Presbyterian, Dr. McPherson's, in the evening. He is to bring with him the Hampton Quartette, who will sing Southern slave songs, and a number of educated Indian young men from the Dakota Sioux, to speak for their own people. Such a living object lesson will be peculiarly instructive. That famous institute, which has done so much to at least show how our race problem can, and can only, be solved, needs money in order to go on with its educational work. Gen. Armstrong has always made Bro. Hinman welcome when visiting the institution.

—The American Sabbath Union will hold its first anniversary in New York City, on Monday, Tuesday and Wednesday, Dec. 9, 10 and 11, inclusive. The meetings will begin in St. Paul's Methodist Episcopal church, corner of Fourth avenue and Twenty-second street, on Monday evening, Dec. 9, at 7:30 o'clock, and they will continue in the Broadway Tabernacle, corner Sixth avenue and West Thirty-fourth street, on Tuesday and Wednesday. Pastors in all parts of the country are earnestly invited to prepare the way for these meetings by prayer and by preaching, especially on Thanksgiving Day, or on Sabbath, Dec. 8. When the Thanksgiving offerings is not needed for other purposes, it is suggested that they might be wisely devoted to the defence of the Sabbath, as a contribution to this Union for the distribution of Sabbath documents.

—The net gain of Baptists last year was 106,904 members, according to the statistics; of Presbyterians, 43,428; of Methodists, 24,352; Congregationalists, 18,024; Episcopalians, 12,857.

—The Cumberland Presbyterians have 160,185 communicants. The Dunkards claim 113,000 communicants in the United States.

—The first woman enrolled on the list of students in the Hartford Theological Seminary is Mrs. E. G. Tewksbury. She is the wife of a student in the senior class in the same seminary, and is to take a special course to prepare herself for foreign missionary work, which she will enter upon at the graduation of her husband.

In Brief.

In North and South Dakota, Washington and Idaho, school suffrage is accorded to women; and in Montana, upon all questions submitted to the vote of the taxpayers, women taxpayers can vote. In South Dakota and Washington it is provided that the question of giving women full suffrage shall be referred to a special vote of the people, and women, now voters, can vote on the question.

Claus Spreckels is beginning to try his machinery in his great Philadelphia sugar plant. The refinery and machinery are insured for $2.000,000. Spreckels says he will double even this present plant so as to get a capacity of 10,000 barrels a day. Spreckels will not make public the source of his supply of raw sugar. He has engaged his custom house brokers, as well as most of his men. His heads of departments are all on the ground, most of them having been brought to Philadelphia from San Francisco. He says he will divide his time between Philadelphia and his refinery on the Pacific coast, and during his absence in California the Philadelphia factory will be in charge of his sons, August and Rudolph.

An important deal has been consummated whereby a number of capitalists in Philadelphia, Minneapolis and St. Paul became the possessers of the Kaministiqua river, known as the Kakabeka Falls. These falls are about eleven miles from Port Arthur, Ontario, at the head of Lake Superior. The river at this point is about 500 feet wide and sixty feet deep. The falls are 125 feet high, the water dashing over a perpendicular precipice of that height. The falls will furnish an equivalent of 250,000 horse power. The syndicate has purchased 4,000 acres near to, and including the falls, and the intention is to found a great Canadian manufacturing town. Flour mills and lumber mills are the first establishments to be put in, and smelting works, for reducing the silver ore found there in abundance, will be built soon after. For the initial work $35,000 will be invested. Hydraulic engines are now at work on the ground completing the preliminaries, and the actual mill building will begin early in the spring. One of the first buildings to be erected will be a $25,000 hotel, which will be commenced this fall. Contiguous to the new town is a large area in which valuable silver deposits have been found, and the company propose to utilize the falls for the introduction of an electric smelter. A flour mill, with a capacity of 20,000 barrels per day, will be the first put in. The products of the different mills will be shipped over a line of road to be built to Port Arthur, there to connect with the Canadian Pacific and the lakes.

The reception of the Pan-American tourists at Pittsburg, Nov. 7, is told in the following dispatch: This evening the visitors were taken to the Exposition Building, where were gathered samples of the finished products of nearly all the industries here. The rival electric lighting companies had prepared an elaborate display, one of which was at an expense of $10,000. The spectacle of the visit, however, was witnessed from a great balcony on the river side of the building. In the darkness the delegates and great throngs of sight seers took places upon the river slope. Suddenly a cannon boomed, a rocket was shot in the air, and what before had been a hissing sound in the darkness deepened to a roar as the city's flow of natural gas burst into flame at the tops of four stand-pipes that had been erected from a main on the river bank. Four inches in diameter were the pipes, and the roaring flame writhed and flared up fifty feet in the night The crowds scattered before the intense heat, and 200 feet away the travelers shielded their faces from the heat with their hands. One hundred feet from shore a volcano of water suddenly burst upward from the river surface, a rocket was hurled over the turmoil of water, and with a slow, licking movement, a tower of fire lifted itself 100 feet in air from among the boiling waters. A large main had been run out on the river-bed and the pressure had been turned on. Soon from another pipe leveled over the water shot a lurid plume of light. It changed to violet color, then to a saffron, to blue, to yellow, to green—each as various chemicals were injected into the pipe. Thus at the closing of the display five great arrows of flames were piercing the darkness and a pyramid of writhing fire was vaulting from the bosom of the river. Then cannon boomed, the infantry fired many rounds, the gas was turned off, darknes fell, and the visitors went to bed.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Nov. 11 to 16 inclusive:

Mrs M. Wilson, A Gleason, Philester Lee, Mrs R Schuellbacher, J C Templeton, N Callender. Mrs J B Nessell, Mrs C Jones, P T. Larson, H H Fuller, J P Hoffman, Rev A C Hand, P H Parker, D Benjamin, E M Curtis, J W Swan, Mrs H A Fischer, J Teeple, J Clark, Rev C C Felts, A M Cooper, I A Keer, H L Gloege, Rev M E Brown, James Anten, R Gardner, N Whitinger, R C Livesay, J Divoll, W Chestnut, Rev B F Worrell, H Johnson, H Spafford.

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Special attention is invited to the fact that every year many of our subscribers are disappointed in not being able to obtain their choice of gifts, the edition being exhausted by the very large demand when too late to prepare new editions for the Holidays. We cannot too strongly advise early selections.

Offer good until Dec. 15 only. That our subscribers may have opportunity to judge of the large values we offer in this appended list, we agree to take back and refund money for any goods ordered before the 15th of December, if not desired after received, provided only that purchasers shall return such goods postpaid, and in good order. The object of this offer is to enable teachers and others to obtain samples of books or booklets from which to select.

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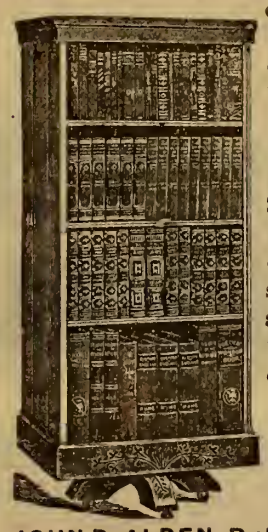
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No. 3	64	@	65
Winter No. 2			86¾
Corn—No. 2	33	@	33¼
Oats—No. 2	20¼	@	23½
Rye—No. 2			42½
Bran per ton	8 25	@	8 50
Hay—Timothy	5 50	@	10 00
Butter, medium to best	13	@	23
Cheese	03	@	10
Beans	75	@	2 05
Eggs			18
Seeds—Timothy	80	@	1 25
Flax	1 26	@	1 29
Broom corn	02½	@	05
Potatoes, new, per bu	25	@	35
Hides—Green to dry flint	03¾	@	08
Lumber—Common	10 00	@	13 00
Wool	10	@	37
Cattle—Choice to extra	4 65	@	5 10
Common to good	1 15	@	4 10
Hogs	3 00	@	3 85
Sheep	2 75	@	4 15

NEW YORK.

Wheat—Winter	84¼	@	87
Spring			
Corn	42	@	43⅛
Oats	25	@	34
Eggs	23	@	24
Butter	13	@	26
Wool	14	@	39

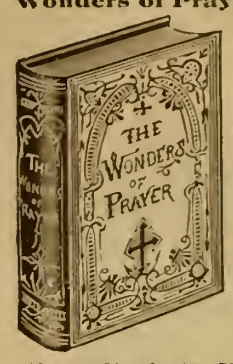
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Cattle	1 50	@	4 65
Hogs	3 60	@	3 75
Sheep	2 55	@	4 95

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(See explanatory note page 13.)

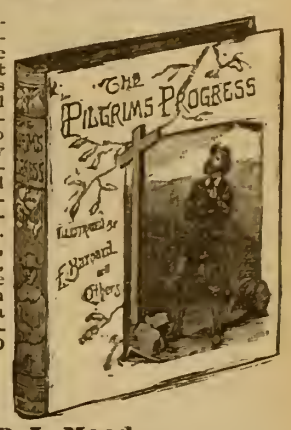
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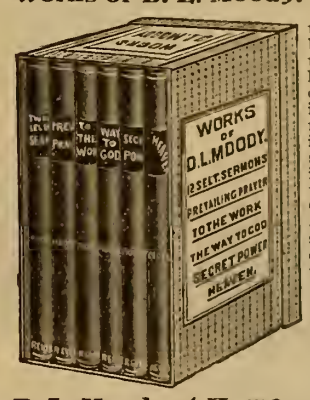
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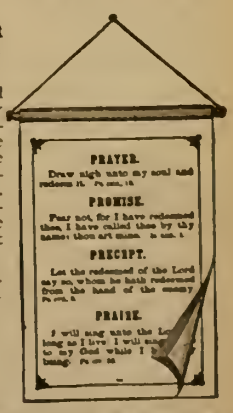
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When a person in the cold weather goes into the open air, every time he draws in his breath, the cold air passes through his nostrils and windpipe into his lungs, and consequently diminishes the heat of those parts. As long as the person continues in the cold air, he feels no bad effects from it; but, as soon as he returns home, he approaches the fire to warm himself, and very often takes some warm and comfortable drink to keep out the cold, as it is said. The inevitable consequence is, he will find that he has taken cold. He feels a shivering, which makes him draw nearer the fire, but all to no purpose; the more he tries to heat himself, the more he chills. All the mischief is here caused by the violent action of the heat.

To avoid this, when you come out of a very cold atmosphere, you should not at first go into a room that has fire in it, or if you cannot avoid that you should keep for a considerable time at as great a distance as possible, and, above all, refrain from taking warm or strong liquors when you are cold. This rule is founded on the same principle as the treatment of any part of the body when frost-bitten. If it were brought to the fire, it would soon mortify, whereas, if rubbed with snow, no bad consequences follow from it. Hence, the frequent colds we experience in winter would in great measure be prevented if the following rule were strictly observed: When the whole body, or any part of it, is chilled, bring it to its natural feeling and warmth by degrees.

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Dr. John Marshall, F. R. S., writes as follows: A girl or woman who meets with this accident (of setting fire to her clothes) should immediately lie down on the floor, and so any one who goes to her assistance should instantly, if she be still erect, make her lie down, or, if needful, throw her down into a horizontal position and keep her in it.

Sparks fly upwards and flames ascend. Ignition from below ascends with great rapidity, and, as a result well known to experts, the fatality of disfigurement in these lamentable cases is due to the burns inflicted about the body, neck, face and head, and not to injuries of the lower limbs. Now the very moment that the person whose clothes are on fire is in a horizontal position on a flat surface the flames will ascend, but only the air and not the flames encircle their victim. Time is thus gained for further action, and in such a crisis in a fight against a fire a few seconds are precious—nay, priceless. Once in a prone position, the person so afflicted may crawl to a bell-pull or to a door, so as to clutch at one or open the other to obtain help. The draught from an open door into the room would serve to blow the flames, if any, from the body; or, again, still crawling, the sufferer may be able to secure a rug or table cloth, or other articles at hand, to smother any remaining flames, for as soon as the horizontal position is assumed they have no longer much to feed upon, and may either go out, as the phrase is, or may accidentally or intentionally be extinguished as the person rolls or moves upon the floor. In any case, not only is the time gained, but the injury inflicted is minimized. In the event of the conditions not being self-help, but assistance from another, if it be a man that comes to the rescue, having first or instantly thrown the girl or woman down, it is easy to take off his coat and stifle the diminished flames with this or some other suitable covering, the flames playing upward now from the lower limbs or the lower part of the body of the prostrated fellow-creature.

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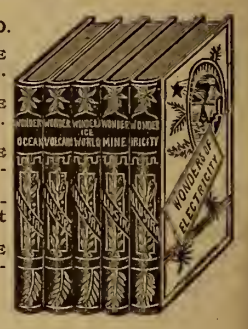
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Farm Notes.

DISEASE IN FARM ANIMALS.

We should endeavor to prevent the appearance of disease, rather than to cure it after it has come. Sanitation, not medication, is what will reduce disease among farm animals to the minimum. Disease is by far the more common among swine than among other farm animals in this country. Annually above ten per cent of our swine die of disease. Yet there are men who have raised swine extensively for fifteen to twenty years with as little disease among them as among the best-kept horses or cattle. These men have reared pure-bred swine, and some of them are in a region where corn is largely fed. It cannot, therefore, be said that so much disease among swine is due to in-breeding, or wholly to the large feeding of corn. There is no reason why swine should be more subject to disease than other farm animals. The fact that they are, is because they are treated differently. Their quarters are allowed to become more filthy; they are given drink that other animals would not be expected to use; their feed is thrown in the mud and their own manure; and their shelters are of the poorest description and devoid of all means of ventilation. The men who have raised swine with little disease, have given their swine pure drink, a variety of clean, wholesome food, comfortable, well-ventilated shelters, and clean, dry quarters.

It must not, however, be inferred that there is among other farm animals no more disease than there should be. If more care were taken to provide sheep, cattle and horses with only healthful food, drink, shelter and surroundings, it is safe to say that there would be much less disease among them. The investigations of European veterinaries, and of Drs. Law, Grant and others in this country, have shown that bovine tuberculosis is most prevalent among cows kept in damp, foul, unventilated stables, or upon wet land where the air and food are contaminated. In other words, sanitation and hygiene are opposed to bovine tuberculosis. Nor is this disease an exception. Sanitary measures are the best preventives of every disease afflicting our farm animals.

The preponderance of evidence is that swine-plague, bovine tuberculosis, foot-rot, glanders, etc., are produced by a microbe, although the germ theory of disease is disputed by some. However, it has been established without doubt that these conditions which are unwholesome to higher animal life are most favorable to the microbes which are supposed to produce these diseases. Thus, these microbes flourish in water contaminated with decaying organic matter, or in damp, decomposing litter; and while they are not introduced into the system through pure drink or food, they are introduced through foul, dirty drink and food oftener than by any other medium.

The measures recommended for the prevention of disease would also be desirable were no disease to be feared. It is firmly established that animals in low bodily condition are more subject to disease than vigorous, thrifty animals. That which makes the farm animal thrifty and vigorous, and therefore less liable to disease, also make it profitable. The more wholesome the food, drink and surroundings of the animal, the stronger its appetite, and the more thorough its digestion. It eats well, the excess above the food of support is at the maximum, and as this measures the gain, the profit is large. As digestion is vigorous, the amount of food which escapes assimilation is reduced to the minimum. Where "poor condition" is not allowed to exist, disease is scarcely known, and at the same time the animal makes the largest return for the food consumed. While we have need for a hundred veterinaries to each one we now have, their work, as that of the physician of the human body, will be largely in teaching sanitation.—*American Agriculturist.*

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NEWS OF THE WEEK.

CHICAGO.

The Kinney Tobacco Company, of New York, has brought a $100,000 libel suit against the Tribune Company, of Chicago. The grounds of the suit are an article published in the *Tribune* Nov. 16, 1888, coppied from the *Evening News*, charging that the Kinney Company's Sweet Corporal cigarettes contained morphine and other impurities. A similar suit is pending against the Chicago Daily News Company, and a quantity of expert testimony has been taken on the subject of the quality of the cigarettes in question.

The sale of the Munger-Wheeler system of grain elevators for several millions of dollars is practically closed. A large deposit, said to exceed $100,000, has been made to close the contract. Reports come from London of many subscribers to the securities issued by the English company that will make the purchase.

Mayor Cregier, it is reported, will soon move on the Clan-na-Gael members of the police force. He finds too little sympathy with the Democratic party among them, hence his wrath.

Governor John B. Gordon, of Georgia, is to lecture at Central Music Hall Nov. 30 in the interest of the ex-Confederate monument fund.

The Clan-na-Gael "inner circle" has issued a circular to the members of the order calling upon them to contribute funds to the expenses of the defense in the Cronin case.

COUNTRY.

John Dawson, of Terre Haute, Ind., celebrated the 100th anniversary of his birth Friday. He has thirty grandchildren, sixty-four great-grandchildren, and seven great-great-grandchildren, nealy all of whom were present at the celebration.

Jay Gould has filed a mortgage for $45,000,000 at Little Rock, Ark., to secure the indebtedness of the St. Louis, Iron Mountain & Southern Railway.

An explosion of flash-powder occurred at a chemical manufacturing establishment in Philadelphia, Monday, by which three men were instantly killed, one fatally injured, and another seriously injured.

Various parties who spent ten days in the snow blockade between Emery Gap and Folsom, N. M., report the suffering to man and animals fully as great as shown in former reports. Patrick Casey, engineer, was eleven days making the run from Trinidad to Lexline, and return. Two days and nights he was without food. One meal he made on a jack rabbit caught in the snow. Seventy-five men shoveling snow at Mount Dora, were cut off from food two days and nights. They got some sheep out of snow drifts and roasted and ate them.

FOREIGN.

China is arming her troops on the Russian frontier with repeating rifles, and the soldiers are being drilled by German officers.

The first sod of the Nicaraugua Canal was formally and officially turned Oct. 22, amid the booming of cannon and great enthusiasm. Work was really begun June 3, but owing to a misunderstanding between Nicaraugua and Costa Rica, which has since been settled, the formal opening had been postponed.

There is exciting news from Brazil. Dispatches received at Washington, both by the State Department and the Brazilian legation, announce that revolution has broken out in Rio, headed by the Republicans, for the purpose of overthrowing the monarchy. The fact that the Republican movement in Brazil was so formidable, and that the lower House of Parliament was overwhelmingly against the continuance of the monarchy, has long been widely known.

The Mexican Government is said to be preparing to purchase phonographs for all of its postoffices. As a great proportion of the inhabitants of that country cannot write it is believed that the conveyance of their voices through the mails will soon grow into an immense business, yielding a large revenue.

The dockmen of London demand pay for the time allotted for meals. The directors refuse the demand, pleading that this claim is specially debarred under the recent agreement. The directors, in a letter to the papers, complain of the men's tyranny in refusing to work with non-unionists. The Tilbury dockmen have struck because the foreman and clerks refused to join the union.

The consumption of horse meat in lieu of beef is daily increasing in Berlin, and it has become almost impossible for the butchers to procure sufficient genuine beef to supply the demands of those who are able to pay the almost fabulous price which that commodity demands.

Latest papers from Guatemala, bearing date of Oct. 27, tell of the immediate downfall of the riotous outbreak which was thought at the time might result in revolution. The three leaders were shot, the others surrendered, and all is quiet.

The Fan Fulla says that Vatican circles have been led to expect the establishment of an American legation to the holy see after the return of Mgr. Satolli from Baltimore.

Bishop O'Dwyer, of Ireland, has issued a pastoral letter forbidding the clergy of the dioeese to grant absolution to any person guilty of boycotting or pursuing the plan of campaign. The bishop retains to himself alone the right to absolve such persons.

Dispatches from Rio de Janeiro to London stated that a republic has been proclaimed in Brazil, with Senor Da Fonseca as President. The imperial ministers have been placed under arrest, and are kept in close confinement. The provisional government has guaranteed protection to the imperial family. The Emperor is at his summer palace at Petropolis, twenty-five miles north of Rio de Janeiro. All business in the city is suspended, but there is no danger to life or property.

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This number of the CYNOSURE is sent to several thousands whom we hope may prove friendly to its principles, but are not subscribers. Their special attention is called to the address to New Englanders on the editorial page; to the notice of the meeting in Tremont Temple, Boston, Dec. 11 and 12; and to the Letters from the N. C. A. General Secretary on the 5th and 9th pages.

The Cronin trial draws to a close. The evidence for the defense was all in Monday morning. It was promised that a much longer time would be occupied, but in such a case it is not easy to find many witnesses to prove an alibi for each of the accused. This was about all that was attempted, and as good a case as possible made out. But it is regarded as a very weak one, and will hardly break the strong network of proof woven by the testimony of the prosecution. The jury will take the case about the last of next week, and will render a verdict as memorable as that of the anarchists if it shall be "Guilty."

Long letters from Stanley, written in August and September, are now appearing. Before the end of the year we may see his party emerge from the swamps, deserts and jungles which have for three years swallowed them, from struggles with wild beasts and wilder men, to tell the story of one of the most remarkable expeditions ever undertaken. The confidence of Emin Pasha in his treacherous followers, and the effort to persuade them to leave the country, greatly delayed the return. The Madhists have been left in control of the Nile from the Nyanza lakes to Khartoum, and the great African interior is again as fast locked as before Gordon and Baker penetrated to the lake region and took possession in the name of Egypt.

The order of "Modern Woodmen," the invention of an Iowa Freemason without any regular profession or steady business, has had a "run of luck" in some of our Western States. The order professes to have no religion; but an elaborate funeral ceremony has been provided, which is much approved by Freemasons, and for which its members are ready to fight rather than be deprived. The originator and head of this assessment lodge is now endeavoring to clear himself from several charges of a serious nature, which of late years are quite a common experience among secret societies of this character. The papers have published columns upon this lodge squabble, which is not yet over. If they could be persuaded to devote half the space to a dispassionate examination of the principles of these orders it would be a blessing to the country.

A New York G. A. R. post gave a reception to Alger, their plutocratic "commander-in-chief," last Thursday. They were told by this many-times millionaire that they would not have to live in poor houses; that the order must have a record made and kept, at the government expense, of all the G. A. R. men, so they could get their pensions easily when the great treasury grab advocated by this society comes off. This is pleasant reading possibly for the old soldiers who have not been sworn into this un-American and un-patriotic secret society. (We use these terms with respect to the order only.) But it does not so much amaze us, when we see on every side how secret lodge oaths transform the sentiments of many otherwise reasonable and honorable men until their best friends do not recognize them.

One clause in the statement last week of the new position of the Roman Catholic church respecting secret societies in America, may have escaped notice. It is this: "The Catholic church in America will from this day, *through the ministrations of the confessional*—for that is where such action is communicated to the laity—deal with extraordinary and hitherto unknown liberality with members of secret organizations." We emphasize the words to be particularly studied, and note that there will be no public proclamation of this ominous and fateful decree. But at the confessional the member of the lodge will find his difficulties removed, and the public is supposed to have no business with the matter one way or the other. It, therefore, does not in the least amaze us to read that Archbishop Fabre has said, and Satolli, the Pope's legate, confirms the statement, that Rome will not raise the ban against Freemasons and other secret societies. That is the declaration we might expect for the public. At the confessional there may be another.

Governor Fifer is besought by a formidable lobby to release the anarchist Neebe, who was sentenced to a fifteen years' imprisonment. He can hardly afford, for political reasons, to do so, but the day might soon come when the political reasons would be on the other side of the question. Neebe was one of the best appearing of the seven anarchists who were tried in 1886, and five of whom are buried in a cemetery on the Desplaines river, west of this city. The anniversary of their hanging was lately celebrated by the anarchist bands in several cities. In Chicago the proceedings were of little moment, except as they gave an opportunity to the widow of Parsons to show her hatred of religion as she spoke of her dead husband and child. "Do you suppose they kissed each other in the beautifully described hereafter?" she said. "Bah! Don't be deceived. So-called Christians will tell you such things. What we want is homes in this world, and let God, Christ and all religious functionaries take care of themselves. This is the teaching of anarchy, and as such it will live."

Some will wonder why the late Mr. John Crerar, whose will, bestowing some $3,500,000, has just been published, should reserve $1,500,000 for the founding of a new public library, and not rather have increased the facilities of those now existing. Chicago has already a fine public library in the City Hall, and a great building is proposed for its accommodation. The Newberry library is already founded on a most liberal basis, and with a vast income on the North Side. Why not add to these, and not divide by beginning a new enterprise of the same sort. We may not understand all the reasons actuating Mr. Crerar, but one of them is certainly clear from the following passage in his will: "I desire that books and periodicals be selected with a view to create and sustain a healthy moral and Christian sentiment in the commuuity, and that all nastiness and immorality be excluded. I do not mean by this that there shall not be anything but hymn-books and sermons, but that dirty French novels, and all skeptical trash and works of questionable moral tone shall never be found in this library. I want its atmosphere that of Christian refinement, and its aim and object that of building up character." He could not surely have secured this end by adding to the Public Library fund: for managed as that is by politicians, it wil always abound with such trash as is above described, and in this respect is a source of immorality and danger to the youth of this great city.

ONWARD AND SUNWARD.

BY VICTORIA ALEXANDRA BUCK.

The march of the truth is onward,
Old evils pass away,
And the course of the world is sunward,
Into a brighter day.
With the hosts of heaven we're marching on
Through the battle's driving storm,
While God's right hand is hurling down
The lightnings of Reform!

Above the roaring thunder,
Above the billow's swell,
We hear His voice, and our glad lips sing,
"He doeth all things well."
His march is o'er the mountain wave,
His home is in the storm,
And down from fiery heights He hurls
The thunders of Reform!

Behind the cloudy pillar
The God of Israel stands,
And the destinies of nations
He holds within His hands;
Stars burn and die, suns rise and set,
Yet, 'mid the roaring storm,
His hand flings back on its flaming track
The lightnings of Reform!

Send down thy winged angel, God!
And tell us now, as when
We climb the hills our fathers trod,
To be braver women and men!
As thou wast in that boat on Galilee
And stilled the raging storm,
So lift thy hand till the world grows bright
With the lightnings of Reform!

East Randolph, N. Y.

SECRET TEMPERANCE ORDERS AND PROHIBITION.

BY REV. S. A. GILLEY.

[Address before the Iowa State Convention.]

Temperance history is properly written in three chapters, entitled Moderation, Total Abstinence, and Prohibition. Our forefathers came nearer to filling the *first* chapter with prohibition records than many know. In 1774 the Continental Congress passed the following resolution:

"*Resolved*, That it be recommended to the several legistures of the United States to immediately pass laws, the most effectual, for putting an immediate stop to the pernicious practice of distilling grain; by which the most extensive evils are likely to be derived, if not quickly prevented."

In 1787, in the convention called by Congress to frame the Federal Constitution, Dr. Benjamin Rush (author of the above resolution), ably seconded by Benjamin Franklin, urged that the manufacture of ardent spirits be forever prohibited in the States by the Constitution. He argued, that as republics must rely upon the morals of the people for their stability, and were not able to support a wise and righteous reign over a vicious people by strength of their military arm, as the people were at once subjects and sovereigns; therefore it was wisdom to prohibit

whatever tended to debaueh and abase the people. In eonclusion he called upon all, especially the ministry, saying: "Aid me with all the weight and influenee of your sacred offiee to save our fellow men from being destroyed by the great destroyer of their lives and souls." His arguments were not refuted; but Thomas Jefferson urged that as governments eould not be sustained without financial support, this industry be made, by restrictive laws, a permanent souree of revenue.

During all those early years, while Colonial history was making and following the adoption of the Federal Constitution, the highest eoneeption of temperanee principles was *moderation*. In 1789 two hundred of the most respectable farmers in Litchfield eounty, Connecticut, formed the first temperance association in the United States, with the following pledge:

"We do hereby associate, and mutually agree, that hereafter we will earry on our business without the use of *distilled spirits*, as an article of refreshment, either for ourselves, or for those whom we employ."

The Union Temperance Society, formed in Moreau, N. Y., in 1808, only pledged against drinking distilled liquors and drunkenness.

In 1812 Rev. James Axley moved the following resolution in the General Conference of the M. E. chureh:

"*Resolved*, That no stationed or local preacher shall retail spirituous or malt liquors without forfeiting his ministerial eharacter among us."

The resolution was defeated. In 1826 the American Soeiety for the Promotion of Temperanee was organized at Boston, Mass., "To restrain and prevent the *intemperate use* of intoxicating liquors." Thus, up to that time, restrietive influenees and measures alone were used.

In 1829, first in Scotland, in Ireland in 1830, in England in 1832, and in America in 1833, began that period in temperanee work whieh forms the second chapter—Total Abstinence. For about a deeade thereafter, the worked was pushed on the line of moral suasion as applied to the drink habit. The efforts of the workers pivoted about the reeovery of the fallen. They sought to *cure* rather than to *prevent*.

Beginning practically in 1845, when the legislature of New York decided to submit to vote of the people the question of license or no lieense, the march of temperance thought reaehed to the application of moral suasion brought to bear upon the law-makers, that the *drink habit* might be more effectually overeome by stopping the *drink traffic*. From that time eandid thinkers have recognized that the only true idea of temperance, as applied to the nation, is: total abstinenee for the citizen, legal prohibition for the States. *National Prohibition* is now the real battle-ery.

From 1845 to 1855, thirteen States passed prohibitory laws, in response to an awakened public sentiment. Before the war of the Rebellion began, in nine of those States the laws were repealed, under Republican administration.

I now come to trace more directly the relation of the secret temperance societies to this work. In 1842 the Sons of Temperance came into organie being, the Temples of Honor and Temperance in 1845, and the Good Templars in 1851. The same advanee of thought, and awakening of the public mind, that foreed the temperance issue on the legislatures of the various States, formed a favorable opening for the organization of these orders. The secret lodge system had been seriously intefered with by the excitement focused about the abduetion of William Morgan in 1826; and lodges were abandoned, and eharters surrendered. It would seem that the friends of that system sought to prepare the way for the re-establishment of Masonry, by forming these new orders with temperanee interests to furnish at once exeuse and occasion.

During the first years of their organization they made way slowly, and seemed not to interrupt the true work of temperance; but after they were fairly started, and during the years of their greatest activity, and in States were they increased most rapidly, the prohibitory laws were repealed. We do not charge it upon the Good Templars and Sons of Temperanee that they sought this result, but we do insist that it was nevertheless superinduced by the diversion of public sentiment through the efforts made to build up their system. The central idea of all these societies is fraternity. To build up a united brotherhood is the purpose of their labors. The entire outlay, in money, time and work, eenters about the "*good of the order.*" To attract those without, to hold those within, is the true interest of all their paraphernalia, their initiatory rites, their lodge furniture and regalia, their private and publie serviees. All are turned by the fullest purpose toward the enlargement of the lodge in membership, wealth and influenee. If, as some affirm, "Every lodge-room is a seminary of education for those who pay their fees, and beeome possessed of the charmed word whieh opens the door to them" (says Rev. W. Burgess, Newaygo, Mieh.); it remains an evident faet that the graduates are not thrust out into useful endeavors "For God, and home, and native land."

At the present time we have the Sons of Temperance, with thirty-seven Grand and about 1,500 subordinate divisions; I. O. G. T., with eighty-eight Grand and 11,571 subordinate lodges (483,101 members); Royal Templars, with nineteen Grand Temples and subordinates in nearly every State; yet with all this lodge showing, the States that have recently defeated prohibition amendments are the active eenters for these orders.

Sinee the political organization of the Prohibition party, I have had occasion repeatedly to notice that the members of seeret temperanee societies were mainly conspicuous by their absence from the ranks of the real workers. I do not forget that John B. Fineh was at onee the head of the Good Templars and ehairman of the Prohibition National Committee; but I remember that when God took him to himself, many of us thought it a providential interferenee in the interest of our work. Sueh exceptional eases are workers in spite of, rather than as a result from, lodge affiliation.

The testimony of Neal Dow, the "Father of political prohibition," Chairman Diekie, General Fisk, ex-Governor St. John, and others of national repute, are all in line with the thought that seeretism does not aid, but eertainly delays prohibition work. Dr. Roberts of Owatomie, Minn., author of the ritual of the Patrons of Husbandry, a nominal member of several seeret soeieties, while making a run for Congress on the Prohibition tieket, confessed to me at length that he found his alliance with lodge-men, who were engaged in the liquor traffie, a great diffieulty in his prohibition work. Usually the leaders in the temperance orders are members of the major societies; while the leading spirits in those major societies are most frequently conneeted with the saloon system. Thus members of seeret temperanee orders are in unholy fraternal relations with those who support the drink traffie in our land. *In this unequal yoking*, they beeome dead factors in the temperanee work. In this all workers agree.

THE COLLEGE CONTEST AT ELGIN.

ADDRESS OF C. SEYMOUR BULLOCK, NORTHWESTERN UNIVERSITY.

Fellow Citizens, Ladies and Gentlemen: Your upturned faces, glowing with sympathy and silently inquiring: "What is to be done?" prove that humanity, like a bird upon her nest, is rustling its feathers and evineing an uneasiness which preeedes a flight. Golden opportunities come to every individual, every State, every nation, when a great choice is presented, a great blessing offered, and a great future unfolded.

After the vassalage of Egypt, the weary pilgrimage in the desert, wars and captivity and servitude, God offered Israel a Saviour. Everything had gravitated toward that hour. Everything had been tending toward that center. At length, when the nation was fully ripe, Christ was held out to be aeeepted or rejected. Had he been aeeepted, whatever might have become of him as the Redeemer, Jerusalem would have become the imperial city of the world. But she rejeeted the Messiah, and decay and destruction ensued. In the unfolding plans of God, Israel will once more have an opportunity to accept the Christ, but the past ean never be changed.

France had her opportunity when the wild wave of revolution dashed in irresistible strength against the black prison walls of the Bastile, and fell back a bloody foam-fleck of life, only to rise again and sweep before it her false altars and throne. But she did not know her hour then. She pushed back the prieeless boon of liberty and hugged to her bosom an outraged constitution, and in her hand held her eode of violated laws. Once again her opportunity eame; she seized it and was free.

Italy had her golden moment, when the rosy fingers of dawn parted the eurtains of night, and a new day seemed ready to appear; but she knew it not, and the eurtains dropped and were not parted again until the unquenchable internal fires of public opinion had roeked the kingdom, and the Pope fell from his ehair of temporal authority.

This country had her hour in the early part of the present century, when the light of truth was refleeted from the lamp of God into the dark reeesses of secret institutions, and forty-five thousand men left their lodges, like frightened bats, scared by the darkness of their own abode, never to return; but she negleeted it, or was unprepared for it, and now weeps over the form of wounded justice and waits for another opportunity like the one she cast away. Will it ever eome? As I look upon you to-night, I answer Yes! Hear me, ye whose temples are adorned with the silver of eighty years! It will eome! Hear me, fathers, passing from the old age of youth into the youth of old age! Hear me, brothers, scarce past the buoyaney of boyhood! It will come! It must eome!

The nineteenth eentury is erowning its gray locks with the wreath of progress. The reign of inaetivity is over. The dungeon doors of imprisoned seienee have been broken down, and she has come forth and sits enthroned upon the tops of the mountains. Look abroad and see what men are doing. They have harnessed fiery steeds that breathe steam from their nostrils. They have wrested from the gods their thunderbolts and made them messengers of thought and love! They have melted the sand into a mighty lens to reveal the glories of the heavens. They have almost annihilated space! Will they now rest? No. Ideas are thundering in the battle field and great prineiples are allying themselves for eonfliet, and shall we rest till some irresistible influence bears us on? As well might the ship-master wait for the wind that will loose his cable, weigh his anchor, and hoist his sails. Shall we gain strength by inaction? Will we be powerful when we are powerless and our enemies have bound us hand and foot? When will we be better able to grapie the monster of secretism than now? Will it be when the tyler or gavel of a Master Mason calls the initiate members of our representation halls "from labor to refreshments?"

No, sirs, we must strike *now*, when the agitation of the Cronin murder has made the iron hot; and we must keep the iron hot by striking until we have marshalled the eonseienee of this nation to reeonstruct its laws. Stupendously grand is the age in whieh we are living, and we must make preeedents instead of following them. We must go out beyond the horizon that bounds mortal vision and sow the "hereafter" in the now. We are met to eonsider the seeret "orders" so rapidly multiplying in our land. It is elaimed that in Chicago alone there are over one thousand lodges and only about three hundred churches. Freemasons now number half a million members, and Odd-fellows as many more. Knights of Pythias, a comparatively new order, already claim three hundred thousand initiates, while insurance and so-ealled benevolent orders will swell the ranks by hundreds of thousands more.

What is the history of seeret societies? Ask Franee! Ask Germany! Ask Russia or Prussia, or Spain! What have they done in Mexico? What have they done in England? What have they done in the United States? Who is he, wrapped in robes, red with the blood of innoeent millions, grasping for crowns and sceptres; seizing honors and gold, and claiming to hold the keys of heaven and hell in his hands? The "Pontifex Maximus" *of a secret society!*

Who, when liberty was bowed down in grief and shame over brothers drawing sword on brothers to defend her honor, opened afresh the wounds that had scarce begun to heal? *The emissary of a secret society.* Who bound justice with green withes while the guilty fled? Who chained the wheels of the chariot of truth, so that men grew faint for fear the murderers of a brave man would eseape? Who planned the murder of Abraham Lincoln and protected his murderers? *Members of secret societies!*

Upon them I charge the death of William Miller, who was lured into a lodge-room and

strangled, and then, with throat cut and heart exposed, his dead body was cast into the sea! Upon them I charge the death of William Morgan, the history of whose death you so very well know. Upon them, I repeat it, sirs, I charge the death of Abraham Lincoln—a man bold enough to forgive a wrong and good enough to forget it!

Let the story of his death never be told without a tear. Bending in love to bind the wounds of the smitten South, he was shot down. Knaves! parricides!! demons!!! How dare you tread the earth upon which has fallen the blood of slaughtered innocence shed by your hands? Mark it well, your sins will find you out, and the eternal God avenge your awful deeds. Though thou shouldst take the wings of the morning and dwell in the uttermost parts of the sea: though thou should'st say, the darkness shall hide me; or make thy bed in hell; thou shalt yet be arraigned, and shalt lift up thy hands, red with the blood of those whose death thou hast caused, at the awful bar of God!

Again, I charge secret societies with the death of Dr. Cronin, and when the judgment fires of Eternity throw their red glare on the records of time, and the secrets of men shall be made manifest to the assembled universe, then shall the heavens reveal their iniquities and the earth rise up against them; for it will be shown that many sudden deaths were but the fulfilled decrees of oath-bound men.

Secret societies are always dangerous to civil governments, and none is in greater danger than a republican form of government; especially is this so in a country like ours, where a man may be among the bogs and fens of Ireland, or on the vine-clad banks of the Rhine, one month, and in the next few months after leaving them, sit as a State representative here. Here no ecclesiastical power, nor *any* organization, can be safely permitted to usurp, in the smallest degree, the functions of government; and, yet, there is hardly a secret society in existence whose members are not pledged to uphold and vote for members of that society in preference to any other candidate for office of equal qualification. Like a curse have secret societieties blighted every land where they became supreme. Americans, if ye be Americans! men, if ye be men! let not the recording angel dip his pen in our tears and blood and write: "America is fallen! The last ray of her glory is gone!"

When you say that death claims those who would, single-handed, hinder the advance of so mighty an enemy and would thus coerce me into silence, I despise your threat. What though "my throat be cut from ear to ear, and my tongue be torn out by the roots, and my body buried in the rough sands of the sea, where the tide ebbs and flows every twenty-four hours?" The earth on which falls my innocent blood will cry out, like the blood of Abel, to God for vengeance, and the sea whisper, as it kisses the lips of my grave, "Here lies an innocent man." Better be defeated and die for the right than forever fight or stifle God-given convictions and triumph in wrong.

When I speak of secret societies, it is not of any one society in particular, but against the whole system; nor would I impugn the character of all who are connected with them, though I might censure their judgment. Whether they go through the stripping, blinding and befooling of an Entered Apprentice, or the mock murder of a Master Mason, or drink wine from a human skull with profane oaths; or whether they journey to Jericho, or see whited skeletons as Odd-fellows, or Knights of Pythias; or whether they face the musket barrel in the post-room of the Grand Army of the Republic, or stand the infernal foolishness of college fraternities, or subscribe to oaths in Good Templar lodges, or trades unions, —it really makes no essential difference; the beast is the same and they receive his mark.

He who knew what was in man and what was best for him—man's perfect pattern—says: "In secret have I said nothing." Certainly no truths of the lodge are paramount to the truths Christ taught, yet his disciples were to openly teach them and show the mysteries of the kingdom.

I am not pleading that the doors of the lodge may be open to all. Never, while reason sits on her throne, will I make such a plea! I thank God that my mother can never be made a Mason, nor my sisters ever be initiated; and I bless him daily that I have no desire to be. There may be found two hundred fathoms beneath the Norwegian sea mollusca. Iberian stags may get fat on the stunted growth of Altain peaks; hedysarium may grow amid the desolation of Sahara, and tufts of osier on the hot lips of volcanic Surrhatton, but a pure heart and an honest life thrive in a dissipating club-house or a Christless lodge? Never!

In the name of God—who has ordained three institutions, the family, the church, and the state, to none of which secret organizations are subsidiary—I impeach them. I impeach them because by their traditions they make the Word of God of none effect and usurp the power and glory that belong to him. They think him "altogether such an one as themselves," and ascribe false names to him for worship. Tell me, where is God called in sacred Writ the "Great Commander," or the "Triple Triangle?" Is God three-cornered or nine-cornered? Shall we henceforth pray, O Lord, thou who art like unto a "Triple Triangle," hear us?

I impeach them because they have taken the sacred Word of God and robbed it of its Christ. They have called carnal things by holy names. Scarce anything, from the Tabernacle to the Lord's Supper, has escaped their prostitution. They have chosen priests and high priests and prelates to perform at their altars, and at baptismal and burial services.

I impeach them in the name of woman. How God must have smiled when he conceived the thought of mother!—if they were all to be like my mother, so rich, so divine, so full of power and beauty! If it were a second thought, then God's second thoughts are his best ones. Is it right that, having been fashioned in the hands of the Almighty, woman should be debarred from the benefits of the lodge,—if there be any benefits in it? Is it right that, having forsaken the hearthstone of loving parents, and entrusted her future to one whom she now calls husband, she should be robbed of her husband's company? Is it right to make her sit by the side of their sick child while he meets his cronies at the lodge? Is it right that he should swear secrecy from her who has no secrets from him?

I impeach them in the name of the church whose resources they cripple, whose power they thwart. The chambers of revelry at the national capital are yet resounding with the laughter of Sir Knights who could not afford to go half way to Washington for a church conference or Sabbath-school convention; but who squandered both time and money for a secret, foolish conclave. There they boasted of their charity. Is it charity to build a hospital for one's own family? Is it charity to make a poor man pay a rich man's bills? Such a charity needs another Christ to die for it.

I impeach them in the name of the independent college boys, whose every hope for gaining honors on class day perishes with the first thought because the judges belong to the Signia Phi, or some of the many other college fraternities.

In the name of God and the church, and woman and manhood, I impeach them, and stamp on their books of deception, bound together with thongs of lies: "It is a shame to speak of those things done in secret."

A FIRE AND ITS LESSONS.

BY REV. G. M. ELLIOTT.

Sabbath morning, October 27th, Selma, Ala., experienced the largest fire it has known for over twenty years. A large part of an entire block was destroyed. There was no insurance on a large portion of the property, as it belonged to a man who does not believe in insurance. In several particulars the conflagration appears remarkably strange.

1. The difficulty in arousing the people. It seems as if a deep sleep from the Lord had fallen upon the inhabitants. The fire broke out about two o'clock in the morning. One man who was among the first on the ground tells me that the fire bell rang at least half an hour before any help arrived. There were many persons who live almost in the neighborhood of the fire, yet knew nothing of it until daylight.

2. The difficulty in getting water. Though there were fire plugs right at hand, when opened, the flow of water was so slow and feeble that little was accomplished towards extinguishing the flames. Then the steam in the engine failed to be equal to the occasion. When the full pressure of the waterworks was put on, the water could not be forced to the top of a three-story building. Hence in the face of such feeble resistance, the flames swept violently forward.

3. The course of the flames is another strange feature of the fire. Of the portion burned the fire is supposed to have originated near the center of it. The wind was blowing from the north. The flames swept backward in the direction from which the wind blew and swept away a bar-room, and extended up to the third story of an adjoining building, leaped into the windows of the Masonic lodge and swept the room clean, but left intact all the lower part of the building. This lodge room is said to have been the finest and most costly furnished room of any kind in the city. The lower part of this building has been used for a drug store by Dr. Graddock for some twenty years. He is a strong temperance man, and is one of the two men of the city that votes regularly the Prohibition ticket. He is also a friend of the colored people, and for a number of years his soda fountain was the only one in Selma at which a colored person could drink. The bar-room was next door to him. It was totally destroyed. Not a dollar's worth was saved. This is the second time that the flames have swept away the adjoining buildings and left Dr. Graddock's building standing alone. These things appear strange to us.

Now what are the lessons to be learned from this fire?

1. The first is, that earthly possessions are very uncertain. A man who is rich only in this world's goods is very poor. At night he lies down wealthy; in the morning he awakes a poor man—poor in every sense. During the night his all has gone up in the flames. His riches have taken wings and flown away like an eagle toward the heavens.

2. That God in his judgments does make a distinction between the righteous and the wicked. It is true that the righteous often suffer *with* the wicked, but they seldom, if ever, suffer *as* the wicked. When Jerusalem was destroyed, we are informed that there was not a Christian in it. They were told to escape. In doing so, doubtless they had to make much sacrifice and sustained much loss, but they did not meet the awful fate of the ungodly Jews that remained. They suffered, but not as the wicked. I have always looked upon Dr. Graddock as being one of the few white men of the South that had the bearing of a true Christian. Out of his own purse he has built a house of worship for the poor who were deprived of Gospel privileges. Doubtless there is danger of pressing this point too far, yet when we see such marvelous preservation in the midst of danger, we cannot but think of the words of the Psalmist: "There shall no evil befall thee, neither shall any plague come nigh thy dwelling."

3. Judgments do not come causeless. In the day of adversity we should consider. This fire has thrown two hundred and two persons out of employment. About sixty of these are colored. The fire was in the business center of the city. The loss is great for a city as small as Selma. Why this calamity? Selma is a wicked city. God has spared it a long time. Within the past six months it seems as if it has let loose in wickedness. This visitation should cause all to think, and ask in the language of the prophet: "Shall there evil befall the city and the Lord hath not done it?"

Selma, Ala.

The saloon, the secret lodge and horrible crime are inseparably joined in the Cronin case. One of the witnesses, a member of the Clan-na-Gael camp with Cronin and O'Sullivan, the ice man, was present when the contract was made between the doctor and the conspirator for professional services. It was made in the lodge. "The doctor told some stories, and they all went out to take a drink," is the expressive language of the testimony.

The Chicago *Legal News*, a paper of strong Masonic affiliations and sympathies, says of Alexander Sullivan and the Cronin case: "Mr. Sullivan has a host of warm friends; he also has some enemies who would be glad to see him convicted of any crime at any price." Is Sullivan a Freemason as well as a Clan-na-Gael triangler?

NEW ENGLAND LETTER.

The Massachusetts Sunday School Convention—A field for anti-secret work—A Secret Society Congress—Smoking and the lodge—A home for ex-priests.—Some sectarian teaching—A new way of voting—The report of the Rhode Island W. C. T. U. on the workings of the new license law.

The Massachusetts Sunday School Convention at Tremont Temple last week was a full and interesting meeting, and if one looks back to the days when Sunday-school work first began eighty years ago, by some devoted Christian woman gathering together a few boys and girls in the neighborhood, and teaching them some verses of Scripture without printed questions or "helps" of even the most meagre kind, it formed a fine illustration of how "Big oaks from little acorns grow."

The Sunday-school presents a field of work especially adapted for those whose time is too much occupied on week-days to engage in other branches of Christian labor, and thus it is essentially a layman's institution, which has always, from the time of its first inception, called out the best lay talent, both in teaching and in the preparation of Sabbath-school literature. That millions of children and youth gather weekly in our land for religious instruction would be an altogether hopeful and cheering sign were there no reverse side to the shield, showing that much too large a percentage of these same children and youth drift into the churchless class on reaching adult years. There are no statistics to show how many frequenters of the saloon were once Sunday-school scholars, though it is to be hoped the ratio is small; but how many are to-day supporting the saloon by their votes, and being dragged in countless numbers into the secret society maelstrom, whose names fifteen or twenty years ago were on the Sunday-school roll, thus giving some teacher a priceless opportunity, if he or she had known how to improve it, to instruct them on the nature of these evils, and their responsibility as future citizens if America is to be the model Christian Republic for the world!

The Sunday-school lesson properly taught is the best of all vehicles for instruction in needed reforms, nor is it possible to instill a pure Christianity which does not also include pure morals. Still less can we teach children the true meaning and scope of the Gospel plan, and leave them unwarned regarding the lodge, which by its very constitution rejects that plan and sets up another of human devising instead. There can be no better place than the Sunday-school to introduce the leaven of this much-needed reform. It is a subject which can be made peculiarly interesting to young and intelligent minds. In tracing the distinction between true and false worships, and the likeness between lodge ceremonies as practiced to-day, and the mysteries described in the eighth chapter of Ezekiel, is given an almost exhaustless field of inquiry. And let me add one important item. The younger the scholar, the more lasting will be the impression. It is much easier to impress reform truths on a child's mind than a youth's, and in about the same proportion as the youth is a more favorable subject to impress than the mature adult.

Another notable gathering, though in a somewhat different way, which has recently convened in Boston, is the Congress of Fraternal Societies. The most interesting part of their proceedings was the discussion on legislation. The law in New York was commended as giving most freedom of action to the fraternal orders. The Massachusetts law allows only those societies which actually do business within its jurisdiction. The Maine law is the same except that it does not recognize the endowment companies, but only those paying a death benefit. As it is these same "endowment companies" which are now carrying all before them, on the very natural principle that a man prefers a benefit while he is living to one after he is dead, it is interesting to note that the congress showed a decided spirit of opposition to the many mushroom societies of this class which are daily springing up. It was even declared by one speaker that they were generally formed for the purpose of putting money into the pockets of the organizers and promoters, one instance being cited where one of these endowment orders, name not given, provides that the head of the order shall receive $1 for each new member initiated as well as the comfortable salary of $3,000 a year. Naught of this will be news to anti-secretists. We have asserted as much all all along, but to find our opinions thus confirmed by lodge men themselves is surely noteworthy, and looks as if the disintegrating principle was already beginning to work.

The Royal Society of Good Fellows, a name by the way as suggestive of low conviviality as it is anti-republican, recently dedicated its new hall at 131 Tremont street, "with solemn and impressive ceremonies, after which"—I am quoting the daily press report—"the members adjourned to the ante-room, where to the smoke of fine cigars furnished by the officers a pleasant time was passed until 11 P.M." It is pleasant to note that the "solemnity" of the dedicatory services did not interfere at all with the society's main object. But of one thing let our good W. C. T. U. women who are fighting "the weed" rest assured. Tobacco smoke is no more an essential part of the atmosphere of a saloon than it is of these lodge ante-rooms, where many a young man contracts the habit which will wreck him physically, blunt his moral nature, and render him impervious to all religious effort. The man "who finds the lodge good enough religion for him," will in ninety-nine cases out of a hundred tell you so with a cigar-scented breath.

There is some talk of a home for ex-priests in Boston, a wealthy lady of the city having offered to give liberally towards the project provided other subscriptions follow. Such an institution would help greatly in the fight against Rome, for it is hardly possible to conceive of a human creature more in need of such assistance than an ex-priest, homeless, an outcast from his kindred, and with no trade or profession on which he can rely for support; and no wonder that some have not sufficient faith in God to break away from their bondage when such a future confronts them.

Massachusetts, according to a late canvass, has now about 40,000 children in the parochial schools, the system being in operation in 21 cities and 16 towns. This is bad enough, but when a class of history in one of her public schools is given a list of questions like the following to answer, it is time to cry, Halt:—

"On what date is Easter Sunday this year?"

"How many days between Ash Wednesday and Easter Sunday?"

"What is the Friday before Easter called?"

This is certainly "sectarian teaching" with a vengeance.

The Australian ballot system is a decided stumbling-block in the way of that party which has always placed its chief reliance on the illiterate foreign element, but in the Rhode Island campaign they overcame the difficulty by giving such voters a slip of paper just the size of the ticket with holes cut in the proper places to mark the names of candidates. They had then nothing to do but to lay this paper over the ticket and mark in the places where the holes were cut. Those who believe that the new system is going to practically disfranchise the illiterate classes have certainly no "realizing sense" of the ingenuity of the average ward politician.

At the late annual convention of the Rhode Island W. C. T. U., two hours were devoted to reports from members of local unions in regard to the condition of things in that State under the repeal of the prohibitory law.

Providence has already granted between 300 and 400 licenses, and every one who cares to do so sells liquor freely. In Apponang the town clerk has signed 44 licenses. In Bristol there was reported to be "a fearful increase of drunkenness." East Greenwich, ditto. The situation in Newport is described as "a disgrace to our city and to the State." One gentleman said that in three weeks he had seen more drunkenness than during a year of prohibition. Pawtucket, "a rum-cursed city." Two saloons in Riverside proper, one of which has been enlarged in the prospect of an increasing business. Wakefield, no licenses asked for or needed, rum being sold freely without. Woonsocket, ninety licenses have been granted, six for wholesale dealers. Antioch, "liquor men are exultant and more drunkenness is seen."

It is well, however, that the citizens, and especially the business men of Rhode Island who voted for the repeal of the Amendment, should eat the bitter fruit of their own doings. Even four months of license is convincing many that they made a mistake, and the best thing for the temperance cause in Rhode Island is to have the liquor business stride on unchecked in all the insolence of power for a year or two, when she will be forced in very self-defence to re-enact a prohibitory law that shall never again be erased from her statute book. ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Nov. 22, 1889.

Since the sale of liquors in the Washington apartment house, owned by Vice-President Morton, has been asserted and denied until it has become a national issue, it is well enough for the confused public to have the real facts in the case.

The Shoreham Flats, as the building is called, are managed, not leased, by Mr. Keenan. This gentleman applied for and was granted a bar-room license for the sale of liquors at retail. To legally sell a single drink he would have been obliged to apply for the retail license, which is called, in the form, bar-room license. Doubtless if Mr. Keenan could have employed some irreproachable sounding word instead of "bar-room license," he would have done so, but he was obliged to conform to the law. Still he is not obliged to call the annex to the Shoreham cafe, in which his liquors are dispensed, a bar-room, and he does not; he says there is no bar-room in the Shoreham. His clerk also maintains his position, and when interviewed minutely on the subject stated that no man could walk up and obtain a drink there as in a saloon. He could have liquors served with his meals, but in no other way. But despite all this twaddle, there is in this same little aforesaid annex chairs, tables, a buffet stocked with mysteriously labeled bottles, with a circular counter in front of it, and men who have wanted a drink of whisky, or anything similar, have succeeded in getting it at the Shoreham annex by asking for it.

The Fifty-first Congress will assemble in less than three weeks. Within that time, however, some important matters will have to be disposed of, the leading one being the Republican nomination for Speaker of the House. That one circumstance carries with it a weight of interest. There has not been a great battle for the Speakership since Mr. Carlisle defeated Mr. Randall and Mr. Cox, and succeeded Speaker Keifer. All of the five Speakership candidates are in the city, and their various headquarters are open and busy, although on the surface there is little sign of the work that is actually being done.

A temperance mass meeting held here several days since was attended by fully two thousand people, many of them wearing the badges of the secret orders engaged in so-called temperance work. The meeting was non-sectarian, but among the speakers the Catholic clergy predominated, many of them being strangers who had come to attend the dedication ceremonies of their new University. Bishop Ireland was received with great enthusiasm.

Rev. Dr. McKim, rector of Epiphany church, preached a sermon Sunday last on the temperance question, taking the text, "Cry aloud, and spare not, lift up thy voice like a trumpet and show my people their transgressions." Temperance, from his point of view, does not mean total abstinence. Temperance, he holds, not total abstinence, is the law of the Gospel of absolute obligation upon all; and that each individual must decide for himself whether he ought to abridge this liberty by adopting the rule of total abstinence.

At the banquet given as part of the dedicatory ceremonies of the Catholic University, the President and most of the Cabinet officers were present. When the President was urgently called upon for a speech he declined to make one, saying he had avoided speech-making heretofore on such occasions and hoped to be permitted to maintain his rule of silence at this time. Secretary Blaine, however, responded to the toast, "Our Country and her President," in a few cautious words, in which it was plainly evident that while he wanted to be gracious to his hosts, the Catholics, he was careful not to endorse them as a sect in any way that could give offense to Protestants. *

—The Washington agent has returned to headquarters. He spoke at Binghamton, New York, to a very large audience on Sabbath the 17th, and a hearty co-operation and support was promised if he will return at some time in the future.

Reform News.

FROM THE GENERAL AGENT.

Boston, Mass., Nov. 18, 1889.

I have before me a copy of the Boston *Evening Journal* of the 15th inst. It contains almost a column article on "Terrible Revelations, the Dreadful Secrets of the Mormon Endowment House Exposed," etc.

There are several features in this exposure that are of special interest to Anti-masons, and must be equally so to every thoughtful member of the craft. I make a few extracts for the benefit of our readers. "John Bond told how he went through the Endowment house in January, 1868, and took certain oaths." In room 5 he took an obligation to obey the priesthood in everything temporal, spiritual, political, social and financial. He testified that the penalty for violating the oaths or divvlging them was death, by *cutting the throat from ear to ear, and cutting out the heart and tongue, and disemboweling.* The maternity of this horrid covenant cannot be questioned for a moment by anyone conversant with the oaths and penalties of the three degrees of Blue Lodge Masonry. The *penalties* are identical, and the oaths, though probably differing in phraseology, cover exactly the same ground. A. T. C. Pierson a Sovereign Grand Inspector General, is authority upon this point. He says: "If we would be Masons, we must yield private judgment." Nothing more than this is required of the initiate in the Endowment house.

It is hardly a supposable case that men *known* to have sworn allegiance to a government compelling its members to commit the most diabolical crimes, should be adjudged worthy of citizenship in a government for the protection of the people. The public will await with interest the exposition of the secrets of this band of sworn assassins; meantime, it will be well to turn our attention to some matters nearer home.

Neither Boston or Chicago, so far as I know, have Endowment houses, or any considerable number of Mormon citizens; but both have temples of worship from which the uninitiated are as jealously excluded as from the temple at Salt Lake, and where oaths are administered with the most terrible penalties possible to impose. On the corner of Tremont and Boylston streets in this city, stands a costly structure devoted to the rites and services of the "Secret Empire." Outwardly it appears beautiful, but who can reveal the things that are done in "the secret chambers of their imagery?" Could the whited walls of that temple speak, they might disclose tales of woe as barbarous as those uncovered in the city of the "Latter-day Saints." Let us exercise the largest charity, but let us not shut our eyes to the facts. And what are the facts? Every man who aspires to membership in that religious order of Masons, must, before the secrets are communicated to him, take an oath ever to conceal and never reveal ALL the secrets of the lodge, "under no less a penalty than that of having his throat cut from ear to ear;" and as he progresses the obligations become more comprehensive and stringent, until there is not a crime in the calendar that he is not sworn to keep as inviolable in his breast as in the breast of the brother who imparts it to him. If there is not some similarity in the work of these two oath-bound societies, why should they adopt precisely the same methods, and require the same obligation of concealment and obedience? It is difficult to explain this identity of method on any other ground than that their ultimate designs are very near akin. If there is any rational explanation why the Endowment house in Salt Lake, the Masonic lodge, the Clan-na-Gael or Irish Brotherhood and the order of Jesuits are not allied in principle and in practice, I hope it will be shown in the approaching Congress of Churches in this city. The gentlemen who are to present the different departments of this great subject are certainly competent to do it justice, and after the most careful research, their words and views will have great weight with the people. No pastor or Christian within reach of Boston can afford to let this opportunity pass unimproved, to listen to one of the ablest discussions had upon this living question, which is pressing more and more upon the attention of the American people.

Let all who can, come; and those who cannot, let them help together with fervent prayer, and where God has put it into your hand, send an offering of your substance to aid in carrying forward the great work of exposing the secret lodge system. J. P. Stoddard.

COLLEGE WORK RESUMED IN THE SOUTH.

Jackson, Tenn., Nov. 21st, 1889.

Dear Cynosure:—I left Chicago on the 14th inst., while a few flakes of snow were falling, and I flattered myself that I was just in time to escape the coming snowstorm. The yellow autumn sun shone upon us as we whirled into Cairo and passed by the new high bridge, over the Ohio river, and hurried on to Jackson, Tenn., where I arrived on the 15th, before the sun went down. In the morning I was astonished, when I looked out, to see the snow sifting down and covering the ground everywhere. But that was the order of things for two days until Sunday night.

On Saturday I managed to call around through snow and mud, and arranged two appointments, one for Sabbath afternoon at three o'clock, the other for Tuesday evening. Jackson is said to have some 15,000 inhabitants; but the attendance was very small in the churches that day, and I spoke to quite a limited audience on the reform topics of the N. C. A. They say here that this snowfall was greater than any they had last winter.

On Monday I visited the Baptist University. Pres. German sent me to the librarian of the Young Men's Gospel Society. I explained the nature and object of my mission, and proposed to donate a five-dollar anti-secrecy library. But, he said, it would require a vote of the society. So I gave him some tracts and went to the Lane Institute (colored). Here I found Pres. E. W. Bailey, a graduate of Fisk University, who invited me to address the students, which I did, and was applauded at the close. This is a large college for both sexes. Their modes of instruction are similar to those of Fisk, and they have an intelligent corps of teachers. I made arrangements to send them the anti-secrecy library and the *Cynosure* for a year.

On Tuesday evening I delivered a sermon on temperance and anti-secrecy in Rev. C. Moore's Mission Baptist church to a fair audience, who listened to the truths advanced with evident approval.

On the 20th I took the morning train for Henderson, where are two colleges. Pres. G. A. Lewellen of the W. Tennessee Christian College received me cordially and said they would accept our reform books and give the *Cynosure* a place in their reading room. This institution appears to be in a flourishing condition, and has adopted the late improvements in teaching. In the afternoon I visited the Methodist College of Henderson, but finding no particular opening I returned to Jackson.

On the 22nd I expect to go to McKenzie, Carroll county, and in a few days, D.V., to Memphis. As ever yours, Sam'l. F. Porter.

HELP FROM METHODIST BRETHREN IN NEW YORK.

Binghampton, N. Y., Nov. 15th, 1889.

Dear Cynosure:—God wonderfully blesses me in seeking the exaltation of his dear Son's name. Should I give a full report of the past week's work, it would be but to account one victory after another, "for Christ and his kingdom." A large audience, considering the night, greeted me at West Exeter in the M. E. church. The pastor, who so kindly seeured me this hearing, introduced me to the people and helped what he could.

At Garrettsville the Lord opened the door. Rev. A. S. Holland, M. E. pastor, received me cautiously at first, but became more enthusiastic as he learned more of my work. He with eight others there will read the *Cynosure* after this. Sabbath morning I addressed a fair audience in the Garrettsville M. E. church. In the afternoon I filled Rev. Mr. Holland's appointment in a schoolhouse some miles in the country, and in the evening a full house welcomed me at the union service in the U. P. church. I spoke for over two hours to the evening congregation and received the undivided attention of my audience.

In accordance with their wish, expressed by a vote taken, I spoke again in the same place on Tuesday evening. This audience was about the same size as that of Sabbath evening. While on this occasion the Masons were conspicuously absent, young men more than filled their places. Before concluding this lecture, I asked the Masons, if any were present, to vote as to whether I had properly represented their institution to my audience. All who thought that I had were to keep their seats and say nothing; any differing were to have an opportunity to present their side. An elderly man, of the Universalist persuasion, arose and objected to my representation of the oath. He could not see anything wrong in Masonry. "Nine-tenths," said he, "of all the preachers are Masons," etc. After answering the "good-man" argument, I suggested that possibly he did not have on his spectacles if he could see nothing wrong in Masonry after all that had been said, and naturally commenced with him at the beginning to see if we could find anything wrong. I told how he was prepared to be made a Mason, and inquired if he was willing to testify that such was not the fact. He tried to evade the question, but when pressed for a direct answer he said, "Well, what of it?"

The audience evidently concluded there was much "of it," and applauded heartily to the confusion of him who could see nothing wrong in Masonry. In short, there was a grand victory for truth. Young men will not be easily duped into the lodge in Garrettsville. A hotel man and saloon-keeper was buried in this place not long since with Masonic honors. On several occasions of late the fraternity have had occasion to display their emblems of innocence at funerals much to the disgust of many of the more enlightened. So there is naturally a strong anti-secrecy sentiment there.

Time and space forbid my relating an interesting conversation with a Mr. Allen of this city, as we traveled together on the train from Edmiston to Sidney, N. Y. Mr. Allen has something less than forty titles as a Mason. He told me he had taken ninety-five degrees in the Egyptian mysteries, twelve degrees in the York rite, and was now visiting lodges in this jurisdiction for the purpose of instruction. He is also taking an active part in the erection of an asylum for indigent Masons near Utica. He says the grounds are secured, and they hope to go on with the work soon. He attended the Knights Templar Conclave at Washington, and thought it a grand affair. He is about six feet tall, in width at least two feet, has a smoothly-shaven, fleshy red face, double chin, weight considerable over 200 pounds. Before learning his mission and receiving an introduction, I set him down as a Catholic priest or traveling saloon agent.

I remain here for work over Sabbath. I find a strong Free Methodist society who are glad to give me a hearing. Early next week (D.V.) I return again to Washington. W. B. Stoddard.

Correspondence.

NOTES AND FACTS FROM PENNSYLVANIA.

Editor Cynosure:—Allow me to say some words, first, on my estimate of our political situation. As to our campaign in Pennsylvania in June, you know all. The defeat of the amendment measure was very pronounced, though the *real* prohibitionists did their utmost to carry the State. The old parties joined with the whisky men and defeated that measure. It was claimed to be a Republican plan to promote temperance, but was really *intended* to silence temperance people. At our election, Nov. 5, only three offices were to be filled. Much apathy was manifest. I think the real prohibitionists voted. Nearly, not quite all, the old party men fell into line with their old bosses. Some few split the tickets in behalf of prohibition. Many old party men are insolent and very abusive. Your humble correspondent stood for some hours in the focus of insult, giving out prohibition literature and tickets.

As to the lodge proclivities of our candidates I cannot be certain. I wrote to the *People* to look well to candidates regarding the lodge, and also stated that there are in the United States hundreds of thousands of citizens who will not vote for lodge-bound souls, "knowing them to be such." We now stand as squarely opposed to the

lodge as to the liquor traffic, and cannot be consistent while we oppose liquor and vote for the lodge. We are anxious to do all that is possible against the twins—not Siamese, but Hades twins. If our temperance brethren *must* humor the lodge in selecting candidates for offices, we *must* refuse them, or be party to self-stultification.

My heart is rendered very sad in view of the death of so many of our brave workers in the cause we represent. Nothing but the cheering hope of meeting those grand men in the better land can console me, in view of the loss to the cause. Being personally acquainted with them, as I was, endears them to me more than I am able to express. May God greatly comfort the stricken families of brethren Capwell, Fairchild, Andrus, and the others embraced in the late death-list—really in the *life-list* now, in the city were death never enters.

Here is a brief incident: I met, recently, in the borough of Thompson, Pa., in a shop, three Masons. The shoemaker sarcastically challenged me for some information on the subject of Freemasonry in behalf of the company present. I informed the gentleman that I was a 33-degree Mason, and could tell them more about the matter than they knew. Mason No. 2 set in and said that any man who would perjure himself ought to be killed, etc., waxing madly eloquent on the subject. He was a Jew merchant. He received an answer that some killing *had been done* by Masons which showed them to be sincere in that view. No. 1 agreed thereto, though a member of the M. E. church. No. 3, who was the M. E. preacher in charge there, kept his jewel till in taking his leave he remarked he must get out or he should become a Mason. Whether he is not one already remains a question to be settled. He is an able man, but a user of the weed called tobacco, an expert in fishing, and a staunch Democrat. Our little discussion lasted perhaps thirty minutes, and ended quite pleasantly. I exhorted Bro. M. to either leave Masonry or the M. E. church, as they antagonize each other at all points.

As citizens of the United States and men of God, what are we to do when the times of filling offices arrive? To me this is a grave question. I cannot help vote men into power in whom I have no faith. I can get none in oath-bound vassals of the lodge. More than three out of four of all the voters are kneaded like dough. Our people may be embraced in three classes. The bosses who manipulate, the dough-faces on the kneading-board, and those who think and act first for God, then for community, or for the people, and for their own best good. To go with the multitude seems to be the rage of the masses. O, what prestige in numbers! How are the few with God and the right despised! "Help, Lord, for the godly man ceaseth, and the faithful fail."

As temporary chairman of the Pennsylvania Association, auxiliary to the N. C. A., opposed to secret societies, let me add that I am in favor of permanent organization in this State as soon as possible. I hope our energetic friends, E. J. Chalfant and J. C. Young, will move along with others to reach the organization at no distant day. We shall need the co-operation of the General Agent and his efficient son, W. B. Stoddard. So, dear brethren, let us pray and work on. How would a convention work at York or at Chambersburg? Yours for the cause of truth,

NATHAN CALENDER.

CHURCH AND STATE ALLIANCE!

EDITOR CYNOSURE:—Your careful readers will, I think, be of one opinion on Rev. J. M. Foster's plea, and that he is in favor of some kind of a union of church and state. Evidently of such "an alliance" as admits of the state supporting the church by taxes, and perhaps by such payments as last month were revealed, when out of $476,000 appropriation to Indiana schools there was paid to priests and nuns the sum of $346,000, and only $130,000 to Indiana Protestants. But the Catholics and Protestants would each of course like his TRUE religion taught and paid for more liberally! The *principle*, however, is the same, for State payments violate the constitution, as well as the character of the *true* churches of Christ!

If the family, the state and the church are of divine authority, as they are, then each have their own special functions, and encroachment of one upon the other tends to corruption and destruction of their respective purposes. In the family parents provide for and rule children. In the state the moral (?) rulers tax the people to maintain morality in the community. The church can neither supercede parents nor the state by any plea of right. This, however, is the root principle of the church of Rome. She claims supremacy over every civil government, and the right to compel persons, families and states to support her, and this compulsion is by force of arms if necessary, whenever possible; and where impossible or impolitic, then to use all the cunning and sophistry, familiarly called Jesuitism, to undermine her opponents. In fact, the Jesuits are a sworn brotherhood to promote the interests of the Romish church as truly as the Clan-na-Gaels are a "United brotherhood," sworn to promote the independence of Ireland; or rather, in fact, the supremacy of the Pope in Irish politics.

The Pope to-day calls himself a prisoner in Rome, because Italy has freed her government so far as to have her civil affairs independent of the priests; but in this favored country popery has developed into an immense controlling power in our party politics, and thus secures from leading parties many such favors as have been brought to light in the public schools of Boston, etc., and of the big grab at Washington.

Rome is using the very arguments that some Protestants urge, but the underlying falsehood is that Christ authorizes state compulsory support for his Gospel! Rome does this whenever she can for "another gospel," instead of having only the voluntary support of those who believe and obey. How? By Christian children honoring their parents; by Christian citizens paying their taxes, even if they have to catch fish to find the cash, and in every way trying to do good as they have opportunity; but they should not surrender their Christian liberty into the hands of lodgery. That changes their allegiance, because Christ never authorized lodgery, and it often binds them to conceal and not reveal the truth, even when the civil government needs it to punish evil-doers or protect well-doers.

Lodgery says, Swear. Both Moses and Christ said "swear not" such oaths as lodgery requires. Lev. 5: 4. They were sinful and required confession under Moses; evidently quite *ancient*, but not less a sin against him whose command is, "Thou shalt not take the name of the Lord thy God in vain." The Christian parent trains his family for time and eternity. The civil government protects society, and is worthy of support while it is a "terror to evil-doers and a praise to them who do well;" but when it is of the opposite character, it should be cast off by every moral citizen. This is the domain of state duty: to preserve morality and justice among its citizens and educate them to know what morality is. But civil government must not touch the ark, or it incurs the danger of death! The church is corrupted when it accepts state payments; the state is corrupted when it offers them. The citizens are corrupt when they acquiesce in either case, and all work best for the good of all when each works apart in the discharge of its own duties—family, state, church. The Christian may dig his garden besides that of a Jew or a Mohammedan, and the state secures each in his labor, and each may keep and give only what he may choose to his religion. But when the state pays out taxes to teach one religion, she violates her moral duty and equally insults the wisdom of the risen Christ, who left his church to depend upon the willing, and not the state nor the compulsory support of his people. Very different is Mohammedanism and the Roman anti-Christ. They compel people by the sword of state to confess or suffer as heretics. And every church that takes state payments is so far a follower of Rome in that particular.

THOMAS HODGE.

PITH AND POINT.

AN INCIDENT FROM THE GENERAL AGENT.

A pleasant incident on the train was the acquaintance of a young man from Cairo, Mich., named M. R. Botsford. He is a staunch Prohibitionist and free from all secret societies. He had never heard of the N. C. A., and was glad to learn of what is being done in our line of work. He said, "The country is being ruined by rings and cliques, but I confess that I don't know what can be done to prevent it. If I knew anything that I could do I would do it. I don't understand how any professing Christian can talk temperance and then vote license. I have no hope from either of the old parties, for they are so thoroughly wedded to their idols that they will not sacrifice votes for any moral or other consideration."—J. P. STODDARD.

CYNOSURE WORK IN NEW ORLEANS.

The *Cynosure* is a welcome visitor to our home and hearts. It has fully converted me and my wife to the principles of the N. C. A. As soon as we can we shall send you token of our appreciation and interest.—P. J. ROBIDOUX.

NO FELLOWSHIP WITH LODGERY.

I do not break the bread with Masons. Could the rising generation not be trained against the lodge as they are about temperance? Let as many mothers as possible have tracts that expose it as anti-Christian. If I had the means I would send an exposition to every female in the States and Canada.—JOHN TROTTER, *Wiarton, Ont.*

CHURCHES AND LODGES.

Will you be so kind as to give the standing of the M. E. church, and also the Congregational church, with regard to secret societies, as near as you can, in the next.—S., *Hutchinson, Minn.*

The action of Congregational churches is advisory in councils and associations. The local church only can make laws for its communion. A considerable number of such churches prohibit the lodge from membership. Councils have decided that churches may adopt such rules, and associations in several States have passed resolutions condemning secret societies. The Methodist Episcopal church has been notoriously afflicted with secret societies, but many eminent preachers and some bishops are strongly opposed to them. Of late years this sentiment has been growing rapidly in some States.

LITERATURE.

The progressive tendency of the times is well exemplified in the *Nineteenth Century* for November, issued in this country in the original English sheets by the Leonard Scott Publication Co. It opens with a group of three notable papers, the "New Trades-Unionism," by Frederic Harrison; the "New Tories," by the Duke of Marlborough, and the "New National Party," by Montague Crackanthorpe. Sir Henry Elliot describes "Australia Fifty Years Ago" in a vivid and graphic sketch of life in the early days of the great new Britain. Lady Gaskell writes on "Women of To-Day," and shows how exhausting modern social life is to the woman who enters thoroughly into it. J. Norman Lockyer tells the history of a Star, presenting in a popular readable form the latest theories on the origin and development of the celestial bodies. J. E. C. Bodley has an important paper on "Roman Catholicism in America," which is sure to command wide attention, treating as it does of a subject of national interest. The writer's remarks on an English Pope are calculated to create considerable speculation as to the successor of Leo. XIII.

Mary Allen West, the popular editor of the *Union Signal*, has improved a long vacation by writing for *Our Day* on "Domestic Science." The paper opens the November number of *Our Day*. Miss West is not at present a house-keeper, but as a woman of large experience among women, and eminent good sense and piety, her views on this subject are without prejudice, and are of great practical value. With a considerable part of the human family the domestic question is an important one. Hon. Neal Dow, of Maine, writes in answer to the question, "Can the Liquor Traffic be Legalized without Sin?" The Louisiana Lottery is reviewed by Anthony Comstock in its character as a local infamy, but especially as a national scourge. "The Jesuits Estate Bill in Canada" is the title of an article we advise all to read. Now that this robbery of the Canadian treasury has been completed by the payment of $400,000 to the Jesuits, we should carefully study this case in all its details, in order to meet effectually any demand of the same character. Rev. W. F. Crafts writes ably of the "American Civil Sabbath," which he is defending as Secretary of the American Sabbath Union.

The November *Statesman* opens with a discussion of government ownership of the telegraph suggested by the late decision of Postmaster General Wanamaker that the government would henceforth pay a low rate which he himself set. The question is shall the telegraph be a monopoly or a pantopoly? Lawyer C. C. Bonney writes of an "International Court of Justice." Prof. Craig of Perdue University, has a historical paper on the "Formation of Federal Government." "Practical Labor Reform," "Forces which Make for Temperance," "Drainage and the Single Tax," "Asylum for the Insane," and "Old Line Insurance," are other papers which make a very full number.

Wisdom is better than riches. Wisdom guards thee, but thou must guard thy riches. Riches diminish in the using; but wisdom increases in the use of it.—*Arabic Proverb.*

Lodge Notes.

The union men employed on the export docks at London have refused to work unless the company's permanent employes join the Dock-Laborers' union. This the non-union men refuse to do, and a dead-lock has resulted.

The strike of molders in the Brooks locomotive works at Dunkirk, N. Y., has ended, the men being put to work this morning on condition that the union is not to interfere with the managers' rights to employ such men as they choose. The discharged men will not be reinstated.

The National Grange meeting at Sacramento, Cal., decided upon Atlanta, Ga., as the place for holding the next annual meeting. J. H. Brigham, of Ohio; Mr. Rhone, of Pennsylvania, and John Trimble, of the District of Columbia, were appointed a committee on legislation to present the measures proposed by the National Grange to Congress. A resolution was adopted approving the Australian system of voting. About three hundred persons received the seventh degree, "Ceres," in one night.

The Knights of Labor have adopted the Henry George land scheme. In their convention at Atlanta, Ga., the following resolution was adopted as the fourth plank of the declaration of principles of the Knights: "That land, including all the natural sources of wealth, is the heritage of all the people, and should not be subject to speculative traffic. Occupancy and use shall be the only title to the possession of land. Taxes upon lands should be levied upon its full value for use, exclusive of improvements, and should be sufficient to make for the community all the unearned increment."

Beethoven lodge, Knights of Pythias, is made up mainly of North Side Germans. The secretary and treasurer of this lodge was, up to a few weeks ago, Albert Koeppe. Mr. Koeppe is a blue-eyed, blonde gentleman of winning and pleasing address. The honest Germans of Beethoven lodge had every confidence in him and trusted implicitly to his honesty. A few weeks ago Mr. Koeppe came to the trustees of the lodge and stated that he had imperative need of $500. He got it, and so great was their trust in him that the loan was not even recorded. Then Mr. Koeppe collected about $300 in dues, sold his house and furniture, and two weeks ago disappeared. The lodge is out $800 and the trusting faith of its members has been rudely shocked.—*News.*

The reception which was given by Mrs. John A. Logan to the Knight Templar Masons in Washington, was a recognition of the connection which her husband had with that order. In the proceedings of the Grand Commandery of Illinois at their session in 1887 the Masonic career of General Logan is given in the biographical minute of his death. It is as follows: "Raised a Master Mason in Benton Lodge, No. 64., Benton, Ill., Sept. 6, 1851. Exalted a Royal Arch Mason in Washington Chapter, No. 43, Chicago, Sept. 11, 1885. Dubbed and created a Knight Templar in Chevalier Bayard Commandery, No. 52, Knights Templar, Chicago, Dec. 1, 1885. Received the grades of the Ancient Accepted Scottish Rite, four degrees to thirty-second degree in Oriental Consistory, Chicago, Nov. 11, 1880, to Oct. 6, 1883. He was elected a Sovereign Grand Inspector General, thirty-third and last degree, in the Supreme Council Ancient Scottish Rite, Northern Masonic Jurisdiction, at the Chicago session, Sept. 15, 1886. The grade was not conferred upon him on this earth, for he was summoned to receive his crown at the hands of our blessed Immanuel in the grand asylum above, Dec. 26, 1886, and was laid to rest Dec. 31, 1886. His casket was draped with our National flag, the emblem of his loyalty to country, and the beausant of Chevalier Bayard Commandery, No. 52, Knights Templar, the emblem of his faith in Christianity."

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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR.

CHICAGO, THURSDAY, NOVEMBER 28, 1889.

TO THE PASTORS AND CHRISTIAN PEOPLE OF NEW ENGLAND.

The first Masonic lodge was planted in the city of Boston in 1733, forty-three years before American Independence had burst its bud. At that time one of those mysterious, supernatural waves of salvation, which have reappeared at times and swept over the civilized nations, was just rising. Whitefield was ordained three years after that first American lodge was planted in Boston, and nations had begun to listen to him, and to the Wesleys, the two Tennents, Jonathan Edwards, and a host of like-minded men. Such "Great Awakenings" have been usually preceded by antagonistic spiritual forces. The Wickliffe revival, which overran England in 1360, when two-thirds of the English people became Lollards or Wickliffites, was resisted by the Pope's army of mendicant monks; the Lutheran Reformation was antagonized with fearful power by the Jesuits of Loyola in 1540. The overwhelming national revival described by Hume, was met by a persecution in Scotland, in which twenty-five thousand people suffered death, imprisonment, banishment or loss of goods. So our Great Awakening which preceded our seven years' war, was met by the subtle, silent, secret lodge system, which is now corrupting the politics, depraving the morals and disintegrating the churches of the United States. And no beast or living movement ever bore more unmistakable marks of Satanic craft and power than the Masonic lodge. Its origin was craft; its history fiction; its religion deism; its ritual blasphemy and burlesque on Christianity; its nature anti-Christ, and its government absolute despotism.

A United States Senator from New England, who is a member of no secret order, said to the writer a few weeks ago: "In a large legal practice I have carefully observed the influence of Masonic oaths in our courts, and while it is apparent that there is such an influence, it is also apparent that membership in churches and other societies often produces a similar bias."

But suppose every church member had taken a secret oath to have his throat cut if he did not conceal the crimes, obey the signs and aid the escape of church members "whether they were right or wrong," that would furnish a case parallel to that of the lodge. Even now justice suffers by sinful partiality in courts and juries sworn to do right. But when courts and juries come to have secret oaths and obligations, each to prefer his secret order to the state, there is an end of civil administration, and no security for property or life.

And this is precisely what we are coming to. Ex-Gov. John D. Long, who lately gave $1,000 to the Jesuits' College in Worcester, Mass., is yet a friend to our free schools, and under his direct questioning, papists admitted that their first and supreme allegiance was to the authority of Pope, cardinals and bishops, and not to the United States. We give in another column to-day the proceedings of the U. S. Court in Utah now in session, where Mormons freely swear that "Mormonism is the kingdom of God," and their first allegiance is due to it, under Masonic penalties of death. Penrose, editor of the *Deseret News*, is now in prison for obeying his Mormon oaths, in contempt of the U. S. Court. Masons in the upper degrees, are sworn directly that they will ever hold the lodge to be their "supreme tribunal," and if you read the *Cynosure* for a little while, you will see that all secret societies, from the Vatican to an Odd Fellows' lodge, are combining against Christ. "*But the Lamb shall overcome them*," Rev. 17: 14. His followers are to conquer "by the blood of the Lamb and the word of their testimony." There is more hope of deliverance and salvation in the churches of New England than in the whole country outside, and we pray you, therefore, to give the godly and eloquent men who are to speak at Tremont Temple Dec. 11th, a hearing.

THE CASE IN LAW of the United Brethren is briefly this: In 1841 a constitution was adopted which stood unquestioned in use forty-eight years. This constitution positively excluded secret societies, and provided: "There shall be no alteration in the foregoing constitution unless by request of two-thirds of the whole society." In 1889 "the whole society" contained 201,517 members, and the question of changing the constitution was submitted to the whole church and only 55,000 voted at all, and part of these voted against change. So less than one-third of the "whole society" (instead of two-thirds) "requested" the change. Yet the change was made, illegally and in the face of the constitution, the object being to let secret societies into the church. Therefore, the constitution of 1841 is, and that of 1889 is not, the law of the true United Brethren church.

THE OAK AND VINE.

Washington Irving's transcendently beautiful figure of the vine clinging to, and supporting the lightning-riven oak which had before supported the vine, has been universally read and admired; and not only admired as beautiful, but approved as true. Woman bears adversity better and braver than man, and when the bolt of adversity falls and shatters their fortune—the wife who, like the vine—has clung to the husband for support, has often held his shattered faculties together, and saved and restored the prosperity of the house. This amiable difference between female and male human nature, in favor of the gentler sex, is thus described by Sir Walter Scott:

> "O woman! in our hours of ease,
> Uncertain, coy, and hard to please;
> When pain and anguish wring the brow,
> A ministering angel thou!"

But Miss F. E. Willard thinks that "the oak-and-vine theory of human relationships" is overthrown by a woman who, in a gale of wind, saw naked bean poles blown down, while the poles with vines on them outstood the gale. This surely was a prodigy, provided the poles were equally well set in the earth. So, Miss Willard thinks Irving's figure of vine and oak a failure, and in her late annual speech to the W. C. T. U., says: "I suggest that the figure of a strong winged bird, rising on equal pinions, is the truer emblem" of the family, the husband and wife being the equal wings.

We decidedly prefer the taste and judgment of Irving and Walter Scott. But there is, in Miss Willard's theory of marriage and the human race, error far more fatal than bad poetry or rhetoric. In her speech she says:

> "Elizabeth Chapman says that the independent thinkers on this subject [marriage] are divided into two classes: 1st, those who have abandoned all respect for marriage; and 2d, those who are profoundly dissatisfied with the institution as it exists at present, but who desire to reform it. I wish clearly to identify myself with the second class."

Again:

> "It is possible to be truthful and yet to say, 'I *have* loved,' or 'I *do* love;' but to swear that you *will love*, implies the folly of youth, or the saintship of heaven."

So when God's Word commands husbands to "love their wives," if they promise that, they *will love* them. Miss Willard writes them down either fools or saints. But worse still. This same speech contains the following:

> "The church does still hold woman in an attitude of subjection in marriage, which renders the husband not the wooer, but the master; and the civil contract into which she enters, no matter what the words of the ceremony by which she weds, transforms woman into the completest slave the earth has known—in theory, if not in fact."

Do the thousands of good wives and mothers who thronged to hear these atrocious sentiments at Battery D, Chicago, know that the four solid columns of such cloudy literature on marriage and motherhood, are the philosophy of Shelley and Mary Wolstoncraft, of Victoria Woodhull and Theodore Tilton?

Then Miss Willard belongs to, and trains with, the so-called Greek-letter fraternities, made up of girls in colleges, who close the doors of their night meetings; and, if they keep their vows, conceal their proceedings from their fathers and mothers. Is this to prepare them for holy marriage? And this same speech of hers exalts Terrence V. Powderly as the pink of "Modern Chivalry," and she has advised Gen. Neal Dow to join his "Knights of Labor," to do which, she knows the good general must promise "SECRECY, OBEDIENCE and ASSISTANCE" in case of strikes. (See Mr. Powderly's printed circular.) And this three-fold promise runs, not only to Mr. Powderly, but to his successors in office. She knows, too, that this same Mr. Powderly is declared by one of its cardinals, to be perfectly obedient to the Romish hierarchy, which forbids marriage to priests and grants indulgences. Yet she grasps his hand, and calls him her brother!

In her four-column dissertation on marriage, she "darkens counsel by words without knowledge," quoting English theorists, but not the Apostle Paul, who, in two brief sentences, utters more good sense and true religion on the subject than all self-projected theories that were ever written by socialistic men and women. These two sentences are: "*Husbands, love your wives, even as Christ also loved the church, and gave himself for it*," (Eph. 5: 25); and "*Wives, submit yourselves unto your own husbands*," (Eph. 5: 22.) These two brief Scriptures obeyed, will make all marriages holy, and all families happy We are sorry one who has done so much good should be left to utter such bad sense and worse religion.

HOW TO TREAT SECRET SOCIETIES.

"But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire." Deut. 7: 5.

What is the meaning, and what the use of the little *altars* in the lodge rooms all over this country? We have seen them even in the halls of railroad conductors, and often other tools and implements of worship. An officer of an "order" of railroad conductors lately showed us into their empty hall in Aurora, Ill. There stood the little altar in the midst. What did that "altar" mean? Do you say to swear in members? But oaths and altar pledges are worship! What god is worshiped at that altar? Surely not Christ! The young men worshiping there are often openly and deeply immoral. Yet every young man who enters there at night feels a sense of solemn worship creeping over him. That altar, like the one Paul saw at Athens, standing there "to the unknown God," was an altar for demon worship, and these are the altars which the rulers of the new United Brethren church have voted into their communion. O pity!

THE MORMON REVELATIONS.

The examination now proceeding in the United States court of Utah to prove that the Mormons have sworn allegiance to another power than the government of the United States, and are therefore aliens and unfit to exercise the rights of American citizenship, are of the utmost interest to the readers of this paper. We have, therefore, given some space to the dispatches on the 12th page, and shall continue their publication next week.

Saturday the Associated Press instructed its representative in Salt Lake City to call on Wilford Woodruff, president of the Mormon church, and obtain a statement of his side of the case. Woodruff pretends that the inquiry is only a bit of political clap-trap annually resorted to by the enemies of the church. With true Masonic spirit he asserts that the revelations are the overflowing of embittered spirits and not to be credited. The secrets of Mormonism are a private matter not to be inquired into by the state, and he adds: "*You might as well ask why a Mason, if he were placed on the witness stand, should refuse to reveal the rites and signs of that order. I myself am a Master Mason, and have been informed that many Masons have been indignant at the attempt that has been made to extort personal information from Mormons. Members of other benevolent societies can see that their rights and organizations would be endangered should such proceedings carry.*"

The president of the Latter-day Saints never spoke more truly. The same arguments that shield the Freemason or the Jesuit may be urged by the Mormon. The latter has been more faithful to obey his oath,—that is all. And if the United States court of Utah shall legally establish, by its decision, what is already known to be a fact, that the Mormon oath is incompatible with American citizenship, we shall lay up the decision as a precedent to be used legitimately against the Masonic lodge. The advocates of our reform have long prayed for an opportunity to prove the lodge alien to American interests and laws. Behold now in God's providence, how, without our effort, this is being done by the people of

Cook county, Illinois, in the Cronin trial, but much more emphatically and clearly by the United States court in Salt Lake City. We shall continue this topic next week.

THE ILLINOIS SABBATH ASSOCIATION.

The annual meeting of this organization, which began its work two years ago in Elgin, was held last week in the First Methodist church near the court house in this city. The attendance was wretchedly small and discouraging, but the addresses were of high character, and so pleased the National Secretary, Mr. Crafts, that at his special request, all the speakers were appointed delegates to the National meeting in New York Dec. 9 to 11 next. Rev. C. E. Mandeville presided, and Rev. Dr. W. W. Everts was elected president for the ensuing year. Able addresses were made by George May Powell, of Philadelphia, Rev. Drs. J. D. Herr, of Milwaukee, N. C. Mallory, of Aurora, M. W. Stryker and W. W. Everts, of this city, Pres. C. A. Blanchard, Prof. W. H. M. Scott, Rev. H. A. Delano, who was temporary chairman of the Indianapolis Prohibition Convention, Judge Charles Wheaton, of Aurora, Rev. W. F. Crafts, Field Secretary of the American Sabbath Union, and Mrs. E. H. Bradley, of England, originator and superintendent of the White Shield department of the W. C. T. U., who spoke of the movement in England.

The burden of the addresses was a denunciation of, or a lament for, the doleful lack of moral courage on the part of the Christian church respecting the momentous question of Sabbath observance. One Chicago pastor, whose church is near the Stock Yards, said he would give $100 to anyone who would convert one man whom he could name, to the idea the Sunday work does not pay. Most of the male members of his church were compelled to work on the Sabbath or lose their places, and risk the bread their children must have. Rev. W. F. Crafts, of New York, spoke most hopefully of the success already secured, and the benefits of Sabbath rest.

"In Ireland," he said, "partial Sunday closing of saloons cut down the Sunday arrests 51 per cent. In Scotland more complete Sunday closing cut down the arrests seven-eighths and the total consumption of liquor one-fourth, proving Sunday closing one-fourth prohibition—a quarter loaf of unpoisoned bread. When saloons were open on Sunday in Cincinnati, I am told that the city prosecutor said that one-third of all the crimes in that city were committed on Sundays. Now that all its saloons are closed, even those of its daily papers that are most hostile to Sunday laws, report that on Sundays the police have almost nothing to do. Sabbath laws are therefore consistent with liberty in the same way as other less effective laws for the prevention of crime."

Pres. C. A. Blanchard, of Wheaton, spoke on the subject of Sabbath rest for laboring men, and for the employes on trains and street cars and in shops. He said attempts had been made to have the tenth day as a Sabbath, but they had failed; they had tried to do without any day of rest at all, and it had brought wreck and ruin on many a heart. Overwork resulted in many cases in insanity. There were varying causes of insanity—one of them the tobacco habit, another the use of liquor—for inebriation of itself is madness, and the man who spends his money uselessly is a lunatic, and apt to become one in the eye of the law. Why are our asylums filled with farmers' wives more than by any other class of women? Because of their monotonous life of toil throughout the year; the same applied to those who were compelled to spend the Sabbath as every other day in the week. Many of the professional classes, such as those present at the meeting, did not have to get to work at 7 o'clock in the morning a mile away from home, to bring back a tired hand at night, nor had they any one standing over them with a time-book and pencil. He asked them, as citizens, had they lifted their voices on behalf of the men who are robbed of their weekly rest, and sent by overwork to their graves as prematurely as if they were stabbed or shot? Clerks in stores and conductors on street cars were often almost unable to recognize their own children on account of their continual absence from home during long hours of overwork. The matter with us, he said, is, we have no backbone. The politician respects the saloon-keepers, but not the churches. The politicians expect when they do anything that hurts the saloons to hear from it, but when they hurt the churches they don't expect to hear anything at all.

The committee on resolutions reported an able paper, of which the following is an abstract:

We call upon all law-abiding citizens to aid in suppressing the great whisky rebellion, believing the closing of saloons on Sunday should be the leading issue in our fight for the civil Sabbath. We regard it as a patriotic axiom that the employes of the greatest of all corporations, that in which we are all shareholders, the United States Government, ought not to be robbed of their one day rest in seven, and therefore we ask Congress to give all its employes the same day of rest which is enjoyed by the employes of private corporations. The reduction of Sunday work that has been made in the mail service by our Postmaster General, we hope to see increased and made permanent by Congress. The Sunday opening of drug stores should be strictly limited to the compounding of prescriptions. Stores of all kinds should be closed on Sunday, and every kind of business, even the Sunday newspaper, should be suppressed in the interests of this movement.

—The ocean racer *Etruria*, of the Cunard line, had a little lodge fracas just after leaving Liverpool last week. The secret union men among the sailors refused to sail with companions who could not pronounce their lodge "Shibboleth," and began a mutiny. They were suppressed and imprisoned for a day for their loyalty to their oaths.

—The books advertised in our columns this week are unexceptional in character, and worth recommending to our readers. Please notice at what favorable terms these books will be furnished to all our actual subscribers. These advertisements will not appear again, nor will those of last week; therefore, mark what you wish to purchase, and order without delay.

—Governor John B. Gordon of Georgia, who is to lecture Saturday evening at Central Music Hall in this city, for the benefit of the ex-Confederate monument fund, will be tendered a reception on his arrival. A long list of city notables, beginning with Mayor Cregier, are on the reception committee, which closes with the names of the following Chicago preachers: H. W. Thomas, H. W. Bolton, G. C. Lorimer and Frank Gunsaulus. The significant fact is that these are all lodge men,—all Freemasons, excepting possibly Mr. Bolton of the First M. E. church. But he is a member of several lodges and frequently speaks for them. We are glad to note that in such an affair as this the Chicago pastors who are minding their own and the Lord's business are carefully passed by.

OMENS OF GOOD.

Not since the abduction and murder of Capt. William Morgan in 1826 has the general public been so much interested in the secret lodge discussion. The pulpit and the press are speaking with a freedom unprecedented in the last fifty years, and the signs of the times indicate more startling revelations in the near future. In reading the chronicles of events in our great daily papers, one can scarcely avoid the conviction that the time is at hand when "covered things shall be revealed, and what is heard in the ear shall be preached on the house top." It is evident that the present condition of public sentiment has not come by chance. A series of events, manifestly overruled by "Divine Providence," has filled the hearts of thoughtful citizens with grave apprehensions for the integrity of our courts and the safety of our civil institutions; while they have in some degree awakened the slumbering conscience of the church to the threatening danger. The terrible butchery of Cavendish and Burke in Phœnix Park, Ireland, sounded a voice of warning heard across the Atlantic. The bursting of a bomb, and its work of death on Haymarket Square in Chicago, followed by constant efforts to obstruct justice and shield the criminals by a secret oath-bound society, have made honest people suspicious of all kindred orders. Following the anarchist mob, comes the murder of Dr. P. H. Cronin, and the work of the Clan na-Gael in the legal investigations, hindered at every step by artifices known and practiced only by organized thugs and assassins; and while the Cronin case is pending, the public are startled by intelligence from Salt Lake disclosing the secret abominations of the Endowment house, and promising a more complete revelation of that mystery of iniquity than has hitherto been given. The disclosures already given in the Boston dailies establish the similarity of the Endowment house and Freemasonry, by the identity of the oaths and penalties by which the organizations are bound, and leave no reasonable doubt in the mind of any one that they have a common origin and are capable of being employed for like purposes. Recent disclosures prove conclusively, what some have asserted for years, that there is a bond of federation uniting the entire family of secret oath-bound fraternities into one system; that however diverse their forms of induction, there is one cardinal underlying principle of secrecy, submission and mutual succor in time of peril that allies them in one common fraternity, and it is the influence of this confederation of kindred orders upon church and state that the people want to know about. They have a right to this information, and the object of the Congress of Churches and Christians to occur in Boston, Dec. 11th and 12th next, is to present the facts and give the people the information they so greatly need. This gathering has been endorsed and will be participated in by the ablest and best known clergymen in Boston, and we may confidently expect a fair report of the speeches and proceedings by the associate press. Delegates have been appointed by conferences, associations and by some local churches, and there is time remaining to present the matter and secure a representation from every church. Will pastors who are friendly see to it that this matter is presented, and where pastors are not specially interested, will some member who is, bring it up in the prayer or conference meeting. This is a crucial point in New England. The strongest men in Boston have stepped to the front, and their timely appearance should be met by a large and enthusiastic representation from every part of New England. I trust the response may be worthy the cause, and that the work may move on in harmony with all other much needed reforms.

J. P. Stoddard.

—Several more African papers from Bro. Hazenburg in Johannesburg, South Africa, have amazed us at the development of that new country. The *Standard*, a tri-weekly of fourteen pages, was mentioned last week. The last remittance contains three large dailies: the Transvaal *Mining Argus*, the *Star* and the *Golden Age*, and another tri-weekly, the *Digger's News*. These titles indicate the principal business of this new and rapidly developing country to be gold mining. These sheets enjoy an enormous advertising patronage, and in this respect give the world without many glimpses of the every-day life of this remote region. The *Standard* has for its motto the well known sentence of old John Knox, the Scotch iconoclast, which our reformer friends do well to remember: "I am in the place where I am demanded of conscience to speak the truth, and therefore the truth I speak, impugn it whoso list." It seems that this South African city is troubled, as is Chicago, with Sunday theatres. This being contrary to law, the authorities are agitating the question of closing them. The *Golden Age* defends the theatres, and urges that in a community like Johannesburg Sunday amusements are a necessity. Another editor defends the social use of wine for the same reason. The same apologies are made for the excesses of vice in our American mining communities, hastily thrown together in large numbers, as if men might be so situated as to excuse their immoralities.

CHRISTIAN CONGRESS IN BOSTON.

A Congress of Churches will be held in Tremont Temple, Boston, December 11 and 12, 1889, to consider the relation of the Secret Lodge system to Civil Liberty and the Christian Religion.

Rev. A. J. Gordon, D.D., Pastor Clarendon Street Baptist Church, Boston, will preside at the opening meeting.

The following speakers have agreed to be present and address the congress during its sessions: Dr. A. A. Miner, Boston; Dr. O. P. Gifford, Boston; Dr. I. J. Lansing, Worcester; Dr. D. McAllister, Pittsburgh; and President Charles A. Blanchard of Wheaton.

All churches or other Christian assemblies accepting Christ as the perfect example and atoning sacrifice for sin, are respectfully requested to be represented by delegates at this Congress, and all persons desiring to hear a candid discussion of the subject are cordially invited to attend.

Signed by Rev. A. J. Gordon, D.D., Rev. A. A. Miner, D.D., Prof. L. T. Townsend, D.D., Rev. N. Boynton, H. L. Hastings, Rev. James M. Gray, D.D., Rev. J. W. Hamilton, D.D., Rev. Wm. Elliott Griffis, D.D., Rev. O. P. Gifford, all of Boston, and fifteen other pastors.

The Home.

THANKSGIVING.

Thanks be to God! to whom earth owes
Sunshine and breeze,
The heath-clad hill, the vale's repose,
Streamlet and seas.
The snowdrop and the summer rose,
The many-voiced trees.

Thanks for the darkness that reveals
Night's starry dower;
And for the sable clouds that heals
Each fevered flower;
And for the rushing storm that peals
Our weakness and Thy power.

Thanks for the sweetly lingering might
In music's tone;
For paths of knowledge, whose calm light
Is all Thine own;
For thoughts that at the Infinite
Fold their bright wings alone.

Yet thanks that silence oft may flow
In dew-like store;
Thanks for the mysteries that show
How small our lore;
Thanks that we here so little know,
And trust Thee all the more.

Thanks for the gladness that entwines
Our path below;
Each sunrise that incardines
The cold, still snow;
Thanks for the light of love that shines
With brightest earthly glow.

Thanks for the sickness and the grief
That none may flee;
For loved ones standing now around
Thy crystal sea:
And for the weariness of heart
That only rests in Thee.

Thanks for Thine own thrice-blessed Word,
And Sabbath rest;
Thanks for the hope of glory stored
In mansions blest;
And for the Spirit's comfort poured
Into the trembling breast.

Thanks, more than thanks, to Him ascend
Who died to win
Our life, and every trophy rend
From death and sin;
Till, when the thanks of earth shall end,
The thanks of heaven begin.

—*Frances R. Havergal.*

OLD THANKSGIVING TIMES.

Of all our national holidays, writes Geoffrey W. Christiue, in the *Evangelical Messenger*, none is now more universally or more joyously celebrated than that of Thanksgiving Day. Though of New England origin, and for many years confined almost exclusively to that section, it has slowly, but surely, extended itself all over our great country.

We are indebted for it to the Pilgrim Fathers, who may be said to have celebrated it for the first time upon the completion of their first harvest at Plymouth in 1621, when Governor Bradford sent out four fowlers in search of game, that they "might, after a more special manner, rejoice together." But fasts were much more common among those hardy Puritans than feasts, though they occasionally observed a general Thanksgiving Day for some specially propitious occurrence. It is a thoroughly established fact that by the year 1680 it had become a fixed custom for the governors of the colonies of Plymouth and Massachusetts Bay to appoint a Thanksgiving Day late in the autumn of every year, a usage that soon extended to all the other New England colonies.

The adoption of this custom outside of New England was very slow. How slow will be readily understood from the fact that as recently as 1855 it was considered a remarkable event in Virginia, when Governor Johnson recommended the observance of a Thanksgiving Day, and that Governor Wise refused to appoint one in 1857 on the ground that he had no authority to interfere in religious matters. It was not regularly appointed by the governor of New York State until 1817.

During the Revolutionary War Congress annually recommended a general Thanksgiving Day. Washington proclaimed one in 1789, on the adoption of the Constitution, and another in 1795, for the suppression of the whisky insurrection in western Pennsylvania, while Madison proclaimed one for the peace with England in 1815. After Madison, Abraham Lincoln was the first President to proclaim a Thanksgiving Day, and he did so in 1862 and 1863 for war victories. In 1864 he proclaimed a Thanksgiving Day in November for general blessings, and his example of that year has since been annually followed by every one of his successors, and by nearly every State governor down to the present time.

But, popular as Thanksgiving Day now is throughout the length and breadth of this land, it is in New England that it still continues to be what it has been for more than two centuries, the greatest and most eagerly anticipated holiday of the entire year. The old Puritans and their descendants, who so long frowned justly and severely upon Christmas—which, indeed, many of the latter still continue to do, refusing to it any recognition whatever—found an excellent substitute for its hilarity in Thanksgiving Day.

For at least a week before the important occasion all was activity in an old-fashioned, rural New England household. A bushel or more of the best wheat was sent to mill to be converted into flour. Great rounds of beef were chopped up into mince meat. Cart-loads of yellow pumpkins, with an abundance of milk, spices, ginger, molasses and sugar, were made up into pumpkin pies. An abundance of turkeys, chickens, and geese were killed and made ready for roasting. A pair of immense plum-puddings were baked in the largest-sized earthen pots, with Indian puddings and custard puddings to match, while there was baking of pound cake, plum cake and sponge cake from morning till night.

From its very beginning divine worship was an important feature of the day's observance, and the term "divine worship" meant something very different in rural New England in old Colonial days, and even for some forty or fifty years afterward, from what it means now. A great majority of the members of the religious congregations of that time lived at a considerable distance from the meeting-house, and had to be up bright and early on Thanksgiving morning to prepare for their long drive through "a nipping and an eager air," for the weather in New England is often bitterly cold by the middle of November, and it was no uncommon thing to ride to "Thanksgiving meeting" in a sleigh.

On Thanksgiving, and on all other feast and fast days, as well as on the Sabbath, there were held two services—morning and afternoon—each of some three hours' duration, and for places of rest and refreshment during the noon intermission between them, there were erected, in the immediate vicinity of the meeting-house, for the accommodation of distant worshipers, small buildings called "Sabbath-day houses." These structures were usually built and held in partnership by two families, and consisted of two rooms some ten or twelve feet square, with a chimney between them having a fireplace in each apartment.

On Thanksgiving morning a bountiful supply of good cheer was stowed away in the wagon or sleigh that was to convey a household to meeting. Arriving in the vicinity of the sacred edifice, the "Sabbath-day house" was first visited and the provisions deposited there. A fire was then lighted, and soon all were thoroughly thawed out and well warmed after their long, cold ride. At 9 o'clock, the hour for worship, they were ready to sally forth and shiver in the cold during the three-hour morning service, for the "meeting-houses" or churches of those days were wholly unwarmed by artificial heat of any kind. As a consequence the minister preached in his overcoat and mittens, and when the services drew near to an end on a cold day, everybody was anxious to escape from the chilling atmosphere of the church and seek warmth in their adjacent homes, or "Sabbath-day houses" as soon as possible.

Apropos of this, a good anecdote is told of the Rev. Mr. Milton, a very eccentric man, who was one of the early pastors of that Congregational church at Newburyport, Mass., within whose walls lie the remains of the famous English evangelist, George Whitefield. One bitter cold Thanksgiving Day Milton had scarcely pronounced the "amen" of the benediction before the door of every pew was swung open and its occupants made a hasty rush for the aisles. But their unseemly haste was checked when their eccentric pastor leaned over the pulpit and cried out, in his peculiar nasal voice, "Ye needn't hurry; your turkies and mince pies won't get cold."

At noon the family returned to the "Sabbath-day house" where a warm room received them and where their Thanksgiving dinner was cooked and eaten, a blessing being invoked and thanks returned by the head of the family. The morning sermon formed the chief topic of discussion, all being allowed the utmost freedom in their remarks. A long prayer was offered by some one present, and then all returned to the meeting-house for another three-hour service.

The following quaint account of an old Colonial Thanksgiving church service and dinner is contained in a letter written in the year 1714, by Rev. Lawrence Conant, of the Old South Parish in Danvers, Mass., and still preserved as a most precious heirloom:

"Ye Governor was in ye house, and Her Majesty's commissioners of ye customs, and they set together in a high seat by ye pulpit stairs. Ye Governor appears very devout and attentive, although he favors Episcopacy and tolerates ye Quakers and Baptists. He was dressed in a black velvet coat, bordered with gold lace; and buff breeches with gold buckles at ye knees, and white silk stockings. There was a disturbance in ye galleries; where it was filled with divers Negroes, mulattoes and Indians, and a Negro call'd Pomp Shorter, belonging to Mr. Gardner, was called forth and put in ye broad isle, where he was reproved with great carefulness and solemnity. He was then put in ye Deacon's seat, between two Deacons, in view of ye whole congregation; but ye sexton was ordered by Mr. Prescott to take him out, because of his levity and strange contortion of countenance (giving grave scandal to ye grave Deacon), and put him in ye lobby under ye stairs; some children and a mulatto women were reprimanded for laughing at Pomp Shorter. When ye services at ye meeting house were ended ye council and other dignitaries were entertained at ye house of Mr. Epes, on ye hill near by, and we had a bountiful Thanksgiving dinner, with bear's meat and venison, the last of which was a fine buck, shot in ye woods near by. Ye bear was killed in Lynn woods, near Reading. After ye blessing was craved by Mr. Garrish, of Wrentham, word came that ye buck was shot on ye Lord's Day, by Pequot, an Indian, who came to Mr. Epes with a lye in his mouth, like Ananias of old; ye council thereupon refused to eat ye venison, but it was afterward agreed that Pequot should receive forty stripes save one, for lyeing and profaning ye Lord's Day, and restore Mr. Epes ye cost of ye deer; and, considering this a just and righteous sentence on ye sinful heathen, and that a blessing had been craved on ye meat, ye counci all partook of it but Mr. Shepard, whose conscience was tender on ye point of venison."

A REAL RICH THANKSGIVING.

Little Mac woke up as a sunbeam struck him, and turned his cheek to it lovingly. The sunbeam came through a dirty, cracked window, and the window was in a dirty, cracked house. As for the street, I couldn't begin to tell you what that was like. There were rum-shops in it; after that you don't need to have me tell you how rickety the houses were, and what a battered, mouldy look the old place came to wear, to say nothing of the men and the women and children. O, the poor little children!

"Sunshine, Sally!" called little Mac, crawling further into the "shine" and stretching out his little blue claws to get them warm.

"Go to sleep, Mac!" said Sally, crossly. "We'll wake up soon enough! It's cold when you're awake!"

So Mac lay still in the sunshine and thought about things in his queer, wondering fashion.

The sunshine didn't warm him much after all, and there wasn't much comfort in his one poor little ragged blanket. He shivered and "wished 'twould be hotter."

"Sally!" he called again pretty soon.

He had his little red nose close to the glass, as if he was trying to see with it. There were the most wonderful things to see out there, and he nearly froze his nose trying to do it.

"Sally!" he cried eagerly, "you never saw so many turkeys! Come, look! Here's a man got one! Here's a man got one! Two men got one! Boy! 'Nother boy! 'Nother turkey got one! Sally, you'd just better come quick, 'fore they're all gone!"

"Go to sleep, Mac!" scolded poor Sally, covering up her ears. "It's nothin' only Thanksgivin'.

It comes every year. I've seen more turkeys'n you ever—eat!" she finished moderately, with a half-laugh at her own humor.

"This is a real rich Thanksgivin', I guess!" murmured Mac to himself, for want of a better listener. "O, ain't it jolly, though, to go carrying home turkeys and lots of things in bundles with strings round 'em, and plenty of real, nice warm fire and everything! 'And the little ones picked the bones, O!'" he cried, humming a nursery tune that he heard the Irishwoman down stairs crooning every day to her baby.

"Sally, why don't we have Thanksgivin'?"

"'Cause we're poor folks, that's why!" cried Sally, passionately, springing up in bed and upsetting Kate and Larry, who were cuddling together to keep warm. "'Cause our father gets drunk, that's why! 'Cause we ain't got any fire nor any clothes nor anything to eat that ain't turkeys, that's why! And nobody cares!"

The last word was swallowed up in a great sob, and the frightened children looked on aghast while Sally hid her discouraged, frowzy head in the ragged quilt and gave way to a despairing tempest of tears.

What was the matter? What had happened to Sally? It was bad enough to be hungry and cold and have your father beat you. But there was always Sally to go to—dear, scolding, jolly, cross Sally. Cross or jolly, she was the one to go to—the little mother that held the house together.

"I—guess—God—cares, don't he?" faltered Mac, helplessly. He didn't know what else to say, so he said that. I don't think he had much active faith in God just that minute. Mac felt as if the foundations were moved if Sally gave up.

"No, he don't!" cried Sally, vehemently, shaking her long black locks. "O, I don't know! It's wicked to talk so! Mother didn't use to! But nobody cares!" taking refuge in generalities. "O, I am tired taking care of these babies, and not any mother to go to!"

"You're the mother!" cried Mac, coming out of his bewilderment as Sally softened. "The best mother in the world! Us boys are going to grow up and take care of you. I'm going to buy you a yellow satin dress with ruffles—"

"And a splendid pink bonnet!" chimed in Larry, tucking his head into her hair.

"An' a pall-*sol!*" cooed Katie, hugging her consolingly.

"Get under the clothes, you little goosies!" scolded Sally, laughing and crying. "I want a parasol this weather! I'll get up and dress me, and we'll have a Thanksgivin—"

"A real rich one?" cried Mac, who believed Sally could no anything.

"Yes," said Sally, cheerfully, "with nice bread. There's a whole half-loaf. You know father, he said he'd bring us some more by-m-by, and he's been gone these three days. We'll eat it anyhow; it's Thanksgivin'."

Sally put on her shoes. She kept her clothes on at night to keep warm; so there wasn't much trouble dressing. Then she hunted the woodbox over and peeped behind the doors and under the bed, and even looked hard at the table-legs, but there really wasn't a thing to burn; so she turned her back to the hungry little stove, and told the children to get together in one bed to keep warm, and began to tell stories. O, what stories! Bears and lions and tigers—a whole menagerie! The children were soon laughing and screaming with delight at the stories, and at Sally jumping round, illustratively for the double purpose of amusing them and keeping herself warm. She pulled the black table up close to the bed and spread a newspaper for a tablecloth, and put on all the dishes they owned, and began to cut up the half-loaf of bread into a Thanksgiving dinner with half a dozen courses.

"O, ain't it jolly!" cried little Mac, rapturously smacking his lips over a make-believe bit of chicken. "I'll take the wishbone, thank you, ma'am!"

"Can't have it, sir!" said Mother Sally, severely, handing the baby an imaginary wishbone. "It's girls first whilst I'm your mother!"

"O, now, gimme a drumstick!" coaxed Larry, holding out his plate for a bone, and gnawing the crust he got with satisfaction.

"Ain't it fun?" cried Mac, again. "'Tis a real Thanksgivin'—as real as can be. Tell some more stories, Sally—a big beary one!"

"Well," said Sally, who was willing to run around a little, "once a bear was running round a stump after his tail, this way—"

"Ouch!"

This remark of Sally's was in her own person, without any regard to the bear-story. In "running round the stump" with arms outspread, she unexpectedly clasped the open door in her arms and bumped her nose.

That door wasn't open a minute ago. But it was now; and there was somebody behind it.

Sally's heart grew cold as ice when she saw it was her father. There he was; and there he had been, no doubt; for nobody knows how long.

She tried to think what they had been doing. Would he be "mad?" Would he beat them?

All at once Sally looked again and saw that he had been crying. Crying! She had seen him cross; seen him drunk; seen him angry, sulky, discouraged; she never saw him cry before. With a warm impulse she reached up her arms and kissed him.

"That's what killed me!" he used to say afterward, when he was a sober man, telling his touching little story in the reform club.

"Babies!" he said at last, when he was able to say anything, "I guess we'll have a better Thanksgiving than this in a minute! Jump into your clothes, Larry, and go get some wood. Where's your shoes?"

"Here!" said Sally, untying her's in a twinkling.

"Put on a basin, Sally, against I get back with some eggs and some crackers."

Larry was back before he was, and Sally had the fire going and the bed made, and Katie and Mac dressing when her father came back with his eggs and crackers. In fifteen minutes they had finished everything but the egg shells.

"Now," said the father, "for Thanksgiving!"

He opened the door, and there was a turkey as big as the biggest one in Mac's procession in the morning, and beside it were turnips and potatoes, and squash pies from the bake-shop, and mince turnovers and red cranberries, and the "plummiest" kind of plum-pudding.

He didn't let them have half time enough to shout over it, but held on to the children while Sally ran off down stairs with the turkey for the Irishwoman to show her how to "fix" it.

All that long afternoon they had the fun of baking it and tasting it and smelling it and longing for it, and just at the very last inch of their patience Sally announced, with a flourish of the gravy-spoon, that "the old fellow was done!"

Then the hubbub! Then the hullabaloo! the getting to the table! the getting into chairs!

"O, ain't it nish!" said Katie, sucking a real wishbone.

"It's a real rich Thanksgivin'," said Mac, in his old formula; and Larry chimed in with his purr of satisfaction. But Sally had the deepest thought of all. 'Twas when they couldn't possibly eat any more that father took a pledge out of his pocket and said if they'd be still he'd read them a bit of something; and when he had read it he gave the pledge to Sally to keep. And then they kissed him, from Katie up, and Katie spied the little blue ribbon in his buttonhole and wanted one herself, the cunning little thing. And Sally put her tired young head down among the dishes and cried, she was so glad.

"I'm thinking how I said in the morning that nobody cared," she whispered to her father, when he came round to comfort her, "and there was Somebody caring all the time."—*The Well Spring.*

A life full of good works is the only way on thy part to answer the mercy of God extended to thee. God hath had mercy on thee and hath saved thee from all thy distresses. The heart that is fullest of good works hath in it least room for Satan's temptation. Every promise in the Bible is thine to strengthen, quicken and encourage thy heart *Bunyan.*

The older I grow the more comes back to me the words of the catechism which I learned when a child, and the fuller and deeper their meaning becomes: "What is the chief end of man? To glorify God, and enjoy him forever."—*Thomas Carlyle.*

Flatter not thyself in thy faith to God, if thou wantest charity for thy neighbor; and think not thou hast charity for thy neighbor if thou wantest faith in God—when they are both wanting: they are both dead if once divided.

THANKSGIVING.

Sweet was the song of the robin,
Blithe was the hum of the bee,
In the day when the drift of the blossom
Was light as the foam of the sea.
Then deeply was cloven the furrow,
And gayly they scattered the seed,
Who trusted that rainfall and sunshine
Would surely be given at need.

The robin hath flown to the tropic,
The honey-bee flitteth no more,
The reaper hath garnered the harvest,
And the fruit and the nuts are in store.
The flame hath died out on the maples,
We tread on the loose-lying leaves,
And the corn that was sturdy and stalwart
Is gathered and bound into sheaves.

And sweeter than music of springtime,
And fuller of jubilant mirth,
Are the strong-tided chorals o'erflowing
From hearts where thanksgiving has birth.
The songs of the home and the altar,
The gladness of children at play,
And the dear love of households united
Are blending in praises to-day.

For pasture-lands folded with beauty,
For plenty that burdened the vale,
For the wealth of the teeming abundance,
And the promise too royal to fail.
We lift to the Maker our anthems,
But none the less cheerily come
To thank Him for bloom and fruition,
And the happiness crowning the home.

Oh, the peace on the brow of the father,
The light in the mother's clear eyes,
The lilt in the voices of maidens
Who walk under dream-curtained skies.
The dance in the feet of the wee ones,
And the sparkle and shine in the air!
The year has no time like Thanksgiving—
A truce to our fretting and care.

Sweet was the song of the robin,
Blithe was the hum of the bee,
In the day when the drift of the blossom
Was light as the foam of the sea;
But sweeter the silence of autumn,
That maketh a space for the strain
Of the joyance of home, when the harvest
Is gathered from hillside and plain.

—*Harper's Bazar*

TEMPERANCE.

THE ROOT OF THE EVIL.

In my early days Wendell Phillips was the man of all men who said words that made men jump with joy or howl with rage. While speaking he looked like a statue—made no gestures, but gave utterance to thoughts that stirred others. Here is one of them:

"Intemperance cannot be cured by sermons. The rum-seller is the root of the evil, and until it is made a crime to sell intoxicating beverages, intemperance will continue to exist."

Years have rolled by since Mr. Phillips uttered the above words. At that time they could not be successfully combatted, and they are as true to-day as they were then. Truth is truth, and time only helps to make the truth stronger and more impressive.

"*Intemperance cannot be cured by sermons.*"

I wish it could be, because if sermons could rid the nation of the curse it would have disappeared long ago. It cannot be preached out of the land. Preaching is good, as far as it goes, that is, if it is good, and there cannot be too much of it. But if the work of reform be left to the preachers alone, the curse will grow and increase every year in the future as it has done in the past.

"*The rum-seller is the root of the evil.*"

If there were no rum-sellers there would be no drunkards. That is plain enough. And the rum-seller will go on selling rum in spite of all the *sermons preached* as long as the *sermon-listeners vote to grant him the right to sell.* Of course he will—why not? The only thing the rum-seller is afraid of is that the sermon will take effect on the hearts of the hearers and bring forth the fruits of righteous indignation at the ballot-box. But there is no danger of any such thing happening if the preacher votes contrary to what he preaches. —*Geo. R. Scott in New York Witness.*

If you would relish food, labor for it before you take it; if enjoy clothing, pay for it before you wear it; if you would sleep soundly, take a clear conscience to bed with you.—*Franklin.*

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON X.—Fourth Quarter.—Dec. 8.

SUBJECT.—Solomon and the Queen of Sheba.—1 Kings 10: 1-13.

GOLDEN TEXT.—She came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.—Matt. 12: 42.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—1 Kings 10: 1-13. T.—1 Kings 10: 14-29. W.—Matt. 12: 22-42. T.—2 Chron. 8: 1-18. F.—2 Chron. 9: 1-12. S.—2 Chron. 9: 13-29. S.—Matt. 2: 1-11.

COMMENTS BY E. E. FLAGG.

1. *Why the Queen of Sheba visited Solomon*, vs. 1–3. That she was one of the most remarkable women that ever lived, and that her kingdom lay to the south at a great distance from Jerusalem, is nearly all that we know definitely about the Queen of Sheba. Our chief point of interest lies in her reason for starting off on so long and perilous a journey to visit a sovereign whom she could know only by report. That it was a most remarkable undertaking is proved by our Saviour's use of her example to warn the careless and indifferent that the earnestness of this heathen queen to learn the things of the kingdom will be their condemnation in the day of judgment. For she did not seek Solomon to learn maxims of political wisdom, or to be taught science and philosophy. It was "his fame concerning the name of the Lord" which attracted her. She knew nothing of what we call to-day "the higher education of woman," but she evidently felt that to wield her sceptre righteously she needed to know more about the character and will of that Supreme Ruler of whom she was only the viceroy; and woman can never be a true queen over *her* kingdom until she has learned divine wisdom in the school of Christ. "Solomon told her all her questions;" so a greater than Solomon admits woman to his school under the same conditions as her brother man. Heathenism always assigns her an inferior place, and Masonry shows its heathen origin in nothing more plainly than in its treatment of woman. Had Solomon really been the Grand Master of a lodge at Jerusalem, as Masonic tradition makes him, here was a subject on which, however, the queen might question him; he would have been obliged to be silent or lie, because she was a woman and a cowan, and therefore not privileged to receive Masonic light.

2. *The effect of her visit*, vs. 4–9. He is the truest scientist, the wisest philosopher, the noblest thinker, the effect of whose learning is to lead men's thoughts in praise to the Source of all wisdom. It was not the mere material abundance of Solomon's court which so deeply impressed the Queen of Sheba; she did not call his servants happy because they were clothed in soft raiment and lived delicately, but because they stood where they could be in continual communication with such heaven-inspired wisdom. And in an infinitely deeper sense, happy are the servants of the Heavenly King; they who stand continually before him, and can have his counsel in every perplexity. So it is not material greatness which exalts a nation, and renders the subjects of its government worthy to be called happy. But those people may rightly be termed blessed whose laws and institutions show that their rulers are endowed, like Solomon, with divine wisdom. "A man's life consisttth not in the abundance of the things which he possesseth," neither does the true life of a nation. "Therefore made he thee king to do judgment and justice." This is the end of all real kinghood, and the fact is not altered, only emphasized, when the kingly power is vested in the people. It is not consistent with this high end to license the saloon to make widows and orphans, or to withhold from men of any race or color the protection of just and equal laws.

3. *Their mutual gifts*, vs. 10–13. Like the Queen of Sheba, we must seek the King with a gift, not of gold or spices, but of ourselves. And like her we may have all our desire, whatsoever we ask. The only limitation is our much or little faith. Let us come boldly unto the King's throne with our choicest offerings, and let us not ask for small blessings when we can just as well ask and receive the largest ones for body, mind and spirit.

HELPFUL THOUGHTS FROM PELOUBET'S QUARTERLY.

THE HALF HAS NEVER BEEN TOLD.—Every one who visits the kingdom of Religion joins with the Queen of Sheba in saying that they did not believe the half that was told them, but they now find that all that was told them was not half of the truth. Irreligious men do not and cannot conceive the full blessedness of the religion of Christ. They do not believe what Christians say of it. It seems to them the exaggerated utterance of excited feeling. And yet Christians cannot express to them one half the true glory, and peace, and heavenliness of Christ in the soul.

RELIGIOUS NEWS.

—The Philadelphia *Ledger* of Nov. 4 says: A union missionary meeting took place yesterday afternoon at the Chambers Presbyterian church, to bid farewell to Rev. Arthur T. Pierson, D. D., who is about to leave this country for Europe. Rev. Thomas A. Hoyt, D.D., pastor of the church, presided, and Rev. George D. Baker, D.D., pastor of the First church, read the Scriptures and led in prayer. Rev. Dr. Hoyt, in a few introductory remarks, said the occasion was no ordinary one; Rev. Dr. Pierson was going to Scotland to labor in the same way that Dr. Duff did here. He goes by their invitation and from their knowledge of his labors in the cause.

—The General Missionary committee of the Methodist church reports that the receipts for the year ending Oct. 31, 1889, were $1,130,137, or $129,556 more than the previous year. Appropriations have been made as follows: For home and foreign missions, $1,126,000, 45 per cent for the home and 55 per cent for the foreign missionary societies; for incidentals and annuities, $31,775; for the contingent fund, $25,000; for office expenses, $25,000; for publications, $10,000; for Dallas (Oregon) defective land claims, $8,000; for Upper Sandusky, $2,000. Total, $1,225,775.

—The New York *Sun* says: "General Wager Swayne, Jay Gould's lawyer, told an audience of men in Association Hall yesterday why he believed in the Gospel. He says that many years ago, while conducting a law case in the West, he met Bob Ingersoll, who was one of the counsel on the other side. Ingersoll sent him one of his infidel publications, which he acknowledged, but did not reply to, as he felt argument would be useless, there being no common ground on which they could combat. He had always been a believer, but had believed blindly, accepting the doctrines of Christianity because he was told they were true. Ingersoll's book set him to thinking, and he has since believed intelligently; he has learned from experience that a doer of Christ's will knows of the doctrine, and that the Saviour is manifested in him. General Swayne is a member of St. George's P. E. Church. He teaches a Bible class on Sunday afternoons in Temperance Annex Hall, in Fourth Avenue, opposite the Cooper Institute.

—An evangelistic movement of a very unusual character is attracting some attention in London just now. Efforts have repeatedly been made to increase Christian influence in the great East End, and innumerable societies have been formed with that object in view. The present movement, however, seeks to reach the West and fashionable end of London. In other words, a society of good people has been formed, the avowed purpose of which is to seek the conversion of the people of the West End. The plan adopted in the furtherance of this purpose by the members or agents of the society is to make personal visits upon people in the West End and seek by direct intercourse to interest them in religion. It is asserted that all the houses in fashionable London, not excluding Marlborough House, the residence of the Prince of Wales, will be visited in this way.

—A converted Chinaman on our Pacific coast sold himself as a coolie in New Guinea, for the sake of working among his own countrymen. Before he died, he was the means of the conversion of two hundred of his companions. The work in New Guinea has been wonderfully accelerated by such heroic lives.

—The *Indian Witness* says of the railway: "It is civilizing and commercializing, and even Christianizing, India in a way undreamed of, at least by the officials who promote it. Like public drinking-taps, it is a caste-breaker. Grumbling Brahmins, setting greater store by price than piety, ride third-class, cheek-by-jowl with despised Sudras, and seem surprised that they survive the shock. All castes crowd and jam the platforms and carriages, each rubbing shoulders with the other in a way genuinely democratic. The high and low meet together, and the process has an inevitable leveling tendency."

—Rev. J. E. Rankin, D. D., of Orange, N. J., who occupied the pulpit of New England Congregational Church in Chicago last Sunday, was Friday unanimously elected President of Howard University by the board of trustees to fill the vacancy caused by the resignation of Dr. W. W. Patton, for eleven years President of the institution.

—The Congregational Church is the first one to legislate on the subject of the World's Fair. A Maine man was thoughtful enough to suggest to the recent National Council that an exhibit of what Congregationalism had done for the world would be proper and politic, and the council so ordered.

all citizens of the United States, and says: "If China does not retaliate it will be because her officials are more independent of popular opinion than our political parties."

—Rev. Francis E. Clark, founder and president of the Young People's Society of Christian Endeavor, disapproves the movement for paid State secretaries in Y. P. S. C. E. work. He pronounces the scheme contrary to the spirit and purpose of the society, needless and too expensive. Moreover, the platform of principles to which the society is pledged forbids it.

MORMON MASONRY.

THE DARK OATHS AND SECRETS OF THE ENDOWMENT HOUSE.

The following dispatches have been startling the who e country during the past week:

SALT LAKE CITY, Utah, Nov. 14.—Many applications for naturalization have been made to the court here in anticipation of the municipal election, and, objection having been made to the naturalization of polygamists and other Mormons on the ground that no Mormon who has taken the oaths in the Endowment house can be a loyal citizen, the court heard testimony in regard to the charge.

John Bond swore that he had to go through the Endowment house in order to be married in 1868. He was required to take the obligations of the Aaronic priesthood, by which he covenanted to obey every doctrine of the church, especially those in opposition to the United States, under penalty of having his throat cut and his tongue torn out. Then he was required to take an oath to avenge the blood of Joseph Smith on this nation, and to teach this doctrine of revenge to his children and his children's children to the latest generation.

SAW THE DEATH PENALTY ENFORCED.

Martin B. Wardell swore that he went through the Endowment house in 1863 or 1864 and again a year later. He took an oath that he would avenge the death of Joseph Smith on this nation from the President down. If he revealed any of the secrets of the Endowment house he was told that his throat would be cut and his bowels torn out. Witness saw the death penalty enforced on a man named Green in 1862, twenty miles west of Green river. "W. H. Dame," he said, "the captain of the train, described the murder, and said that they got about $5,000 from Green. When some began to murmur John W. Young said if we did not shut up we would be served the same way. The next day Dame said Green had apostatized once and now he had apostatized and gone to hell."

Andrew Cahoon swore to the same obligations of avenging the blood of the prophets and to the penalty for divulging secrets. He said the highest allegiance of the Mormon was to the Mormon church or "kingdom of God." Nothing was said in the Endowment house of obedience to the laws of the United States. All were instructed that polygamy was the command of God, and all must indorse it or be damned. He considered that the general teaching of the church was in hostility to the laws of the land. The Mormons regard civil marriage as unauthorized. It is taught that the kingdom of God will be established and all other governments overthrown, and that the United States will be the first to go.

"It was understood," he said, "that we had to sustain the kingdom of God against all other powers—the kingdom of God on earth. The head of the church was its king. Brigham Young proclaimed himself king to the pioneers. I have heard leaders of the church pray for the overthrow of the United States government. It is so common that every child knows it. I have heard Wilford Woodruff, the present head of the church, do it. It is very common for him to do that."

James McGuffie swore to the same facts as to the Endowment oaths and hostility to this nation. All spoke of murders they had either seen or heard of from persons who knew of them, which were committed in consequence of these oaths.

James H. Moyle, the church attorney, swore that there were oaths in the Endowment-house ceremonies, but he refused to tell their nature.

Levi Axtell swore that the penalty for divulging secrets was death. He understood that the setting up of the kingdom of God on the ruins of the United States meant that a Mormon church was to rule.

Nov. 16.—In the Mormon oath cases to-day in court, Wilford Woodruff's prayer at the dedication of St. George's Temple, denouncing the United States government and prophesying its destruction, was introduced; also Orson Pratt's sermon declaring the kingdom of God to be the only legal government on earth and all others unauthorized, and the case rested. The defense introduced Apostle John Henry Smith, who swore that no disloyal oaths were administered. The injunction to avenge the blood of the prophets was general, and did not apply to Joseph and Hiram Smith more than to others. When pressed regarding the throat-cutting and disemboweling penalties, he refused to answer. When he professed obedience to the laws he was asked if he had obeyed the law against polygamy, and declined to answer.

Nov. 17.—John Seaver and Levi Axtell, two apostates, testified to the treasonable character of the Endowment-house oaths, and Seaver described the garments worn by all good Mormons. It consists of an undergarment, which is a tight fit, of white cotton cloth with strings attached where buttons would ordinarily be. There is a slit across the spot covering the heart, another slit across the abdomen, and one cut on each knee. The slit across the heart is to remind the wearer that if he divulges any of the oaths or secrets, or apostatizes, he is to have his heart cut out, and the gash across the abdomen is a reminder that disembowelment will follow a divulgence. The applicants for Endowment honors are also anointed with oil, and various parts of the body when so anointed were particularly prayed for. For

instance, Levi Axtell and others swore that when the arm was so oiled a prayer was uttered to the effect that the arm should be made strong, so that it might strike down any one who was an enemy of the church.

Nov. 20.—The investigation as to the oaths taken by Mormons in the Endowment house and the general tendency of the teachings of the church regarding the government was resumed before Judge Anderson this morning. C. W. Penrose, editor of the *News*, and one of the Mormon leaders, who yesterday refused to answer a question as to how many wives he had, and was given until this morning to do so or go to prison, was the first witness called. The question was again put to him and he flatly declined to answer. The Court said the witness was squarely in contempt and would be committed to the penitentiary until he purged himself. He further stated that hereafter if in the investigation any witness declined to answer and did not put his declination on some legal ground he would be compelled to answer.

Henry W. Lawrence, president of the chamber of commerce, and one of the most prominent business men in the Territory, testified that he became a Mormon in childhood. He came to Utah thirty-nine years ago. He officiated in the Endowment house in this city several years. He was excommunicated in 1869 for having the spirit of apostasy, which was shown by the fact that he questioned the right of the priesthood to dictate in temporal affairs. The Endowment house ritual is not written, he says. In the ceremony neophytes always took the following oath:

"You, each and all of you, agree to avenge the blood of the prophets, Joseph and Hiram, who have sealed their testimony with their blood, and that you will teach this to your children and children's children to the third and fourth generation. This you do in the presence of God and his ministering angels."

Witness said there was another covenant to obey the priesthood in all things, and the penalty of death attached to the violation of these covenants and the revealing of the secrets of the house. In the time of Brigham Young the priesthood was supreme and he controlled the people in all things. The church was in opposition to the government and the feelings of the people are being alienated more and more. Witness and a few others started a magazine to disseminate more advanced ideas. They were tried before a council of priests, and George Q. Cannon acted as the prosecutor. They were excommunicated. Eli B. Kelsey voted against the proposition to excommunicate them, and for that he was himself at once excommunicated upon motion of Brigham Young. Witness said he had studied the character of the church. It was claimed to be a literal kingdom of God, and its jurisdiction extended to all things, and it was expected to control the whole earth in time. Then Christ was to come in person and take charge. Witness was a merchant doing a business of $15,000 to $20,000 a month when excommunicated, and as soon as it become known that he had been cut off his trade fell off a third, and he was socially ostracized by the men who had been intimate with him from childhood.

Mr. Lawrence was cross-examined by the church attorneys, but they failed to shake his testimony on any point. The testimony of such a man is entitled to and will have great weight.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Nov. 18 to 23 inclusive:

R A Young, A C Jennings, E W Fischer, R Hembrough, J N Lloyd, J W Shay, P J Robidoux, A C Higgins, W R Sterrett, O Hoffer, Mrs G Spies, Mrs Nutting, B T Pettengill, J H Wilson, Rev C H Kiracofe, Rev B Gunner, James Hair, Dr J H Gray, W H Bussard, H Preston, W W Wait, I M Pidgeon, D P Cawkins, J Norton, H E Martin, A Hamilton, R H Holbrook, J A McNabb, J F Phillips.

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W. I. PHILLIPS,
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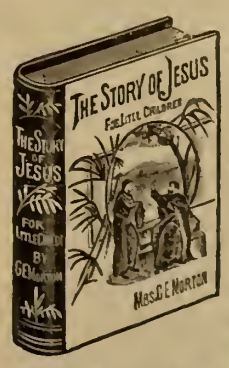
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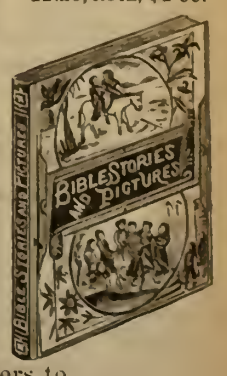


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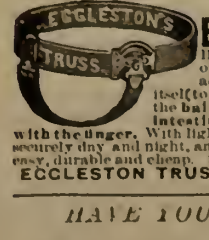
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HOME AND HEALTH.

BEWARE OF THE "STYLE."

Many are the social blunders made by those who are in some minute detail ignorant of "the style." It is difficult for the masculine mind to realize that it is really by intention that a lady's smaller belongings, her pencil, vinaigrette and watch, should swing from her belt; the element of recklessness in such a proceeding scarcely appeals to the prudent, who are likely innocently to remonstrate.

"Madam," said a gentleman, courteously, to a lady who was rapidly passing him, "your watch is swinging from your belt."

"Well, sir," rejoined she, with a smile which relieved the words of rudeness, "let it swing."

It is said that a lady prominent in Washington society made a call, with bonnet strings flying, on the wife of a Senator, who said to her as she left: "Excuse me, but your bonnet is untied."

"Oh, that's the style," said the caller, and the hostess blushed at her own ignorance.

Another lady, wearing a dress of camel's hair, was saluted by an acquaintance with the words: "My dear Mrs. Smith, you must have been playing with the cat. Please let me brush your dress."

"You might brush as long as Mrs. Partington need trundle her mop to sop up the Atlantic," said the other, merrily, "and it would do no good. These untidy hairs are woven in."

In the days when trains were worn even in inappropriate places, a little country girl, whose mother only believed in dressing conveniently for walking, visited a fashionable hotel.

"Oh, mamma," whispered she, as she saw a lady sweeping down a garden path trailing some superfluous feet of cloth behind her, "mayn't I go and tell that poor lady her petticoat's coming off?"—*Youth's Companion.*

THE CABBAGE WAS POISONOUS.

John Cassel and family and Mrs. Hoffman and children, of Indianapolis, guests of Mrs. Cassel, sat down to dinner yesterday and shortly after were attacked with spells of vomiting attended with severe pains in the stomach. Their condition grew so alarming that a physician was hastily summoned. Upon his arrival the doctor expressed the opinion that they had been poisoned, and set about to relieve their suffering as far as it was in his power. Purgatives and emetics were administered freely, and in due time the sick people were resting easily. After the danger point had been passed the doctor began a systematic investigation as to the origin of the trouble, and arrived at the conclusion that it was brought about by eating cabbage that had been sprinkled with Paris green, from the fact that cabbage had been served for dinner, and those that had eaten sparingly of it were but slightly affected, while Mrs. Cassel and the children, who had eaten a considerable quantity, suffered the worst.

HOW TO KEEP SQUASHES THROUGH THE WINTER.—Squashes should go into winter quarters free from all bruises, otherwise they will not keep. In the age of home-spun, squashes kept fairly in the old-style kitchen, where the big backlog and the large bed of coals prevented freezing at night. They were sometimes put upon a shelf, but were oftener suspended by a piece of listing from the ceiling or side of the room. The main thing is a dry temperature, from forty to sixty degrees, and the more even the temperature the better. We have succeeded in keeping squashes in the attic of a furnace-heated house until April. In the coldest days and nights they were covered with a quilt. The varieties were the old-fashioned Crook-neck, the Hubbard and the Marblehead. Squashes do not keep well in a cellar or in the basement rooms of a house. The squash, aside from the excellent pies made from it, is a toothsome vegetable, and ought to be in every home.—*American Agriculturist for January.*

—In case of sore throat, a gargle of hot water, as hot as the throat will tolerate, is an excellent remedy, especially when there is inflammation or irritation of the membrane at the back. In acute cases, this is said to sometimes give immediate relief. In chronic, long-standing throat troubles—catarrh of throat—it will benefit, if persevered in. One physician says as much as one-half pint should be used at a time; but my rule has been to use until the throat is tired. If the quantity is less, repeat oftener.

CATARRH.

Catarrhal Deafness--Hay Fever.

A NEW HOME TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been formulated whereby catarrh, catarrhal deafness, and hay fever are permanently cured in from one to three simple applications made at home by the patient once in two weeks. N.B.—This treatment is not a snuff or an ointment; both have been discarded by reputable physicians as injurious. A pamphlet explaining this new treatment is sent Free by A. H. DIXON & SON, 337 and 339 West King Street, Toronto, Canada.—*Scientific American.*

Sufferers from Catarrhal troubles should carefully read the above.

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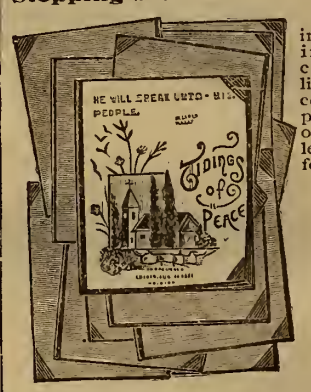
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Farm Notes.

THE EFFECTS OF DIFFERENT WHEELS ON ROADS.

The character of the vehicles which are used upon a roadway has a great influence upon its endurance to the beat of the wheels. With the same burden a two-wheeled cart does far more damage to the road than one of four wheels, and this because of the suddenness in the motion of the wheels and their irregular, twisting movement in the trackway. Where the axles are short and the wheels close together the damage to all, save turnpike-ways, is greatly increased, for the reason that there is no chance for the growth of grass between the treadway of the wheels and the footway of the horses. This principle appears to have been recognized in some parts of the country. Thus in the neighborhood of Boston, where the ways are made solid by macadam or other rubble, the distance between the wheels is generally about five and one-half feet; while in the sandy-road district of Cape Cod the length of the axle is usually half a foot greater. The greatest defect of our American carriages is that for a given weight of carriage and burden the tires of the wheels are extremely narrow. It is true that on ill-conditioned and muddy roads a narrow wheel-tread is advantageous for the reason that the thick mud has a less extended hold when it wraps around the felloes and spokes; but with this arrangement the interests of the roadway are sacrificed to the convenience of the individual who drives upon it. These narrow wheels, with tires often not more than an inch in diameter, cut like knives into the road-bed and so deepen the ruts. If we could require that no vehicle should have a tire less than an inch and a half in diameter, and that all springless carriages should have tires at least two inches in diameter, increasing in width with the burden, we would secure our ways against a considerable part of the evils from which they suffer.——*From "The Common Roads," by Prof. N. S. Shaler, in October Scribner.*

What Bad Roads Cost.—Good roads have a money value which Prof. J. W. Jenks makes clear in his "Road Legislation for the American States." Illinois has dirt roads, like Pennsylvania. They are a little more systematically drained than ours are, but there is the counterbalancing disadvantage that a prairie soil makes a worse foundation than our hilly and mountainous country. On Illinois roads a full load for a two-horse team can be carried for three months of the year, two-thirds of a load for three months, and half a load for six. Every man who reads this can stop and think how much of the year any country road with which he is familiar is hard enough to wheel over it the full load which two horses can pull over a smooth, hard roadway on which the wheels cut no ruts. If the average road is not as low as in Illinois, it will come near it. The Illinois roads cost $15,346,000 in extra hauling and reduce the value of farms at a distance from railroad depots by $160,000,000. If Illinois spent $250,000,000 on good roads the total interest on this sum would still leave enough of the sum now spent on hauling to build a new State capitol every year, to say nothing of the nervous wear and tear and the prismatic profanity induced by country roads when the frost is coming out. Good roads would save the State its State taxes every year, and the labor misdirected and wasted on roads now would go far towards making good highways.—*Philadelphia Press.*

—The first thing that strikes the American traveling through the country in Europe is the excellent roads. The next feature that impresses him, if his journey is in the summer, is the absence of weeds. You may travel from one end of Holland or Belgium, in particular, and scarcely see a weed. He is apt to come back disgusted with his own country in this respect. Our highways certainly are a disgrace to a great and rich nation like ours. The ruts, the mud puddles, with a huge stone at the bottom that breaks the axle of the wagon that goes wallowing through the mire to market or to meeting—behold, these are things too familiar. And our ancestors—heaven save their souls—if they needed a hill road, laid it out straight up the backbone of the elevation, without a thought of winding gently around the side of it. Generally the road remains to this day just as they left it. Our farmers are well-to-do and very intelligent. They ought now to take the improvement of American roads seriously in hand. There are books and road-makers that will show them how to compass the improvement. In localities where there are stone and gravel, what so good as the turnpike, with its ditch each side, its grass bordering on living green, from which the thrifty farmer keeps every weed cut? If he has an eye to the beautiful he also plants trees along the way to gladden the traveler. So it is done in Europe. In regions where there is no stone there are other well-known ways of making good roads.—*Newark Item.*

THAT LITTLE TICKLING.

You have been cautioned many times to do something to get rid of that little tickling in your throat, which makes you cough once in a while and keeps you constantly clearing your throat. Your reply, "Oh, that's nothing," "It will get well of itself," etc., will not cure it, nor will the disease stand still; it will grow worse or better. This trouble arises from catarrh, and, as catarrh is a constitutional disease, the ordinary cough medicines all fail to hit the spot. What you need is a constitutional remedy like Hood's Sarsaparilla. Many people who have taken this medicine for scrofula, dyspepsia, loss of appetite, and other troubles, have been surprised that it should cure this troublesome cough. But to know the actual cause of the cough is to solve the mystery.

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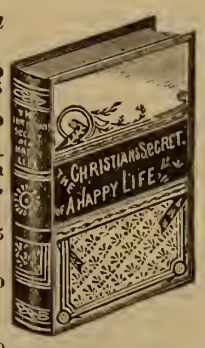
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News of the Week.

WASHINGTON.

Pension Commissioner Raum lately appointed his son, Green B. Raum, Jr., a chief of division in the pension office at a salary of $2,000 a year. Secretary Noble was much displeased, but allowed the appointment to stand.

Archbishop Ireland was at the White House last week to protest to the President against the course of Indian Commissioner Morgan in removing from office a large number of Catholic teachers in the Indian schools on reservations. The archbishop declared that Commissioner Morgan was unfair to the Catholics, and that all they desired was decent treatment and Catholic teachers for Catholic Indians. The President promised to look into the matter at once.

CHICAGO.

A multitude assembled at Battery D, Saturday evening, to commemorate the Irish patriots, and fervent orators narrated the fate of Allen, Larken, and O'Brien, the Fenian martyrs. An audience of about 2,000 Trianglers assembled at Central Music Hall, at the same time, and pretended to celebrate the anniversary of the Manchester martyrs.

A new organization, representing an invested capital of over $25,000,000 and including all the prominent mineral-water spring-owners of the country, was effected at the Grand Pacific last week. The object of the organization is to secure protection by legislation from foreign manufactured mineral waters.

Twenty thousand dollars is what thirty-five persons will pay for the privilege of paying $18,000 for boxes at the Auditorium opera season. The boxes were auctioned off at Central Music hall last week. They were sold for the season of Italian opera beginning Dec. 9 and consisting of twenty-one performances—seventeen evening performances and four matinees. In addition to the premiums paid for the choice of boxes the purchasers will have to pay $500, the upset price of each box.

COUNTRY.

The total loss by fire this year in the United States, up to Oct. 31, was $93,846,000; average loss per day, $308,704; the estimated loss for the whole year is $112,672,760.

A special from Hiawatha, Kan., says that the farmers in that vicinity are burning corn for fuel, finding it cheaper than coal. Corn is sold on the farm at 20 cents a bushel, while the average price of coal delivered at the farm ranges from 21 to 23 cents a bushel.

The sermon of Archbishop Ryan, of Philadelphia, at Baltimore, has caused a great sensation in the City of Mexico, because of the archbishop's support of the rights of the Catholic writers to criticise the faults of priests. Archbishop Labastide has excommunicated a number of persons for such criticism, and charges have been brought against him in Rome for so doing.

A smoke stack just put up by the Fall River (Mass.) Iron Company is said to be the tallest in the world. It is 350 feet high.

According to a London dispatch, an English syndicate proposes to obtain control of the leading springs and health resorts of the United States. An agent of the syndicate, it is said, has already obtained options on many of the leading resorts, including those at Saratoga, N. Y.; Hot Springs, Ark.; Poland Springs, Me.; Togus Springs, Me.; Waukesha, Wis., and the Blue Lick springs of Kentucky. The syndicate has a capital of $25,000,000, and proposes to control the mineral-water trade of the United States.

At Louisville, Wednesday, Michael J. Tiernan, a railway brakeman, who was permanently crippled by a fire caused by a leaking oil barrel, obtained a verdict for $25,000 against the Standard Oil Company.

James Barker, of Chicago, who was imprisoned at Iron Mountain, Mich., for peddling without a license, was on Wednesday awarded $1,000 damages against that city.

A two-story brick dwelling on Robinson street, Braddock, Pa., was blown to pieces by an explosion of natural gas. Two persons were fatally burned and six others seriously injured. The accident was caused by a leak in the main.

The Kentucky Classical and Business College at North Middletown, Ky., was burned early Wednesday morning. The pupils barely escaped in their night clothes. The school had recently been reorganized and a fine building of fifty rooms erected. Loss $40,000; insurance $7,500.

Friday forenoon, in Fulton street, New York, Mrs. Hannah B. Southworth, a widow, shot and killed Stephen Pettus, a millianaire merchant, who was also Secretary and Treasurer of the Brooklyn Union Elevated Railroad. The woman alleges that four years ago her victim drugged and assaulted her; that later he aided in procuring malpractice to hide her shame, and after that failed to keep his promises in other respects. When arrested and examined the woman gave evidence of serious mental trouble.

The warships Chicago, Boston, Atlanta and Yorktown, in command of Admiral John G. Walker, left New York Monday, amid the booming of cannon, for a cruise in European waters.

In York county, Maine, large sales of so-called Jamaica ginger have aroused the suspicions of the prohibitionists, and the discovery has been made that the stuff contains a large amount of alcohol. Sellers of the compound will be prosecuted.

Secretary of State Blaine has authorized the French Cable Company to land cables at Charleston, S. C., which will place the United States in direct telegraph connection with Hayti, San Domingo, and Cuba, and also with the Republics of Central and South America.

A report from Pittsburg says that a syndicate has been formed to control the Monongahela Valley coal region, including the carrying trade. The district named employs 18,000 miners, and 4,300 vessels are used in transporting the coal, the yearly product of which is placed at $15,000,000,

The first Republican convention that ever assembled in Alaska met at Juneau on the 5th of November. Resolutions were passed that they be allowed a delegate to Congress, and for homestead, timber-cutting, and other Territorial laws.

Fifty-nine cotton dealers at New Orleans have estimated this year's crop with an average estimate of 7,500,000 bales. The lowest was 7,200,000, and the highest 7,800,000.

FOREIGN.

The British foreign office is in receipt of dispatches from Zanzibar, stating that Stanley arrived at Mpwapwa on the fifty-fifth day of his journey from the Victoria Nyanza, and the one hundred and eighty-eighth from Albert Nyanza. In addition to those whose names have already been reported, Stanley has with him Herr Hoffmann, Emin Bey's daughter, and Fathers Grault and Schinze of the Algerian mission. Stanley left Mpwapwa on Nov. 12, and will reach the coast by way of Vemba and Mwemi. He has made an unexpected discovery of immense value to Africa in finding an extension of the Victoria Nyanza to the south and west. The utmost southerly reach of this extension is south latitude 2 deg. 38 min., which brings the Victoria Nyanza to a point within 155 miles of Lake Tanganyika, and its area is about 26,900 square miles. Additional information has been received at the foreign office concerning Stanley to the effect that he has with him 750 people. Of these 290 belong to Emin's party, sixty being children. During his march from the Victoria Nyanza the combined party lost only eighteen of its members. Near Usukoma the party had four days' severe fighting with hostile natives, resulting in the rout of the enemy, with many killed.

Sir Henry James, in his address before the Parnell Commission at London, referred to the flight of Patrick Egan as proof of his having been guilty of criminal conduct. He also declared that other evidence of his criminality was the fact of his association with the Phœnix Park murders. Pat. Egan is Blaine's representative in Chili.

The Pope has received in solemn audience the Grand Duchess Catharine of Russia. She brought with her an autograph letter from the Czar. It referred to the appointment of the Russian bishops, whose names will soon be announced. The Czar also stated that it would give him great pleasure to see the red hat bestowed on the Archbishop of Warsaw.

An ovation was given at Rio Janeiro, Nov. 21, to the ministers of Uruguay and the Argentine Republic upon their recognition of the Brazilian Republic. All the pensions granted by the imperial government have been confirmed by the provisional government and an order has been issued that they be paid out of the revenues.

In reply to a suggestion that cable dispatches from Germany stated that there was danger of a division of Brazil into three parts, Minister Valente said that the telegram received to-day was a complete refutation of all such reports. It showed that Brazil was united and that the sentiment of every province was in favor of a republic. It was not pleasing news to most of the countries of Europe, the minister said, to hear that a monarchy had quietly and without bloodshed become a republic.

Reports from Chili state that during the months of July and August upwards of six hundred children died of measles in Lota and Coronel.

It is reported in official circles that secret negotiations have been opened for the cession of a portion of Turkish Armenia to Russia in return for the canceling of the Turkish war indemnity.

In the trial of the Social Democrats charged with belonging to a secret society, proceeding at Berlin, two of the defendants have fled. Several accused persons pleaded not guilty. They denied that their society was a secret organization.

A fact. A Baltimore parrot has been taught to say: "Take Dr. Bull's Cough Syrup."

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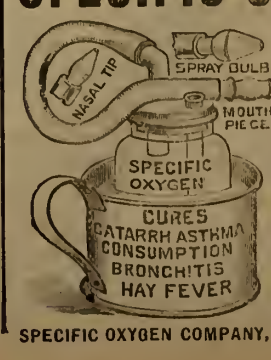


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THE ATTENTION of all to whom this paper may come is called to the article on the BOSTON CONFERENCE, page 9; and also to the discussion of the secret power of Mormonism, which will be one topic presented by an eloquent Pittsburgh pastor at Boston. To a number of friends a few copies of the Cynosure have been lately sent. They are asked to kindly show their approval of the paper by subscribing.

The Fifty-first Congress opened at noon Monday amid the perfume of flowers which adorned the desks of many members. The Senate not receiving the President's message adjourned in half an hour. In the House there was a great rush of spectators to see the return of the Republicans to power in the popular branch of the national legislature. Mr. Reed, of Maine, was elected Speaker without delay, and again both the first and second places of greatest power in the Republic are in the hands of the Republican party. It is predicted of Mr. Reed that he will use his great opportunities in the House to prevent any considerable renewal of the tariff reduction. And except to so conduct affairs as to keep the party in power, it is not obvious what the leading policy of the Government will be. The opportunity has not been so great for years, since the Executive, Legislative and Judicial departments have not for years been wholly controlled by one party.

Last Friday the witnesses had all been examined in the Cronin trial and the pleading began. The last evidence had been discovered to the prosecuting attorney at 10 o'clock that morning. Two knives had been taken from the detective Coughlin by his Clan-na-Gael brother policeman who arrested him. They were locked up and very conveniently forgotten until fear discovered them. They were identified in court by Cronin's saloonkeeper friends as belonging to the murdered man amid great sensation. Coughlin's friends swore they had been in his possession long before the murder. Judge Longenecker, the State's attorney, reviewed the evidence in a logical and forcible manner in a five hours' speech and was followed by Judge Wing who did not conclude his very able plea for the defense till Tuesday. As there are yet three lawyers to speak on each side the jury may not have the case before the last of next week. It seems hardly possible to escape the evidence of guilt on the part of three of the indicted men. Almost every day there has been some reference to secret societies of one name or another, but they are handled as if they were thin-shelled eggs.



F. W. CAPWELL.
[See page 8.]

The late meeting of the Knights of Labor in Atlanta, Georgia, moved strongly for a union with the Farmer's Alliance. The latter has been represented as an open society in the Northern States, but as secret in the South. A union with an order which strenuously demands "secrecy" and "obedience" could hardly be brought about unless the Alliance is itself secret and accepts the methods of Powderly's order. The latter passed a strong resolution in favor of the Henry George land theories. The Alliance, however, has lately condemned the single tax system. So that they step over the threshold of union with a quarrel brewing. There is nothing in the secret and despotic methods of the Knights of Labor to attract an honest farmer, or to gain for him any substantial victory in the reforms that are of especial importance to American agriculture.

Our able Chicago contemporary, *America*, slips when in reviewing the Catholic convention at Baltimore: "The reason for the church's continued opposition to the Masonic order, while it squints at really infamous secret societies, is explained by the fact that at the very center of Masonry is to be found the Bible." On the contrary, if the opposition of Rome was because of the Bible, they could not do better than to encourage Freemasonry in degrading it on the one hand to a mere workman's tool, and on the other to the level of the Koran, the Vedas, or any other so-called sacred writing. The Word of God can in no way be more surely destroyed. But Rome has had a quarrel with Masonry from the first, because it has always been the agent of atheism in Romanist countries, and has in those countries been the convenient hiding place of every revolutionary movement against the power of priest and pope.

THE COLLEGES AND PROHIBITION.

BY PRES. C. A. BLANCHARD.

Some time since I addressed to the presidents of one hundred of our leading colleges, East, West, North and South, a circular letter containing the following inquiries:

First. Do you believe total abstinence to be the duty of Christians and patriots at this time and in this country?

Second. Do you believe in the prohibition by law of the manufacture, importation and sale for drinking purposes, of intoxicating liquors?

Third. If you favor the principle of prohibition, do you think that the end can be attained more easily by a separate political organization, or by influence exerted upon existing parties?

Fourth. Do you favor the instruction now called for by law in our common schools concerning the effects of alcoholic and narcotic poisons on the human system?

Fifth. Do you think that the colleges of our nation are doing their duty in regard to this matter? If not, what change can you suggest?

I have received replies from thirty-six presidents of colleges who are not found in any one part of the nation, but are very widely distributed. From Oregon, Mississippi, Ohio, Massachusetts and Maine, with many other intervening States, replies have come. It is encouraging to see that the gentlemen who have replied are almost without exception in favor of total abstinence and legal prohibition. Of all those who have replied only four think that total abstinence is not for them a duty. Of those who believe in total abstinence I think every one believes in legal prohibition. As was to have been expected, the third question divides them quite widely, twelve holding that a separate political organization is the better method of seeking to accomplish the desired result, fourteen holding that the present political organizations will secure it if we use the proper endeavors, and others expressing no opinion. Respecting the fourth question there is a general unanimity of opinion. A very few say that they disapprove the instruction called for by law in our common schools. On the fifth question there has evidently been little or no thought, most of those who have kindly replied to my communication expressing no opinion in regard to the question at all. A few think that our colleges are not doing what they might in regard to this subject. A few believe that they are doing all that they can do.

It will probably be interesting to know the answers of a few representative men in detail, and I submit herewith the replies from widely different points, and from those who differ somewhat in judgment, that the general tone may be understood.

Pres. Van Scoy, of Willamette University, Salem, Oregon, replies as follows: To the first question, "Yes." To the second, "Yes." To the third, "By a separate party." To the fourth, "Yes." To the fifth, "No. Organize and lecture."

Pres. Northrop, of the University of Minnesota, replies to the first question, "Yes." To the second, "Yes, where public sentiment will sustain and enforce the law. No, where legal prohibition means actual free rum." To the third, "Not by a separate political organization." To the fourth, "Yes." To the fifth, "I do not feel certain about this."

Pres. W. A. Candler, of Emory College, Oxford, Ga., answers as follows: First, "I do most emphatically." Second, "I do most steadfastly." Third, "At this stage in the progress of the temperance reform, I do not think a prohibitory party best for the cause of prohibition." Fourth, "Yes." Fifth, "As far as my knowledge extends, the church colleges are doing what they can for the cause of prohibition. In State and private schools there seems to be prevalent an affectation of liberality and breadth which looks upon prohibition as fanaticism. The remedy for this is a deeper culture and a better conscience. In colleges under political control, we cannot look for a united support of prohibition. The con-

stituences of such institutions will always prevent them taking a decided stand on political moral questions."

Chancellor Spence, of the U. S. Grant University, Athens and Chattanooga, Tenn., replies thus: First, "I certainly believe that total abstinence is the duty at this time and in this country." Second, "I believe in the prohibition of the manufacture and sale of intoxicating liquors for drinking purposes." Third, "I doubt the wisdom of a separate political party at this time. We must win success through the schools, churches and influence upon one of the great existing parties. Prohibition, in my opinion, can only win by being made a special non-partisan contest; all good temperance parties against the opposition. I believe in education. We have a chair in our university, endowed, of Political Sciences and Temperance. It is having a great influence upon our students. I believe that in all our schools this subject should be taught persistently. I do not think our colleges are doing their duty. I think every high-grade school in the land should teach faithfully as they teach mathematics, the rules of Political Science and the Temperance cause. College students will control thought and men in the near future."

Pres. James H. Mason Knox, Lafayette College, Easton, Pa., replies as follows: First, "I do." Second, "I voted the Prohibition ticket, that is, in favor of prohibiting the sale, manufacture, etc., of intoxicants by constitutional enactment. It is right, however, to say that I did this because I would not and could not vote against such enactment, nor would I decline to vote. I was not satisfied that the time had come when the moral convictions of the people would sustain the enactment if it should be passed. And in our country, at all events, it is difficult, if not impossible, to legislate on moral subjects much in advance of the people's convictions." Third, "I am not in favor of a third party. It has not seemed to me to have affected anything but damage to the cause it has at heart. I differ here from many excellent persons for whose opinions I have respect, but I cannot see as they do. Educate the people. Get them to demand the doing away of the saloon, etc., and their voice will be heeded." Fifth, "Colleges as such can do little more than help on the education of the people. How much of this is done directly, I have no means of knowing. I do not choose to judge on any testimony that is before me."

Pres. Wm. DeWitt Hyde, of Bowdoin College, Brunswick, Maine, writes thus: First, "I practice and approve total abstinence." Second, "I believe in prohibition wherever it can be enforced." Third, "I think a regular party the best when one can be found willing to deal squarely with the question." Fourth, "I think temperance education is a good ideal very imperfectly realized by our present method." Fifth, "I think the colleges are far ahead of the average public sentiment in this matter of temperance."

Pres. Chas. W. Eliot, of Harvard University, replies as follows: First, "No." Second, "No." Third, "If I were in favor of the principle of prohibition, I should prefer a separate party organization." Fourth, "No, because much of it is not correct." Fifth, "I do not know what the colleges are doing. Harvard College leaves the subject to voluntary organizations of the students." In a note subjoined to the questions, Pres. Eliot writes thus: "My Dear Sir:—I answer your questions in briefest form, but with all frankness. My belief is that high license and local option are wiser than prohibition as means of promoting temperance."

From Trinity College, Hartford, Conn., I receive this word: In reply to the first question, "No." In reply to the second, "No." No reply to the third. In reply to the fourth, "Yes." To the fifth, "Don't know."

Pres. Warren, of Boston University, replies as follows: To the first question, "Certainly." To the second, "Certainly." To the third, "??." To the fourth, "Certainly." To the fifth, "In part. *Nulla dies*, etc."

Pres. W. C. Roberts, of Lake Forest University, writes: "I believe total abstinence to be a principle which should guide Christians and patriots. The Scripture ground for it is expedience, but experience has shown it to be the only safe principle. I believe that the state will be compelled to prohibit the sale of intoxicating drinks in self-defense and in justice to those who pay taxes to support families ruined by their use. I do not believe in a third party, but in working within the present party lines. I favor all instruction to the young on the evils of strong drinks. Colleges should do all in their power."

Pres. Joseph Cummings, of the Northwestern University, Evanston, Ill., says: "I believe total abstinence is the duty of Christians and patriots at this time and in this country, and at all times and in all countries. In answer to your second question, I believe in prohibition by law of the manufacture and sale, for drinking purposes, of intoxicating liquors. In answer to your third question, I believe the cause of prohibition can be best advanced, and the end sought more easily attained by a separate political party. Fourth, I favor the instruction now called for by law in our common schools, concerning the effect of alcohol and narcotic poisons. Fifth, I do not think that all colleges are doing their duty in regard to this cause of prohibition, and the great remedy will be to secure such a change of opinion by appropriate influences as will lead college officers to see their duty. I do not think any special legislation is called for, relative to colleges."

Chancellor Carpenter, of Drake University, Iowa, replies: "I do believe that it is the duty of every Christian and every patriot in this country to practice total abstinence. Conditions and tendencies in our time and in this country make this rule imperative." Second, "I do believe in thr prohibition of the manufacture, importation and sale of intoxicating liquors for drinking purposes. The welfare of the home, the State and the church demands this." Third, "I believe legal prohibition by the several states and the general government can be soonest and best attained by throwing the temperance vote and influence to that existing party which offers the greatest assurance of giving the best temperance laws. Only in extreme cases, and for the purpose of showing the prohibition strength and determination, do I think it wise to attempt a third party movement. I am a prohibitionist through and through, but we must not attempt more than is practicable at the time. We may lead in the great moral, social and political reforms, but it is unwise for the leaders to go entirely out of sight of those who are expected to follow. Even God, through Moses, permitted certain things because of the hardness of the people's hearts, and we must treat the world as we find it, and make it better as fast as we can. Prohibition, national and world-wide prohibition, is the end toward which our efforts should be directed, but we should remember that great reforms are not wrought in a day." Fourth, "I favor thorough instruction in our schools regarding the effects of alcohol and narcotics on the human system." Fifth, "I do not believe that all of our colleges and other higher institutions of learning are doing their whole duty for the cause of temperance and prohibition, but it is simple justice to the greater number of these schools to say that they are among the foremost in this and all other great reformatory efforts."

Prof. W. M. Thornton, chairman of the faculty of the University of Virginia, replies as follows: "I feel some aversion to replying to the series of questions you propound with the brevity that is necessary, but I desire to indicate my respect for the questioner, and for this reason make the answers seriatim as below: First, Questions of duty must be decided by the individual enlightened conscience. I do not believe total abstinence from wine to be my duty. Second, I do not believe the enactment of general laws prohibiting the manufacture, importation or sale of intoxicating drinks, to be either right or wise. Third, no answer needed. Fourth, I am in favor of well organized instruction on the question indicated. Fifth, I am not intimately enough acquainted with the work of other colleges to be able either to approve or condemn their course in the matter considered. My own efforts have been directed to the attainment of the following regulative enactments: *a.* High license for towns and cities. *b.* Local option for country districts. *c.* Prohibition circles, two to four miles in diameter, about schools and colleges, wherever it is possible to draw them."

Prof. A. B. Hyde, vice-chancellor of the University of Denver, Colorado, writes: "In reply to your first and second, we say yes. To the third, we say that in our State we can now see no hope except in building up a third party, at least to try to make it such as one of the others will respect and adopt, i. e., take prohibition upon itself with such reinforcement as prohibition may bring. The fourth I meet with an emphatic affirmative. As for the fifth, I fear we are not over-zealous, but I think the cause progresses best when we let our students manage it. Their young and generous zeal needs little from us, save guidance and heartening. Let me add that it is cheering to see your interest in this matter, and I hope you may see results most gratifying."

Chas. A. Bessey, acting chancellor of the University of Nebraska, replies thus: "First, I can only say that I believe and make it [total abstinence] my own duty, but do not undertake to dictate to anyone else. Second, yes, where it can be enforced; otherwise, I believe in making use of such restrictive laws as will reduce the evil. Third, in reply to this question, I can only say that I do not know. Fourth, it has seemed to me to be an ill-advised attempt to do a good thing. To require teachers, who frequently are entirely incompetent to deal with the question, to give instruction in so difficult a subject is, to say the least, unwise. Fifth, I do not know."

Prof. F. H. Snow, chancellor of the University of Kansas, writes: "First, I do. Second, I do. Third, by the latter. Fourth, I do."

Pres. Bashford, of Ohio Wesleyan University, says: "In response to the first question, yes. To the second, yes. Third, I am personally in favor of a separate political organization. In response to your fourth question, I say yes. To the fifth, I have so recently come into college work, and know so little of what is being done in other universities, that I am not able to give a definite opinion as to whether the colleges of the land are doing all that could be reasonably expected of them in regard to the principle of prohibition. Certainly, the universities of the land should be leaders and molders of public opinion. I am inclined to think that a far larger proportion of college students believe in the principles of prohibition than an equal number of persons found outside of our universities."

Pres. Sherril, of Bethel College, McKenzie, Tenn., says: "In reply to the first question, I do. Second, yes, by all means. Third, I think that it can be attained only by separate political action. The two existing parties are controlled by the liquor interests, therefore a vote for either party is a vote for liquor. Fourth, yes, by all means. Fifth, some are, some are not. . . . . Out of five men in our faculty, four are Prohibitionists from a party standpoint."

I am sure that it would be interesting to all those who are considering this important question, to have the replies of all other college presidents for reading, but the transcription of so many papers might render this article too long, and I think that the extracts already given fairly represent the whole number. It is very encouraging to find so great unanimity of opinion on this important question among the leading educators of our country. The difference in judgment as to the best method of securing this desired end, will no doubt pass away as the discussion continues and the lines are drawn. So far as I am informed, there is but one college or university in the United States which at the present time makes temperance a special department of instruction. Perhaps this will be less to be regretted when the instruction in the common schools, which is now required by law in over thirty-four States and in all the Territories and national schools of the United States, shall have had an opportunity to produce its natural effect upon our educated minds. Certainly, there is in this exhibit of educational opinion occasion for thanksgiving and encouragement to renewed effort.

Wheaton College.

A QUAKER INVESTIGATION.

BY REV. J. D. GEHRING.

As the traveler comes into Lawrence, Kansas, by the A. T. and S. F. R. R. from Kansas City, he usually asks the question, "What large stone building is that up on the hill?" Some one may answer, "That is the Friends' Yearly Meeting House." It is a beautiful, substantial, and, for their purposes, convenient structure, standing in the midst of an extensive park, beautiful for situation. Here the Friends of Kansas—and, I believe,

of adjoining States—meet once a year to transact their ecclesiastical business.

One of these meetings has lately adjourned. It was in every feature a grand meeting. Judging by what I heard in two of their devotional meetings which I attended, it was also a revival meeting in the best sense of the term.

Amanda M. Way of Pleasanton, Kan., led the temperance meeting. What struck me as unique in the report submitted was a tabulated statement of the number of persons belonging to the different Quarterly meetings, who use or sell alcohol in any form, and of those who use tobacco in any form. The money thus wasted by the Friends who compose the Kansas Yearly Meeting was estimated at $5,420. A brother, however, who claimed to know something about the tobacco trade, said that the estimate was too low by about $780. We see here that, as Christians who strive after purity and holiness, the Friends are probably no better, but certainly no worse, than men and women of other church divisions.

The report mentioned several Friends as selling intoxicants "*carefully.*" This word brought out the question from one of the members whether those using tobacco used that also "carefully." Another wanted to know what the word meant anyway. I did not hear the reply; but, it seems to me, it is easily understood here in Kansas. There are only two ways to sell whisky "carefully" in Kansas:

1. To sell it contrary to law. Those who sell it that way are known to be so extremely careful that they are hard to detect in the act; and it is still harder to bring them to conviction and punishment. I would not like to know that any of the Friends belong to this class.

2. To sell according to law. Those who sell under the Pharmacy Act are, and must be, very careful how they sell, and to whom. The buyer must deposit a sworn affidavit with the druggist that the liquor wanted is for no unlawful purpose. Violations are severely punished where detected. I believe the Friends avoid, generally, even this way of selling.

Tobacco and the tobacco-habit were earnestly discussed and emphatically denounced along with the drink habit and traffic. One brother related how he and his brother were one day attacked in the hay field by a huge rattlesnake 18 years old, and how, after he had secured it with his hay fork, his brother put a quid of tobacco with a mouthful of juice into its mouth, and that in two minutes that snake was dead from the effects of the poison.

A lady speaker said she believed the tobacco habit to be hereditary, the same as the drink habit; that a child could not inhale the fumes of tobacco from the breath of its parent, beginning with its earliest infancy, without developing an already existing appetite for the poison.

"Prohibition does not prohibit!" was also discussed. The Hon. John D. Miles of Kingfisher, Oklahoma Territory, told him some of the whisky tribe tried to start the traffic in his town, even before any sort of government had been established; and how he, in his official capacity, put a prompt check upon it. A huge barrel, he said, marked around with large letters, reading: "Sugar drips syrup," was set up in the midst of a great throng of people, and the sale was about to begin, when he was called upon to examine the thing. The judgment he pronounced was: "This big barrel is a big liar—kill him!" The liquor it contained was spilled upon the ground, and prohibition triumphed in Oklahoma.

Henry Stanley Newman of London, England, was also present and spoke in favor of the resolutions. He is a very earnest and eloquent speaker, and one to whom the people seemed to look for good things whenever he rose to speak. Speaking of prohibition in Kansas, he said, in substance: "I rejoice in the outlook in Kansas. Our children will rise up and call us blessed. Let us remember that we are fighting this great battle for our sons and daughters more than for ourselves. The great strength of the liquor traffic is in its money power. The business is immensely profitable. The same is true, to some extent, of the tobacco business." He was in business with his father when a young man, and they sold 15,000 pounds of tobacco per annum at the beginning of their trade. This tobacco went mostly to young people. He went to his father and told him that he could not conscientiously continue selling the stuff. His father said it was the most profitable branch of their business, and it would almost ruin them to quit selling tobacco. But, finally, the father retired and gave him control, and after that he sold not a pound of tobacco. Notwithstanding this "cut-off," they took in more money the first year than any year before. It pays to do right.

William James of Sunderland, England, was another of the eloquent champions who gave us some intensely interesting items and experiences. He was in this country a few years ago as one of a deputation to President Cleveland from the British Parliament in the interest of the "Peace Mission." He and his wife are now in this country on a tour around the world in behalf of this same mission. If space permitted, I would like to give a synopsis of his eloquent address, in which he told us of the African slave trade in connection with the liquor traffic; of the physical degeneracy of some of the native tribes on account of intemperance introduced and propagated by European money sharks; of Japan and its noble people, who also are in danger of destruction from the opium habit and from the pernicious effects of poisonous liquors forced upon them by the people of Europe and the United States. The "*free lunch*" counter, he said, is perhaps the most dangerous and delusive system of the European and American saloon.

THE ILLINOIS COLLEGE CONTEST.

ADDRESS BY L. M. HIATT, WHEATON COLLEGE.

The history of reform is a story of the world's vacillation. It is a series of cruel inconsistencies. From the time when insulted Innocence was nailed to a wooden cross, and Barrabas the robber was unfettered, till the time when educated Boston incarcerates a preacher of peace, and presents a token of esteem to a brutal prize-fighter, humanity has played the part of Delilah and given its lover over into the hands of the Philistines.

The reformer finds himself in a circle of truths. He is at the center. He must push out on the radii till he touches the circumference of the world's need. Enslaved by its own ignorance or blinded by its own prejudices, humanity stands in its Macedonia of helplessness and stretching forth its hands, cries out for aid. Are there no Pauls to respond?

This convention has no apology to offer for its topic. When any institution threatens the privileges of citizenship; when it tampers with the courts of justice; when, in its secret camp, the cruel death of an honest American is planned, the apology for any Christian convention to offer is, rather, for *passing the subject by.*

Secret societies differ mainly in name. The same supreme selfishness is the foundation of all. They make the same pretences, appeal to our sympathies in the same way, and are alike in their dangerous tendencies. They are untrue to their claims. Take as an instance of this, the Masonic order. First, it claims to be a handmaid to religion. Well, we must admit that it is *handmade*, for its workings prove beyond all doubt that there could be nothing divine about its origin. If it is a handmaid to religion, it must, in order to keep its title, assist religion. True, it does hold its meetings on the same night as church prayer meetings, but in a different place; and, it seems, under different auspices. Once in a while this organization files into church, but it comes not to worship. Oh, no! but merely to stand by the corpse of a brother, and there, in the face of death, flaunt its cabalistic rags and strive to cover itself with glory. Its religious influence is such that after one has undergone it for three or four hours he can't tell the difference between his front gate and the keyhole of his house door.

Its second claim is, that it is a benefit to widows and orphans. If a widow's tear can be dried, or an orphan's back be clothed by a parade of brass bands and a column of white-aproned Hiram Abiffs at a Masonic funeral, then certainly Masonry has found a new method of comforting the bereaved and fatherless, and Christian churches should copy.

Its third plea for recognition is that it is benevolent; and itself acknowledges that it is benevolent only to its own poor. True benevolence draws no such lines of distinction. In *its* vocabulary the word poor means all of the needy. Masonry's shadowy claim to benevolence means a poor pretence of paying back to the suffering family a part of the money extorted from the head of the family by its system of "dues." But supposing Masonry to be just in its claims of benevolence; the problem remains yet unsolved, why any one, in order to be benevolent, should, for the privilege, pay into the treasury of an institution which is ashamed to open its doors for public inspection.

It claims purity, and permits within its walls language of which a saloon should be ashamed. It claims decency, and leads around a crowded room some unfortunate being, blindfolded and dressed in a half-suit of underclothing. It claims truth, and exhorts the brethren to lie whenever the fortunes or lives of brethren are at stake.

Let any man go down yonder street with a mask on his face, and he would be liable to arrest. The mask is a suspicious circumstance. The mask of secrecy places any of these orders on suspicious grounds, and the investigating police force of public opinion has a right to arrest and to *know* what is behind that mask. We find behind that mask an enemy to justice.

The judge on the bench not uncommonly recognizes in the prisoner at the bar a member of his own fraternity. The jury, as far as possible, are picked from the ranks of the same secret order, and the results are that the witness perjures himself; the judge gives unwarranted decisions; the jury acquits; and the prisoner goes free. Why? Because they have all sworn under a penalty to protect their brother even though his crime be *murder!* Not only is this so in legal affairs but in the common exchange of every-day life. Brotherhoods create in society a peculiar kind of selfishness. It is that kind which can hold two men up to the light and award the honor to the one who wears the most symbols, be he dissolute, unprincipled or lacking in the first attributes of manhood. Merit does not enter into the question. It matters not if a man is king in virtue, unless his platform is built on the pillars of some secret order he finds that less worthy men mount higher. He finds that a *fraternal grip* is a recommendation to greatness, while humble honesty has not even the premium of a recognition. This is not the sentiment of fanaticism, but it is the history of society. How long, O searcher after civil liberty; how long, O student of political economy; how long, O man of justice, can this condition of affairs exist and our judicial system be characterized as any other than a burlesque on justice, or our social union as any other than a communion of slaves serving a greedy despotism?

These social parasites are robbers of the home. Some of the money which should go for the support of the family finds its way into the treasury of a secret society. By contact with the peculiar, elevated morality of secret societies, a man's conscience may become so distorted that his fraternal "dues" appear to him of more importance than his grocer's "duns." Every secret society urges its members to seek promotion, to rise a degree higher. Their plan of promotion does not depend upon merit, but upon money. Men, naturally, are fond of promotion. With some it is a mania and has such a hold on them that they will pawn their overcoats with the temperature thirty-two degrees below zero, if thereby they can obtain money enough to be raised the same number of degrees above "Entered Apprentice." A secret society will excuse itself for using this method of raising money by saying that it is an "insurance company." Yes! But an insurance company without a policy; and their conduct after the man is dead proves not even an impartial policy.

But the most serious objection the home presents to this enemy is the fact that while a man is a member of a secret society, he is deliberately taking into his possession secrets which he dare not tell to his wife. Hence the confidential relations held between his wife and himself are destroyed. Thus conditioned, how long does domestic felicity exist? How long is it, after he begins to keep his secrets from her, before he is forced into a position of systematic deception.

Secret societies are at war with our religion. We claim that no one can be saved except through Christ. They promise to save one by a system of morality which bristles with squares, compass points, triangles and trowels. They pretend to cut a gate in the walls of Paradise, through which unrepentant Jew, Mohammedan and infidel may enter without the recognition of a Christ. We thank God for the Bible. We are amazed at the wonderful history of its preservation. Buried in

the debris of the old Jewish temple; hidden in the huts of early Christians; chained to a stone in a monastic cell; yet to-day, the text-book of peace, the balm for the wounded, the joy of the simple, the teacher of the wisest. And this book of books is used as a mere piece of furniture in the Masonic lodge, and even in that capacity it must give way to the hieroglyphics of heathenism whenever the locality of the lodge necessitates it.

Secrecy, lolling back in its chair of security, says to us, "What are you going to do about it?" Well, one thing is certain, *we will not keep silence.* Some good people say, "Oh, let secrecy alone; it will work its own destruction." What proof of that is there? Trying to cure secrecy with silence is about as dangerous to society as the Irishman's remedy was to himself. When he had accidentally swallowed a potato bug he immediately swallowed some "Paris green" to "influence the bug." No. To destroy this blasphemer of the sacred name; to drive out this robber of the home; to crush this enemy of justice, we must show forth its workings wherever intelligence dwells. We may be sneered at as fanatics and cranks, but let us remember that it is greater to be a fanatic, inspired by the enthusiasm of common sense; a crank, starting the fanning mill of public opinion and true to our manhood, than, hugging our chains, call it peace; or call it rest to have our heads in the dust with the foot of a secret order on our necks.

We are but a little handful, but *united* we can be Gideon's three hundred around the confused camp of our modern Media. We are not to be intimidated by the story of William Morgan in New York, by the howls of a brutal mob in Boston, or the tragedy of a Carlson cottage in Chicago!

If there be any man who cares not, or *dares* not take hold of this reform, let him stand out of the way: for this is a question of right, hewn out of the forest of the Bible, and stamped on its front is the seal of divine approval. Let us remember that we have with us a power which is invincible, that power which seals the caskets of mystery; that power which stood at the mouth of a tomb and called back the breath of life to an inanimate Lazarus; that power which, for its chosen people, could pile the waters of the Jordan into mountains on the one side and permit them to trickle away in little rills on the other; which has frustrated the designs of ambitious conquerors and dealt mercy to the oppressed; which broke the scepter of England and peopled a republic in America; which has moulded into shape the clay of history; that power which we call—GOD.

[From the Inter-Ocean, Nov. 28.]

THE MORMON RITUAL.

Wilford Woodruff, president of the Mormon church, has furnished the Associated Press with a long dispatch in which he says: "In regard to the claim that the priesthood or chief authorities of the church assert or usurp the right to control the Mormon people in all their temporal, including their political, affairs, I would say that I am the present head of the church, and I do not make any such claim. It would be impossible to exercise it if I did." This is avoidance of the main question, which is this, "Does the Endowment house ritual enjoin upon the Mormon laity absolute submission to the church in all matters, spiritual and temporal, including political?" Several witnesses in the case now pending before Judge Anderson swore that it did; many more said, "I decline to answer;" very few said that it did not. President Woodruff may not desire to exercise his claim to such power as the ritual confers; the next president may exercise it. It may now "be impossible to exercise such a claim;" in time of war or of domestic excitement a bold Mormon president might deem it possible to exercise it. The question is not, "Are the unconstitutional obligations to the church as the supreme judge of the validity of law dormant?" It is, "Do they exist?" Many Mormons swear that they do. Many decline to swear at all in answer to such a question. Few swear in denial.

Further, President Woodruff has it that the Endowment house obligation "to avenge the blood of the prophets" is a mere generalization, a historic reference to "the blood of the saints" spilt by Roman emperors. It may be. But if so why is it to be "taught to your children and your children's children, even to the fourth generation?" It may be. But if so simple an explanation can be made, why should astute Mormons, such as the editor of the Deseret *News*, go to jail with "I decline to answer" upon their lips rather than make a statement and undergo cross-examination upon it?

Further, President Woodruff says, "The investigation shows that no such penalty"—that of death by disembowelment—"has ever been inflicted." This also is evasion of the main question, which is not, "has prudence or fear or kindliness of spirit prevented the rules of the church from exercising the barbaric power?" but, "Do the ignorant laity believe that such barbaric power rests in the church?" Besides which, it is directly in testimony that persons have been slain, though not by disembowelment, for disobedience of church orders. And slain under most revolting circumstances.

Further, President Woodruff says:

"Mormons, when on the stand, decline to disclose the formula of the endowments because secret religious rites and ceremonies are the property of the individual citizen, and do not belong to the state. You might as well ask why a Mason, if he were placed on the witness-stand, should refuse to reveal the rites and signs of that order. I myself am a Master Mason, and have been informed that many Masons, as well as people not connected with that fraternity, have been indignant at the attempt that has been made during the last few days to extort personal information from Mormons. Members of other benevolent societies can see that their rights and organizations would be endangered should such proceedings carry."

This is very untenable special pleading. No one has asked any Mormon to reveal the "rites and signs" of any secret religious order. No one ever will ask them. It is asked whether the ritual imposes any oaths or obligations hostile to the laws and Constitution of the nation; oaths and obligations to commit murder at the behest of the head of the order; oaths and obligations to hold the law of the land second to the law of the head of the order? These are the questions asked of Mormons during the present investigation, and answered in the affirmative by some, and by "I decline to answer" by others. It is merely absurd to say that a Master Mason would plead "I decline to answer" in reply to a legal interrogatory as to whether murder or treason were taught in his lodge. He would make indignant denial. If the question were carried into stricter detail and made to incorporate a form of words implying treason or murder it is to be expected that his answer would be quite as indignant and more circumstantial than to the first and general principle. But the editor of the Deseret *News* goes to jail with "I decline to answer" upon his lips. The questions declined being, in substance, does the Mormon ritual enjoin murder; does it establish a priestly despotism? These are the facts brought out by the investigation.

[Note the review of the above on the 9th page.]

NEW ENGLAND LETTER.

"The lost city of New England"—Romanism in the town of Jonathan Edwards—The new war ships—The fires in Boston and Lynn—A memorable Thanksgiving—An appeal to the Christian people of New England.

A glamour of romance has ever enveloped the traditions of lost cities; and this is only deepened, not destroyed, when the archæologist's labors lift into the prosaic light of common day the proofs that such cities once really existed,—that their streets were trod by busy throngs, each with his individual pursuits and cares, joys and sorrows. Especially is it so when these buried races, over whom we tread with thoughtless feet, were to their age what the keen, adventurous Anglo-Saxon American is to this.

It was partly to find the lost city of Norumbega, which, with the province of the same name, is laid down on many ancient maps even less that two centuries ago, that Sir Humphrey Gilbert undertook that expedition which cost him his life. That there was such a country, that it extended from Rhode Island to the St. Lawrence, and was discovered and settled before the battle of Hastings placed William the Conqueror on the English throne, seems now demonstrated without a doubt by Prof. Horsford, who has found the remains of canals, fish traps, forts, dwellings, walls, and the terraces of amphitheaters, and other monuments of the early presence of the Northmen scattered throughout the basin of the Charles. The tower which he has just erected on the site of the old fort, called by the French Norombegne, in Waltham, at the junction of Charles river with one of its tributaries, was recently dedicated with very interesting exercises. Thus, New England can boast at least a very respectable bit of antiquity. But compare for a moment the 350 years of Norse occupancy with the little over 250 years since the Pilgrims landed!

Bold and daring, and not without their virtues, —not even wanting in religious ideas, for their first bishop, Erik Gunpson, took possession of his diocese 1121, A. D., their names and exploits have been traced in water. There is a doctrine of election that holds with races as with individuals. In no way were these fierce old sea kings fitted to mold the destinies of a new world. The lot fell on a little band of come-outers, plain, pious, middle-class Englishmen; and now the question is, "Will the institutions they reared bear the storm and stress of the perilous times which are approaching? America has not yet passed through the crucible which is to finally test her. When Northampton's Board of Aldermen refuse Mrs. Shephard, "the Converted Nun," the use of the City Hall for a lecture, in deference to Roman Catholic voters, it looks as if that power had made long strides, indeed, in the old historic town where Edwards preached and wrote and prayed.

There is room for more than one opinion whether the new war vessels, which have recently taken so much of Boston's attention, are necessary to the honor and well-being of the United States Government. They will certainly make an imposing appearance in the foreign ports to which they are soon to sail, but as "a man's life consisteth not in the abundance of the things which he possesseth," so a nation's honor does not consist in

> ——"Far-flashing lances,
> Trumpets courageous of sound,
> Galloping squadrons or rocking armadas,"

but righteous laws administered with even-handed justice to all within her borders, black, white, red or yellow; and Christian dealing with other and weaker nations. Henry George, who lectured to a large audience in Tremont Temple last Wednesday, on "Tariff and Wages," was right in alluding to it as an extravagance, and rather calculated to be a menace to peace than to avert war. Our worst foes, rum, Romanism, and the lodge, are probably well content to see the country amuse itself with such costly playthings while they are preparing in secret for a struggle in which all the naval fleets in the world will count for nothing.

Thanksgiving Day threatened to witness a repetition of the great Boston fire of several years ago; and the very disastrous conflagration in Lynn two days before, which threw multitudes out of work and made thousands homeless, must have rendered it a sad Thanksgiving Day to many among the sufferers. The fire in Boston, with its destruction of over ten millions of property, certainly emphasizes the dangers which confront us from the general use of electric wires. The only remedy is, of course, more care in properly insulating them, and more definite knowledge regarding this agent which is at once the most powerful, the most deadly and the most beneficent of all natural forces.

But our social and political life is beset with similar conditions of danger. We never know when a spark, generated by some of these great questions which are pressing upon us, will set fire to the passions of the mob and cause our streets to grow red with blood, because we have not understood, or cared to understand, the power working in secret under the Jesuit's cloak, behind saloon screens, or the tyled doors of lodge-rooms. However, an opportunity is now given to the Christian people of New England, pastors and laymen, to gain this knowledge, and thus avert the terrible consequences of well-meant ignorance. We stand at the meeting of the ways. Rome is putting forth every effort to make America the real home of the Holy See, and she is seeking the help of the lodge power, which protects rum and Romanism and every other evil under its shadow. And yet how many intelligent Christian men and women, even though the Clan-na-Gael developments have sent a thrill of horror and fear through the entire nation, innocently think that there can be no union between the two, and are even disposed to look favorably upon Masonry as a possible ally against the encroachments of Rome!

A newly organized fraternal and insurance so-

ciety in Lynn has been named, "The Order of the World." It seems to be founded on the same general principles as the Iron Hall. Its Supreme President is Arthur W. Pope, a well-known business man of Boston, who, it is said, carries endowment policies in this and other societies to the amount of $117,000. It might be supposed that more rivalry would exist between these various organizations, but being all branches of one great system, they are so bound together that they must, in the nature of the case, help rather than hinder one another. To illustrate: in a given community there will be so much call for the services of a wheelwright or a blacksmith, and only through additions to the community will that call be so materially increased that two wheelwrights or two blacksmiths can "set up shop" without mutual injury. But a saloon or any place of questionable resort *creates* a demand by debauching the public morals, and thus it happens that half a dozen saloons can flourish in a place where so many grocers would starve. The same principle runs through the secret society system. If one is started in a community it will be sure to bring in others; for the evil does not stop with the joining of a single order. It induces a kind of craze, and in the mania to add to his endowment policies a man will join first one, and then another and another; the later and newer the better. The saloon and the lodge will bear crowding like Canada thistles.

The opportunity to hear what such men as Dr. David McAllister, Rev. I. P. Lansing, Pres. C. A. Blanchard, Rev. O. P. Gifford and H. L. Hastings know in regard to this impending danger and the methods to avert it, cannot safely be neglected by any Christian patriot.

"Like a lion growling low,—
Like a night storm rising slow,—
Like the tread of unseen foe,"—

so with stealthy but ominous footfalls is approaching the most perilous crisis our land has yet been called upon to confront. This issue will reach many beside the regular readers of the paper, and it is to the thousands of faithful New England pastors, into whose hands this may fall, that the writer would make especial appeal to attend the coming Congress to be held in Tremont Temple, Dec. 11 and 12, and get as large a delegation as possible from their several churches. But by all means let every such New England minister *be himself there*, and learn what this dark secret power really is, what it is doing, what it seeks to do. Now is the time to dare and to act if we would save intact our Christian liberties.

Elizabeth E. Flagg.

—Rev. W. R. Roach, of Elmvale, Ontario province, will be remembered as a staunch and tried soldier in our anti-lodge war. He has prepared some fourteen lectures on popular biographical, moral and domestic topics which he is prepared to deliver on short notice.

—The Salt Lake *Tribune* says the Scandinavians are rapidly leaving the Mormon church. The Scandinavian Methodists and Lutherans are the cause of it. For two years they have worked quietly, but most effectually, among the Scandinavian Saints, and have cut swath after swath in the ranks of the church. They are being converted faster than the elders can send over fresh supplies, and when once converted from Mormonism make excellent citizens.

Reform News.

THE NEW HAMPSHIRE STATE CONVENTION.

We find the report of this convention by the secretary, Elder S. C. Kimball, in the *Independent Christian* of Littleton, N. H. The convention was held in the church at South Barnstead, Oct. 8th to 10th. Rev. J. G. Smith, of Lynn, Mass., preached the opening sermon. Revs. S. C. Kimball, A. A. Hoyt and Isaac Hyatt also preached. A. A. Hoyt, editor of the *Independent Christian*, was elected president; S. C. Kimball, secretary; and Isaac Hyatt, treasurer. Brethren Hoyt, Hyatt and Edward Robie were chosen delegates to the Boston Congress of Christians. Rev. S. C. Kimball and Joseph H. Brown were appointed evangelists. On the last evening Mrs. M. E. R. Gleason, of Massachusetts, lectured on Narcotics.

The report closes with a cheering account of the blessing of God upon the meeting, thus: "The power of the Lord was remarkably manifested during the meetings, Christians were gloriously helped to a higher plane, two Christian men sought deliverance from the tobacco habit, and several sinners were saved. Sister I. D. Haines, of Dexter, Me., tarried to continue the meetings. A most blessed spirit of Christian oneness prevailed and the power of the Lord was present to bless, heal and save. 'Glory to God in the highest,' was the spontaneous expression of rejoicing hearts."

BLIND LEADERS IN SOME TENNESSEE COLLEGES.

Memphis, Tenn., Nov. 29, 1889.

Editor Christian Cynosure:—Leaving Jackson, Tenn., on the 22d, I visited Bethel and McTyre colleges at McKinzie, Carroll Co. The first is an institution sustained by the Cumberland Presbyterians. I saw Pres. Sherrill, who consulted the trustees, and in the morning told me that they did not wish to receive our books. Temperance, however, was a very good thing. So also, Pres. Harrison, of the McTyre M. E. college, seemed to think. But he said it was not right to give away the forms and secrets, which were the property of the Masonic fraternity.

In the morning I started for Memphis where I arrived soon after 3 p. m. There I found Prof. A. J. Steele, of the Le Moyne Normal Institute. In the morning (24th) I preached for Rev. R. N. Countee, at 11 a. m. We had a large audience which manifested a good deal of interest in the work of the N. C. A. In the evening I spoke to the Second Congregational church, Rev. B. A. Imes, pastor, where most of the Le Moyne workers attend. This school is full, and has an overflow department in the church under the care of Bro. Imes. I also visited the Baptist Industrial, Normal and Bible Institute under the charge of Rev. H. R. Traver. They would like to receive our anti-secrecy books and old copies of the *Cynosure* for distribution.

On Wednesday I took the train for Holly Springs, Mississippi, where I dined with Rev. C. E. Libby, D.D., president of Rust University. This institution is sustained by the Freedmen's Aid and Southern Education Society of the M. E. Church North. The university building was burned awhile ago; but they are still doing a noble missionary work. The president told me they would give our books a place in their new library which they are endeavoring to fill up, as the other was burned in the fire. They would also like to have the *Cynosure* in the reading-room; which I promised to send them for a time.

In the afternoon I went on to Oxford, Lafayette Co., to visit the State University under the care of Pres. E. Mayes, LL. D. This is a very large and popular institution, with an extensive law department, and instruction in ancient and modern languages, and in the sciences. They have a large library with an extensive line of law books and legal reports. Dr. Mayes said they would give our books a fair standing in their ranks, if we chose to send them; which I arranged to do. In the morning I returned to Memphis, where I am making arrangements to visit Arkansas.

The weather is unusually cold for Tennessee. The long rain and clouds are past; but a chilly northwest wind blew yesterday, and this morning there was a decided freeze, with frozen ground and ice in the shade all day. The cotton crop here suffered from early frost, and I notice many fields of it not yet harvested. I remain as ever yours in the truth, Samuel F. Porter.

IN AND ABOUT THE NATIONAL CAPITAL.

Washington, D. C., Nov. 28, 1889.

Dear Cynosure:—Among many things for which I am thankful to-day is the spirit of investigation being aroused throughout our country. People are learning that their preachers and many good men may, and do, make mistakes, and hence are seeking to find out for themselves. Never were there greater opportunities to get the truth before the people than to-day. The Richfield *Mercury*, of Otsego county, New York, has published several reports in regard to my lectures in that county, differing in their statements as the reporters differed in judgment. The first report sent in by my Masonic friend, Dr. Fitch, of Schuyler's Lake, if true, was exceedingly unfortunate for me. Another report from the West Exeter correspondent gives a very different view, and favorable to the truth presented. The insertion of this report, together with the publication of a brief article sent by myself as a correction, shows the editor to be a fair-minded man, willing to publish both sides. I have just mailed another article, which I trust will receive the same courtesy. As I am informed readers of the *Mercury* are anxious to hear "the conclusion of the whole matter," I offer in my article just sent to give the *Mercury* readers my reasons for believing secret combinations to be an incubus to the church, family and state.

I found on my return many things incident to the interests of our work here needing attention. Mr. Caywood, the gentleman having charge of the N. C. A. building, is at present very sick. Prayers are offered for his speedy recovery. Calling on some Lutheran and other pastors here, I find their interest in our work growing. They see the evil effects of the lodge on every hand. One who had not previously done so, gave his subscription to the *Cynosure*.

I was happy to receive a call this week from a staunch advocate of our reform, John F. Hanson, of Mt. Vernon, South Dakota. Bro. Hanson is accompanied to this city by Samuel Mills, of Illinois, B. C. Hobbs, of Indiana, Samuel Purdy, of Mexico, and others representing yearly meetings of the Friends, to present a memorial on Peace and Arbitration to the Pan-American Congress in session here, hoping to get them to take steps in the formation of a system of international arbitration, and thus hasten that glad day when "the sword shall be beaten into the plow-share, and the spear into the pruning hook." They have met with much encouragement, and have great reason to expect an enactment by this body to this devoutly desired end.

I shall, D. V., start East in the morning, working as the Lord shall open the way in Philadelphia and other points. W. B. Stoddard.

SNOW-BOUND IN MICHIGAN.

Holland, Mich., Nov. 28, 1889.

Dear Cynosure:—In Michigan "Typhon" is victorious. "Isis weeps at the death of Osiris," her tears falling, and having fallen for two nights and a day, in the form of snow.

My work in the vicinity of Holland has been unusually satisfactory. I have met with a cordial welcome. The Wesleyan Methodists here are awake to the dangers of secretism. They are not afraid of the power of the lodge. They denounce the heathenism of Masonry, and expose the dangers of the "minor societies."

I lectured four times on the charge of Rev. Binns. The nights were not all pleasant, and, under the circumstances, the meetings were well attended. The lectures were given in four different places, and in each there were many friendly to our work. The contributions were not so large as they would have been, had the fruit crop not been a failure here this season. Still out of their penury they cast into the treasury of the Lord.

I went from Holland to Saugatuck, where Rev. Fero preaches to the Wesleyan Methodists. I spoke twice on the Sabbath, and lectured Monday night to a large congregation. Bro. Fero spoke powerfully after I had concluded, and the people were much moved. A storm, which still continues, prevented the second lecture.

At Saugatuck I visited the Congregational minister, but found him bound by lodge power, though not a member of any secret order. It does not seem to me that the Congregational churches in Michigan are on as high ground spiritually as they are in Illinois. I judge that this church in Saugatuck is organized to death nearly. They have a Financial Society, and a society of Christian Endeavor, each of which, the pastor said, had a work distinct from the work of the church. Such a multiplication of societies inside a church I look upon as a snare.

From Saugatuck I returned to Holland to attend Thanksgiving service at West Olive, where I was invited to speak. But I am snow-bound ten miles from West Olive at the home of Mr. Avery. It is a cause of gratitude to me that I am privileged to spend Thanksgiving with him. He and his family are in complete sympathy with our work, and I can enjoy the day with them. They make good use of the *Cynosure*.

E. W. Shaw.

CORRESPONDENCE.

STILL SOUNDING THE ALARM.

YORK, Pa., Nov. 18, 1889.

EDITORS CYNOSURE:—Believing it to be my duty, as a loyal American citizen, and also as Corresponding Secretary of the Pennsylvania Christian Anti-Secret Association, to warn all true Protestants and all loyal citizens of the Republic, in regard to the secret arming and drilling of the secret Roman Catholic military organizations, I have drawn up a short letter and a brief tract, which I am now mailing to prominent persons throughout the Republic. I enclose five anti-secret and anti-Catholic tracts in each letter. I have sent these documents to President Benjamin Harrison, Governor James A. Beaver, and to many other public men, including many editors. I herewith send a copy of the aforesaid tract and letter. Yours, etc., EDWARD J. CHALFANT.

PROTESTANTS AND AMERICANS, BEWARE!

Intelligent observers believe that there are three hundred thousand Jesuits in the United States. The Jesuitic Secret Empire of the United States is based upon two hundred and fifty secret orders and one million secret army bayonets. The various secret organizations are controlled by the Jesuits, who slyly and cunningly control all the Grand Lodges or other grand bodies. The military secret organizations are composed of Roman Catholics, hoodwinked Protestants, outwitted deists, deceived infidels, and unprincipled atheists. These troops are armed; and are now drilling secretly all over the United States, frequently parading our streets with arms, disregarding a late decision of the Supreme Court of the United States, and plainly defying the authorities of all the States and of the United States.

The Pennsylvania Christian Anti-Secret Association is opposing the Jesuitic Secret Empire in Pennsylvania. The Corresponding Secretary will give "more light" to all who send their name, address and stamp to Edward J. Chalfant, York, Pa.

PRESIDENT HARRISON CANNOT LEAD A REFORM.

GREENSBURG, Ind., Nov. 19, 1889.

EDITOR CHRISTIAN CYNOSURE:—Last Saturday I reached Greensburg. This is a city of 6,000, and a wealthy place. Retired farmers and merchants live here. The home of ex-Governor Cumback is here. He aspires to be sent to some foreign court. The lightning from the White House has not struck him yet. They have eighteen saloons. Sabbath morning I preached in the Presbyterian church, Rev. Wm. Torrence, D. D., pastor. This congregation has 450 members. Dr. Monfort, the editor of the *Herald and Presbyter*, was for many years pastor here. Judge Bonner, who occupied the bench here for twelve years, was one of my hearers. He is a strong Republican. His pastor is a Republican prohibitionist. He belongs to the most sensitive class of people in the world. The fact is they are, as my friend Dr. Parkhurst says, like the men of Gadara, afraid of losing their political pigs. In the afternoon I lectured on Sabbath Reform in the Christian church. The young pastor, Rev. Mr. Paine, conducted the devotional exercises. Revs. Torrence and Renalds assisted. They have a mail delivery here on Sabbath The letter carrier is employed by the citizens and is on duty seven days in the week. Those Prohibitionists who voted for President Harrison, in the hope that he would do something for Sabbath and Temperance reform, are sadly disappointed. But what can a President, whose hands are held by the Republican party, do? Besides, it is known that President Harrison is not a total abstainer. He has been accustomed to keep wines in his house and use them, "exercising his self-control, self-government and self-denial." It is said that the leading business men of this place, who stand high in the church, keep their keg of beer in the back room, and they gather around it and drink at pleasure. No wonder they are sensitive as to temperance.

On Sabbath evening I preached in the Centenary M. E. church, Rev. W. W. Renalds, pastor. The house was filled. We have been told of a church building the back wall of which is cracked from top to bottom. The reason assigned is, many barrels of whisky were used in its erection. "Woe to him that buildeth his house by unrighteousness and his chambers by wrong."

On Monday evening I lectured before the W. C. T. U. on Gospel Temperance. Mrs. Thompson is president. She is the widow of Rev. Thompson, late of Harrison, O., a nephew of Dr. Thompson, the missionary who wrote "The Land and the Book," spent forty years in the field, and now lives in retirement in Denver, Col. It was a successful meeting. J. M. FOSTER.

A WILLING WORKER IN AFRICA.

MUHLENBERG MISSION, MONROVIA, LIBERIA, Africa, Oct. 14, 1889.

EDITOR CHRISTIAN CYNOSURE:—The rainy season is about over, and I hope there will be opportunities to use the literature you kindly sent to me some time since.

I am teaching on the St. Paul river, twenty-five or thirty miles from Monrovia, the capital of Liberia. There are Freemasons in Monrovia. I hope to go there before long, and scatter some of the "National Christian Association" literature among them. I am interested in your work among the colored people at the South, and pray that God's blessing may rest upon it. I long for the time to arrive when the colored people shall be free from the slavery of secret societies.

Should I gather anything of interest for the *Cynosure*, will (D.V.) write it up. This mission is in the country, and the people are scattered, and it is with difficulty that they can be reached, so the work of distributing literature progresses more slowly than it would in a city.

I will do all I can for your Association here if you will let me have the *Cynosure*, for the next six months, in return for what I can do for you. My own salary is small, or I should prefer to subscribe for the paper, and so aid you a little in you good work for the Lord. Very sincerely yours, E. BEEKEN.

THE BALTIMORE CHALLENGE.

CHICAGO, Nov. 29, 1889.

EDITOR CYNOSURE:—The Pope "a subject cannot be" of these United States. So says Charles J. Bonaparte in his speech at the Lay-Congress of Catholics, met in Baltimore. The scarlet woman has bedecked herself, and has announced in unmistakable language that she is "ready for the fray."

If ever the American people received a warning it is now. When will they awaken to a sense of their duty as American citizens? Hear what Charles J. Bonaparte says on behalf of the Pope in that congress! He has sounded the tocsin, and thrown down the gauntlet for the government of these United States to pick it up if it dare. Listen to the challenge again: "Whether the Pope be an exile or a captive, *a subject he cannot be.*" This bids defiance to every principle embodied in and guaranteed by our Constitution to this people. If "a subject he cannot be," he ignores the right of this government to protect its people in their enjoyment of civil and religious liberty. Can it be possible that our constitutional rights and liberties are so near being damned, obliterated and trodden under foot by a foreigner—a papist! Americans, will you not awake from your lethargy and rise in your might and protect yourselves in the enjoyment of your constitutional rights against this threatened destruction of them by the autocrat of Rome and his minions? Your rights and liberties are being bartered away for dirty, gaudy doublets of the scarlet woman of the church of Rome.

Listen once more to Mr. Bonaparte as he descants on "The Independence of the Holy See:" "Catholics do less than their duty if they fail to say, and say so loudly and plainly, that no one can even pretend to mistake their meaning, that the Holy See has been and is gravely wronged; that against this wrong they temporately, but firmly protest, and will protest so long as it remains unrighted; that while the freedom of the Holy See is in jeopardy *the church is not at peace*, and that the sovereign pontiff *in vindicating this freedom*, NOT AS A PRIVILEGE, to be given or wiped out by any earthly power, but as an inalienable right embraced in his divine commission, has, *and will have, an unwavering support of all his spiritual children.* And for the Catholics of America I say this now and here."

Protestants of America, what is your answer to that challenge? These Romanists are, indeed, earnest, and you ought to answer them quickly, and in unmistakable language, before your Stars and Stripes in their glorious galaxy are torn into shreds and trodden down by unholy feet into the mire and dirt of our streets. Don't you see the hands of these ungodly men are joined together to lay hold on and throttle and choke to death the noblest and grandest charter on God's green earth, that declares "that all men are born equally free and independent." Benjamin Harrison, whom you honored with your votes and sent to the "White House," and made him chief magistrate of these United States, sits with these men who have just declared that Pope Leo must regain his temporal power, claiming it as one "not to be given or wiped out by *any earthly power.*" Citizens of America, see to it that your confidence is not misplaced, and your trust betrayed by your Chief Magistrate. D. COWAN.

PITH AND POINT.

LANE INSTITUTE, JACKSON, Tenn.

I take great pleasure in writing you. We have just been favored with a visit from Mr. Porter, who is now working faithfully in the interest of the Association and who has also promised a donation to our library and reading-room. We bid him a hearty welcome to our institution. We are trying to prepare young men and women for the many duties of life which await them in the future. We very urgently request that you give us a contribution of some weekly journal to our library or anything in the way of good educational reading matter. We request that you send to us the *Christian Cynosure.* Finding that you can render us some assistance, please do so and we shall be very grateful.

Very truly yours, E. W. BAILEY.

MAN OVERBOARD!

Early this morning (Nov. 22) we were wakened by a tumultuous noise at the steamer Bellaire, which lay twenty rods above us. A man had in the partial darkness missed his footing and gone overboard. Soon we heard his terrified moans, and Mr. Arnold with oars in hand was just ready to untie his skiff when a part of their own crew passed us, and the poor candidate for eternity was rescued. How appropriate that people follow on the shore to show their concern for the drowning man! But how different the scene on Niagara river one night when three men, by the order of the Masonic lodge, took a good man, bound his hands, tied a rope around his waist, then ordered him to stand up. This he did, and while he could not say a word because of the gag that stopped his mouth, he was pushed into the waters beneath, where he sank by the weights attached to the cord about his waist. O, reader, are you scattering the light upon this hideous monster lodgery?—MRS. I. R. B. ARNOLD, *Wheeling, W. Va.*

A GOOD TEXT WELL DEVELOPED.

I preached yesterday in a Southern M. E. church my third sermon on the text, "For this purpose the Son of God was manifested that he might destroy the works of the devil" (1 John 3: 8), dwelling on the question, Is the secret empire a work of the devil, and as such to be destroyed? I enjoyed the close attention of an intelligent audience, and was endorsed by two ministers' wives: one of them an educated, talented wife of a U. P. minister. I expect soon to preach a fourth discourse on the same exciting theme, and hope, with good results. I hope to secure a few subscribers for the *Cynosure.*—A. C. HAND, *Dalton, Ga.*

FROM BRO. DAVIDSON.

Since my becoming pastor of St. Matthew Baptist church my trials have been many, but, thank God, I have not ceased to declare the whole counsel of God according to my limited knowledge. My church has been ostracised, and everything done that could be done to prevent people from attending it; but, thank God, my congregation is gradually increasing. Some that professed to be Christians have used every means to stain my character, but God has graciously fought the battle. If I could get the church property paid for, and the building comfortably enlarged, that would encourage my people. I want to raise $948.15 to pay for the property and do the needed repairs. May God bless you and the dear friends in your noble work is the prayer of your brother in Christ.—J. F. DAVIDSON, *New Orleans, La.*

CHURCH AND STATE.

Copy of an anti-Church and State resolution passed in England in 1849. How is it in the United States in 1889? Let our Boston public schools and "Indian Contract Schools" reply! "That in the opinion of this meeting, the union of the church with the state is a violation of individual conscience—tends to secularize the ministers of religion and to abridge their freedom—impedes the progress of Scriptural truth, and prejudices Christianity in the estimation of the people at large. That this union, moreover, aggravates the bitterness of party strife, arrests the progress of needful reform, imposes an oppressive burden upon our financial resources, and presents an insuperable obstacle to the adoption by our legislators of just and healthful principles of general policy."—H.

OBITUARY.

JOHN THOMPSON died at his home near Sabetha, Kansas, June 14, 1889, aged sixty-eight years.

He was born February 21, 1821, in Noble county, Ohio. He was converted at the early age of thirteen, and always lived a consistent Christian life. April 1, 1851, he married Hannah Thompson, who survives him. In 1854 they moved to Indiana, and from there in 1872 to Kansas, where he spent the remainder of his life near Sabetha.

This is the brief account of an unusually eventful and conscientiously earnest life. "Uncle Johnny," as he was familiarly known, always tried to make the world better, and he had the respect of those who opposed him. He was, to a casual acquaintance, a stern man. But little children loved him, and no one need ask a better epitaph above his grave than that. He was severe toward what seemed to him wrong, but had a gentle heart under the unrelenting exterior. The world needs more just such men ready to espouse a cause with regard only to its merits, willing to stand alone, if need be, and not flinch. The following from the *Western Christian Advocate*, of a few years ago, gives one of the many incidents in the course of a life-long advocacy of principles:

"A short time before the war, John Thompson, an Abolitionist, went some miles to a town in Indiana to do some trading. While in the store the subject of politics came up, in which Mr. Thompson took a part, and gave his views on the sin of slavery. This so excited some that they could not answer his arguments, that they began to offer insults, and the merchant ended the matter by telling him he ought to be hanged, and drove him out of the store. Mr. Thompson went out, for he was accustomed to harsh treatment, such as good men had often had to bear, who have had the courage to stand up for a principle.

"Years rolled on, 'the irrepressible conflict' had passed, and human slavery was no more. This merchant, a banker now, and his wife, were returning from a summer trip to an adjoining county, and a dreadful storm came suddenly upon them. He saw a farm house ahead, and drove with all possible speed. The farmer saw them coming, ran out, and helping them quickly from the carriage, sent them into the house, while he unhitched the horses and put them away. Upon going into the house the banker said. 'It seems to me I have seen you somewhere before.' 'Yes,' said Mr. Thompson, you have. We met once before, and you drove me out of your house.' You may imagine the rest of the scene. The merchant is a prominent Christian and an Abolitionist now."

Mr. Thompson was confined to his bed but a short time before his death, although he had been feeble for more than a year. He left a wife, three sons, all well known in the community where he lived, and a daughter living in Corning, Kansas. The funeral services were held in the Congregational church, Rev. A. C. Hogbin conducting them. A very large concourse of neighbors, friends and acquaintances attended the remains to their last resting place in the Sabetha cemetery.

A friend and neighbor adds this tribute to the memory of a faithful man:

"Truly a good man has fallen. He was a constant reader of the *Cynosure*, and was strongly opposed to secret societies. I have often seen him in Sabetha with a group of men around him, telling them the evils of Masonry. He was called a 'crank' and an 'old fogy' by many, but he did not care. He trusted in God; if the whole world opposed him he would have stood for the truth and for the cause that he knew to be right. A short time before he died, he was asked how the future looked to him. He said it was all bright, and he had gained a complete victory over every doubt and fear, and could see his way clear through to his home in glory. A heavenly influence seemed to fill the room. No man could be missed in this community as much as Uncle John, and even some of those that opposed him now say he was right."

MRS. S. G. REED for many years has been a subscriber to the *Cynosure*, which was highly esteemed by her. She was eighty-five years of age the 9th of last August, and was able to do her own work until then. About that time she commenced to fail rapidly, and then gradually grew worse. She had a cancer in the stomach and suffered greatly, but never a murmur escaped her lips. She took no opiate: she said she did not wish to be stupefied, but she was cheerful and resigned, and seemed very anxious to suffer all her Heavenly Father's will. It was a pleasure to be with her. How many times she said, "The Lord makes all my bed." She passed to her heavenly home on Sabbath, October 27th, in the triumphs of the Christian faith, and was buried the 29th. The text chosen at her funeral were those inspiring words by Paul, 2 Tim. 4: 6–8: "For I am now ready to be offered, and the time of my departure is at hand," etc.—a fitting tribute to the aged saint. MRS. MARY A. DENISON.

JAMES HUBBS, an old and respected citizen of Silver City, Idaho Territory, died suddenly in that city a few weeks since at the age of 71. Complaining of slight illness during the day, which was not sufficient to confine him to his home, yet at eight o'clock he was dead. He came to Silver City in 1865, and ever since resided there respected as a good citizen, a man of integrity, temperate in all things. He read the *Cynosure* prayerfully and with delight. Bishop Talbot preached the funeral sermon in the courthouse at Silver City.

The fountain of perpetual youth was one of the dreams of antiquity. It has been well nigh realized in Ayer's Sarsaparilla, which purifies the blood, gives vitality to all the bodily functions, and thus restores to age much of the vigor and freshness of youth.

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The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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The General Fund is that from which the running expenses of the Association are paid. From it the agents on the field are supported.

The Foreign Fund is that from which the foreign demand for literature against the lodge is supplied to missionaries.

The Free Tract Fund clearly states by its name the object for which contributions are solicited. Millions of pages have been distributed by means of this fund.

The Cynosure Ministers' Fund. The donations to this fund have enabled the Association to send many copies of the *Cynosure* to the ministers of the South, especially to pastors of colored churches. The result has been a blessing to them and their churches.

Contributions to any or all these funds are urgently solicited.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.



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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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PENNSYLVANIA.—Pres., Nathan Callender, Montdale; Cor. Sec., E. J. Chalfant, York; Treas., J.C. Young, Custer City.

WISCONSIN.—Pres., J. W. Wood, Barnboo; Sec., W. W. Ames, Menomonie; Treas., M. R. Britten, Vienna.

The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR.

CHICAGO, THURSDAY, DECEMBER 5, 1889.

THE BOSTON CONFERENCE.

TREMONT TEMPLE, DEC. 11TH AND 12TH.

As the time for this gathering is now at hand, we desire to say a few words concerning it to all lovers of the cause of Christ to whom these lines shall come.

SECRET SOCIETIES

are at this time numerous and powerful. They control to a greater or less extent the time, thought and money of hundreds of thousands of our able-bodied men. Whether the two facts are connected or not, all men know that the classes of men who are most numerous in secret lodges are least frequently represented in the Christian churches. The Masons, Odd-fellows, Knights of Pythias, the members of assessment and other lodges, are not usually members of Christian churches.

IF CHURCHES ARE FRAUDS

and ministers are lazy and cowardly hypocrites, living on the labors of industrious men and retailing falsehoods in order to keep a superstitious populace quietly contributing to their support, it is, perhaps, not to be regretted that this is true; but if the Bible is the Word of God, if the church is the Bride of Christ, if Jesus is the only Saviour of men, if heaven is a blessed and hell a terrible reality, then men who care for their fellows ought to be sad to see so large a proportion of our young and middle-aged men alienated from the church, and should see if there is not some way to win them back.

We believe: 1. "That secrecy is not necessary to any good cause and may be used for any bad one."

2. That men who trust for salvation to any one person or thing save Jesus Christ must suffer eternal punishment.

3. That secret lodges, with their prayers from which the name of Jesus is excluded, their mutilated extracts from the Scriptures, their solemn hymns, their chaplains, priests, prelates, altars, baptisms, burial services and consecrations are directly leading men to hope for salvation without Jesus.

4. That the influence of these orders on the family is like their influence upon the church.

5. That husbands and fathers have no right to obligate themselves to conceal the proceedings of weekly or monthly meetings from wives and children.

6. That where worthy men take and keep such oaths or promises the tendency is to destroy the unity which should exist in Christian homes.

7. That as secret societies tend to disrupt families and destroy churches, so also they tend to unsettle the foundations of civil government.

8. That the same interference with the administration of law, which became a matter of public notoriety in the trial of the abductors of Wm. Morgan, and which has been clearly seen throughout the trial of persons supposed to have murdered Dr. P. H. Cronin, has been of continual occurrence; and that there is no way of securing an honest administration of law while judges, jurors, sheriffs, witnesses and bailiffs are under secret oaths to persons charged with crime.

9. That Christians, patriots and humanitarians should abandon secret organizations if they have entered them, and should warn the young men of our generation to beware of putting life, reputation, property, and the eternal interests of the soul into the keeping of a secret lodge.

10. That it is the duty of all well-disposed persons who are not members of such orders to create such a public sentiment as shall render it easy for those good men who have been led into these lodges by pretences of charity, temperance, patriotism, etc., and who have been undeceived, to come out.

11. Especially do we believe it to be the duty of watchmen on the walls of Zion to warn the people of approaching danger, especially such a danger as this. Now as never before the pulpits should magnify Jesus Christ as the only Saviour of men, and should withstand with all their power all societies which propose to furnish a part of the human race with entrance to the "Grand Lodge above" without confession of sin or faith in our Lord.

12. And we believe that if the ministers are silent, if these secret lodges with their dances, their carloads of wine, their Sabbath-breaking trains, their mock murders, their death penalties, their Christless prayers and their yoking of good and evil men in unequal fellowship continues unreproved by those who profess to represent God's mind to man, that deliverance will arise from some other quarter, but the faithless watchmen will be condemned.

TESTIMONY OF WITNESSES.

Pres. Charles G. Finney says:

"God demands and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men require that the church, which is the light of the world, should speak out, and should take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion."

Bishop Hamline says:

"North Ohio Conference has progressed very rapidly till this time, but Masonry and Odd-fellowship have arrested us." At another time: "I have enjoyed and suffered much during its session. Masonry and Odd-fellowship, a bane in the midst of us, have done us much evil."

Albert Barnes says:

"Any good cause, I think, can be promoted openly; any secret association is liable, at least, to abuse and danger."

Dr. Richard S. Storrs says:

"My judgment and feeling are both strongly opposed to the secret lodge system. I heartily agree with what Dr. Howard Crosby has so forcibly said about it."

Dr. George F. Pentecost says:

"I would do almost anything in my power to help on the work of rescuing all Christian men from the 'grip' of Masonry and all other secret and unchristian societies. I believe that Masonry is an incalculable evil and essentially anti-Christ in its principles and influence."

D. L. Moody says:

"Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God, and if only one or two go with us it is all right Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up."

Rev. John Marsh of the National Temperance Society says:

"Secret temperance organizations are but stepping stones. Young men here learn the language, forms and degrees of a temperance Masonry; and while they gather weekly in a secret lodge for, as they say, business, improvement and enjoyment, they easily slide into the more artful, deistical and dangerous Masonry, which has once, and may again, fill us with terror and give us blood to drink. From such a connection we say, the Lord deliver us. We plead with our temperance brethren to look at their responsibility, and at once cut loose from all connection by abandoning everything pertaining to secrecy."

Wendell Phillips says:

"History shows them perverting justice, stopping at no crime to protect and conceal their mummeries; controlling politics for selfish and personal ends, and interfering with great danger in national emergencies. Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence."

Charles Sumner says:

"I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

Joseph Cook says:

"I do abhor the selfish, clannish spirit of secret societies."

These are only some of the witnesses who have borne their testimony against secret societies. Are they not sufficient at least to make it the duty of all thoughtful Christian men to examine with care the vast network of lodges which already confront us on every hand, and to learn whether these distinguished Christian brethren were right or wrong in the judgments which they express?

PROGRAM OF CONFERENCE.

The program will be as follows:

WEDNESDAY EVENING.—Rev. A. J. Gordon, D.D., Boston, presiding. Prayer by Rev. James M. Gray, D.D., Roston. Address, Rev. David McAllister, D.D., of Pittsburgh, "Danger from Mormonism as a Secret Oath-bound Order." Address, Pres. Charles A. Blanchard, "The Clan-na-Gael, or Irish Brotherhood."

THURSDAY.—John A. Conant, Esq., Willimantic, Conn., presiding. Annual meeting of the N. E. Christian Association. Addresses by Rev. J. H. Brown, of New Hampshire, Eld. Isaac Hyatt, and others.

12 M.—Rev. J. C. K. Milligan, D.D., New York, presiding. Address, Rev. I. J. Lansing, Worcester, Mass., "Jesuit Policy."

3 P. M.—Discussion of the Clan-na-Gael and other secret orders resumed: George Morse, Esq., Putnam, Conn.; Eld. S. C. Kimball, New Market, N. H.; H. L. Kellogg, editor *Christian Cynosure*, Chicago, and others.

EVENING.—Addresses, Rev. O. P. Gifford, Boston, "Secrecy as a Basis of Organization." H. L. Hastings, editor *The Christian*, Boston, "The Remedy."

The attempt is to exalt our Lord Jesus and to save our brother men. Will not every Christian who receives and reads these words at once make arrangements to attend the Boston Conference, praying that God the Father, God the Son, and God the Holy Spirit may be present and be greatly exalted in the hearts of all the people?

F. W. CAPWELL.

When a leader like Franklin W. Capwell falls, the lamentation of David over Saul and Jonathan has a peculiar interest:

"The beauty of Israel is slain upon thy high places:
How are the mighty fallen!"
"How are the mighty fallen in the midst of the battle!
O Jonathan thou wast slain in thy high places."
"How are the mighty fallen,
And the weapons of war perished!"

So could we say when the genial face of Mr. Capwell faded from our sight, and his cheering tones no longer encouraged the ear. He was born to be a leader. His independence of thought; his enthusiasm in action; his fidelity to conviction; his zeal for the truth; his cordial and sympathetic nature and magnanimity of spirit, were qualities at once recognized. All men esteem the man who is endowed with them; and, when consecrated to the service of God and directed by his love, such men will be cheerfully placed at the front.

Mr. Capwell was born in 1823 in the same county of Wyoming, New York, and in the same town in which he died on the 9th of October last. His whole life was spent in the vicinity. There he married in 1850; there his eight children were born; there at the early age of thirteen he united with the people of God in church covenant. For sixteen years he was justice of the peace; for as many he was a Sabbath-school superintendent; for twenty-one years he was secretary of the Wyoming Sabbath-school Teacher's Association, and for ten years president of the Genessee Baptist Sunday-school Association. The labors devolving upon him in these relations sufficiently indicate his Christian activity.

He was not less faithful to his fellow man than to his God; and he did not fail to see his Lord in the person of the despised fugitive slave. His house was an "Under-ground railway" station where the flying Negro always found shelter and care. Among his effects was found a letter directing about the care of a fugitive whose case is well remembered by Mrs. Capwell, who says that this slave was a colored man of unusually fine physical appearance, whose face was distorted by terror and suffering. His feet were worn through and tracked his way with blood. Mr. Capwell received him as a brother, bathing, oiling and bandaging with his own hands the slave's feet, and assured him of safety for the night. His tears of gratitude as he left in the morning amply repaid for the trouble of caring for him. This is only one of many like instances. The knowledge that he was doing right was sufficient for Mr. Capwell and he believed himself justified before God in evading a wicked human law.

Mr. Capwell, reared but a few miles south of Batavia, where William Morgan wrote his revelation; where Morgan and Miller were abducted; and where Samuel D. Greene, the brave innkeeper, withstood the lodge savages at the risk of his life—brought up so near to the center of the early Anti-masonic movement, he imbibed its fearless and patriotic spirit, and was always opposed to the secret orders. He was not prominent in the present movement, however, until the winter of 1881, when Mr. Metcalf (now of the *Forum*), then managing editor of the *North American Review*, under Allen Thorndike Rice, requested of him the name of some writer who

could capably discuss the lodge question from an opposer's standpoint. He suggested the editor of the *Cynosure*. A paper was written for the *Review*, paid for, but never printed. The reason given was that no responsible friend of the lodge could be found who would reply!

Mr. Capwell was next one of the local committee in 1882 which superintended the erection of the Morgan monument. He took an enthusiastic personal interest in the enterprise; and in the presence of the great Batavia convention he drew the cord that unveiled the splendid shaft and its crowning pride, the statue of William Morgan, the Masonic martyr. Since then he was till his death uninterruptedly president of the New York State Association. He was also elected president of the National Christian Association in June, 1883, and was continued in the office in 1884 and 5. He was also at the head of the executive committee of the American party until his death.

His love and labor for the prohibition cause was no less fervent and unselfish. He co-operated with the Prohibition party, until the base subserviency to the lodge by the leaders in New York in the State nominations in 1888 forced him to honor his convictions, protest against the open nomination of lodge men, and refuse to be a party to such corruption.

Death came unexpectedly in October after a brief illness. He was to the last urging on the work against secretism in the State and designed soon to attend the State convention. In him God seemed to take away the head of our movement in New York; but the same Providence can provide a successor. May it be mightily manifested in that great State that his mantle has fallen upon worthy shoulders.

MORMONS SHUT OUT.

Saturday morning Judge Anderson gave his decision in the U. S. court at Salt Lake City on the question whether men who have come to this country from abroad and have taken the oaths of the Mormon church are not yet aliens and ineligible to citizenship. Several days were consumed in taking evidence, of which we gave portions last week. The city was under great excitement, and when the Judge pronounced against the Mormons the crowd in the court broke out in cheers, and the streets were full of rejoicing loyal men congratulating each other that after years of dodging and evasion the Mormon system has been taken in its secret Endowment oath, the center of its power, and overborne at last.

This is a decision the *Cynosure* has all along called for; and we doubly rejoice, for some day the lodge oaths in Washington and Chicago will be taken up and receive a just condemnation also. We will lay up this decision, and that of Judge Zane forbidding men sworn by Mormon oaths from American juries, as precedents to be used in time against the lodge.

The profound importance of this question is our apology for giving large space to the Mormon oaths to show their alien nature and likeness to Masonry. We publish also an editorial from the *Inter Ocean* which we ask our readers to carefully examine, and mark the argument. The editor well says the question is, Are there such oaths? If so, the matter of their enforcement does not figure. They may be enforced: and since they are *secret* oaths they are likely to be enforced to the public injury, and without the knowledge of the public. They are dangerous, un-American and must be suppressed. But the learned editor turns to the Masonic oath with its "murder and treason not excepted" in the Royal Arch degree, and says the Freemason would indignantly deny its existence. Of course he would, for so he has sworn that he would do. But such is the oath, nevertheless, more horrid and blasphemous if possible than the Mormon. If one provides for murders and massacres, and shuts men from citizenship, it will some day be confessed that the other does also.

Wickedness in Kansas.—The Kansas legislature voted (in 1889) in favor of a Constitutional Convention to give the State seven instead of three Supreme Judges, and to act on pay of legislators. Silent during its setting, the liquor advocates in the State, after its adjournment, raise a howl for a called session of the legislature to re-submit prohibition. Judge Joel Holt sends us a Topeka *Capital*, which contains the signally eloquent and able opinions of all the Supreme Judges (his own included), showing that the clamor for re-submission comes, not from the people, but from political bummers, to open the State again to the bribery of the liquor interests in the whole United States. They all declare prohibition in Kansas "a settled fact."

The U. B. Law Case.—Judge Slough, in the Perry county court, Ohio, makes a learned decision giving the church property to the Shuey party, against equally learned decisions of other judges in other courts. Judge Slough says: "That the constitution was lawfully amended is quite beyond controversy;" and, "The revision makes no changes of essentials in the old confession of faith." The explanation of this collision of courts is doubtless this: Judge Slough sees no material change when this church, which has excluded "secret combinations," and Freemasons by name, steadily, one hundred years from its origin, by an equivocal and dishonest article is thrown open to the whole family of sworn secretists! But if the plain, obvious, practical intent of an action is unlawful, the law holds the act unlawful, no matter how ingenious the evasion.

—Rev. A. W. Parry, of Evansville, Wis., who has for years been more or less closely associated with our work, has accepted a call to the Congregational church at Annawan, Ill. He enters on his work there this week. His next neighbor on the west, at Atkinson, is Rev. Wm. H. Chandler, former president of our Illinois State Association.

—The program of the Evangelical Alliance meeting in Tremont Temple, Boston, Dec. 4th to 6th, includes the discussion of Christian co-operation in evangelical work in its various phases; the peculiarities of city and country work, the Mountain Whites of the South, the arousing of public moral sentiment, moral legislation, immigrant population, Christianity and the state, personal work for Christ, etc. Reduced fare is given to this meeting by all railroads.

—A. T. C. Pierson, of St. Paul, author of "Traditions of Freemasonry and its Coincidence with the Ancient Mysteries," died early in the morning of last Tuesday. He helped organize the first Masonic lodge in St. Paul in 1852, and at the late Knight Templar conclave in Washington he was said to be the oldest "Past Grand Master" present. His "Traditions" is a valuable help in proving Freemasonry a heathen system linked indissolubly with the devil-worship of all ages.

—An apology is due Bro. C. F. Hawley for neglecting to notice his acceptance of the Illinois lecture work. At a meeting of the Executive Committee soon after the State Convention the arrangement was completed, and the campaign is already begun, and we shall hear from it very soon. With a man of much experience, known ability and earnest piety, as their agent, the Illinois brethren should make a splendid record this year. Let the same earnest conviction prevail generally as at Elgin, and the same generous support be manifested and there will be nothing to hinder the work of God against the lodge.

—The *Mercury* of Richfield Springs, New York, has been bountifully supplied with news respecting our Washington agent. During his visit to Schuyler's Lake and vicinity, a Masonic correspondent of the paper at the latter place took advantage of his privilege to abuse Bro. Stoddard in good lodge fashion. At West Exeter the news passed through different hands. This letter says that the news from Schuyler's Lake had prepared the people to meet a scandalous and fanatical bigot and hypocrite, and says: "We confess that in all these we were disappointed. Mr. Stoddard seems a Christian gentleman, whose aim is not to slander established institutions, but by an exposure of their foolishness, to influence men to use their time, talents and means for the promotion of Christ's kingdom on earth. Certainly there was nothing in the lecture delivered here, but what appealed to the reason and common sense of all unprejudiced persons." This was too much for the irate Schuyler's Lake man, who has evidently so long mouthed over the horrid imprecations of the lodge, that their spirit has altogether taken possession of him. He rails again like a veritable son of Shimei, but his rage is as vain as that of the two old giants in Bunyan, who could only curse and bite their nails.

MORMONISM AND MASONRY.

A SCORE OF WITNESSES

UPON THEIR CLOSE RELATION.

While the officers of the United States Government are settling the fundamental question of the alien character of Mormon oaths, let us see what these oaths are according to the testimony of witnesses who cannot well be discredited.

General John C. Bennett, a physician well known and highly endorsed in Illinois and Ohio, was elected to the First Presidency of the Mormon church. He had already, during the three years he had been in the State, been made a general of militia, Quartermaster General, and Mayor of Nauvoo. He left the Mormons in 1842, two years before Joe Smith was shot. In his book, "History of the Saints," published in Boston, 1842, he describes on page 272 one of the secret orders of Mormonism, as follows:

ORDER LODGE.

This is a secret lodge or society, established by Joe Smith, in consequence of a special revelation from heaven, which he pretended to have received respecting it. It was intended to enable him more effectually to execute his clandestine purposes. None but the very *elite* of the Mormons are admitted into this lodge, as the mysteries of the Holy Priesthood are there, more fully than elsewhere, explained to the members, who are initiated only after they have bound themselves, by a most solemn oath, to profound and inviolate secrecy.

> "Order is *Heaven's* first law; and, that confessed,
> Some are, and must be, greater than the rest."

The ceremonies of initiation are in perfect keeping with the general absurdity of the new dispensation, and with the Holy Joe's mission for the "restoration of the ancient order of things."

The lodge-room is carefully prepared and consecrated; and from twelve to twenty-four sprigs of cassia, olive branches, cedar boughs, or other evergreens, are tastefully arranged about it. These are intended to represent the eternal life and unmingled bliss, which, in the celestial kingdom, will be enjoyed by all who continue in full fellowship with "Order Lodge."

The aspiring candidate for "Holy Orders" obtains admission into this sanctified body in the following manner: He is stripped naked, and blindfolded; he is then brought into the lodge-room, and in that state is conducted round, so that all the members of the lodge may be satisfied, by personal inspection, that he is a fit subject for their august association, and that he possesses the qualifications required in Deuteronomy, twenty-third chapter and first verse. While the candidate is passing round the room, in this ridiculous and degrading condition, the most excellent Grand Master is repeating, "I will bring the blind by a way that they knew not: I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."

When the candidate has passed satisfactorily this queer examination, he is brought to the altar, before which he is made to kneel. While in this posture, the following oath or obligation is solemnly administered to him, by the Grand Master or his representative:—

"In the name of Jesus Christ, the Son of God, I now promise and swear, truly, faithfully, and without reserve, that I will serve the Lord with a perfect heart and a willing mind, dedicating myself, wholly and unreservedly, in my person and effects, to the upbuilding of his kingdom on earth, according to his revealed will. I furthermore promise and swear that I will regard the First President of the Church of Jesus Christ of Latter Day Saints as the supreme head of the church on earth, and obey him the same as the Supreme God, in all written revelations, given under the solemnities of a 'Thus saith the Lord,' and that I will always uphold the Presidency, right or wrong. I furthermore promise and swear *that I will never touch a daughter of Adam*, UNLESS SHE IS GIVEN ME OF THE LORD. I furthermore promise and swear that no Gentile shall ever be admitted to the secrets of this holy institution, or participate in its blessings. I furthermore promise and swear that I will assist the *Daughter of Zion* in the utter destruction of apostates, and that I will assist in setting up the Kingdom of Daniel in these last days, by the power of the Highest and the sword of his might. I furthermore promise and swear that I will never communicate the secrets of this degree to any person in the known world, except it be to a true and lawful brother, binding myself under no less a penalty than that of having melted lead poured into my ear. So help me God, and keep me faithful."

Joe pretends that God has revealed to him the *real Master's word*, which is here given to the candidate.

This obligation is varied in some cases, to suit the convenience or caprice of the Prophet; but the foregoing is the standard and usual form. It will be seen that it is both blasphemous and treasonable, in the highest degree.

In 1860 Lippincott, of Philadelphia, published "The Mormons, or Latter-day Saints," by Lieut. J. W. Gunnison. Before the book was published Lieut. Gunnison, at the time Captain, was murdered, with a party of his men, by the Mormons. On page 59 he says:

(*Continued on 12th page.*)

The Home.

THE UNFAILING ONE.

He who hath led, will lead
All through the wilderness:
He who hath fed will feed;
He who hath blessed will bless;
He who hath heard the cry
Will never close His ear;
He who hath marked thy faintest sigh
Will not forget thy tear.
He loveth always, faileth never;
So rest on Him, to-day, forever!

He who hath made thee whole
Will heal thee day by day;
He who hath spoken to thy soul
Hath many things to say;
He who hath gently taught
Yet more will let thee know;
He who so wondrously wrought,
Yet greater things will show.
He loveth always, faileth never;
So rest on Him, to-day, forever!

—*Frances Ridley Havergal.*

SLAVERY IN AFRICA.

Over fifty years ago Great Britain took a great step in advance, by abolishing slavery throughout her dominions. A little over half that number of years ago the United States, under very different circumstances, it is true, followed in her wake. The closing years of the century witness a call upon these two nations, as well as others which are actuated by philanthropic motives, to exert their influence, and, if need be, their physical strength, to put an end to the traffic in human flesh still carried on in Africa—a traffic far more inhuman, far more degrading, than it ever was as practiced in England or America. Will they rise to the occasion?

That such a horrible traffic can exist at the present day appears almost incredible, and we might well question its reality, were it not that we have the testimony of reliable witnesses. Professor Henry Drummond, who recently visited the Dark Continent, has given us some account of the terrible character of the slave trade, and has quoted a number of other well-known travelers, including Stanley, in support of his statements. From these we learn that the mortality, during the slave march from the interior to the coast, amounts to fully fifty per cent, and the stories told of the horrible cruelties inflicted upon the poor creatures almost exceed belief. So terrible is the destruction of life, caused by the atrocities of the slave-drivers, that it is said truly that if a traveler lost the way from equatorial Africa to any of the towns on the coast, where slaves are sold, he could easily find it by the skeletons of the Negroes with which the roads are strewed. Settlements have been completely depopulated, children torn from their parents, or parents taken from their children, the latter being knocked in the head or left to die, and deeds of cruelty perpetrated of so revolting a character as to call loudly for effective remedy. The number carried off or butchered on the way, during the past quarter century, reaches into the millions, and in a single month not long ago, according to Cardinal Lavigerie, no less than 45,000 were added to the number of those who appeal to us to deliver them from a condition worse than death itself. Stanley tells of five expeditions to one district, in which only 5,000 slaves were obtained at the expense of 33,000 lives! Including the value of the ivory secured, he places the net profit at from one to two per cent, a miserable return, indeed, for an investment involving such waste.

One of the worst features of this nefarious traffic is that it is on the increase. The English consul at Zanzibar writes to the Marquis of Salisbury that it is growing under the protection of the French flag. The Germans, who are rapidly obtaining the supremacy on the east coast of Africa, if they do not actually encourage it, certainly connive at it. The Archdeacon of Magila, in a recent article, based on his own personal observations resulting from a prolonged residence in the country, tells us how, up to five years ago, East Africa was gradually becoming civilized and Christianized under the administration of the Sultan of Zanzibar, directed and influenced by the English authorities. But evil times have come. Germany, which up to five years ago did not possess a single interest in East Africa, has, by a system of arrogant assumption on the part of her representatives there, obtained control of a large part of the coast, as well as of the interior. The British missions are being broken up, the industrious and peaceful occupations of the people interrupted, property destroyed, and a general feeling of disturbance and unrest engendered. All this is encouraging to the slave trade, which thrives on anarchy and confusion. The lethargy shown by England in the matter is unaccountable. Why she should stand listlessly by and see herself crowded out is remarkable in the light of her traditions, for she has always been ready to defend her rights as well as to show herself the friend of the oppressed.

What remedy, then, is to be applied to the horrible slave traffic carried on by the Arabs? Drummond advocates police, rather than military administration. The Archdeacon of Magila tells us it will be necessary to teach the natives a higher morality by Christian education, for the system of slavery is part of their very nature, and while they suffer such atrocities at the hands of the Arabs, they in turn are slave-holders, in will if not in deed. He sees a further remedy in introducing the appliances of civilization to such an extent as to make men too valuable to sell. Of course, to make any remedy effective, an end must be put legally to the status of slavery.

Philanthropists in England are moving in the matter. Meetings are being held and the question discussed. The church, the noble men and women of the country, are interested. The cause of humanity, the cause of Christianity, demands that the traffic must and shall be put down.—*J. J. Bell, in Interior.*

THAT DIGGER INDIAN SKULL.

That ghastly skull turns its eyeless sockets toward the sun once more. Why not let it rest? The silly hoax has been again and again exposed. The facts, as I recall them after so many years, are substantially these: "As early as 1852 or 1855, a theory obtained that Table Mountain covered the bed of an ancient river, which bed, if it could be reached, would be rich in gold. Attempts were made at various points along that extended and often divided formation—attempts to tunnel under and to sink shafts through the hard rock. Near what was then called Jimtown, a few miles from Columbia, some miners sank a shaft, with great labor and expense, to a depth of seventy or eighty feet, when resources and courage failed, and they abandoned the work. It was a custom of the Digger Indians in that region to deposit their dead on scaffolds set up ten or twelve feet from the ground, where the flesh fell away, and the bones not infrequently became scattered. I used often to see those scaffolds in that early time. It so happened that one of the skulls fell or was thrown into the abandoned shaft.

After some time a new set of prospectors, finding so much work done to their hand, entered the shaft to sink it deeper, in the hope of finding the hypothetical river. In clearing out the accumulated rubbish they brought to the surface this same skull. Two young fellows, one a doctor and one a brother of Revs. James and W. W. Brier, seized the opportunity to test the gullibility of so-called scientists, and published the startling fact that a human skull had been found seventy odd feet beneath the trap rock of Table Mountain. The effect was magical. Some scientific men hastened to get possession of the bone. They at once detected such craniological peculiarities as proved that it must have belonged to a pre-historic, and probably a pre-Adamic, man. It was clearly the skull of a human being who (or which?) existed hundreds of thousands of years ago, when the race had advanced a comparatively short way toward the prevalent type of our favored day.

The cheat was heartily laughed at in Jimtown and vicinity, and the rogues who perpetrated the imposition published the facts; but the skull had set off on its travels. In company with the Neanderthal skull (I write the name from memory) it has made the rounds of Europe, and demonstrated the immeasurable length of the human period. It is unhappily true that the poor skull has left a few unsettled differences in the field of scientific speculation, such, for instance, as the trifling disagreement between Chevalier Bunsen and Mr. Geikie as to the past existence of the human race. But as the difference is unimportant, being only a billion, and two or three hundred million years, it ought not to stagger our credulity. It is enough that the Digger's skull has proved the Scriptural record a weak fable, and has exalted the *certainty* of science.—*California Christian Advocate.*

GIRL LIFE IN INDIA.

The following document has been translated into English from the vernacular language in which it was written by a young lady of about sixteen. At the examination of a girl's school by the local committee of managers, the pupils were requested to write the story of their daily life and avocations. The exercises which they produced were very similar in many points, but this was one of the best:

"After getting leave from school on Saturday, I went home and put away my slate and books. I next took off my school-dress, and having put on other clothes, I attended to household work. When evening came I lit the light in the house, and taking my beads I went to worship our god Jugonath. Having prostrated myself before the great lord, Jugonath, I went into the house, and, taking my book, sat down to read. When the night was somewhat advanced, I put away my book. Then having taken my food and washed my face and hands, I spread my bed on the ground and sat down. Then I gave praise to the great Father and supreme Lord, and I went to sleep. In the early morning I got up, and having performed my household duties, I took my book and sat down to read. When the sun was well up I anointed myself with oil, and went out to bathe. Then I came home and changed my wet clothes and put them in the sun to dry. Then having made my reverence to our spiritual teacher, I made my prostrations to the sun, and having received spiritual comfort, returned to the house. I then took food, and having washed my face and hands, ate some betel nut, and sat down to write. When the day was spent I returned to my household work, and again worshiped the god Jugonath. Now I have come again to school, and if there are any faults or mistakes in this exercise, I hope that they will be forgiven."

THE WORK OF A SNOWBALL.

In a winter district school, nearly three-quarters of a century ago, the scholars had carried the sport of snowballing to such an excess that several among them had been seriously injured, and the master had forbidden any more snowballs being thrown. One day, as the master called in the boys from recess, some one in the rear threw a hard snowball past John Severance and hit Willie Newton on the side of his head. He instantly set up an outcry, and, turning angrily about, accused John of throwing the ball.

"I did not throw it," said John. "I saw it whiz past me, but I do not know who threw it."

All the same, as it came from John's direction, Willie knew no one to accuse, so went in and entered complaint against John.

"John Severance," said the master, "come out into the floor."

"I did not throw the snowball," said John, as he came out.

"You need not deny it," said the master, sternly. "Take your choice between making a confession before the school, and sitting down on the floor until I give you leave to get up."

Poor John! It was a humiliating thing to do; but he had nothing to confess, so there was no alternative, and he sat humbly down on the floor covering his face with his hands that no one might see the tears that would come at the injustice of the punishment.

But one did see, and one more powerful than all human beings spoke peace to that troubled young soul. Sitting on that worn and dusty floor, there came such a flood of light into the heart of John Severance, such a vision of God's mercy and justice in vivid contrast to the ignorance and injustice of man, that a prayer of glad hope came to his lips. "Father, accept me!" was the silent, but earnest petition; and somehow, in a moment, he felt all the burden of sin rolled away from his heart, and knew he was God's own child. After that the shame and weariness were nothing to him; the humiliating place seemed a kingly throne.

"You may take your seat now, John," said the master at length.

John arose, and a feeling came over him that he wanted to tell of his new-found joy.

"I would like to say a few words to the school," he said.

"Certainly," said the master, thinking that John was now prepared to make confession.

But to the surprise of both master and pupils, John, with no allusion to the matter of the snowball, went on in a few eloquent words, eloquent because sincere, to tell them of all he had thought and felt and experienced while sitting there in disgrace. It wrought upon the school powerfully, and when he had finished many young eyes were misty with tears.

That was the beginning of a powerful work of grace in the school. Before the winter was over more than fifty, including the master, were hopefully converted. John Severance, through all the years since, has well adorned the Christian profession, and still lives at a good old age to tell this story. That lawless snowball set in motion a chain of events whose ever widening influence only eternity can tell. Truly has it been said, "How poor an instrument may do a noble deed." —*Congregationalist.*

WHAT CAN WE DO?

Oh, what can little children do to make the great world glad?
For pain and sin are everywhere, and many a life is sad.
Our hearts must bloom with charity wherever sorrow lowers;
For how could summer days be sweet without the little flowers?

Oh, what can little children do to make the dark world bright?
For many a soul in shadow sits, and longs to see the light.
Oh, we must lift our lamps of love, and let them gleam afar,
For how should night be beautiful without each little star?

Oh, what can little children do to bring some comfort sweet,
For weary roads where men must climb with toiling, way-worn feet.
Our lives must ripple clear and fresh, that thirsty souls may sing;
Could robin pipe so merrily without the little spring?

All this may little children do, the saddened world to bless;
For God sends forth all loving souls to deeds of tenderness,
That this poor earth may bloom and sing like His dear home above;
But all the work would fail and cease without the children's love.

FAITHFUL.

For many past years, says the New York *Witness*, a familiar sight on crowded Fourteenth street has been an aged man playing a violin. Around his neck was a sign proclaiming him to be blind; at his feet sat a spitz dog who led him from place to place. A few days ago his dog saw another dog and gave chase, and it was then discovered that his owner was not blind, for he started in pursuit. From that time he gave up soliciting alms and played a flute while the dog danced. Last Saturday the spitz became weary and hungry and refused to work, which so exasperated the master that he made a kick at the dog, which the latter dodged, and the man fell to the pavement and broke his arm. He then chased the animal and broke his flute over its back. He was arrested, and in the crowd the dog followed to the station, and when an ambulance arrived to take the old man to the hospital the dog jumped in after him, but was thrown out by its owner. With one bound the animal was back again, looking mutely into his master's face, as if it seemed to regret its share of what had happened. But the old man didn't care to make friends, and out went the dog six times in succession. It then trotted beside the ambulance to the Governeur Slip Hospital. The dog gained admission to the hospital and found its way to its master's room, where the two created such a disturbance that, after the man's arm was attended to, he was taken back to the station-house and locked up. The dog followed him to the cell-door, and with the grating between them they made friends during the night. They were the most loving companions at Essex Market yesterday. The man was nevertheless sentenced to the work-house for two months, and the dog went with him to prison. Which is the nobler animal?

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON XI.—Fourth Quarter.—Dec. 15.
SUBJECT.—Solomon's Fall.—1 Kings 11: 4-13.
GOLDEN TEXT.—Wherefore let him that thinketh he standeth, take heed lest he fall.—1 Cor. 10: 12.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—1 Kings 11: 1-13. T.—Deut. 7: 1-12. W.—Deut. 17: 14-20. T.—Ex. 34: 1-14. F.—Jas. 1: 1-17. S.—Gal. 6: 1-10. S.—Luke 12: 29-48.

COMMENTS BY E. E. FLAGG.

1. *Solomon's apostacy*, vs. 4-8. We have here an illustration: First, of the danger of trying to copy the world in its fashions and customs. Solomon, in multiplying wives, only followed the example of other heathen kings around him, but this was exactly what God had forbidden. One of the most important commands for the Christian to obey, and the one most frequently broken is this: "Be ye not conformed unto the world." (2) We see the danger of entangling worldly alliances, and also Solomon's disobedience to another direct command, not to form any such alliances. (3) We are shown in his apostacy the miserable consequences his sin entailed. So the Christian is forbidden to be "unequally yoked with unbelievers," whether by ties of marriage, or in business and social relations. The result of disobedience is always, as in the case of Solomon, to lead the heart away from God. Dr. Pentecost, in his Bible studies, makes the following comment on this particular point in our lesson: "This is especially true of thousands of Christian men who have deliberately yoked themselves up with unbelievers in all manner of secret societies. This latter course of false alliance is doing more mischief to individual Christian men by turning their hearts away from God and his service, and to the church by depleting and robbing her of her male membership, than any other one modern enemy of Christ. There never was a time when the cry, 'Come out from among them and be ye separate, saith the Lord,' was more needed than now." It might at first view seem a politic measure to marry Pharaoh's daughter, and thus strengthen his kingdom, but it is never politic to do wrong. No defeat at the hands of their enemies could have inflicted so deadly a blow on the national power and glory as these corrupting alliances. Judah was said (Mal. 2: 11) to be "married to the daughter of a strange god." This may be said of our own nation, which, for the sake of revenue, has allied itself with the rum traffic. To debauch the morals of its people for gain is what no government that wishes to retain its power and stability can afford to do. It is hardly to be supposed that Solomon worshiped personally at these idol shrines, but he *licensed* them; and probably could have advanced reasons for doing so equally as sound as politicians advance to-day for licensing the saloon, or any other evil business.

2. *The punishment of Solomon's sin*, vs. 9-13. Solomon owed his throne to God, who had chosen him from all David's sons, in spite of the criminal intrigue that overshadowed his parentage; and endowed him with such wisdom that he became, though a mere youth, one of the greatest, as well as most popular, monarchs of his time. Yet all God's purpose of love in thus elevating him he had frustrated by his sinful ambition, his lust of power, and more than all, by his complaisant licensing of false worships to please his strange wives. The permanence of his kingdom had only been assured to him on condition that his heart should be perfect as the heart of David, his father. This meant that he should always have a loyal heart "hating every false way." We see by Solomon's punishment (1) that he forgot when copying the example of heathen kings the great difference between them. He was a child of God, they were not; and it is a parent's duty to punish, not other people's disobedient children, but his own. (2) It was for David's sake that one tribe was still left to Solomon. It may be for the sake of our pious forefathers that the kingdom is not rent from us as a nation,—that opportunity is still given us to fulfill His purpose, and become "a people whose God is the Lord."

I. Solomon had a great missionary opportunity, and he would have been safe if he had given himself up to it. Our country is in danger from the vast inroads of people whose principles and practice are subversive of our freedom, our morals, of temperance, the Sabbath and religion. Our only safety is in being missionaries to them, in converting them to better things. The whole church should look upon this immigration as a God-given opportunity to reach the multitudes whom we could never reach in their native land. The alternative is to Christianize them or be ruined.

II. Note Solomon's temptations, his safeguards, and his fall into sin; hence learn what to avoid, and how to be safe.

LITERATURE.

A KNIGHT OF FAITH. By Lydia Hoyt Farmer. Pp. 288. Price, $1.00. J. S. Ogilvie, New York.

This neat volume, by an author of some experience and celebrity, is an answer to the much-vaunted "Robert Elsmere" novel. The opening pages give the reader the impression that the Elsmere story is not difficult of annihilation. When, too, the author makes a preacher here address heaven in these words: "Almighty God! great Hierarch of heaven! Thou who inhabitest eternity, permit poor human creatures of the dust, created by thy will beneficent, to gaze unblinded by thy brightness dread, upon thy plan omniscient, by which thou dost ordain the rise and fall of nations,"—to read a long prayer modeled after this opening makes us certain the author is little accustomed to that important part of a Christian life. We do not wish to misjudge, but such praying makes more infidels than it saves. But other parts of the book are better. The Christian character is well maintained in the person of an old pastor's daughter who is thrown into fashionable society. The quotations from Napoleon and others on the character of Jesus Christ are excellent.

ALDEN'S MANIFOLD CYCLOPEDIA of Knowledge and Language. Vols. 18 and 19. Half morocco, 75 cents per volume.

These two volumes continue this handy cyclopedia from the title "Haliotis" to "Infancy." Each succeeding volume of this work emphasizes its superiority for popular use over its far more costly competitors. It is remarkably comprehensive. The fields of literature, science, art, and of all knowledge are widely gleaned. The topics are ably treated, many illustrations are given, and a vast amount of information is condensed into small space. The articles are written by experts in their various lines and are carefully and skillfully edited. The results of the latest discoveries and inventions appear, many of the subjects being brought down to June, 1889, and some even later, but we notice the latest grand addition to Chicago is not chronicled in the history of the late village of Hyde Park, Ill., which contained about 60,000 inhabitants, and was the largest in the United States.

A beautiful and attractive number for the holidays is *Scribner's Magazine* for December, though the text of the artieles will appeal to the fancy and sympathy of readers rather than to their desire for instruction in practical affairs. "How the other Half Lives," by Jacob A. Riis, for many years police reporter of the Associated Press, should appeal strongly to every one interested in practical charity. The author's long familiarity with the many phases of New York tenement life prevents his coloring the article with any of the false sentiment which so often disfigures work in this field. He sees the slums as they are, accurately and clearly, and at the same time preserves the ready sympathy of one intensely interested in his fellow-man. The many illustrations in this article are not fancy sketches, but are made from instantaneous photographs taken by Mr. Riis in his strange adventures, often at considerable peril. "Contemporary American Caricature" engages the pen of Mr. J. A. Mitchell, of *Life*, under whose guidance many of the best humorous artists have been developed. Under the title, "The Age of Words," Hon. E. J. Phelps, late U. S. minister to England, presents, emphatically and with the ardor of one who has felt, the evils of an age in which the opportunities to speak in public and to print are practically unlimited and unrestricted. Dr. William Perry Northrup has given his impressions of a summer trip in Brittany, describing the religious festival known as "The Pardon of St. Anne d'Auray." This is the most richly illustrated paper in the number, containing pictures by six of the most skilful American artists, and fine engravings from paintings by Jules Breton and Dagnan-Bouveret.

The November *African News* has a frontispiece which will be studied with great interest. It is a copy of a photograph of Bishop Taylor and his African Conference meeting in Monrovia, Liberia, last year. In these intelligent colored faces we see the hope of that great continent. The Bishop's department is full of inspiration for the salvation of Africa. The turning of every eye to Africa, now that Stanley is bringing Emin Pasha out from its wild and savage interior makes every page of this magazine teem with interest.

A new magazine, the *Arena*, intended in some degree to contes tthe field with the *North American Review* and the *Forum*, has issued its first number. If we have blamed the *Review* in years past for its undisguised favoritism toward infidelity, this new magazine must be utterly condemned, for it is *ab initio* an organ of liberalism and infidelity. We hope it will find an open grave and get into it quick—and forever.

RELIGIOUS NEWS.

—Mr. W. G. Carr, of Albany, N. Y., is at present instructing the workers at Mr. Moody's Bible Institute. In the mornings he expounds the Epistle to the Romans, and in the evenings Genesis. The students are greatly delighted and pleased with these expositions. Mr. Carr has a remarkable faculty of putting the truth in a terse and striking manner. These classes are open to all. The students are doing excellent work in visiting the poor, holding cottage and mission meetings, and assisting in regular church work. Four or five hundred calls are made weekly, twenty-five or thirty mission meetings conducted, and about the same number of cottage meetings.

—The *Daily News* thus speaks of a popular way to fill a church: "The First Presbyterian church was so crowded last night that it was almost impossible to find standing room after 7:30 o'clock. Rev. John H. Barrows, pastor of the church, had selected as the subject of his sermon, the beginning of a series, 'Four Centuries of American History.'"

—Rev. Dr. W. M. Lawrence, of the Second Baptist church of this city, lately reviewing its past history, reported the total number in its communion since the organization in 1864 with 236 members. The whole number was 4,156. The present membership is 1,401. The total contributions of all kinds during the same time were $704,330.66. Dr. Lawrence is a faithful pastor. He has been nine years with of the church, and has publicly warned his members against the secret orders.

—Dispatches from Minneapolis, Minn., to the daily press, are the authority that Ivan Panin, the Russian author, was baptized into the Central church, a week ago Sabbath evening, Rev. H. C. Mabie, D.D., pastor. All his life, up to the time of his graduation from Harvard, in 1884, Panin was an infidel. He went to Minneapolis a year ago to deliver a few lectures. Since becoming a Christian he has renounced lecturing on worldly topics, and will henceforth devote himself to preaching. The *Tribune* gave nearly a column to a review of his book, "Lectures on Russian Literature," recently published by G. P Putnam's Sons.

—A chair, called the Woolsey Professorship of Biblical Literature, has been founded at Yale University to promote the study of the English Bible among the students. The corporation has elected Prof. W. R. Harper, Ph.D., to the chair, thus giving a permanent basis and sanction to much work that he has heretofore done voluntarily.

—The theological department of Talladega College has had twenty-eight graduates. All but four of the Congregational churches in Alabama are ministered to by Talladega men. Many have had training in the theological department who have not graduated, and are now engaged in work in various fields in the South.

—A remarkable revival has begun in the penitentiary at Kingston, Canada. Between eighty and 100 of the leading burglars, forgers, counterfeiters, pickpockets, etc., have been converted. Hunter and Crossley, the Canadian evangelists, are conducting the meetings.

—The Freewill Baptists, in their late General Conference at Harper's Ferry, Va., changed their denominational name to Free Baptist. By this newly-adopted name the Eastern churches have been known for several years. The feeling against the change was very earnest, but commanded only some eighteen of eighty-one voices on the final vote.

—The American Sabbath Union will hold its First Anniversary in New York City, on Tuesday and Wednesday, December 10th and 11th, inclusive. The meetings will be held in the Broadway Tabernacle, corner of Sixth avenue and West Thirty-fourth street, commencing Tuesday, 9:30 A.M. Among those who have consented to present papers or deliver addresses are: Rev. Arthur Little, D.D., Boston, Mass.; Rev. E. K. Bell, Cincinnati, Ohio; Rev. W. W. Atterbury, D.D., New York City; Rev. Charles E. Knox, D.D., Bloomfield, N. J.; Hon. E. L. Fancher, LL.D., New York City, President of the American Bible Society; L. Edwin Dudley, Esq., Secretary of "The Citizens' Law and Order League of Massachusetts;" Rev. H. C. Riggs, D.D., Binghamton, N. Y.; and Rev. T. A. Fernley, D.D., Philadelphia; Rev. R. S. MacArthur, D.D., New York City. Special railway rates have been secured on several of the principal lines.

MORMONISM AND MASONRY (*Continued from 9th page*).

"We are informed they have working signs and that Masonry was originally of the church, and one of its favored institutions to advance the members in their spiritual function. It had become perverted from its designs, and was restored to its true work by Joseph, who gave again, by angelic assistance, the key-words of the several degrees that had been lost; and when he entered the lodges of Illinois he could work right ahead of the most promoted; for which, through envy the Nauvoo lodge was excommunicated, or cut off by the Grand Lodge, on account of its own ignorance of the greatest truths and benefits of Masonry."

John Hyde, Jr., a Mormon elder, seceded in 1856 and published a revelation, "Mormonism, its Leaders and Designs," in 1857. On page 21 he says:

"On Friday, February 10, 1854, I was initiated into the mysteries of the 'Mormon endowment.' What was the nature of those mysteries, none before initiation could have an idea. To understand, it was necessary to receive them. His is a strong mind over whom a mass of ceremonies could have no influence, in which representations of the most august beings are made to move and talk, and which included the most solemn oaths, accompanied by frightful penalties. The obligations of Freemasonry and Odd-fellowship exercise no small influence over the initiated; nor am I surprised that a superstitious terror, in many instances, enchains these endowed Mormons at Salt Lake, in complete subjection to their prophet Brigham and his coadjutors.

P. 96.—"An oath with the penalty of throat-cutting was the condition of the first; heart being plucked out, etc., dragged into agonizing details, is the penalty of the second oath. New secrecy is impressed, and the second degree of Aaronic priesthood, with signs, grip, and keyword, is bestowed."

"Rocky Mountain Saints," by T. B. H. Stenhouse, for twenty-five years Mormon elder and missionary, and editor of the Salt Lake *Daily Telegraph*, says, page 698:

"The Mormon leaders have always asserted that Freemasonry was a bastard and degenerate representation of the order of the true priesthood. The reader needs, therefore, no other statement than that of the leaders to form an estimate of the signs, grips, passwords, rites and ceremonies of the Endowment house."

Mrs. Stenhouse, wife of the former, in "Story of a Life's Experience in Mormonism," page 365:

"We all kneeled down, and with our right hands uplifted to heaven we took the solemn oath of obedience and secrecy. We swore that by every means in our power we would seek to avenge the death of Joseph Smith, the Prophet, upon the Gentiles who had caused his murder, and that we would teach our children to do so; we swore that, without murmur or questioning, we would implicity obey the commands of the priesthood in everything; we swore that we would not commit adultery,—which was explained to mean the taking of wives without the permission of the holy priesthood; and we swore that we would never under any circumstances reveal that which transpired in the Endowment house, The penalty for breaking this oath....was then explained to us,—the throat of the traitor was to be cut from ear to ear, his heart and tongue were to be cut out; and his bowels were—while he was yet living—to be torn from him. In the world to come, everlasting damnation would be his portion."

"Mormonism, its Rise, Progress and Present Condition," by H. W. Green, 1870, page 48, says:

"A man behind the vail examined us....and cut with a small pair of scissors certain marks, beside others, the Masonic square and compass, upon the right and left breast of our garments." P. 49.—"It was a noticeable feature that the outside show of some of the regalia and furniture connected with these 'Endowments' were made to conform to those of Masonry."

Charles B. Waite, Associate U. S. Judge for Utah Territory, resided with his family for several years in Salt Lake City. Mrs. Waite has written two thrilling volumes on Mormonism. In "The Mormon Prophet and his Harem," she gives the following account of the oaths taken in the different degrees on page 253, and following:

Here oaths of inviolable secrecy, with the penalty of throat-cutting, are administered to the awe-stricken and intimidated neophytes. They are sworn to render implicit obedience to the priesthood, and to depend upon them for everything; especially not to touch any woman unless given through the priesthood. A sign, a grip, and a key-word are given to the endowees, and the *First Degree of the Aaronic Priesthood* is conferred.

An oath, penalty, the heart to be plucked out, with agonizing details, is administered. The utmost secrecy is impressed, and the *Second Degree of the Aaronic Priesthood* is conferred, with signs, grips, etc.

An oath is now administered, with particulars the most disgusting and revolting. Another sign, key-word, and grip, are communicated, and the *First Degree of the Melchisedec Priesthood* is conferred.

Here another oath is administered, binding the endowee to revenge the death of Joseph Smith on this generation; to cherish constant enmity toward the United States Government, doing all in his power for its overthrow; to baffle its designs, to refuse submission and renounce all allegiance, and to obey the church authorities, and no other.

Curses the most frightful, penalties the most barbarous, accompany the obligation, to add to its binding efficacy, and to insure secrecy. A new sign, grip, etc., complete the *Second Degree of the Melchisedec Priesthood.*

The endowees, fitted for heaven and celestial glory, pass "behind the vail," a new name is whispered very softly and quickly to each; certain marks, resembling the Masonic square and compass, are cut in the under garment, on the left breast; also a similar one on the knee. The candidates are then ushered into the full light and glory of the celestial kingdom. The brethren turn back to the vail, and admit their wives, whose garments are marked in a similar manner.

The candidates dress, get a lunch, and return to the "celestial kingdom" to hear a lecture by Kimball, explanatory of the whole scheme. The signs, tokens, marks, and ideas are many of them taken from the Masonic Order. "The intention of the mystery is to teach unlimited obedience to Brigham, and treason against the country."

J. H. Beadle, editor of the Salt Lake *Reporter*, wrote "Life in Utah" in 1870. He confirms on pp. 495–8 the fact that "the penalty of the first oath is to have the throat cut from ear to ear, with many agonizing details;" of the second oath "to have the bowels slit across and the entrails fed to swine—with many disgusting and horrifying details." The initiates also take a solemn oath to avenge the death of Joe Smith:

"that they will bear eternal hostility to the government of the United States for the murder of the prophet, and hold themselves absolved from all fealty, past or future; that they will do all in their power towards the overthrow of that government, and in event of failure, teach their children to pursue that purpose after them. Another oath of fidelity and secrecy is administered, of which the penalty is to have the heart torn out and fed to the fowls of the air."

Beadle adds on page 498 concerning these Endowment ceremonies:

"Much of it will be recognized as extracted from 'Morgan's Freemasonry Expose,' by those familiar with that work; and the origin of this is quite curious. When Smith and Rigdon first began their work they were in great doubt what to preach; a furious religious excitement was prevalent in the West, and portions of argument in regard to all the *isms* of the day may be found in the "Book of Mormon." But Anti-masonry was just then the great political excitement of New York, and the infant church was easily drawn into that furious and baseless crusade, which already ranks in history as one of those unaccountable popular frenzies which occasionally disturb our politics, rising from no one knows where, and subsiding as apparently without cause. Smith's 'New Translation' of the Old Testament is full of Anti-masonry: the fifth chapter of Genesis as he has it, which is added entire to our version, is devoted entirely to the condemnation of secret societies, and sets forth particularly how they were the invention of Cain after he 'fled from the presence of the Lord.' But the Brighamites declare the time has not yet come to publish or circulate this Bible, and it is only quoted by the Josephites, who use this chapter to condemn the Endowment. Some years after, however, the Mormons all became Masons, and so continued till they reached Nauvoo; there Joseph Smith out-Masoned Solomon himself, and declared that God had revealed to him a great key-word, which had been lost, and that he would lead Masonry to far higher degrees, and not long after their charter was revoked by the Grand Lodge. How much of Masonry proper has survived in the Endowment, the writer will not pretend to say: but the Mormons are pleased to have the outside world connect the two, and convey the impression that this is 'Celestial Masonry.'"

In "The Mormon's Own Book," by T. W. P. Taylder, pp. 139–147, a singular resemblance is pointed out between the ceremonies in the Eleusinia and the mysteries of the Mormon Endowment.

Mrs. A. G. Paddock, in "The Fate of Madame La Tour," pp. 334 and 5, confirms the above testimonies respecting the Mormon oaths. As also additional testimony might be given from the testimony of William Jarman, an ex-elder of the Mormon church, published in the Boston *Herald*, in 1882; and of David A. Burr, former clerk of the Supreme Court of Utah, in a lecture in New York in 1860–61. But the most emphatic testimony concerning the unity of the two systems of Masonry and Mormonism is given

BY MASONS THEMSELVES.

In 1882, L. L. Munn, Grand Secretary of the Grand Lodge of Illinois, wrote to a gentleman in

this city, who wrote asking if any record existed showing that Mormons were Masons, as follows:

"I find that Nauvoo Lodge was granted a dispensation Oct. 15, 1841. That it was suspended Aug. 11, 1842, and again authorized to work on the 2nd of Nov., 1842; and that the dispensation was revoked and a charter refused Oct. 3, 1843. The reason for this action is reported to be on account of irregularity and a disposition to accumulate and gather members without regard to character, etc., etc., etc."

Nauvoo was all Mormon at this time. Stephen A. Douglas, who was made a Mason in 1840, secured for them a charter for their city soon after.

MORMONISM IN CANADA.

It looks as if there is going to be a large Mormon immigration into the Canadian northwest unless it is checked by hostile legislation. The subject of Mormon immigration is arousing serious apprehensions in various parts of the country. If the Mormons could be relied on not to practice on British soil the peculiar customs that have caused them to find the United States too hot to hold them they would be welcome settlers. If Maitland Stenhouse correctly represents them, however, nothing is further from the thoughts of the Mormons than to abandon polygamy. They may be obliged to fly from Utah, and from one State to another, but they propose to retain polygamy. Mr. Stenhouse was a short time ago a member of the British Columbia legislature, but gave up his position to join the Mormons east of the Rockies. He announces his intention to test the Canadian law of marriage by uniting himself in wedlock after the Mormon fashion with more than one wife as soon as he can find two women willing to marry him. He asserts that nothing in the laws of Canada prohibits polygamy. From this and other indications it seems likely that unless the mischief is nipped in the bud Canada is destined to witness a repetition within her borders of the horrors the United States has had to contend with in Utah.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Nov. 25 to 30 inclusive:

S L Fay, M C Gerrard, J Mintier, A R McGregor, B Perrine, G J Graham, E Jacobs, J S Trask, A C Pratt, P Hamel, Rev G Allen, Rev L H Norem, C C Canfield. A W Millard, Mrs M Connet, S E Miller, J W Thompson, W Milligan, E J Hayes, Mrs M P Morris, B Fuller, J Rolston, O C Bedford.

THE CHRISTIAN CYNOSURE.

Every effort possible should be put forth by the friends of the cause for subscribers during this month. It is the harvest month for newspapers. Will you not make an extra effort to introduce your *Cynosure* into some new home? Who will see to it that all the old subscribers are visited in your place and their names retained? Show the *Cynosure Premium List* to your neighbors! Take the Clan-na-Gael and Mormon disclosures as they have appeared in the *Cynosure*, as an evident argument of the importance of this cause to every patriot and Christian, and secure subscribers for the *Cynosure*. It gives emphasis to a letter just received from Hon. S. C. Pomeroy, who writes:

"This is a season for thankfulness. Among the best of our items is the *Cynosure*. Thanks for it, and for all who love it, and thereby the cause." President C. A. Blanchard writes: "I am loaded to the guards, but I will promise to try to get ten subscribers." Can any of *us* promise less? Let me hear from all who will try to get subscribers. The trying will do good. And subscribers can be obtained.

About 20,000 marked copies of the *Cynosure* were sent to the ministers of the Eastern States during November last, and our General Agent writes that in some instances at least *great good has been done*. Send for sample copies, and let each make himself equal to a thousand laboring in a more popular cause, and God will give victories.

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Do not forget the *Cynosure* of Nov. 21st and 28th, containing eight columns of choice presents. Preserve the papers, but do not forget that Dec. 15th will soon be here. Some have already sent in their orders, and are sure to get what they want.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2			78⅜
No. 3			60
Winter No. 2	78¾	@	79
Corn—No. 2	31½		
Oats—No. 2	20½@		22¼
Rye—No. 2			45
Bran per ton	7 50	@	8 00
Hay—Timothy	6 00	@	10 50
Butter, medium to best	13	@	26
Cheese	03	@	10
Beans	75	@	2 05½
Eggs	22	@	23
Seeds—Timothy	80	@	1 25
Flax	1 26	@	1 29
Broom corn	02¼@		05
Potatoes, new, per bu	25	@	35
Hides—Green to dry flint	03	@	07
Lumber—Common	10 00	@	13 00
Wool	10	@	37
Cattle—Choice to extra	5 00	@	5 70
Common to good	1 15	@	4 80
Hogs	3 45	@	3 80
Sheep	3 60	@	5 50

NEW YORK.

Wheat	84¼@		95¼
Corn	40	@	43⅛
Oats	27	@	30½
Eggs	22	@	23
Butter	13	@	27
Wool	14	@	39

KANSAS CITY.

Cattle	1 65	@	4 85
Hogs	3 50	@	3 65
Sheep	2 40	@	5 00

[illegible] EXAMINE

The list of Books and Tracts for sale by the NATIONAL CHRISTIAN ASSOCIATION. Look it over carefully and see if there is not something you want for yourself or for your friend. Send for full catalogue to 221 W. MADISON STREET, CHICAGO.

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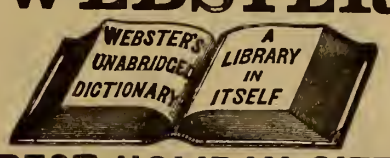
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HOME AND HEALTH.

THE USE AND ABUSE OF THE BRAIN.

In a lecture delivered before the Industrial Educational Association, which met in New York, the eminent Dr. Wm. A. Hammond said:

"It is well for us to know that the emotions cause more unhappiness and crime than any other function of the brain. Human beings are governed by their emotions, and it is well that they should be, though it is emotions that wear away the brain. It is the emotions, such as anxiety, fear, sorrow and love. I consider that eight hours are sufficient for a man to use his brain, because if he exceed that time he becomes nervous and fretful, and an exhausted brain is an irritable brain. You may not feel the evil effects of the stress of brain work at the time, but you will sooner or later, when it will be too late. The men that work at night with their brains are the ones that expose themselves to danger and death. which will surely come unless the great strain on the mind is lightened.

"Any man that neglects the first warning of a brain or nervous system that is becoming exhausted, overtaxed, or about to break down, is not only a fool but a criminal. These signs are not many, but they tell the story of coming dangers only too plainly. Headache, sleeplessness, irritability of temper, neuralgic pains about the head and heart, unrestful sleep, nervous dyspepsia, dull eyes, heaviness of the head and stupid feeling after meals, worry about trifles, unreasonable anger, tingling and numbness in the limbs, cold feet and hands, flushed face and burning ears, palpitation of the heart, and irregular, weak and unsteady pulse. When you note these symptoms, beware; the brain and nerves are about to break down, and it may mean insanity, perhaps death."—*The Home Guardian.*

TAKE CARE OF THE SKIN.

We should remember that the skin is not only the covering for the body, but a most important depurating surface, as well; that is, it serves a very important part in the work of carrying out of the body certain impurities of a very poisonous character, When the skin ceases to act, serious symptoms soon make their appearance. Experiments have been made with animals, in which the varnishing of the skin resulted in producing death in a few hours. If frequent bathing is neglected, especially in summer time, when a large amount of poisonous matter is eliminated through the skin, this very important eliminative organ becomes clogged, or rather, so covered over with impurities that its work is necessarily interfered with. The skin also breathes. A dirty skin necessarily breathes bad air, and unquestionably absorbs back into the system impurities which are allowed to accumulate upon it.

CHEERFULNESS AN AID TO CURE.—There is a faith cure not often considered, but which is in constant operation and quite as effective in its work as that practiced by professional "healers" or "metaphysicians." It is the cure brought or assisted by the patient's faith in his doctor. Every physician knows the desirability of inspiring this feeling, and he best methods of establishing this confidence in persons under his treatment are made matters of professional study. It is only in part a question of medical skill. He may be recognized as a man of great knowledge and ability, and may lack that one essential characteristic that makes him welcome in every household. The possession of this quality is largely a matter of temperament, and its usefulness is hardly recognized by the fortunate practitioner, though he may conscientiously cultivate it through knowledge of the fact that cheerfulness is better than gloom in all the relations of life. It is the gospel of cheerfulness that this man unconsciously teaches, not the aggressive gaiety and unsympathetic jocularity that is an offence to an invalid and his friends, but a brightness of spirit that makes glad all who meet him.—*Indianapolis Journal.*

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"My little sister, four years of age, was so ill from bronchitis that we had almost given up hope of her recovery. Our family physician, a skilful man and of large experience, pronounced it useless to give her any more medicine; saying that he had done all it was possible to do, and we must prepare for the worst. As a last resort, we determined to try Ayer's Cherry Pectoral, and I can truly say, with the most happy results. After taking a few doses she seemed to breathe easier, and, within a week, was out of danger. We continued giving the Pectoral until satisfied she was entirely well. This has given me unbounded faith in the preparation, and I recommend it confidently to my customers."—C. O. Lepper, Druggist, Fort Wayne, Ind.

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In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire first, to vindicate the violated laws of my country and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

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FARM NOTES.

CHEAP SUGAR COMING.—While the "Sugar Trust" is being fought and squelched in the courts, there is good news for the people anent sorghum saccaharine production. For example, it is chronicled that Dr. Peter Collier, Director of the New York Experimental Station, who is one of the pioneers in the sorghum-producing industry, reiterates his belief that in the near future sugar from sorghum will be produced, on a large scale, at a cost not exceeding one cent per pound. In an experimental trial on 133 tons of cane, he obtained 130½ pounds of sugar per ton, and more than sixteen gallons of molasses. Dr. Collier says that the final triumph of sugar production from sorghum is better shown by individual successes than its failure is by individual failures. If it is successful anywhere, it may be made so in other places where like conditions can be secured. There have been many marked successes in sorghum growing for producing syrups, and with the proper appliances for making sugar on a large scale, there is no reason to doubt that its product will be equally successful. So let us sing of the "*Sweet* by and by" hopefully, so far as sorghum products are concerned.—*N. Y. Witness.*

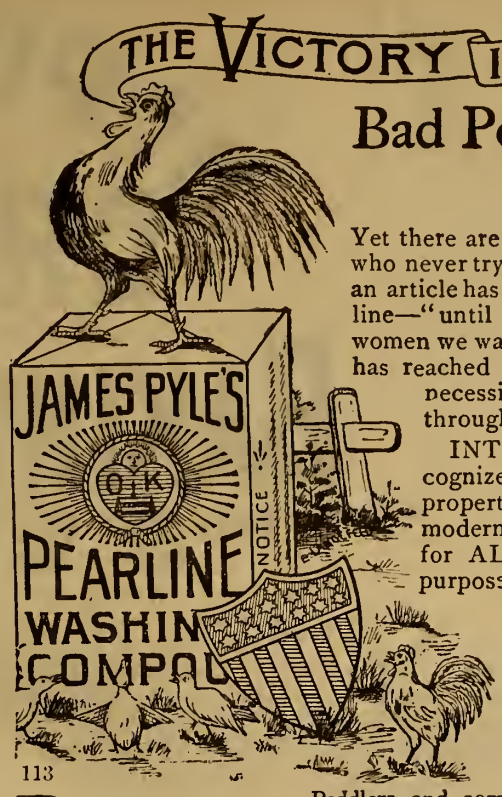
THE DRESSED BEEF COMBINE.—Here is what a Western contemporary declares to be a fair statement in regard to this monopoly, put in the briefest space. A steer weighing 1,200 pounds is worth $18 to $20 in Chicago before he is killed. After he is killed, his killer sells him—beef, hide, hoofs, tallow, etc.—for $82. The farmer gets half as much for his steer as he did eight or ten years ago. The butcher charges to the consumers as much now as he did eight or ten years ago, and claims that he makes no more money. There is somebody standing between the man who raises beef to sell, and the man who buys beef to eat, that is making an inordinate profit. It has been pretty well ascertained that there is a small and select organization in the West—a beef ring—that is skinning the beef raisers and beef eaters of the whole country. The man or the body of men who shall effectually eheek this grasping combine will greatly benefit honest producers as well as the public generally.

WHY THE COLTS LICKED THE CALF.—A farmer named Hilton hired a very inexperienced boy to help about the place. One morning he told the lad to go and salt the calf over in the pasture. The boy took about a quart of salt, rubbed it all over the calf, working it into the hair. A gang of colts in the pasture scented the salt and got after the calf. They licked the hair all off the calf's back and tried to lick the hide off too. The farmer tried to catch the calf to wash it, but the creature, thinking he wanted to lick to, kept out of his way. The boy, calf and farmer are all unhappy. The colts are the only ones that got any fun out of it.

THE LOCATION OF BARNS.—It is not well to build barns too near the road, observes a recent writer, and we endorse his further criticism on the subject. It looks bad to see the road used for the barn-yard, with a lot of old drays, wagons and ploughs standing by the fence, and hay and straw scattered in front. This is not the worst objection, for when threshing barns are near the road it is often the case that horse power or engine is plaeed in the road and travel obstructed for two or three days. Barns should be from six to a dozen rods from the highway.

POP-CORN FOR HENS.—Let the boys and girls read this and then divide their pop-corn with the biddies, or at least give them the poorest or unpopable kernels. It is said that the grains of pop-corn that slightly char instead of popping are excellent feed for hens. Charred corn is at times beneficial to all kinds of stock, and pop-corn, even of the best, will not show every grain expanded into the light white ball of starch that has sueh a charm for the winter fireside. The dryness and hardness of these unpopped grains especially adapt them as food for fowls during the coldest weather, when soft and wet food is sometimes injurious.

PREPARING FOR WINTER.—As a "late autumn hint," the *Country Gentleman* suggests that farm and garden tools should be put in thorough order before they are stowed away for the winter. The iron and steel portions should be cleaned and rubbed bright, and then receive a thin coat of grafting wax, tallow, or any substanee that will prevent rusting. The parts made of wood will be rendered more durable by a copious application of petroleum if unpainted, or if the paint has worn off; and afterwards one or two coats of paint will complete the work of protection.



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NEWS OF THE WEEK.

WASHINGTON.

Gen. Raum, Commissioner of Pensions, has forbidden members of the Catholic order known as Little Sisters of the Poor, taking positions on pay days at the office where pension clerks are paid, for the purpose of begging alms. The Sisiers have been allowed to do this for some time.

CHICAGO.

The big lake barge David Dows, a five-masted vessel laden with 2,000 tons of coal, foundered and sunk about sixteen miles southeast of the city Friday afternoon. The crew all escaped.

George Brougham, one of Chicago's prominent meat packers, has disposed of his works on West Jackson street, sold out all his pecuniary interest in Chicago, and will sail from New York some day next week for Buenos Ayres for the purpose of establishing a monster meat-packing and beef-extract plant to compete with Herr Liebig's enormous works in the Argentine Republic. Mr. Brougham will act as manager of the business for an English syndicate of capitalists, who have subscribed a cool £1,000,000 sterling for the purpose of purchasing grounds, erecting the works, and starting the machinery.

FIRES.

Lynn, Mass., the city of shoes, was visited Tuesday afternoon by the greatest fire in its history, and, with two exceptions, the conflagration is the most disastrous that has ever visited New England. The exceptions are the great Boston fire of 1872, which destroyed $100,000,000 worth of property, and the Portland fire of 1866, which caused a loss of between $10,000,000 and $12,000,000. The fire started at 11:55 A.M., raged over eight hours, devastated a square mile of the business section of the city, and caused a loss estimated at about $10,000,000. The fire started in Mower's wooden building on Almont street, over the boiler, and spread with such rapidity that the fire department of the city was powerless to cope with it. This large wooden building was soon doomed, and the flames leaped across a narrow passage-way and communicated with the six-story brick block known as Mower's block. When the fire in these two buildings got well under way it was evident a terrible conflagration would result. Almost simultaneously the four-story wooden shoe factory of Bennett and Barnard, on Central avenue, and the four-story wooden building on Almont street caught fire, and after a time a hurricane of flame was in progress which blanched the cheeks of all the spectators. For eight hours the flames had full sway, the efforts of firemen and citizens seemingly being of no avail.

The most disastrous fire from which Boston has suffered since 1872, and one which in property loss more than rivals the great conflagration at Lynn on Tuesday, broke out at about 8:20 Thursday morning in the six-story granite building owned by Jordan, Marsh and Co. and occupied by Brown, Durrell and Co., dealers in dry goods, on Bedford street, corner of Kingston. The great fire of 1872 broke out at the corner of Kingston and Summer streets, and the alarm of the last fire was rung in from the same box that did similar duty at that time, when nearly $100,000,000 worth of property was consumed. The first alarm rung in was immediately followed by the first general alarm in Boston since 1872. The conflagration raged for six hours, burned over two acres of territory, covered by magnificent structures, and entailed a loss, according to the latest conservative estimates, of nearly $10,000,000. It is feared also that several lives were lost.

Saturday night at Minnepolis, Minn., eleven human lives and $500,000 worth of property was sacrificed by a fire that originated in the rooms of the Union League, on the third floor of the Minneapolis *Tribune* building. The fire was discovered shortly after 10 o'clock by a district messenger, and almost before an alarm could be turned in every door and window of the immense seven-story building was belching fire and smoke. There were upward of eighty men, including the editorial staff and a force of compositors, at work on the seventh floor, and these were penned in like sheep by the sheets of flame that separated them from the elevator and stairway. The fire department got a ladder up to the sixth floor, and from there thirty or forty men were taken out of the building. Those who were on the roof dared not descend, and several jumped to the roofs of adjoining buildings and escaped with a few bruises. Among the lost was Dr. Olson, President of the University of Dakota. The *Tribune* building was five years old, a seven-story brick structure, and valued at $300,000; it contained the *Tribune* newspaper, the *Tribune-Star* and the *Journal*, the Tribune job printing establishment, the editorial rooms of the Minneadolis department of the St. Paul *Pioneer Press*, the *Svenske Folkets Tidning*, a Swedish newspaper, and numerous law and real estate offices.

COUNTRY.

John Chana of Pottstown, Pa., recently cursed his Creator, and is said to have fallen over paralyzed and was stricken dumb. Thus he lay until yesterday, when he was found dead, with a strap about his neck, suicidally placed, it is believed.

The scourge of diphtheria is very sorely afflicting the people in Central Illinois. At Illiopolis and vicinity there are over fifty cases. Many deaths have occurred and many more will die. As the disease becomes more malignant public schools have been closed, and all church and Sunday-school service suspended. It is also very bad at Waverly, Petersburg, Springfield, Pekin and other places. The disease attacks the old as well as the young, and is often followed by paralysis and heart disease.—Since the above was first reported the State Board of Health have contradicted it.

The Illinois Women's State Teachers' Association opened its second annual convention at Bloomington, Ill., Thursday. The session will continue during the week. About 200 delegates were present.

Wednesday at Cleveland, Ohio, the National Dairy and Food Commissioners' Association of the United States was organized, its object being to promote purity in articles of human food and drink. George M. Stearnes of Chicago, an Illinois delegate, was not admitted, on the ground that he was not a producer, but a manufacturer's agent.

The National Silver Convention closed its sessions Thursday at St. Louis. It adopted a platform calling for the free and unlimited coinage of standard silver dollars, to be legal tender for all debts, public and private; and that until such a law is enacted the Secretary of the Treasury be required to coin the maximum of $2,000,000 worth of silver per month. A committee was also appointed with power to summon another convention and provide for the election of delegates.

The monument erected at Pittsburgh to the memory of the Hon. Thomas A. Armstrong, by the members of the labor organizations of the country, was unveiled Thursday with imposing ceremonies. The oration was delivered by the Hon. Miles S. Humphries. Previous to the exercises there was a parade in which 15,000 took part.

In Arizona the friends of Mormons are reported to be greatly excited over the recommendation of Governor Wolfley, that the test-oath be reinstated in that Territory.

FOREIGN.

During the session of the lower house of the Hungarian Diet Friday Baron Kass informed the Chamber that the opposition had discovered a plot to assassinate Herr Tisza, the Hungarian Prime Minister, by the use of dynamite. They had, however, succeeded in frustrating it.

The Russian government has abolished the Provincial Council of Nobles of the Baltic Provinces and substituted ordinary assemblies, colleges and private committees, whereby the aristocracy, which has hitherto ruled the populace independently of the government, will be suppressed.

The Hon. George H. Pendleton, ex-Minister to Berlin, died Sunday night at Brussels, Belgium.

The Turkish journal *Saadet* reports that the steamship India, with 500 Mohammedan pilgrims on board, has been sunk in the Ægean sea, and that of all on board only the captain and two passengers survive.

It is announced from Africa that Stanley will arrive at Zanzibar before the end of this week.

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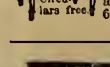
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Dr. George F. Pentecost, in his notes on the Sabbath-school Lesson for December 15th, urges Christians against forming alliances with the ungodly, in marriage or in business. His words should be pondered by all, but especially the following, which form one of the noblest testimonies against secretism:

"God's Word prohibits the believer from forming alliances with the ungodly in society. Whenever the Christian surrenders himself to the society of the unbelieving world, his heart will be led away from God. This is especially true of thousands of Christian men who have deliberately yoked themselves up with unbelievers in all manner of secret societies. This course of false alliance is doing more mischief to individual Christian men by turning their hearts away from God and his service, and to the church by depleting and robbing her of her male membership, THAN ANY OTHER ONE ENEMY OF CHRIST. There never was a time when the cry, 'Come out from among them and be ye separate, saith the Lord,' was more needed than now."—*Bible Studies, 1889, p. 389.*

"Jefferson Davis out of danger," was the press announcement a few days since. That can never be, we thought, while God and justice live. Thursday the old man died. Aside from the immediate relatives, who should lament him? Even in the South, where he was once the idol of the people, his death should be regretted only for his own sake. He lived the exponent of the slave system, and that is confessed an evil. Let him be "unwept, unhonored, and unsung" by every American who rejoices that he did not succeed in the fearful crime of severing the Union and perpetuating the curse of slavery.

Last Wednesday President Harrison nominated Judge David J. Brewer, of the U. S. Court in Kansas, to be Associate Justice of the Supreme Court of the United States. The appointment seems to be received favorably and the Senate will probably ratify immediately. It will at least be a great relief to President Harrison's friends, who looked with much apprehension upon the probability not long since that Attorney General Miller would receive another proof of a law partner's affection and be given the place. Judge Brewer cannot be President, as he was born in Smyrna, Asia. His father was Josiah Brewer, a missionary. He is also nephew of Judge Stephen J. Field, who was assailed by Terry and his wife at Lathrop, California, two or three months ago. He has served two terms of six years each in the Supreme Court of Kansas, and is regarded as a man of great ability.

Dr. David McAllister, who addresses the Boston Conference this week, had an unpleasant encounter with a mob at his home lately. We hope Boston, out of respect for the memory of 1880, will not repeat the experience. Miss Cusack, the "Nun of Kenmare," was lecturing in Lafayette Hall, Pittsburgh, and Dr. McAllister was in the chair. One or two Romanists in the crowd were irrepressible, even with a policeman at their side. The audience was a very large one, and finally the turbulence seemed to break over all bounds, so exasperated were followers of the priests at the lashing given them by the eloquent speaker. When the disturbance seemed at its worst, a Spanish nobleman, Count de Ovies, who was visiting Pittsburgh, got a hearing, and ably corroborated Miss Cusack's statements. Why do Rum, Romanism, Mormonism and the lodge so rely on mobs and assassins to reply to those who object to their control?

The opening of the great three-million-dollar Auditorium in this city Monday night, with President Harrison and Adelina Patti as rival suitors for public admiration, came none too soon. Even the intense excitement over the Cronin trial as it draws to a close, can only modify the public agitation over the election of trustees who, under law, will superintend the construction of an immense drainage system from Lake Michigan to the Illinois river. This will involve the expenditure of $15,000,000 or more, and the office is a plum for boodlers. Both Democrats and Republicans have nominated trustees, and both tickets have been captured by the "boodle" element. An uprising of the better class of citizens put up another ticket, and the fight opened last week in earnest. Chicago has immense interests at stake in the matter; the law was secured by great effort, and the city cannot afford to bungle the job.

The Toronto *Sentinel* says it costs exactly five hundred dollars to call a man an Orangeman, in the Province of Quebec, unless it can be proved that he is a member of the order. The newspaper *La Monde* has just enjoyed that experience. It called a prospective candidate for office a Freemason and an Orangeman. The stigma was resented, a serious injury was alleged, and suit for damages brought for $10,000. It was proved that the plaintiff was a Freemason, but not an Orangeman, and the paper must pay $500 and costs for the libel. Had it appeared that he was not a Mason also, the damages would probably have been doubled. Quebec is Romanist, and this unusual decision will be attributed to the bigotry of the people of that province; but we look for the day when to be charged with such lodge membership will be considered a reproach and an insult among the most enlightened.

The New York Chamber of Commerce has received a report from its committee on foreign commerce, recommending that the President be requested to open negotiations with China, for a peaceful and friendly adjustment of all questions between the two governments, and for a restoration of the cordial good feelings which formerly marked their intercourse. The time has possibly come when the business interests of Eastern merchants may fairly offset those of the Irish on the San Francisco "Sand lots." Dennis Kearney several years ago subsided into a very ordinary employment agent, and "Dr." O'Donnell long since ceased his vile howling at the Chinese. The latter cannot vote in this country alongside the Irish to be sure, but they can manage business in their own to hurt somebody here. The absurdity of the outcry against "Mongolian Invasion" is seen in the fact that in thirty-seven counties of California, not including San Francisco, there were by the last census 350,000 people, of whom less than 8 per cent were Chinese, while thirty-three per cent were foreigners.

CHURCH AND STATE.

BY REV. R. C. WYLIE.

Having read with interest the articles in the *Cynosure* on the relation of the church to the state, I feel constrained to say a few words on the subject in general, and to define in particular the attitude of the National Reform Association on this matter as I understand it.

First of all, it is necessary to have a clear understanding of the meaning of the phrase, "Union of church and state." As single words have a meaning, so also such phrases as this have a meaning. As words often have different shades of meaning, so also may phrases have different shades of meaning. As a writer may use a word with one shade of meaning in his mind, and his readers or hearers may attach to it another shade of meaning, so also may the same thing be done with a phrase such as this. As a great deal of the difference in controversy may be traced to this confusion in the meaning of words, so also may much of the difference in the discussion of this vexed question be traced to the confusion in the meaning of this phrase.

The expression "Union of church and state," is not found in the Bible; neither is the thing which it expresses found there. Both the expression and the idea are newer than the Bible as far as the true religion is concerned. Union of church and state is just as old as the time of Constantine. When that Emperor became Christian, the empire became Christian also. The relation it now assumed towards Christianity was the same as that formerly occupied toward heathenism. That relation was of heathen and not Biblical origin. The state had control of the church. The Emperor called councils and presided at them. "Constantine the Great changed his religion, but not his views of absolute power. The head of the empire was also the Pontifex Maximus of the religion of the empire. He called the first œcumenical council which decided the fundamental dogmatic question of the eternal divinity of Christ, and he considered himself a bishop of bishops in the external affairs of the church." The czars of Russia consider themselves the successors of the Byzantine emperors, and we find this same form of union of church and state prevailing in the Russian empire.

In the Reformation period the Protestant princes asserted the same principle. "They acted on the maxim that the owner of the region is the owner of its religion." The reformers, it must be conceded, made some concessions on this point to the princes, especially where the bishops opposed the Reformation. This same form of union exists in the British empire. The Queen is the head of the Episcopal church in England, of the Presbyterian in Scotland, and as Empress of India is the protector of the Hindoo faith as well as of the various Christian missions.

With the fall of the Western Empire and the rise of the Roman hierarchy, a new form of union of church and state was developed. The Pope wears a triple crown, which means authority over the church, authority as a civil ruler, and supreme authority over all other civil rulers. This form of union prevailed in Spain, Portugal, France and Austria, and some other countries.

From this historical view of the question we are prepared now to tell more definitely what we mean by the expression union of church and state. By the term state we do not mean a constitution of government and a code of laws. Much less do

we mean a system of political science. We mean the body of people permanently residing in a country under an independent government. By the term church we do not mean a system of theology, nor a creed; but we mean a body of professed Christians with a creed and rules of discipline.

A union of church and state could not be formed merely by the incorporation into the frame of government of certain politico-moral principles. It is just at this point where confusion in the use of the term begins to arise. Many appear to use the term as expressive of the presence of any moral principle in the constitution, laws, or customs of a state. Against this usage of the term there should be raised a most emphatic protest. So far as I know, no one has ever maintained that a union of church and state is brought about by a church incorporating into its creed certain principles relating to civil government—principles that are both political and moral. Every church, so far as I know, does this. And in the act of doing it they acknowledge the existence of principles that concern both church and state. It would be as reasonable to say that the embodying of such principles in a church creed forms a union of church and state, as to say that such a union is accomplished by the incorporation of similar principles into the constitution and laws of a nation.

Union of church and state, as history defines the phrase, is the union in one or the other of the forms defined above, of the organic body formed of human beings professing a creed which constitutes the church, with the organic body of human beings occupying a region of country with an independent form of government, called the state. This is a union of church and state, and nothing else is; and persons who use the expression in any other sense either do it ignorantly or maliciously.

The next question that arises is, "What was the relation of church and state in the Hebrew theocracy?" I agree with Bro. Foster. They were as completely divorced as it was possible for them to be. I am aware that many, perhaps the majority, think otherwise. But the more I read what they have to say, the more convinced I am that they have not studied their Bibles wisely in respect to this matter.

Israel presents the first case in history of a separation of church and state. In all other nations the kingly and the priestly offices were united in the same person. This was true in Egypt, in Assyria, in Babylon and everywhere else. It was true in Israel until the giving of the law at Sinai. But that law severed them, and they were never again united in all the history of Israel except in the times of great crises, and in an extra-constitutional manner.

There was no financial support of the church by the state in Israel. No appropriation of funds was made by the state to support religion. The law of the tithe was not a civil law as it afterwards was in the nations of Europe. There were no civil penalties for neglecting its payment. Contributions for the support of religion were purely voluntary. Witness the gifts for building the Tabernacle and the Temple. Witness also the offering of sacrifices.

It is true that David erected a Tabernacle for the Ark, and gathered material for the Temple. It is also true that Solomon built the Temple, as Josiah afterwards repaired it. But there was no more union of church and state in this than there would be if the President of the United States should take the lead in erecting or repairing a church building. The gifts in every case, whether from king or people, were purely voluntary. The promises in the Bible to the effect that kings are to become nursing fathers and their queens nursing mothers to the church, and that the kings of Tarshish and the isles shall bring presents, and the kings of Sheba and Seba offer gifts, and many others to the same effect, are to be understood, not of any legal enactment for the financial support of religion, not of the payment of pastors' salaries out of the national treasury, but of voluntary support given religion by kings and peoples. Giving for religious purposes is a grace. To provide for it by legal enactment would destroy this feature of giving.

A Roman centurion in Galilee built the Jews a synagogue. But this did not unite the Roman state with the Hebrew church. Herod the Great rebuilt the Temple. But I have never known of any one to maintain that there was any sort of union between the Roman state and the Hebrew church in the days of Herod. Neither was there a single act from the days of Moses down to the fall of Jerusalem that can be construed to teach a union of church and state in the Hebrew theocracy.

I will not attempt now a discussion of the views of the Scotch Reformers on this question. It must be borne in mind that there were two prominent sources of revenue to the church, first the tithes, and second the vast estates that came into the hands of the church before the Reformation by private or regal gift. It was a vexed question what should be done with these estates. In considering the views of the Reformers on the question of public support for religion, it is necessary to be informed on this whole question as to the sources of revenue. Neither is it to be supposed that the Reformers had arrived at ultimate truth on this question, and it would be very unfair to take their utterances with reference to the local question, as intended to be the utterance of ultimate truth.

What is the position of the National Reform Association on this subject? It has repeatedly declared its opposition to union of church and state. Opponents persist in charging us with favoring such a union. One of four things follows: (1) The National Reform Association does not know what union of church and state is, and is advocating such a union ignorantly. Or (2) the National Reform Association does know what union of church and state is, and is knowingly advocating it and trying to deceive the people. Or (3) the opponents of National Reform do not know what union of church and state is, and are ignorantly opposing us. Or (4) these opponents do know what such a union is, and purposely misrepresent us, and are trying to deceive the people.

From what I know of the National Reform movement and the men who advocate it, I believe that neither the first nor the second of the above suppositions either is or can be true. From what I know of the opponents of the movement, I am convinced that either the third or fourth of the above suppositions may be true. And in some cases the one is true, in some the other. One thing is certain; these opponents attach a new meaning to the expression for which there is no warrant in all history. The National Reform Association is in favor of incorporation, not a church creed, but certain politico-moral truths into the Constitution and laws of our country. These are principles which are both political and moral. It is dangerous for a nation to ignore them at the bidding of infidels.

This Association is not in favor of the financial support of the church by the state. Whatever individuals may hold on this subject, it it no part of the constitution or teaching of the Association.

Ray, Indiana.

THE HARLOT AND THE BEAST.

BY REV. E. R. WORRELL.

The admonition of the *Cynosure*, editorially given, to "study the Apocalypse" should certainly receive attention from the readers who are not already pursuing some line of inquiry concerning the "things which must shortly come to pass." Every reader of this most excellent Christian-reform newspaper is interested in its teachings if he does not always endorse them. What follows here is a departure in some degree from the teachings of the *Cynosure* (editorial in Nov. 21st issue) concerning "last things." It is a carefully considered opinion, not offered in a spirit of captiousness nor with dogmatism.

"The *Cynosure* has constantly taught that all secret societies will fuse together in the agitations of the last days which precede the coming of Christ." This as a general proposition is perhaps correct. But as to "the proofs that popery and lodgery are one and the same thing," they do not seem to be conclusive. The similarity of the doctrine (*i. e.*, salvation by ceremonies) found in each is more apparent than real. Popery really teaches this doctrine, and does so with effect. The end aimed at by it, namely, the subjugation of the human conscience, is reached in millions of cases. Many human beings to-day sincerely hope for the salvation of their souls through literal obedience to the ceremonial law of popery. Lodgery, on the other hand, does not really teach this doctrine. The vaporings of Masonic writers of high authority, the secret rites of the lodge, the public ceremony, all fail to lead the initiated into the faith that the safety of their souls depends upon lodge ceremony. The claim of the individual Mason sometimes made, viz., "Freemasonry is a good enough religion for me," is bravado. The act of the lodge in burying a member is a piece of mean but bold policy, at par with the mention of the names of good and great men as Freemasons who were never inside a lodge, by which it seeks to get glory to itself. A man may be buried "with Masonic honors" (?) who has ignored all Masonic ceremonies for many years, if his burial subserves the interests of the lodge. To bury, or not to bury, is not a question to which the lodge gives answer according to the effect it will have on the doctrine of "salvation by ceremonies" or any other doctrine. The lodge is never found earnestly contending for any faith. Its creed consists of negations; its god is no god (atheism). The Catholic priest denies burial in a consecrated cemetery to him who has neglected some ceremony of the church, thus making faith produce works. Catholics both believe and act on the doctrine in question. Freemasons do neither.

In whatever manner these two institutions, popery and lodgery, may have touched one another in the course of their historic development, their organic ideas were very different. At one time the church at Rome was a constituent part of the true Bride of Christ. She bore her part in the commission to evangelize the world. She made the mistake of seizing the temporal sword as an instrument of spiritual warfare. Once possessed of temporal power, it ceased to be a means to an end and became the end itself, for the attainment of which the church suffered her glad message to the world to be distorted and corrupted beyond recognition. She is represented by the woman who took leaven and hid it in three measures of meal until the whole was leavened. The woman of this parable is the church, no longer a true bride, a bad woman, but still a woman. The leaven is corruption, the meal is food needful to the souls of men. Papists are being fed on corrupted doctrines. On the other hand the principle upon which the lodge organized was pure selfishness. It was a secret combination on the part of a few to secure for themselves the good things of earth, which in justice should be distributed to the many. The root idea was the attainment of power to serve the animal man. Man is naturally religious, and religion was adopted by the lodge so far as it could be, without conflicting with its organic principle, selfishness. A religion "having a form of godliness, but denying the power thereof," is exactly suited to a fleshly life, and that is the kind of religion the lodge has. It is truly the devil's religion, though not yet manifestly so to men. The church seized temporal power in order that she might better do her spiritual work. There never was true religion in a lodge as such. There has been in the Romish church. The lodge has a false religion for the same reason that the church corrupted the true. And now popery and lodgery appear in the arena to fight out the duel for supreme temporal power. Against each other they are using whatever weapons come to hand—secretism, ritualism, ecclesiasticism.

In Rev. 17 we have the record of what John saw in "the wilderness," to which place an angel carried him to show him "the judgment of the great whore," and he "saw a woman sit upon a scarlet-colored beast." This woman, it is conceded generally by Protestants, is a symbol of the Romish church. The "scarlet-colored beast" is the same as that described in Rev. 13: 2, identified by Biblical scholars with the "fourth beast" of Dan. 7, out of which arises a king (Dan. 7: 25) identified again with the "lawless one" of Paul (2 Thess. 2), believed to be the personal anti-Christ which is to come. Anti-Christ was already at work in Paul's time, but not able to reveal himself until a certain hindering power should be taken out of the way. Upon this dreadful beast the drunken harlot takes her seat. It is for her the hour of seeming triumph. "She saith in her heart, I sit a queen." The great world-power to whom the dragon gave "his power, and his seat and great authority," is seen under the woman's control. But it is the hour of God's judgment

upon her. Ten kings arise; "these have one mind and shall give their power and strength unto the beast" (Rev. 17: 13). "These shall hate the whore and shall make her desolate and naked and shall eat her flesh and burn her with fire" (vs. 16). Anti-Christ shall destroy popery and be destroyed by Christ himself (Rev. 19). All this does not prove that lodgery will not be destroyed along with popery. But is it not true that lodgery, as it is to-day, bears a striking resemblance to the photograph of "the beast" given by inspiration in the writings of Daniel, Paul and John? And if such likeness exist, may it not be that the personal anti-Christ who is to appear shall rise up out of the system of lodgery? Answers to these questions cannot here be given, but they suggest reasons for believing that popery and lodgery are as distinct entities as the harlot and the beast.

Washington Heights, Ill., Nov. 22, 1889.

SECRET SOCIETIES VERSUS CIVIL LIBERTY.

ADDRESS IN THE ILLINOIS COLLEGE CONTEST BY IRA D. STONE.

Governments are instituted among men to secure the rights of life, liberty, and the pursuit of happiness. It was because these rights were trampled under foot by the Stuarts and the House of Brunswick that the colonists bade defiance to the "Mistress of land and sea," and declared to the world all men to be created free and equal.

Liberty is indeed a priceless jewel, and is set in the heart of every true American citizen. It has been purchased by the sacrifice of home and loved ones. For it brave men have shed their life's blood. Statesmen and orators have put forth their grandest efforts to awaken the people to a realization of its privileges. And the mothers of our land have unceasingly labored to instill into the minds of their children the great principles of civil liberty.

What is civil liberty? Where is it found? Does it exist among the savage and barbarous tribes of North America? Or is it to be sought for in a country that is governed by a parliament of the people? Where do we expect to find civil liberty most highly developed? in China, under an absolute autocracy; or in the United States, under a constitutional government?

The answers to these questions are evident. If a nation is to enjoy civil liberty, its government must be in the hands of the people. The laws of the land must be supreme. The rulers must be subject to these laws as well as the ruled. No oath of allegiance to any other power than that of the state can be permitted. The state must be the only power that can try and punish criminals. Every individual in the whole land must have the privilege of doing as his conscience may dictate, in so far as his acts do not interfere with the rights of others.

When any institution attempts to take these powers from the hands of the people, or government, that institution becomes dangerous to our civil liberty, and should not be tolerated by a free and self-governing people. Slavery did this, and for two hundred and fifty years was a blot upon our nation's honor and self-respect. As slavery was, so secret societies are. Slavery bound the Negro in servitude. Secret societies bind men of every color, nationality, and religion. Slavery hunted its victims with the lash and blood-hound. Secret societies call them out after night, murder them, and throw their bodies into a river, or conceal them in "catch basins."

Secret societies are dangerous to our civil liberty because they enslave the individual. They require an oath of allegiance contrary to the principles of both church and state. They hold this oath superior to Christian or civil duty, and thereby take from the man liberty of conscience and freedom of speech.

Is a member of a Masonic lodge in a state of slavery? Mackey says that the power of the master of a lodge "is absolute. He is supreme arbiter so far as the meeting is concerned; nor can any appeal be made from his decision to that of the lodge." "His commands must be implicitly obeyed." "He has the right of congregating his lodge whenever he thinks proper and closing it any time that in his judgment may seem best." Can men who value liberty bind themselves to implicit obedience to the master of a lodge? Have we forgotten that page in our history where our grandfathers refused to pay a tax on tea without a voice in saying how much that tax should be, and how it should be levied? Never did despot have more complete power than a lodge master? And yet this man and his whole lodge are subject to a still greater tyranny. The Grand Lodge is ruler of the subordinate lodges. Mackey says, "It is completely despotic," and that "its edicts must be obeyed by the local lodges without examination." According to Chase, "the Grand Lodge has the power to erase or extinguish any local lodge; to seize its money or property; to tax lodges or individual members; and to inflict punishment with no limitation except its own discretion."

From this we see that every member of the Masonic lodge places about his neck a noose which only needs the discretion of the Grand Lodge to swing him into eternity. Shall men be trained to submit to a secret, irresponsible despotism located in a lodge or triangle of a lodge? These institutions are among us. On every hand we see their influence. Thousands of young men are every year binding themselves to a slavery that is more wicked than ever was that of the Negro.

Behold the candidate for admission into the Masonic lodge, blindfolded, half-naked, and with a halter about his neck. He is brought before the altar, where, kneeling and placing his hands upon the Bible, square and compass, he swears "to conceal and never reveal the secrets of Masonry." In other degrees he promises "to obey all signs given, handed or sent by the hand of a brother Mason;" "to keep the secrets of a Royal Arch Mason as inviolable as his own, *murder and treason not excepted.*" Is this man free? When such oaths as these become universal, where will our civil liberty be? There is no advantage in our republican government, so far as civil liberty is concerned, if our citizens ally themselves to this secret empire.

When the individual swears allegiance and obedience to a secret fraternity, he has sworn away, not only his personal liberty, but also the possibility of good citizenship. Henceforth he will be called upon to serve two powers. But reason, as well as the Bible, teaches that no man can serve two masters. Therefore, when the laws of the state and the laws of the lodge conflict, he must choose which he will obey. If the lodge to which the man belongs is a strong one; if its oaths are stringent and its members subject to secret and severe punishments for disobeying its rules; and if, on the other hand, they are bound to shield each other from the consequences of a violated law, we can safely conclude that that man will disobey the laws of the state rather than those of the lodge.

This fact has been demonstrated over and over again. It was during the trial of the Morgan murderers that Judge Marcy was led to exclaim: "If men will defy heaven and earth, what can human courts do?" At this same time John Q. Adams said: "Go to the court; you will find witnesses refusing to testify upon the express grounds of Masonic obligations, avowing that they consider these obligations as paramount to the laws of our land." It was but recently, in the trial of Alex. Sullivan on the charges of the now martyred Dr. Cronin, that a man by the name of Reynolds refused to give testimony, claiming that his office in the Clan-na-Gael exempted him from testifying. If these instances are true, the fact cannot be denied that men hold their oaths to secret organizations to be superior to the laws of the land.

When a fellow member commits a crime, no matter how heinous, or how worthy of punishment it may be, his brothers in the lodge are compelled to sear their consciencies, hold their tongues, and aid in concealing him from the clutches of the law. Silence is not only required of a person while a member of a lodge, but according to his oath, he is obliged *never* to reveal the obligations to which he has sworn obedience. Once a lodge man always a lodge man, is their motto.

Trial by jury, that "buttress of liberty," as Chatham called it, is one of the things for which the colonists struggled. It has become imbedded in the very marrow of our political system. Without it judges become arrogant, rules oppressive, and civil laws of none effect. Yet even this institution is being undermined by those secret orders that claim the right to inflict punishment, even to the death penalty, upon their members. Moreover, our whole judicial system is so permeated with the virus of these secret organizations that it is well nigh impossible for justice to be obtained. It is a sad state of affairs, but it seems that Thaddeus Stevens spoke the truth when he said: "By Freemasonry trial by jury is transformed into an engine of despotism and Masonic fraud."

It makes one shudder, even at this day, to read the story of the "Knights of the Golden Circle." According to Nicolay and Hay this organization was composed of 500,000 members. It was officered by men of both Union and Confederate armies. Its ranks were filled by deserters from the Union army, border ruffians, and those men in the North who sympathized with the South yet dared not faced the battle, choosing rather to join a hidden oath-bound institution. The plan was to overthrow the Government, establish the Confederacy, continue the Negro in bondage, fill the public offices with their own members, and carry on the affairs of the nation to suit themselves. The plan failed. But it has taught us a lesson. It shows what men will dare to undertake when they think their acts will be concealed by the veil of secrecy.

The Ku-Klux, the White Caps, the Clan-na-Gael and the Masonic societies are all political in their character, and are therefore directly opposed to the principles of liberty given to us by the framers of our Constitution.

Can we doubt as to the influence of secret societies upon our civil institutions? We see men take oaths of allegiance to powers that subvert the fundamental principles of our land. We see these same men stand in our courts of justice and refuse to give testimony because their lodges forbid. We see juries disagree and guilty prisoners go free, because they and some of the jurors belong to the same lodge. We see citizens divested of their right of personal choice and compelled to votes as their lodge may dictate. We see men bind themselves together for the express purpose of destroying our Government. We see editors, lawyers and ministers daring not to express their opinions upon secret societies, or doing so only to find their positions taken from them, their business destroyed, and their hopes for all future success blasted. We see men of every rank and avocation in life cower and hold their tongues in silence for fear of having rolled upon them the anathemas and hatred of this secret empire.

Are we Americans and submit to these abuses? Are we the descendants of those brave souls who dared bid defiance to European despotism, and cower before these temples of iniquity? Must we stand by and see our noble flag, the emblem of liberty, trailed in the dust behind the chariots of those who swear allegiance to a secret world? It is time to be up and doing. We may be few in number; we may have the pitying contempt of those who think they stand secure in their secret fastnesses. But if we have God and the right on our side we shall prevail.

Statistics are not always infallible, but those given by the bureau of labor in regard to the condition of the working girls of the country is probably as near reliable as statistics ever come because there is little or no reason to falsify them. Recent investigation by this bureau would seem to prove the theory that girls are driven to lives of shame by being ground by hard-hearted employers a false one. In this direction and to determine whether working girls went to recruit the houses of prostitution to a greater extent than other classes of young women, investigation was made in fourteen of the principal cities of the country. In certain of the cities investigation was made as to the number of women who had been married before entering upon a life of shame. In Boston it was 7 per cent; Chicago, 25 per cent; Cincinnati, 20 per cent; Louisville, 46; New Orleans, 2 per cent; Philadelphia, 3 per cent; San Francisco, 25 per cent. The table shows that the largest number of the fallen coming from any one occupation are those doing housework, hotel work and cooking, the number being 20 per cent of the whole. The next largest number are seamstresses, including dressmakers. But the most alarming condition which was revealed is the large number who enter upon a dissolute life from the home, which is 32 per cent. This relieves the working girls of a most serious suspicion.—*Buffalo Times.*

NEW ENGLAND LETTER.

The Farmers' League at Springfield, and What they Discussed—The Gypsy Moth at Bedford—The Secular Papers begin to Speak out about the Swindling Endowment and Benefit Orders—A Talk with Miss President Shafer—The Greek Letter Societies of Wellesley College.

The State convention of the Farmers' League, which recently gathered in the city hall at Springfield, was a proof that the farming interests of Massachusetts are not yet dead; and also demonstrates the superiority of such open societies for the honest tiller of the soil, to secret alliances like the Grange, which I am sorry to see the *Connecticut Home* is advising the farmers of that State to join on the ground that 75,000 Michigan farmers have within the past six months united with the order to defend themselves against monopolies and trusts. If the *Home* would look candidly into the matter, it might find out that the Grange was as much of a monopoly as any against which it is nominally arrayed.

The chief subjects of discussion were "honest butter," and the tramp nuisance. The resolution which alluded to the question of honest vs. bogus butter as "one of vital interest to the home," sounded a little funny, for say the worst we can of the latter, whoever heard of its breaking up a home, causing divorce suits, or being otherwise destructive of domestic harmony! Many of these same farmers voted last spring against the amendment from a tender regard to their barrels of cider wherein lay coiled the poisonous alcoholic adder, the destruction of which is a more vital question than all the oleomargarine butter that was ever made. However, no one can deny that the subject has an importance of its own, not only on account of its bearing on agricultural interests and public health, but national integrity.

The resolution on that outgrowth of our modern civilization—the tramp—which calls for legislation conferring police powers on property owners by which they can defend themselves against trespass, thus making "every man's house his castle," gives a glimpse of one of our national perils in the increasing numbers of those who lead a vagabond existence, and the seeming powerlessness of either the law or the Gospel to reach the source of the evil.

It is said that a movement has been started to consolidate all the one million farmers in the United States who belong to agricultural societies, into one grand federation. The ostensible object of the movement will be the protection of the farmer, the real point aimed at, more political power for the Secret Empire, for the Grange will be the controlling power of any such federation.

There are said to be fifteen non-secret endowment assemblies in process of formation in Massachusetts, four in Connecticut, two in Rhode Island, and two in New Hampshire. But they have the same Masonic origin, and are nothing but a cunning move on the part of the Secret Empire to rope in that class, larger than many suppose, who have an instinctive dislike to secrecy. It is an encouraging sign that the secular papers are beginning to speak out on the subject.

The Springfield *Republican*, alluding to the new order of the Fraternal Circle, says: "Another of those speculative ventures formed upon the model of Mrs. Howe's bank, was projected locally last week by grace of the idiocy or carelessness of the legislature of 1888. This new rival of the Five Year Benefit and Iron Hall orders 'goes them one better,' promising to pay $200 in two years."

A *Traveler* correspondent, commenting on a remark of the Malden *Mail*, "But shouldn't this kind of swindling be stopped?" says: "Insurance Commissioner Merrill in his report to the legislature under date of May 3, 1888, speaking of the order of the Iron Hall, very clearly sets forth the dangers of this class of so-called insurance, yet the legislature practically snaps its fingers in the face of this trusted official's able and exhaustive argument, and passes laws which make legal what the *Mail* terms a swindle. Just so long as the members of our General Court refuse either to listen to words of wisdom from those whose experience fit them to give advice, or look into and study the matter for themselves, just so long it will be impossible for such swindling to be stopped."

It adds this bit of wise counsel which, if followed, would offset the idiocy of our law-givers and make it practically harmless: "Consult history, consult simple mathematics, use the same judgment in these matters as you would in your business, and these so-called "fraternal" associations, advertising, as they do, from $500 to $1,000 in from five to seven years on an investment of from $100 to $300, will soon die the death they so justly deserve."

It will be remembered that the New York State convention requested the writer to lay before Miss Shafer, president of Wellesley College, a resolution deprecating the presence of secret Greek Letter fraternities among the girls of that institution; and she is glad to be able to state that there has been some misapprehension on this point.

Miss Shafer positively assures me that in Wellesley these societies have no affinity with other college societies which go by that name, and that before the girls were allowed to join them, their constitution had first to be read and approved by the faculty. She also informed me that on one occasion proposals came from a certain Western college, for the Greek Letter society there—the same one of which Miss Willard is a member—to be introduced at Wellesley; but as it included a certain amount of secrecy, some details of the constitution not being allowed to be made public, the proposal was considered ruled out at once by this very fact, it being fundamentally opposed to the laws which govern Wellesley College.

That they cannot affiliate with even the society to which Miss Willard belongs, because forbidden to have anything secret in their constitution, seems to prove that the Greek Letter societies of Wellesley are what Miss Shafer assures me they are—purely literary organizations like the societies of Art or Philosophy. But this being the case, it seems unfortunate that they do not drop a name so thoroughly imbued with secret associations and be known simply as literary societies. Then no misapprehension could possibly arise.

The facts given above are very encouraging as showing that one of the foremost woman instructors of the age, as well as the faculty of the largest female college in the world, disapprove of secrecy as a principle. The coming Congress of Churches at Boston, I believe, will, under God, do an important work in enlightening our educated Christian public to see that it is impossible to denounce the Clan-na-Gael, or the oaths of the Endowment House, and then give their tacit approval to college associations, poisoned by the same virus, however diluted, of organized secrecy.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Dec. 6, 1889.

Since I last wrote you the Fifty-first Congress convened, organized, took its oaths, drew its seats, and heard the President's message. The Senate, House of Representatives, and Administration are now formally in the hands of the Republican party. The new Speaker now has the pleasure and perplexity of forming his various committees. That finished, the business of legislation will begin.

It was precisely at noon on Monday last when, for the first time in nine months, the flags were hoisted on the staffs from the two wings of the Capitol. Long before that hour an immense throng of spectators crowded the galleries and lobbies, elbowed, pushed, peered over each others' heads, and enacted the scenes so familiar to Washingtonians who frequent the Capitol on these biennial opening days.

There was no excitement at either end of the Capitol, but, as is usual, the attractions on the House side were the greater. The staid dignity of the Senate, with its old time members and officers, promised nothing of interest; while in the popular body a slender majority was about to undertake the work of organization, menaced by a minority upon whose indulgence the success of their schemes in a large measure depended. Since the gusty battles over the tariff bill of the last session, that dangerous minority, apparently softened by the lapse of time, was kind and compliant enough, until the majority proceeded to deprive it of its spiritual consolation in its chaplain. Then it declared itself, and reinforced by a contingent of independent Republicans, showed the majority upon what a fragile thread will hang partisan measures during the coming two years.

The sensation in regard to the chaplaincy developed while the election of the other House officers was in progress. The usual formal resolution presenting the caucus nominees was offered by Representative Henderson of Illinois. Then Mr. Cheadle of Indiana, a Republican, moved an amendment, substituting for the chaplaincy the name of Rev. W. H. Milburn, the blind chaplain of the two past Congresses, for that of Rev. C. B. Ramsdell, the caucus nominee. A parliamentary struggle ensued, ending in the Democrats securing the adoption of the amendment and its final passage by 160 to 155.

When the gentleman from Indiana was interviewed in regard to his bolting the caucus by favoring the election of Mr. Milburn as chaplain of the House of Representatives, he said his action was based on thoroughly non-partisan reasons. Some time ago he was talking to Mr. Milburn in regard to his means of support, and he found that the latter had nothing except what he derived from his position as chaplain of the House. Acting upon this, Mr. Cheadle asked several other Republican members if they would support Mr. Milburn for the coming place, and they consented to do so. The blind preacher, he mentioned, had never been a partisan in any sense.

The first annual message of President Harrison to Congress was read with the interest that always attaches to the utterances of a new administration of which specific declarations of policy are expected. The subjects dwelt upon with most length are the tariff, the surplus, the coinage of silver, the civil service, pensions, and the colored franchise in the South. It is useless to give space to the subject matter of the message, which you will read for yourselves, but I will mention that expressions of opinion here regarding the document are varied and conflicting, according to the politics of the critic. The Southern Democrats are irritated at the position taken by the President on questions relating to their section, and some of them resent it in strong denunciatory terms. They charge him both with ignorance of conditions existing in the South, and with ill will toward the Southern people. They assert that the message will stimulate them anew to resist the proposed Federal elections legislation contemplated by Republican managers.

There has been much excitement among the liquor dealers of Washington on account of the recent proposition of the City Commissioners to limit the number of drinking saloons of the city to four in a block. "Four saloons left to each block?" I hear you say. "That is horrible to think of." And so it is. Four saloons to the square are bad enough, to be sure, but to suppress any of them is a move in the right direction, and better than nothing, especially when one realizes the fact that even such a weeding out would rid the city of more than a hundred saloons, and those of the worst character.

Quite a delegation of wholesale liquor dealers called on the Commissioners and made an appeal for less restriction. The Commissioners did not give them any satisfaction concerning their future course in regard to the issuance of liquor licenses, and temperance people are thankful for even a small abatement of the great evil. *

He that leans upon his comforts will find them to be a weak reed; but he who leans upon God will find him to be a Rock.

REFORM NEWS.

NOTES BY THE WAY IN OHIO.

DALTON, O., Dec. 5, 1889.

DEAR CYNOSURE:—The month of November in Ohio was remarkably stormy and unfavorable for lectures, but I have improved the time in visiting and conferring with many friends and some enemies of our reform. At Wooster I found Rev. J. M. Wilson of the U. P. church a staunch defender of the faith, but indisposed to avail himself of the labors of others. Pres. Scovill of the University is quite in sympathy with us, but is much influenced by other members of the faculty, some of whom are Masons. Rev. Dr. Davis is an outspoken and positive anti-secretist, but thought it would be impracticable to get a hearing before the students. The M. E. pastor was also in sympathy with us, but, like his brethren, he was hedged about with difficulties.

From there I came to Dalton, where I met Rev. J. G. Madge of the U. P. church and Rev. D. A. Newell of the Presbyterian church, both of whom

received me kindly, and expressed cordial sympathy. After arranging for a future lecture, I went to Navarre and Justus. In each of these places I found a United Brethren church, the members of which were not only divided, but imputed to each other most unchristian motives; and denied to others all right to use the houses of worship which the very persons thus proscribed had built and sustained. I told these brethren that while I was not indifferent to the merits of their controversy, I thought the wickedness did not consist in the *side* that they took, but in the exceedingly unjust and uncharitable feelings which they manifested towards each other.

From here I went to Summerdale and Sherrodsville, where I found old-time friends of our reform, whose hospitality was surely appreciated. Dr. Sherrod of Sherrodsville is a Democrat, a prohibitionist, an Anti-mason and a Methodist. Withall he is a man of learning and enterprise. Though growing infirm by reason of age, he manages a farm and a coal-mine, and is about opening most extensive beds of fire-clay, which have been pronounced by experts to be superior for the manufacture of fine earthenware.

At Bolivar I became acquainted with that veteran reformer, David Yant, who introduced me to his pastor of the M. E. church, who also has no sympathy with the lodge. From here I went to Cambridge and to New Concord, where I found many friends, and spent the Sabbath listening to able discourses in the Presbyterian and the U. P. churches. From there I went to Senecaville, then to Cumberland, Freeland and Chandlersville, where I found stalwart friends and ample hospitality, but no opportunity to speak.

On Thanksgiving Day I reached Utica, where I spent the Sabbath preaching in the "Christian" church, being most kindly entertained by the brethren. There are many most excellent people in that place, and they are reformers in their way, but they seem not to have remembered "to keep the unity of the Spirit in the bonds of peace."

Finding no opportunity, as I expected, for continued labor, I went to Mt. Vernon, and on Monday attended the ministers' meeting in the First Baptist church. I was much impressed with the talent, piety and zeal of the five pastors, who compose the union. By invitation of Rev. S. Strong of the Congregational church, I addressed them on the work of the N. C. A. All seemed interested, and gave the matter candid attention. The Baptist pastor expressed his earnest disapproval of all secret societies, but had no time to give to their consideration. None were connected with any of them except the Congregational pastor, and that was simply an insurance society. The Presbyterian pastor manifested most interest and desired further information.

From here I went to Danville and Buckeye City, where I called on the M. E. and "The Brethren" ministers, and arranged to preach on the secrecy question in the Brethren church. Both ministers were quite in sympathy with our work. From here I went to Gann, where I arranged to preach, and was kindly entertained by some old-school United Brethren.

My next stop was at Millersburg, the county seat of Holmes county. Here Rev. Gailey of the U. P. church, who has just enclosed a fine house of worship, received me kindly and subscribed for our paper. The two Lutheran pastors also expressed their sympathy, but the German pastor could not read English. The Presbyterian and Methodist pastors expressed much sympathy and interest, and gladly received the literature I put into their hands. From there I went to Fredricksburg in Wayne county, where I spent the night with pastor Long of the U. P. church, who, with his excellent wife, has always been trained in anti-secrecy principles. I arranged with him and the Presbyterian pastor, Rev. Moore, to lecture in the near future. I also called on the M. E. pastor, and for the first time in some months met a minister who is a violent Mason. He will not announce nor attend my lecture, but will reply to it. He thinks secret orders of vast utility, and is very bitter against the men who have "committed perjury" by revealing their secrets. He did not want the *Cynosure*, for he knew more about the matter than we could tell him.

From there I went to Orrville, where I called on the Presbyterian pastor, who is quite in sympathy with us, and wished me to arrange to give a lecture to his people. From there I came here, where I expect to lecture to-morrow, and then go home.

In reviewing my journey, I am much impressed with the manifest fact that in the progress of this discussion *the ministry* in all the denominations, and especially in the Presbyterian and M. E. churches, are coming to see the evil and wrong of the lodge system and to mildly oppose it.

H. H. HINMAN.

PHILADELPHIA AND BUFFALO.

HOPEFUL MEETINGS IN THE CITY OF PENN—STATEMENT CONCERNING THE U. P. PASTORS IN THE LATTER.

PHILADELPHIA, Pa., Dec. 5, 1889.

DEAR CYNOSURE:—I have worked in this city for nearly a week past. The Lord is leading and preparing the way for glorious meetings. Sabbath morning I received a great blessing at Friends' meeting. Sabbath evening found me speaking to a little company in a U. B. church in South Camden, N. Y. I speak there again this evening. About midnight I was called to point a dying man to "the Lamb of God." For Monday evening a meeting was kindly arranged by Bro. Frank Haas, and I was privileged to address some two hundred, who responded heartily in appreciation. Arrangement is made for me to speak in the First Reformed Presbyterian church next Sabbath evening. Dr. Stevenson of the *Christian Statesman* is their beloved pastor. Dr. McFeeters of the Second R. P. church, and Dr. Barr of the Eighth U. P. church, will invite their people to unite in this meeting. I am informed that Dr. Barr faithfully enforces the rule excluding lodge members from church membership in his church.

A fact of which I am deeply sensible, that I appear before the public in a wrong light, is affirmed by friends here. During October a report sent by myself of a meeting of a United Presbyterian presbytery at Caledonia, N. Y., appeared, in which I gave a conversation with Rev. Mr. Dodd of the First U. P. church, Buffalo, N. Y., and stated that I found Rev. Mr. Rusbridge, pastor of the mission church, a Mason. In reply the latter has written the *Cynosure*, the *Instructor* and the *United Presbyterian* that he is not a Mason, never was, nor does he belong to any secret society.

The senior editor of the *Cynosure* was in Buffalo at the time these reports came, and had a conference with these brethren. Finding Mr. Dodd much opposed to the lodge and desiring further information as to its teachings, and that I was mistaken in the very serious charge brought against Mr. Rusbridge, he advised to take a charitable view of both sides and let the matter drop. But in self-vindication I desire to state the facts, as I understand them.

I was assigned for dinner with Rev. Rusbridge. As we left the church Rev. Russell remarked, "I don't want you fellows to get to discussing secret societies," or words to that effect. On inquiry I informed the lady where we dined of my mission. When seated at the table, she remarked that it seemed strange to her the United Presbyterian church had taken the position it had in regard to secret societies. She knew excellent men belonging to the Presbyterian church who also belonged to the lodge, etc.

I replied, while it was true that good men often got into the lodge, it was also true that Masonry was opposed to Christianity. No more could a man be an intelligent Mason and an intelligent Christian, than he could be a Mohammedan and a Christian. As I was proceeding to explain, Mr. Rusbridge broke in, substantially as follows: "Oh, pshaw! That's all bosh! I know men, most excellent men, men whose testimony we must accept, who say that's not true." Proceeding in a very excited way he extolled the lodge at length. He related instances he had known where lodge members had been financially helped; said he would rather belong to the Masons (he may have used the word "lodge") as far as gaining help when traveling was concerned, than to be a United Presbyterian minister; for, said he, "I could make myself known as a member of the lodge, but they might question my being a U. P. minister." He said a man who had not belonged to the lodge knew nothing about it, and one who had and came out could not be believed. As the candidate advances in the degrees he is told, if he is not satisfied, he can withdraw any time.

Said I, "*You talk as though you had been there?*" Said he, "*I have.*"

Now, Mr. Editor, you can well imagine after this galling, foolish talk, thwarting my effort to get our hostess enlightened in regard to the lodge, my blood was boiling with indignation. To be thus met by a U. P. pastor, building a mission church, and knowing as I did the terrible and damning effects of the lodge, my soul was fired with indignation. *I reported him a Mason:* 1st, Because the conversation commenced in relation to Masonry. 2nd, He denied statements made in regard to Masonry. 3rd, He said no one could know the facts unless a member of the lodge. And 4th, When I said, "You talk as though you had been there?" having in mind the Masonic lodge, he replied, "*I have.*"

Had I not reasonable grounds for this mistake? Rev. J. L. Thompson of Elgin, N. Y., writing me in regard to this matter, states that Rev. R. told him he was a member of the Knights of Pythias, but is not a member now. This, therefore, was evidently the lodge Rev. R. had "been there" in.

Rev. Dodd found Masons in his church when he accepted his Buffalo pastorate, and is perhap not so much to blame for their presence as might have been inferred by some, from the statements made to myself published at the same time. When I have evidence that Rev. R. is trying to right the wrong he did our hostess, by upholding the lodge, and that he is working against it, then I will do all in my power to atone for this mistake. As truth is opposed to a lie, as light is opposed to darkness, as Christ is opposed to Satan, so is the lodge opposed to the advancement of Christ's kingdom in the earth.

W. B. STODDARD.

CORRESPONDENCE.

TALMAGE AND NATIONAL CONSCIENCE.

TOPSHAM, Vt.

EDITOR CHRISTIAN CYNOSURE:—On a visit to one of my neighbors last July, the conversation turned upon our nation and government. As I was about to leave he gave me one of Talmage's sermons, preached soon after the last Presidential election, and wished me to mark the difference between its teachings and the principles taught by the Covenanter church, of which I am a member. After reading it, I wrote him that on reading the sermon, I thought it very good. It says we must have a national religion, and the majority of our people civilized, and those lies of all sorts which are manufactured at our elections be rebuked, or we will be ashamed to have foreigners visit us at such times. This is what the Covenanters are striving for.

I think God is dealing with us as a wise father would deal with a wicked son. The wise man says, "He that spareth the rod hateth his son." So God has given us a terrible whipping for enslaving our colored brother. Was it not almost equal to the slaying of the first-born in Egypt? This was one reason why many ministers had so much to say against the government, because it legalized the slave-trade, causing children to be sold from their parents, and wives from their husbands, in the most cruel manner. Should we not be very thankful that slavery is done away, and that the Constitution is so amended that there shall be no more slavery in these United States.

But are we not as a nation committing as great a sin in legalizing the rum traffic? Dr. Sloane once said, "Drunkenness violates every precept of the Decalogue; takes the two tables, dashes them to the ground and tramples them in the dust." Yes, it is the crime of crimes.

Then there is the great sin of Sabbath-breaking. I ask, is not Uncle Sam the greatest Sabbath-breaker in these United States? Is he not keeping thousands of our citizens at work in the P. O. department in direct opposition to the Fourth Commandment? If God loves our nation, what can we expect but more severe chastisements until the nation repents. Talmage says he expects to live to see a political party containing the Ten Commandments in its platform. That is what National Reformers are pleading for. That God may be acknowledged, and the government administered according to his law.

Then we could all vote. But is it right for Christians to vote in either of the two great parties, of whom Joseph Cook says, "they are both down on their knees to the rum traffic,"—a traffic which is sending over 60,000 of our citizens yearly to a drunkard's grave? Yes, Uncle Sam is a bad son yet; but Talmage thinks we will come out all right in the end, by taking God's law for our rule. So we think.

Again, after speaking of our great continent containing over 17,000,000 square miles, he asks the question, "Who shall have this continent, Christ or Satan?" and says to his people, "You and I must help to answer this question by our prayers and votes." It seems that Pennsylvania, Rhode Island and other States are deciding for Satan. His text was, "The Lord opened the eyes of the young man," etc. Should not every Christian be laboring and praying that God would open the eyes of the young men of our nation,—yes, and the eyes of the old men, too, that they may leave the ranks of Satan and come up to the help of the Lord against these great sins which are a reproach to any people.

I would like to say a few words against secret societies before closing this letter. We learn that there are over two hundred of these secret orders in our capital at Washington, and the number is still increasing. Yes, its name is "Legion." Mr. Ronayne, a seceding Mason, says our land is honeycombed from one end to the other with these secret orders, which are a great curse both to church and state. Our Saviour said he spoke plainly to the world and in secret said nothing. So we would expect all Christians to follow his example. But it is not so, for we see not only members but officers of the church, ambassadors for Christ, still in connection with these anti-Christian orders; and some are so blinded as to speak of Freemasonry as the handmaid of religion, when it is really the device of Satan to make men believe they can be taken to heaven without Christ.

We read in Revelation of three unclean spirits coming out of the mouth of the dragon, and out of the mouth of the beast and the false prophet. I think these may be compared to secretism, drunkenness and Mormonism, which our nation must fight against until they are destroyed, or they will destroy us as a nation. "For the nation and kingdom that will not serve thee shall perish." But we hope the time will come when the nations will own Christ as their king, then we may expect to see that Scripture fulfilled.

"Yea, all the mighty kings on earth
Before him down shall fall;
And all the nations of the world
Do homage to him shall."

For he is "King of kings and Lord of lords."

JOSIAH DIVOLL.

A WARNING TO MASONIC INFIDELS.

ST. PAUL, Minn., Dec. 2nd, 1889.

DEAR EDITOR:—A. T. C. Pierson, a 33° Mason—a chief in Baal was buried yesterday, from the "People's church," with all the Masonic honors that the Masons of the State could afford him. He died on Tuesday last at the age of 74. The funeral procession, headed by a platoon of mounted police, is said to have been the largest ever witnessed in the city,—more Freemasons in it than Elijah slew on Mt. Carmel.

When the Masonic pastor of the "People's church," Rev. Dr. S. G. Smith, introduced the reading of the 12th chapter of Ecclesiastes by saying, "Let us hear the word of the Lord," it sounded strangely to us who know how shamefully the Masonic fraternity scandalizes and lies about the Bible, even tearing the name of Christ, the only Lord and Redeemer, out of it in the quotation in their ritual taken from it, even although in their sacrilegious "fifth libation" they so infamously swear to draw their swords in defence of Christianity.

"There are no bands in their death," says the Psalmist. No doubt Mr. Pierson died as he lived, a true Mason, and has, therefore, doubtless gone to his "Grand Lodge above," wherever that may be. In a conversation about a year ago he expressed antipathy towards Christianity as held in both Romish and Protestant churches. In his book entitled, "Traditions of Freemasonry, and its Coincidences with the Ancient Mysteries," he, as its title implies, has completely shown the identity of Freemasonry with that abomination so severely reprobated in the Bible.

If any of God's people are in the Masonic lodges, this ought to be a fearful warning to them to come out and obey the truth. Yours truly,

W. FENTON.

"GENTLEMAN GEORGE"

NOT A MEMBER OF THE LODGE.

LANCASTER, O.

The Cincinnati *Enquirer* of November 26th, in concluding a long and highly eulogistic biographical notice of Hon. George H. Pendleton, ex-United States Senator and Minister to Germany, whose recent death at Brussels caused such universal expressions of sorrow and regret, says:

"It was a singular fact about Mr. Pendleton that he never was a member of any society or order."

The same account says that he was an Episcopalian by religious faith, and a liberal supporter of his church and charitable institutions.

The career of Mr. Pendleton is another striking proof of the fact that success in life does not depend on the artificial support of the lodge, but that the highest honors and the most commanding influence may be attained by those who are truly great without the aid of any such underhand influences.

Will the young men of the nation make a note of this?

COLUMBIAN.

OUR SCHOOLS IN THE NEXT CENSUS.

WASHINGTON, D. C., Dec. 1, 1889.

EDITOR CHRISTIAN CYNOSURE:—This office desires to secure the best results possible regarding the schools of the country with a few salient inquiries.

James H. Blodgett, A. M., of Rockford, Ill., a gentleman of long experience in educational work and in public affairs, has been appointed a special agent for the collection of statistics of education for the United States.

Public schools are so related to systems of public record that their statistics are obtainable through established methods.

Incorporated private schools have a place in public records.

Parochial schools generally render stated reports to some controlling body.

Unincorporated private schools form a considerable element of usefulness hitherto unmeasured. It is desirable to gather reports of the number of teachers and pupils in such schools, without troubling them for the financial statements that schools supported by public funds owe to the taxpayers.

The enumerators of population will report each person who has attended school within the year, and whether at a public or at a private school; and, for all persons 10 years of age and over, those who can read and write. This will be more than has been done heretofore. Other educational statistics must be reached by different methods, in which every one interested may render some aid.

Any lists of private schools, no matter how brief, or names of single schools, no matter how humble, open in any part of the present school year, with the address of the principal teacher of each, will be of assistance to this office.

Very respectfully, ROBERT P. PORTER,
Superintendent of Census.

PITH AND POINT.

A GOOD SUGGESTION—LET EACH CHOOSE A DAY FOR HIMSELF.

"Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?" As the Vice President has a law on his side in his saloon license, I do not know of any other way than to appeal to the Lord of lord's and King of kings, knowing that he hath promised to hear and grant petitions of two. Let a day be set for fasting and prayer to the Lord of heaven and earth, to stop the iniquity committed in high places by the Vice President of the United States.—N. JACOBSON, *Hutto, Texas.*

ROMANISM AHEAD!

Are the people aware that about one million and a quarter of dollars have been paid to teach popery to the Indian children in five years by our government? Let this go on for twenty more years at the same rate of increase, and the priests and nuns will have received over one hundred millions of dollars from Uncle Sam to teach popery to Indian children; and time-trimmers in politics are quiet over this violation of our civil constitution! Rome ahead in Canada, too! Shall we follow the example? bear it patiently, or grin and bear it? A priest in Ottawa, the capital of Canada, is reported to have gathered up Bibles among his flock and burned them up after mass, on Sunday, November 10!—T. H., *Chicago.*

FROM A GOOD LETTER TO THE WASHINGTON AGENT.

I regret very much my inability to be with you at the Houghton Convention. There are multitudes of our people who have not yet bowed the knee to Baal (Mah-hah-bone), and rejoice greatly in your efforts to save them. The time has come when we should declare with no uncertain emphasis whom we will serve. If the Lord be God, I am on his side every time. I want to spend my energies in a struggle for a principle, and care not whether the world call me hero or fanatic. The cause may appear slow in its progress, but it is an earnest power, and points with unerring certainty to the apex of moral triumph. It is planted by the hand of truth, and he who questions its ultimate issue questions the eternal years of God. Noble, indeed, are the men and women who pledge their lives and their sacred honor in behalf of such a cause, How much longer will the children of darkness continue to be led astray? when will the timid and the vascillating have courage to speak their sentiments? It is not ours to lament the past, nor speculate on the future, but calmly and fearlessly "Act in the living present, heart within and God o'erhead." Truth and right are in the balance, and we have no time to waste on the problem of expediency. Go forward! Down with the frivolities, corruptions and "whited sepulchres" of secretism! Place the "handwriting on the wall" squarely before the people. There is death and a woeful judgment in the cup, and the people must know it.—A. K. DUFF, *York, N. Y.*

LITERATURE.

The December *Century* opens with a series of unpublished letters written by the Duke of Wellington, in his very last days, to a young married lady of England. These letters are published by authorization of the present Duke of Wellington, and present the Iron Duke in a very attractive light,—amiable and unpretending; the careful guardian of the children of his friend in their childish illnesses. Besides pictures of the Duke's residence, etc., there are three portraits of Wellington. Mr. Charles Barnard's illustrated article on "The New Croton Aqueduct" is the first full account of that great engineering work. A striking feature of this paper is Mr. Barnard's expose of the frauds in the building of the aqueduct—the empty places in the masonry being shown by means of photographs. Rev. W. E. Griffis, the well-known authority on Japan, writes of "Nature and People" in that fascinating island—more of Theodore Wore's pictures being given in this connection. Prof. George P. Fisher's papers on "The Nature and Method of Revelation" begin in this number. Their appearance has been made especially timely by the creed revision and doctrinal discussions now in progress. The first article is on "Reveletion and the Bible." The chapters of the Lincoln Life deal with the fall of Richmond and Lincoln's visit to the abandoned capital. They are full of melancholy interest, since we remember how closely followed the last great tragedy of the war.

The *Old Testament Student* for November contains an elaborate prospectus for the "American Institute of Sacred Literature," which has grown out of the Summer School in Hebrew, begun some years ago by Prof. Harper in the Baptist Theological Seminary of this city. This organization seems destined to exert a strong influence upon Bible study. The *Student* contains "The Inspiration of the Old Testament Inductively Considered," by Rev. Henry A. Rogers, "The Value of Egyptological Study," by F. C. H. Wendels, "The Use of the Words Priest and Prophet in the New Testament," by Prof. F. Gardiner, D.D., with a continuation of Prof. Beecher's "Postexilic History of Israel."

The editor of *St. Nicholas* has secured an account of "The Boyhood of Thackeray," illustrated by fac-similes of drawings and letters not hitherto published, and also a copy of a bust, showing Thackeray at the age of 11. Miss Ewell tells a story of early Virginian history, an incident of the Indian massacre, strongly illustrated by Birch. Mr. Theodore Roosevelt extracts from the diary of his brother, experiences in "Buffalo Hunting," which will be enjoyed by all boys who love life on the plains, and supplements them with much interesting text of his own.

The *Youth's Companion* sends out such a heavy issue each week, amounting to one-third of all the second-class matter that is mailed at the Boston postoffice, and the office finds it so unwieldy to handle, that it is sent direct from the publishing house to the postal car, without going through the postoffice at all. The amount mailed daily averages from five to six tons. Its present circulation is over 430,000.

Ever new, beautiful and instructive, we exclaim on opening the *American Garden*. Among the illustrated articles are "Gardens About Paris," "The Custard Apple," "California Peaches," "Japanese Dwarf Trees." The war on the fence goes bravely on.

LODGE NOTES.

Cantons of Patriarchs Militant of the department of Illinois, I. O. O. F., from Chicago, Danville, Litchfield, Fairfield, Monticello, Marshall, Champaign, Galesburg and Peoria, paraded at Springfield, and participated in a grand prize-drill.

The thirty-fourth semi-annual convention of the Scottish Rite Masons of "the Valley of Chicago," was held lately at the Masonic headquarters on Monroe street. Days were given to conferring the degrees from the fourteenth to the thirty-second and a grand banquet.

It is reported that, within the past six months, 75,000 farmers in Michigan have joined the Grange. The reason given is that they have been forced to do something in self-defence against monopolies and trusts. The lesson learned from combination is combination, and so they re-commit the old folly of fighting the devil with fire.

"General" Charles F. Griffin, "commander-in-chief of the Sons of Veterans" of the United States, has issued a general order in which he decides that "Colonel" Frank McCrillis, of Chicago, a post division colonel of the Illinois division, Sons of Veterans, is not entitled to membership in the order. McCrillis served two terms as "colonel" of the Illinois division, Sons of Veterans,

The ninth annual banquet of the Northwestern association of the Delta Kappa Epsilon fraternity took place in this city Thursday evening. About 100 members were present. Judge Richard S. Tuthill presided as toastmaster, and among the speakers was Judge Julius S. Grinnell. The Delta Kappa Epsilon is one of the largest college secret societies in the United States, having thirty-four chapters.

One thousand grand representatives and past grand representatives attended the opening session of the Odd-fellows' Grand Lodge of Illinois in Springfield lately. An offer of forty acres of land and the sum of $5,000 in cash for the location of the proposed Odd-fellows' Orphan Home in Lincoln was received from the lodges of that city. The Grand Lodge donated over $800 to the proposed home.

Ex-Representative John R. Byrne, a member of the Knights of Labor, was arrested at Scottdale, Pa., some days since, on a charge of conspiracy, preferred by ex-Representative Edward Callaghan. The information also includes Master Workman Powderly and Peter Wise, a local labor leader. The suit grew out of letters Mr. Powderly published in the *Journal of United Labor* in June, 1888. At that time Callaghan was a candidate for the Senatorial nomination, but was overwhelmingly defeated. Callaghan alleged that he was boycotted and injured in his business by Knights of Labor, through the influence of Byrne, Powderly and Wise.

About fifty delegate farmers from the twenty clubs in the northern part of Illinois met at Decatur in convention and organized the Illinois Farmers' Alliance. Resolutions in the interest of reforms, such as free coinage of silver with gold, favoring the Australian system of voting, in favor of governmental control of railroads and the telegraph, reduction of taxation, a graded income tax, reduction of freight and passenger rates, the opening of the Hennepin canal, further legislation against bogus butter, election of United States Senators direct by the people, and uniformity of text books in the schools, were adopted. After some opposition Hon. A. J. Streeter, Freemason, was made an honorary member of the Alliance.

For some time great dissatisfaction has existed in the three divisions of the Ancient Order of Hibernians, of Bloomington, in regard to the actions of the State Board, and particularly of Edward Spellman, of Peoria, who is an active member of the Clan-na-Gael, and is the State delegate, or virtual head of the State organization. He is also the head of the great whisky trust. The Ancient Order of Hibernians has been suspicious for some time that there was a plot on the part of such members as are Clan-na-Gaels to gobble the whole concern. A strong feeling of animosity has gradually developed between the two organizations, which has been intensified by the Cronin murder developments and Spellman's prominence in Clan-na-Gael affairs. Great dissatisfaction has arisen from the enormous State assessments for life insurance purposes which have been levied. Three divisions of Bloomington followed the example of as many in Peoria, and have seceded from the State organization. It is likely that the organizations of Chenoa and Merna in McLean county will follow the example of the Bloomington Hibernians, if they have not already done so.

The camps of the Modern Woodmen of America of Rock Island county, held a convention at Rock Island and appointed a committee to formulate a call to be addressed to the various camps of the order in the county for a meeting of the head camp at Peoria, Dec. 17, to investigate the finances of the order and the alleged frauds in the head consul's office. At Woodstock half of the camps of McHenry county assembled in convention, and a committee was appointed to formulate a plan for getting together a body representing the entire membership of the order to try the charges preferred against the head consul. Emissaries of Head Consul Root, in the persons of Deputy Head Consul Jewell and ex-Head Clerk Kennedy, were present unbidden, but were refused a hearing in the convention.

CATARRH.

Catarrhal Deafness--Hay Fever.

A NEW HOME TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been formulated whereby catarrh, catarrhal deafness, and hay fever are permanently cured in from one to three simple applications made at home by the patient once in two weeks. N.B.—This treatment is not a snuff or an ointment; both have been discarded by reputable physicians as injurious. A pamphlet explaining this new treatment is sent Free by A. H. DIXON & SON, 337 and 339 West King Street, Toronto, Canada.—*Scientific American.*

Sufferers from Catarrhal troubles should carefully read the above.

LOOK HERE, FRIEND, ARE YOU SICK?

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221 W. Madison St., Chicago, Ill.

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The General Fund is that from which the running expenses of the Association are paid. From it the agents on the field are supported.

The Foreign Fund is that from which the foreign demand for literature against the lodge is supplied to missionaries.

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The Cynosure Ministers' Fund. The donations to this fund have enabled the Association to send many copies of the *Cynosure* to the ministers of the South, especially to pastors of colored churches. The result has been a blessing to them and their churches.

Contributions to any or all these funds are urgently solicited.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.



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(The gift of Philo Carpenter.)
—— AND OFFICE OF ——
The Christian Cynosure,
221 WEST MADISON STREET, CHICAGO.

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The object of this Association is:
"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR.

CHICAGO, THURSDAY, DECEMBER 12, 1889.

EVERYBODY, read Bro. Arnold's proposition on the 9th page. Nothing could be more generous on his part, or better show his confidence in the success of his enterprise. Work can be done in Wheeling now cheaper than in the Spring. It is a little matter for a few hundred who may read this note to send him a dollar each and the work is done. Let the matter be cleared up *this week*. Don't wait till next.

THE CRONIN TRIAL.

This famous trial draws to a close. As we go to press the last speech is being made for the defense by lawyer Forrest, who is a prominent member of the Democratic Iroquois Club, and a leader in the Tariff reform convention last spring. Three speeches were made on that side before he began. They were adroit, able and eloquent, in some respects superior to the presentation by the state. Seldom has a bad case been more ably managed. The testimony for their side was only to prove an alibi for the men on trial. Their witnesses were many of them dragged out of the saloons, and ignorance, stupidity and dishonesty were manifest in their faces.

The case has been well managed on the part of the state. Of those who assisted States' Attorney Longenecker, Mr. Mills once ably held the same office; Mr. Hynes was once a member of the Clan-na-Gael, is a leading Irishman, defended Alexander Sullivan in the trial for the murder of the teacher Hanford, and is now bitterly hostile to his former client in respect to Irish affairs; and Mr. Ingham was Mr. Grinnell's first assistant in the Anarchist prosecution. Mr. Foster, who defends Beggs, the Senior Guardian of Camp 20, Clan-na-Gael, was one of the lawyers who defended the Anarchists. The speeches of Ingham and Hynes, occupying over three days, were among the most powerful speeches ever made before a Chicago jury. The logic of the prosecution is almost matched by the skill of the defense; and, as the days pass while these pleas are made, public excitement grows, and the judgment of men upon the decision of the jury is taking form.

The evidence is very strong implicating Coughlin, the detective, O'Sullivan, the ice-man, and Bourk, as members of the conspiracy which murdered Cronin, and it is believed the jury cannot escape a fatal judgment for them. Kunze was a mere tool of Coughlin, a thief and contemptible character; he may have a term in the penitentiary; but Beggs, who did the will of some prime conspirator in Camp 20, may escape entirely.

If this judgment shall prove true, it will be asked What had the Clan-na-Gael to do with the affair? That has not been proved. A timid and inexperienced judge ruled out important testimony which might have fixed upon the order the odium that undoubtedly belongs to it. When a court rebukes jurymen for holding an opinion adverse to the lodge, and rules against evidence that would probably open up all the workings of a desperate, oath-bound, secret clan, little can be expected in such a trial as this. If Beggs is saved from conviction, he may undoubtedly thank Judge McConnell.

Mr. Longenecker also has a tenderness for the lodge. In cross-examining Clan-na-Gael witnesses they escaped with a convenient forgetfulness of many important matters. One poor wretch said on the stand that he was not a Clan-na-Gael, but a Mason and Odd-fellow. Immediately there seemed to be a softening of heart to him, and the States' Attorney neglected an important item of testimony to which a juror called attention, and which evidently destroyed with the jury all the evidence of the witness. In his final speech Mr. Longenecker referred to the fact that the city office-seeking gang are joining all the secret societies just before election, and passed on to a eulogy of the United Workmen order, to which he once belonged, but was suspended for his shabby interest in the society.

One lady acquaintance of O'Sullivan testified that the ice-man had denounced Cronin, after his death, as a traitor who deserved his fate. She expressed her horror at the murder, and said it was as bad as the Masons killing Morgan. O'Sullivan insisted, however, in approving the death of a traitor. This episode in the trial was a warning to Masons who yet brutally insist that Morgan deserved his fate. Should O'Sullivan hang, they do well to remember the fact.

An attempt was made in Philadelphia a few days ago to galvanize the corpse of the Clan-na-Gael, and give it a new life. An attempt was made to separate the so-called I. N. B. (Irish National Brotherhood), or Triangle branch from the order. No adherent of this Sullivan faction was permitted to take part; a new executive board, new passwords and ritual were attempted. The Triangle "inner circle" and Camp 20 were expelled by name. Even the head of the order, Spelman of Peoria, head of the whisky trust, was frozen out. He and Sullivan have, however, a large following in this city and Nebraska, from whence President Harrison took his minister to Chili. The order once numbered 23,000, but only 10,000 are left in the reorganized lodge, and half as many stand by the murderers of Cronin, among them many Chicago policeman. It is improbable, however, that this effort will avail. We are assured by intelligent Irishmen, who are in a position to judge impartially, that the secret society business is dead for their countrymen, and will not be revived. But other lodges have their "exits and their entrances," and if the devil has a work for Irishmen to do in this country he will give them some kind of a lodge to do it with, and the Clan-na-Gael is no better nor worse than any other for such a purpose.

FREEMASONRY IN BRAZIL.

The recent overthrow of the Emperor Dom Pedro, of Brazil, raises the question whether a mild, wise and pacific ruler, whom his subjects have heretofore regarded with general, if not entire confidence and respect, has been set aside as a result of any general wish of the people, or rather as the climax of a secret conspiracy, not against the imperial government alone, but equally against the rights and interests of the nation. Our Declaration of Independence—the result of no sudden outbreak—affirms that all experience shows that nations are far more willing to endure evils than to appeal to revolutions to destroy them. And hence it seems very improbable that the Brazilian people really desired such a change.

It has been well known that for years Freemasonry has obtained a strong foothold in Brazil, and that it has done so in spite of the civil and religious influences. Some ten years since, Masonry was at open war with the Roman Catholic priesthood, led by the Bishop of Pernambuco. The struggle was long and bitter, and the lodge at length prevailed. It is also known that the late slave-holders of the empire hated the head that had devised, and the hand that signed the decree of emancipation. There is much reason to believe that these two powers (the lords of the lodge and of the lash) have secretly combined, as they did in our own land, to subvert all lawful authority and establish a government of their own. Satanic influences, either in the church or the state, always come "with all deceivableness of unrighteousness." All along it has been falsely pretended that Freemasonry was the synonym of Protestantism and of civil liberty.

Especially has this pretense been put forth in Brazil. It has received toleration from our missionaries in that country because of this pretense. But so far from its being favorable to evangelical religion, its only claim rests on the fact that Romanism (with which it has much in common) has placed it under interdict. The principles of Protestant Christianity and Freemasonry are, indeed, in most striking contrast. The first honors the Lord Jesus Christ as the head of the church and the righteous ruler of the universe. The latter ignores and rejects him from its ritual. Protestantism teaches salvation by faith; Masonry teaches that men are saved by their works. No one can understandingly love the one that does not hate the other. So far from Freemasonry being the conservator of civil liberty, it is in itself a system of most despotic government, and has generally been allied with despotism.

From our scanty knowledge of the facts we may not be able to affirm that the Brazilian revolution, like that which was attempted in our own land, was conceived in the lodge, and brought forth in Masonic hypocrisy, but considering all the circumstances we have much reason to *think so*. It, as seems probable, it shall be found to have arrested the progress of Christian civilization; if it shall involve a great nation in the horrors of civil war, and under the pretense of serving the people shall rob them of the last vestige of true liberty, it will only prove what ought to be well known, that Freemasonry, as a factor in civil government, is an enemy, not an ally of the liberties of the people. Whatever may be the causes or the results, we can afford to wait before we extend our congratulations to a sister republic.

WAS WILBERFORCE A MASON?

A Freemason's Monitor, published in Philadelphia, 1843, on page 16 of the book, claims William Wilberforce, of England, as a Freemason! We have no doubt but this is an infamous Masonic falsehood. Wilberforce was an active member and champion of the Clarkson-Macaulay anti-slave trade committee for twenty years, till the slave trade fell. Was there a Freemason in this country who was a known Abolitionist?

Even if Wilberforce joined the lodge in his youth, as Washington did, like Washington, too, he must have quit it in disgust. His whole career contradicts the slander. Sir James Mackintosh wrote of him: "He is the very model of a reformer. Ardent without turbulence, mild without timidity or coolness, neither yielding to difficulties, nor disturbed or exasperated by them; patient and meek, yet intrepid; persisting for twenty years through good report and evil report; just and charitable even to his most malignant enemies; unwearied in every experiment to disarm the prejudices of his more rational and disinterested opponents, and supporting the zeal, without dangerously exciting the passions of his adherents." His best-known writing, entitled, "A Practical View of the Prevailing Religious System of Professing Christians, in the higher and middle classes in this country, contrasted with Real Christianity," drew from the Bishop of Calcutta the encomium: "The author, in attempting it, risked everything dear to a public man and a politician, as such,—consideration, weight, ambition, reputation." And Dr. Scott, the commentator, himself a fearless man, wrote: "Taken in all its probable effects, I do sincerely think such a stand for vital Christianity has not been made in my memory." Frost, the historian, adds this word: "Where religion or morals were directly concerned, points on which few cared to interfere, and where a leader was wanted, he never shrunk from the advocacy of his opinions."

Such witness is never given to men who adhere to the lodge. The profligate Prince of Wales, Albert Pike and Mayor Cregier represent that class.

Masons started the same report years ago about John Wesley; and this, in the face of the fact that Wesley wrote of the lodge in his journal, "*What an amazing banter upon mankind is Freemasonry!*"

—The article by Bro. Worrel forcibly presents his views of the prophecies that review great social and religious movements of our time. The lodge is identical with popery only as the shadow is with the substance which produces it. But the worshipers of both are destined to the same "lake of fire burning with brimstone" (Rev. 19: 20). These are pictures, it is true, but they are pictures of terrible facts.

—Pres. C. A. Blanchard spoke last week against the lodge in Sycamore and Elgin, Ill. The first meeting was arranged by State Agent Hawley; the latter was a result of the State Convention. The Swedish Lutherans have purchased and occupy the old Congregational church building in Elgin. They would have opened it for the State convention if desired. They were pleased with the convention and hope to continue its influence.

—Branch 34 of the Iron Hall in Boston is in trouble. A Mrs. Martin has sued for $58, the amount which her husband had paid in assessments prior to his death. Shortly after that event an assessment had been levied, which the widow paid on the understanding that unless she did so she would lose all claim to what had previously been paid in. The lodge now refuses to

refund the money, claiming that she must either take up the certificate and carry it on, or forfeit the sum in question.

—Some time since Rev. J. M. Snyder of Nebraska wrote in the *Wesleyan Herald* of Brighton attacking the rule of the Wesleyan Methodist church which prohibits all secret societies. In the last *Herald* Rev. Isaiah Martin, an influential pastor in Michigan, advocates the same illogical idea. But Bro. H. A. Day, the editor, urgently combats this position and maintains the only standard authorized by the Word of God—*Entire Separation* of these worldly organizations from the churches of Christ.

—In an editorial on the drainage-trustee election in this city, the *Daily News* speaks with emphasis on "oath-bound politics" thus: "The candidates on the Democratic ticket were chosen by a secret, oath-bound organization of which M. C. McDonald is the prophet. It is not the ticket of the Democratic party, but the ticket of the secret 'inner circle' of the Democratic party. The *Morning News* is opposed to oath-bound societies in politics. It has said so in dealing with the Clan-na-Gael and with the United Order of Deputies. It is opposed to M. C. McDonald's imitation Tammany."

—The discussion of church and state relations has pressed upon our columns more than our readers are aware, for we have been compelled to say No to several esteemed contributors; and the publication of Bro. Wylie's article, which has been waiting several weeks, should for the present close the case. No doubt all will not agree with him; but all will agree that he puts the case very clearly—so clearly that it is not difficult to determine where our paths would diverge and we should cease to walk with him. We have seldom seen this question more ably stated; and if we do not fully accept all his propositions, we differ so little that it is not worth while to continue the debate.

PERSONAL NOTES.

—The senior editor of the *Cynosure* has been for a few days too unwell to aid as usual on the paper. He hopes for renewed vigor after a brief rest.

—Our earnest reformer friend Helin of Omaha has been nominated for city treasurer by the Prohibitionists. No city ever had a man of more integrity in that office.

—Bro. Gladwin, who is now in Kansas on his way westward, writes on page 5 in a way to rouse our readers to renew prayer and labor. Let us daily cry to God to deliver his church from this lodge curse.

—The India *Watchman* of Bombay notices the narrow escape of Rev. M. B. Wilcox, missionary in China, from the assault of a mob. We trust this is not the Bro. Wilcox whose occasional letters from Foochow have been enjoyed by our readers.

—Rev. J. S. T. Milligan, of Denison, Kansas, late president of the N. C. A. national convention, was lately assisted at a communion service by his son, Rev. J. R. J. Milligan, of Allegheny, Pa., where seven members were received to the fellowship of the church.

—Gen. James Husted, who as speaker in the New York legislature has the doubtful honor of introducing Masonic tricks with his gavel in that body, was badly left at last election for speaker. He has again rallied his Masonic henchmen, and it is said he will be re-elected at the next meeting of the legislature.

—Reading the article in *Our Day* for August, "Age of Lodges," by Pres. C. A. Blanchard, convinced Rev. William J. Coulston, pastor of the Baptist church of Hollidaysburg, Pa., and led him to renounce membership in the Patriotic Sons of America, Phi Kappa Psi and Knights and Ladies of Honor.

—We learn that Rev. John F. Carson, of Brooklyn, N. Y., is about beginning the publication of a monthly church paper in connection with the work of his Covenanter congregation. The thanks of the *Cynosure* are due him for calling attention to the remarkable testimony of Dr. Pentecost, appearing on our first page.

—Anthony Comstock, the brave defender of virtue, has again been vindicated in the courts. A Philadelphia sharper, who published a so-called *Agent's' Herald*, attacked him without mercy, and was sued for libel, found guilty, and sentenced to six months' imprisonment. His bravado will have time to evaporate before he comes out.

—Mr. Campbell, the Democratic Governor elect of Ohio, is a Knight Templar Mason, a member of the Knights of Pythias, G. A. R., and the B. P. order of Elks. He seems to have been a well-*ordered* politician. His Democratic predecessor was as well known for his Masonry, of which he had taken many degrees, as for his atheism. Gov. Foraker is also a high Mason, and member of the G. A. R.

—Rev. P. B. Chamberlain of Walla Walla, Washington, died at his home Nov. 1st last, after a long illness. He went to Oregon in 1855 and was pastor of the First Congregational church, Portland, until 1862, and was then pastor for seventeen years of a church in Walla Walla, which he organized. He was engaged in teaching, more or less, during all this time, and for several years had charge of Whitman Seminary. He was a faithful man, and true to Christ against the secret lodges. He formerly contributed often to the *Cynosure*.

—A dispatch from Holland, Michigan, where relatives of Rev. Wm. Hazenberg, of Johannesburg, South Africa, reside, states that this missionary brother and his wife have discovered valuable gold deposits on their property and have become immensely wealthy. Characteristically they are using their riches to establish schools, reading-rooms, and in other good works. They expect to visit this country in January, and will afterward proceed to the Netherlands, where they will work among the poorer classes. Bro. Hazenberg went to Cape Town some years ago as an independent missionary, living by faith. His letters to the *Cynosure* will be well remembered, and our readers have several times responded to our request to send him aid. He has distributed several shipments of anti-secret literature in Cape Colony and the Transvaal. We rejoice in his good fortune, confident that it will be well used for the promotion of the truth among men.

I. R. B. ARNOLD'S RIVER MISSION.

About two hundred dollars in cash donations have already been received. Three hundred more will be necessary before the hull or bottom can be ordered and paid for. It is to be built of the best material, in a first-class, substantial manner from the bottom upward.

Bro. Arnold offers from this date to donate during the year as many dollars to the *Cynosure* fund for colored preachers as the patrons of the *Cynosure* contribute to help build the chapel. In this way every dollar donated becomes two dollars for the cause. Reader, can't you sit down just now and put a plank into that floating chapel? Address I. R. B. Arnold, Wheeling, W. Va. Please write your name and address plainly with each contribution.

PAPERS, BOOKS AND TRACTS WANTED.

If those who have on hand a quantity of *Cynosures* or other good religious papers, tracts or books suitable for distribution among colored people, will send them prepaid by mail or express to us at Wheeling, W. Va., we will see that they are carefully and judiciously distributed. We occasionally find opportunities where we can make good use of a package of Sunday-school singing books.

I. R. B. ARNOLD.

—A conference on the Christian principles of civil government was held in Zanesville, Ohio; Nov. 19 and 20. Notwithstanding the very unfavorable condition of the weather, the attendance was fair. The Sabbath question was discussed by Rev. James P. Mills. Rev. Galusha M. Anderson, D.D., and Mrs. J. C. Bateham; the Labor question by Rev. L. L. Magee; "Marriage and Divorce," by Rev. D. Stafford, D.D., and Judge Granger, Zanesville; the Temperance question by Rev. J. C. Holiday; Law and Liberty, or Limitations of Personal Liberty, by Rev. S. F. Scovel, D.D.; Atheism or Romanism in the Public Schools, by Rev. T. P. Stephenson, D.D.; and the Moral Accountability of Nations, by Rev. D. McAllister, D.D. All these topics were discussed from a Christian standpoint, the doctrine being held that God is supreme, the Lord Jesus Christ the Great King, and the Scriptures the infallible rule, and American institutions are Christian, not infidel or atheistic, and Protestant, not Roman Catholic. Our great lack is that of public national recognition of these principles.—*United Presbyterian.*

A WORD TO ILLINOIS FRIENDS.

At the annual meeting of the Illinois Christian Association, it was voted to employ as State agent for the ensuing year, Rev. C. F. Hawley, who has been doing excellent service for the Iowa Association during several years.

It is the desire of the Executive Committee to keep Mr. Hawley actively engaged in arousing public sentiment and spreading information among the people as widely as possible; and to this end it is important that funds should be pledged toward his salary, so that he may not be under the necessity of spending his time canvassing for money.

Every two dollars we raise will leave him free to put in a day's time in direct furtherance of the cause. Something over a hundred dollars was pledged by friends present at the annual meeting and Mr. Hawley is now at work arranging for a meeting in DeKalb county, which we hope may rival the annual meeting in interest and effectiveness.

It is desirable to keep him at this kind of work in other parts of the State. Friends, what do you say? We have an able, efficient, zealous State agent; do you wish to keep him employed to the best advantage? If you can devote any funds to this purpose, please write at once to the treasurer, E. A. Cook, 17 River St., Chicago, Ill., and state what you can pay on or before Oct. 1, 1890.

If any can send cash now, it will be well to do so, as money will be needed constantly to keep the work moving.

E. WHIPPLE,
Chairman of Finance Committee.

A TOWN SUBMERGED.

TOWN OF SIX HUNDRED ALMOST OVERWHELMED—THE COUNTRY THREATENED.

MILES, Iowa.

A lady writes me of her desire to promote the cause of foreign missions, but is unable to get her neighbors to assist except with very small mites. She says: "This is only a small place, about six hundred inhabitants. There are seven secret societies, a W. C. T. U., an Aid Society and the W. F. Mission Society."

What can a town of six hundred do with seven lodges to devour their time and money? I begin to see one great reason why the Christians of America do so little for missions. That small town has two home missions (the Aid Society and the W. C. T. U.), a foreign mission society, and its churches. Then comes in the flood of lodges and devours the fat of the land. Both saints and sinners combine to keep up this mongrel religion, and the field of the Lord is overwhelmed with tares and weeds.

In India a gentleman who had given his heart to God, saw it his duty to take the ten rupees monthly which he had paid to his Christless lodge and give it to the mission cause for spreading the salvation of Jesus. If Christians in America could have their eyes opened in the same way, what offerings and what prayers would pour in for the rescue of a lost world.

Having been a member of several secret societies for years, I speak with long experience and most careful observation, and I declare it my deep conviction that secret lodges are, as a rule, a hindrance both to personal religion at home and to mission work abroad.

Having looked at heathenism for about eighteen years in Asia, I see the whole lodge system to be derived more from the philosophy and mysteries of idolatry than from even the lowest type of Christianity. I earnestly call upon my brethren in Christ to come out and be separate and touch not the unclean thing. For what concord hath Christ with Belial, and what agreement hath the temple of God with idols?

Be faithful to your vows to God; be true to your conscience. Take your offerings away from those more than semi heathen altars, and place them on the altar of Christ to help us bring the heathen to his precious salvation. What will you do? Write and let me know.

WALLACE J. GLADWIN, *Missionary.*

THE HOME.

KEYS OF POWER.

BY MRS. ADAMS.

Have you the wonderful keys, brother?
Beautiful keys of gold,—
Pure gold of the glory of God, brother,
Given to you to hold?

This opens heaven, that opens earth,
Each is a golden key,
Given to us by the hand of God
To unlock eternity.

Your "faith in the power of God," brother,
This is the great, strong key,
That opens the gates of heaven for us,
And unfolds its mystery.

Have you the "patience of Christ," brother?
This is the other key,
That will open the hidden secrets,
Known only to God and thee.

Ear hath ne'er heard such language,
Such music is truly divine;
'Tis knowledge too wonderful for me,
Yet it is yours and mine.

'Tis faith that opens the grace gates,
That reaches the throne of God;
The Father will hear and will answer,
Readeth the Word of God.

Chicago.

STOPPING THE PAPER.

Mrs. Jacob Willis sat lost in thought, not very pleasant thought either, judging from the manner in which she knit her brow and tapped an impatient foot. The fact was, Mr. Willis had been complaining that family expenses were increasing instead of decreasing. Something must be done to cut them down, that was evident, and she, Mrs. Willis, must be the one to devise some plan whereby the income must be made commensurate with the outgo of the family funds.

"The very foot with which I am tapping the floor this minute needs a new shoe," she soliloquized, "to say nothing of Jamie and Jennie, who need not only shoes, but rubbers and mittens to keep out the cold, and to-morrow the milk bill will be left. I owe Mrs. Jenks two dollars for making Jamie's pants, and next week one dollar and a half must be forthcoming to pay my subscription to our religious paper for the year—that is, if we continue to take a religious paper. I wonder"—here she again become lost in silent thought, but her brow was still knit in perplexity and the impatient tapping of the shabbily-booted foot went on.

Pretty soon she broke out again, but more impetuously than before:

"I believe it will have to be done; of course I can't expect James to give up his daily paper; a man wouldn't know where to find himself without his paper, and I'd be ashamed of a man who would be content not to know what was going on in the great world from day to day. It will come hard, awfully hard, but really I begin to think it my duty to deny myself the luxury of a religious paper; with our growing family and increasing expenses I must make the sacrifice, and might as well go about it at once. Shoes we must have, school-books must be bought, food is a necessity, and help in the kitchen I cannot do without; so I see no other way to begin saving but to write and stop the paper."

She was not a weak-minded woman by any means, Mrs. Jacob Willis; but once convinced a certain course was the inevitable or the best one to pursue, she set about pursuing it forthwith. So down she sat and penned a little note, full of regrets, but said plainly the pressure of unavoidable expenses necessitated the act on her part of stopping the paper. "And it *was* my paper, and I loved it," she said, as she closed the envelope, and brushing away a falling tear, she called Jennie, and bade her post the letter on her way to school.

When Friday night came, Mr. Willis remarked to his wife that as he was to take part in the meeting, he should like to run over her paper a moment.

"I've stopped it," she said.

"Stopped it!" he ejaculated blankly; "why, wife, what made you do that?"

"Because, you said we must cut down expenses," she answered, her voice trembling, "and besides," she added gently, "you have said two or three successive years, when the subscription price was due, that it seemed a useless expense."

"Very true, so I have," assented Mr. Willis, "and I believe we can very well do without it, at least better than we can afford to pay for it year after year."

So Mr. Willis departed for the meeting of prayer without the useful hints with which the religious paper might have furnished him had he been able to afford it.

On Saturday morning a neighbor ran hastily in, asking Mrs. Willis if she would allow her to see her paper for a moment. "I heard," she said, "there was another list of those useful recipes such as you allowed me to copy once, and I knew you would spare it a few moments."

"I've stopped my paper," faltered poor Mrs. Willis.

"Stopped it! Oh! well, never mind," and the neighbor departed rather confused.

"What made you tell her you'd stopped it?" asked Mr. Willis, who was just leaving for his business when the neighbor appeared. "I'm a little ashamed to have it known we, a Christian family, take no religious paper."

"I'm not half as ashamed of it as I am regretful," his wife answered gently.

Saturday night found the week's work nicely done, the children had taken the usual bath, and now gathered about their mother, lesson papers in hand.

"Come, mother," said Jamie, "Jennie and I are ready for our Sunday-school lesson. Where's the paper? I'll get it."

"We have no paper to-night, Jamie," Mrs. Willis answered cheerfully; "so we'll try to get along without its help."

"Why, where is it?" persisted Jamie.

"We could not afford it this year, my son," spoke up Mr. Willis. "You can learn your lesson just as well without it."

"Oh! dear me," piped up Jennie, "what shall we do without it? I don't see what you stopped it for; I say it's real mean."

"You shouldn't say things are real mean which can't be helped," remarked Mr. Willis. "Mother and I know best about such things."

And Jennie was silenced, but by no means convinced.

"And there's the story mother always read to us after the Sunday-school lesson was learned," wailed Jamie. "What shall we do without that?"

"Come, come!" exclaimed Mr. Willis, impatiently, "don't let me hear any more about that paper; make the best of a necessity. We can't afford it, that's enough. I'm surprised it makes such a fuss all around, just one paper."

No more was said that night.

The next morning, which was Sabbath, just as Mr. and Mrs. Willis were starting for church, a man so lame that he walked laboriously and only crept painfully along, was seen coming up to the door.

"Ah, here comes poor Mr. Edson," said Mr. Willis; "what could he have come all this distance for? Good morning, Mr. Edson; how is your wife this morning?"

"Better, sir, thank you; considerable better; she is sitting up to-day, and I came over, seeing she was feeling so smart, to see if you'd kindly lend me your paper; wife said 'twould be good as cordial any day to hear me read one of those nice sermons."

Mr. Willis hastened nervously to forestall his wife's forthcoming declaration.

"I'm very sorry, Mr. Edson, very sorry, but our religious paper didn't come this week. I'll find last week's copy for you, and next week I'll send over one of the children with this week's issue, if possible."

Nothing more was said on the subject until the family were seated at their ample dinner; then Jennie asked a little timidly:

"Pa, *are* you going to take mamma's paper again?"

"Yes, Jennie, I am; and I'm going to black my own boots hereafter to help pay for it."

The children were very quiet for a moment; then Jennie asked thoughtfully:

"And wouldn't it help if we didn't have raisins in the pudding? I'd a *great* deal rather have one nice story and a lesson every week than to have plums in our puddings."

"Yes, Jennie, that would help," replied the mother; "and as Margaret is about to leave, I'll hire a less expensive girl and do more of my own cooking; that will probably be a great saving in more respects than one. I miss the information and pleasure derived from my paper enough to make the extra effort willingly."

It was surprising how much happier they all felt, and when towards the last of the week the paper came, impulsive Jennie kissed it.

"Why, it looks just like an old friend," she exclaimed.

"Yes, and it is a friend in more ways than we realized; and not only a friend, but a help and a teacher," replied her mother.

Mr. Willis was silent; he saw the child's enthusiasm and heard the mother's comments; but afterwards, when only his wife and himself were in the room, he said:

"Wife, I am positively ashamed that I ever could have been so blind and stupid as not to properly appreciate the worth of a good religious paper. Absolutely. ashamed that my poorer neighbors and my own children knew more of the worth and teaching of the religious press than I did. We will economize in some other direction than this in the future, do without something not actually indispensable to our comfort and satisfaction; and I promise you have heard the last from me you are ever likely to about not being able to afford one religious paper. We can't afford not to have it."

And that was how Mrs. Willis succeeded in stopping her religious paper.—*Golden Rule.*

FOUR NOTED BLIND MEN.

John Metcalf, a most wonderful production of the last century, was born at Knaresborough, Yorkshire, England, in 1717, says the St. Louis *Republic.* At the age of 4 a hard attack of the measles struck him totally blind—so blind that the brightest rays of the sun gave him no perception of light. Yet he did not give up in despair. A calamity had overtaken him which would have benumbed the faculties of a less courageous man forever. Not so with John Metcalf. It seemed only to brighten his remaining senses. At first he learned music, and, at the age of 12, was the most expert violinist in all England. When he arrived at man's estate he was owner of a house, a small farm, and a horse and carriage. At the age of 23 he was a well-known carrier, engaged in the occupation of carrying persons through the crowded streets to and from places of amusement. Besides his street work he frequently engaged to carry travelers to York, a distance of sixteen miles. In all this hazardous work he was as trusty as any man with two eyes, and got into but few difficulties from which he could not easily extricate himself. He became a great hunter and followed the hounds with as much pleasure and as surely as the most keen-eyed hunter. He had his own horse, and could tell the baying of his own hounds among hundreds. At the age of 40 he began the study of surveying and bridge-building. This not for idle pastime, but for profit. At one time he was the official surveyor of Yorkshire. Even to this day there are dozens of monuments to John Metcalf in his native shire in the shape of elegant roadbeds and splendid bridges. At Huddersfield one of the finest and most substantial bridges is known to have been constructed by him. What he could have accomplished with organs of sight unimpaired we can only conjecture.

John Gough, an Englishman by birth, became quite celebrated as a botanist and writer on subjects pertaining to natural philosophy. He was totally blind from the age of 3 years, the sense of vision being so deadened that he could not perceive the glare of sunlight upon the snow on the brightest winter days. Disabled by this appalling affliction he studied botany, his wife, brothers and sisters doing his reading, and collected and arranged by the sense of touch alone, and without the least aid from any living human being, one of the largest and most valuable collections of dried herbs and grasses at that time (1780) known in Britain.

That wonderful invention, the string alphabet for the blind, was invented by a man who never saw his queer-looking machine, the face of his mother, or the "glad sunlight" of which he so feelingly wrote. David Macbeth was blind from birth, yet a perfect genius in a dozen different ways. He was an accomplished musician, a perfect prodigy in mathematics, and an inventor of

no mean order of merit. Besides his string alphabet, he was the inventor of one of the earliest known revolving-barrel churns, of a clamp to be used by book-binders in stitching leaves together, and of a self-oiling attachment for wagons and carriages. He could take his watch to pieces and put it together almost as quickly as the man who made it could have done. It was without a crystal, and by gently touching the hands with the tips of his fingers he could tell within one second of the time of day or night. He was an expert at the national game of cricket, and was reckoned as being one of the most valuable men in some parts of the game, but useless in others. When he died he had been engaged for years on the perfection of a fire-escape, which has since, with some slight changes and additions, made a London firm independent.

Vidal, the blind sculptor, is one of the wonders of the French capital. He has been blind since his 21st year. We can quite easily understand how a blind farmer would cultivate the ground with the plough, spade, and hoe; how he would feel around the tender plants and gently loosen the dirt from their roots, or how the blind Birmingham (Ala.) miner tells, with the sense of touch alone, the direction and to what depth to drill his holes before putting in a blast; but the work of Vidal stands out in bold relief, unique, wonderful and incomparable. To be a sculptor it is generally supposed that one must have the "mechanic's eye" and the artist's taste and perspecuity. The latter faculties Vidal has to an exceptional degree—even more acute, he believes, than if the former were not lost to him forever. By slowly passing his hands over an object he notes its external proportions, and imitates them in clay in a manner which strikes the beholder dumb with surprise. A dog, horse, human face, or anything alive or dead, he models with as much ease as any of the dozens of Parisian sculptors who still retain the faculty of sight. From 1855 to 1875 Vidal received more medals than any other exhibitor of works in the Paris art exhibition. Many of his works, made in the solitude of his perpetual midnight, are now on the shelf at the great exposition, where the blind wonder contends in friendly rivalry with his less unfortunate brother artists. He never complains, is always genial and festive when among his friends, who always speak of him and to him as though he could see, and well may they do so, for he is one of the best art critics in all Paris.

WINTER APPLES.

What cheer is there that is half so good,
In the snowy waste of a winter night,
As a dancing fire of hickory wood,
And an easy-chair in its mellow light;
And a pearmain apple, ruddy and sleek,
Or a jenneting with a freckled cheek?

A russet apple is fair to view,
With a tawny tint like an autumn leaf,
The warmth of a ripened corn-field's hue,
Or golden hint of a harvest sheaf;
And the wholesome breath of the finished year
Is held in a winesap's blooming sphere.

They bring you a thought of the orchard trees,
In blossomy April and leafy June,
And the sleepy droning of bumble-bees,
In the lazy light of the afternoon,
And tangled clover and bobolinks,
Tiger-lilies and garden-pinks.
If you've somewhere left, with its gables wide,
A farm house set in an orchard old,
You'll see it all in the winter-tide
At sight of a pippin's green-and-gold,
Or a pearmain apple, ruddy and sleek,
Or a jenneting with a freckled cheek.

St. Nicholas.

THE SCIENCE OF POP-CORN.

In what condition is the starchy interior of the grain just before it explodes? The common experience of the kitchen and laundry will help us here. In making up the mixture for stiffening clothes, the laundress puts starch into water and boils it, and we all know that in this process the starch loses its powdery character and becomes blended with the water into a pasty, translucent mass. The effect upon the individual starch granule is a softening and considerable increase of its bulk and, finally, its rupture and diffusion through the water. While we can not see the inside of the grain at the critical moment when it has all but burst, we may, in view of what we now know, probably surmise the truth. Is it not very likely that, as the grain gets hotter and hotter, the moisture present in the cells, or in the starch-granules themselves, softens them first, and then, when the heat becomes too great to permit its remaining in the fluid state, it suddenly turns to steam, and the now plastic starch expands in every direction, forming the little vesicles shown in the figure, losing at the same time, of course, the moisture and thus becoming firm and brittle again? This is the conclusion to to which I have been brought, and I think of the wonderful physics of popped corn with great satisfaction whenever I shake my popper over the glowing coals.—*From "Why Corn Pops," by Harry A. Doty, in St. Nicholas for November.*

TEMPERANCE.

PROHIBITION IN KANSAS THE UNALTERABLE POLICY OF THE STATE.

Chief Justice Albert H. Horton says on the question of resubmission:

"I am opposed to the resubmission of the prohibition clause of the constitution by itself to the people. This is called for mainly by the enemies of the law, and largely for political and partisan purposes. Its friends do not desire resubmission. They do not wish to bear as tax-payers the expense of resubmission alone; they are not anxious for the presence of orators and newspaper correspondents, many non-residents of the State and with no permanent interest in Kansas, going about defaming the people of the State, exaggerating present evils that greater evils may come. The people do not care to have the State again made the scene of the expenditure of money by liquor dealers' associations; nor do they wish the 'jointist' or 'boot-legger,' who still lurks in Kansas, to believe that there is, or is to be a suspension of judgment in his case.

"There are thousands of children in Kansas, who have now arrived at years of observation and discretion, who have never seen a saloon. It is the hope of the great majority of the voters of Kansas, that while these children remain in the State they never shall see one. It is the hope of this majority, which is being daily reinforced, that the word 'saloon' shall never meet the eyes of the children as they file out of the doors of the public school. With the education these children are receiving, it is absolutely certain that when they become voters they will sustain the doctrine of absolute restriction.

"In all the cities and counties in Kansas, where the officers have fully, promptly and energetically performed their duties and where the prohibition law has been effectually enforced, all classes have been benefited. Its beneficent influence has reached rich and poor, but most of all it has helped the laboring man. This is the laborer's age. In spite of all assertions to the contrary, the world thinks, talks and acts more with reference to the interests of the man who lives by his daily toil than ever before. Prohibition, in such cities and counties, drove out the robber and despoiler of the poor. The effect of the passage of the law was immediate. The hand of the liquor seller, before stretched out between the hand of the employer and the employe, disappeared from the pay table. Grocers, bakers and dealers in clothing noticed a change. The money came to them for the necessaries of life that before had been expended for its bane and curse. The traps before set at every step for the feet of the laboring man disappeared. The father is no longer allured, with the consent of the State, to squander the money of his wife and little children. He no longer takes the furniture, or the scanty clothing from his little home, and exchanging it for money at the pawn shop, spends the proceeds in the nearest saloon. Employers have repeatedly testified to the benefits which came with the change. However numerous may be that class which the enemies of prohibition gleefully asserts exists, who send hundreds of miles for liquor to be consumed secretly in their offices and at their sideboards within the State, it may safely be assumed that the laboring men, the men who earn daily wages by the toil that consumes the day, do not go to the trouble and expense of sending out of the State that they may start a home saloon of which their children are to be the customers.

"There are good and intelligent voters in the State who sincerely believe if 'resubmission' was voted upon and largely defeated, then all opposition to the enforcement of the prohibitory law would at once cease. Some of these voters, although strongly temperance, favor resubmission. They are simply mistaken. If the prohibition clause were resubmitted to-morrow and carried by 5,000, 10,000 or 25,000 majority, the opposition to the enforcement of prohibition would not cease. The liquor interest is never satisfied. This interest is craving, exacting, restless and disturbing always and everywhere. In New York State there is neither prohibition nor high license, yet the liquor interest of that State is more active, united and influential against the Republican party than any other. For years, with the support of the Democratic party, it has been able to defeat high license time and again in the legislature. In Ohio, the liquor interest has strongly opposed both high and low license, and at the late election, Gov. Foraker was defeated because he had declared publicly in favor of closing the saloons on Sunday. If low license is demanded, the liquor interest opposes that; if high license is proposed, the liquor interest fights the proposition with all the wealth and power at its command; if local option is tried, the liquor interest declares against sumptuary laws; if prohibition is proclaimed, the liquor interest demands resubmission at once. The liquor interest fights to the bitter end each and every movement tending to advance or strengthen the temperance cause. Like a hungry tiger, it 'grows upon what it feeds' and always resists restraint."

THE CRUEL SALOON.

The Chicago *Tribune* of Nov. 14 has an editorial of extraordinary pathos and power upon the story of Mrs. Hoertel, as given in her testimony in the Cronin case. It calls it "a sad and pitiful story of marital misery caused by liquor," and then goes on with these strong and scathing words:

"This poor woman spent her days scrubbing, ironing and washing. Her health was not robust. When she went to her home her husband was not there. The door was locked. She could not get in. She set out in search for her husband. She went straightway to the saloon where he was in the habit of spending his and her earnings, and where she had often found him before in a condition of beastly intoxication. She peered through the windows. She was afraid to look in at the door lest the brutal saloon keeper might draw his revolver on her as he did before when she sought to take her husband from his den, and out of his clutches. She did not find her husband. For two nights and two days she wandered about the streets of Lake View. Her husband, angered that she should have sued the groggery keeper who sold him liquid poison, and maddened by the influence of the vile stuff, changed the locks on the doors so that she might be barred out. In his besotted and bestial state he thought of that piece of brutality. Or was it suggested to him by the vile groggery-keeper who had kept him four days in his hell-hole away from her, and who took from the stupefied man over $400 of the poor woman's money?

"For trying to protect her husband the groggery-keeper persecuted her—brought trumped up charges of chicken stealing against her. The Lake View justices who had the indecency to issue the warrants against the poor woman drew the line at that. They refused to fine her. Only one fine was inflicted, and that was because, when driven to despair, she made what the justice considered to be violent remonstrance against the groggery-keeper's attempts to rob and poison her husband!"

This is a mighty temperance lecture; but does it determine the *Tribune* to use its vast influence and eloquent pens for the abolition of the "hell-holes" and "vile groggery-keepers?" O, no; it was not to point a moral at all, but only a weapon for municipal warfare. The peroration of this brave and burning editorial was, "What is Mayor Cregier going to do about it?" "Only this—and nothing more!" *Christian Standard.*

Men trust rather to their eyes than to their ears; the effect of precepts is therefore slow and tedious, whilst that of examples is summary and effectual.—*Seneca.*

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON XII.—Fourth Quarter.—Dec. 22.
SUBJECT.—Close of Solomon's Reign—1 Kings 11: 26–43.
GOLDEN TEXT.—Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man.—Eccl. 12: 13.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—1 Kings 11: 14-25. T.—1 Kings 11: 25-43. W.—Eccl. 2: 1-26. T.—Eccl. 4: 1-16. F.—Eccl. 9: 1-18. S.—Eccl. 11: 1-10. S.—Eccl. 12: 1-14.

COMMENTS BY E. E. FLAGG.

1. *The calling of Jeroboam*, vs. 26–33. The blinding effect of continued wilful sin on the understanding was never more sadly illustrated than in the case of Solomon, all whose wisdom seems to have departed from him with his disobedience. On no other hypothesis can we account for the extreme impolicy of his course. David had ruled over a free people, with whom compulsory servitude or taxation, except for national and religious purposes, were unknown. If Solomon had been content to be God's viceroy instead of aping the magnificence of an Oriental despot, his sun might have gone down in unclouded splendor. But he wanted the praise of men; he was not satisfied with the simple but far greater honors of a theocratic king. One act of sin and folly always makes room for other and greater ones. He had alienated the common people by the oppressive taxation to which he was obliged to resort in order to keep up a royal state proportioned to his extensive harem; and outraged the feelings of every devout and pious Jew by licensing the worship of false gods in sight of the very Temple of Jehovah. Revolution was in the air, and those very classes which had been the support of David's throne in the revolt of Absalom were now the most deeply disaffected. Jeroboam well illustrates Solomon's own maxim, "Seest thou a man diligent in his business, he shall stand before kings." He was of obscure origin, and Jewish tradition ascribes to his mother an indifferent character, but all this was no bar with God to his succeeding to kingly honors. Circumstances of birth weigh nothing with Jehovah. To every American youth a royal inheritance is offered, but it must be accepted on God's conditions. We often boast that we are a nation of sovereigns, but no man is truly a sovereign, unless he can rule himself. If he allows any evil habit or vice to have dominion over him, or if he has sworn away his liberty to unknown superiors in some secret lodge, he is king only in name.

2. *The duty of waiting God's time*, vs. 34–39. Jeroboam was given plain instructions as to how he must do to insure the perpetuity of his dynasty, and the example of David who had been called to take the place of Saul under very similar conditions was placed before him as an object lesson. But he showed an essentially weak and ignoble character by his impatience to seize the throne before Solomon was dead, though told expressly that the latter should keep his kingdom during life. Patience is a god-like virtue; it allies us with the Divine. It is as much a duty to wait God's time as to be ready for that time when it comes. A perfect faith in God's promises would give us perfect patience to wait for their fulfilling. There would be no doing evil that good might come; no talking about the expediency of a certain line of conduct when the only question to be considered is the right or wrong of it; no casting of votes for men or measures that a Christian's conscience cannot approve, because it is thought the safety of the country depends on a certain man or a certain party being in power, when it really depends on no man and no party, but on the keeping of God's commands.

3. *The end of Solomon's reign*, vs. 40–43. We see here the futility of a policy dictated by mere worldly prudence. Solomon by allying himself with the King of Egypt thought to immensely strengthen his own dynasty, yet it was Egypt that gave refuge and protection to all the conspirators against his crown and life. It is in the bosom of the very sin which a government for expediency's sake upholds that the viper's eggs of conspiracy and secret intrigue are hatched. Any alliance with wickedness is sure to bring its own natural punishment with it, whether it be a church, a state, or an individual.

HELPFUL THOUGHTS FROM PELOUBET'S QUARTERLY.

I. PROMISES AND THREATENINGS. The fulfilment of God's warning is a proof that he will fulfil his promises. One Jewish rabbi laughed over the desolation of Jerusalem while his friend wept. Why? Because he said that this fulfilment of God's word of threatening was a proof that the promise too would certainly be accomplished.

II. DID SOLOMON REPENT? The question is not answered, probably lest sinners take too much courage to go on in sin, hoping to repent at last. Even if Solomon did repent and thus was saved, it was so as by fire and too dangerous an experiment for any one to repeat; and through all eternity he will be less than he might have been.

RELIGIOUS NEWS.

—The Baptist church in Wheaton is experiencing a very gracious revival. The meetings are led by a young evangelist named Houser, who is very successful in reaching the young, and is faithful in his testimony against worldly amusements. The Woodmen lodge is arranging for a dance, and he gave a powerful warning against the affair.

—The total number of student volunteers in our colleges for missions in the States and Canada (Dec. 17) was 3,100. One hundred and three volunteers have sailed; seventeen more are under appointments. The student interest in missions extends over two continents. American colleges are joined in this work with the universities of England, Scandinavia and Germany.

—Missionary "bands" are being introduced in the English universities. Oxford has just started one with a membership of fourteen.

—The entire Senior class—fourteen in number—in the United Presbyterian Theological Seminary, at Allegheny, Pa., have reported to the Board of Foreign Missions their willingness to engage in foreign work. Churches and an individual have engaged to provide for the support of six, who will probably be sent during the coming season.

—All the missions of the Reformed church in America are asking for men and some for women. Present necessities call for five or six men and two or three women. Two years ago their Japan mission asked for ten men and four women. Only one of each could be sent. Already this year three applications have been refused from lack of means.

—The organization of a new missionary society is now being considered by Christian workers in the United States. Almost simultaneously suggestions on the subject came from China, Africa and Chicago, to Dr. Dowkontt, of the New York Medical Mission. The China Inland Mission and Bishop Taylor's mission in Africa, which are self-supporting, are the models set before the friends interested. It is proposed that the new organization shall embrace some of the peculiar features of these two missions, and have in it the element of medical missions. The originators desire to take Canada into the organization, and make it a representative international missionary society.

—Rev. O. P. Gifford, of the Warren Avenue Baptist church, Boston, has offered his resignation, having accepted the call of the First Church, Brookline. Mr. Gifford is one of the speakers at the Boston Conference this week.

—A new feature in the work of the Kinzie Street Railway Department, Chicago, is a series of noon-day meetings in the shops of the Chicago & Northwestern Company at West Fortieth street. These gatherings had an average attendance of over 200 men daily, and as many as 400 have attended a single meeting.

—Philadelphia is trying to consolidate its three presbyteries. The Presbytery of Philadelphia is the oldest in the General Assembly, being organized in 1716, and is called the "Mother Presbytery."

—The new business house of the Methodist Book Concern and Mission Building is one of the finest in New York. It is in the style of the Italian renaissance, and cost about $1,000,000. It is on the corner of Fifth avenue and Twentieth street, 105 feet on the former, and 110 on the latter.

—The general Christian conference, under the auspices of the Evangelical Alliance of the United States, opened on Wednesday in Tremont Temple, Boston. On the last day, Friday, "Our Debt and Duty to the Immigrant Population" was the moving topic. Rev. C. E. Amaron, of Springfield, Mass., spoke of work among French-Canadians. "They are very prolific," he said, "and their leaders hope to build up Quebec, with New England, into a French Catholic nation. There are proportionately fewer French children in our public schools than five years ago. Our remedy must be in supplying the French Protestant churches with pastors." Rev. Dr. Parkhurst, of New York, spoke on the need of personal contact between Christians and non-church-goers. "There can be but one mediator," he said. "There is no 'monopoly' in the mercy seat, no 'corner' in grace, no 'trust' in sacramental privileges, although the clergy rather like this distinction. There is no more room for an altar in this sense in a Protestant church than for a golden calf."

—The Evangelical Alliance reports that there are now in thirty or forty cities and towns several thousand church members making regular monthly visits upon an average of ten families each, in the interests of their church and Christian life. These forces represent a large number of churches of all denominations, aroused to the duty and privilege of undertaking to preach the Gospel to every creature. The common plan of calling out the forces is, first, for each pastor to select his "supervisors," one efficient layman for every hundred of his members, and then select ten visitors for each supervisor. These visitors are properly instructed for their work before undertaking it. The territory to be visited is divided into districts of about one hundred families each, and each district is placed in charge of a supervisor. Sometimes three, four, or five supervisors of adjoining districts, together with their visitors, meet monthly for mutual instruction and encouragement. Each supervisor's district is subdivided into fields of about ten families each, and to each field is assigned a visitor, who is expected to call monthly, that through personal acquaintance may be acquired a personal influence which shall be used to win the family to Christ and the church. The monthly meeting, which is necessary for reports, discussions, suggestions, instructions, is often of intense interest as well as great profit. A letter from an eminent pastor, in an Alliance where two hundred and twenty visitors are at work, says: "I know some visitors who pooh-poohed the plan at the outset, but now regard it as the grandest opportunity of their lives to do good. We can hope for the conversion of the masses when we have converted the churches from lukewarmness to fervor."

In his very able and eloquent paper, before the Roman Catholic Congress, Mr. Bonaparte said that "whatever the Pope may become, he never can become a subject." If not, why not? All the Apostles, Peter not excepted, were subjects of Tiberius, Caligula, Claudius and Nero, four emperors of whom the best was worse than the worst kings of the House of Savoy. The popes down to the time of the Hohenstaufen emperors, were subjects. For thirteen centuries they held their place and maintained their independence without exercising any sovereign political authority over Rome. The period when they did exercise it was not half so long, and certainly not a quarter so illustrious. Gregory the Great, Leo the Great, Gregory VII., Innocent III., Gregory IX., were subjects. Can any later popes be put in comparison with these five as asserters of the dignity and the authority of the papacy? Certainly this rehearsal of papal claims will not help to the object which we believe Cardinal Gibbons has at heart—the establishment of an *entente cordiale* between the Roman Catholic church and the American people. It can only strengthen the conviction of Protestants that that church everywhere is a foreign organization, working for the interests of a foreign potentate, rather than for the great ends which are proper for a Christian church.—*The American, Philadelphia.*

The *Christian Intelligencer* calls attention to the fact that, in the paper on one side of which could be read Archbishop Ryan's sermon telling how Protestants are gradually disabused of the old notion that Roman Catholics held that the Bible should not be used, on the inside was printed a dispatch from Ottawa, Canada, telling how a visitor saw in a parish in Quebec several hundred Bibles publicly burned on the square in front of the church, at the instance of the cure, who had collected them from his parishioners. "It would seem to an unprejudiced person that these two things do not hold together, that men do not usually burn the books they desire others to read."—*United Presbyterian.*

According to the Statistical Year Book of Germany, for 1889, the latest data on the religious status of the country are these: 29,369,847 Evangelicals, 16,785,734 Catholics, 125,673 other Christians, 562,172 Jews, 11,278 confessors of other religions or professing no religion at all. The Evangelicals include Lutherans, Reformed, and the United church, i. e., the union formed in 1817 in Prussia and some other states between the two Protestant confessions; the Catholics include Roman Catholics, Greek Catholics and Old Catholics. In 1871 the proportions were these: 25,581,685 Evangelicals, 14,869,292 Catholics, 82,158 other Christians, 512,853 Jews, 17,156 of other or no religion. The most noteworthy features of these figures is that while the Evangelicals and the Catholics have grown in equal proportion, the number of "other" Christians has increased in much larger proportion.

In regard to Paul's remark that "though our outward man perish, yet the inward man is renewed day by day," Dr. Meyer says: "There is here a noble testimony to the consciousness that the continuous development of spiritual life is not dependent on the condition of the body." Paul was no materialist. He never confounded the morally self-concious personality which he calls the "inward man," with what he calls the "outward man." The two were in his view distinct alike in nature and destiny.

IN BRIEF.

Captain Pratt, of the Carlisle, Pa., Industrial School, says the Indian boys connected with his school earned $12,000 by manual labor on farms and elsewhere during the past year. That proves that the young Indian idea can grasp other industries besides scalp raising.

The Woburn *Advertizer* tells of a dog in Manchester: A bright-witted girl telephoned to her father at his office, asking if her dog "Curly" was there. Reply came on that he was. "Well, take him up in your arms and hold the receiver to his ear; I want to tell him to come home," said the girl. Her father did so. The dog's countenance wore momentarily a look of astonishment at hearing "Come home, Curly! Come home!" in the feminine tones of his mistress. It took him only an instant to understand what was wanted, and then he made a break for home as fast as he could go.

The New York *Post* has an interesting article on Catholic charities in this city, which shows the value of the buildings and sites owned by this church and devoted to charity amounts to about $5,500,000, and that the expenditures in behalf of the various institutions amounts to about $800,000 a year. The church educates over 30,000 children at an annual cost of $600,000. It supports three hospitals, which are open to all, regardless of their religious faith. Charles D. Kellogg, a Protestant, and secretary of the Charity Organization Society, says that the Catholic charities equal, if they do not exceed, those of all other religious organizations put together.

Mount Pulaski, Ill., is excited over an attempt to destroy a family by means of an infernal machine. Robert Rennell, a wealthy citizen, received by express a box, and upon opening it found an ingenious and deadly contrivance. Connected with the bomb, which was either nitro-glycerine or dynamite in some form, were wires which ran to a small electric battery so arranged that when the lid of the box was taken off the battery was set to work. Mr. Rennell discovered the nature of the machine in time and hurried his family out of the house. A few moments afterward the explosion occurred, and the building, a two-story brick, was demolished. No explanation of the motive of the crime has been made.

The remarkable achievement of sinking a deep shaft through treacherous ground by means of first freezing the earth has been accomplished at the Chapin mine, in the upper Michigan peninsula, by the Poetsch process. The contract was to freeze, excavate and curb up a rectangular shaft 15½x16½ feet, and 100 feet deep. This was done by first putting down the freezing pipes three feet apart in a circle 29 feet in diameter to the depth proposed to be reached by the shaft. The pipes were connected at the top and filled with a solution of brine containing about 25 per cent of calcium chloride. The brine was frozen to a point below zero by means of an ice machine, and in forty days a frozen wall of ice, earth and stone was formed ten feet thick. The excavation in the meantime had been going on, and seventy days from the commencement it was completed to the ledge 100 feet down, in spite of some difficulty from the percolation of water at the bottom, which was stopped by freezing. Except for this ingenious method the sinking of the shaft would, it seems, have been practically impossible on account of the great inflow of water.

The Fifty-first Congress, which convened on Monday, Dec. 2, is the first Congress in sixteen years in which the Republican party has had a majority in both branches. In the Forty-third Congress, elected in 1872, and convened in December, 1873, the Republicans controlled both the Senate and the House. But in the Forty-fourth Congress the House was lost, and although the Republicans held the Senate in that and in the succeeding Congresses, they lost it as a result of the elections of 1878. They regained the House in 1880, but lost it in 1882, and since 1883 the Senate has been Republican and the House Democratic. In the Fifty-first Congress, if every member were in their seat, there would be in the Senate—not reckoning the Senators to be chosen in Montana, whose titles are likely to be questioned—45 Republicans and 37 Democrats. The House numbers 330 members, of whom 169 are Republicans and 161 Democrats. It will require 166 votes for a quorum in the House, so that the Republicans, when all are present, will have three more than a quorum, and a majority of eight over their political opponents. The return of the Republican party to full control of the legislative and executive departments of the government after this long period is an event of no ordinary interest. For the first time since the term of the Forty-third Congress, which expired in March, 1875, there is an opportunity for the Republican party to impress its policy as regards matters in which it can command the unbroken support of its representatives in Congress upon the legislation of the country. Opportunity carries with it responsibility.

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	180
Previously reported	4,283
Total	4,463
Free Tract Fund:	
I. Bancroft	10.00
General Fund:	
W. W. Jones	3.50
Oct. Collection, per J. P. Stoddard	2.40
Nov. Collection, E. W. Shaw	1.44
" Collections, W. B. Stoddard	16.18

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Dec. 2 to 7 inclusive:

W M Craig, J McCleery, H T Curtis, G Keppel, H C Horsman, S C Pomeroy, J Miller, Mrs C Kennebrook, A Aspinall, Rev A H Caldwell, L D Brown, J Brandt, J W McEowen, Mrs A Banks, T M Neff, J Gault, Mrs F Lloyd, J Lautz, Rev Kr Anker, M Beach, W D Johnson, J H Johnson, J George, J Bolton, E E Brown, J G Hays, J T Rice, T Keppel, W A Pratt, Judge Zearing, I Brown, Mrs A Lull, D Wertz, C McIlroy, J A Bent, J D George, R H Holbrook, Rev. J F Carson, T W Berkley, Wm E. Killips, W H Pruett, Rev J R Johnson, E Marcy, T M McNair, N Whipple.

MSS. pages 1 to 31 received.

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Bran per ton	7 50	@	8 00
Hay—Timothy	6 00	@	9 00
Butter, medium to best	13	@	26
Cheese	03	@	10
Beans	75	@	2 05½
Eggs	22	@	23
Seeds—Timothy	1 25	@	1 34
Flax	1 26	@	1 35
Broom corn	02¼	@	05
Potatoes, new, per bu	25	@	35
Hides—Green to dry flint	03	@	07
Lumber—Common	10 00	@	13 00
Wool	10	@	37
Cattle—Choice to extra	4 95	@	5 70
Common to good	1 15	@	4 80
Hogs	3 50	@	3 85
Sheep	3 60	@	5 25

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Oats	28	@	35
Eggs	22	@	28
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FARM NOTES.

POULTRY—BREEDS FOR LAYING.

The best breeds of fowls for laying are those that suit the climate in which they are kept. It is an oft-repeated inquiry as to which breed is most suitable, by those who contemplate poultry keeping. Such inquiry can only be answered by those who have experimented with different varieties in different locations. There is no doubt that the Leghorns are equal to any other breed for egg-production, but it does not follow that they are the most profitable fowl under all circumstances. They are divided into two classes —the single and rose-combs—and there is a further subdivision, according to color. The single-comb varieties of fowls are subject to frozen combs in very cold weather, but when properly managed they escape harm. The difficulty may be overcome by "dubbing" them, as is done with Games, but as the principal points of the Leghorns are given to the comb, they would thereby be disqualified from competition at the fairs and poultry shows. A frosted comb would not be very objectionable to those who only breed fowls for profit and not for exhibition, but when the comb becomes frosted, the hen ceases to lay until the injured member is completely healed. As the comb may be frozen several times during the cold season, the loss of time from egg-production, owing to the effect of the temperature, would be quite an important item. The double-comb varieties, though exposing quite a large surface to the action of cold, have their combs closer to the head.

In thus noticing so small a matter as the comb, the object is to present one of the difficulties in the way of keeping a breed that never sets, but lays well. While the breed may not find favor in cold climates, that is no reason why it should not be popular in other sections. As the Leghorns have their virtues and faults, so do the other breeds of fowls. In raising fowls for market, many object to the Brahmas and Cochins on account of their slow growth, and this objection may be a strong one if the fowls are to be sent to market as chicks, as they do not feather until well advanced. If matured fowls are intended for shipment, the largest carcasses, with fine appearance, may be obtained from such breeds. The Plymouth Rocks, which grow fast, and are uniform in appearance when young, also make good market fowls when grown, but, while they are excellent layers, they are liable to become excessively fat when highly fed, especially when they are confined, which is a hindrance to egg-production. This may also be an objection to the Brahmas and Cochins. The best results are derived from Plymouth Rocks when they have free range. All breeds do best with freedom, but the larger ones are more contented under restriction. It is best, therefore, in selecting a breed for laying, to take into consideration its hardiness, fitness for market, time of maturity, adaptibility to climate, and disposition. By selecting that breed which possess qualities adapting them to the conditions of the particular section of country, the best breed for laying as well as for other purposes will be secured.—*P. H. Jacobs, in American Agriculturist.*

TAKING CARE OF HORSES.

Some have the idea that many horses are injured by feeding too much grain. Is it not more in the way they are fed rather than in quantity? Farm horses that have been ploughing from half-past 6 in the morning until noon, if the weather is very warm, come to the barn fatigued. The careless teamster feeds them their corn meal (a fair amount) while they are yet perspiring, the result of which, in a short time, is in the horses being "used up." If that same amount of meal had been given them at the proper time they would have thrived upon it. Although oats are more easily digested, and are natural food for horses, a horse that is fatigued, after any kind of labor, should be rubbed and brushed and allowed to rest awhile before being fed, then the digestive organs are in a condition to receive it.

Another way to abuse a horse is to scrape its legs with a card or curry comb. Many a poor animal has been "stormed" at and "slapped" because it did not stand still to have an old card raked over its joints. If the poor beast could speak (I have often wished they could) he would tell you it "hurts." How much more comfortable for the animal to take a little tepid water and dampen a woolen rag or sponge and wipe its legs, then apply the root brush. Then there would be no occasion for scolding.

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NEWS OF THE WEEK.

WASHINGTON.

President Harrison and party left Washington Friday afternoon for Chicago via Indianapolis. At the last moment Mrs. Harrison decided not to accompany the President, owing to the condition of her sister, Mrs. Scott-Lord, who is seriously ill at her home in Washington.

Senator Cullom yesterday introduced a petition from the Shorthorn Producers' Association in favor of subsidies for the steamships to South and Central America, and one in favor of Chicago as the site of the proposed world's fair in 1892.

The total collections of internal revenue for the first four months of the present fiscal year were $46,783,350, an increase of $1,039,364, as compared with the corresponding period of last year. The increase on spirits alone was $2,398,160.

James H. Blodgett, of Rockford, Ill., has been appointed a special agent to collect statistics of education in the United States for the eleventh census.

Secretary Windom has transmitted to Congress the estimates for appropriations required for the fiscal year ending June 30, 1891. He estimates that the sum of $341,428,977 will be needed. The estimates for 1890 were $323,467,488. The appropriations for the present fiscal year were $323,495,936.

CHICAGO.

President Harrison reached the city Monday forenoon from Indianapolis, where he spent the Sabbath. He was escorted from the station by regiments of militia, and the Union League gave a grand reception in the afternoon. Vice President and Mrs. Morton reached the city on Sabbath morning.

COUNTRY.

The New York park board has appointed a committee to consider means of preserving the Egyptian obelisk now in Central Park. The stone is rapidly chipping off under climatic influences, and the inscriptions will soon disappear unless some method of arresting the decay is adopted.

Legal proceedings are to be begun against every building and loan association in Missouri, for failure to comply with the new law requiring each of them to deposit $100,000 in cash with the State Treasurer.

The managers and performers in all the Cincinnati theaters, except the Grand, were fined for giving Sunday performances.

A grind-stone weighing three tons exploded in the Kalamazoo Spring and Axle Works Wednesday, killing Irving Hall. One piece weighing a ton flew fifty feet.

Near Perry Station, Prior Creek, Indian Territory, two men robbed the express car of a Missouri, Kansas & Texas train, securing between $15,000 and $50,000. One of the bandits took control of the engine while his partner gained access to the express car and rifled the packages.

A two-story brick dwelling at Dayton, Ohio, was blown to atoms by an explosion of natural gas. Two children were killed, and the owner, his wife, and father were terribly and probably fatally injured, and were rescued and taken to the hospital.

Reports from Charlotte, N. C., are to the effect that a cyclone passed over a portion of Buford county, blowing down houses and uprooting trees. One family, consisting of father, mother and four children, was entirely wiped out, being instantly killed.

Four little girls, daughters of Hugh Dunn, a wealthy mine operator at Elliottsville, W. Va., found a keg of powder in an abandoned shaft and exploded it. All four were blown to atoms. The mother, on learning of the accident, became violently insane.

Fire at Philadelphia early Monday morning consumed the bakery of Gustave Gross, whose wife and four children perished in the flames. Gross and another family who occupied the rear part of the house narrowly escaped.

The new steamer China arrived at San Francisco Friday morning from China and Japan, making the trip from Yokohama in 12 days 11 hours, thus beating all transpacific records.

A call has been issued for a national conference at Springfield, Ill., Dec. 18 and 19 next, of State boards of live stock commissioners and State veterinarians, to recommend action to the various legislatures for the suppression of cattle diseases.

The thawing of frozen dynamite at Howard Junction, Pa., Friday, resulted in an explosion which killed two men and seriously injured a youth of 18.

A cotton-gin on the Meredith plantation at Colfax, La., exploded Thursday morning, killing six men and two women and wounding many others, all Negroes.

In the jail at Florence, A. T., were five Apache Indians, sentenced to be hanged Friday for murder. Three of them strangled themselves in their cells Wednesday night, leaving but two to face the executioner.

At Elgin, Ill., Monday, John Stapleton and his wife, aged about 60 years, and their grandson, aged 10 years, were found dead in their house, having been suffocated by coal gas.

Two severe shocks of earthquake early Tuesday morning caused the inhabitants of Alton Bay, on the shores of Lake Winnipisaukee, N. H., to rush from their dwellings in fright. The towns of Alton and Guilford were also shaken, and the bell on a steamer on the lake was rung by the shock.

Dr. T. B. Harvey, a well-known physician of Indianapolis, Ind., died Thursday. He was delivering a lecture to the clinic class of the Indiana Medical College, when he was stricken with cerebral hemorrhage and died in a few minutes.

Peter Uhl, of Canton, Ohio, went to sleep on a sofa Monday night while smoking a cigar. A paper caught fire, and his 10-year-old son Willie was suffocated by the smoke.

Gov. A. C. Mellette, of South Dakota, says that from personal investigation he knows that there are nearly 3,000 persons in Minor county actually destitute, and many must die of hunger unless relief is furnished them at once. The Governor is now making a canvass of the counties on the Missouri river slope, soliciting aid for the famished settlers.

FOREIGN.

Two hundred thousand miners employed in the coal mines in the Saar district have petitioned the Kaiser to intervene in their behalf. They complain that even the unmarried men cannot live on the wages they now get, as all things are very dear. They ask that a court of arbitration may be appointed. It is expected that the Kaiser will receive another deputation. Several collieries on the Rhine have notified their customers that they are forced to interrupt delivery in order to keep a reserve against contingencies.

A dispatch from Zanzibar Dec. 6 announces that Emin Pasha has met with a possibly fatal accident. Being nearsighted he walked out of a window by mistake and fell twenty feet on his head, fracturing his skull. He now lies at Bagamoyo in a critical condition. All the doctors except Stanley's physician declare that Emin's injuries will prove fatal. Stanley's physician is hopeful of saving Emin's life, but says that under the most favorable circumstances the patient cannot be moved for at least ten days.

Father Schynz, who returned with Stanley, declares that half measures are impossible in Germany's dealings with the Arabs, and that Germany must either consent to slavery or maintain her position in Africa by force until the Arabs submit. He says it will take centuries to suppress the slave trade completely.

Recently a mob attacked the China Inland and Methodist Episcopal missions at Nankang. They destroyed both chapels and an opium refuge, and stoned the officials who attempted to interfere. The missionaries and ladies took refuge in the yamen.

The Holland Chamber has approved, by a vote of 31 to 13, the government bill for grants to denominational schools and the abolition of free education except for paupers.

It is reported in Paris, the headquarters of atheist Masonry, that the Jesuits will be expelled from Brazil, and that their expulsion will be followed by the sale of their houses and lands. They own extensive tracts of the best situated and most fertile lands in the country.

Advices from Rio Janeiro to Nov. 22, confirm the statement that the revolution in Brazil was precipitated by the attempt of the government to remove disaffected troops from Rio Janeiro to the provinces. The revolt was confined to the military and students. The populace was passive. The only act of bloodshed was the attack upon Minister of Marine Ladario, who was shot in three places. He is recovering from the effects of his wounds. In Bahia and Pernambuco business proceeds as if nothing had happened. The Bank of Brazil addressed a letter to the chief of police advising him that a guard for the bank was no longer requisite.

President Sacasa has signed the treaty admitting Nicaragua into the United States of Central America, but it is believed that the Nicaraguan Congress will reject the measure. The treaty forms a union of the five republics of Nicaragua, Costa Rica, Honduros, San Salvador and Guatemala, under the name of the United States of Central America. For the first ten years this union will simply be an offensive and defensive alliance, and the president of the union will have charge only of the diplomatic and foreign relations of the five republics. At the expiration of that period the union will be cemented by the adoption of a constitution which will embrace all political, commercial and other relations between the five republics and foreign powers.

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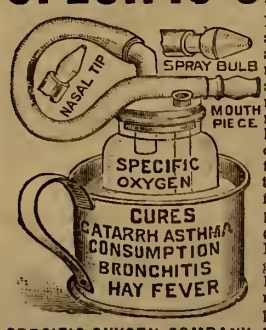
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The latest reports from Brazil begin to tinge the revolution there with blood. It was not an affair of the people, but of a small body of conspirators who got control of the army and used it to suddenly carry out their carefully studied plot. The navy refused to submit until a number of sailors had been killed; and the subservient and indolent populace are at length awakening to the condition of their government. In name only a republic, its rulers are a cabal, whose cohesive force is probably the Masonic oath and not patriotism. The history of this revolution is yet to be made public, but the lodge promises to appear the chief agent in it.

Salt Lake City is looking up. Since the decision of Judge Anderson the people begin to realize that their redemption draws nigh. The real estate values feel the change immediately and powerfully. The demand for lots has enormously enhanced. There is nothing like good government and a recognition of morality in a community to give it a substantial prosperity. Salt Lake is one of the best located towns in America, and but for the control of the Mormon church and the curse of polygamy it would now be one of the largest and most enterprizing cities west of the Rocky Mountains. With Mormon rule broken there is great hope for Salt Lake and even for Utah.

The verdict of the jury in the Cronin case was given Monday afternoon, after three days of consideration. It was received with a sense of relief, but without satisfaction. It releases Beggs, the Senior Guardian of Camp 20, gives Kunze three years, and Coughlin, O'Sullivan and Burke a life sentence in the penitentiary. It is believed that this verdict is a compromise, and that one juror disagreed with the judgment of death determined upon by eleven. The city has been full of wild rumors, and much excitement. Thus probably ends a case of unparalleled length in American criminal records, and of vast importance. Though the terms of punishment are inadequate to the crime, yet the guilt of these lodge murderers is established. But the verdict gives no hope that the inner circle of conspirators, of whom the convicted men were but the tools, will ever be discovered.

Rev. J. H. Nelson gave, in a sermon at Lake Bluff Camp-meeting last summer, a testimony respecting Brazil which is worth recalling at this time of change in that country. He had been a missionary in that South American empire and spoke from experience when he said that "the Roman priests had been teaching the people all manner of degrading falsehoods. This had been going on until most of them believed that the power of salvation was in the priests' hands. No matter how wicked a man, he was holy when in the robes of his office. Superstition filled their hearts." He also testified that "the worst enemy of the Catholics there was Masonry. It was that which had opened the way for the Protestant missions. Although the Masons often stood by him in his work, because of their enmity to the Romish church, the lodges were all hot-beds of infidelity."

George May Powell, the philanthropist of Philadelphia, during his late visit to Chicago to attend the State Sabbath convention, addressed the Chicago Board of Trade managers. Mr. Powell is president of the Arbitration Council, and he spoke in advocacy of arbitration. Pushing preventives of conditions creating causes for arbitration, was, he said, their chief work. Its agitation of profit-sharing on railways and in manufacturing and commercial concerns had encouraging results. One railway which has profit-shared two years reports no lives lost—no serious accident, and the greatest prosperity in its history. "The Council is scattering documents showing gratifying results from public school savings banks. It advocates postal savings banks, and reduction in rates on third and fourth class mail. The savings banks means homes and growth of individual business, and the man with even a small sum in bank, or who owns even so humble a home or business, will not carry the red flag or throw bombs. The Council claims that elimination of ethics from political economy is the chief cause of industrial friction, and such elimination kills the goose that lays the golden egg. Therefore, there is no more dangerous or unprofitable citizen than a native American who has lost his conscience."

The very general manifestation of respect for the memory of Jefferson Davis, and mourning for his death in the South, cannot easily be reconciled with equally positive expressions of loyalty from the same States. Let us hope, however, that with the passing away of the generation, whose experiences in war left ineffaceable bitterness, there may come a healthier and more hopeful spirit over the nation. The magnanimous and kindly spirit of General Clinton B. Fisk, the Prohibition leader, gives an incident respecting Davis which lightens the dark picture of his later life. All the public and private correspondence of the rebel leader, when his plantation in northern Mississippi was captured in 1863, fell into the hands of General Fisk, who declares that a spirit of loyalty to the Union was breathed throughout the letters which Mr. Davis wrote in the stormy period between 1850 and 1856, and specifies the endorsement which was on the back of a letter written to him in the autumn of the latter year by a committee of Maine Democrats. These people urged him, as Secretary of War, to cripple the military establishment of the United States by every means in his power, and at the same time increase the fighting strength of the Southern States. On the back of this Mr. Davis wrote: "Not to be entertained for a moment."

TEMPLES AND FEATHERS.

BY MRS. A. E. KELLOGG.

In the 8th chapter of the prophecy of Hosea we find a terrible summing up of the transgressions of Israel, which culminates in this: "For Israel hath forgotten his Maker and buildeth temples."

Is human nature very different at the distance of 2,600 years, from what it was when this charge was made against Israel? Israel, chosen of God and set apart from the nations by command, by miracle, by marvelous deliverances, and by exceeding great and precious promises, had forgotten all these and had become abominable and sinful exceedingly. The sentiment of reverence had not, however, become extinct. They felt the need of an object of worship, and so they built temples to be the residence of fictitious deities. Ah! yes, they had forgotten their Maker and enshrined the gods of the nations with whom they had been forbidden to have any affinity, and they worshiped Baal and Ashteroth and Moloch. Why? Because in the sensuous worship, with the pomp and circumstance and costly gifts, they could find a deceitful peace, a drugged conscience. Yes, they had forgotten their Maker and built temples! They were weary of being reminded that the wages of sin was death, and sin was any transgression or disobedience of God's perfect law, which should surely receive a just recompense of reward; and hence the bleeding lamb and the smoking sacrifice, always pointing to the coming of the Just One who should take away sin by the sacrifice of himself.

And what was the consequence to Israel of substituting a false worship for the true? Ruin! "Oh, Israel, thou hast destroyed thyself!" but he adds, "In me is thy help." Commands and promises were the basis on which the nation of Israel was established, and enforcement and fulfillment was the condition of its existence. So when they forgot their Maker, he gave them up to their own devices.

Was not our own nation based also on the Law and Providence of God, and a faith in an atoning Saviour? And are we proving nationally that the doctrine of the atonement is as irksome to us as to them? And are the costly temples, which are rearing their haughty heads in every city all over the land, proof that men are weary of the self-denying doctrines of the religion of the Lord Jesus Christ, and are drifting into idolatry, forgetting their Maker and substituting for the law of Christ a human code which exalts the creature and constructs a ladder out of their own self-righteousness with which to scale the walls of the heavenly city. This, with the mummeries which are practiced in darkness, which would not bear the light of day for an hour, is the means by which they are to attain everlasting life.

These thoughts have rather forced themselves upon me from the fact that Denver seems just now the hot-bed for the growth and maintenance of oath-bound secrecy. Orders spring up in a night like Jonah's gourd, and if they would only perish in a night as that frail protection for Jonah's head did, it would be well. But convention follows convention in quick succession, so that one would be troubled to keep track of them; and a temple is rising, story upon story, toward the clouds, to accommodate the central lodge, from which all others spring,—the lodge, which traces its secret rites to the idolatrous worship of Baal and the obscene orgies of the priests and priestesses of Isis and Osiris. And the uninitiated are made to wonder at the proposed gorgeousness of the finishing and furnishing of this wonderful Masonic temple; large enough, it would seem, to accommodate the four hundred who were fed at Jezebel's table. But where is Elijah?

And now we are regaled with the prospect of the triennial conclave of the Knights Templar in 1892, when a sum of $200,000 is expected to be

paid for the privilege of witnessing the pitiful display of human folly, in making a spectacle of themselves for the delectation of small boys and curious women.

It has been conceded that a fondness for dress and ornament belonged to the weaker sex; and that it was inherent in her nature as the conservator of beauty; and that it was equally God-given that strength and courage and solidity should belong to man. But like climatic changes, for which we can give no reason, men and women seem to be changing places. Among other recent events, "The Woman's Congress" has held its anniversary in our goodly city; and while earnest women, with solemn dignity and in modest apparel, were discussing grave questions of deepest interest in an orderly, womanly fashion, there was also a convention of Odd-fellows. What they discussed, alas! we do not know; but they might have made a school-girl envious by their display of millinery. Such plumes as were toyed with by the breezes! Such sashes as gracefully encircled their rotund forms! And such glittering ornaments to dazzle the beholder as they were kindly exhibited without charge on the public street! If the time consumed in these constantly recurring conventions was put to a better use, families and communities would surely be better off.

To a thoughtful person this intense activity among all the secret orders is alarming, and bodes no good to the Republic, and is a standing menace to the church of God. And if the church was true, and her members loyal to the Lord Jesus Christ, we might have less dread of the outcome of all this. But this secret power has invaded the pulpit, and men come to their prayer meetings with odors of the "mystic shrine" upon them; and leading members of secret orders are prominent in church circles, too! If only the senior editor of the *Cynosure* could give one of his rousing lectures here, and tell what he knows about the Secret Empire, it might do good. But I doubt if a church or theater could be secured for the purpose. No class in this community is exempt. It reaches the church, the jury, the bar, and possibly the bench; and it seems as if the time might be coming to us, as to Israel, when only seven thousand men could be found who had not bowed the knee to Baal, or who had not received the mark of the beast in his forehead or in his right hand, signifying that brain and muscle had been surrendered to a power not of God; and the time may be nearer than we think when no man may buy or sell unless he has "the name of the beast or the number of his name" upon him.

Denver, Colo.

SECRET SOCIETIES UNNECESSARY AND SINFUL.

FROM AN ADDRESS BEFORE THE IOWA CONVENTION, BY REV. DAVID M'KEE, OF CLARINDA, IOWA.

We propose an examination of these societies, based on the testimony of both friends and enemies, and show that their secrecy is not necessary, but really damaging to the ends they propose to accomplish.

Sickels, quoting from Preston, says Freemasonry is established "with the praiseworthy design of recalling to our mind the most sublime truths in the midst of the most innocent social pleasures, founded on liberality, brotherly love and charity." The object proposed to be gained by Odd-fellowship is "Benevolence, Brotherly Love and Charity." The Knights of Pythias take as their motto, "Friendship, Charity and Benevolence." We give these as a sample of the objects proposed by secret societies generally. The object published to the world is usually one that is laudable in its character, and has no need of the vail of secrecy to conceal it, under the obligation of the most solemn promises, and in many cases the most horrible oaths that diabolical ingenuity can frame. It seems to outsiders a strange way to cultivate the spirit of liberality, by confining it to those who are never likely to need its exercise, and excluding all the helpless who are likely at any time to need aid. If the ostensible objects are not the real objects of these societies, they are acting the part of pirates on the great sea of human life, by holding out false colors to allure the unsuspecting, and deprive them of their liberty.

But even if we admit that the ostensible objects are the real ones, there is much that is objectionable.

1. *Their manner of admitting members.*

We assume here that the revelations made by those who have seceded from these societies are true. The modes of initiation, in certain of these societies, degrade the individual, strip him of his manhood, and bind him, by the most degrading promises or horrible oaths, to obey laws and keep secrets that he knows nothing about. This is directly contrary to the Scripture form of an oath. The divine command is: "Thou shalt swear, the Lord liveth in judgment, and in righteousness, and truth." That is, Thou shalt swear intelligently and truthfully in regard to what is right and proper to be performed.

I thought that Masonry had gone as far as it was possible for men to go in degrading initiatory rites, but had to own the mistake when reading the amplified ritual of the "Third Rank of the Knights of Pythias." There the king in the council of ten informs the candidate, Esquire John Brown, that he cannot now retreat; bids the Sergeant-at-arms deliver him to Pluto (the devil) to be tested whether he is fit to be admitted to the order of knighthood in the Third Rank. When the Sergeant-at-arms obeys the command he addresses Pluto as "Imperial Prince." In reading the title I could not help exclaiming, "You are right once, Mr. Sergeant-at-arms. No other imperial prince than Pluto would ever have taught you such diabolical nonsense."

Suppose the church should employ such methods in receiving members; or the State in naturalizing citizens! All sober-minded men would cry out, "Shame!" Compare the oath and the mode of the induction of a Grand Master of a lodge with the oath and manner of the inauguration of the President of the United States, and note the contrast. Had the Chief Justice put President Harrison in his induction into office through the same forms by which the master of a lodge is inducted in his office, his conduct would have astonished the nation. We believe Masons themselves would have objected. Is the office of master of a lodge of more importance than the President of the United States?

2. *Their selfishness.*

I have already referred to one of these institutions, namely Masonry, as excluding women and all men who are not able-bodied, or are ever likely to need aid. It may be said that Odd-fellowship is not liable to the same objection. It confers the degree of Daughters of Rebecca on women. But the degree of Rebecca is not Odd-fellowship. Donaldson, in his Odd-fellows' Text Book (p. 418), says that Odd-fellowship is a secret society for gentlemen *only*. Again he writes, p. 214: "The simple truth is this: "Woman is not entitled to, and seeks not a place amongst us. Our institution was originally intended and framed exclusively for men, and the various modifications it has undergone has not adapted it to the other sex. They could not with propriety, in conformity with the usages of the world, take part in our private assemblies without exposing themselves to the censoriousness of the age."

But why, Mr. Donaldson, if the aim of your association is to promote liberality, charity and brotherly love; why would woman's presence in such a work expose them to the censoriousness of the age? This is the very work which, as you say, in substance, in the charge given by the Noble Grand, they are especially adapted to perform.

The true reasons of instituting the degree are given by Mr. Colfax in Donaldson's Pocket Text Book, p. 410: (1) It will tend to increase the resources of subordinate lodges, by the advance of members in the degree. (2) It affords an additional incentive for brethren, and an additional argument for those allied to them, to induce them to progress upward in the order. (3) It will lessen, and ultimately destroy, the prejudice felt against the order by many of the fairer sex in various portions of the Union; and which, undeniably, often tends to prevent accessions to subordinate lodges. (4) It can be made to assist Odd-fellowship in peculiar cases of brothers' sickness; in many such the kindly nursing of woman is needed, assiduous and constant attendance of men.

Now analyze these reasons, and what do they amount to. The sum of them is this: (1) They will use their influence with their husbands to take the higher degrees, and that will increase our funds by their initiation. (2) It will keep our wives from reading us certain lectures for staying out at night by giving them the assurance that when we have taken the fifth degree they can be admitted to a kind of an "Annex" in Odd-fellowship, in which we and they can meet together. But they must not be so foolish as to imagine they have become true Odd-fellows. That is a sublime order for only gentlemen. (4) It will obtain their aid in doing the more unpleasant work of nursing Odd-fellows when they are sick.

3. *Their religious forms.*

Secret societies, generally, observe some form of religion. The higher orders claim to observe the forms of a universal religion which is common to all men, Jew, Christian and pagan; and, judging from the praise they ascribe to it in their writings, they hold it to be superior to even the Christian religion. They have their confession of faith, their form of worship, their prayers and hymns, high priests and chaplains who conduct their devotions and preach the gospel of their order. In the higher orders of secrecy the religion is Christless. It must necessarily be so. I have examined the prayers of Masons, Odd-fellows and the Knights of Pythias, and do not find the name "Christ" in any of them.

Now, certainly, if ever men need the mediation of Christ, it is when addressing God in prayer. Jesus says, "No man cometh to the Father but by me." How professing Christians, for the sake of enjoying the fellowship of Jews, Mohammedans and pagans, can reject Christ, the only way of access to God as a Father, is to the truly pious mind a "mystery greater than any their orders contain.

It is the boast of secret societies that men of different nationalities and faiths can all meet harmoniously around the same council board. The Patriarchal degree of the Golden Rule in Odd-fellowship is designed to illustrate and enforce this lesson. In the initiation of a candidate the members are dressed in costumes representing the different nationalities and faiths of the world. The Patriarch declares, "Let our brother feel that a code obtains here which tramples on human prejudices, and asserts the high birthright of humanity." The candidate, in assuming the obligation, is assured that it contains nothing that shall conflict with his religion or his politics. But the first lesson read from the "book of law" is part of the 20th chapter of Exodus. The Grand Patriarch reads: "I am the Lord, thy God, which have brought thee out of the land of Egypt; out of the house of bondage." Stop, says the European, that interferes with my nationality. It applies to that Jew, but my ancestors were never in bondage in Egypt.

Patriarch proceeds: "Thou shalt have no other gods before me." You astonish me, says the Pariah of India; you promised not to interfere with my religion. My ancestors worshiped Brahma and Krishnu and a number of other gods. I do the same, and will do so in the future as I do now.

Patriarch reads on: "Thou shalt not take the name of the Lord, thy God, in vain." Response from the whole lodge: We have profaned that name, the name of God, by every promise and oath we took, and we propose to continue the practice.

Patriarch reads again: "Remember the Sabbath," etc. "The seventh day is the Sabbath of the Lord, thy God." Right, says the Jew, that is my faith. You are infringing on my religion, exclaims the Musselman, I keep Friday for the Sabbath. The Christian says, It interferes with mine. I keep the first day of the week.

Patriarch continues reading: "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." This interferes with my politics, says the Musselman. I possess the land of Canaan, and now you are teaching that Jew that the land is his.

Patriarch again reads: "Thou shalt not kill." Mohammedan says, You are interfering with my religion again. It teaches me that the slaughter of infidels is a meritorious act. You don't mean to contradict the Prophet himself.

Patriarch: "Thou shalt not commit adultery." Musselman: Such teaching cannot any longer be endured. No man is a good Musselman that has not at least four wives.

What a harmonious assembly! The only man who can sit silent and say his religion is not interfered with is the infidel, and that for the simple

reason he has none to be interfered with. It would be impossible for any lodge to be composed of all nationalities and forms of religion to conduct a single meeting and not interfere with the convictions of its members.

A HISTORY-MAKING DECISION.

The decision of Judge Anderson in the matter of Moore and others who sought admission to the rights of citizenship through the process of naturalization marks an epoch in history. Its effects may be hardly less potent than were those of the famous Dred Scott case. Moore and others are aliens; they also are Mormons who have passed through the rites of the Endowment house; they wished to be admitted to citizenship. But the District Attorney interposed an objection; he urged that the applicants were unfit for citizenship because they had covenanted allegiance to a church, the hierarchs of which teach that they are "God's vicegerents on earth, and having power to bind and to loose," and, therefore, any law or constitution framed by any human power must be accepted or rejected as it meets with the approval or disapproval of these "God's vicegerents." And in support of this broad allegation the District Attorney offered to prove certain facts, which facts the Court holds to have been proven, and upon proof of which it refuses naturalization to the applicants, and makes a ruling under the terms of which no man in full accord with the faith of Mormon ever can be naturalized.

The facts proven by a vast preponderance of evidence, many witnesses affirming them, several declining to testify as to their knowledge of them, and very few denying their existence, are these:

That the rites of the Endowment house are obligatory on Mormons. As much so as yearly confession and communion are upon Catholics, or as baptism is upon Episcopalians.

That a part of such rites consists of an oath to obey the priesthood in all things, temporal and spiritual.

That the penalty prescribed for disobedience or for disclosure of the secrets of the Endowment house is that the offender "shall have his or her throat cut from ear to ear, his or her heart torn out, and his or her bowels cut out."

That after taking such oath of allegiance and hearing the penalty for its violation, the person initiated is given a peculiar garment, which, or the like of it, is to be worn as long as he or she lives. This garment has certain marks near to the heart and bowels, which marks are to serve as perpetual reminders of the oath and the penalty.

That the neophyte is taught that it is the duty of all members of the church to "avenge the blood of the saints and prophets," that of Joseph and Hiram Smith being included, and to impress this duty upon "his children and his children's children unto the third and fourth generation."

That this teaching is emphasized by the act of "anointing the right arm, that it may be strong to avenge."

That the doctrine of "blood atonement" is taught to the neophyte, and also is expounded and maintained in the writings and sermons of the dead and living heirarchs of the church. The doctrine of "blood atonement" is this: If a member of the Mormon church apostatize, betray its secret, or disobey the priesthood, he will go to an eternal hell, unless some member in good standing save the soul of the erring brother by slaying his body. It is taught to the neophyte that he should be zealous in performing the rite of "blood atonement," upon command of the priesthood, of course.

Incidentally it was proven that men had been slain as victims to the doctrine of "blood atonement." That from Brigham Young, the first, to Wilford Woodruff, the last, president of the church, all its rulers had asserted the supremacy of the church in matters temporal and spiritual. That the members of the church as a body have obstructed the operation of the laws and Constitution of the United States, and the minority of members who are loyal at heart have been and are intimidated by the disloyal majority. Wherefore, the Court has ruled against the admission of alien Mormons to the rights of citizenship.

It is a very far-reaching decision. If sustained, as doubtless it will be, by the Supreme Court of the United States, it will make an end of Mormonism as a political power, for the increase of that body by births is not remarkable. It is upon immigration that its growth mainly depends. But it reaches beyond Mormonism. It prevents any alien member of any lodge, league, clan or order in which illegal oaths are required from the rights of naturalization. No alien who adopts the Mormon doctrine of "blood atonement," to the murderous removal of some "British spy;" no alien who is the slave of a despot domiciled in America, at whose command he foolishly and wickedly will go abroad to murder the persons or destroy the property of a nation with which this country is at peace; no person holding allegiance to any power, foreign or domestic, whose commands are not perfectly in accord with each and every provision of the laws and Constitution of the United States, is eligible to citizenship under the broad and righteous ruling of Judge Anderson, of Utah.—*Inter Ocean.*

LET CATHOLICS STUDY FREEMASONRY.

The following significant paragraphs lead the editorials in the *Catholic Review* of the 28th ult. With its politic and guarded expressions respecting the Masonic lodge, the *Review* is yet mindful of the traditions of the church which have so long been hostile to the order. The suggestion that the principles of Masonry be made a subject of careful study is good. Many Protestants might profit by it. At least a candid study would conduce to the enlightenment of the student respecting the real principles of the Gospel of our Lord Jesus Christ, which the lodge antagonizes by its pagan generalizations. The *Review* says:

"It is perhaps hardly worth while discussing the rumors concerning the church and the American Freemasons. It is not even necessary to give a denial to the assertion that penalties for joining or belonging to that secret society are to be removed. But we take this occasion to caution our enthusiastic brethren as to their utterances in favor of Freemasonry. We all know that in America it is not the diabolical society which it is in Europe, and we feel certain it never will be of that character. Christians of all sects belong to it and give it a good share of their steady nature. But it should not be forgotten that in its nature it is utterly opposed to the spirit of American institutions. We do not need secret, oath-bound societies for any purpose. The society of Freemasons in America has won its popularity among the common people by its steady assertion of large power in all departments of official and social life. It had that power once in some degree. We do not know but that it possesses it still. It was an unhealthy and dangerous influence in American society, and as that society becomes mature it will naturally cast off such influences and destroy them. The dilemma in which Masonry stands at the present moment is very pretty. Either it is what it claims to be, and is therefore a dangerous and unlawful influence in society, or it is purely ornamental and should be done away with.

"At present the curious side of American Freemasonry is its resemblance to a religious sect. It has its religious ritual for solemn occasions, its vestments, and its profession of faith. It seems to profess a misty deism, and in order to make itself understood by all classes of Christians takes the crucified Christ for one of its symbols and the Blessed Mother of God for another. It holds itself in religious matters as on a level with Christianity, which it regards as a force of the same beneficent nature as itself, only not so universal. It has claimed again and again three of the marks which belong to Catholicity, and in order to counteract the effect of an apostolic origin, it dates its existence from the building of Solomon's Temple. The gentlemen who seem anxious to give the order of Freemasons a footing among Catholics are evidently biting off much more than they can chew. Who are they, anyhow? Are they simply testing public feeling by hinting at what might be if the world were very, very good? Or are they bidding for the political support of Freemasonry? So far they have not ventured to show themselves, and have left us wondering as to their possible character. It is, however, evident that a good and careful study of American Freemasonry is now necessary if we are to save ourselves from much immediate and future trouble. The publisher who will give us such a study, exhaustive and yet popular, by a competent man, will deserve well of his country and his Catholic brethren."

THE G. A. R. DRAWS THE COLOR LINE.—The name of an entirely worthy and respectable colored veteran, who applied for membership in the Nathaniel Lyon Post, G. A. R., in Connecticut, has been withdrawn on account of opposition which made his rejection certain, and which was based entirely on his color. This organization of patriots, which claims so much credit for establishing the cause of freedom and equal rights that a third of the revenues of the Government is not sufficient to pay the debt of gratitude, is not willing to recognize the claims of a colored veteran to an equal footing in its ranks with those with whom he fought. A newly-organized local post in the District of Columbia has also refused to admit colored men to membership. In striking contrast with this spirit is that shown by the senior class in our oldest and greatest institution of learning, which is sometimes accused of exclusiveness and an aristocratic tendency. The Harvard seniors have just chosen as their class-day orator for next June one of the two colored members of the class, simply because he has exhibited more talent for oratory than any other member. The young man is not only a Negro and the son of a former slave in the District of Columbia, but a son of toil and poverty, who in his struggle for an education has worked at times in a barber's shop. He is treated by his class not only as an equal, but in respect of one exceptional talent as its best man, and it has bestowed upon him the highest honor in its gift. It is a credit to the class and a forcible answer to a false charge respecting the spirit that prevails in the venerable university at Cambridge.—*New York Times.*

The world is taking object lessons, long to be remembered, both from the secretism of the Mormon church and the Clan-na-Gael secret oath-bound organization. People who are too deaf to hear and to blind to see what evil there is in secret societies will do well to investigate the cumulative evidence being brought to light, both in Chicago and Salt Lake City, against these evil combinations of men of which Paul in his epistle to the Ephesians, chap. 5, verse 11, warns all Christians, where he by divine authority commands them, "*Have no fellowship with the unfruitful works of darkness, but rather reprove them.*" Of course Paul was an ignoramus and did not know half as much about the charity, benevolence and other good things in secret organizations, as the Mormons, the members of the Clan-na-Gael secret order, and Masons, Odd-fellows, etc., do; but still there are a few who have not bowed their knee to the Baal of lodge idolatry, and can be relied on in the present day to follow the inspired injunction just quoted from that unpopular old book, called the New Testament.—*Sandy Lake News.*

"Bible games, suitable for children on Sunday afternoons," may be very attractive, but are certainly not in the line of the Fourth Commandment. "The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employment and recreations as are lawful on other days," and without provision for games, even though they have a religious label attached to them. One of the main uses of Sabbath education is to teach children reverence. The day is holy; let it therefore be observed in a way becoming such a character, the children being taught to see something in it of the majestic kindliness that is in Him who has appointed it. And that will not likely be by the use of plays and other diversions.—*United Presbyterian.*

No more specious falsehood was ever put upon the theological market than that the voice of God in Scripture is obscured by the individuality of the writers. It was in order that God might most perfectly reveal himself that he chose a varied human individuality as his method. We need but to look into nature to see that all his methods are absolutely perfect.

Other qualities have in a measure set spirituality in the back-ground. Intellectual brilliancy and flash, eloquence, "hustling," after the manner of the world, have too largely taken the place of the beauty of holiness as factors in our church life.—*Christian Standard.*

SECRECY AS A BASIS OF ORGANIZATION.

ADDRESS OF REV. O. P. GIFFORD, PASTOR OF WARREN AVE. BAPTIST CHURCH, BOSTON.

Some years since there was living in a pleasant New England town a family with a number of children, and as is often the case in such circumstances the doctor was a frequent visitor at the home. Indeed, this family was afflicted in many ways, and the mother and the doctor had a hard fight with death and disease. The oldest daughter was weak in the joints, the boy was bow-legged and chicken-breasted, and diphtheria and fevers wrestled to throw one and another into the grave. The doctor insisted that the house was wrong and must be examined, and beginning at the bottom to be sure of thorough work, he found a sewer pipe broken. Malaria had been the weapon of death smiting the household, and nothing but the faith and heroic devotion of the mother had warded off the fatal stroke. The disease was manifested in many ways, but there was but one pipe broken, and so but one source of disease.

We have all seen strange manifestations of disease in public life, an unaccountable breaking down on the part of civil officers. A blight falls on our public school system, public funds disappear, courts are open doors for the escape of men steeped in crime, a Morgan disappears, a Cronin is murdered. We inquire into the cause of these perplexing manifestations. We go down into the cellar, so to speak, of public morality, and find the pestilential cause to be

ORGANIZED SECRECY.

Societies organized on the basis of secret obligations are the cause of our social undermining, weakening the force of public morals, striking in the dark at our home life. Catholic orders, Freemasons, the Clan-na-Gael and a great multitude of other organizations have in common the secret society basis, and may be classified together and discussed as parts of one system.

A Scotch Mason in giving the pedigree of his order calls it the "mother" of secret organizations. It is held to be older than any of the rest. It has, in fact, an Egyptian ancestry. It is pagan in its birthright. It is Christian in its christening. But the christening has not spoiled the paganism. They tell us that the pagan virus has been taken out of the old mysteries and philosophy since they have been adopted by this secret order. But not so. It is pagan in its origin; devilish in its principles; and

HELLISH IN ITS DESTINY.

There may be times when secret organizations may be needed, but only as temporary expedients. In the exceptional times of war; or when patriots are struggling to throw off a despot's yoke, as when a Russian autocrat chokes every breath of freedom, men may pledge themselves to secrecy for the time being. But never in such a state of society as ours. In our free American Republic there is no need for secret societies, no more than Christ had need of them, who at his last trial said, "In secret have I said nothing." In the dark ages, when tyrants were to be opposed, such societies might have an apology. In Russia, where military despotism rules; in France, when infidelity was seated in the places of power, secrecy had its place in securing a new and better order of affairs. But in a government like ours, where purity in public morals is extolled, and popular freedom is in all the air, there is no need of secret lodges at all in our borders. When there are no more secret societies with us to antagonize the churches of Jesus Christ, to proclaim their false basis of morality, and nullify the Ten Commandments, we shall be, as we claim to be, a Christian nation.

I do not know what men can need of a secret society more than they have in their own peaceful homes. The family, with its natural and comely private relations, is secret society enough for me. I do not find it necessary to go outside the number made up of my wife and myself, and vow lifelong secrecy with other men; and, perhaps, with men of whom the idea of giving them a familiar place in my home circle would be abhorrent to decency. And there must of necessity be a sundering of the most sacred ties given to us as men, when the hand is raised to pledge secrecy with strangers.

There are some very obvious reasons why secret organizations are wrong and should be opposed. A secret is something that needs keeping—a treasure that needs guarding. But a man joins a secret society under the disadvantage of not knowing what these secrets are that are to be kept, what is the character of the treasure to be guarded. It may be something dangerous, something incompatible with public safety and private honor. The time may come when such secrets should be divulged. What shall then be done with the oath of perpetual secrecy? If these lodges have any wisdom, any good that the world needs, no man should keep it secret. No man has a right to hide his light under a bushel. Light is what the world needs. He who has it must give it. A Freemason, a Clan-na-Gael, a Roman Catholic priest may hide his light under a bushel;

BUT NO MAN MAY.

The whole genius of the Gospel of our Lord Jesus Christ is *out and out.* It is to be open; to freely impart your good to men; to conceal nothing that men need. It is organized antagonism to the Gospel for men to hold their good away from their fellows. If the secret societies have any valuable thing they are keeping from the world, they are under condemnation of the Word of God. I don't believe they have any secret worth keeping. I have no doubt that even their goat is a stuffed goat.

It may be said that there is reason for secret societies in sociability; that the relations of men as companions demands them. But that means that their privileges are for the few instead of the whole. That is selfishness, and so is utterly un-Christian. This kind of classification of men is a great evil. It begets the caste spirit, and that very thing is already one of our most difficult social problems. Men have too much of it. We need rather to be more sympathetic, more caring one for another, aiding the brother to his feet who has been rudely jostled down. A great part of our labor problem is just here. If instead of forming exclusive agencies the weight of human intellect had been thrown in toward aiding the needs of men, there would be no need of secret societies. The best work of man's genius and of his heart should be to help his fellow-man. The lodges make the excuse that the churches do not do their work; that they are not helpful and charitable; and these organizations are needed to make up for the defect. That is not true. Who opens our free dispensaries and hospitals? Who goes in the van of civilization to open the dark regions of the earth; and when by disease or savage men one line falls, and another, and another, who sends in volunteers to fill the ranks? We may not do our whole duty; but because we, as Christians, have neglected any part of our work, that is no reason, no authority for others to form secret societies to profess to perform such work. To watch with the sick; to help the poor and the unfortunate is a good work; why curse it with the cross-bones and skulls of a secret society. There never was a thing that was right but could be given to the open day. It is the introduction of the devil's principles into Christ's pure Gospel when secret societies are organized to do his work.

It is urged also that men may organize to meet an enemy with secret warfare when they cannot hope to overcome him openly. On this ground the Freemasons and other societies claim that they have the best means of fighting the Roman Catholics. But it is better to fight fire with water than to fight it with fire. It is better to fight these moral battles for the salvation of the church and the government in the light of the Gospel, openly in the day, than by secret cabals meeting like owls or bats, as if the measures to be put in effect were too dishonorable to be examined in the daylight. These systems of iniquity and despotism, which it is so pretended we must meet, are not to be overcome with weapons borrowed from the devil. They shall be withered and blasted by a revelation breaking from the all-conquering Word of God, and not by a paltry secret which men have to swear themselves to keep.

If you are going to plow a field you must not always be dodging about among stumps. It will not pay. You must drive a straight furrow from side to side. Get your dynamite and blow those stumps out of your way. Neither can you begin to turn under these lodges and leave any to one side of the furrow. You cannot fight organized secrecy in one name and tolerate it under another name. Such a policy is worse than dodging stumps. You must clean the field and give way for the plough-share and the straight furrow of the truth. To condemn one society or order and apologize for another is illogical; it is suicidal to your argument. The same principle binds them together in one bundle, and thus they will be bound in the judgment day.

The multitude of secret societies is something wonderful. It would be easier to take the census of the frogs in Egypt, or the lice on the persons of Pharoah's people. We have lodges for "benevolence," for "temperance," for "insurance," for "social intercourse," for "brotherhood," for war on Catholicism and to promote Catholicism. In the Catholic Congress held a few days ago in Baltimore there were Knights of this and Knights of that almost without number. They had one condition of membership. They had to swear allegiance to that trembling old man in Rome. We cannot successfully combat these secret leagues controlled by the Jesuits until Protestants are willing to give up *their* secret organizations and take their stand beside the open Bible and the outspread Constitution of the United States. They must be willing to dissolve their secret societies in the cup of patriotism. They cannot say to the Romanist, Give up your societies, but I must keep mine.

We must not allow the traditions of former generations to darken our counsel, or dim our clear apprehension of the truth. Don't say, My father, or grandfather, or uncle belonged to a secret order, and therefore they must be all right. My father was an Odd-fellow; and if his son was not a better man than he, I might have been an Odd-fellow, too, or a member of some secret society. But we must hold to the principle of progression in ideas, more light from age to age on moral questions. We ought to know better than our parents could the character of these organizations. We ought to maintain that each generation should be better than the one before; and not forever take their failings for our examples. And we must make a clear distinction in this matter between the members and the society. It is not the men but the system that underlies their organization which we must oppose. It is this lodge principle which exalts the secret society oath above the obligations of common morality and honor,—which virtually puts the society in the place of God's revelation—this we cannot too strenuously oppose. I have talked with lawyers again and again who have told me how they have observed this lodge obligation magnified into greater importance than any other. If a liquor-dealer be a Mason, one Mason on the jury will hang the case every time. If they can get one Mason on the jury they can rely on preventing any conviction. One man of twelve can decide in the jury box against justice.

The only way to overcome the operation of this unjust and destructive system is an appeal to principle that shall tingle in every ear and arouse the dormant conscience of the people. We must show men how contrary is this system to that revealed for the regulation of mankind in the Word of God. We must bring about a separation of the church from this evil. When Christian men come out from the lodges they will collapse, as when the bones are drawn out of the human frame. And we must not make any exception. They tell us to spare this or that secret order, but it will not do. They are all organized on a false basis of morality, and our eye must not spare, any more than did Samuel when he slew Agag. We must smite this false image and set free the consciences of our fellow-men which are blindly grinding at the mill of secret ceremonies as was Samson in the Philistine prison house.

OUR WASHINGTON LETTER.

WASHINGTON, Dec. 13, 1889.

The new Speaker of the new Congress is commended on every side for his remarkable industry. He was elected a little over a week ago, and before the expiration of a week he had announced five of the more important House committees. Such progress is not only unusual but surprising, and goes to show that Mr. Reed proposes to make the Fifty-first Congress, so far as lies in his power, one of business and real work. In the past, Congress has not thought of settling down to public business until after the holidays. Indeed, seldom have the committees been announced until just before the adjournment for the holiday

recess. But by this prompt action the practical work of the session, in some of its branches, will begin immediately.

The sensation of the week in Washington was the recent defalcation of Silcott, the trusted secretary of the ex-Sergeant-at-Arms of the House. As the $80,000 stolen by Silcott was drawn by him from the Treasury for paying the salaries of Congressmen, the consequent loss and inconvenience to many Congressmen have been engrossing questions at the Capitol since the exposal of the robbery. It is not yet known whether members can recover their missing salaries. The Congressional investigation of the case just ended leaves it to the House to decide where the loss shall fall; whether on the individual members, or on the government.

On Wednesday last both Houses of Congress took a holiday in order to attend in the Hall of the House (where all official ceremonies are held, because it is so much larger than the Senate Chamber) the exercises commemorative of the centennial celebration of the inauguration of George Washington. The program was very simple. There was music, a prayer by the Chaplain of the Senate, an address by Chief Justice Fuller, of the Supreme Court, and the benediction by the Chaplain of the House. The exercises were attended by the President and Cabinet, the Supreme Court, the Diplomatic Corps, delegates to the Pan-American and International Marine Conferences now in session in the city, and the principal officers of the government. Ceremonies of this kind in Washington must necessarily be of an official character, and admittance is only by card. There is no hall in the world, I may say, that could accommodate half of the crowd that would attend on such occasions, were they open to the public. Exclusive assemblies are not in keeping with our republican institutions; but for the reason mentioned above they are unavoidable here when the ceremonial must take place indoors.

Temperance workers and retail liquor dealers have both been watching the action of the city commissioners in a certain test case which came up yesterday, regarding the enforcement of a proposed rule limiting the number of liquor saloons to four in a block. The case on which the question was raised was that of a man who had applied for a license in a block where licenses had already been granted to four saloons. A majority of the commissioners revoked the proposed "four in a block" rule by granting licenses for a fifth. It was two against one, the two holding that to refuse a man license simply because four had already been issued for the same square, would be taking a more arbitrary stand than they were authorized to do.

Congressman Pickler, from the new State of South Dakota, made a temperance address last Sabbath at the Congregational church. He mentioned that the Dakotas were the first two States to enter the Union with prohibition in their constitutions. He stated further that the people of those two States were in earnest in their attempt to show that prohibition does prohibit. *

Reform News.

FROM THE ARKANSAS CAPITAL.

Little Rock, Ark., Dec. 9, 1889.

On the morning of the 30th ult. I left Memphis, taking the Little Rock train, which was transferred to the Arkansas shore on a huge ferry-boat. We passed through a large amount of unbroken woodland, interspersed with frequent fields of cotton and corn, and I noticed that the land was flooded in many places from the rains. Little Rock is a city of some 30,000 inhabitants, pretty well scattered, with a large percentage of colored population. There are large common and graded schools, and well-manned colleges for both nationalities; and a vigorous Congregational church, sustained, apparently, by business men.

On Sabbath evening I addressed the congregation assembling at the corner of State and Fourteenth streets, on the reforms of the N. C. A., which was well received, as an interlude before the sermon. The Zion M. E. Conference, in session in the city, had the pulpit for that night. On Monday I called on Pres. Thos. Mason, of the "Philander Smith College," who took me through the departments. I found the Carpenter library well placed and cared for among the books in the reading-room. This institution is large and finely located, with a full corps of teachers whose salaries are paid by the Northern Methodist church, and they are doing a very important work for the freedmen. On Friday morning I lectured before the faculty and students on Temperance and Secretism.

I also visited the Little Rock University, which is an M. E. institution for the education of the white youth in the South. Prof. Bates showed me their library, and I made arrangements to donate to them our five-dollar gift of anti-secrecy books. This university has fine buildings located on beautiful grounds on the north side of Lincoln avenue, and appears to be well sustained. At the invitation of Rev. Joseph A. Booker, president of the Arkansas Baptist College, I preached in the Zion Baptist church, of which he is pastor, on the work of the N. C. Association, Wednesday evening, and lectured before the students on Friday afternoon at the close of the rhetorical exercises. This college is worthy of notice as a very important Christian development. It is the work of the colored people—of the Arkansas Mission Baptist Convention. They have an efficient faculty and a large number of pupils, and one branch of industrial training, i. e., printing. They do the work on a weekly paper called the *Baptist Vanguard*. But they still occupy rented buildings, although they own a fine lot and have erected a large frame for a college building, which has but little covering as yet, and the work proceeds slowly for lack of means. Where is the Lord's servant, who has a talent or two in his possession, who would like to put a roof on this building, and help to finish to forward the Christian education of this people? The Master would say, I think, to such a one, "Well done, good and faithful servant."

Yesterday I preached in the African Congregational church, and introduced the topics of our reform in my sermon, which seemed to be well received. At 3 P. M. I preached in a Baptist church whose pastor is Prof. Keith, vice-president of the Arkansas Baptist College, and there were many in the crowd who were evidently opposed to intemperance and secretism. So I desire "to thank God and take courage." Samuel F. Porter.

CHEER FOR PHILADELPHIA.

876 Ringgold Street,
Philadelphia, Dec. 12, 1889.

Dear Cynosure:—While lovers of light are gathering in the "Hub" city, the city of "Brotherly Love" is taking advance steps against the secret invaders. Many of the "Sunday" and daily papers are pouring forth their spawn of murders, prize-fights and filth of various kinds, exciting appetites and passions of the unregenerate, thus callousing the conscience, and so destroying the finer feelings of many that they can consider with complacency lodge murders, and read without a shudder the terrible revelations of the Endowment House. Yet, thank God, there are those who have pure minds, whose love for Christ and his kingdom impels to greater exertion as they know of these sickening and terrible realities. My meetings here confirm this belief. Since coming to this city there has scarce been an hour of the day or evening when important visitations and meetings have not taxed my utmost exertion. The Lord has opened one door after another.

The union meeting referred to in my last was held on Sabbath evening in Rev. J. C. McFeeter's (Reformed Presbyterian) church, instead of as expected when I wrote. There were on the platform at this meeting Dr. Stevenson, Dr. Steele and Dr. Barr, the first two being pastors of large Reformed Presbyterian churches, the latter pastor of the Eight United Presbyterian church, and associate editor of the *Christian Instructor*. All took part in the service, and expressed approbation of the manner in which the subject was presented, one giving a contribution to our cause. I scarcely need add that this meeting was a success; the co-operation of these pastors would insure this.

I have not held a meeting for some time where more enthusiasm was manifest, than that of Tuesday evening at Chester, Pa. I there addressed over two hundred people who gathered at the request of their pastor, Rev. J. Trumbauer. Notwithstanding most of his people are poor, they did what they could for our cause, and gave a unanimous rising vote requesting me to return and speak further, which I have agreed to do on next Tuesday evening. A number testified to the Lord's delivering them from various lodges. One young man expected soon to join, but said now he should not. One man was sure the love of God was in his heart, but he could see nothing wrong in the secret society to which he belonged. It was called "the Red Men." He was a white man. I think his conscience was convicting him, and that he will come out all right.

Rev. P. J. O. Cornell, pastor of the Swedish Lutheran church, Augustana Synod, will consult his vestry Sabbath morning in reference to a union meeting of the Swedish churches on Thursday evening next. As pastor Cornell is favorable to it, I think it will be arranged.

The pastor of the Mennonite New School church has promised to try and get a hearing before his people at a future date, but is full of meetings now.

Word has just come from Rev. R. C. Montgomery, of the Kensington Reformed Presbyterian church, that his elders are "willing and anxious" that I address his people next Sabbath evening. So the Lord is leading on in Philadelphia.

There are several of the friends who subscribed with me for the *Cynosure* months since who were to have forwarded the money for their subscriptions before this. Why they have been detained I do not know. I trust all who know themselves thus indebted to me will remit at once, and thus save me all embarrassment in the matter. One subscription appears like a little matter, and is sometimes easily forgotten, but it is the ones that make up the many. Send to Washington address, 215 4½ street, N. W. Yours for Christ and reform, W. B. Stoddard.

Correspondence.

A WONDERFUL LETTER FROM SOUTH AFRICA.

THE POWER AND GRACE OF GOD IN HIS BELIEVING MESSENGERS.

Johannesburg, I. A. R., Oct. 28, 1889.

Dear Cynosure:—Seeing an article in your paper on the subject of "Volunteers wanted for India;" and "Who will go and who will send?" my soul was stirred within me, as I was brought back to the time, years ago, when these questions came home to me personally. How often have I answered the first by calling out from the depths of my heart, "Lord, here am I, send me, send me." Sometimes when coming home from missionary meetings, I would enter my room, and for an hour lay agonizing with God to allow me to be one of the chosen ones to be sent out to foreign shores, to bring the tidings of great joy and salvation.

For more than ten years I waited and prayed, and the Lord gave me a husband with the same desire. We waited to be sent, but waited in vain. Together we labored in two congregations, but our hearts were longing for the time when we could go to larger fields.

One day my husband attended a meeting at Dr. Palmer's in New York city, and there heard Rev. William Taylor give a description of his faith work, and tell how many missionaries he had already working under him in different parts of the globe. From this time we felt the Lord called us to take a bold step, and trusting in his promises alone, to go and work for him.

Now, my dear friends, if any read this who have a heart burning with love to souls, longing to be sent, and feel called to work on foreign fields, where the harvest is so great and the laborers few, allow me to encourage you, my brother, my sister. Cast yourself on the promises of Jesus (Luke 10). Oh, it is so safe to trust Jesus! Remember, he is not changed. He still sends forth his disciples, as he did when here on earth. He still bids them go forth, preach the Gospel, heal the sick. "Freely ye have received, freely give." Praise, glory to this Jesus, our mighty Saviour! We can testify to his faithfulness in performing what he has promised, never to leave, never to forsake us, for he says, "Lo, I am with you alway, even unto the end of the world."

We can speak from experience, and this induces me to answer to this article. We left our beloved country, with all those dear unto us, now nearly ten years ago, with just enough means to

reach South Africa, having only a few dollars left, but rich in our Master's promises, and no other promises of support whatever. For three years we labored in Cape Town, mostly among the Mohammedans; and at times our faith was most severely tried. And here I would say to all who read this, that no one need undertake this life and work who does not expect trials and temptations.

This article would become too long should I enter into details how much the enemy tried in various ways to bring us from our purpose; but by the grace of God we conquered and have overcome. It was while working among the Mohammedans that we learned to know Jesus as the healer of the body as well as the soul, and which power we believe should now be still exercised by missionaries. It was our custom to give these people medicine when sick, trying by this means to obtain a greater influence over them. But while studying the Word we saw a better way, that which the Saviour himself gave the disciples and ordained for all his followers, as we believe. So after this, when they came to us in sickness, we asked in the name of this same Jesus, whom we preached as our Redeemer, to take away their diseases and heal them; and glorious results followed. The Holy Spirit, who does this work, often melted the heart while we were praying for their healing, so that tears were shed, and souls felt the power divine. Jesus did heal them and received the glory, and often sinners were saved.

I can never express the glory that filled my heart when the light came to us that Jesus would still give this power to those that labored for him. Oh, how unworthy I felt myself!—such a babe in divine things, having so much still to learn! It seemed too wonderful to be true, that Jesus would so manifest his love and power, not only in healing my own body, but use us also to be a means of such blessing to others. Oh, how necessary it is for those who labor in the Master's vineyard to be simple-minded, to be indeed teachable like children, and having a child-like confidence in a loving and faithful God and precious Saviour!

After the Lord had taught us by his Spirit this glorious truth, he sent us forth to proclaim it through the length and breadth of the land; and wonderfully did he bless our work. We had glorious meetings wherever we came, and many souls were saved and bodies healed. The Lord also gave us means to publish over forty thousand tracts, of different kinds, on this subject, which mostly have been distributed gratuitously all over the country.

At last coming in this neighborhood, we thought to visit this place for a time. We lived in the wagon and a tent for some months, holding meetings and teaching the children. Afterwards we obtained a stand, on which my husband himself built a reed house, one room to live in and the other as a school and meeting-place. We had blessed times. We have now opened a school mostly for Malays. The Lord has blessed us with means, so that we hope to be able to extend our work in various places, which he may be pleased to entrust us with.

May the stirring appeal from our brother in India to the hearts of God's children find many a response, and earnest hearts answer, I will go, if the *Lord* will send. We pray that God may bless this feeble testimony to the glory of our mighty Saviour, that some may be inspired with divine love for the perishing, and learn to trust more fully in the *living* God. Matt. 6: 25–34.

Your sister in Christ, MRS. W. HAZENBERG.

A WARNING FROM THE SOUTH.

YORK, Pa.

Until the rebel batteries opened fire upon Fort Sumter, few citizens of the North believed that a bloody rebellion against the Republic was actually in progress. We who lived south of Mason's and Dixon's line, however, had seen the numerous rebel secret society badges, and knew of the secret drilling and arming from the many dark hints and threats of the over-confident conspirators. Again the Jesuits of the South are drilling and arming their Freemasons, Odd-fellows, Knights and other soldiers of the Jesuitic secret empire.

In the *Christian Cynosure* of Nov. 21, 1889, Mr. A. F. Smith of Nashville, Tenn., says: "I want the North, and every lover of his country, to understand that to my mind if we don't fill up this Southern country with true, loyal citizens, to counteract the spirit of hate by a true Christian spirit of love, this country will see more blood flow than has ever flowed before in all the wars that she has ever passed through. I tell you, friends, it looks to me the Southland is an equipped, armed force to-day. I see that every lodge is a drilled company of men who are learned in all the tactics of war. A colored band played 'Dixie' at the head of a Confederate reunion marching through the streets with all their old battle-flags to the breeze, in defiance of our 'Stars and Stripes.'

"This band belonged to the Immaculates, a secret order after the stripe of their mother, Masonry. Can anyone suppose this nation will prosper while lodgery controls our pulpits and people? Especially is this Southland the seat of the beast. It has not improved in morals, Christianity or good will. Does anyone suppose that our God will look down upon this with approval?"

"A word to the wise is sufficient." But the fools of the North will see and hear when the batteries of rebellion again open fire, to redeem "*the cause that never dies.*" EDWARD J. CHALFANT.

IOWA MUST BE REDEEMED.

CARL, Iowa.

EDITOR CYNOSURE:—I am in hearty sympathy with the work of reform as defended by your most excellent paper. I am not, as some others, an old soldier in the work of reform, but am just commencing to do what the Lord has called me to do. I thought you would like to hear the news from a part of Iowa which has hitherto been quiet.

There is at present quite an effort being made to overthrow our present prohibitory laws, and substitute local option and high license. Now, I was not old enough to take any part in the campaign for prohibition in Iowa, but I will do all I can to defeat its overthrow. For my part, I don't see much difference between local option and State prohibition, only that State prohibition is on a larger scale, and I think the *larger* the territory the *better*. I would be glad to see national prohibition.

The plea made against prohibition here is that it does not prohibit. The people, they say, can send off and get all the liquor they please. Well, if they can, they *don't do it*. Some of the old sots who have become so addicted to the use of liquor that they suffer without it, and some who wish to show contempt for the law, do get some liquor. But the per cent of those who get liquor now is very small indeed to what it was under the license system. And if it were true that those who used to frequent the saloon still get liquor, still we have made one grand stride in the direction of purity by getting rid of the saloons. The boys of Iowa know not the temptation of the saloon. God save us from ever returning to the old days of saloon power.

In the border towns saloons are kept open, it is said. I admit that in some of the border towns saloons are kept open in violation of the law. But is *rebellion justifiable?* Is the object of law to justify the action of the wicked? Or is it to promote the best interests of the people? If the former, then we might ask, Is the law obeyed? and if it is not, change it. But if the latter, then the question should be, Is the law calculated to accomplish its object? and if so, then advocate enforcement, not retraction.

May God give the voters of Iowa wisdom and grit to stand by the right. D. W. ROSE.

PITH AND POINT.

A BAPTIST PASTOR WHO FEARS GOD ONLY.

I'm glad there is such a paper as the *Christian Cynosure.* I am with you in heartiest sympathy, and not afraid to "speak out in meeting" either. A short time since I preached on "Christ the only Way and the Church the only Agency of Salvation." During the sermon I spoke of the lodge system as antagonistic to the church, etc., etc. A *minister* told me that if I ever opened my mouth again on that line the lodge would crush me. "Indeed," said he, "it is a question whether your usefulness is not at an end in this town." Yet an old man, a member of my church, told me, "You are right." "In thirty-five years' experience as a Mason, the Lord never blessed me in the lodge room, nor has the lodge benefited me in the least," he said in the prayer meeting the Wednesday evening following the sermon. God bless your Association. I've had membership in Patriotic Sons of America, Phi Kappa Psi, and Knights and Ladies of Honor, but renounce them all after reading C. A. Blanchard in *Our Day* for August, 1889.—WM. J. COULSTON, *Hollidaysburg, Pa.*

A QUAKER ON THE PROHIBITION PARTY.

There is much in the *Cynosure* of interest, much of which I approve, while there is some matter that is not profitable for me. I have always been of the opinion that secret societies are impotent for good. I cannot agree with your views on temperance. Having been at the head of the temperance department of the Iowa yearly meeting of Friends for five years, and having seen the practical working of prohibition in this State, I am opposed to the partisan methods.—J. E. PEARSON, *Des-Moines, Iowa.*

FROM THE VETERAN CORPS.

I am now in my 78th year, and have taken the *Cynosure* from its beginning, and I intend to while I live and have my senses. I fear that the Catholics will yet rule the United States. They seem now to control the government, for all our leading men there are stooping to them; and if it comes to that, we may look for the vials of wrath on this nation. My prayer is that God may overrule it in some way in his great mercy and loving kindness. Be that as it may, I expect to be prepared for a better place than this. I enjoy God's blessing daily, and expect to meet you and all Christians in glory, but none of those that deny Christ in any way. If I could I would help on the good cause, but ninety-nine out of every hundred here belong to some secret society. I give my papers to all that will read them.—ELBERT MARCY, *Emporia, Kansas.*

LITERATURE.

THE SPIRIT OF BEAUTY. By Prof. Henry W. Parker. Price, 75 cents. John B. Alden, New York.

This volume is composed of a series of essays whose general purpose is to exhibit the relation existing between the harmonies and beauties of creation and the character of the Creator. No abstract can do justice to this writer, so like Emerson in the piercing conciseness of his comprehensive style, yet we will give a few hints at his line of thought.

Beauty prevails everywhere, and is due to a vast variety of secondary causes operating under the most diverse conditions. It exists in many forms of animal life in which we cannot discover that it is of any use to its possessors, or can by any possibility be appreciated by them; hence it could not have been created by them, as evolutionists would have us suppose. Beauty in animals, as well as in minerals, must be of divine origin. If the lower animals *can* appreciate beauty, and *do* possess rudimentary reasoning faculties, they should be educated instead of being exterminated, and the evolutionist huntsman is a murderer. That H. Sapiens' stone should develop reasoning faculties looks like a preternatural exception. Virtues and vices are symbolized in animals. The aspects of nature impress themselves upon mankind. Character impresses itself upon the physical structure of man, illustrating the saying, "There is nothing hid that shall not be revealed." Evil is self-destructive; there is a power that makes for righteousness. Disasters involving the innocent with the guilty are explicable only on the ground of their moral effects. Without God and a future life all is darkness. Crystals, in their origin, structure, changes and impurities, teach us many lessons in respect to human character, and reveal a God of law, love and beauty. We see man's perfections best in his works, the Creator's perfections best in man; hence, best in man's work. Art is better than nature. Susceptibilities are prophecies. Cities and civilization were a part of the original plan.

Religion transfigures the commonest acts of life, and gives moral beauty to all things, so that whatsoever we do we may do all to the glory of God.

We may not endorse all of Prof. Parker's suggestions, but we do welcome him to the ranks of our great essayists as a brilliant and stimulating thinker, worthy of a place beside Lowell, Emerson, Whipple, Carlyle and Matthew Arnold.

E. W.

THE AFRICAN NEWS MAP.—The kindness of Dr. Welch, of Vineland, New Jersey, who is associated with William Taylor in missionary publication work, places before us a beautiful map and one of the most interesting to the world at the present hour. Africa is discovering to the world new districts, continental in size, every few years. Bishop Taylor's missions, the new fields in the Soudan, soon to be penetrated by our Kansas and Nebraska pioneers under the devoted zeal of Henry Grattan Guinness; and above all the universal in-

terest in the explorations of Stanley and Emin Pasha, providentially preserved and delivered from the devouring wastes and forests of the African interior, make just such a map as this a necessity, to gain an intelligent view of these great movements. The sheet is 27 by 34 inches in size, and contains (1) a large map of Central Africa, 17 by 22 inches; (2) a map of Africa entire, 8 by 11; (3) a map of Liberia, 8 by 11; with enlarged sections of the Nile delta, of South Africa, the Congo mission, and Angola; also the Radial Key, engraved by George May Powell, showing distances and directions from Kimpoko and Leopoldville on Stanley Pool. The last named we became familiar with in the letters of Bro. Edward Mathews some months ago. This map, beautifully engraved and colored, is published at the *African News* office, Vineland, N. J., at $1.00 per copy, which is cheap enough. It is given to subscribers of the *News* and to donors to the William Taylor fund. By an arrangement with Dr. Welch every *Cynosure* subscriber can have a copy of this valuable map free, by paying $2.00 for our paper. This excellent offer is only for those who pay in advance. Secure one of these maps immediately.

Vick's Illustrated Monthly Magazine lends its aid to make winter days attractive by the memories of flowers. "Country Homes," "Garden Spoils from Autumn Woods," "The Vegetable Garden," "Our Native Tree Fruits," and "Premiums at State Fairs" are among the topics of the number.

The *Converted Catholic* completes its sixth volume, and we must regard the work of reformation it represents as becoming well established. Rev. James O'Connor, the editor, is raising a fund to provide a priest's home, and a hall for his mission in New York. Among the important articles in this number are "Religious Liberty in Maryland," the priest Connellan's reasons for leaving the papal church in Ireland, "The Tactics of the Roman Catholic Church," by Miss M. F. Cusack, the Nun of Kenmare.

The *Evangelical Repository* for the month contains articles on "Evangelistic Work," "Religious Life in the British Navy and Army," "The Trial of Christ," "The Nation's Hope," "Arresting Abuses," comments of the S. S. lessons, etc.. In the index for the year we fail to see any titles that show that the lodge has been once noticed in this influential United Presbyterian magazine, and that when the secular press has been full of it in connection with the Cronin and Mormon trials.

The *African News* closes its first volume with the satisfaction of knowing that the Christian readers of this country will sustain its efforts, William Taylor, who is editor and proprietor, is by this publication putting the church under renewed obligation to him. No other publication in this country gives so much and so varied information respecting the work of missions in Africa. The reports of Bishop Taylor have a fascinating interest. The veteran George Thompson, of Oberlin, who was associated with Rev. H. H. Hinman in the Mendi Mission, Africa, when first established by the American Missionary Association, gives some practical advice about health and instructing the natives. Published by T. B. Welch, Vineland, N. J. $1.25 a year.

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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR.

CHICAGO, THURSDAY, DECEMBER 19, 1889.

"God's Word prohibits the believer from forming alliances with the ungodly in society. Whenever the Christian surrenders himself to the society of the unbelieving world, his heart will be led away from God. This is especially true of thousands of Christian men who have deliberately yoked themselves up with unbelievers in all manner of secret societies. This course of false alliance is doing more mischief to individual Christian men by turning their hearts away from God and his service, and to the church by depleting and robbing her of her male membership, THAN ANY OTHER ONE ENEMY OF CHRIST. There never was a time when the cry, 'Come out from among them and be ye separate, saith the Lord,' was more needed than now."—*George F. Pentecost in Bible Studies, 1889, p. 389.*

A STEP FORWARD.

The Boston meeting was a long step forward. It proved that a city which first received us with mobs can be changed from ferocity to respect and courtesy. It showed that as many people may be interested in the discussion of secret societies as in the important debates of the Evangelical Alliance. It proved, moreover, that the time is at hand when our ablest pastors can speak freely their convictions on this topic, and when it shall cease to be avoided as pestilential in all gatherings met to consider whatever concerns the kingdom of our Lord Jesus Christ in the world.

The attendance was not large, but it was fair. In proportion to the attendance on the Evangelical Alliance, meeting in the same hall the week before, and to that of the national convention of the American Sabbath Union in Rev. Wm. Taylor's Broadway Tabernacle in New York at the same time, it was excellent. New England outside of Boston was well represented. From the city itself the hall should have been filled to the doors. But public attention was divided by other meetings. The Christian Alliance, gathered for the discussion of topics related to the second coming of Christ, was held at the same time in Beverly Temple. Dr. Gordon was one of the speakers. The national meeting of the Associated Trades Unions was also in session, and received wide attention from the press of the country as well as the city. A meeting of the Merchant's Association of Boston, with a banquet in honor of distinguished guests, and speeches by ex-President Cleveland and editor Grady, of Atlanta, Georgia, was held Wednesday evening, and the speeches filled the papers. This may be some apology for the attitude of the press of Boston, the *Herald* only publishing a fair report of the congress. Some of the papers sent girls to report, whose apparent ability for their work was measured by the indifference of their employers.

The grand feature of the meeting was the ability and fearlessness of the city pastors, especially the Baptist brethren, in taking their place on the platform and sharing the discussions of the conference. If we are not mistaken, Drs. Gordon and Gifford, H. L. Hastings and Revs. Grant, Cunningham and Hughes have never before addressed a convention gathered to discuss the lodge. Six maiden speeches of such ability, power and influence have probably never been given before in any of our conventions. This single fact is an event in our reform.

There are other pastors in Boston for whom we are not yet able to frame a reasonable excuse for their absence from such a meeting. There are five Lutheran churches in the city, which are committed against the lodge by book. There are two Reformed and several United Presbyterian churches in Boston and vicinity. Of all these pastors only one, Dr. Robert A. McAyeal, of Lawrence, was present. David McFall, the beloved pastor of the Chambers street church, lay so ill at his home that his life was despaired of. But these brethren should hear the call of God to come to his help and stand for his truth, though it be under the frown of men. If they propose to maintain the discipline of their churches, they need the help of such a meeting, and the profit is mutual.

Tradition and history are all on the side of reform in Boston. The Abolitionists, the once hated and despised of earth, are not forgotten, and the old church on Joy street, and Faneuil Hall, will always be associated with the names of Garrison, Phillips and Lydia Maria Child. State street has been rebuilt since Samuel D. Greene issued his Anti-masonic paper there, and printed Garrison's *Liberator* on the same press. But about the old cemeteries on Tremont street and on the Common we are reminded of the testimonies of Samuel Adams and John Hancock against the lodge. And much more, under the gilded dome of the State House, do the words of Webster, Horace Mann, Sumner and Adams, seem to reverberate in perpetual protest against this evil, as we stand before their statues.

The great full-length portrait of Nathaniel Colver, in the Meionaon, honored as the first pastor of Tremont Temple from 1839 to 1852, was full of eloquent memories of that great man's hatred of the lodge. Such associations are inspiring; and as in this cause great meetings have been held and success achieved in their presence, so we may confidently hope and fervently pray that these may be but the beginnings of a great work for Christ and his kingdom in Boston.

THE W. C. T. U., ROME AND THE KNIGHTS OF LABOR.

It is not possible that the good women of the Woman's Christian Temperance Union, whose patronage of T. V. Powderly and his Knights of Labor has justly excited attention and alarm, realize the full purport of their action. The *Cynosure* has from time to time pointed out the inconsistency of this action from our point of view. If secret societies are neither according to the example of Jesus Christ, the instructions of Paul, nor the principles of the American fathers —neither Christian or republican—our mothers, wives and sisters take upon themselves unwarranted responsibility,—nay, they err greatly in giving, as they do, an unqualified endorsement to the lodge called Knights of Labor.

But this is not all, though, as we believe, it is the worst feature of the case. Rev. James O'Connor, the head of the reformed Catholic movement in America, a man well qualified by piety, intelligence and observation to speak, gives in the last number of the *Converted Catholic* a view of the alliance of Mr. Powderly's order with Romanism, which should incline the W. C. T. U., and every other Christian society, to pause before adding another resolution of endorsement to their record. Says Mr. O'Connor:

"The decline in the membership and influence of this organization dates from the hour when Mr. Powderly, the master workman, went on his knees to Cardinal Gibbons for 'the church's' blessing. This was two years ago, when there were 750,000 men in the order. Now it does not number 200,000. If Powderly were not the fanatical Romanist he is he would know that the 'blessing' of the church of Rome has been a curse to nations, corporations and individuals, and that the blessing of Almighty God brings grace, peace and righteousness upon the earth.

"At the Roman Catholic congress in Baltimore, Nov. 11, ex-Governor Carroll, who presided, said: 'When the question arose in our country whether the church should condemn as a body certain organizations of the laboring class, our own Cardinal Archbishop satisfied the Holy See that the American laborer was still within the influence of the ministers of religion.'

"This reference to the control of the Knights of Labor by the Roman Catholic church evoked tremendous applause. Let American workingmen take notice and, if they value their manhood and citizenship, keep aloof from organizations which the Roman Catholic church controls. The priests are not 'ministers of religion,' as ex-Governor Carroll would have the world believe; they are ministers of the papacy, which is much more a political than a religious organization. In European countries, where the church of Rome had obsolute power over the people, it kept them in ignorance and degradation. It would do the same here if it had the same power."

—It was a singular idea of religion which the managers of the 1892 fair in this city had when they nominated, as a committee to organize the "secret, benevolent, and religious societies," the following: the Grand Master of Masons, the H. C. R. of the Independent Order of Foresters, the Grand Director of the Knights of Honor, and a number of the Benevolent and Protective Order of Elks.

—In the Visitation Convent at St. Louis the other day, the Misses Lay, of Chicago, and Miss Kelley, of St. Louis, took the vows which bind them forever to confinement within the walls of the establishment. What a religious system that must be which fosters and teaches such inhumanity!

—Rev. S. F. Porter, the college N. C. A. agent, has been compelled to make a short stay in Arkansas, and retreat hastily from malarial regions to the higher lands of Alabama. He found his health likely to be seriously affected unless he made the change. He wrote Thursday from Talladega, Ala., where he was kindly received and was invited to preach on the Sabbath.

—In New York last October the Baptist State anniversaries were held at Hornellsville. They were appointed October 22, but learning that the Knight Templar Masons were to possess the city at the same time the Baptist brethren postponed their meeting for a week. We presume this was done to avoid the appearance of fellowshiping the works of darkness; but the lodge may have supposed it was out of deference to their powerful order.

—Near Frankfort, Kentucky, there is a Military Institute, where young lads are trained to admire the military spirit and in the practice of military drill. As a suitable accompaniment to this warlike character, we find the following in the circular of the institution: "The formation of literary societies, and of the so-called '*Greek-letter*' societies, is encouraged. The latter are judged by their fruits. Not only the best students at college, but the leading men of our country in all the cultured and useful walks of life, are members of these '*secret*' societies. They are believed to be beneficial to the cadet, and not prejudicial to the good order and military discipline of the Institute."

—The note respecting the good fortune of Bro. Hazenberg in South Africa was barely written last week when the good letter of Mrs. Hazenberg came in, which appears on another page. We heartily commend it to the prayerful reading of all to whom the *Cynosure* shall come this week. The new city of Johannesburg is in the gold region of the South African Republic. A phenominal future is predicted for it, and it is attracting wide attention. Some promise that in five years it will have a million inhabitants, an output of gold large enough to gild the whole world, a commercial importance threatening the established trade centers of the old nations, and a political and social position second to no city in Africa, north or south.

—A Good Templar paper sings the praises of that secret order which uses the same prayers and passwords all over the world. The latter are changed every three months, but, rain or shine, summer or winter, the same prayers are performed. This paper extols the order also because five million people have joined it during the forty years of its existence. How honorable, really, is this fact? There are now between 500,000 and 600,000 Good Templars, since John B. Finch formed the hypocritical union in Saratoga. Now, at the ordinary death rate of such abstainers as the order proposes, there should now be from four to four and one-half million members. There must be at least 3,500,000 seceded Good Templars living. The figures reported in Illinois last year confirm this estimate. There were 109 lodges given up during the year, and nearly 9,000 members lost to the order, leaving 9,446 yet officiating.

—The Church of England societies have given to foreign missions during the past year £460,000; joint societies of Churchmen and Nonconformists, £187,000; the English and Welsh Nonconformists, £377,000; and Presbyterians in Scotland and Ireland £202,806. The total of these contributions is £1,226,800, or more than six million dollars.

—Says Dr. A. T. Pierson: "As we study missions we are more convinced that the *defect in our methods is* RADICAL. There is something wrong, and it reaches down to the very foundation of our system. We deliberately say, after much thought and prayer over this matter, that something is radically wrong in this matter of the financial support of missions. Our methods are either unscriptural and unspiritual, or else they are defective in their application."

THE BOSTON CONGRESS.

THE REPORT OF PROCEEDINGS.

OPENING ADDRESS OF DR. GORDON—LETTER FROM JOSEPH COOK.

The assembling of another convention in Boston to voice the sentiment of an awakening Christian church against the secret lodge system, is an event of unusual interest and importance to those who were present in the memorable Music Hall convention in 1880. The present assembly had another reception altogether. No mob of cabbage-throwers prepared the way for it in the Chambers Street church. No array of policemen stood in force about the hall. Instead of a single Boston pastor, the brave McFall, to breast the turbulence and hatred of the lodges as the rocks in the harbor withstand the tides, now a number of prominent pastors give their names to endorse the discussion of secretism, and three of them occupied the platform on the first evening and assisted nobly and eloquently in the exercises.

The contrast was the thought of many minds, and was equally a matter for thanksgiving to God. This discussion has gone beyond the day of mobs in Boston, let us hope, forever.

But there is opposition enough still. Pastor David McFall, though sick, sent his people in strong delegation, but the Christian people of Boston were sparingly represented in the opening meeting. Indifference is the greatest enemy of a reform. It was with amazement, also, that it was learned that Mr. Bradbury, a leading spirit in the anti-Catholic movement, took occasion to denounce the conference in the name of Masonry, to the 3,000 gathered Sabbath afternoon to hear Dr. Fulton in Music Hall. This was a sad blunder, the result of ignorance; for it is not possible that so firm a friend of Davis, Lansing, Kellaway and Fulton should, with a fair understanding of the Masonic and Jesuit systems, speak so unadvisedly. Nevertheless, the people who heard Mr. Bradbury's objection reached eagerly for the printed notices which were distributed at the door, and thousands were handed to them.

Wednesday forenoon the rain drizzled and splashed, and the streets of Boston ran little rills. But the clouds broke in the afternoon, and the sky was clear and the streets dried at night. All felt that God was with us in this matter. Some five or six hundred people were gathered in Tremont Temple, the Baptist headquarters for New England, the historic spot where Nathaniel Colver stood fifty years ago in the face of the enraged Freemasons of Boston, with the Mayor by his side and scores of policemen to hold down the mob. As the people were gathering Rev. Frank O. Cunningham, son of the pastor of Shawmut Ave. Baptist church, and himself pastor of the Baptist church in the Somerville suburb, contributed greatly to the enjoyment of those waiting by an excellent improvisation on the great organ of the hall. Rev. Dr. A. J. Gordon of the Clarendon Street Baptist church, known wherever there are Christian readers by his published works on eschatology and practical Christian life, presided.

After calling to order he introduced Rev. James M. Gray, D.D., of the Reformed Episcopal church, to conduct the opening devotional services. Dr. Gray read several passages of Scripture appropriate to the occasion, closing with the well-known verses of the 6th of 2nd Corinthians, from the 14th to the end of the chapter, and led in a fervent petition for the blessing of God upon the deliberations of the meeting.

In opening the conference, Dr. Gordon said:

Ladies and gentlemen: We are gathered together in response to a call issued some time since, which I will read in order that you may clearly understand the purport of this assembly. [He then read the call for the assembly and the signatures, which contained the following names, most of whom are well-known pastors of Boston:

O. P. Gifford, James M. Gray, A. J. Gordon, Wm. Elliot Griffis, H. L. Hastings, A. A. Miner, N. Boynton, E. Edmunds, J. W. Hamilton, F. W. Ryder, D. McFall, J. W. Brigham, T. P. Briggs, N. Bailey, Wm. O. Ayer, Roland D. Grant, L. G. Barrett, Wm. A. Mandell, Darius B. Scott, Prof. L. F. Townsend, Oliver S. Dean, Geo. Merriam.]

I will also take this occasion to read the following letter addressed to this congress, from the office of *Our Day*, 28 Beacon street:

DEC. 9, 1889.

DEAR SIR:—I am called away to lecture at Toronto, Dec. 10. I cannot possibly attend your convention at Tremont Temple. Please express my regret to the management of your meeting.

Now that the Cronin case is occupying public attention, I can but hope that you will secure a full and fair hearing for your brilliant list of speakers, from whose published words I shall expect much instruction.

Yours very respectfully, JOSEPH COOK.

Rev. Mr. Stoddard.

I am sure it is with no spirit of personal antagonism toward anybody that we are met here to discuss these important questions. I am not so well informed in respect to the associations under investigation as many of the others who will participate; but on general principles I see much that is undesirable in these secret organizations. In one feature in particular there is a most serious objection. Man's free will is the highest endowment of God to the human race. God has given this power, and he will not interfere with man's choice. Even in the great work of salvation he says, "Choose ye." We have the right to say no or yes to all God's proposals in our behalf. Now it is a very serious matter to bind myself so that this power of choosing is taken away, destroyed, under the solemn form of an oath; to take a vow that shall bind me to other men whom I may not know, to do that of which I can at the time have no knowledge. Herod so bound himself, and for his oath's sake committed an atrocious crime. I don't want to bind myself by any oath that shall control my future responsibility of determining between right and wrong. Need I say I have again and again encountered secret societies in connection with this principle in practical life, and have found what an obstacle they can be. Not once or twice in church councils I have found there were connections involving parties in the case which could not be broken, and which interfered and made nugatory every effort. But these questions will be discussed at large during this conference, and you will understand their importance.

Secretaries were then elected, Henry L. Kellogg of Chicago and Miss E. E. Flagg of Wellesley, Mass., being chosen. On the nomination of General Secretary Stoddard, Rev. Henry T. Cheever of Worcester, H. L. Kellogg, and Elder S. C. Kimball of New Hampshire were made a committee on resolutions; and John A. Conant of Willimantic, Conn., A. M. Paull of Providence, and Joseph Perry of Connecticut, committee on finance.

The addresses of the evening were by Rev. David McAllister, editor of the *Christian Statesman* and pastor of the Reformed Presbyterian church of Pittsburgh, and by Rev. O. P. Gifford, pastor of the Warren Ave. Baptist church, Boston. They frequently called out hearty applause, and the latter aroused the special enthusiasm of the conference when it was remembered that he was making his maiden speech upon this subject.

Following them a collection was taken, and Dr. Gordon announced that Pres. C. A. Blanchard was unexpectedly present from Illinois this first evening. It had been understood that he could not be in attendance until later, and Dr. Gifford had taken his place the first evening. All would wish to hear from one who has deliberated so much upon the subject of secret societies, if it were only a few words.

President Blanchard said there are two things in religion: what Christ has done for us, and what we can do for him. Our work divides itself between doing and enjoying. There are more people willing to do a kind act than rebuke an evil. Men will not rebuke you if you praise the good. But there is great need in the Christian church to follow Christ's example in rebuking evil. It is a period of the greatest activity in respect to secret organizations. These organizations all propose some good end, and some of them seem for a time to fulfill their promises. In the time of our war the Union League performed, as we believe, a wonderful work for our nation. But how is it now? The whole nation resounds with the stories of corruption in our officials, until there seems to be more need of a party to secure the enforcement of such laws as we have, than to make any more for us to have broken or neglected. What use is it to establish missions to save a few wretched men, when at the same time our lax administration of law is manufacturing these wretched men five times as fast as we can save them. It is like one who saved a man from drowning, only to find another man floating by, and then another and another, until he reflected, There must be somebody throwing men into the river. I'll leave this work here, if a few are lost, and go up and stop them from being thrown in. There are millions of Christians in this country, who could, if they would, have our laws enforced. They are kind and helpful to the poor and distressed, but they do not insist on those things which prevent poverty and distress. We need a change in this regard, and it will, we trust, be one object of this meeting to help Christian people to a better understanding of the ways in which this can be done.

THURSDAY MORNING

the meeting of the New England Christian Association was held in the Meionaon hall (the smaller hall of Tremont Temple building). The report of this interesting meeting is given in our New England letter. Miss Flagg, the *Cynosure* correspondent, was re-elected secretary, and there was no change in the management.

At noon the congress reassembled in the large hall, Rev. Dr. McAllister presiding. The address of the hour was by Rev. I. J. Lansing, pastor of Salem Street Congregational church, Worcester, Mass., and author of "Romanism and the Republic," one of the ablest works on that subject in print. Dr. Lansing has lectured often in Music Hall, Boston, on Romanism, and his reputation as a popular speaker was well maintained in the eloquent address on "Jesuit Policy."

At 2:30 the congress reassembled, Rev. H. T. Cheever of Worcester presiding. This session was in the Meionaon, and a very fair audience attended. After prayer by Rev. J. M. Brown of Marlboro, N. H., brief addresses were made by Rev. R. N. Countee of Memphis, Tenn., who was unexpectedly present; by Rev. S. C. Kimball of New Market, N. H.; William F. Davis, the Boston Common evangelist; Henry L. Kellogg of Chicago; Rev. Roland D. Grant, Baptist pastor of Beverly, Mass.; Rev. Frank O. Cunningham, Baptist pastor of Somerville, Mass.; and Rev. J. H. Hughes of Boston. The variety of these brief addresses made this one of the most entertaining of the sessions.

Space will at present permit only a partial report of these addresses; in a future number others will be given.

Rev. R. N. Countee spoke of the measure of success given him under God in building up a reform church of 325 members, all free from the lodge and whisky, and only four of whom use tobacco. It is the work of the Christian church to combat the devil, and in this warfare the lodge was found on the devil's side, aiding his conquest by subverting the churches and turning their members aside to false worship.

Elder S. C. Kimball, New Hampshire State Agent, followed, speaking of the difficulties under which Christian people labor in opposing secret societies. Editors and preachers are subjected to especial temptations. They are made by the secret lodges to fear loss of patronage, influence, denominational fellowship and social courtesy. It is a great work of our associations to help create public sentiment on this question; and year by year men are taking a stand for Christ. One can make but a small fight alone. Two or three score can rouse a State to an apprehension of the truth. He was willing to stand alone for Christ, if God called on him to do so. But the work of each individual was increased as more join the ranks of truth. God had heard prayer in New England, and opened the way to success to his cause. It is not always necessary to go into a demonstration of the wickedness of Freemasonry and other secret orders. That is now often confessed, but this conference is supplying a want long neglected by the press of the country, in bringing these facts before the people, and helping many who would be weak alone, to stand more nobly for Christ. He told of a Congregational pastor of his acquaintance who testified for Christ against the secret societies who was boycotted and was hounded to the grave by the lodge.

During the afternoon a member of the Royal Arcanum got the floor to make a defence of that order which honored the name of God, had prayers provided by rule, and did much good. He was reminded by Rev. Mr. Grant that the prayers of

(*Continued on 12th page.*)

THE HOME.

THE COMFORTER.

BY JULIA C. R. DORR.

How dost thou come, O Comforter?
In heavenly glory dressed,
Down floating from the far-off skies,
With lilies on thy breast?
With silver lilies on thy breast,
And in thy falling hair,
Bringing the bloom and balm of heaven
To this dim, earthly air?

How dost thou come, O Comforter?
With strange, unearthly light,
And mystic splendor aureoled,
In trances of the night?
In lone, mysterious silences,
In visions rapt and high,
And holy dreams, like pathways set
Betwixt the earth and sky?

Not thus alone, O Comforter!
Not thus, thou Guest Divine,
Whose presence turns our stones to bread,
Our water into wine!
Not always thus—for thou dost stoop
To our poor, common clay,
Too faint for saintly ecstacy,
Too impotent to pray.

How does God send the Comforter?
Oftimes through byways dim;
Not always by the beaten path
Of sacrament and hymn;
Not always through the gates of prayer,
Or penitential psalm,
Or sacred rite, or holy day,
Or incense, breathing balm.

How does God send the Comforter?
Perchance through faith intense;
Perchance through humblest avenues
Of sight, or sound, or sense.
Haply in childhood's laughing voice
Shall breathe the voice divine,
And tender hands of earthly love
Pour forth the heavenly wine!

How will God send the Comforter?
Thou knowest not, nor I!
His ways are countless as the stars
His hand hath hung on high.
His roses bring their fragrant balm,
High twilight hush its peace,
Morning its splendor, night its calm,
To give the pain surcease!

—*Scribner's Magazine for June.*

THE ABIDING PRESENCE OF THE HOLY SPIRIT.

BY REV. H. M. PARSONS, TORONTO, IN THE NIAGARA CONFERENCE.

The work of the Holy Spirit in this dispensation is often misunderstood by believers, through their confusion of thought concerning his Person and office. From often speaking of his influence, his presence by many is resolved into an atmosphere. And so dependence on him is dismissed with an —"of course we depend on him"—just as we cannot breathe without the air. Others deny his personality altogether, and declare that he is only an emanation from God affecting the conscience and influencing our acts through that organ. In these cases, all effort in Christian service is the mere purpose of the human will to do as well as it can. And we fear that multitudes of professed believers are resting all their hopes for the future upon their good intentions and moral acts. The Word of God, however, allows no such perversion of his most blessed gift. The *promise* of the *Spirit* is clear and plain—and the *fulfillment* of the *promise* equally explicit.

In Ezek. 36: 26, 27, Jehovah speaks to his ancient people concerning the new covenant, and declares two things: (1) "a new Spirit will I put within you;" (2) "I will put my Spirit within you." While this is future, and to be witnessed when Israel and Judah have national restoration—and acceptance of their Messiah—it is also repeated in promise to the church in the New Testament. Thus in John 14: 16, 17, another Comforter is promised, who "dwelleth with you, and shall be in you." And in John 3: 6, we read that "that which is born of the Spirit is spirit." Here we have the fulfilling of the first promise in Ezekiel. The "new spirit" in every believer is the creation of the Holy Spirit. In another place this new creation is called the temple of the Holy Spirit. We call this *regeneration*. The act of the Spirit, imparting and producing a new nature, with new dispositions and desires in the sinner, this very sinner has the moment he believes on Jesus Christ as Son of God.

In addition to this, *every believer* has the promise, "I will put my Spirit within you," fulfilled. This Spirit in Christ had dwelt with the disciples *three years*, when Christ promised that he *should dwell* in them. This fufillment is recorded in John 20:21,22. The evening of his resurrection day, Jesus stood among them and called them to service. He made them messengers to reveal him to the nations. "As my Father hath sent me, so send I you. Then he breathed upon them, saying, "Receive ye the Holy Ghost." This was something more than regeneration. It was, and it is the *indwelling* of the Holy Spirit—the Comforter. This also interprets the promise of Jesus, "Lo, I am with you every day to the end of the age." This indwelling Comforter also dwells in the glorified Christ—in his human body at the right hand of the Majesty on high. So he is the author of our prayers, and of all things pertaining to our direction as children of God. The fact that so many lack peace and joy as abiding habits, is because they do not cherish this Holy Ghost. They "quench" his inward suggestions, or "grieve" his patient love, or "resist" him in the reading and hearing of *the Word*.

The *indwelling* of the Holy Spirit when received imparts peace and joy and increasing *obedience*. This word itself implies a quick and ready listening to the voice of the Spirit through the Word, and in the heart. He may dwell in a believer and be silenced for a time, through ignorance, or disobedience, or unfaithfulness. For the gift sent from the Father and the Son must be something worthy of the most grateful reception, recognition and acknowledgment.

The disciples were in-dwelt by the Spirit from the resurrection of Christ to the day of Pentecost.

At the ascension of our Lord to the throne of the Father he gave *another promise*, adapted to the work he assigned to his disciples in the *last command*, and at the communication of the *indwelling Spirit*. This is variously termed the *baptism of the Spirit and of fire*, according to the testimony of John the Baptist; the *enduement of power*, recorded in the promise, Acts 1: 8; or *the anointing*, as described in 1 John 2: 27.

This promise was fulfilled many times in the primitive church, and the search of these recorded instances will well reward the faithful student of the Word. In Acts 2: 3, 4, we have the first gracious fulfillment. In the upper room, the gathered company, already regenerated, already having the Holy Spirit *in* each new spirit, were faithfully obedient to the order of their ascended Lord, when the promise poured forth upon them, each having the lambent tongue of fire on his head—the *shekinah* stamp of the dispensation. And then the first effort of the equipped church was upon the foreigners in Jerusalem. Beginning at Jerusalem, they first preached the Gospel to every creature, according to the Lord's command. And after that the church at Jerusalem was formed and home missions began. To the Jew first—who was scattered abroad—and then to the Gentiles by the mouth of Peter and Paul.

This *enduement of power was repeated*. Regeneration and indwelling are permanent. But in Acts 4: 8, after the cure of the impotent man in the name of Jesus, Peter, "filled with the Holy Ghost," began his sermon to the *rulers of the people* and the *elders*. And being forbidden to speak or to teach in the name of Jesus, he still persisted with holy boldness and said, "We cannot but speak the things which we have seen and heard." In this same connection, while relating to the assembled company the account of this wonderful power of God, they were led to speak of the resurrection of Jesus as evincing similar power; and immediately, according to Acts 4: 31, 32, 33, another anointing filled them, and expelled all selfishness, so that every one was disposed to yield all his substance to God's requirements.

So again in Acts 4: 3, when from the growth of the church organization was required, this *baptism* of the Spirit indicated the men to be appointed for the work. And when Stephen entered on this office in obedient faith, still further *illumination* is manifested when he discovered the risen Christ on high bending with loving sympathy over his martyred servant, and revealing his presence in the closing prayer of his life. Nor has this work in this orderly manifestation ever ceased. In the history of the church, all through this age, similar testimonies are recorded. The Lord never fails in his promises. Every believer may be *filled with the Spirit*. It is not a question of his power, or love, or willingness. It is simply whether we will yield ourselves to his possession.

This enduement of power is in various forms. It may be in the *increasing knowledge* of the believer, or in a more *ardent faith*, or in *enlarged and delightful emotions*. The filling of the Holy Spirit—to every one desiring—is for the right and acceptable discharge of every duty and obligation of life. In humble waiting God's servants often experience overwhelming blessing.

Recently an humble missionary paused to pray over the wicked fishing village on the Ayrshire coast of Scotland. His heart was held in struggling prayer by an invisible presence for three hours. He went on to his service, and under the Bible-reading the Holy Spirit fell on all present, and in a short time the whole village was led to believe and confess the Lord.

Something similar occurred in this room this last year, when from similar manifestation many were constrained to yield individual offerings to the Lord; so that to-day the results of that meeting are seen in the presence of a choice company of brothers and sisters preaching the glad tidings under Pentecostal conditions in many provinces of China. This *baptism* we need to-day, my brethren—it is waiting for us. And the way is the same as at the first—testimony of the risen Christ, Acts 2: 32, 33, "This Jesus hath God raised up, whereof we all are witnesses." Oh! may we testify in truth and in this experience, that we also may add, "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." *Truth.*

HOW TO BE HAPPY.

Are you almost disgusted
With life, little man?
I will tell you a wonderful trick
That will bring you contentment
If anything can—
Do something for somebody, quick;
Do something for somebody, quick!

Are you awfully tired
With play, little girl?
Weary, discouraged, and sick?
I'll tell you the loveliest
Game in the world—
Do something for somebody, quick;
Do something for somebody, quick!

Though it rains like the rain
Of the flood, little man,
And the clouds are forbidding and thick,
You can make the sun shine
In your soul, little man—
Do something for somebody, quick;
Do something for somebody, quick!

Though the skies are like brass
Overhead, little girl,
And the walk like a well-heated brick,
And are earthly affairs
In a terrible whirl?
Do something for somebody, quick;
Do something for somebody, quick!

—*N. Y. Christian Advocate.*

JAMIE'S SITUATION.

"If I could only go there first," Jamie said.

"But that wouldn't do, you know," his mother answered, quietly.

"No," said Jamie, "I know it wouldn't, because she said she must have the berries the first thing in the morning—the earlier the better—and I promised her, you know."

"Of course," the mother said, as though that quite settled the matter.

"But how will I look to go in search of a place, after I have been picking berries all the morning?"

"Why, you will look like a boy who has been at work doing the best he could for himself and his mother. You can wash your hands in the brook, you know, and have them clean."

"I don't suppose I could wear my other jacket?" said Jamie, in a reflective, rather than an inquiring tone.

"Oh, no!" his mother answered, "that wouldn't do, of course."

"There won't be much use in going at all, so late. Lots of the other boys will have been there, and the place will be gone, I dare say."

Mrs. Walker seemed to have no answer to make to this, nor did Jamie seem to expect any. After a moment's thoughtful silence he said, in a brisk tone, "Well, never mind, there's nothing for it but to do the best I can."

"That's my sensible boy," mother said, as she kissed and watched him away.

They were poor, as you have found out before this; and Jamie, small for his years and not very strong, found it hard to get work which would help his mother much. In the berry season he did very well, but the season was nearly over in the region where they lived.

Only the day before Jamie had seen a notice in a shop window of "Boy Wanted," with directions to call to-morrow, between the hours of 8 and 10, and he made up his mind to try for the place. If it had not been for those berries promised early in the morning to a customer, he would have been on hand as soon as the clock struck. But there was no help for it; according to Jamie's idea of honesty, the berries must come first.

Four other boys, to my certain knowledge, had their hearts set on securing the same place, and were on hand, one of them quite early.

Having been asked the usual questions, Joseph Smith, who was the first one, had been shown into a room to wait for a few minutes. Being quite alone he roved about the room in search of amusement; picked up a bottle, smelled of its contents, dropped the glass stopper, broke a little bit from it, picked it up in a frightened way, and put it back in the bottle in haste. He congratulated himself that it did not show it was broken. After that, being frightened, he touched nothing more. He had but a few minutes to wait. The grave-looking colored man, who answered all the rings of the bell, opened the door and told him his master had decided "that the boy would not suit him."

"Much he knew about it," said Joseph to himself in great indignation. "He didn't ask me a single question that would show whether I could do his work or not! I'm glad I didn't get the place, anyhow; I didn't like him."

Boy number two was Emory Haines; neatly dressed, very respectful in his manners. He was shown into the same room to wait, and finding himself quite alone, helped himself first to a bunch of grapes from the full dish on the sideboard, then took some candy mottoes from the glass dish near it, and was astonished in a few minutes to be told that he "wouldn't do."

Following him came Frank Dennis, who entertained himself by scribbling with his pencil on the margins of several magazines which lay on the table, then curled himself, shoes and all, into the easiest chair in the room, which was a delicate, light-colored plush, and saw how far he could tip it back against the wall without going over. He barely escaped tumbling backward twice before he was interrupted, to be told that Mr. Dorrance said he need not wait longer; he had decided to look further.

After that there was a lull. Presently our Jamie—rather the worse as to hair and clothes for his scramble among the berry bushes—appeared, and was asked questions, among them this: "How is it that you are so late in appearing? It is not far from 10 o'clock!"

"I know it, sir," said Jamie, "and I was afraid I would be too late; but Mrs. Butterfield was depending on me for berries this morning. I had promised her, and I had to go to the Beach Farm to find the best berries, and it is a long walk, sir. Then I had to take them to her first, of course, because she was waiting."

"Just so," said Mr. Dorrance. "Very well; you may step into the next room and wait a minute. I will let you know my decision soon."

That same room which had received visits from the boys you have heard of, among some others.

Jamie looked about him with admiring eyes, but made no attempt to touch either books or bottles. A magazine which Frank Dennis had dropped on the floor he stooped and carefully restored to its place. He picked up a stray bit of paper, and looking about him for the waste-basket, stepped lightly toward it and dropped in the paper. Next he espied the glass fruit dish dangerously near the edge of the table, drawn there by Emory Haines. After apparently reflecting for a minute and measuring with his eye the probability that a jar from the opening door might send the dish to the floor, Jamie stepped to it and with most careful hand set it back in the middle of the table where it belonged. Then turned away and gave his attention to some little children whom he could see from the window.

"I've got the place, mother!" this same Jamie shouted gleefully, half an hour afterwards. "Don't you think, I got the place! I was awful late, and I didn't expect it at all; for I met Joe Smith, and he said he and lots of other boys had been there, and that Mr. Dorrance was a particular old fogy, and he didn't believe he wanted any boy at all. But I thought he was nice and pleasant. He said he felt sure I was an honest, careful boy, who would take care of his property and do the best I could. But I'm sure I don't know what made him think so, mother; I wasn't there but a few minutes, and he didn't ask me many questions. I don't think he knows anything about me."

But Jamie was mistaken; and so were the others.

The fact was, there was a tell-tale mirror in the room where all the boys had waited. It was so arranged that although the boys supposed themselves out of sight of everybody, each movement that they made could be distinctly seen by Mr. Dorrance himself from the back parlor, where he went to watch the effect of his experiment.

"For," said he to himself, "if a boy can't be trusted alone in a strange house for five minutes, I don't want him in my employ."

The thought that stays with me is, would not those boys have acted very differently if they had known that the eyes of the master of the house were on them?—*Pansy.*

TEMPERANCE.

WHISKY AND UNCLE SAM'S REVENUE.

Commissioner of Internal Revenue Mason, in reporting the operations of the internal revenue service for the fiscal year ended June 30, 1889, says: The aggregate receipts for the last fiscal year were $130,894,434, or $6,567,958 more than the receipts for the previous year. The only object of taxation showing a decrease during the first quarter of the present year is oleomargarine, which dropped from $148,623 in 1888, to $124,730 in 1889. The total cost of collection during the past fiscal year was $4,185,729, a fraction less than 3.2 per cent of the amount collected.

The Commissioner says that, owing to the great number of distilleries in operation during the last fiscal year, and the increased quantity of spirits produced, resulting in an increase of the taxes collected from that source, as compared with the receipts of the previous year, of more than $5,000,000, the expenditures for salaries exceeded the amount estimated by the appropriation. The Commissioner regards the general condition of the service throughout the country as very satisfactory. One thousand two hundred and fifty-three violations of the internal revenue law have been reported by revenue agents during the year; 659 persons have been arrested on their information; property to the value of $137,404 has been reported by them for seizure, and $94,606 for assessments for unpaid taxes and penalties. The num- of stills was 456, resulting in the arrest of 236 persons, and the death of one and the wounding of two officers of the service.

The increase in the quantity of tobacco and snuff, and in the number of cigars and cigarettes for the last fiscal year over those taxed during the previous fiscal year was: Manufactured tobacco, 11,535,636 pounds; snuff, 626,631 pounds; cigars, 22,658,990; cigarettes, 288,789,260. The export account shows an increase in manufactured tobacco of 118,183 pounds, an increase in the number of cigars exported of 266,700 and an increase in the number of cigarettes exported of 65,909,950. The number of cigars imported during the year was 90,087,407. The value of the manufactured tobacco imported was $70,353.

The total number of special tax-payers is given as 830,134, of whom 590,013 are dealers in manufactured tobacco. The whole number of grain distilleries registered during the year was 1,440, of which number 1,267 were operated, an increase of 140 in the number registered, and 238 in the number operated, as compared with the previous year. In the class of larger distilleries there was an increase of two in the number registered, but there was an increase of sixty-eight in the number operated. There were 3,126 fruit distilleries registered, and 3,072 operated, an increase of 442 in the number registered and of 465 in the number operated during the fiscal year. The total number of grain, molasses and fruit distilleries registered and operated during the year are 4,576 and 4,349, respectively. The number of gallons of spirits produced from grain during the year (87,887,456 gallons) shows an increase of 19,499,296 gallons over the product (68,388,160 gallons) of the previous year, and is 4,161,150 gallons more than the average produced (83,726,306 gallons) for the last ten years. The quantity of rum distilled from molasses during the year (1,471,054 gallons) shows a decrease of 420,192 gallons from the product of the previous year (1,891,246 gallons) and is 416,510 gallons less than the average product (1,887,564 gallons) for the last ten years.

The increase in the production of Bourbon whisky is 14,497,175 gallons; rye whisky, 2,870,078; gin, 156,978; highwines, 13,059; pure, neutral, or cologne spirits, 963,441; miscellaneous, 1,135,069; total increase, 19,635,800.

The quantity of fruit brandy of all kinds withdrawn from distilleries during the year, to be deposited in special bonded warehouses, was 991,832 gallons.

The quantity of distilled spirits in the United States, except what may be in custom bonded warehouses, on the first day of October, 1889, was 102,650,982 gallons.

A BOY KILLED BY WHISKY.

John Mahoney, a 12-year-old boy living with his widowed mother at 1438 Indiana avenue, Chicago, and several boys of about his age went into a saloon at 1544 Wabash avenue and stole six bottles of whisky. The youngsters carried their poison into the alley in the rear of the saloon and drank of it until all became beastly intoxicated. Mahoney was carried home in an unconscious condition, and in an hour was dead.

The police were notified, and on investigation found that several of Mahoney's companions were very low, and probably would not recover. Wicker Alexander of 1527 State street and Hugh Hopkins and Thomas Powell were found at their homes in an unconscious condition, and it is thought they will die. Nicholas Busch, Charles Daly and James Murphy, three of Mahoney's companions, were arrested in an intoxicated condition, and will be held to give whatever information they can to the police that will lead to getting at the bottom of the facts in the case, as the 22d street police, with their accustomed lack of common sense, were unable after six hours' work to learn anything definite regarding the unfortunate matter.

In Glasgow recently an attempt was made to open a public place where liquor should be sold directly opposite a school-house; at this school 1,500 pupils attended in the day-time, and at night two or three hundred more. When the matter came up for final decision before the "Confirmation Court" there was a large attendance of liquor men, temperance advocates and others; before this a public meeting had been held, where a resolution had been adopted condemning the granting of the license mentioned. The school board, too, was aroused, and had its representatives there to oppose the locating near the school. The advocate of the new license intimated that the school board was "meddling" and protested strongly against presentation of the resolution passed at the public meeting. The result of the interest aroused was the refusal of the license. It appears that the anti-saloon sentiment in Glasgow is much strengthened of late.

Sir Edward Guinness, the millionaire brewer of Dublin, has placed in responsible hands the sum of £250,000 to be used to erect "clean and healthy homes" for the very poor: this to be used partly in London and partly in Dublin. Commenting on this a Scotch paper says: "Making all due allowance for the philanthropic feeling of the donor, his action affords a somewhat grim illustration of knocking down with one hand and trying to build up with the other."

Satan recruits his ranks from the vagrants. Christ's twelve chosen men were working men.

THE BOSTON CONGRESS (*Continued from 9th page*).

the order were not Christian, because they were, according to the lodge rule, as good from the mouth of a blasphemer as from any other. Another brother said that Dr. Darius Wilson, the head of the Egyptian Masonic rite, concocted the Royal Arcanum, and a stream cannot rise higher than its source.

THE LAST SESSION

was held in Tremont Temple, Rev. H. T. Cheever presiding. Rev. A. A. Hoyt led in prayer, and the chairman read a brief address as follows:

I am aware that the main duty of your chairman, the presiding officer this evening, is to introduce the speakers. But I deem it proper also to gather up the different lines of thought pursued hitherto in this Congress of Christians and to formulate them, or the conclusions derived from them, into one broad affirmation to be reported and put on record as the deliberate judgment of this Convention, perhaps to serve as a text for one or more of the speakers this evening. That affirmation is this, viz: That the inception and establishment of a National Christian party of reform on the basal principles of righteousness and humanity, with confessed allegiance to Christ, the King, has become a necessary step in the providential march of events, and in the foreordained progress of a great Christian people struggling to get free from the chronic thralldom of intemperance through the culpably tolerated liquor traffic, from the depraving control of oath-bound and Jesuit orders of secrecy, and from all Old World or New World usages or abuses incompatible with a true Christian civilization.

Dr. Howard Crosby is reported to have said, for substance, at the late Evangelical Alliance meeting in this city, that in America alone of all lands Christian men could make themselves felt with any fullness of force in legislation. The attitude, or, I should say, lack of positive attitude of Christian men in politics is one of the dangerous menaces to our country. Low-minded and corrupt ring-men, getting their places through agencies of secrecy, are often left undisturbed in office and position through the apathy and timidity of Christian people who ought to be a power in politics of themselves, both by their loyal co-working together, and their courageous Christian leadership. Avoidance of public trust and duty is not true Christianity. To allow politics to become a cesspool and then to avoid politics because they are a cesspool, is a double crime against Christ, and what should be our Christian institutions.

It is evident that the moral and political atmosphere in this country is now so charged with electricity, generated by the friction of counter principles and parties, that it needs but a jar to cause an explosion. And the question is fairly asked, Is an explosion to take place? or are the diverse elements so to conform to their environment, and to the manifest trend of the Divine Spirit, that the process of unification will go on in peace, while the influences of evil will be thrown off from the body politic like scales, or like particles of effete matter from the human system in a Turkish bath. Christianity alone can answer this question, and that Mr. Hastings may perhaps answer in his expected address to-night on "The Remedy."

The addresses of the evening, by Pres. C. A. Blanchard and H. L. Hastings, the well-known Boston lecturer and evangelist, were heartily appreciated and applauded by the audience. At their close the following resolutions were adopted:

1. As a body of Christians representing the Christian churches and ministry of the land, it is the deliberate judgment of this congress that the various orders bound to secrecy in all their multitudinous forms and names, Mormonism, Masonry, Jesuitism, the Clan-na-Gael, etc., etc., are incompatible with true Christianity, with the obligations of American citizenship, and with the free institutions of America, and they should be met and overthrown in the name of republican government and of true religion.

2. We recognize the overruling providence of God in the U. S. courts at Salt Lake City, in bringing to light the secret oaths of the Endowment House, and in securing a judicial decision that they are contrary to good citizenship, and that aliens who take them are thereby unfitted to be citizens of the United States. We also rejoice at the universal popular condemnation of the Clan-na-Gael as a system which should never be allowed to exist in America. We hail these judgments of court and people as premonitions of the final overthrow of the secret lodge system.

3. As a conference we approve the efforts of the National Christian Association to arouse our own people and extend this reform to foreign lands. The lodge is ubiquitous, and its pestilential influence is world-wide. We recommend to the Association that every effort be made at the proposed World's Fair of 1892, to reach the multitudes which will be gathered from every land under the sun. And if this Universal Exhibition shall be held in Chicago, the headquarters of our reform, as we hope it may be, we recommend that an International Conference be held during its progress, that shall adequately represent the reform against the secret lodges, and which shall enlighten the world by the vigor and power of its discussions.

4. We desire as a body to express our sincere appreciation of the kindness of our Boston friends with thanks for their hospitality. And in this connection we would speak our particular gratitude to the pastors of this city and vicinity who have so ably assisted in this conference at the organ and on the platform.

There was no dissent to these resolutions, and the congress closed with the benediction by the chairman.

NEW ENGLAND LETTER.

A peculiar plan.—The lodge room as an adjunct to the church.—Report of the meeting of the N. E. C. A.

If any anti-secretist needs to be convinced that our Congress of Churches was not held too soon, a lengthy communication in one of the leading city dailies entitled, "How to elevate humanity, and make religion attractive to the young," ought to do it. The writer in evident sincerity and soberness makes the remarkable suggestion that whereas out of the 7,000,000 of young men in the United States only five per cent are church members, and 5,000,000 never enter a place of worship from one year's end to the other, a counter attraction to the dram-shop and other objectionable places of resort should be provided in the shape of a lodge-room attached to each church. This auxiliary society, it is further suggested, should take pattern after such societies as the Masons, Odd-fellows,, Y. M. C. A. and the Y. P. S. C. E., "combining the good qualities of each and designed to embrace the whole world within its jurisdiction." Life and accident insurance, sick benefits, entertainments, etc., should be among its important features. And commenting on the fact that new benefit orders are springing up every day, the writer asks: "Cannot the Protestant Evangelical churches start an organization of greater power, popularity and lasting benefit than anything that has yet existed, and thus create a stampede towards our churches?" He concludes with an expression from a prominent Freemason and Sabbath-school superintendent "that if the evangelical churches of this country would unite upon this proposed plan of establishing auxiliary societies for prosecuting the work described, there would be no necessity for the existence of such societies as the Freemasons, Odd-fellows, etc., and that it would strengthen the church three-fold in ten years."

God grant that the congress just held may help to break the spell of terror which has hitherto sealed the lips of so many godly pastors who hate the lodge serpent, yet almost fear to speak his name save with bated breath.

The meeting of the New England branch of the N. C. A. at the Meionaon on Thursday, showed that the enthusiastic interest of its members in the work has steadily increased in the year that has passed since our organization at Worcester.

It began with devotional exercises and the reading of the Agent's and Secretary's report. Committees were then appointed on nominations, finances, resolutions and enrollment.

Pres. J. A Conant made a stirring appeal for funds, which was ably seconded by Bro. George Buck of Putnam, Conn.

Pres. Charles A. Blanchard then made a few interesting remarks on this point, and voiced the the unanimous feeling when he said: "Our churches are only open a few hours in the week. All the rest of the time they stand like great coffins. What we want is a man to go from house to house and gather the people together to speak for Christ." He added the lamentable truth that there are tens of thousands in the city of Boston who sympathize in our work against the lodge, but are kept in ignorance by their pastors.

J. S. Perry spoke of the necessity of advertising our meetings wherever held by large posters, which could not fail to strike the eye and irresistibly arrest attention.

The report of the committee on nominations was then adopted, and the old board of officers re-elected for the ensuing year.

Rev. J. H. Brown then made a brief address on the anti-Christian character of the lodge, which had the effect of stirring up a Freemason in the audience, who entered the lists quite boldly, stating that he was both a Freemason and a Christian, and that there was nothing in the teachings of the order which was opposed to the New Testament, adding the usual stock laudations of Masonry, as the grandest institution in the world and many centuries older than Christianity.

Pres. C. A. Blanchard then rose and put the question to him, "When you were initiated, did you swear to have your throat cut?" The suddenness with which the would-be defender of "the ancient handmaid" collapsed, and "declined to answer" this simple inquiry, made him the best witness Bro. Brown could have possibly desired to the truth of his statements.

Elder S. C. Kimball then followed, stating how in New Hampshire fifteen years ago they had to pay fifty dollars to get a reformed Freemason from New York to tell the truth about Masonry, and how not being able to afford such an expense they went to praying that God would raise up a witness nearer home, which prayer had been fulfilled in Rev. J. H. Brown, who, from the time when he was asked to attend the State meeting at Dover and witness against the lodge, has never failed to answer every such summons until the hearts of all the anti-secretists of New England have turned towards him as a chosen instrument especially raised up of God.

Rev. T. E. Leyden, the reformed Catholic evangelist, said that Rome, if she had the power, would not permit such a gathering as this. The boasts made at Baltimore were not idle boasts; she means to control this country. Though he had never been a Mason, he could testify to the great similarity between Masonry and Catholicism. The ban laid on the former by the Romish church he asserted would very soon be taken off. He knew Odd-fellows to-day who were good Catholics. Masonry will be wedded to Romanism as a means to help the latter gain the supreme power in our country.

The meeting then adjourned, but came together again in the afternoon, when Rev. A. A. Hoyt spoke in behalf of mission work and the need of giving more importance to it in the plans and methods of the Association.

A committee of three, consisting of Rev. H. T. Cheever, A. A. Hoyt and A. Lewis, was then nominated by the chair to consult on changing the constitution so as to incorporate in it this especial phase of the work, and report at a future meeting, after which the deliberations were closed, thus ending the second annual gathering of the N. E. C. A. ELIZABETH E. FLAGG.

RELIGIOUS NEWS.

—Rev. Mr. Davis, of Jersey City, N. J., in an address, said the Fiji Islands were a great improvement over Jersey City, and called earnestly to the former cannibals to come over and help in mission work in America.

—The Moravians, though small in numbers and wealth, have sent out, during the last century, 25,000 missionaries, and expended $300,000 yearly. They have nine mission ships.

—The United Presbyterians have recently sent out thirteen missionaries to foreign fields. Grand farewell meetings were held in New York on the eve of their departure. The whole party sailed on the "City of Rome."

—The Methodist Episcopal Mission in Brazil has 346 members, 7 ordained ministers, 6 candidates for ordination, 3 local preachers, 20 preaching places, 2 schools, and 4 foreign missionary lady teachers. Bishop Taylor has four laborers in Peru, Pernambuco, and Maranhao.

—Rev. D. C. Greene, who has been at work in Spain for twenty years, says it may be questioned whether in all its history Christianity has ever gained, in so short a time, a stronger hold upon the upper classes than in Japan during the last sixteen years.

—Three Chinamen were recently baptized into the Chico, Cal., Baptist church. Some members were strongly opposed, and others, not so bitter, were willing on condition that they were baptized in the creek and not in the baptistery! But they were received without condition.

—Dr. Daniel Dorchester, the statistician, tells us, in the same line, the Christians of the United States in 1850 gave to home and foreign missions one mill in each dollar of their property. In 1860 it had fallen to nine-tenths of a mill, in 1870 to eight-tenths, and in 1880 to six-tenths. Thus the increase of elaborate method, and the decrease of proportionate giving, keep pace together.

—The Brahmins of India, says the *Missionary Herald*, are familiar with the Scriptures, if for no other reason than that they may oppose their teachings. In the course of a conversation on Christianity a missionary asked a well-known Brahmin in Calcutta whether he had ever read our Bible. The man looked at him and calmly and slowly answered: "I have read the New Testament eighty-three times, and the Old Testament twenty-seven."

—Sam. Small, the well-known evangelist of Atlanta, Ga., has applied to the Protestant Episcopal for ordination as a regular minister of that denomination.

IN BRIEF.

When the vessels now in course of construction are completed the United States will have ten armored vessels, thirteen single-turreted monitors, twenty-one steel cruisers, two dynamite cruisers, an armored ram, one first-class torpedo-boat, and seven iron steamers.

Sam Jones rather took the breath away from Kentuckians while preaching in one of the fashionable churches on "the proper method of raising children." An old blue-grass fellow said: "We raise horses and bring up children." "Yes," retorted Sam, "you raise horses worth $50,000 apiece and bring up children worth about $3 a head."

Speaking of George Washington always reminds me of that good story of how Mr. Evarts told Lord Coleridge, when they were at Mount Vernon, the legend of Washington throwing a dollar across the Rappahannock. "But," objected Coleridge, "the Rappahannock's a broad stream." "Yes," retorted Mr. Evarts, "but you must remember that a dollar went further in those days." At a dinner party, not long ago, Mr. Evarts was chaffed a little about the many stories attributed to him by the newspapers, and incidentally this one was praised as his best. "Oh," said Mr. Evarts, modestly, "I don't say all the good things that are credited to me. Every now and then some anonymous newspaper paragraph says a wittier thing than any of us. Now, what I might have said to Lord Coleridge was that it was not so strange that George Washington threw a dollar across a river since he threw a sovereign across the sea." —*Philadelphia Record.*

Frederick H. Chapin and Charles P. Howard, of Hartford, Conn., have recently returned from Southern Colorado. In Mancos Canon and its tributary gorges the explored extensive ruins of cliff dwellings, very recently discovered, many of them their own discovery. Among them was one palace or fortress under an overhanging cliff and above a steep incline, almost inaccessible. This palace is 425 feet long, and on the ground floor 124 rooms are traceable. It is eighty feet high and would hold over a thousand people. The structure is not stucco, but mason work with mortar. No metal was found about the buildings. There is no evidence whatsoever of people having lived there or when they left, though the explorers estimate that the ruins are 600 years old or more. They brought home many photographs. The first person to discover any of these ruins in that locality was Richard Wetherill, a ranchman of Mancos, who came upon them last December.

The National Educational Association and Council of Education have decided to hold their next Annual Conventions at St. Paul, Minnesota, July 4 to 11, 1890. Hon. James H. Canfield, of Lawrence, Kansas, is president of the Association. It is expected that there will be twenty thousand teachers present from all points of the Union. The Western Railroads have already agreed to give half rates, plus $2.00 membership fee, to all persons who attend, and Eastern and Southern Roads will make low rates which will be announced at an early date. St. Paul has organized a Local Executive Committee and the most complete arrangements are being made to give the teachers a splendid welcome to the Northwest, and to make the meeting a great success. There will be ample hotel accommodation at reasonable rates. Local excursions are being planned to all important points of interest in the Northwest and on the Pacific coast, which will furnish teachers with the finest summer holiday trips that they ever enjoyed.

The States out of debt are Illinois, Wisconsin, Delaware, West Virginia and Colorado. West Virginia is prohibited by her constitution from going into debt. California and Iowa have no debt to settle, though paying interest on a school fund. Kentucky is nearly free from debt. New York owes $7,000,000; Ohio and Minnesota less than $4,000,000; New Jersey and Kansas less than $2,000,000. Virginia is the most heavily burdened, having a funded debt of over $23,000,000 and an unfunded debt of over $8,000,000. Massachusetts carries the next heaviest debt, over $31,000,000, Next comes Tennessee, $17,000,000; Pennsylvania, $15,000,000; North Carolina, $13,000,000; Louisiana, $12,000,000, and Maryland, $11,000,000. Total indebtedness of all the States is $220,000,000, which is less than one per cent. of their aggregate taxable property. The rate of taxation is heaviest in Nevada, Nebraska and Louisiana. And, though Massachusetts stands second in the size of her debt, she has the lowest rate of taxation in the Union—less than twelve cents per $100.—*Chicago News.*

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RECEIPTS.

FOR ILLINOIS STATE WORK.

Illinois State Agent Hawley acknowledges the receipt of $5.00 each from Pres. C. A. Blanchard, Prof. H. A. Fischer and Prof. Elliott Whipple; and the Treasurer acknowledges the receipt of $10.00 from Isaac Bancroft; $7.13 collected at Elgin convention; $1.00 from Bro. H. B. Owen, and $5.00 from H. L. Worcester. E. A. COOK, *Treas.*

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Dec. 9 to 14 inclusive:

J W Plummer, J Walter, A Bonnet, H W Schneider, G S Carlisle, F Smith, I A Bogle, B Tunnicliffe, F Doolittle, Dr A G Young, Mrs L C Andrews, J Perkins, N Bourne, I P Bennett, Mrs E A Yerkes, L Gishwiller, R R DeLong, Mrs S Greaser, J Stahl, C C Foote, J Gage, T S Hubbard, A Eastman, J Forbes, W Slosson, D Tower, J Robison, G W Little, J Turner, H H Cannady, W Hine, J Moore, B F Searls, C T Collins, J M Faris, N Daniels, A D Greene, Miss M E Bonnet.

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MSS. pages 1 to 31 received.

HOLIDAY GIFTS.

Do not forget the *Cynosure* of Nov. 21st and 28th, containing eight columns of choice presents. Preserve the papers, but do not forget that Dec. 15th will soon be here. Some have already sent in their orders, and are sure to get what they want.

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Butter, medium to best	13	@	26
Cheese	03	@	10
Beans	75	@	2 05½
Eggs	22	@	23
Seeds—Timothy	1 25	@	1 34
Flax	1 26	@	1 35
Broom corn	02¼	@	05
Potatoes, new, per bu	25	@	35
Hides—Green to dry flint	03	@	07
Lumber—Common	10 00	@	13 00
Wool	10	@	37
Cattle—Choice to extra	4 85	@	6 10
Common to good	1 00	@	4 65
Hogs	3 40	@	3 70
Sheep	3 50	@	6 35

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Corn	39	@	43¾
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Eggs	22	@	28
Butter	13	@	29
Wool	14	@	39

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The Facts Stated.

HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire first, to vindicate the violated laws of my country and next, to arrest the great power and dangerous influences of "secret societies."

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HOME AND HEALTH.

WINTER BUTTER.

Careful, experienced housewives, who make the finest of butter during the warm season, signally failed to produce a gilt-edged article through the winter. What is the cause of so many failures, and where lies the remedy? The whole matter is, that amateur butter-makers make no allowance for the weather and changing seasons. They have one way of setting milk, of treating cream, and manipulating butter, and they apply that way to the domestic dairy without alteration in June, in September, and in January. This is a grave error, and it must be rectified in every household before fancy or even fairly good butter can be expected. Cream must be separated from milk, and afterward mature, before it is churned. The time given for attaining that maturity should not be less than twenty-four hours, or more than thirty-six. In summer, the normal atmospheric warmth will ripen cream sufficiently within that time, and, without knowing it, many amateurs have their cream just right at churning-time. As the weather becomes cooler, of course the acid develops more slowly, and artificial heat should be supplied to ripen it within a moderate length of time. This is where most of the domestic butter-makers fail. They make not the least allowance for the cold weather, and keep their cream around in a cool atmosphere until it actually becomes bitter instead of sour. To make fine winter butter, skim as in summer, and then mature the cream by artificial warmth. Put the cream-jar in a room heated to a temperature of 75 deg., and keep it there twenty-four hours. If such a temperature ripens it too quickly, reduce the heat, say 60 deg. or 65 deg. Try in every way to make the condition of the milk, cream and separating butter similar to what its condition would have been in the summer. The science of fine butter-making is not a subtle art that few can comprehend, but it possesses salient points, that all must observe as essential, if they desire to be counted among the successful. Mature cream, churned at the proper temperature (about 60 deg. in summer and 64 in winter), will grain butter hard and firm, and work into a product of the proper consistency and texture. Use no color but such as is known to be reliable, and do not use an excessive quantity of that.—*Geo. E. Newell, in American Agriculturist.*

HOME-MADE RUGS.

Somebody asked not long ago for directions for making rugs. One pretty style, but which requires a great deal of work, is made by cutting woolen rags into small bits and stringing them on stout linen thread or cord. When enough is prepared, the rag-carpet weaver will weave them into a rug which will be thick, heavy, durable, serviceable and good-looking, and which will resemble somewhat in texture the Smyrna rugs of the stores. Very nearly the same effect is obtained by cutting flannel or woolen rags in strips three-quarters of an inch wide—bias if possible. Then, with a coarse needle and stout linen thread, gather the strips lengthwise through the center, pushing them up close on the thread. The rags are not sewed. These are woven as above. The work is not quite so slow as where the rags are cut in bits before stringing, and the rug looks equally as well. The easiest way to arrange a pattern is to have a border of black a quarter of a yard wide at each end, and the center hit or miss, with as much bright color as possible. The ends can be finished with a fringe as described below, and it will be found an improvement.

Another method is to cut woolen rags into strips three-quarters of an inch wide, keeping light and dark separate, and sew like carpet rags. Knit on wooden needles or pins, in garter stitch, in sections. The center section is of dark rags, three-quarters of a yard long and a quarter of a yard wide. Then knit twelve blocks, six light and six dark, each a quarter of a yard square. Arrange them by placing a light block at each end of the center strip; this will bring a dark block at each corner, and alternate the blocks to fill in the sides. Sew the sections together firmly on the wrong side, line it, and border with a plain strip in garter stitch, or with a fringe an eighth of a yard wide made of inch wide strips of heavy woolen cloth sewed on firmly between the linen and rug. To make such a rug is rather hard on the hands, but when done it is very serviceable; it is a good way to use up the pieces of men's clothing one does not want to put in her carpet.

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FARM NOTES.

WHAT IS FARMING?

It is something more than staying on a farm. It is something more than skinning the soil. It is more than selling hay or potatoes, and bulky crops unanimalized. Farming is a business, a profession, a practical and scientific operation whereby the soil is used for profit, and improved under the operation. The processes of nature must be understood and worked in harmony, with the chemistry of the earth and air. The processes of the elements must be understood, if not in their technical terms and language, in that sensible understanding, that common-sense way, that their own advantage and capabilities may be turned to best accounts. The lawyer works by law and precedent, the physician works by symptoms and indications, the merchant by rules and observation, the mechanic by measure and capacities. The farmer must work by all rules, observation and experiment. He must be a practical lawyer, doctor, merchant and mechanic of the vegetable, the animal and the trade world about him. He must be a skilled workman in the productive, operative and commercial circles in which his business lies and his sphere of circulation extends.

There is a quiet about the life of a farmer, and a hope of a serene old age, that no other business or profession can promise. A professional man is doomed sometimes to feel that his powers are waning. He is doomed to see younger and stronger men pass him in the race of life. He looks forward to an old age of intellectual mediocrity, but the farmer goes, as it were, into partnership with trees and flowers—he breathes the sweet air of fields. There is no constant and frightful strain upon his mind. His nights are filled with sleep and rest. He watches his flocks and herds as they feed upon the green hilly slopes. He hears the pleasant rain fall upon the waving corn, and the trees he planted in his south field rustle about him as he plants others for the children yet to be.

TEACH THE BOYS TO USE TOOLS.

Last year a friend of mine, who has three boys, selected a chest of tools as a premium for collecting clubs for an agricultural paper, and surprised and delighted the lads with it. They went to work and fitted themselves up a workshop in the loft over the wagon-shed, and there they contrive to spend many an hour pleasantly and profitably. My friend said to me, "I am surprised to see how proficient the boys are becoming in the use of their tools. Why, they have made us many little articles for use about the house and barn, to more than pay for the cost of the tools, if I had bought them for cash, and if they keep on thus, a carpenter will be unnecessary here." This experience can be repeated in any family where there are boys, to the satisfaction and benefit of all concerned. Give the boys a chance to show what they can do. A set of tools will keep them busy on rainy days and odd spells, and out of mischief. Every success will encourage them in larger undertakings, and quite unconsciously they will develop a knowledge of mechanics which will be practical and useful to themselves and others all their lives, and almost every day, the year round, on the farm, about the house, anywhere, and everywhere. The cost of a set of tools good enough for them to experiment with, is small, and cannot be invested to better account. If you cannot spare the money, encourage them to get up a club for a paper giving premium chests of tools. If they do not quite succeed, help by contributing a little cash for the difference. The investment will come back before you know it. Most farmers having more expensive tools, do not like to have boys use them for fear of possible damages, and they grow up almost entirely ignorant of saw, and plane, and chisel. Let them have tools of their own, and show them how to take proper care of them. Teach them all you know about them, and set them at little easy jobs. When they do these well, let them know their work is appreciated, and they will become ambitious to do still better work, and take pride in it; so will you, when you come to see that they they are able to do what you have heretofore depended on outside labor for. One of the most convenient things about the house or farm, is a man who can use tools.—*Eben E. Rexford in American Agriculturist.*

Secretary Rusk has received a report from the Agricultural Experiment Station in southwest Kansas, near Garden City, announcing that it has been demonstrated that the arid lands of the West can be made productive without the aid of irrigation. Experiments at the station named proved that the desert land unirrigated will produce plentiful supplies of grasses and forage plants, including sorghum, and it is believed that wheat, corn and potatoes will grow equally as well. Only two things were necessary to accomplish these results—first, the ground was pulverized deeply to make a bed for holding the water that falls in rain; and, second, the planted surface was covered after the sowing of the first crop with matted straw to keep the loam from blowing away and with it the seed. Subsequent crops will require no straw, for the reason that the matted roots will keep the dry earth from being blown away by the high winds.

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"In the winter of 1885 I took a bad cold which, in spite of every known remedy, grew worse, so that the family physician considered me incurable, supposing me to be in consumption. As a last resort I tried Ayer's Cherry Pectoral, and, in a short time, the cure was complete. Since then I have never been without this medicine. I am fifty years of age, weigh over 180 pounds, and attribute my good health to the use of Ayer's Cherry Pectoral."—G. W. Youker, Salem, N. J.

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Ex-President John Quincy Adams' Letters on the Nature of Masonic Oaths, Obligations and Penalties. Price, cloth, $1.00. Paper, 35 cents.

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NEWS OF THE WEEK.

WASHINGTON.

The funeral of Mrs. Scott-Lord, sister-in-law of President Harrison, was held Thursday in the Church of the Incarnation at Washington, and the interment took place at Rock Creek Cemetery. President Harrison, Vice President Morton, members of the Cabinet, and many prominent persons attended the services.

CHICAGO.

The election for drainage trustees yesterday resulted in the choice of the following: Richard Prendergast, John A. King, Henry J. Willing, Murry Nelson, Dr. J. F. Gilmore, C. Hotz, Frank Wenter, J. J. Altpeter, and W. H. Russell.

Owing to the illness of Luther Laflin Mills States' Attorney Longenecker closed the Cronin case.

COUNTRY.

Passengers on the Canadian through express had a narrow escape from death Saturday. While crossing the mountains two coaches left the track and fell over the bank. The coupling held, and the balance of the train kept the cars from falling several hundred feet. All of the passengers were rescued.

Joseph G. Ditman, the paper manufacturer of Philadelphia, and also President of the Quaker City National Bank, is missing. Wednesday night his carriage was found wrecked on the bank of the river in Fairmount Park, and it is feared that a runaway occurred and that Mr. Ditman has been drowned.

E. N. Dickerson, the noted patent lawyer, who had been leading counsel for the Bell Telephone Company, died Wednesday night in his residence at New York.

Wednesday afternoon David Dillon, an employe of the firm of Funch, Edye & Co., of New York, went down the bay with a companion to board the incoming bark Marie. His companion, Transgaard, boarded the bark, and the sail-boat in which Dillon remained was taken in tow. The line parted, and Dillon's boat was driven out to sea before a gale which was blowing off shore at the time. Nothing has been seen of him since.

Receiver Dyer made a demand last week on the Mormon church attorneys for the church property as follows: Thirty thousand sheep, valued at $2 per head; $75,000 worth of cattle; $27,000 in notes for stock in a theater; $27,000 Deseret Telegraph Company stock; $100,000 worth of coal lands. These were surrendered, making his recovery of church property in excess of land as follows: In addition to the above, gas stock $75,000, tithing yard $50,000, Gardo house $50,000, historian's office $20,000, Temple Square, not valued; gas stock dividends $4,000. Settlement of Monday, $157,666; church farm $150,000; a total of $790,666.

The remains of Jefferson Davis lay in state in the council chamber at the City Hall, New Orleans, La., Dec. 7. It is a significant fact that Confederate flags formed a part of the ornaments which graced his coffin.

FOREIGN.

The corporation of London has invited Mr. Stanley to accept the freedom of the city. The ceremony of presentation will take place in the Guild hall. The parchment conferring citizenship will be inclosed in a gold casket. On the evening of the day on which the presentation is made a reception will be given to Mr. Stanley in the Guild hall.

The latest news from Emin Pasha is that there are strong hopes of his recovery.

The natives of Swaziland have agreed upon a triumvirate to govern their country. It will consist of two British members and one resident of the Transvaal. The chiefs of Swaziland have also joined in a petition, for the abolition of the liquor traffic in their country.

The steamer Alagias, with ex-Emperor Dom Pedro, of Brazil, and party on board, and flying the old Brazilian flag, arrived in the Tagus at 10:15 o'clock this morning. She anchored off Belem, a suburb of Lisbon. King Carlos warmly welcomed the Emperor. Dom Pedro is in excellent spirits and appears not to have suffered by the recent events in Brazil. It is said that he intends to issue a manifesto to the Brazilian people.

At Berlin, Dec. 12, the reichstag passed the following motions: Exempting theological students from military service; extending to all German colonies the operation of that clause in the Congo act which insures universal religious toleration, and repealing the law of 1874, which gives the government authority to expel from the country any clergyman who, having been officially deprived of his clerical charge, yet persists in the performance of his clerical duties.

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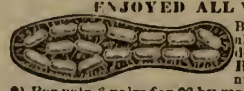


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The Masonic press has of late been claiming Hon. William E. Gladstone as a member of the lodge of which the Prince of Wales is the head. But the English papers are honoring the old statesman, for having written but three letters during the many years of his public life with the purpose that they should be secret, and then only for the time being. No ordinary Mason can show such a record, even in ordinary life, and our Masonic politicians—but enough.

The good citizens who are urging the organization of a new party whose main plank shall be the enforcement of the laws we have, will not read with equanimity the report from Congress last Wednesday. On that day the House opened the floodgates, and every man with a bill started it through. In all, 1,064 bills were presented. They are said to cover almost every subject of legislation. Over a dozen are based on the Blair education bill, and twenty are for the free coinage of silver. Nearly every member of the tobacco-growing States had a measure for the repeal of the tobacco tax. The tariff was touched on all sides; while nearly two hundred asked for the erection of federal buildings in different cities. Truly the efforts of our legislators to earn their salaries is most discouraging to tax-payers.

A very appropriate topic for discussion at Forefather's Day celebration last week at Dr. Goodwin's church in this city. Dr. J. L. Withrow of the Third Presbyterian church spoke on the "Puritan Sabbath; How to save it or get something better." He said he did not want the Puritan Sabbath as it existed in the imagination of its enemies, but desired it as it actually existed. "The Puritan Sabbath meant decency, quiet, rest, and religious observance, and nothing better is possible." Dr. Lawrence of the Second Baptist church followed. Then Mr. Bartlett, a business man, spoke, and Judge Grinnell, of anarchist trial celebrity, closed, saying that the laws could be enforced in Chicago. Since 1845 the law had ordered saloons shut up, and if a fair opportunity was given to the voters of the city three-fourths of the ballots would sustain the law. Let us pray then for some Moses to lead us out of our Egyptian bondage to these infamies.

An Alabama representative introduced a bill last week to incorporate a new lodge by national authority. It is to be called the "Military Order of America." By its means the proposer hopes to bring about a fraternal association between those who were engaged in the war of the Rebellion "to care for him who shall have borne the battle, and for his widow and orphans, especially to aid sick and distressed companions, and the widows and orphans of deceased companions, and strengthen the ties of reunion, sympathy, valor, and patriotism between those who were enemies in war and are friends in peace." The order is to be non-sectarian and non-political, of course. Nothing is said in the dispatches about its lodge character, and we hope we may be mistaken in this respect. But the fact that every such affair, for which there is absolutely no use under the sun, gets as quickly as possible under a lodge shell, justifies the opinion. Years ago the Odd-fellows re-united the severed country. The Knight Templars have done it over and over again; and how many other "fraternities" have tried "their prentice hand" on the job we know not. Their success has been adequate to the hollow deception of their pretenses.

The body of Franklin B. Gowen was found dead in Wormley's hotel, Washington, a few days since. It was hastily removed, and the verdict of suicide generally accepted. Mr. Gowen was one of the leading lawyers of the country. He was president of the Reading railroad a dozen years ago and broke up the Mollie Maguires, personally appearing in court to plead against them. He was in good health and circumstances, and no cause for suicide can be proved. Mr. Anistett of the Treasury department was some years ago District Attorney for the eastern district of Pennsylvania. He says: "I myself believe that Mr. Gowen was murdered. I was a prosecuting officer at the time the Molly Maguires were tried. Twenty of these men were hanged. Many others were sentenced to terms of imprisonment ranging from ten to fifteen years. Some have been released within the last two years. That oaths have been registered by some of these men to kill Gowen many people believe. He knew this. He was as brave as a lion. Even if he did buy a pistol, he did not buy it to defend himself. Mr. Gowen's whole life gives emphatic denial to the assertion that there was anything in his nature which would lead him to perish by his own hand." It is moreover reported that an ex-body master of a Mollie lodge holds to the same opinion.

The city of Washington has been called one of the best Sabbath-keeping cities in the country; but there is no law relating to the observance of the day in the District of Columbia. The city commissioners have asked Congress for such a law, President Harrison has approved the request, and active efforts will be made to secure the passage of a bill to this end. Among measures for Sabbath legislation that will be soon introduced in the House of Representatives is one prepared by the Sabbath Union, entitled "A bill to secure to all persons their right to a day of rest." It provides that it shall be unlawful for any person, corporation, agent, servant or employe of any person or corporation, or in the service of the United States, District of Columbia or Territories, to perform any secular labor or business, or to cause the same to be performed by any person in their employment on the Sabbath day, except works of necessity and mercy. Nor shall it be lawful for any person or corporation to receive any pay for labor performed in violation of this act. The punishment for violation of the proposed law is fixed at not less than ten nor more than one hundred dollars. To any person, however, who conscientiously observes any other day of the week than the first as a day of rest, the provisions of the act will not apply.

GOD BLESS THE HAND THAT LABORS.

BY VICTORIA ALEXANDRA BUCK.

God bless the hand that labors!
The hand that's brave and strong;
That's browned and scarred by honest toil,
Yet scorns to do a wrong;
That smites the anvil till it rings;
That wields the sword and pen;
And yet does not disdain to clasp
The hands of fellow men!

God bless the hand that labors!
The hand that will not yield.
Though tempted every day and hour,
On life's dark battle field.
The hand that lifts God's banner high
Where bullets fall like rain,
Where dead and dying thickest lie
Upon the battle plain.

God bless the hand that labors!
The kind and gentle hand,
That smooths the thorns that strew the way
That leads to Canaan's land;
That guides our feeble steps along
To paths that lead above:
The hand that's clasped in yours or mine
In friendship, or in love!

God bless the hand that labors!
That, tireless, through the day,
Toils ceaselessly and bravely on
Till falls the shadows grey;
That toils until the stars come out
To glimmer in the west,
And then is clasped in blissful dreams
Upon a peaceful breast.

God bless the hand that labors!
The hand that grasps the sword,
And girds the armor on to fight
The battles of the Lord.
The hand that's often clasped in prayer,
That's free from stain of blood;
The hand that's lifted high, to point
The pilgrim to his God!

East Randolph, N. Y.

CATHOLIC MOVEMENT IN THE SOUTH.

The readers of the *Cynosure* have doubtless seen notice of the efforts of the Roman Catholics to diffuse their doctrines among the colored people of the South. Schools have been opened in various sections; even Arkansas—so long neglected by all denominations—is now blessed (?), it is said, with five colored Catholic schools at points where colored people predominate. They scruple not to take every advantage. Protestants seem to fear, Providence appears to favor, their efforts.

A review of the movement in Pine Bluff, Ark., will no doubt give an idea of the methods employed at other points in the South. Here Presbyterians established a school, "Richard Allen Institute." This school enrolled over two hundred pupils last year, and the prospects for this year are equally bright. In speaking of this the Catholic priest said, "Their success was an inspiration to me and to those with me." So they organized a board with men chosen for their influence. The county judge, the city mayor, a prominent lawyer, a noted planter, and two colored men, the most influential in this section, one a prominent politician, the other the wealthiest colored man in the State, and both are liquor dealers. These with the priest form the board.

To give this movement impetus a catch name is given to it, "Industrial Colored Institute."

To give it a non-sectarian tone they declare that "no religion shall be taught."

To make it forever Catholic, "the school shall

be conducted by the Sisters of Charity of Nazareth."

The secretary lacks the chief qualification of a scribe, ability to read and write. The priest is the treasurer.

The school opened with less than a half dozen and its friends rallied to its support. The colored men, urged on by determination to succeed, canvassed in its favor; the priest was nigh ubiquitous; the fare on the street cars was reduced for pupils attending it; the influence of the press was secured; articles in its favor appeared from editors in heart opposed to the movement. Thus political influence, the power of the press and a great portion of the liquor element were and are seemingly on their side. Providence seemed to favor their efforts. Charges were made against some of the public school teachers of a serious nature. Early in the school year one of the public school houses was burnt down, the act of an incendiary. The public school board displayed commendable energy and another building was secured. The 2nd of December, 1889, the public school house, erected by the American Association, yielded to devouring flames and is ashes. Shall children take to the streets, or other than public schools? Thus Providence seems to favor them, and their school roll has reached ninety-six the close of the third month.

It is needless to say what effect their school has on the children—non-sectarian as it is claimed—a number attend the church or Sabbath-school, and are learning prayers, creed and catechism; they grow warm to their ways, attached to their customs; even the little ones call the teachers "sister," and the priest "father." Boasts and threats have emanated from their color-partisans who are confident of the future supremacy of the Roman Catholic church. "Woe worth the day" when colored people turn Roman Catholics. They will follow designing leaders with a "zeal not according to knowledge," whithersoever they list. "More attention to the colored people of the South," is their intention blazoned by the Catholic Congress at Baltimore.

Protestants of the North are not ignorant of their devices, and are fully aware of the intentions of this movement. The Protestants of the South are equally wise, yet both seem to stand with arms unnerved and weak; no trumpet blast arouses to action. Will they, dare they, lacking neither bows nor arrows, turn faintly back in this day of battle? If words are uttered they lack power and fervor, but voices are hushed, and they act like one afraid to speak. If attention is yet turned to these points so strongly assailed in Arkansas, the State could yet be saved to Protestantism. A few years and the opportunity is lost forever. What *shall* we do? What *should* we do, "but strengthen the weak hands and confirm the feeble knees." "Make strong those places already established and establish more." "Be wise to-day; 'tis madness to defer." "Come up to the help of the Lord against the mighty."

R.

NO VALUE NO RIGHTS.

BY ELDER NATHAN CALLENDER.

With this self-evident proposition, I start out against certain false claims. We are justly jealous of any interference with "inalienable rights." What are they? They are something in which *value inheres*. We could formulate thus:

1. Where there is no value there can be no human right.

2. There is no value in alcohol, as a beverage.

3. Therefore, there can be no right vested in alcohol as a beverage.

Now which of these propositions shall I assail? The major proposition is self-evident. How about the minor? Can it be confronted with any hope of success? Who of any reliability among all the physicians will say that alcohol is needed in any form as a drink? Who that is at all versed in physiology will say it? Not one. No man of reputation of any profession will say any such thing. Would any man of any reputation for intelligence honestly testify to the utility of alcoholic beverages on a witness stand? Such a man does not exist. Then by the universal sense of mankind there is no value in alcohol as a drink, in any form whatever. Take any man, when not maddened by drink, alone, and he will concede the truth of our second term at once. Again and again we have done this with but one result.

It is totally unnecessary to go to the proof of the diabolical effects of the use of alcoholic beverages. The proof is everywhere in a most alarming degree. They light the fires of hell wherever they go. We cannot see how Satan could crave a more genuine hell, or a hotter one, than the saloon can make by the ten thousand. He needs no brimstone, nor fire, outside the saloon beverages.

Then what of the conclusion? No human right inheres in alcoholic beverages. Have we not gained the case? Should we plead our inalienable right to cholera, yellow fever, or small-pox, our plea would be better founded, or as well at least. Such a right would be quarantined, not licensed, but for reasons far less cogent. Does any law license men to rights known to be inalienable? License men to think their own thoughts, with a thousand-dollar license fee!—to hear and to see, to breathe and to eat!—why not? These things are quite necessary and valuable. How about a Vice President taking out license to sell alcohol at the seat of government? Oh, that is all right. He is a representative man of *the* temperance party. But, hold! we must not "speak evil of the rulers" of our people. Are we going back to the days of Belshazzar? He drank wine with a thousand of his lords in the sacred vessels of the Temple; not in Jerusalem, but in Babylon. If our rulers, who want to foster riotous and drunken customs, would get out of our Jerusalem down to Babylon, or to Louisville, we would contribute to their change of quarters. Shall we not concede to the rulers the sacred (?) right to help debauch our capital? Certainly, if it be a *right*, then let our best men have it.

Montdale, Pa.

THE THURSDAY LECTURES IN OBERLIN.

BY REV. H. H. HINMAN.

From the time when the memory of man "runneth not to the contrary," it has been the custom here to observe the old New England practice of a Thursday afternoon lecture. Originally, and among the Puritans, the lecture was a preparation for the Sabbath; then it came to be preparatory to the Lord's Supper, but now is devoted to almost any topic of science or morals. The lecture of Dec. 12 was duplicated, one from 4:30 to 5:30, the other from 8:15 to 9:30, leaving room for the usual church prayer meetings from 7 to 8.

The first lecture was by Professor Jewett, who ably fills the chair of chemistry. He is the son of the distinguished temperance lecturer and writer, Dr. Charles Jewett, and inherits his father's abhorrence to the maddening drink. He taught in the government school in Japan. His subject was "The Adulteration of Liquors," including wine and beer. It was replete with scientific and statistical information, and rich in the hidden lore of the men whose fortunes are made by mingling strong drink. He described how the poison of alcohol was supplemented by other poisons in the manufacture of whiskies, so that more than twice as much is made from the same amount of grain as was possible forty years ago. He told us of the nux vomica, prussic acid, strychnine, belladonna, stramonium, tobacco, fusil oil, and divers other poisons which go into their composition, so that much that is made becomes terribly destructive. He traced the origin of hog-cholera to the time when distillers began to use strychnine in the manufacture of whisky, and gave numerous instances where both beasts and men had been speedily killed. He told us how a single gallon of wine from the valleys of Portugal became two gallons of "pure old Port" before it left Oporto. The importer made it into five gallons, the wholesale dealer into ten, and before it finally reached the consumer, it became eighty gallons, composed of water, drugs and whisky. He reprobated the practice of physicians recommending "wine," when the slightest attention would show that it had scarcely a trace of the juice of the grape. He told us of his analysis of whisky bought in Elyria, our county seat, which was full of other poisons besides the alcohol; and he showed that the great bulk of the "California wine" used in the States had never been so far West as the Missouri river. The lecture, though statistical, was far from being dry, and was received with great applause.

The second lecture was by Hon. J. G. Wooley, the distinguished Minnesota Prohibitionist. His subject was "The Moral Chemistry of Alcohol." He spoke briefly of its chemical characteristics, and then described its moral influences. In power of illustration and burning eloquence I have rarely or never heard him surpassed. No sketch of his lecture would be just. Even his Scriptural reading was wonderfully impressive.

I need not say that both of these lecturers are earnest Prohibitionists. It was the logical and necessary deduction from both lectures, and when the last speaker called on the great congregation to join him in a war of extermination on the drink traffic, almost the entire audience arose. The people of Oberlin, however they may differ as to methods, are the unchanging friends of prohibition. For nearly sixty years they have proved its beneficent influence here, and they would be false to every philanthropic principle if they did not seek its adoption throughout the world.

Oberlin, O.

REFORMERS AND SPECIALISTS.

BY M. N. BUTLER.

Southern Baptist:—"When one ought to speak and yet remains silent, silence is absolutely sinful. When one might speak to advantage, and yet refrains from doing so, silence is culpable, and sometimes it is even cruel."

Chicago Interior:—"It has been remarked for the encouragement of reformers that when one is swimming against the tide of public opinion he is certainly not a dead fish, such a fish floats with it."

President John Quincy Adams said: "No vote can be lost or thrown away when it is cast against corrupt political parties, or to express desire for a reform in government. Always vote for a principle though you have to vote alone, and you can cherish the sweet reflection that your vote is never lost."

Church Advocate:—"John Brown, at Harper's Ferry, was the prince of fanatics only to be canonized afterward. William Lloyd Garrison, John G. Whittier and Wendell Phillips, a half century ago were the crazed and erratic spokesmen of the dispensation of fool-hardiness, and now their fanaticism is part of the national Constitution. Time has shown that they were wise while the public was crazy."

But we pass to notice a sentence from the *Religious Telescope*, to-wit: "Men who give themselves to hobbies rarely become influential for good." That is just about as "clear as mud." What a grand intellect must have framed the thought! To push a given theme or subject, however important, is to call forth the thread-bare cry of "hobbyist." The term "hobby-rider," as now used, is the one who sticks to his theme or subject. The jack-at-all-trades regards the specialist as a hobby-rider. Thus some men make a hobby of politics. They talk, speak and write politics. Some men pray morning, noon and night, and obtrude the Scriptures, their sermons, their particular theological creed upon a gainsaying and unbelieving world. They thrust their teachings and doctrines upon the people from the pulpit and through their religious journals. Doctors of divinity are paid by the year to maintain certain doctrines and creeds. To fire a column and a third at Catholicism is all proper, but to turn the gun on oath-bound lodgery, the pagan despotic enemy of Christianity and good government, is to mount a hobby. Call for active, efficient workers for Christ, and when able men cope with the giant evil that is rending the United Brethren church, and devote their whole energy and attention to the work in hand, the great doctor of divinity points them out as "hobby-riders" to all the idlers and drones, and hurrahs for the evil that patriots loathe and abhor. Reformers are hobby-riders. The editor of the *Telescope* is not a reformer; but he has his hobby just as regular. It is to surrender the U. B. church to the lodge. That one thing is his hobby.

J. Weaver in the same paper, Dec. 4, says: "The matter as it now stands before the church, the world and the courts, is whittled down to a few little technicalities. There is not a fundamental doctrine or a fundamental principle in church polity at stake,—nothing but a few little technicalities."

That is, it is nothing to go back on the records of nearly half a century. To repudiate the teachings, the discipline, the ringing resolutions, the

prayers and the sermons of all these years is a mere insignificant trifle. It is bad enough in politics to see a man eat crow, and traitorize to right principles, but to see a church and its bishops and deluded following lost to all sense of manhood and honor is a spectacle to make angels weep. Before God and patriots and true United Brethren it is more than a mere technicality to fellowship and commune with lodge idolatry and despotism. Men who can thus condone and compromise with the worst elements in society and government, deserve the hearty pity and even contempt of all sincere people. No true American should send his children to be educated in liberal U. B. schools. Send your boys and girls to school where un-American, anti-republican elements are not allowed; where the monarchy-aping, oath-bound orders are shown up in their wickedness and evil tendencies. There are Wheaton, College Springs, Hartsville, Philomath, and hundreds of other points where the youth will be taught Americanism and warned against organized deception, double-dealing, conspiracy and treason. Loyal United Brethren who do not style their principles on this line "mere little technicalities," should redouble their efforts to overthrow the lodge that has closed in its mortgage on those leaders, and now owns them, soul and body.

We are glad to see the renewed activity among the "old guard" in the church; and the true church, by standing as one man against lodgery, may yet become a grand power for Christianity and good government. Lodgery has the liberal branch by the throat, leaders, deluded followers, schools, *Telescope*, and all. Their testimony is silenced. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins."

A CALL FOR RECRUITS FOR CHRISTIAN RESCUE WORK.

BY J. F. AVERY, PASTOR MARINERS' TEMPLE, NEW YORK.

Recruits are wanted for voluntary service in connection with mission work. Lukewarm, pampered Christians need not apply. We fear they would not enjoy our drill ground. But whole-souled, wise-headed, large-hearted Christians could find that spiritual exercise which profiteth much. They could join our band of outside and inside singers, or unite with our band ready to do anything, and all and always for Christ. The company is at present very small, and specially needs recruits. The compeller division is far from full. Their duty is not to complain that their first invitation did not avail. They have commandment, while there is ample room and Gospel provision, to go and "compel them to come in," to bring just such a class of persons as are very plentiful, but who need a little active persuasion before they will believe that salvation is free.

Let the intending-to-be Christian workers ponder over the following words from an old sun-dial. They are words we do well to ever keep in mind:

"Ere many days some other one
Will in my place be found.
Another's eye, instead of mine,
God's glory view around;
Another's ear will listen
To human wail and song;
Another's heart will joy in right,
And hate abounding wrong;
Another's feet will walk that path,
Which specially is mine;
Another's lips will guide men's thought,
Their future course define;
Another's hands will do the work
I have to do to-day;
O may I fill my station well,
Ere God call me away!"

We have no room for vain boasters, and find no needs be to special recruiting for one-thing-to-day and another-thing-to-morrow professors. When found out they are always gladly, if not hastily, dismissed from active temple service. We give them as a future motto, "No man can serve two masters." Christ and Satan have no fellowship. But ever remember we most earnestly desire to do good unto all men. Sinners as well as saints are invited not only to always come to Jesus, but also to the helps and spiritual home life he enables us to offer at the Mariners' Temple, Chatham Square.

THE BRAZILIAN REVOLUTION.

[From the Chicago Daily News.]

The more the Brazilian revolution is studied—or rather the news thereof which is permitted to filter through a rigid censorship of the press—the more one is convinced that it is a purely military affair.

It is true that a few dilettante political agitators seized upon the opportunity of the military revolt in order to proclaim a so-called republic. Yet even in this they were finally overslaughed by the military under the lead of Gen. Da Fonseca, commonly called Deodora.

The inspirer of the proclamation of the republic was Jose de Patrocino, a popular agitator and journalist. He called a meeting at the city hall. At this a resolution declaring a republic was adopted by acclamation. On this, however, a self-constituted military junto, under the lead of Gen. Deodora, stepped in, and henceforth took the direction of affairs.

It is significant that the bravest man in the opposition to the movement—indeed, the only brave man—is the late minister of marine, Barac de Ladario, who served for several years in the United States Navy. He fell with five bullet wounds, but it is thought will not die of them. His name is even now mentioned in Rio de Janeiro with universal admiration.

A most ominously significant fact in determining the hollowness of a republic dictated by purely military revolutionists is that one of the regiments which led it—the 1st cavalry—had long enjoyed the distinction of furnishing the emperor's escort. Three or four years ago the officers of this regiment became involved in a personal quarrel with the editor of a notorious sheet called the *Corsario*, and eventually had the man assassinated by a party of cut-throats under the windows of the central police station, where he had fled for protection. Is not the appearance of such a regiment in the foremost ranks of the proclaimers of the republic but a poor promise of its future?

An intelligent correspondent of the New York *Tribune* says that the common people are undecided and unprepared for popular suffrage. They mistake its meaning. A republic is almost wholly associated in their minds with socialism.

If those who have seized the reins of power have the confidence of the people they have a mighty queer way of exhibiting it. The new regime permits no word of adverse criticism by press or people, allows no telegraphic messages to be sent abroad, and altogether acts as if it were the Czar of Russia who had seized the helm of state and run the ship without reference to any other than his own supreme will. The latest reports from Brazil are to the effect that the new government is holding itself in power by the use of strong repressive measures. Apparently it is not at all certain of the support of the people. It has also become apparent that the revolt was due more to the unpopularity of the Princess Izabel, the regent, than to any other cause.

Roman Catholic newspapers of this country express the opinion that the imperial family was overthrown because it was too much under the influence of the church of Rome to please the people, and that the Freemasons led the revolt. This seems to be a very reasonable explanation. The Princess Izabel, who was the real ruler of the country, and who was expected to become the empress soon through the abdication of her father, is known to have relied on Jesuit counselors to an extent which caused great dissatisfaction among the people. It is not unnatural that the Freemasons, and others who dreaded Jesuit influence in the temporal affairs of the nation, should organize a revolt against the imperial family. While it is not likely that Dom Pedro or Izabel will ever rule Brazil again, there may be wars of factions in the new republic which will cause great distraction.

John Randolph, of Roanoke, once said: "The only men I ever knew well, ever approached closely, whom I did not discover to be happy, are sincere believers of the Gospel, and conform their lives, as far as the nature of man can permit, to its precepts."

Flatter not thyself in thy faith to God, if thou wantest charity for thy neighbor; and think not thou hast charity for thy neighbor, if thou wantest faith in God—when they are both wanting: they are both dead, if once divided.

JESUIT POLICY.

ADDRESS OF REV. J. J. LANSING, OF SALEM SQUARE CHURCH, WORCESTER, AT THE BOSTON CONGRESS.

In the year 1534 Ignatius Loyola formed a society with sixteen other men for the purpose of extending the power of the papacy. In 1540 the Pope of Rome gave the new order his patronage by which means the society had a recognized life in the Romish church. This Society of Jesus had many principles in its formation which are commendable, notwithstanding in a very short time its practices were such that it came to be detested, and governments were compelled to banish it from their borders. Portugal, first of all, expelled the society in 1759; others have followed from time to time, even down to 1880, and among the rest the Pope himself was obliged to declare an edict against them. But they have regained their power and influence until now they completely rule in the councils of the Romish church. The name Jesuit reminds us of the sweetest name that was ever sung. But the principles and practices of this society are, on the whole, the very opposite of the character and teachings of the Lord Jesus.

It is a small society, less now in number even than when the Pope abolished the order in 1773. There are, as near as we can determine, about 8,500 members. Of this number 3,500 are priests, 2,500 lay brothers. and 2,500 educators. This comparatively small body of men, though widely distributed, yet have such power by means of their secret organization that their influence in Europe, and especially in America, is exciting the gravest fears of every Christian and patriot who takes the trouble to learn of their operations.

The General of the Jesuits, or, as he is sometimes called, the Black Pope, is the head of the order. All its members are subject to him, and must yield absolute obedience. Among the few things Loyola wrote, was a letter on obedience, in which he says the obedience of members of the order should be so absolutely passive that one should be like a dead body moved only by the will of another, or like a staff in the hands of an old man, or like a crucifix in the hands of a worshiper. This obedience comprises the most absolute mental compliance. The members must not think a thought even contrary to the will of the head of their order.

In Steinmetz is described the method of instructing a novice. He teaches that a Jesuit is not to inquire, only obey. The superior takes all moral responsibility in regard to results. He really takes the place of God to those under him in the order. A man thus obligated becomes a moral monster! He has no conscience, for all responsibility is referred to those above him. The lowest Jesuit is only a machine, a being without moral restraint. The structure of the society is such that all, from the lowest to the highest, are under the most careful scrutiny by the central power at Rome. The spy system is inculcated as one of the duties of members of the order. They are enjoined to have espionage upon one another, and report any negligence or disobedience. It may easily be imagined what absolute control the superior must have when the most rigid vows of obedience and secrecy are supplemented by this system of espionage.

How does a man become a member of this society? Under the regulations of the order a novice cannot become a Jesuit until 14 years of age. When he signifies his desire to take the vow he is first instructed to spend one month in solitude, when he must devote himself entirely to meditation upon the spiritual exercises prepared by Loyola. These he is taught are very holy. The Roman Catholics say that a soul is saved for every word of these exercises. If it be so, more a thousand times have been damned by them.

The second month is devoted to the hospital. The novice must be willing to perform the most menial service in some institution of this character. Loyola, it is said, served in this capacity, and showed his zeal and devotion by sucking the ulcers of the inmates.

The third month must be spent in menial service; the fourth in begging; the fifth in giving instruction; the sixth in receiving confessions; After two years in this severe drill the candidate becomes a scholastic, and he must serve in this capacity for seventeen or eighteen years. He is first a student for five years, then six years must

be spent in teaching, and finally five years he is a theological student. The time of this part of his preparation varies somewhat. Having passed through it he is made a spiritual coadjutor.

One gentleman spoke to me the other day about my address to this meeting, and said he was a Sublime Prince of something or other, I cannot now remember what. I do not know whether the steps by which he reached so exalted a position are similar to those taken by the Jesuit or not, but his title seems to suggest a course of training or preparation which may be compared with it.

There is a large class of Jesuits who are *indifferentes*, or outside workers. They do not appear in the garb of priests, but mingle in the business affairs of ordinary life.

Having passed through these years of training the candidate is now eligible to the final vow of poverty, chastity and obedience. This obedience is absolute, and the vow is as strong as it possibly can be made. Thus at the age of from 40 to 45 years a man becomes a full-fledged Jesuit. This most rigorous and strenuous discipline through which he has now passed prepares him to face any danger, to disdain any suffering in carrying out the will of his superior.

There is another class of Jesuits of whom we know very little. The General of the order can make members secretly, and the fact of their membership is kept in absolute secrecy. These are called Jesuits of the Short Road. They do not appear to be Jesuits, are not known to be, and their identity being thus absolutely concealed, they form the most dangerous branch of the order, and are by all means most to be feared.

The Roman Catholic church is now under the control of this order. It is under the leadership of 8,000 picked men, who have been drilled in such a school, and are all obedient, under most strenuous oaths, to their head at Rome. This church therefore becomes a terrible danger to our free institutions. How many Jesuits of the Short Road are there on the bench? How many controlling the enormous power of the press? How many shaping our political affairs?

Their extraordinary code of morals makes this order insensible to those motives that affect mankind. Their history is full of remarkable contradictions. They swear to poverty. By this vow they deny themselves all worldly possessions. Yet in 1773 [or 1772 as often given], when suppressed by Clement XIV., they had $200,000,000 of property. They also held, in a large number of instances, the place of princes in the church, and other offices of the higher grade. Although this was contrary to their vows, the fact seemed to make no difference. Their vow of chastity does not preclude a licentious life. Absolute obedience is one of their chief virtues, but a Jesuit has never been known to yield to the Pope, who is the head of their church. From Loyola to this day they have never been known to yield to civil or ecclesiastical power, except when compelled to do so by actual force. In their system of casuistry they relax every command of the Decalogue. A reference to Dr. Gury's instructions for the Jesuits readily confirms this. They tolerate, permit and practice most abominable violations of the Word of God.

The vow of absolute obedience is, however, fully enforced with respect to the superiors of the order. A friend of mine, traveling on the Mediterranean, found a company of Jesuits on board the ship in which he was sailing. They were missionaries, going under orders. In response to his inquiries they said, "Wherever we are, in the garden, in the street, if the command comes to us to go to any part of the earth, to Asia, Africa, America, on any service, we go immediately. We do not wait to enter into the house for money, or for clothing. We go without saying Good-bye to friends; but simply and at once start from the place where we are and go to the place appointed."

The one central idea of the internal polity of the Jesuits is to subjugate the individual to his superior. Their external policy, while nominally to promote the welfare of the Romish church, is really to exterminate Protestantism. This is the first and most manifest design of the order. The other is secondary altogether. They have been so successful in their great purpose, that for 250 years Protestantism has made no progress in Europe. In the other was included their purpose to diminish the power of the bishops in favor of the supremacy, the absolutism, of the Pope, and then gain control of the Pope. They therefore exalted the Pope to such a supremacy that all the power of papal law was centered in him. We had believed that councils were to be obeyed; that their decrees were the law of the church. It seemed the height of absurdity and blasphemy when the Pope was declared to be infallible at the instigation of the Jesuits. By this decree there is now no Romish church except the Pope, and absolute authority is vested in him, over individuals and over nations. The late Baltimore Catholic convention affirmed its loyalty to American principles, but at the same time declared its allegiance to the Pope. But it is impossible to be loyal to the Pope and to any other power. This doctrine of infallibility is the most monstrous blasphemy, if there be such a thing as blasphemy.

Another principle of the Jesuits is to extend the power of the Pope as a temporal prince. They insist on his right to rule as monarch over all civil governors, princes, kings, rulers, and legislators. They have urged him on and defended him in deposing monarchs, absolving Romanists from obedience to laws, and other treasonable acts. I was in Rome in 1883–4 when the Italians celebrated the anniversary of united Italy. While the whole kingdom was rejoicing because of the blessing of liberty, the Vatican was grumbling and fuming because the Pope had no longer a kingdom over which he could rule with despotic power. It was stated in the Baltimore convention that the Pope could not be a subject. If he should come to America he could not be arraigned at any bar of justice, or called to account by any power, according to the Jesuit policy. I have asked why President Harrison had to sit at the second place under the American flag entwined with the papal. That was no place for an American flag. I am not willing to have one inch of its glorious colors obscured by a papal rag which represents only despotism.

The Jesuits have always made a specialty of the confessional box. They have always endeavored to be the confessors of princes. By this means they have information of the most intricate affairs of government, and every item of importance is posted off to Rome without delay. Rome cannot tolerate a rival. She must be sole arbiter of the individual conscience. If a man joins a secret society and will not tell its secrets to his confessor, he is made to feel her power. It is true that such secrets are never betrayed to the public, but every one is transmitted to Rome, to be used in extending the power of the Jesuits. As to whether the Jesuit order is a secret society or not, you may judge from these facts, that all secrets are extracted from the penitent in the confessional box, but they are safe so far as he is concerned in the bosom of the Jesuit father. The Jesuits are sworn also to keep the secrets of the papal power. They are not held by any other oaths but their own. They deny all other oaths of courts or governments.

The Jesuit is extremely active in education. He is called the school-master of Europe. Among the first duties to which he devotes his life is the teaching of the young. But with all their pretended skill as instructors, the lands over which they have had long control, are the most illiterate. Witness Italy where 73 per cent of the people are illiterate, or Spain with 80 per cent, or Mexico with 93 per cent of her population who cannot read or write. But wherever they come in competition with Protestants they are compelled to make good in some degree their assumptions. This explains their extraordinary efforts to establish a university at Washington. They oppose our public schools and try to throttle our system of education. They stand over the sources of public information through the press also, and their relation to the American newspaper press is a matter that deserves our gravest consideration. I should like to know why the uprising in Boston, against the Roman Catholic domination of our public schools, has never received decent notice from the press of the city. It is almost impossible to get in a word of criticism of the management of the priests; but these papers are always at the service of the Romanists. This Jesuit espionage and control explains also why we have such partisan reports of the Home Rule movement in Ireland. Would you like to know how this oath-bound, iron-bound order has enchained the free press of America? America has been grasping for the dollar. But Rome is grasping America.

The Jesuit is ubiquitous. He can join any of your churches by avowing himself a Protestant. He has no conscience to trouble him. He can swear an oath of fealty to America. He can go into any court and either refuse to speak, or swear that such and such a thing is true, while holding all the while a mental reservation that it is not. He is not condemned by his church for such perjury if it is done in her service.

It is high time for conventions of Christian patriots like this, for societies that love liberty, truth and justice, to come to the front and say that with God's help, Jesuitism shall never do for us what it has done for other nations.

NEW ENGLAND LETTER.

The Late Municipal Election—Woman as a Political Factor Therein—A Comparison between the Masonic Lodge and the New England Woman's Club—How to Solve the Social Problem—"Less Faith in the Devil and More in God"—Lodge Notes—Miss I. D. Haines at Wheatogue, Conn.

Harriet Beecher Stowe's grand words on her seventieth birthday, "My friends, let us never doubt; everything that ought to happen is going to happen," should be graven on the heart of every Christian reformer. If a wrong ought to be swept away it will be. If a righteous cause ought to prevail, the time will come for it to take the throne. There are a few—I am afraid very few—temperance workers whose faith is so broad that it can take in Boston. Such must have been encouraged at the late municipal election which showed a majority for license of only 8,173. Worcester's great prohibition victory is very cheering, and altogether the prospect is calculated to offset any temporary depression resulting from the late defeats on the Amendment question.

It is reported that the Democrats in Maine are going to work for re-submission. If so, it is to be hoped that such a rebuke will be administered at the polls as shall cover with shame and confusion the man or the party who would sell the noble Pine Tree State into the clutches of the rum-devil, and smirch her glorious record by repeating Rhode Island's miserable and pitiable story.

A very significant fact, showing that woman is not altogether destitute of some power in politics, is the fact that no one was chosen on the Boston School Board who had not received the endorsement of some organization which included women. Two who were nominees of both parties, were defeated simply because they did not receive such endorsement.

Mrs. Kate Gannet Wells says that whereas in 1880 there were but 82 women engaged in newspaper work in Massachusetts, there are to-day 1,112 women in Boston and vicinity so employed.

Masons sometimes assure us that the lodge is nothing but a gentleman's club, devoted to harmless social enjoyment, and the practice of Masonic benevolence; but even taken at their own word, compare the record of this organization, which one of its members in Tremont Temple last week claimed to be the grandest on the earth and many centuries older than Christianity, with that of the New England Woman's Club, which has just attained its majority, having been in being only 21 years. Among other good works it has established a domestic service registry, a woman's agricultural school, a woman's loan fund, homes for ill and needy children, a needle-woman's lodging house, co-operative kitchens, labor schools, and a girls' friendly society. It has also provided money to bring Polish exiles to America, has assisted the New England hospital for women and children, Gen. Armstrong's Hampton school, the school of the Pundita Ramabai, and established a scholarship in Boston University. And all this without any tyled doors, or swearing fearful oaths ever to conceal and never to reveal their good deeds!

Cambridge has a Working Girls' Club, which numbers about 150 members, chiefly girls from the factories and the stores. Their rooms are open every evening in the week, except Saturday and Sunday, for instruction in branches of education and household art; not, with one or two exceptions, under hired teachers, but Cambridge women who freely give of their wealth, and leisure, and culture, to serve their less fortunate sisters.

Here is certainly one way to solve the social problem.

The heroine of that classic of our childhood,

"Mary had a little lamb," has just died in Somerville, Mass., at the ripe age of 83. Her name was Mrs. Mary E. Tyler. She was known as "Aunt Mary," and was a veritable Sister of Mercy to the sick and afflicted. There is a very deep and profound philosophy, by the way, underlying these childish rhymes. It matters very little what we do to improve the condition of the toiling masses if there is no love behind it. If we want the multitude to follow us to the school of Christ, we must use that divine magnet or they will still continue to enter the lodges instead of the churches.

A remark of Mrs. H. J. Pierson at the late meeting of the Christian Alliance, "I wish we had a little less faith in the devil and more faith in God," touches the keynote in reform work. If we want to help humanity, we must turn a deaf ear to the devil. If every Christian would clasp this truth to his heart with a living belief, "Every tree which my heavenly Father hath not planted shall be rooted up," lodge and saloon would vanish like a bad dream of the night. It is believing Satan's falsehood that they have always existed and always will, that weakens the hands of too many in the war against evil.

"And still they come." Every day brings forward a new secret society to compete for the popular favor, with some well-known name on its roll of membership to draw in "the simple ones." The American Protective League, for instance, rejoices in the names of Masonic Governor-elect Brackett, and Rev. J. W. Hamilton.

On Saturday of this week the corner-stone of Boston's new State House, or rather an extension of the old building, is to be laid with appropriate Masonic ceremonies. The public has got so used to seeing the Masonic lodge step forward on all such occasions, and assume a duty which belongs properly only to the State officials, that they are perfectly blind to the absurdity of the thing. If any of the numerous charitable organizations of the country should ask to lay the corner-stone of the building where our laws are to be made, they would probably meet with a rebuff. If any religious denomination should seek such an honor, imagine the furore of indignation it would create!

Miss I. D. Haines, the female evangelist of Maine, who has suffered much for the truth's sake, being locked out of her own church by lodgemen, has been holding Gospel meetings at Bro. Philip Bacon's home in Wheatogue, Conn., which have been attended with blessed results. Not with fire can we fight fire, but with the pure, living waters of Gospel truth. Elizabeth E. Flagg.

Reform News.

A NEW CAMPAIGN IN ILLINOIS.

Dear Cynosure:—It cost me a struggle of soul to withdraw from the Iowa State work to take the agency of the Illinois Christian Association. The friends of reform in Iowa have become endeared to me, and I leave them, at least for a season, with regret.

My first work in Illinois was to arrange, at Sycamore, for a meeting of the same length as our annual meetings. The Swedish Lutheran church was freely tendered us for this meeting. The pastor, Rev. Frykman, heartily concurred, and one of his council of deacons said, when consulted, "We thank you for bringing this meeting to us."

The original plan was to have two nights, and the afternoon of the intervening day, devoted to addresses on the evils of the secret lodge system. I had engaged Rev. Cesander, pastor of the Swedish Lutheran churches at Geneva and St. Charles, and President C. A. Blanchard, of Wheaton College, to deliver addresses; and hoped also to secure the services of Rev. L. A. Johnson, of Rockford. But his time was pre-occupied, so that he could not come; though he indicated a willingness to co-operate with me at some future time.

Failing in the last-named speaker, we limited our program to the two evenings. On the first evening, Dec. 3d, there was an address by the State Agent; subject, "Can a man *intelligently* adhere to Freemasonry and be a Christian?" Also an address by Rev. Cesander; subject, "Odd-fellowship."

Second night, the State Agent's address continued; address by Pres. C. A. Blanchard; subject, "The relation of the secret society system to church and state."

The house was well filled both evenings, notwithstanding it rained the second night. Rev. Cesander's address on Odd-fellowship, was a clear and strong argument against that order. Pres. Blanchard fully sustained his reputation as an orator, while he showed the contrast between the church and the lodge, and clearly demonstrated that if the one was right, the other *must* be wrong. The State Agent endeavored to show that Masonry and Christianity are such opposites that intelligent adherence to both systems is an impossibility. The pastor of the Lutheran church said that the incompatibility of the two systems was clearly shown.

The Masons and Odd-fellows have built a temple at Sycamore, and some who profess faith in our Lord Jesus Christ have been beguiled, as was King Solomon, into joining in their false worship. This is to be deplored, as God requires the false worshiper to forsake his evil way, just as truly as he requires those guilty of profanity or adultery, to forsake their evil way.

While working up the Sycamore meeting I visited Wheaton, Geneva, De Kalb, Brush Point and the adjacent country around Sycamore. I had an encouraging interview with the pastor of the M. E. church of Sycamore, and with the pastor of the Free Methodist church; also with Deacon West, and Roswell Dow, a trustee of Wheaton College, and with Hon. Henry Wood. I also called on Rev. Whettington, district chairman of the F. M. church, who attended and conducted the devotional exercises of the first meeting. I made other calls, too numerous to mention. Generous hospitality was extended to me by the friends.

Sycamore is the county seat of De Kalb county, and a stronghold of the lodge, therefore it was fitting that we should open the campaign with a "big meeting" there. C. F. Hawley.

PHILADELPHIA ABLAZE.

Philadelphia, Dec. 18, 1889.

Dear Cynosure:—The week past has to me been filled with labors and successes abundant. Dr. David McAllister gave us a happy surprise by stopping over one train on his return from the Boston Congress and reporting the same to those gathered to hear your agent in Dr. Stevenson's church. It cheered us much to know that men of eminence in the East were sounding the alarm, and that new voices were being raised against many popular evils. Five ministers were present at this meeting.

Sabbath morning I spent a pleasant and profitable hour in worship with Free Methodist friends. Rev. Beers, accompanied by his wife, *en route* for their Southern home to engage in mission work, were present. Bro. B. preached a very profitable sermon, after which I accepted an invitation to speak.

In the afternoon, by invitation of Rev. C. W. Holm, I addressed some 200 friends who gathered in the Independent Swedish Mission. The best of attention was given, and I am assured many will attend the lecture I am to give in Zion's Augustana Lutheran church to-morrow evening. Rev. Cornell, the pastor, kindly arranges for this lecture. In the evening I found an audience of nearly 300 waiting in the Third Reformed Presbyterian church, Rev. Montgomery, pastor. A collection amounting to $6.59 was kindly given by these friends, and many kind words were added.

The meeting of last evening at Chester, Pa., for extreme interest exceeded any I have attended for some time. To say the devil displayed himself, is to express the facts very mild. Probably half the audience of not less than 300 were secretists or sympathizers. The Lord wonderfully blessed me in the presentation of truth. That it hit where it hurt was soon evident. One man interrupted by wishing to ask a question. This was of course granted. No sooner had his question been answered than one and another followed with questions and statements, which were listened to with much interest. One belonged to the Patriotic Sons of America, and he did not believe they did any harm. Another thought the lodges better than the churches and tried to prove it. Another tried to disprove my statement that "A man could not be an intelligent Mason and an intelligent Christian," by stating that his father was a Mason, a Christian and an intelligent man.

I explained that a man might be intelligent, a Mason, and not an intelligent Mason, etc. In short, we were forced to spend some time in talk without profit, which was of intense interest to those blinded by the god of this world. Many of their minds were so darkened they could not comprehend a point when made. Many evidently came under conviction, and I have great hopes that Christ will open their blind eyes.

The man whom I reported last week as belonging to the "Red Men," and seeing nothing wrong in them, has read his Bible and prayed about it, and is now a free man in Christ. He made a thorough confession and renounced the lodge publicly on last Sabbath evening.

Rev. J. Trumbauer, who is now a reader and agent for the *Cynosure*, is the pastor here. I found him to be a true man of God who does not mean to compromise with sin or sinners, cost what it may. That the Lord may richly bless and reward him is my prayer.

John Hall, D.D., on the introduction to his work "The Beacon Lights of the Reformation," says: "The students of pharmacy attach much importance to the purity of the drugs given the sick; and with good reason, for it is easy to see how another element, unnoticed by the ordinary patient, may destroy the healing properties of the remedy prescribed. And so the mixture of error, unnoticed by the average man, or possibly deemed harmless if not even agreeable, may mar the efficacy of the truth, and so far hinder the work the truth was meant to accomplish." As I am brought in contact with lodge men, more and more the conviction deepens that the lies mixed with the truths of the lodge are the impure drugs, so stupefying and so befogging them that many do not know "what is truth." The counterfeit nearest like the genuine is the most dangerous. The lie nearest to or mixed with the truth deceives the most. So I am not astonished that many men in the minor orders do not realize by their presence that they are crucifying Christ afresh. Nothing but the awakening, convicting Spirit of Christ can bring them to the truth. Pray, dear friends, that the workers for reform may be so anointed with the Spirit of the Master, that in love they may lead their fellows to the truth. W. B. Stoddard.

Correspondence.

BASIS OF SABBATH REFORM.

Moberly, Mo., Dec. 9, 1889.

Editor Cynosure:—I have been trying to snatch a moment to write you a few impressions of our Iowa State Sabbath Convention at Des Moines. The unpopularity of the higher-law idea surprised me. Being chairman of the committee on resolutions, I had a good opportunity of seeing which way the wind blew. We were warned again and again that if we wished to defeat our object it was only necessery to plead as authority for Sabbath observance the Fourth Commandment. If we identified God with the movement it would kill it. God was very unpopular in Des Moines, and especially in Iowa. J. Ellen Foster's idea that moral questions are outside the province of political parties, which is only another form of the devil's plea for Christ to yield his supremacy to him by falling down and worshiping him, is popular at Des Moines. We were told that many of the most popular ministers of the State stayed away from the convention because it was composed so largely of higher-law men.

Dr. Fowler, of Cedar Rapids, Dr. Wishart, of Des Moines, and Pres. Gates, of Grinnell College, argued strongly for the secular theory, that in civil government we must not appeal to divine authority for the Sabbath; while those who argued on the Christian theory were Dr. H. M. Robinson and Dr. C. T. McCaughan, of Winterset, and Rev. W. L. Ferris, of Cherokee.

The resolution that called out the warmest discussion was one declaring that to reach the citizens' conscience it was necessary for the state to own God's authority behind the law. We were sorry Pres. C. A. Blanchard could not remain for this discussion. His resolution that apart from the ordinance of God all civil institutions have only the sanction of a mob, had the ring of God's truth, but it did not even pass the committee. His address on the wage-workers and the Sabbath was a strong plea for the laboring man. The advanced ground taken by prominent railroad men in regard to the advisability of stopping all trains on the Sabbath, seemed as though railroad men would yet lead ministers in this reform.

M. A. Gault.

THE SALOON AND LODGE BROTHERHOOD.

Millville Aylesford, Nova Scotia, Dec. 9, 1889.

Editor Cynosure:—This is what I call a secret lodge and saloon-cursed country. A large percentage of all the liquor dealers, and many of the drunkards, are either Freemasons or are members of some kindred secret oathbound fraternity; and to have such a class of persons bound together by the most solemn oaths, under the most horrible penalties, to protect each other and to keep each other's secrets, whether right or wrong, is surely bad enough.

But if those societies were composed of only such material they could not long exist. Their own corruption would soon work their ruin. But it is known that a host of professed ministers of the Gospel and a large percentage of (so-called) Christian church members and persons of otherwise good moral character are connected with the drunkard and the drunkard-makers, together with persons of every shade of evil character, in those secret fraternities, and are bound by the same fearful oaths and penalties to keep their secrets, to espouse their cause, and if in their power to shield them under all circumstances, murder and treason only excepted, and that at their own option. It is no marvel that the liquor dealers and the secret orders of the present time have become insolent and daring in their contempt of both civil and ecclesiastical law! And I think it is not going far astray to charge the very existence of the secret empire and of the licensed liquor saloon in this Christian country to the patronage they receive from (so-called) temperance people and the professedly Christian churches.

I am aware that this "charge" will be questioned and condemned by many good-meaning persons. Nevertheless, I believe it will bear investigation. Let *all* so-called temperance people, and all professors of Christianity, renounce and denounce the *secret lodge system*, and it cannot stand; and without the support of the *secret empire* the *licensed liquor saloon* could not long exist.

Thank God, the eyes of many are being opened to see the connection of the

SECRET LODGE WITH THE SALOON!

And when the real facts come to be understood by the people generally, all true Christians and all persons of genuine temperance principles will turn and face those combined powers of evil; and, in the name and strength of Jehovah, will crush them to death or compel them to disappear from public view. I am amazed that persons of apparent good common sense, and pious persons, ministers of the Gospel, etc., can allow themselves to enter a secret lodge, be stripped, hoodwinked, cable-towed, and kneel at a Christless altar, and there swear away their own liberty, and voluntarily bind themselves to obey *they know not what!*—which, however, proves to be the most tyrannical ruler the earth bears up. I would here warn the readers of this article to beware as to how they tamper with such a monster as the *secret lodge*. May God hasten the time when "Satan shall be bound, that he shall deceive the nations no more." R. S. Morton.

THE UNITED BRETHREN IN KANSAS.

Northeast of Topeka some ten miles is a U. B. circuit. Before the attempted change in the church there was not a secretist known to belong to the church on that circuit; but since liberal ministers have been holding forth it is full of them. The Farmers' Alliance, which one of its members said is more of a secret society than the Grange, has made sad inroads there. South of Topeka the United Brethren and Odd-fellows have been sliming each other for two or three years, and are now swallowing each other. "Behold how good and pleasant it is for brethren to dwell together in unity."

At Leavenworth City six secretists tried to swallow sixty radicals, who objected. Then the liberal elder went up, and mustering the lodge force of six and some "jacks," proceeded to chastise the radicals with the law. The liberals have preached majority rule so much that it would seem they ought not to forget all their majority sermons so soon. But they have been in the majority manufacturing business so vigorously that perhaps they think of working the radical majority over and turning out full-fledged liberals by legal process. The class there is poor, which is perhaps the reason of the legal attack, as it seems to be their fort to attack and crush the weak. The U. B.s used to have an organization in Topeka, but they were unfortunate in church location and management and it went down. They have recently reorganized on the old basis, a class of thirty or forty members, and rented a hall. The G. A. R. president of the college at Lecompton is reported to have said we would not succeed in Topeka on that basis. By the way, it seems that there are at least three Freemasons, two G. A. R.s and one K. of P. connected with the Lecompton College. No wonder that all the public places of worship are closed against the radicals, the school-house included.

The lodge portion of this lock-out fraternity, for the most part, claim to be non-affiliating. Why is it that such are almost universally against the radicals, if they are no longer interested in or influenced by the lodge? Did they demit and join the U. B. church for this occasion? It is a curious fact that the "stronger" secrecy rule under the new than under the old constitution has not produced an instance yet of a lodge member being kept out or turned out of the U. B. church on account of his lodgery. Indeed, many secretists were taken in during the last quadrennium to vote for the change, and yet they lacked some of having a vote of one-fourth of the church for their measures.

Now it is evident that lodgery is working liberalism for all it is worth, or else liberalism is working lodgery for all it is worth. And it is likely they are swallowing each other for mutual benefit and extermination of anti-secrecy. More than half the people in the United States, exclusive of Catholicism, are opposed to secret societies. Pioneer.

A CHURCH VOTES FOR THE LODGE.

St. Paul, Minn., Dec. 16, 1889.

Editor Christian Cynosure:—The First Baptist church of this city has now voted to keep the Masonic jewel. The resolution to this effect was passed Oct. 30, 1889. Their prayer-meetings seem to be run on the mutual admiration plan; the pastor praises the people, and they in turn praise his sermons. The Masonic jewel is "silence and secrecy" in the concealment of crime under sworn penalty of murder.

A public request was made of the pastor or one of the deacons or any other Mason in the congregation to deny, if untrue, that Masons are sworn to have their throats cut, their tongues torn out, their hearts plucked out and their bowels burned to ashes, should they fail to conceal all secrets Masonically communicated to them, murder and treason only excepted, and the concealment of these two crimes in the seventh degree of Masonry left to their own choice. The pastor arose and received the request as an insult, and there and then publicly stated that he was insulted; that he could neither affirm nor deny the statement made about Masonry; that it was so long since he had attended a lodge, that he had forgotten whether it was true or false. He also said that he could not allow that subject to be mentioned again so long as he remained pastor of that church; and that he said it "with all respect for Mr. Fenton, our brother."

One of the members of the church says that previous to this occasion he had spoken of calling on the police to suppress testimony in their meetings against Masonry. The mover of the resolution, to keep the Masonic jewel, declared that their pastor was insulted; also that it was a pity to have their good prayer meetings spoiled by bringing up the subject of Masonry. The resolution is to the effect that no member of that church, nor any visitor to that church, shall be allowed to mention Masonry in any of their meetings. The pastor put it to vote and it was passed. And therefore it is now the law of that church, in the face of God's commandment to "show his people their transgressions," to conceal the crime of Masonry. Its position in regard to sin is thus well defined. If every church would be thus explicit in its defense of Masonry, God's people would soon find their way out, and come into a clean place, so far as the loathsome lodge sorcerers are concerned.

Christians, do not be afraid to publicly challenge your pastors, deacons and fellow church members in regard to their lodge sorcery. If they have no fear of God before their eyes, they do fear the people; hence to be saved they must be unmasked and rebuked before all the people to the glory of God. "Them that sin rebuke before all, that others also may fear," 1 Tim. 5: 20. "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him," Lev. 19: 17. See also Luke 17: 3; Titus 1: 13; 2: 15; Prov. 28: 23, etc. W. Fenton.

PITH AND POINT.

PRAISE WE APPRECIATE.

The *Cynosure* is a welcome visitor, and I often hear with pride encomiums from my colored friends. They always speak of it with great respect and as an authority. —Teacher, *Pine Bluff, Ark.*

BOOKS IN SOUTHERN COLLEGES.

Your books donated to our library have just been received, for which accept many thanks. I found much personal gain myself in reading them. They are calculated to do much good. God bless your efforts to save the youth of the land from the evils of useless and vicious secretism.—Geo. A. Lewellen, *Pres. W. Tenn. Christian College.*

TRAIN UP A CHILD IN THE WAY HE SHOULD GO.

Rev. Cyrus Smith, sending the subscriptions of two brothers in Iowa, says of their father: "This dear brother and his excellent wife have brought up their children 'in the way they should go,' and now their boys are *men* in age and character, and 'will not (by grace) depart from it,' especially on the secrecy question, since they favor the *Cynosure* with their substance, and honor those principles in their daily life. May God bless them."

LITERATURE.

Interlinear Greek-English Gospel of Luke, with emphatic translation, copious notes and references. Price, paper, 25 cents; cloth, 50 cents. Albert & Scott, Chicago.

Many Sabbath-school teachers and scholars who desire to make a critical study of their lessons, are hindered by ignorance of the Greek tongue. It is a happy suggestion to provide for them the Gospel of Luke, which supplies the lessons for 1890, printed in the original Greek, with a literal translation underneath each line, and a new emphatic translation at the side. Thus, though unable to read Greek, the teacher has all the practical work of Greek scholarship before him, so prepared as to make it immediately available. For a critical study of the lessons for the year, this pocket volume is of first importance, and the low price will give immediately an extensive sale. It is just the book for a live Sabbath-school teacher.

The Roman Catholic Practice of auricular or secret confession to a priest. Published by a converted Roman Catholic, 49 Cornhill, Boston, Mass. Price 25 cents in paper.

In this modest compilation the evangelist, Thomas E. Leyden, gives to the public a summary of larger and expensive volumes. For a popular exposition of the confessional it will be of excellent service. Those who are unable to secure the larger works of Chiniquy and Gury will find in this all they will need, or probably care to know. It explains from Romish writings what the confessional is, quotes at some length the questions to be asked by the priest, and contrasts them with the Word of God. Portions of the catechism taught young Catholics are also given. This is a convenient hand-book for those who work to turn Catholics to the only Light of Life.

Dr. George F. Pentecost's Bible Studies for 1890 are now ready, from the publishing house of A. S. Barnes and Co., New York. They cover the International Sunday School Lessons, and are now in their fourth year He has adhered to the same plan upon which the previous volumes were prepared, endeavoring to maintain a proper balance between exegesis and exposition.

Miss Amelia B. Edwards will publish a very striking article in the January *Century*, in which is given the first popular description of the recent extraordinary discoveries in Bubastis, Egypt. It is stated that all the monuments produced in this number are now published for the first time. One of the stones of these ruins is almost sixty-one centuries old. Bubastis, as old as the world itself, was considered as passing away when Olympia rose.

The Dec. 12 number of the Chicago *America* contained a most interesting article on American cartoonists, accompanied by capital examples of our leading satirical artists. Thomas Nast, C. Gray-Parker, F. G. Attwood, Frank P. W. Bellew (Chip), H. G. Taylor and "Junius," were represented by cartoons expressly drawn for

America, while Joseph Keppler and Bernard Gillam's work was illustrated by reproductions from *Puck*. One of the examples by Keppler was the title page of the first number of that paper, and the specimen of Gillam's work was his famous "Tatooed Man," from *Puck* of May 7, 1884. According to *America*, the distinctly great American cartoonists can be counted on the fingers of one hand, wifh two fingers to spare.

Wonderful advance has been made in calendar making of late years, and the enterprising proprietors of Hood's Sarsaparilla seem to have completely mastered the business. For their calendar for 1890 is so beautiful in conception and general effect as to be almost beyond improvement. Fourteen colors were used by the lithographer in producing the beautiful head, the flesh tints being simply exquisite. To be appreciated this calendar must be seen. Druggists keep it.

Messrs. A. S. Barnes and Co. have just received, through the United States Government, two medals from the Adelaide Jubilee International Expositson of Australia of 1887, one for educational text-books and the other for pens and inks. They are also recipients of two medals from the Paris Exposition, a gold medal for educational text-books and a silver medal for pens and inks.

A very convenient, valuable, and unique business table or desk calendar, for 1890, is the Columbia Bicycle Calendar and Stand, issued by the Pope Mfg. Co. of Boston, Mass. The calendar proper is in the form of a pad of 366 leaves, one for each day of the year. A good portion of each leaf is blank for memoranda.

OBITUARY.

REV. D. S. CALDWELL was for several years lecturer of the Ohio State Association, and will be remembered by many friends in that State. He died Sept. 6th last, and the following particulars respecting his life are from the *Christian World* of Dayton, Ohio:

He was born in Washington county, Md., December 22, 1820. He was reared to manhood and educated in Hagerstown, Md. He was first married August 8, 1843, to Sarah Creager, and four children, one boy and three girls, were the fruit of this union. In 1848 he moved to Seneca county, Ohio, and entered the ministry of the United Brethren church, with which he was connected from 1851 to 1883. Since the latter date he has been connected with the Tiffin Classis of the Reformed church, and was for some time pastor of the congregation at Berwick, Seneca county, Ohio, and Zion's Bloom, Hancock county, O.

Bro. Caldwell, in obedience to his country's call in the time of her peril, was mustered into the military service and commissioned as first lieutenant, Sept. 24, 1862. He recruited Company H, 123d O. V. I., and was promoted to captain in February, 1864. His regiment was immediately sent to the front, and in a three days' engagement with the rebel forces of General Ewell's corps, at Winchester, W. Va., Captain Caldwell became a prisoner June 15, 1865. He was immediately taken to Richmond and placed in Libby Prison, where he remained eight months. The horrors of those eight months prison life, with the wonderful escape through a tunnel with over one hundred other men, is fully described by him in a small book of his own publication entitled, "Incidents of War and Southern Prison Life." Over one hundred escaped through this tunnel, but only fifty-seven succeeded in reaching the Union lines—the others were recaptured and re-imprisoned. Captain Caldwell was one of the lucky ones. After his return from the army he again entered the regular work of the ministry in the U. B. church. He labored three years (1865, 1866 and 1867), in Upper Sandusky, and four years as presiding elder. At the close of this term in 1882 he took up his residence in Nevada. His first wife died June 1, 1859, and he was remarried Sept. 20, 1860, to Sarah J. Doyle, who with four children, the fruit of this union, mourn his departure.

Mr. Caldwell was a man of more than ordinary ability. As a preacher and as a debater he had few equals. He held several public discussions with prominent Adventists and others, and was always considered by the unprejudiced as the victor. A few months ago he became editor of the *Weekly Monitor* in Nevada, and, although with discouraging surroundings, every number bore evidence of his marked intellectual ability in this new department of labor.

He was a man of very positive convictions. He was what might be termed a radical man, though by no means a fanatic. Every proposition with him was carried to its logical sequence, and there was no comparison with error or false doctrine. It may be said that he was radical in all political as well as religious questions involving principles of right and wrong. He believed that the Gospel which he so long preached to others was a radical Gospel, and its ministers in order to be consistent must be radical men. This led him politically to break connection with old parties and join the Prohibition party, because he could not in any form compromise with the rum traffic. The world needs more of just such radical men.

As a husband he was affectionate and trustful, and as a father he was kind and indulgent. Those two little daughters, as well as the older children, will never forget the love of that father and his kind admonitions. He died in the firm belief and fullest confidence of the orthodox faith of the Christian religion.

CATARRH.

Catarrbal Deafness--Hay Fever.

A NEW HOME TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been formulated whereby catarrh, catarrhal deafness, and hay fever are permanently cured in from one to three simple applications made at home by the patient once in two weeks. N.B.—This treatment is not a snuff or an ointment; both have been discarded by reputable physicians as injurious. A pamphlet explaining this new treatment is sent Free by A. H. DIXON & SON, 337 and 339 West King Street, Toronto, Canada.—*Scientific American.*

Sufferers from Catarrhal troubles should carefully read the above.

LOOK HERE, FRIEND, ARE YOU SICK?

Do you suffer from Dyspepsia, Indigestion, Sour Stomach, Liver Complaint, Nervousness, Lost Appetite, Biliousness, Exhaustion or Tired Feeling, Pains in Chest or Lungs, Dry Cough, Nightsweats or any form of Consumption? If so, send to Prof. Hart, 88 Warren Street, New York, who will send you free, by mail, a bottle of *Floraplexion*, which is a sure cure. Send to-day.

A Good Reputation.

"BROWN'S BRONCHIAL TROCHES" have been before the public many years, and are everywhere acknowledged to be the best remedy for all throat troubles. They quickly relieve Coughs, Sore Throat and Bronchial Affections. Price 25 cents. For sale everywhere, and only in boxes.

Mrs. Jones hasn't a gray hair in her head and is over 50. She looks as young as her daughter. The secret of it is, that she uses only Hall's Hair Renewer.

ANTI-SECRECY TRACTS.

The following numbers are in stock, and can be had at the wholesale price of 20 cents per pound:

1. Historical Sketch—National Christian Association.
3. Address to American Pastors.
4. Freemasonry in the Family.
5. President C. G. Finney on the duty of Christians towards the Lodge.
7. To the Boys who Hope to be Men.
8. Modern Heathenism.
9. Ministers at Rival Altars.
12. Alexander Campbell's Estimate of the Lodge.
15. Secrecy and Sin.
16. Selling Dead Horses.
17. History of Masonry.
18. Despotic Character of Freemasonry.
19. Freemasonry, a Christ-excluding Religion.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
28. Nathaniel Colver, D.D., on Masonry.
33. Hon. Wm. H. Seward on Secret Societies.
37. Why a Christian should not be a Freemason (German).
39. Should Freemasons be Admitted to Christian Fellowship?
44. D. L. Moody on Secret Societies.
45. Ought a Seceding Mason to Keep his Lodge Oath?
49. John Quincy Adams on the duty of American Voters.

Chapters in American Politics.

Masonry vs. Prohibition.

Decline of the G. A. R.

Christianity and Odd-fellowship. Part 1, 4 pages; part 2, 4 pages.

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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The General Fund is that from which the running expenses of the Association are paid. From it the agents on the field are supported.

The Foreign Fund is that from which the foreign demand for literature against the lodge is supplied to missionaries.

The Free Tract Fund clearly states by its name the object for which contributions are solicited. Millions of pages have been distributed by means of this fund.

The Cynosure Ministers' Fund. The donations to this fund have enabled the Association to send many copies of the *Cynosure* to the ministers of the South, especially to pastors of colored churches. The result has been a blessing to them and their churches.

Contributions to any or all these funds are urgently solicited.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.



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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR.

CHICAGO, THURSDAY, DECEMBER 26, 1889.

WASHINGTON NEVER MUCH OF A MASON.—The "Universal Masonic Library" is a republication, in thirty volumes, of all the standard publications in Masonry, and is "designed for the libraries of Masonic bodies," etc. Volume 14 of this Library contains "The Lights and Shadows of Freemasonry," by Robert Morris, the late Masonic poet-laureate. This book is published in other forms, but we note the above to show the standing of this work in lodge literature. On page 135 of this volume Morris says: "*It is known that George Washington himself never rose to distinguished Masonic honors, and for the good reason that he never attained to what is technically styled* THE WORK *of Masonry.*" On page 154 of same book we read: "Benedict Arnold *was* a Freemason, while several of the other American generals were *not.*"

CHICAGO THEOLOGICAL SEMINARY.—In the senior editor's remarks at chapel exercise of this institution last week, the following succint statement to the noble company of students was omitted: The present moral condition of the United States exactly corresponds with that of Judea after Solomon had admitted seven hundred strange altars with his political wives. Some three hundred secret orders are now at work, and almost every one has its altar in the center of its hall, to administer religious obligations to its members. Even the order of railroad conductors has its altar, of course having no reference to Christ. These oaths and obligations are breaking down conscience and "destroying the sanctity of the oath." When Solomon's reign ended there was no law left, and the United States of Palestine went to pieces. Each false altar in Palestine had its lodge oath and worship. (See Bishop Warburton quoted by Macknight.) Will the students please investigate this grave matter?

THE *Daily News* of this city, Dec. 18, gathers that the revolution in Brazil was brought about by Freemasons. They feared the Princess Izabel, who is guided by the Jesuits, would soon be empress by the death of her father, Dom Pedro. The fight between popery and Freemasonry is a fight between two snakes. Both systems are absolute despotism, sworn subordination and subjugation of men to priests. Both promise salvation by ceremonies. Both are systems of intensest secrecy which prove them opposed to Christ. (See John 18: 20); and both will unite at last against Christianity. Both admit the name of Christ, the papist in his creed and the Mason in Knight Templarism; but both "in works deny him." The papist puts the Pope in place of Christ; but the lodge turns from Christ altogether and worships a "Grand Architect," or "*god of this world.*" A careful study of "The Ancient and Accepted Scottish Rite," which rules the Masonic world at present, will give the candid inquirer abundant proof of the above, and other facts from standard Masonic writers.

DID THE LODGE WIN?

That is, in the Cronin case. We answer unqualifiedly, No. The victory of the state is not yet complete, but God is against the secret cabal. L. L. Mills, the able lawyer who was prevented by sickness from making the final plea to the jury, had prepared a review of the wonderful interpositions of Divine Providence in discovering the facts of the murder and the conspiracy. God will yet reveal other facts in this dark case.

The decision of the jury convicts three members of Camp 20 of the United Brotherhood, or Clan-na-Gael, of murder. That they did not get the death sentence is simply due to the pig-headedness of one juror, who permitted his Scotch tenacity to get the better of his common sense. John Culver, who stood out so long against the other eleven, we do not think to be either a fool or the receiver of bribes, as openly and generally charged. He is more probably a man who lets a whim, a notion, or a prejudice run away with him so fast that he can neither get off his unruly horse or turn back to the safer path which every one but himself can see. He is reaping a severe harvest of popular condemnation. But for this one perversity three of the secret murder gang would probably pay the full penalty. It is no thanks to the lodge that they do not, although every possible effort has been put forth by the order to save them.

But neither has the Clan escaped in the verdict of popular opinion, although upheld by the United States Government. President Harrison may retain Pat. Egan, the "tri-angler," as long as he dares as minister to Chili. The people have long since put their mark upon this administration because of this appointment. They have with one voice demanded that the Clan-na-Gael must go. The report of the coroner's jury that "all secret societies whose objects are such as the evidence shows the United Brotherhood to be, are not in harmony with, and are injurious to American institutions," struck the popular chord, and it does not cease to vibrate. The Clan tried to reorganize its better half in Philadelphia the other day. They cast out the Sullivan gang with its five thousand adherents. But this whale cannot save itself by getting rid of its Jonah. The best-informed Irishmen understand that the day for secret organizations to raise money for Ireland are over. They must be further informed that if they would be American citizens, one country is enough for one man.

The decision has also reached the head of our corrupt city government, and a large number of Clan-na-Gael policemen were discharged last week. Mayor Cregier sees in the defeat of the old party gangs in the drainage-trustee election, a cloud somewhat larger than the hand of man which will overwhelm him a year hence at the next city election. He is beginning to attend to his official duties, and the Clan policemen must go. The lodge does not win for them, although they have have used every effort of false-swearing and bullying to make it.

But Beggs is free, and Sullivan is not among the condemned men. The victory is not complete, but the same Power that revealed the secrets of the sewers, can finish this work and bring to light all these hidden things of darkness.

THE LODGERY OF MORMONISM.

This writing will not anticipate the able address of Rev. Dr. McAllister at the Boston Congress, which we promise ourselves the pleasure of publishing in the next number of the *Cynosure.* The full report of the examination into the character of the Endowment House oaths by Judge Anderson is given in the *Deseret News*, the organ of the Mormon church, whose editor, Penrose, was imprisoned by the court for refusing to answer in the cross-examination by Gentile lawyers. This report contains so much that is new and valuable to a full understanding of Mormonism as related to the Masonic system that it is highly important to preserve it for our readers.

In continuation of the testimonies to this effect in our issue of Dec. 5, there must be added first that of Wilford Woodruff, now president of the Mormon church, which has before appeared in these columns, but is worth reprinting because of its endorsement by the Mormon editor. He says:

"Mormons, when on the stand, decline to disclose the formula of the endowments because secret religious rites and ceremonies are the property of the individual citizen, and do not belong to the state. You might as well ask why a Mason, if he were placed on the witness-stand, should refuse to reveal the rites and signs of that order. I myself am a Master Mason, and have been informed that many Masons, as well as people not connected with that fraternity, have been indignant at the attempt that has been made during the last few days to extort personal information from Mormons. Members of other benevolent societies can see that their rites and organizations would be endangered should such proceedings carry."

If Woodruff speaks the truth, he must be under peculiar relations to the Gentilet Masons of Salt Lake; and if the people are like heir high priest, it would be an interesting inquiry how many Mormons belong to the lodge, and to what degree Masonic influence has retarded legislation at Washington, and corrupted courts and public officials in Utah. If there could be a doubt in respect to the remark of Dr. R. G. McNiece, of the Presbyterian church in Salt Lake, to the writer three years ago, that the Mormons were all Masons, this word of President Woodruff's would dissipate it.

Numerous witnesses during the trial testified to the penalties of throat-cutting, disemboweling, etc., which the Mormons, having borrowed from the Masonic lodge, continue to use in the Endowment House. But a more direct evidence is that of Vincent Shurtliff, an old man of 78, born in Massachusetts, made a Mormon in 1842, and sworn in the Endowment House in 1850. He was asked by the prosecuting lawyer if there were any penalties attached to the obligations of the Endowment ceremony, and replied, "Yes, I concluded there would be—I am, of course, a Mason." He was questioned again: "You say you were once a Mason; in the course of the Masonic covenants, did you enter into any particular agreement not to disclose the secrets of the order?"

Answer: "I did not go so far as that; I only attended one meeting; I don't know anything about their covenants; I have talked with my brother-in-law about it, and what he told me was in substance what I witnessed in the Endowment House." Here we have a Mason and a Mormon comparing notes and finding the two systems alike; and the latter, having taken one degree in Masonry, expects some blood-curdling penalties in the Endowment ceremonies.

Judge E. G. Woolley, a Mormon 44 years of age, and James H. Anderson, a reporter for the *Deseret News*, as well as other Mormons, in response to questions on their Mormon oaths, firmly and repeatedly replied, "I decline to answer." Apostle A. H. Lund, refusing to divulge the Endowment rites, said they were not to be made public; "in this they were like the Masonic ceremonies." E. L. T. Harrison, an architect, who left the Mormons in 1869 with Godbe and Lawrence, swore that "there was a penalty attached for revealing certain mysteries of the Endowment House. . . . The penalty of death was attached to these Masonic ceremonies. . . . The penalties were applied to the signs, passwords, etc." Thomas G. Webber, superintendent of Zion's Co-operative Mercantile Institution (the great "Co-op" store), said under oath, "I think I am in duty bound to keep religious ceremonies secret, as the Freemasons are. . . . The government has no interest in or right to these ceremonies."

But a more important witness was Mrs. Bathsheba W. Smith, aged 67, who joined the Mormons in 1837, and whose husband before his death had been apostle and First Counselor to Brigham Young. She testifies: "I had my endowments in Nauvoo in 1843; Joseph Smith presided at the meeting then; I officiated in the temple at Nauvoo subsequently; my own endowments were received in the Masonic Hall, Nauvoo. I became quite familiar with the ceremony as priestess; there have been no changes in the ceremony up to the present time; they are the same to-day as in the lifetime of the Prophet Joseph Smith."

It will be remembered that Grand Secretary Munn, of Illinois, writes that the Grand Lodge of Masons in this State twice gave a dispensation for a Masonic lodge in Nauvoo, when only Mormons lived there; and that the last dispensation was revoked in October, 1843. Now Mrs. Smith testifies in a U. S. court that she was sworn into Mormonism in the Masonic lodge-room in Nauvoo in this same year. The Grand Secretary has, therefore, a remarkable corroboration of the Grand Lodge records, for which we hope he will thank the *Cynosure* for bringing to his notice.

But a few other particulars demand notice. Again and again the Mormons swore before Judge Anderson that there was nothing in their system which antagonized the United States government. Says Wilford Woodruff: "As a people the Mormons have the highest veneration for the institutions of the Republic." Says editor Penrose: "There is no element of antagonism to the institutions of this government and the principles on which it is founded, in the religion of the Latter-day Saints." Yet the popular verdict of the American people, after a long and forbearing study of Mormonism, and the decision of the United States courts, from lowest to highest, flatly contradicts this assumption. In like manner we have long insisted that the Masonic dogma, thrust grimly at the blindfolded and half-naked candidate, that there is nothing in Masonic oaths to interfere with obligations to God, family or country, is nothing but a deception and a farce.

We need hardly refer to the numerous orders of

Mormonism, corresponding to the various rites of the lodge. The Brothers of Gideon, Order of Cloistered Saints, Nauvoo Legion, Order Lodge and Order of Enoch are some of the ramifications of Mormonism which increase its likeness to Masonry.

But a final consideration will be a surprise to many readers. The Book of Mormon, which witnesses before Judge Anderson swore was with the Bible a "standard of doctrine to the church," denounces secret societies. The old Presbyterian, Solomon Spaulding, from whom Jo Smith stole the manuscript, lived in the Morgan times and was thoroughly imbued with the Anti-masonry of western New York. He wrote the following Anti-masonic paragraphs, which Smith was not shrewd enough to cut out:

"And Akish did administer unto them the oaths which were given by them of old, who also sought power, which had been handed down even from Cane, who was a murderer from the beginning. And they were kept up by the power of the devil to administer these oaths unto the people, to keep them in the darkness, to help such as sought power to gain power, and to murder, and to plunder, and to lie and commit all manner of wickedness and whoredoms....

"And it came to pass that they formed a secret combination, even as they of old; which combination is most abominable and wicked, above all, in the sight of God; for the Lord worketh not in secret combinations, neither doth he will that man should shed blood, but in all things hath forbidden it from the beginning of man."

"And now I, Mormon, do not write the manner of their oaths and combinations, for it hath been made known unto me that they are had among all people, and they are had among the Lamanites, and they have caused the destruction of this people of whom I am now speaking, and also the destruction of the people of Nephi; and whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold, they shall be destroyed." Pp. 530–1 (N. Ed. 587–8).

"But, behold, Satan did stir up the hearts of the more parts of the Nephites, insomuch that they did unite with those bands of robbers and did enter into their covenants and their oaths, that they would protect and preserve one another, in whatsoever difficult circumstances they should be placed, that they should not suffer for their murders and their plunderings and their stealings.

"And it came to pass that they did have signs, yea, their secret signs, and their secret words; and this that they might distinguish a brother who had entered into the covenant, that whatsoever wickedness his brother should do he should not be injured by his brother, nor by those who did belong to his band, who had taken this covenant; and thus they might murder, and plunder and steal, and commit whoredom, and all manner of wickedness, contrary to the laws of their country and also the laws of their God; and whosoever of those who belonged to their band should reveal unto the world, of their wickedness and their abominations, should be tried, not according to the laws of their country, but according to the laws of their wickedness, which have been given by Gadianton and Kishkumen."

Mormons in the Salt Lake publishing house told the writer that the church had two or three times been destroyed by secret societies. Why, then, the evident affection of Mormons for Freemasonry, betrayed in the late trial? This can be explained only as a like deception is found in all false religions. Jo Smith "universally, in all his letters, revelations and speeches, denounced adultery and fornication." But he instituted the most infamous system ever conceived by man to legalize lust. Dr. Lansing's address on the Jesuits, to be read on another page, shows exactly the same nature in that detestable system. It is of the nature of false worships to be like their author, counterfeit, deceptive, lying.

We have then the lodgery of Mormonism declared by the following facts:

1. Its various orders.
2. Its oaths of secrecy.
3. Its savage penalties.
4. Its murders.
5. Its domination by priestcraft.
6. Its deception.
7. Its intimidation.
8. Its abetting lust.
9. Its resistance to popular government.
10. Its destruction of the home and marriage relation.
11. Its usurpation of individual conscience.
12. Its former actual connection with the Grand Lodge of Illinois.
13. Its present connection with Masonry in the person of Woodruff, its head.

—The Evangelical Alliance, which sends out the list of topics for the week of prayer, informs us that this program, conveniently printed, can be had from the central office of the Alliance, 42 Bible House, New York city, at the rate of $1.00 per hundred.

—A meeting at Fredericksburg, O., in the United Presbyterian church, was addressed by Bro. Hinman on Friday evening. On Sabbath he had appointments at Gann and Buckeye City and at Cedarville.

—The faculty of the Chicago Theological Seminary at Union Park are intending soon to distribute a hundred copies of the Carpenter booklet to the students, who meet for prayers in Carpenter hall where they look daily upon the large bust of Philo Carpenter, to whom both they and we are so much indebted.

—The students of Northwestern University, Evanston, Ill., have requested the faculty by petition to allow the use of a hall, and Mr. C. S. Bullock, of the State College Contest at Elgin, to speak on the subject of college secret societies. All parties have consented, and a meeting is preparing, which both the students at Evanston and the *Cynosure* anticipates with the deepest interest.

—Several friends have requested that the time for returning the petition to Congress against un-American secret societies be extended. The request of the committee was that January 1, 1890, be the limit of time. Congress will probably be in session until May or June, and on consultation it is thought best to give three months more to the securing of signatures. So work up this petition faithfully until April, 1890.

—Bro. I. R. B. Arnold has now two hundred and fifty dollars in the bank for his floating mission chapel; fifteen dollars of which was received during the last week from friends of the *Cynosure*. Bro. Arnold is to donate an equal amount to the *Cynosure* fund for colored preachers during the year, and will increase his donations to five hundred dollars or more, provided that amount is contributed by friends of the cause for the mission chapel. He will set the ship-builders at work as soon as two hundred and fifty dollars more is raised.

PERSONAL NOTES.

—Secretary Stoddard returned to this city last Friday. He preached in the College church, Wheaton, Sabbath morning, when the annual collection of the church was taken up.

—Pres. C. A. Blanchard is tarrying a short time in the East to find friends and funds for Wheaton College, an errand in which all pray he may have success.

—Rev. David McFall, of the Chambers Street church, Boston, has rallied from the critical state in which he was lying at the time of the Tremont Temple meeting, but is still in very precarious health. His brother-in-law, Rev. A. M. Milligan, has gone to Boston to assist in his pastoral duties.

—Rev. C. R. Hunt, pastor of the Presbyterian church in Colfax, Iowa, and secretary of the State Sabbath Association, was welcomed at our office on his way to the paternal roof in Indiana. His report of the interest in Sabbath reformation, and in our anti-lodge cause also, is very encouraging.

—Our peace societies have seldom issued so powerful an argument against war, as has the great Russian artist, Vassili Verestchagin, in his wonderful paintings depicting various scenes in the Russo-Turkish war. Verestchagin is called a leader of the realistic school of art. His work is a most fearful realism that lingers an awful memory to condemn everything that has relation to horrid war. This collection was on exhibition in Chicago last winter, and attracted thousands. But not alone for this realistic representation of war is this collection noted. There are few painters who can compare with Verestchagin in sketches of Oriental scenery and character. The mountains that rise like inaccessible barriers along the north of India, the temples, the bazaars, the armies of the East, appear in all their natural grandeur, beauty or repulsiveness. Next to Munkaczy's painting of "Christ Before Pilate," no modern works of art representing scenes in the life of Christ have been so widely discussed as those of the Russian artist. Verestchagin is a writer as well as artist, and his essays on art are original, forcible and entertaining. The Verestchagin collection of paintings, sketches, rugs, jewelry and other articles of domestic and religious use in the East and bric-a-brac have been placed on exhibition in the art rooms of the Interstate Exposition Building on the Lake Front, Chicago, under the supervision of the American Art Association, of New York, and the Interstate Industrial Exposition. No visitor to the city should fail to see this collection.

FOR THE RIVER MISSION.

A package of fifty-two ounces of papers just sent us was prepaid with forty-eight cents in stamps. *Thirteen* cents would have paid the postage. Packages of papers require only one cent for four ounces. We can use thousands of *Cynosures* to good advantage. Tracts and S. S. papers are also needed. I. R. B. ARNOLD.
Wheeling, W. Va.

THE JESUITS AND THE PRESS.

In connection with Dr. Lansing's powerful address on the Jesuit order, which our report but imperfectly reproduces, we give herewith from the Boston *Watchman* an abstract of an address of Prof. Townsend on the same subject. Prof. Townsend's name appears among the signatures to the call for the Boston Congress. The *Watchman* says:

"At a well-attended meeting on Sabbath afternoon, March 31, in Music Hall, Boston, Prof. Luther T. Townsend, D.D., of the Boston University, spoke on the Jesuits and the Press. He said that the press called agitators by hard names, among which 'bigoted' and 'intolerant' were conspicuous, and then they let the objects of their maledictions completely alone. He claimed that there was a tendency on the part of the new agencies to keep all publications in the hands of Roman Catholics. The committee of one hundred sent out their papers regularly, but a number of them were not put on some stands. He declared that the Associated Press was under almost exclusive control of the Roman Catholic church. He also said that it was manifest that the Jesuits had bought up the press of Boston. Reporters were on hand at these meetings, but the press was gagged. Of the meeting held on July 11, mention was made in only two afternoon papers; of the meeting of July 22, in Tremont Temple, no mention was made. The morning papers, he said, not only refused to make mention of these meetings, but cast odium upon them. He declared that there was not a morning paper in Boston that was not working against the interest of Protestantism, and that this fact was a reproach to the city. The speaker declared that he knew of fifty priests guilty of vile behaviour, but not a paper has mentioned any of them. He said there was not a paper in Boston but had one or more Roman Catholics on its reportorial staff and one or more in the editorial rooms. 'A Jesuit sits at every man's elbow,' he declared, 'if not inside the office, then outside of it.'

"The speaker said he despised the priest less than the editor. In this connection attention is naturally directed to the course of the daily press of Boston as to the Constitutional Prohibitory Amendment. By some means, with a single exception, the batteries of the dailies are open in opposition thereto, or silence is maintained, though the Amendment is heartily favored by nearly all of three prominent Christian denominations—Baptist, Congregationalist, Methodist, and also by that large and noble body, the Women's Christian Temerance Union. Surely the Amendment has a respectable advocacy, to say the least, and it is noteworthy that nothing else has evoked such hostility as it has called forth from several of these dailies. Why is this so? is an unavoidable inquiry. It is to be hoped that Prof. Townsend's statements concerning the subserviency of the press to papacy do not afford a solution of an otherwise perplexing problem as to the treatment of the Amendment by the daily newspapers of Boston. Without contradiction, the statement is continually made that the liquor interest has contributed one million dollars in Massachusetts to defeat the adoption of the Amendment, and the question naturally arises, what is done with such a large amount of money? If what Prof. Townsend says about the Jesuits and the Press is not incredible, then the assertions which are freely made concerning the liquor interest and the press may not be unworthy of serious consideration.

THE HOME.

BETWEEN TWO YEARS.

What wonder that, as I sit alone,
Counting the steps of the departing year,
Waiting the slow and solemn chime to hear,
That tolls the requiem of the Old Year gone,
A solemn awe should o'er my spirit spread,—
A strange, still sense of mystery and dread?

What wonder, when I know that at my door,
Unseen, unknown, the waiting New Year stands,
Grasping a sealed scroll with his hands,
With strange, dim characters inscribed o'er,
Wherein lies hid, in awful mystery,
All that the coming year shall bring to me?.

Perchance that sealed scroll may hold withal
Some sad death warrant for the friends I prize;
Or my own name amongst them haply lies;
Or sorrows worse than death yet to befall.
Or there be writ, in characters of gold,
Some joy to crown my life with bliss untold.

I watched the old moon in its slow decline;
So pass, Old Year, beyond life's stormy sea.
Whate'er the waiting New Year brings to me,
I know 'tis ordered by a Hand divine,
So, fearless, 'mid the wild bells' mingled din,
I ope the door and let the New Year in!

—*Independent.*

"WHAT IS IT TO BE A CHRISTIAN?"

A few weeks ago the editor of *Zion's Herald* requested a number of representative men and women in the religious world to furnish for publication brief and adequate answers to the question, "What is it to be a Christian?" The following responses will be read with interest and profit:

Charles Parkhurst, pastor of Madison Square Church, New York, says: "To be a Christian is humanly to incarnate the very life of God; and thus to be, in the strictest sense of the expression, a little Christ in our own little world."

Charles W. Eliot, LL. D., president of Harvard University, says: "I beg to say that to my thinking he is a Christian who accepts Jesus Christ as the best moral and spiritual guide the world has ever seen, and tries in his spirit to love and serve God and man."

Bordon P. Browne, LL. D., Professor of Philosophy, Boston University, replies: "To be a Christian is to live in loving submission and active obedience to the will of God, trusting in his mercy in Jesus Christ."

Hon. Franklin Fairbanks, president of Fairbanks Scale Company, says: "To be a Christian is to believe on and to follow the Lord Jesus Christ, the Son of God, one of the Trinity. (Acts 8: 37; John 11: 27.) To be a Christian, one must have a change of heart, the 'new birth.'" (John 3: 3–5.)

Joseph Cook, lecturer, author, editor of *Our Day*, writes: "A Christian is one who has obtained deliverance from both the love and the guilt of sin through the new birth and the Atonement; one who has the faith that makes faithful; one who loves what God loves, and hates what God hates; one who has gladly, affectionately and irreversibly accepted God in Christ as both Saviour and Lord; one who sees God as Creator and Saviour so vividly and intelligently as to be willing to accept him as Ruler also; one who so beholds the Cross of Christ that it is no cross to bear the Cross."

Hon. Robert C. Pitman, LL. D., Judge of the Superior Court, replies: "The simplest answer is the best. It is to be a disciple of Christ. Or, as Dr. Thomas Arnold puts it in one of his letters: 'The purpose of his heart and mind is to obey and be guided by Christ, and therefore he is a Christian.' This suffices for entrance upon the Christian life, and is the all-sufficient test of fellowship. The ultimate aim must be likeness to Christ."

Rev. Arthur T. Pierson, D.D., editor of the *Missionary Review of the World*, says: "To be a Christian is to accept Jesus Christ as Saviour and Lord; as Saviour, to save from sin's penalty and power; as Lord, to rule over the heart and life. A Christian is, therefore, one who heartily believes on Jesus, and is therefore a follower of him."

Marion Harland, editor of the *Home-Maker*, says: To be Christians is, first of all, to believe, love and trust our Crucified, Risen and Ascended Lord and Saviour, Jesus Christ, for our temporal salvation from sin, and eternal safety from the consequences of sin. As the fruit of this act of "saving faith," it follows that we should grow, daily, into likeness to him, and nearness to him, looking to him for counsel, comfort and strength. If we love him, we *will* keep his commandments. His Spirit informs the desires and shapes the actions of his true children. Thus springs into exercise the highest form of humanity. As he loved us, we must love also one another.

Mrs. Lucy Rider Meyer, principal of the Chicago Training School, and superintendent of the Chicago Deaconess Home, says:

To be a Christian is:

1. Not to be a church member, though all Christians ought to be church members.

2. Not to be religious, though all Christians will be religious.

3. Not to "give one's body to be burned," though all Christians, by the grace of God, would, if need be, give their bodies to be burned.

To be a Christian is:

1. To be born of God. "Except a man be born again, he cannot see the kingdom of God."

2. To be saved from sin. "Thou shalt call his name Jesus, for he shall save his people from their sins."

3. To be like Christ. "It is enough for the disciple that he be as his Master."

4. To possess Christ. "He that hath the Son hath Christ."

Theodore L. Cuyler, pastor of Lafayette Avenue Church, Brooklyn, says: "Jesus Christ answered this question when he said that whoever would be his disciple must deny himself and follow him. The man, therefore, who forsakes his sins, and by the help of the Holy Spirit endeavors to keep the commandments of his atoning Saviour and Lord, is a Christian. Faith joins the sinner's soul to the sinner's Saviour."

John P. Newman, bishop in the Methodist Episcopal church, responds as follows: "You ask, 'What is it to be a Christian?' There is a world of difference between a Christian and a Christ-like man.

"We count Christians by hundreds of millions, but the Christ-like people are reckoned only by millions. He who accepts Christ as 'God manifested in the flesh;' his teachings as divine revelations to mankind; his ordinances of religion as the holiest obligations; his conditions of repentance, faith, conversion, as essential to eternal life; his claims on the love of the soul, the purity of the life and on charity for man and devotion for God, is a Christian by profession of faith, as distinguished from all unbelievers, whether in heathendom or Christendom. This is the honorable difference between the believer in the Lord and the Jew, the infidel and the pagan. Such are historical and doctrinal Christians, and the world is full of them. Let us believe that many such are beautiful in morality and lovable in philanthropy. This is an immense power seen in governments, in systems of education, and in social reforms. All hail! to a power so potent and sublime! All this is the fruitage of a true profersional conviction.

"But there remains something deeper, broader, grander, to be possessed. The measure of this better estate ranges from a desire to 'flee from the wrath to come,' to 'all the mind that was in Christ,' dominating the whole man, and an individual incarnation of Jesus, so that 'Christ liveth in me." To cherish this desire by all possible means of grace, until all that is evil in us is eliminated, all that is good in us is brought to maturity, and all that is lacking in us is supplied, is the duty and privilege of each. Within these extremes are all true Christians. The 'bruised reed' and the 'smoking flax' are not to be despised. The 'leaven in the meal' and the 'mustard seed' in the earth are symbols of heavenly grace in the human heart. This is the babyhood of the Christian, lovable and beautiful as infancy. Beyond is the manhood, wherein the Christ-spirit holds every appetite and passion within the limits of law—purifies each motive, exalts each purpose, ennobles each aspiration, intones the conscience to the severest morality, enshrines the love of God and man in the 'heart of hearts,' and lifts up the human will and the divine will in their duality into a perfect oneness in our Lord.

"Many have attained thereunto. They are walking in white; their conversation is in heaven. To them prayer is the habit of the soul. Faith is the normal condition of the spirit. Love is enthroned. Oh, that this experience may be my realized answer to your question, 'What is it to be a Christian?'"

ELIAS HOWE AND THE SEWING-MACHINE.

In the enlightened days of the nineteenth century the great inventors enjoy a brighter and sunnier lot than did those who lived in ruder and darker times. The modern inventor is seldom the victim of ignorance. He is no longer hunted down by fierce and fanatical superstition. He is no longer thought to be a sorcerer, for his magic is seen to be the product of intellect and reason. He is now courted and popular, and shares with the great soldiers, statesmen, and explorers the gratitude of nations. Yet modern inventors have by no means always found the path to success and wealth an easy one. If the inventors of the olden time often suffered violence and death, so those of a later period have sometimes been forced to face misconception and ridicule, poverty and long-enduring privations, injustice and robbery, before they reached the goal of their ambition.

A striking illustration of this fact is found in the life of the inventor of the sewing-machine.

Elias Howe was a native of the beautiful town of Spencer, which is spread over the crest of high hills in central Massachusetts. His father was both farmer and miller, and Howe's boyhood years were spent amid quiet rustic scenes. When he was a child no one would have guessed that he was destined to do any great thing in the world, for he was small of size, feeble in health, and suffered from lameness in one foot from his birth. His father was very poor, and as soon as the little lad was able to work at all he helped his father in the mill and on the farm.

When he was eleven years old Elias was "put out," or apprenticed, to a neighboring farmer, but in a short time, being unable to endure the hard farm-work, he returned for a while to his father's mill. Already he began to take an interest in tools and machinery. He mended furniture, and during his spare hours he spent his time in learning the uses of such tools as his father had, and making all sorts of things with them. His fondness for mechanics developed rapidly, and at sixteen, resolute of will though frail of body, he set out from his country home and repaired to the great manufacturing town of Lowell. He worked for two years in the Lowell mills on small wages, at the same time studying and mastering the details of the machinery which was used in them.

Then he moved to Waltham, and went to work in the mills there. At Waltham was working at the same time a cousin of Elias Howe, who has since become famous both as a statesman and a soldier. This was Nathaniel P. Banks. The two cousins little thought when they were toiling at the Waltham looms that one would become Speaker of the National House of Representatives, Governor of Massachusetts, and a Major-General in the army, and the other would become forever famous as one of the greatest inventors of all time.

While he was in the mills Elias grew more and more interested in machinery, and he soon began to dream of being an inventor. This led him, when he was about twenty years old, to repair to Boston, where he found an employer who was an inventor, and kept a shop in Cornhill. In this shop Elias earned nine dollars a week. He now fell in love, and although he was earning but a small pittance he was imprudent enough to get married. The early days of his wedded life were full of hardship and privation; but all was borne with cheerful courage by him and his young wife.

It was while their fortunes were at this low ebb that the idea struck Elias Howe which was to give him a new object in life, and which was to lead him, through many misfortunes and miseries, to fame and fortune. His awakening to the knowledge of his powers of invention was as sudden as that of Edmund Cartwright, who invented the power-loom, and as romantic as that of William Lee, the inventor of the stocking frame. Love, indeed, was the wizard which called his inventive genius into action. Howe sat by his young wife one day, in their dismal lodging, not knowing where the next day's food would come from, and with starvation staring them in the face. The wife was busily sewing, and Howe was watching her. All of a sudden the question occurred to him whether a machine could not be made which

would take stitches many times faster than his wife could. By a little thought it seemed to him that such a machine might take fifty stitches while his wife was taking one.

This idea, when once it had got fixed in his mind, never left it. He went to work at once thinking out the plan of such a machine. He first attempted to attain his object with a needle which had its eye in the middle, and which was sharp at both ends. Then with difficulty he made with pieces of wood and bits of wire a rude model, which, however, rude as it was, convinced him that with toil and patience a working sewing-machine could be made.

He moved to Cambridge, where his father was living, and had the good fortune to fall in with a friend, George Fisher, who lent him five hundred dollars to continue his experiment, and soon after took Howe and his family into his own house. After the lapse of six months, Howe had completed his first machine, which was about a foot and a half high. He showed it to the Boston tailors; but some of them laughed him to scorn; others feared that it would ruin the tailoring trade if it were brought into use: not one of them would purchase it. Then came a period of bitter poverty and ill health, during which Howe depended upon charity for sustenance.

We see him, just as soon as he could raise as much as a pittance, taking passage in the steerage of a sailing vessel for London, cooking his own food as he made the cheerless voyage across the ocean, giving the use of his machine to a capitalist in London, who, as soon as his workmen had learned how to manage the sewing-machine, cast Howe adrift, Howe pawning his clothes to pay for the wretched supply of beans which barely kept body and soul together, spending four months in making a machine, which he sold for twenty-five dollars; and at last, returning destitute, but never despairing, to his native land.

He arrived in New York to learn that his devoted wife was dying at Cambridge, and he had not money enough to make the journey thither. He earned it in a New York machine shop, and reached his wife's bedside just in time to see her die. So poor was he that he was forced to borrow a suit of clothes in which to follow her to her grave. A few days after, he heard that the ship which contained all his worldly goods had gone to the bottom of the sea.

Yet Elias Howe stoutly persevered, and rose bravely above all his difficulties. At last the sewing-machine was introduced, successfully established, and came into rapid demand on every hand. At the age of thirty-five his income from his great invention was two hundred thousand dollars a year. At forty-eight he was worth two millions. His later life was not one of ease and idle luxury. He dispensed generous and quiet charities, he was kind and benevolent, and sturdily patriotic.

For this millionaire, lame as he was, and wearied as he might well have been after such a life of toil and trials, was one of the first to respond to the call to arms at the outbreak of the civil war. He enlisted in the army as a private, shouldered his musket, and went into the ranks; and when, on one occasion, the pay of his regiment (the Seventeenth Connecticut) was behindhand, he himself promptly advanced the thirty thousand dollars needed to supply the wants of his fellow-soldiers. Not long after the close of the war Elias Howe, not yet an old man, died, leaving the record of a noble, generous life, and a name ever to be honored among the great inventors of the age.—*Harper's Young People.*

Charles Clendenning, the oldest resident of Allegheny county, Pa., died some time since, aged 101 years. The deceased never used whisky or tobacco in any form, and up to a few weeks before his death was remarkably healthy. He leaves behind him three or four generations of descendants and a host of friends who will sincerely mourn his loss.

A Christian "walks worthy of his vocation" when his life is so far transparent that the grace of the Gospel shines forth in holiness on every side and from all his relations, as a candle in a crystal glass, not in a dark-lantern, lightsome one way and dark another.

Men look upon the success of our efforts and judge us by these, but God looks at the efforts themselves.

THE LAST DAY OF THE YEAR.

This year is just going away,
The moments are finishing fast;
My heart, have you nothing to say
Concerning the things that are past?
Now, while in my chamber alone,
Where God will be present to hear,
I'll try to remember and own
The faults I've committed this year.

O Lord, I'm ashamed to confess
How often I've broken thy day;
Perhaps I've thought of my dress,
Or wasted the moments in play;
And when the good minister tried
To make little children attend,
I was thinking of something beside
Or wishing the sermon would end.

How often I rose from my bed
And did not remember my prayer;
Or if a few words I have said,
My thoughts have been going elsewhere.
Ill-temper, and passion, and pride,
Have grieved my dear parents and thee,
And seldom I have really tried
Obedient and gentle to be.

But, Lord, thou already hast known
Much more of my folly than I.
There is not a fault I can own
Too little for God to descry;
Yet hear me and help me to feel
How wicked and weak I must be,
And let me not try to conceal
The largest and smallest from thee.

The year is just going away,
The moments are finishing fast;
Look down in thy mercy, I pray,
To pardon the sin that is past;
And as soon as another begins,
So help me to walk in thy fear
That I may not with follies and sins
So foolishly waste a new year.

—*Exchange.*

TEMPERANCE.

FATHERS, READ THIS.

Bad for Minneapolis! Of three hundred boys in the North Side High-school, over half smoke cigarettes, while one-fourth of them are "confirmed smokers." So are one-fifth of the boys in the Winthrop School; while it is said of the Hawthorne School that every boy smokes, "several confirmed smokers being only six years of age." Moreover, "the boys who do the smoking are uniformly the poorest pupils, the habit rendering them dull and stupid." Bad for Minneapolis; but it may be as tolerable for her in the day of investigation as for many other of our cities. The teachers threaten to appeal to the law, but this will avail nothing. There is a sentiment in our cities utterly hostile to the restriction of the liberty of man or boy to gratify appetite. Consistency is something of a tyrant, and officials who wink at the violation of law every day on the part of men feel rather awkward in enforcing law against boys—especially if the boys are but following their own example.

Where, then, is the remedy? Shall we join the enemies of the public schools; declare them to be the nurseries of vice, and demand their abolishment? Or shall we not rather cleanse the fountain of youth at its head—*the home?* But who shall do it? It is the way nowadays to visit the sins of children on the heads of the mothers. Kate Field takes the field against her kind in the New York *Herald*, and argues that because "the average women does not govern her children," she would make a mess of politics; for is not politics "the art of governing?" Maugre the dictionaries, the bigger half of politics is the art *of being governed*—of living under law; but, waiving that, do *men* govern their children? After a pretty wide and varied experience as pastor, teacher and neighbor, in country, town and city, I affirm that many times the larger share of the government of the children—the restraint, influence and directive power that makes for righteousness—is due to the mothers; and that many of the follies and vices to which boys are addicted are copied from the fathers in spite of the mother's influence to the contrary. Nay, more, much of the insubordination and disrespect for parents, so painfully apparent amongst youngsters, is owing to the disrespect of fathers for the opinions, wishes and feelings of the mothers. The desire seizes one often (on the secular side) to kick some supposed-to-be-respectable man for open and gratuitous disrespect to his wife in the presence of his children. It is easy to see after which side this smoking is copied; and everybody knows that if the fathers opposed it as earnestly and *consistently* as the mothers, it would be practically abolished. This is equally true of the worst habit of drinking, gambling, etc. The average American father must somehow be brought back to a sense of his own responsibility.—*Christian Standard.*

IOWA'S DECREASED CRIME.

The criminal statistics of Iowa are published biennially, and the report for 1888 is not yet ready, for it is waiting for the 1889 report. But through the courtesy of Secretary of State Frank D. Jackson, the *Voice* is enabled to present the official figures for ten months of 1888 that have especial bearing upon the liquor question. These are given below, comparisons being made with the figures for the five previous years:

Total convictions in the State: 1880, 1,081; 1881, 1,370; 1882, 1,470; 1883, 1,377; 1884, 1,592; 1885, 1,339; 1886, 1,645; 1887, 1,520; 1888, 838.

Total expenses of counties on account of criminal prosecutions, not including fees of District Attorneys: 1880, $313,141.10; 1881, $358,535.50; 1882, $401,431.18; 1883, $361,173.78; 1884, $379,580.81; 1885, $413,349.77; 1886, $421,024.31; 1887, $282,877.66; 1888, $300,424.06.

Population: 1880, 1,624,615; 1885, 1,753,980; 1888 (estimated), 2,000,000.

The prohibitory law of Iowa went into effect, nominally, in July, 1885, but the serious enforcement did not begin until 1887, after the passage of the Clark act. The effect was immediately seen in a decrease in the number of convictions for crime and in a very large decrease in the aggregate amount expended for criminal prosecutions. On the basis of the official statistics for ten months of 1888, there were fewer convictions for crime than in any former year for eight years, notwithstanding the large increase in population, so beneficial had been the results of prohibition.

More interesting still is an official statement from Secretary Jackson in reference to the empty jails of Iowa. He writes:

"Of the ninety-nine counties in Iowa, in 1888, there were fifty-five which reported no commitments to county jails."—*N. Y. Voice.*

KING OF POISONS.

"Alcohol drinking must be called alcohol poisoning. You can't speak of a temperate use. It is nothing but a poisoning business right through from beginning to end. It is a poison that takes the active substance from the nerve tissue. It bites the nitrogen from the ganglia of the brain and the nerve-cells wherever and whenever it comes in contact with them. It creates an illusion of warmth and strength while it is only reducing the temperature and wasting the strength. Truly I may call it the King of Poisons, the King of Frauds and the King of Nuisances. As a nuisance it destroys the nervous system of the individual that drinks it, and leaves the whole body sick and rotten with stuff that it cannot throw off. Look at those purplish, twisted veins in the nose of a toper and you will understand what I mean. An individual with waste matter in his blood that he cannot throw off through the kidneys, the skin and the lungs, has scarcely any chance in diseases of an inflammatory nature. An individual who habitually takes alcohol, even in what are called moderate quantities, runs great risks. The nuisance that it is outside in society at large you yourselves know full well. I also call it the King of Robbers."

Prohibitionists in Maine lately made a surprising discovery that an astonishing amount of Jamaica ginger was being sold for drinking purposes, not only by druggists, but by grocers in every hamlet. It was demonstrated that some makes of ginger contained a large per cent of alcohol.

In Birmingham, England, the guardians of the poor have resolved that the customary allowance of beer to the paupers at Christmas should be stopped, "because of the disorder which appeared to be inseparable from its use." Instead of beer they are to have tea, fruits and other extras.

A STUDENT MOVEMENT AT UNION PARK.

The hour from five to six o'clock is given to devotions at the Chicago Congregational Seminary. The professors and students meet in a hall given by Philo Carpenter, and which bears his name. At the right of the platform is a bust of Deacon Carpenter. By invitation of the faculty President J. Blanchard addressed the one hundred and seventy-five students last Tuesday evening, in their regular hour of worship. It was an occasion of great interest to many of the students as they had never before seen President Blanchard. For more than a half hour he delighted his audience with reminiscences of the great minds in the Congregational church, as Dr. Parks, Woods, Skinner, and many others. Facts which modern publishers suppress, and ordinary eulogists think it will not do to mention concerning these great men, Dr. Blanchard took occasion to place before his hearers. That they had been "filled with astonishment," as Prof. Moses Stuart said he was, on contemplating the Masonic "trifling with oaths and with the awful name of the ever-blessed God," very few have means of knowing. To theological students, the names enumerated above are bed-rock, and the utterances of those great minds are oracular. President Blanchard caused them to speak again with good effect. Way was made for a free discussion of the merits and demerits of the secret society system. Many young men have declared themselves opposed to secretism for reasons. One young man says he found it necessary to give up Masonry when he became a Christian. Another says he found affiliating with saloon-keepers and black-legs in the Odd-fellow lodge, was a great damage to him in trying to save the souls of men, and especially of those with whom he associated.

STUDENT.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON I.—First Quarter.—Jan. 5.
SUBJECT.—The Forerunner Announced—Luke 1: 5-17.
GOLDEN TEXT.—Behold, I will send my messenger, and he shall prepare the way before me.—Mal. 3: 1.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Luke 1: 1-17. T.—Luke 1: 18-25. W.—Mal. 3: 1-18. T.—Mal. 4: 1-6. F.—Ex. 37: 25-29. S.—Luke 18: 1-14. S.—Jas. 5: 13-20.

COMMENTS BY E. E. FLAGG.

1. *A pious couple*, vs. 5–7. We have here a beautiful picture of true marriage. With one common aim,—to glorify God; with all their hopes and desires fixed on things heavenly and eternal, there could be no room for any question of "rights" in this divine equality of service. We can be sure that such a marriage was not entered into hastily, or without a serious considering of its duties and responsibilities. The decay of the family institution and the modern prevalence of divorces has its root in low and false ideas on this important subject. "They were *both* righteous before God." God does not recognize any double standard either in religion or morals. What his word condemns in one sex is equally condemned in the other. But society holds and teaches this double standard, and it is to this defective education that the great proportion of unhappy marriages and consequent divorce suits can be traced. One great blessing was withheld. "They had no child." Yet, as our lesson unfolds, we see that God held even this coveted blessing in store. God may be keeping the realization of our heart's dearest wishes to be our joy in eternity, though in this life he may seem to deny them.

2. *The vision in the Temple*, vs. 8–12. God has his "set times to favor Zion," and his chosen places for peculiarly manifesting his presence. In the services of the sanctuary, at communion seasons, and wherever his people meet for prayer, there is a sacred influence, a spiritual atmosphere most favorable for seeking and obtaining a blessing. Zacharias, without doubt, believed that God was present in the temple, accepting his offering in behalf of the people worshiping outside, and yet he was troubled at the appearance of one who was only his messenger! The fact that many Christians would be frightened if they should receive immediate answers to their prayers is a part of the same inconsistency. A consideration of the age in which Zacharias lived will show us one reason why he was so ill prepared for this angelic vision. For four hundred years there had been no prophet in Israel. God had ceased to openly manifest his presence, and a cold formalism had taken possession, with but a few exceptions, of priest and people. Christ's coming was to inaugurate a new age of miracles, of which this vision of Zacharias is the first recorded instance. It is when we offer to God the pure incense of praise from hearts wholly consecrated to his service that we may expect special communications of his will. The place of answered prayer is always nearest the altar.

3. *The angel's message*, vs. 13–17. There is here undoubted reference to his life-long wish for a son. He had probably given up all hope of such a blessing, and on this particular occasion it could not have been the burden of his prayers, as his duty at this time was to make intercession for the people; but, as in the case of Cornelius, these prayers, which for years had seemed to win no answer, had now "come up for a memorial before God." "He shall be great in the sight of the Lord,"—a very different standard of greatness from that which generally prevails among men. "He shall drink neither wine nor strong drink." No indulgence which confuses the intellect, or dims the spiritual consciousness, could be allowed in him who was to be inspired for his great work by the direct power of the Holy Ghost. Yet the command is to all "to be filled with the Spirit," and anything which clogs the medium through which that Spirit acts should be shunned by every Christian who wants God to use him. This is one of the strongest arguments against wine-drinking, tobacco, intemperance in eating, or any bodily indulgence which unfits us for the highest service. John was to inaugurate one of the greatest revivals the world ever saw. Though comprising but a limited area, it accomplished its result—of "making ready a people prepared for the Lord." So we have reason to believe that Christ's second appearing will be preceded by such a spiritual awakening as will make ready a people prepared to receive him,—though, as with ancient Israel, it may be but a very small proportion whose hearts are thus turned to their coming Lord.

PRACTICAL SUGGESTIONS FROM PELOUBET.

1. Obedience to God's commands is the gateway to high experiences and large blessings.
2. It is right to pray for temporal blessings, but much more earnestly for the salvation of the world.
3. Prayer is like incense, composed of the fragrant spices of praise, penitence, faith, hope, love; offered on the altar of the heart; kindled by the love of Christ.
4. The best gifts come in answer to prayer—Jesus's transfiguration, Job's prosperity.
5. The answer is often delayed, but it is sure to come, often in unexpected ways and times.
6. The answer, long coming, is better than we dared to hope.
7. True greatness is the greatness of love, of character, of usefulness.
8. Christianity has special care for the children.

RELIGIOUS NEWS.

—Rev. T. P. Sanford, a full-blooded Negro, who was born a slave in Virginia, has recently been appointed the pastor of a Baptist church in Birmingham, Eng.

—Christianity is advancing very rapidly in Japan, yet there are still 250,000 Buddhist priests in the empire, or more than eight times the total number of Christians.

—Rev. J. E. Rankin of the Valley Congregational church, Orange, N. J., has accepted the presidency of Howard University, Washington, D. C. His resignation takes effect Jan. 1, when he will assume the duties of his new position.

—Dr. Pentecost, having completed his meetings in Airdrie and Coatbridge, where they were accompanied with marked success, has begun a month's campaign at Dundee in response to a hearty requisition from thirty-seven ministers and many leading citizens.

—Mrs. Sarah B. Lansing, wife of Dr. Gulian Lansing of the United Presbyterian Mission, died at Cairo, Egypt, in the last week of November. She was the daughter of Rev. Dales of Philadelphia, sailed for Damascus, Syria, in September, 1854, was married to Dr. Lansing in 1867. Her thirty-five years of mission work were of great value.

—The Salt Lake *Tribune* says the Scandinavians are rapidly leaving the Mormon church. They are returning to the Christian church faster than the elders can send over fresh supplies, and when once converted from Mormonism make excellent citizens.

—The massacre of the German missionaries at Dar-es-Salam, on the East African coast below Zanzibar, has been followed by the massacre of an English missionary named Brooks with sixteen of his followers, at Saadani, a point nearly opposite Zanzibar. These massacres, committed by the Arabs and natives under their control, in the rising against the Germans, were not unexpected. The course of the Germans, who had no experience with the African Arabs or natives, was such as to provoke hostility. They established their commercial enterprise last August, and in a few weeks the Arabs were put in arms. The blockade of the coast maintained by Germany infuriates the rebels because it stops their traffic, and they will, it is feared, massacre all the missionaries on whom they can lay hands.

—Missionary interests have become very extensive in East Africa. The Church Missionary Society and the Universities Mission, of the Church of England; the Established and the Free Church, of Scotland; the London Missionary Society, the United Methodist Free Churches, and the Church of Rome, all have missions on the coast or in the interior. The Church Missionary Society has two distinct lines of missions—one with its basis at Mombasa, in the English Sphere of Influence, with eight stations, some of which are on or near the coast and some in the interior. One is in the neighborhood of Mount Kiliamaujara. The second line of stations is that which stretches from Zanzibar to Uganda. There are nine stations in this line. The Universities Mission has twelve stations, one at Zanzibar, four in the Usambara country north of Zanzibar, four on or near the River Rovuma, and three on the east shore of Lake Nyassa. The two Scottish churches have—the Free Church five stations on Lake Nyassa, the Established Church one on Lake Shirwa, at the south of Lake Nyassa. The route to this region is by the Zambesi and Shire Rivers. The London Society goes further west than any of the other societies and plants two stations on Lake Tanganyika. The United Methodist Free Churches have two missions in the Mombasa region, and one in Gallaland. Three German Protestant Societies have five stations—three in Gallaland, one in Zanzibar and one in Dar-es-Salam, where one of the massacres took place. It is the Berlin Society which maintains the last two stations.

THE WEEK OF PRAYER.

TOPICS SUGGESTED BY THE EVANGELICAL ALLIANCE FOR THE UNITED STATES FOR JANUARY 5TH–12TH, 1890.

SABBATH, JANUARY 5TH.—SERMONS.—The church of Christ. Prayer for the power of the Holy Spirit to work a great revival among Christians. Eph. 1: 15–23.

MONDAY, 6TH.—CONFESSION AND SUPPLICATION.—Confession of sin and failure in the past, and prayer for consecration to a holier life. Prayer for the church universal that there may be more of love and co-operation among Christians of every name; for the gift of the Holy Spirit; for greater faithfulness to Gospel truth; for large accessions of consecrated young men to the ministry; for pastors and other laborers in Christ's vineyard. Psalm 32; Nehem. 9: 1–21; Eph. 4: 1–16; Heb. 13: 7–21; 1 Tim. 4.; 2 Cor. 4.; John 4: 35–38.

TUESDAY, 7TH.—NATIONS AND THEIR RULERS.—Prayer for all in authority; for the enactment of wise laws and their faithful administration; for the abolition of the traffic in intoxicating drinks; for the repeal of all laws which protect vice; for the sanctification of the Lord's day; for social purity and all other needed reforms, and for the recognition by all men that "righteousness exalteth a nation, but sin is a reproach to any people." 1 Pet. 2: 13–25; 1 Tim. 2: 1–4; Eph. 5: 18; Acts 16: 13; 1 Pet. 2: 1–12.

WEDNESDAY, 8TH.—THE YOUNG.—Prayer for special grace and wisdom for those who are charged with their training; for a great increase in the number of earnest Christian teachers in schools, colleges and universities; for more abundant spiritual fruit from Sunday-schools, and from organizations of young men and young women. Eph. 6: 1–18; Psalm 119: 1–16; Acts 20: 28–38; Prov. 8: 9; Col. 3: 1–17; 2 Tim. 1: 1–13; Joel 2: 28, 29.

THURSDAY, 9TH.—THE CHURCH AT HOME.—That the church may be awakened to an appreciation of her increased opportunities and responsibilities for bringing the Gospel to every home in cities, rural districts and new settlements, and to our immigrant population. Isa. 62: 1–4. John 1: 35–46; 17: 20–23; Mark 2: 3–5.

FRIDAY, 10TH.—THE CHURCH ABROAD.—Prayer for missionarries; for those who are preparing to enter the foreign work, and that their number may be greatly increased: for native pastors and helpers; for missionary schools and colleges; for native churches and converts, especially such as endure persecution for Christ's sake; for the suppression of the opium traffic, the rum traffic, and the slave trade; for the manifestation of Christ as the promised Messiah to God's ancient people, Israel; for the quickening of nominal Christians; for the conversion of Mohammedans and heathen. Rom. 11; 2 Cor. 3; Jer. 31: 1–14, and 31–40; John 4: 31–43; Matt. 9: 27–38; 2 Cor. 5: 8–21.

SATURDAY, 11TH. — THANKSGIVING. — For manifold blessings, spiritual and temporal, public and private; for the maintenance of peace among the nations; for answers to prayer; for the progress of Christ's kingdom; for a growing spirit of Christian love and co-operation; for the increasing number of those who have dedicated themselves to the service of missions; for the privilege of being permitted thus unitedly to lay our requests before God during this week of prayer. Psalm 107: 1 Sam. 2: 1–10; 1 Chron. 29: 10–15; Isa. 12; Eph. 1; Rom. 12; Psalm 135.

SABBATH, 12TH.—SUBJECT OF SERMONS.—The Future Glory. Isa. 2: 1–5; Dan. 2: 34, 35.

LODGE NOTES.

The lodge of "Red Men" have a woman's degree called "Daughters of Pochahontas."

The Brotherhood of Locomotive Engineers have also a female attachment known as the "Grand Auxiliary of the brotherhood."

In Denmark there is one Provincial Lodge, nine St. John Lodges, and two St. Andrew's Chapters. The membership is 3,472. King Christian is High-Protector, and the Crown Prince Grand Master of the Craft.

The "Northwestern order Knights and Ladies" is among the latest inventions of the devil to please the ear with promises of relief, etc. The main business of the lodges of the order in Chicago seems to be attending dances.

In Alabama the Grand Commander was asked for a dispensation to allow a Commandery to appear as an escort at the marriage of one of its members, which was refused, a wedding not being considered a Masonic event. Women are left with Christ, idiots and umbrellas outside the lodge.

In his report to the Brotherhood of Railway Brakemen, now in session at St. Paul, Vice Grand Master Slattery admonished the men to take no part in the relief schemes of certain railway companies, alleging that "they are only a snare to draw you on and make you a slave to your employer." This is the lodge reply to the effort of employers to benefit their men.

The Grand Secretary's report of the Grand Lodge of Washington Territory, 31st annual communication, gives five dispensations granted during the year for new lodges. A petition has also been received for the opening of a lodge in Sitka, Alaska, which had not been acted upon because not made in the form prescribed by the Constitution and By-laws of the Grand Lodge.

W. Fred Pettit was arrested at Columbus, O., lately, charged with the murder of his wife, who died quite suddenly July 17. Her death caused a suspicion of strychnine poisoning. Her body was exhumed, and an analysis of the stomach and liver showed a large quantity of poison. Mr. Pettit was a Methodist minister at Shawnee Mound, Ind. He is a member of the bar, and the Grand Prelate of the Grand Commandery of Indiana Knights Templars, and a thirty-second degree Mason,

A secret conference between General Master Workman Powderly of the Knights of Labor and Evan Jones, president of the Farmers and Laborers' Union, at St. Louis, which lasted until an early hour in the morning, resulted in a thorough understanding being reached, and President Jones said that confederation was now an established fact. Mr. Powderly delivered an address next day. He was enthusiastically greeted. Mr. Powderly paid attention to the land question, railroad transportation, the formation of the Knights of Labor, and the present and future hopes of the order. He related how the Knights had attempted to run a co-operative coal mine in Indiana, in which they were thwarted by the railroads.

Homer L. McGraw, who was expelled from the Knights of Labor at the Atlanta convention, gave the press an extended statement, in which he makes some serious charges against the leading officials of the order. Mr. McGraw was at the head of the insurance association of the Knights of Labor for three years The charges were preferred against him by the officers of the Window Glass Workers' Association, he says, because he had been instrumental in collecting evidence to prove that President Campbell and other officers of the Window Glass Workers' Association had assisted in importing forty-five English glass-blowers, now at work at Jeannette. He alleges that the action of the convention was unconstitutional. One of his accusers, Charles Litchman, he offered to prove from the records, was at one time short in his accounts, and only paid them when threatened with criminal prosecution. He was not given the chance. On the 6th inst., at a meeting of Warehousemen's Assembly 1,790, K. of L., at Pittsburgh, Pa., Homer McGraw, Grand Secretary, who was expelled at the Atlanta convention, was reinstated. Under the law an expelled member can be reinstated by a three-fourths vote of a local assembly, and at the meeting last night McGraw received the unanimous vote of the assembly. This action is regarded as the precursor of a bitter fight between Powderly and anti-administration factions of the order.

The committee representing the Modern Woodmen camps of Rock Island county lately addressed a circular in reply to an anonymous communication recently sent out with the purpose of discouraging the calling of the head camp. This circular intimates that the communication emanates from Head Counsel Root or his friends, and sets forth the urgent necessity of a head camp meeting. The circular also contains sensational matter not yet published, and which is to the effect that the committee has learned that camps advertised in the official organ of the order as 717, Forest City, Neb.; 746, Maquon, Neb., and 894, Westerfield, Ill., are fictitious; that no such postoffices exist in the States named, and that the members of the order have been contributing to the maintenance of these fraudulent camps for some time.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Dec. 16 to 21 inclusive:

A Holt, J V White, Rev J W Brigham, Miss A Richey, A S Hammond, Rev R S Morton, S Smith, Mrs H Thompson, F M Stipp, B Gaddin, G M Wildin, R P Brorup, J P McWilliams, A Miller, C Quick, H G Witham, J Leeper, W Lasby, C Smith, A H Minneman, R Hendricks, J R Alcock, J McLaren, W C Wilson, O W Warner, N Keyser, F M Waldon, J B Blair, A B Lipp, D B Wallace, Deacon M Pierce, J W Suidter, J Drummond, M Shay, J Talbot, J G Laughlin, Y. M. C. A. (Seattle, Wash.), L D Brown, O C Blanchard, Mrs R Stewart, B Tunnicliffe, J L Wadsworth, A F Worden, A D Lane, A J Townsend, H Frost, R R Pinkerton, D Barrett, Mrs. W H Fischer, W H Stevenson, Rev C R Hunt, Mrs M H Hunt, J W Rogers, A J Loudenback, G W Lewis, J G Stauffer, Rev R Ewell, M R Dunn, O Tichenor, D Van Deventer.

The Treasurer of the Illinois Association acknowledges the receipt of $5 for the State work from Alexander Hamilton, and $3 from J. Blanchard.

Have you read the advertisement in this number of the *Cosmopolitan* Magazine? The offer of the CYNOSURE and *Cosmopolitan* is made possible by the extremely low rates which the *Cosmopolitan* offer. But this offer, while good for old and new subscribers to the CYNOSURE, is *only* for *new* subscribers to the *Cosmopolitan*. See the combination offer on page 15.

Don't fail to see the Music Holder advertised in another column of this paper.

German Electric Belt Agency.

An advertisement of this firm appears in another part of this paper. The proprietors of this Agency are well known and responsible parties. Correspondence will receive prompt and satisfactory attention; write them and see for yourself.

HOLIDAY GIFTS.

Do not forget the *Cynosure* of Nov. 21st and 28th, containing eight columns of choice presents. Preserve the papers, but do not forget that Dec. 15th will soon be here. Some have already sent in their orders, and are sure to get what they want.

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No. 3	68	@	72
Winter No. 2			78¼
Corn—No. 2	31⅝		32½
Oats—No. 2			20¾
Rye—No. 2			45½
Bran per ton	7 50	@	8 00
Hay—Timothy	6 00	@	11 00
Butter, medium to best	13	@	28
Cheese	06	@	10½
Beans	1 60	@	1 80
Eggs	20	@	21
Seeds—Timothy	1 25	@	1 34
Flax	1 26	@	1 35
Broom corn	02½	@	05
Potatoes, new, per bu	25	@	43
Hides—Green to dry flint	03	@	07
Lumber—Common	10 00	@	13 00
Wool	10	@	37
Cattle—Choice to extra	4 90	@	5 25
Common to good	1 00	@	4 80
Hogs	3 40	@	3 70
Sheep	3 25	@	5 27

NEW YORK.

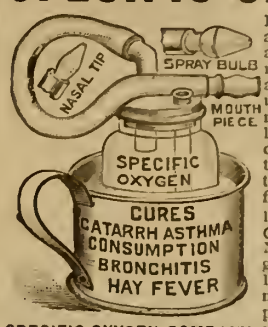
Wheat	83½	@	97
Corn	38	@	43
Oats	27	@	35
Eggs	22	@	24½
Butter	13	@	29
Wool	14	@	39

KANSAS CITY.

Cattle	1 60	@	4 50
Hogs	3 50	@	3 60
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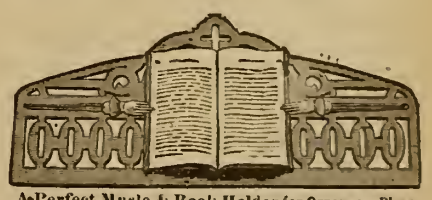
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HOME AND HEALTH.

WHAT A WIFE OUGHT TO KNOW.

Mrs. Dinah Mulock Craik has the following suggestions in one of her articles on woman's responsibilities in money matters: Very few men have the time or the patience to make a shilling go as far as it can; but women have; especially a woman whose one thought is to save her husband from having burdens greater than he can bear; to help him by that quiet carefulness in money matters which alone gives an easy mind and a real enjoyment of life; to take care of the pennies—in short, that he may have the pounds free for all his lawful needs and lawful pleasures, too.

Surely there can be no sharper pang to a loving wife than to see her husband staggering under the weight of family life, worked almost to death in order to "dodge the wolf at the door," joyless in the present, terrified at the future; and yet all this might have been averted if the wife had only known the value and use of money, and been able to keep what her husband earned, "to cut her coat according to her cloth," for any income is "limited," unless you can teach yourself to live within it, to "waste not," and therefore to "want not." But this is not always the woman's fault. Men nsist blindly on a style of living which their means will not allow; and many a wife has been cruelly blamed for living at a rate of expenditure unwarranted by her husband's means, and which his pecuniary conditions made absolutely dishonest had she known it. But she did not know it, he being too careless or too cowardly to tell; and she had not the sense to inquire or find out.

Every mistress of a household, especially every mother, ought to know what the family income is and where it comes from, and thereby prevent all needless extravagance. Half the miserable or disgraceful bankruptcies never would happen if the wives had the sense and courage to stand firm and insist on knowing enough about the family income to expend it proportionately, to restrain, as every wife should, a too lavish husband, or, failing in that, to deny herself all luxuries which she cannot righteously afford. Above all, to bring up her children in tender carefulness that refuses to mulct "the governor" out of one unnecessary half-penny, or to waste the money he works so hard for in their thoughtless amusement.

THE HOT-WATER CURE.

Relative to hot water as a remedial agent, *Hall's Journal of Health* publishes some interesting hints. It says:

A strip of flannel or a napkin folded lengthwise and dipped in hot water, and wrung out, and then applied around the neck of a child that has the croup, will usually bring relief in ten minutes.

A towel folded several times and dipped in hot water, and quickly wrung and applied over the seat of the pain in toothache and neuralgia, will generally afford prompt relief. This treatment in colic works almost like magic. I have seen cases that have resisted other treatment for hours, yield to this in ten minutes. There is nothing that will so promptly cut short a congestion of the lungs, sore throat, or rheumatism as hot water when applied promptly and thoroughly.

Pieces of cotton batting dipped in hot water, and kept applied to old sores, or new cuts, bruises and sprains, is the treatment now generally adopted in hospitals. I have seen a sprained ankle cured in an hour by showering it with hot water poured from a height of three feet.

Headache almost always yields to the simultaneous application of hot water to the feet and back of the neck.

A goblet of hot water, hot as one can drink it, taken half an hour before bedtime or twenty minutes before breakfast, or both, is the best of cathartics in the case of constipation, while it has the most soothing effect on the stomach and bowels. This treatment continued for a few months, with proper attention to diet, will cure any curable case of dyspepsia, and it will give relief almost from the first glass. Try it and you will never regret having done so.

Many an otherwise handsome face is disfigured with pimples and blotches, caused by a humor in the blood, which may be thoroughly eradicated by the use of Ayer's Sarsaparilla. It is the safest blood medicine in the market, being entirely free from arsenic or any deleterious drug.

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Judge Whitney's Defense before the Grand Lodge of Illinois. Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each.

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FARM NOTES.

AGRICULTURE IN THE UNITED STATES.—Here are a few figures from the report of Secretary Rusk: Agriculture produces an annual yield of nearly $4,000,000,000; employing on the 5,000,000 farms 10,000,000 persons, representing a population of 30,000,000 people; while the estimated value of the live stock is $2,507,000,000. The number of sheep in the country, instead of being augmented, has been reduced 7,000,000 head; while the importation of wool has increased from 78,350,651 pounds in 1884 to 126,487,729 pounds the past year. He calls attention to the fact that while the head of the agricultural department has been made a cabinet officer, there has been a lack of sufficient appropriations for carrying on the necessary work. Of the countries that are the competitors of the United States in the markets of the world, Great Britain appropriates for agriculture $1,500,000; Germany, $2,850,000; Brazil (for agriculture, mining, etc.), $20,000,000; France, $8,000,000; Austria, $4,000,000; others, greater or less amounts.

INFLUENCE OF PLACIDITY ON THE SECRETION OF BUTTER FAT.—During the remarkable public test of the Jersey cow, "Value 2d," when she gave over twenty-five pounds of butter in seven days, it was found that one day she produced one pound less butter than upon the preceding and following days. This, of course, led to enquiry and speculation as to what could be the cause. It was found that, after being turned out as usual, to spend the night in a small pasture with two companions, threatening clouds came rolling up with muttering thunder, and so, rather than expose "Value 2d" to the storm, she was brought into her roomy stall, with cows upon every side of her and all things very comfortable, and a manger full of green fodder besides. Still she worried a little and called for her companions. Though she fed well and appeared all right, she fell off in her butter yield just about one pound. This and some other confirmatory observations lead me to think that the mental condition of the cow may have more to do with her butter yield than the kind of feed.—*American Agriculturist.*

FORETHOUGHT AGAINST FIRES.

Attempts to kindle fires by pouring oil from cans when there are live coals in the stove is a fruitful source of accident to persons and property. If kerosene must be used for this purpose, corncobs or partly decayed sticks of wood soaked in the fluid are best; these will kindle even hard coal. Lamp explosions are prevented by keeping the lamps as nearly full as possible and the little holes in the burners open. A lamp should be filled and trimmed every twenty-four hours, by daylight, and not by its own light at night, nor that of another. Incipient fires are the most easily extinguished by smothering with rugs, blankets or carpeting. When one's clothing is on fire, it is folly to run out of doors, for this but adds fuel to the flame. The person should be wrapped in blankets or something of the kind, or even roll over and over on the floor. Breaking lighted lamps by dropping or knocking them over is a source of fires which can only be prevented by care. Many who have children resort to the commendable practice of keeping tallow candles to run about the house with, and others will use only stationary lamps.

Have iron hooks in the barn to hang lanterns on, and carry no light into the hay-loft. Chimney flues should be examined often and any defect remedied. Dwellings sometimes take fire when the soot is burning out of chimneys. The burning in a chimney can be stopped instantly by throwing a handful of salt on the fire in the stove or fireplace. Fires often occur where stove-pipes pass through ceilings and partitions. These places should be made secure and be examined frequently. Wire all stove-pipes Wood ashes are next to kerosene in causing fires. Often they are placed temporarily in the woodhouse, are forgotten, and a fire springs up from the smoulder-

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ing embers. When taken up ashes should remain in sight until removed to a place of safety; it is dangerous to store in cellar, even in stone or brick receptacles, for, under certain conditions, they burn as readily as tinder, and make an intensely hot fire. Keep matches in metallic boxes and out of reach of children, who so often play "cook dinner" out of doors and sometimes cause disastrous conflagrations; also out of reach of rats and mice.—*Galen Wilson, in N. Y. Tribune.*

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News of the Week.

WASHINGTON.

President Harrison has transmitted to the Senate the extradition treaty with England negotiated by Secretary Blaine and Sir Julian Pauncefote. By its terms the number of extraditable offenses is largely increased, the most important addition being that of embezzlement, so that if the treaty be ratified Canada and the United States will cease to exchange a class of undesirable residents who have hitherto secured immunity from punishment.

A bill introduced by Senator Cullom Friday to establish a limited postal-telegraph service, authorizes the Postmaster-General to contract for five years with any existing telegraph company for the use of its lines for the transmission of postal messages between free delivery offices, the Postmaster-General having authority to determine between what points the lines shall run. The messages are to be prepaid with stamps, at rates to be fixed by the Postmaster-General, and are to be delivered by the letter-carriers.

The Senate on Wednesday, by a vote of 52 to 11, confirmed the nomination of David J. Brewer of Kansas to be associate justice of the Supreme Court. The negative votes are said to have been cast by Senators Blair, Wilson (Iowa), Colquitt, Reagan, Berry, Jones (Ark.), Call, Moody, Allison, Chandler and Pettigrew. Senator Edmunds, it is said, declined to vote.

CHICAGO.

The Chicago Herald Publishing Company was sued yesterday in the Superior Court by ex-Juror John Culver of the Cronin murder case for $25,000 damages for alleged libel.

Mr. Milton George has given to the Illinois Industrial Training School for Boys a valuable 300-acre farm in the town of Bloom near this city, to be used for the purposes of the school. Mr. George would have the friendless city boys educated and taught the use of tools, particularly of farm implements. They would then be fitted to till the soil intelligently and to supply in some measure the drainage of country boys into the city.

COUNTRY.

Reports are published showing that since 1880 the taxable property of the United States has increased $6,963,000,000, and that in the same period the actual wealth of the country increased $18,662,000,000. The total wealth of the country, exclusive of public property, is placed at $61,459,000,000.

A call has been issued by the "Anti-Partisan W. C. T. U." for a meeting for organization at Cleveland, Ohio, Jan. 22 next. With the call is an address to the public, setting forth the alleged defects of the existing National W. C. T. U. and offering reasons for the formation of a new association.

The Utah commission met at Salt Lake City to hear the Mormon charges against the deputy registration officers for the city. The allegations were so indefinite that the commission called for more specified charges. These were furnished Friday, and the hearing began on the claim that the registration officers were favoring Gentiles and discriminating against the Mormon voters. The commission decided that the charges were not sustained, and quoted from a decision of Judge Zane that registration officers have discretionary duties as well as ministerial, and, while up to certain points they must register any one who offers to take the legal oath, they may afterward strike off names if in their judgment, on proof, the persons practice polygamy.

At the meeting of the Miners' Progressive Union at Indianapolis resolutions were adopted asking the miners and mine-workers in this field to prepare to put the eight-hour day in force May 1, 1890; that the miners of Illinois be requested to use every available means to establish a shorter interval between pay-days, and that in order to raise a general fund mine-workers in the district be assessed $1 a head for the months of February, March, and April.

Gov. Miller signed the prohibition bill for North Dakota Thursday. The inter-State prohibition convention, in session at Omaha, sent a message to the Senate congratulating that body upon the promptness with which it passed the prohibition bill. The law goes into effect July 1st.

Gov. Mellette of South Dakota has visited the dry districts. He says there are two centers of the dry districts. Miner county in the south and Faulk county in the north. Excepting a light crop in western Faulk there was almost a total failure of crops in these counties and in portions of the adjacent counties, except to the west, making in each case a dry district somewhat greater than double the area of each county. There are many cases of absolute destitution, and would have been suffering but for the prompt assistance furnished from all other parts of the State and also adjoining States. The railroads are donating coal and hauling articles free to unlimited extents. The people are unusually healthy and in good spirits.

A shocking accident occurred at the Tilden Public School, Detroit, while some sixteen girls were rehearsing a Christmas cantata. The costumes of the girls were made of light gauze, and trimmed with cotton batting. One of the performers had a wand with which she accidentally struck a candle, igniting the wand. The flames were communicated to the children's clothing, and all were burned more or less. Of the eight most seriously burned two have died.

The deputy internal revenue collectors seized the winery, distillery, wines, brandies, cooperage and personal property of the Fresno Vineyard company, amounting to $500,000. It is said to be the largest seizure ever made in California. It is claimed that the amount of brandy made and disposed of was in excess of that accounted for.

The little town of Petrolia, Pa., once the scene of the liveliest oil happenings in the country, was desolated by a fire which started at three o'clock Sunday morning. The flames raged fiercely, helped by a high wind, until the entire business portion of the town was destroyed, a blow from which the place will doubtless never recover, and its 700 inhabitants will seek a new place to live in some other oil town.

The town of Pineville, Ky., was visited by a destructive storm of wind and rain early Sunday morning. Several dwellings and three business houses were swept away by the cyclone, which only passed through the center of the town. Two brothers received serious injuries. Several people had miraculous escapes. The loss is estimated at about $50,000.

FOREIGN.

By an executive decree promulgated Saturday by the new government of Brazil, the ex-Emperor Dom Pedro is banished from Brazil for two years, together with the members of the royal family; and Senator Martino, Governor of the Rio Grande do Sul, charged with treason as the leader of the movement for the secession or that State, is condemned to transportation. The decree recalls and cancels the grant of 5,000,000 milreis to Dom Pedro, and suspends his allowance in the civil list. The news of this decree has been withheld from Dom Pedro by the advice of his physicians.

The charter of the South African Company has been issued at London. The charter describes the regions of the company's operations as immediately north of Bechuanaland and west of the Portuguese possessions, and north and west of the dominions possessed by the Transvaal Company. This includes the vast tract of Central Africa north of the Zambesi River and west of the coast line in Mozamboque, to which it is now the policy of England to limit the Portuguese. The company is bound by the conditions of the charter to oppose and discourage the slave trade and the trade in spirits.

A shell exploded in the artillery magazine at Baku, Russia, causing a general explosion in the munitions stored there and the destruction of the building. The noise of the exploding shells and rockets sounded like a bombardment. One hundred thousand cartridges were destroyed. Four persons were killed and four injured.

Reports have been received at London of the massacre of Siberian exiles. It is alleged that a party of exiles, having hesitated, contrary to orders, in regard to the withdrawal of a petition, were attacked by police and soldiers. Six were shot dead, including a young woman. Nine were wounded. The pretext for the attack was that the petition was of a rebellious character. A court-martial condemned three of the survivors to death and the others to long terms of imprisonment.

A private cable dispatch from Rio Janeiro states that fresh disorders have broken out in that city and that further complications are feared. It may be regarded certain that there are troublesome times ahead for Brazil. The downfall of the army and the probable confiscation of church property have caused a virtual combination of European monarchies inimical to the new republic, who may follow up protest by force.

Advices from Shanghai state that the railway projects in China have been suspended, owing to political intrigues and popular opposition to the construction of the lines.

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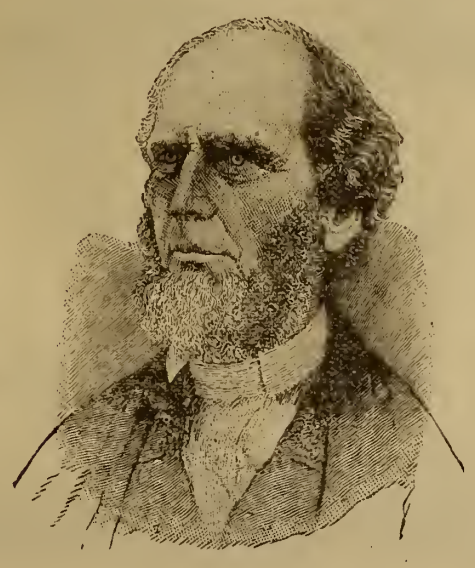
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The *Daily Press*, of Troy, New York, in an editorial on long-lived reformers, notiees the remark coneerning the late Oliver Johnson, that he was the last of the Abolitionists, and quotes from the Brooklyn *Eagle* a long list of yet living reformers of another generation whieh is headed by the venerable and beloved Whittier. The *Press* makes a further addition of the name of the *Cynosure* editor, and very happily eompliments the aged men with the remark that "nature seems reluctant to deprive the world of those who unselfishly conseerate their lives to its betterment."

The peculiar epidemie whieh last week spread with amazing rapidity through the eountry, is one of those touehes of nature whieh "makes the whole world kin." One day in a eity the doetors find nothing of it, next they are busy with thousands of eases, seldom fatal, but generally disagreeable enough. One of the instruetors at Harvard University was its vietim Saturday. From every Northern city from Boston to Denver come reports of the thousands of clerks, polieemen, and men of every business laid off for a day or two to meditate on the vanity of human affairs. In Europe, from whence it is generally believed we have reeeived the disease, there is far greater fatality, and its visitation in some of the larger cities presents a serious problem. With us it answers at least one obvious purpose —to serve as one warning, of which the poet's story tells us death gives three, that we may be ready when our ehange shall come.

The murder outbreaks in the South last week may have a partial explanation from the season, but this does not wholly set aside the rule of raee prejudiee whieh has invariably applied to such eases. At Barnwell, South Carolina, a white mob took eight Negroes from jail, tied them to trees and riddled them with bullets. At Jesup, Georgia, on the 25th, no one has yet told us just how many blaek and white were killed, the former largely predominating, as usual. Murders and earousals filled the papers with ghastly reports last Thursday from many parts of the South—and North also. In Washington City there were 191 "drunk and disorderly" arrests on "Christ-mass" day. Never were there so many of this kind before, even when the city was filled with a hundred thousand strangers. Why is this day so notorious for erimes resulting from drink? Can the old pagan Saturnalia spirit never be east out of it? Or is it that the devil, east out by the Pope in the fourth eentury, has eome baek with seven others worse than himself?



CHARLES G. FINNEY.

"We have, then, the implied testimony of Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution have no right to be in the Christian church. In our judgment we are forced to the same conclusion; we cannot escape from it; we wish it were otherwise; we therefore sorrowfully, but solemnly, pronounce this judgment."

The new insect pest whieh is eausing sueh eonsternation in Medford, Mass., and the towns around, might point an instructive moral if our easily gulled publie would heed it. A few gypsy moths imported from Europe by an experimenter in silkworms, and aeeidentally let loose, have already stripped large traets of anything green, attaeking fruit and shade trees alike, and the most strenuous endeavors are being made to exterminate the ereature before it gets a foothold in the eountry at large. If our State governments were equally convineed of the harm done by seeret benefit orders, and the wide-spread distress whieh must come on many of the hard-working poor when they finally collapse, equally strenuous measures would be taken to suppress what are as truly sehemes of ehanee as the Louisiana lottery.

It is good news from Washington to read that Senator Edmunds is making preparation to do some mueh needed temperanee work. A few days since he wrote to the City Commissioners, requesting a list of all persons selling liquors, by wholesale or retail, in the District and outside of the eity limits. When asked if he intended introducing a bill in the Senate restricting the number of liquor dealers outside the eity, he answered that two or three years ago he had endeavored to have licenses refused for places within a mile of the Soldiers' Home. He had been informed that lately the nuisance from this eause had been growing worse and worse, and that something ought to be done for the protection of the disabled old soldiers. When they receive their monthly payments of pensions, they go straight to some saloon, where they are plundered and ruined, for in many eases the poor old invalids are incapable of taking eare of themselves. The Senator thinks Congress ought to take some aetion for their protection; or at least restriet the granting of licenses within a mile in any direetion of the Soldiers' Home, and he proposes to present a bill for the purpose at an early day. But the honored Senator from Vermont would show greater wisdom if he began a movement to utterly abolish the saloons in the Distriet.

SONG OF THE CLAN-NA-GAEL.

BY REV. ALEXANDER THOMSON.

We live beneath the starry flag,
But for it eare not we;
Our home it is old Ireland still,
The green isle of the sea.
And much we love, all hand and glove,
Our mystie elan to rally,
When Pat and Mike eame forth at night
From each back lane and alley.

But don't we love this Union dear?
Yes, no man can deny it;
For as we have a vote for sale,
There's some one here to buy it.
And moighty foine it is we wield
Chieago's big shillaly,
And have a blue coat and a star
For Pat and Mike and Kelly.

Here we can pray God bless the Pope,
And free from Orange seorning,
Can sing with honest rye to eheer
St. Patrick's day in the morning.
Here no men flaunt their Orange rags,
Nor of King William ehatter,
And no band moves along our streets
To play the eursed "Boyne Water."

Hurrah! hurrah! for the Clan-na-Gael,
We dig canals and ditches,
And we've a hand in the pockets deep
Of Uncle Sam's striped breeches.
All day we twist the Lion's tail,
At night our courage rises,
And we lay plots of import dread,
And guard against surprises.

Whoe'er betrays our sacred cause,
No man shall hear his groanin';
We'll do our work up better next:
Remember Dr. Cronin.

LODGES AND LIQUOR.

BY REV. W. J. GLADWIN.

In India the Masonic lodges are simply private liquor clubs, according to the testimony of many who have been in them, and from what I have known of their fruits.

Here is an item from Odd-fellowship, as given by their own historian, Theo. A. Ross, 1888, p. 10: "Even to this day some of the original and characteristic features of the order are still practieed in the English branch of the fraternity. In the early days of the institution, after the formal business was transacted, conviviality and good-fellowship became the order of the night, and the brethren, glass and pipe in hand, made the welkin ring with the melody of their favorite songs:

"'When friendship, love and truth abound
Among a band of brothers,
The cup of joy goes gaily round,
Each shares the bliss of others.'

"Or:

"'Then let us be social, be generous, be kind,
And let each take his glass and be mellow:
Then we'll join heart and hand, leave dissensions behind,
And will each prove a hearty Odd-fellow.'"

While modern Odd-fellow lodges have been in-

fluenced by the current of the temperance reform, so as to be less "mellow" than formerly, yet here is their action as to the abominable curse of the liquor traffic. (Ross, p. 540.) "The Sovereign Grand Lodge cannot prohibit members from engaging in the traffic of intoxicating liquors without creating a new test of membership in the order."

How I thank God that in his only true "order" of O. F.'s, viz., *Obedient Followers*, the liquor traffic is forever settled by divine decree. "Woe unto him that giveth his neighbor drink."

The WOE of Christ is upon all "whited sepulchres" (Matt. 23: 27), even though it may be some of his professed followers that have helped to whiten them.

Miles, Iowa.

GLORIFYING GOD.

BY REV. A. SIMS.

If you talk to some professing Christians concerning the duty of always serving God, with an air of self-satisfaction and innocence they will tell you that they have not time to perform many re-religious duties; as though there were only some special actions that can or ought to be done as duties of moral obligation.

This is a serious and lamentable delusion. The Bible nowhere teaches that under any circumstances is this ruling religious motive to be separate from anything we do. We are to plow and sow and to sell our goods with the same singleness of view to the glory of God that actuates us in church attendance, or praying in our families, or reading the Bible. Mental or physical work, done from this motive, is as truly religious in the sight of the Lord as praying. What cannot be done from this motive is not to be done at all: no matter whether it respects our occupation, dress, eating, drinking, or anything else. The great and first question to be asked, before deciding on anything, is not, "Will it be advantageous to my interests, secure me the favor of men, or help my secular interests?" but, "Will it please the Lord and conduce to his glory?" If, after careful consideration of this question in the light of the Scriptures and much prayer, we see that it would be acceptable to God, our path is clear: but not otherwise. If this principle were carried out, how much, of what is now popular among the great mass of professing Christians, would have to be given up! How speedily would the puffing and blowing, spitting and chewing of tobacco-using professors be abandoned! How soon would superfluous ornaments in dress be discarded, and popular ornamentation be superseded by the adornment of good works! What a revolution would take place in the methods of supporting God's cause! Money raised by worldly devices in the church, would give place to free-will offerings of consecrated souls. What a blessed change would take place in the general deportment of professing Christians! Light, frothy discourse, foolish talking and jesting, would be renounced for sound speech and edifying words. How soon would idle pastimes be set aside, and due time be spent in moral acts that would stand the fires of the judgment day.

It is sadly too true, however, that many of the professed children of God, instead of first consulting the Word of the Lord, are mainly influenced by considerations of temporal advantage. The question with them is not what God requires them to be and to do, but how to appear, and what people will say of them. But what is the end of all such conduct? Facts of history, and the testimony of the Bible, unite in saying, that the final result is disaster, shame and sorrow. Look at the career of Lot after he separated from Abraham. Because the country near to Sodom was well watered, and suitable for his flocks, he chose that place, apparently not heeding the notorious wickedness that prevailed there. But what was the result of this choice? Did he not lose all his property there, and also some of the members of his family? Oh, we may think to benefit ourselves in some instances, by pursuing a course that is not conducive to the glory of God; but we shall meet with disastrous disappointment. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Prov. 16: 25.

At times temporal appearances may seem to be unfavorable to the attainment of the right path; but no earthly loss, however great, must hinder us in this matter. A failure to act in accordance with the principle here laid down, explains the reason of so much darkness in the souls of many professing Christians. Christ says: "*If, therefore, thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness!* Matt. 6: 22, 23.

Otterville, Ont.



GEORGE F. PENTECOST.

"God's Word prohibits the believer from forming alliances with the ungodly in society. Whenever the Christian surrenders himself to the society of the unbelieving world, his heart will be led away from God. This is especially true of thousands of Christian men who have deliberately yoked themselves up with unbelievers in all manner of secret societies. This course of false alliance is doing more mischief to individual Christian men by turning their hearts away from God and his service, and to the church by depleting and robbing her of her male membership, THAN ANY OTHER ONE ENEMY OF CHRIST. There never was a time when the cry, 'Come out from among them and be ye separate, saith the Lord,' was more needed than now."—*George F. Pentecost in Bible Studies, 1889, p. 389.*

WHO MAY NOT SIT AT THE LORD'S TABLE.

BY MISS RUFINA FRY.

The Holy Spirit, by the mouth of Paul, says to the Corinthian brethren, and through them to all saints to the end of time, to eat of the bread and drink of the cup of the Lord worthily. And it would be marvelous, indeed, if in a matter so o-ver whelmingly important, God's people were left to *guess* how to worship acceptably in this ordinance. But they are not left in ignorance. God has made the subject so plain that all who will may know if they are obeying his Word.

"Let a man examine himself, *and so* let him eat of that bread and drink of that cup. For he that eateth and drinketh *unworthily*, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause [eating and drinking unworthily] many are weak and sickly [spiritually] among you, and many sleep [spiritually]. For if we would judge ourselves we should not be judged." Yet Paul makes the subject still plainer in his second letter, 13: 5 (italics ours): "Examine *yourselves*, whether *ye be in the faith; prove* your own selves. *Know* ye not your own selves, how that *Jesus Christ is in you, except ye be reprobates*" [disapproved of God]? There are conditions to be met before Christ can dwell in the human heart and fit us to partake of his table; and unless those conditions are met, the man "eateth and drinketh damnation to himself."

There are but two classes that partake of the Lord's table unworthily. They are, first, all who have not obeyed the Gospel. This class includes all who will "not choose the fear of the Lord," and all who seek to "climb up some other way." To these the Saviour's sad cry is: "Ye will not come to me that ye might have life." There is no neutral ground in the Gospel of Christ; for most emphatically and plainly does the Lord say, "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

Second, all who have accepted the atonement, and therefore received the "gift of the Holy Spirit," have appropriated their share in the sacrifice, whose names have been "written in the book of life," but "have forsaken the right way," have "departed from the faith, giving heed to seducing spirits and doctrines of devils;" have turned away their ears from the truth, giving heed to commandments of men that turn from the truth." "These be they who separate themselves [from God], sensual, *having not the Spirit.*" These "deny the only Lord God, and our Lord Jesus Christ," and "walk after their own ungodly lusts." These all partake of the Lord's table unworthily, and so eat and drink damnation to themselves.

The effects of this eating and drinking are painfully visible in the church,—the body of Christ. How many weak and sicky members are hindering the progress of Christ's kingdom! How many sleep! How many are trying the impossible feat of drinking the cup of the Lord and the cup of devils, partaking of the Lord's table and of the table of devils!

Those who have obeyed the Gospel, and are adhering members of the secret system, are seeking to do just what Paul says they cannot. Freemasonry is a religious organization, and its numerous progeny is more or less so. Freemasonry has its "chaplains," "priests," "high-priests," "grand high-priests," "altars," "baptisms," and "burial services;" its "temples," "prayers," "hymns," "dedications," "libations," etc., and its members generally think it better than the church.

"Masonry is declared to be a universal system of religion, one in which all men agree."—*Mackey's Masonic Jurisprudence, p. 95.*

"So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew and the Mohammedan, in all their numberless sects and divisions, may and do harmoniously combine in its moral and intellectual work with the Buddhist, the Parsee, the Confucian, and the worshiper of deity under every form."—*Webb's Monitor, by Robert Morris, p. 285, art., Religion.*

"Initiation signifies the end of the old life, and the new birth to a life of purity and virtue."—*Mackey's Ritualist, pp. 22, 23.*

Of the candidate about to be made a Mason, it is said: "There he stands without our portals, on the threshold of his new Masonic life, in darkness, helplessness and ignorance. Having been wandering amid the errors, and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors, seeking the new birth, and asking the withdrawal of the veil that conceals divine truth from his uninitiated sight."—*Mackey's Ritualist, p. 22.*

"Acacian, 'Innocence,' and signifying a Mason, who by living in strict obedience to the obligations and precepts of the fraternity, is free from sin."—*Mackey's Lexicon, p. 16.*

"When the Master Mason exclaims, 'My name is Cassia,' it is equivalent to saying, 'I have been in the grave; I have triumphed over it by raising from the dead; and being regenerated in the process, have a claim to life everlasting."—*History, Cyclopedia, and Dictionary of Freemasonry, Robert Macoy, p. 452.*

"We now find man complete in morality and intelligence, with the stay of religion added to insure him of the protection of the deity, and guard him against ever going astray. These three degrees thus form a perfect and harmonious whole; nor can we conceive that anything can be suggested more, which the soul of man requires."—*Sickel's Monitor. pp. 97, 98.*

"Masonry requires only a belief in the Supreme Architect of the universe and a future life. Under the shelter of this wise provision the Christian, the Jew, the Mohammedan and the Brahmin are permitted to unite around one common altar."—*Mackey's Masonic Jurisprudence, p. 95.*

Thus we learn from the highest Masonic authority that Freemasonry is a religion, one in which all men agree. It "teaches symbolically, piety, morality and science." "Each man who is about to be regenerated is led by his guardian angel to the door of the lodge, of which it is said, 'Seek and ye shall find, knock and it shall be

opened.'" "Man cannot work or correct the irregularities of life until he is clothed with innocence, or the badge of a Mason." "He then becomes a divine spiritual man or Mason."—*Masonic Trowel, by L. E. Reynolds. pp. 101, 214, 219, 237.*

"We present the candidate with the *apron*, the *gauge* and the *gavel*, as symbols of spiritual purification." "The lambskin apron is the emblem of innocence and the badge of a Mason." The Master Mason "represents a man raised from the grave, and quickened into another and better existence." "The Master Mason represents a man saved from the grave of iniquity, and raised to the faith of salvation."

It will be seen by every candid mind that Freemasonry claims to regenerate its disciples, and that by strict obedience to its obligations (oaths) fits them for the "Grand Lodge above;" and that it is not of Christ, nor according to his Gospel. The fruits of the two systems, the secret system and the Christian system, are widely different. The fruit of the latter "is love, joy, peace, long-suffering, gentleness, faith, meekness, temperance; against which there is no law. And they that are Christ's have crucified the flesh with the affections and lusts."

The works of the flesh, which includes the secret system, "are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like: they which do such things shall not inherit the kingdom of God." The secret system is an evil, —a corrupt tree, and cannot bring forth good fruit.

In Rev. 13 we read of two beasts which shall operate in the world. Of the first beast it is said, "The dragon (devil) gave him his power, and his seat, and great authority. And *all the world* wondered after the beast. And they worshiped the dragon (devil) which gave power unto the beast: and they worshiped the beast, saying, who is like unto the beast? who is able to make war with him?" "*And all that dwell upon the earth shall worship him,* whose names are not written in the book of life of the Lamb slain from from the foundation of the world." He that *leadeth* into captivity *shall go* into captivity." This is final. All who do not worship God through Christ worship the devil, direct or indirect, through the beast, or through his image, which is a modified form of devil worship. These make up that "great city" called "Babylon the Great." Rev. 14:11.

That the religion and worship of the Masonic system is the religion and worship of the "dragon, that old serpent called the devil and Satan," is plain to be seen. Thus it is plain that the Mason professing Christianity, who partakes of the Lord's table, eateth and drinketh unworthily, and so eateth and drinketh damnation to himself. For "ye *cannot* drink the cup of the Lord and the cup of devils: ye *cannot* be partakers of the Lord's table and of the table of devils; and I would not that ye should have fellowship with devils."

The path of duty is plain. "As ye have therefore received Christ Jesus the Lord, so walk ye in him." "Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another to provoke unto love and to good works." Let "Christ dwell in your hearts by faith; that ye, being rooted and grounded in love, may know the love of Christ which passeth knowledge."

Ligonier, Ind.

There's the make-up of a whole comic opera in the story from Atlanta, Ga., of the development of college-boys' squabble. Some of the most eminent and bloodthirsty colonels in the State have taken up the quarrels of their sons over secret society matters. The rival fraternities' row had reached such a pitch as a challenge for the designation of members to fight to uphold the honor of the respective fraternities. The chancellor ordered that forty members should suspend their connection with the secret societies for six months. This they refuse to do, and will withdraw from the university first.—*Boston Record.*



DWIGHT L. MOODY.

Give them the truth anyway, and if they would rather leave their churches than their lodges, the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God, and if only one or two go with us it is all right. Do not let down the standard to suit men who love their secret lodges, or have some darling sin they will not give up.—Address in Farwell Hall.

THE CHURCH MUST NOT BE SET ASIDE.

BRIEF ADDRESS OF REV. F. O. CUNNINGHAM AT THE BOSTON CONGRESS.

There are two propositions which I wish to lay before you in the time allotted to me, and which I wish to make central in my remarks. These are (1) that the church of Jesus Christ is amply sufficient to meet all man's social and religious needs, and (2) that it is the only organization which has the divine command behind it, and the promise of the divine blessing and presence to remain with it continually.

The church of Christ is unique in its foundation. It does not rest upon Peter, a weak, vascillating, impulsive mortal, whom Christ called Satan in the same conversation wherein the Roman church finds one of its strongest arguments for the "primacy of Peter." Nor does it rest upon the confession of Christ's character and person, which Peter, by the divine revelation, was enabled to make. Christianity rests upon a surer basis than a creed, even a creed so glorious as that of Peter's. The rock is Christ, the "Rock of ages," on which is inscribed in letters of light, "Jesus Christ, the same yesterday, to-day and forever." Against this church, thus founded, the gates of hell shall not prevail. The true church is a catholic church, embracing all true and loyal believers in the Lord Jesus Christ, of every name and in every land. Mr. Marvin well says, "The best part of any Christian is that wherein he agrees with all saints, and the poorest part is that which contains his 'ism'."

No organization on earth can take the place of the Christian church. Its principles, purposes, hope, methods and spirit are peculiar to itself. It consists of regenerated men; and as none but the Holy Spirit can regenerate, and as that Spirit is given to the church, it follows that the church alone has within itself the prospective subjects of God's everlasting kingdom. This church, purchased by the precious blood of Christ, owes and owns allegiance to him alone. "Our citizenship is in heaven." Here in the church of Christ abide faith, hope, love, these three links of the truest brotherhood. The church is a royal family, princes of nobler birth than come from earthly parentage. Sons of God! children of the Most High! Walk worthy of your vocation, and touch not unclean things!

The mission of the church is to disciple-ize, baptize and instruct all nations, and in this work she has the pledge of the presence and power of the omnipotent and omnipresent Son of God. There is no ambiguity about this commission, and if we broaden the channel beyond these lines we shall lose the power.

The church is a safe organization in a community. No secular, commercial or political ends are hers, though men may sometimes pervert membership to their selfish profit. The church's sphere is self-sacrifice. Self-denial is the heart of Calvary, the inner meaning of Christ's cross. Her surest investments are *men*, not mortgages. If the church follows her Lord, the poor will hear the Gospel from her lips, broken hearts will be soothed by her sympathy, and many chains will be broken by her hands. It is a shame to the church that h r members feel obliged to enter any organization other than her own, to feel assured of help in times of adversity, or the care for widows in the event of death. The early church attended to these matters herself.

The church has no right to cater to the world, or seek the world's support in her work. Abraham would not accept a thread or a shoe-latchet from a pagan king, lest he should say "I have made Abraham rich." The church of to-day needs to have a little more independence of men, and a good deal more dependence on God, and remove from the world all excuse for saying, "All the church wants of me is my money." Church fairs and festivals are invented to avoid self-denial on the part of members of churches. They may bring some money to the festival, but it is very apt to come forth in a golden calf, which leads away from God, and to a worship of self. The church must do her work on the lines God has marked out if she wishes to succeed. She must be separate from the world, and avoid all tendencies to conformity with it. Do not be deceived by things which seem Christian or that pretend to be. "The devil is God's ape."

> "Wherever God erects a house of prayer,
> The devil always builds a chapel there;
> And 'twill be found upon examination,
> The latter has the largest congregation."

The apostate church confronts the true church. The imitation confronts the genuine. It is for the true church to maintain her purity, walk with Christ in heavenly places, and avoid competition with spurious imitations. The church and the secret society can never be wedded, as the Boston *Traveler* suggests, without a progeny which shall forget God and his pure and spiritual worship. The destiny of the church is to triumph with her King. Blessed are those who are faithful to the end, that with their King they may reign forever

THE LODGE ANTI-CHRISTIAN.

REMARKS OF REV. J. H. HUGHES AT THE BOSTON CONGRESS.

It has been a blessed relief to me to know of such a convention as this. It voices my principles and testimony for forty years. I did not imagine there was such an organization in existence, one that would venture to assail so gigantic an enemy. We are *societied* to death in these times. Our men say they have to attend two or three or four societies, which consume their money and their time, so they cannot go to the church of God. When the Sabbath comes they have been out so much that they must have the day for sleep. They can't afford to pay for church work, for they have spent all their surplus on the lodges. These secret societies were originated by the enemy, who is always on the alert to destroy the church of God. The young men are absorbed by some club or some lodge, and it is impossible to get them into a church. Ruin comes to immortal souls from these societies. I must regard them as anti-Christian in their practical working.

When I was laboring in the provinces (Canada), I was asked to join the Masons as an assistance to my work. I could get at so many more men, etc. But I found that wives were not allowed to attend, and so promptly refused to join. I found in the provinces that where those secret societies met, they had what they called a most holy place. It is a brotherhood inside of and aside from the real brotherhood, a fraternal bond more dear than that true one we have in Christ Jesus.

I have observed the work of these societies in courts, and have found the secret fraternities take care of their own members at the cost of justice, and to the injury of the whole community. Their criminal selfishness is too often manifested in this way. But God requires of all men that they should obey him, and give to his service their strength and all their powers. Men have no right to be identified with anything else that shall interfere with a perfect obedience to this manifest will of God. The lodge is most manifestly interfering, therefore, with the Christian church.

I pray God's blessing upon this effort to enlighten men, and warn them against this evil. I have had some personal experience with some of these societies, but I am through with them—with Good Templars and all. Let us be like Christ in all our life among men. He "ever spake openly to the world, and in secret said nothing."

ROMANISM AND MASONRY.

REMARKS OF EVANGELIST THOMAS E. LEYDEN IN THE NEW ENGLAND MEETING, DEC. 12, 1889.

Mr. Leyden said he was pleased to be here as a listener in this meeting, for he found something yet to learn about Roman Catholicism, though once a member of that church. He had the privilege of attending the meeting of the Association at Worcester some time since, and what he there learned of the relations of Romanism and secret societies gave him food for thought for months. He told of his speaking in the streets of New York for Christ and his arrest which followed, though he had a permit in his pocket from the Mayor. If the police would not break up a street Gospel meeting because they were Catholics, they would because ordered to do so by Catholics. The reformed Catholic work had grown to a great power in Boston in the providence of God, and by his grace aiding the work it would continue with increasing power.

In respect to secret societies, he said that he was led in the meeting at Worcester to compare the teachings of Masonry with those of the Catholic church, and he had found to his surprise that they were in a wonderful degree alike. [Applause. One cry, "Not so."] He loved the poor men who had been duped into these systems. They were greatly deceived, and in great danger. Romanism is a great secret institution from the Vatican Council and the Black Pope at Rome to the confessional box in every Catholic church. This church professes great unity and universality, but the fact is there are more sects within her pale than all the sects of Protestantism. The Jesuits are a secret society, and are to-day the great power in the church. The Jesuit priest has more power in America than in any other country. Our work for Christ in opposing all these systems of evil, must be open and in his name. If not, there is danger ahead for us, and for our country.

The boasts at Baltimore were not idle talk. Rome would not permit such a conference of laymen if she were not preparing for some ulterior measure which would fasten her chains upon the necks of Americans more firmly. It is not long before she will take the ban off from Masonry, and all these secret societies will be permitted, but in such a way as to aid the papal power.

If we would successfully contend against this foe of our country and our God we must be bold in the name of Jesus. Don't be afraid to lose a few customers. God will take care of that, and make all our sufferings, for his dear Son's sake, help to bring in his glorious kingdom. God bless you in your deliberations. If there is anything I can do, I am with you with all the help I can render.

NEW ENGLAND LETTER.

A daily prohibition paper for New England—A possible Masonic help-meet for Dr. Quint—A Girl's Secret Society—A question for moralists—The ignorance of the organizers of secret endowment orders—Other matters—Guizot's conditions of a perfect government.

New England is going to have a daily prohibition paper, some of the leading prohibitionists of Massachusetts having secured control of the Worcester *Daily Times*. It will be under the same editorial management as the *Protest*, with which it will be consolidated. The *Protest* is a lively little sheet, and as the prohibition organ for Massachusetts and New Hampshire has occupied a field peculiarly its own. It requires some pluck and enterprise to start a reform daily. We can only hope for the venture the fullest success, and if New England prohibitionists will give it their support instead of patronizing papers that truckle to the rum power, there need be no fear of failure.

Should Rev. George C. Lorimer accept the call given him by the Warren Avenue Baptist church, Dr. A. H. Quint will have "a worthy companion" to help him uphold Masonry in our New England churches. Our late congress, however, has showed that there are a goodly number of young ministers in that denomination who are not disposed to obey the behests of the lodge beast.

Salem's social circles are agitated over the Girl's Invincible League, a secret organization whose escapades just come to light are not of a gratifying nature to careful parents and guardians. But it is not uncommon to hear of scapegrace male juveniles forming a secret society among themselves for purposes of mischief. Why not the girls? There is an old proverb that what is sauce for the goose is sauce for the gander. We have been in the habit of considering the evil effects of the lodge as confined almost entirely to men, but the secret false worships of ancient times dragged down both sexes. In many of our cities and large towns the inroads made on the home by secret societies in taking away mothers from their families till a late hour at night, and exposing them to unworthy associations, is simply appalling. The easy-going system of lodge morals renders it as much a matter of course for them to go home with men who are not their husbands as to choose their partners for the dance on the same principle. And thus the springs which feed the home are poisoned at the very fountain head.

Moralists may yet find that the growing laxness of the marriage tie and the prevalence of secret societies, are as closely connected as the lodge and the saloon. It is also noticeable that the most insignificant of the endowment orders, the ones "whose greatest secret is that they have no secret," to quote Miss Willard, lead the van in frivolous and corrupting entertainments; and the more as the necessity presses on them to rope in all the new members possible, as their only means of paying off the old.

Insurance Commissioner Merrill's coming report promises to be a very interesting document, as it will be largely occupied with an account of the growth and condition of these same orders. He has from the outset condemned them unsparingly, although Massachusetts law, as it now stands, forces him to "approve" them, but he has always done it under protest. The trouble is with the Masonically-controlled Legislature, which, instead of protecting the people against schemes as hollow as the "South Sea bubble," lets them be fleeced at will. It is said that of the new organizations which have recently applied for incorporation, not one was formulated with a sufficient degree of clearness to cause them to conform to the very simple requirements of the law, and yet it is to these same ignorant and unscrupulous men that the public are trusting their hard-earned savings to such an enormous extent!

The corner-stone of the new State House was laid on Forefather's Day with all the anticipated Masonic ceremonies. The *Springfield Republican*, which considers the old one plenty good enough (and surely it is if the mental and moral acumen of those we send there be taken as a standard) criticizes the date as glaringly inappropriate, and suggests that the corner-stone had better be laid on the day set apart for fasting, humiliation and prayer. The Pilgrim Fathers would have found abundant reason for the appointing of a special day for prayer and fasting, could they have foreseen how their memories—nay, their very graves—would be dishonored by the lodge.

The Boston *Pilot*, in view of the late victory for Protestantism in that city, proclaims it as "an immediate necessity that the Catholic population provide schools for their children in which their religious and civil rights will not be outraged by ignorance and prejudice." There promises to be no abatement of the war, and where it will end the most sagacious, far-seeing and deep-thinking minds will be the slowest to prophesy. There is a truce on the question of out-door preaching until next summer, but it is a rather curious fact that while Protestant Republicans oppose opening the parks to either the Labor or the Evangelical Union, the Democratic nominee for Mayor, himself a Catholic, favors it.

Says Guizot, in his History of Civilization: "There are two conditions to perfect government;—one is that the power should attach itself to and remain constantly in the hands of the best and most capable; the second, that the power thus legitimately constituted should respect the liberties of those over whom it exercises itself."

Given the first condition, the second follows. But with the lodge and the saloon dominating our politics, swaying our caucuses and electing our rulers, how far are we from perfect government? And a still more interesting question—how long will it take us to reach that goal at our present rate of progress. ELIZABETH E. FLAGG.

REFORM NEWS.

OUR BUSY AGENT IN ILLINOIS.

DEAR CYNOSURE:—After the Sycamore meeting I went to Kingston and called upon Bro. Worcester, whom I had known in other years. Rev. Hull, the pastor of the M. E. church, was holding a series of revival meetings, which I attended, and was invited to preach. Two persons that evening manifested a desire for salvation, and the pastor invited me to preach again the following night.

Next day Bro. Worcester took me to see several parties in the country, and then we went to Genoa and engaged the Advent church for a meeting, which continued two nights, beginning on Sabbath evening, the 8th of December. We visited the German Lutheran pastor, and sent a notice of our meeting to the M. E. pastor, which he kindly read, and added that he had a laudable curiosity to hear the relation of Freemasonry to the Christian religion discussed, and he presumed many of his congregation felt as he did; and so he would take up his appointment that they might attend the lecture.

Sabbath morning I attended the Methodist church of Kingston, and was courteously invited to assist in the opening exercises; after which I listened to an able and faithful presentation of the Gospel by the pastor. In the afternoon I addressed a Sabbath-school, and in the evening went to Genoa to speak, according to appointment, on "The Relation of Freemasonry, and kindred orders, to the Christian religion." We had a crowded house. The pastor of the Methodist church was present and many of his people. He went with me to my place of lodging, and re-

mained in conversation upon the subject of the lecture until a late hour. He had an engagement to assist Rev. Hull of Kingston in his revival meetings, which prevented his being present the second evening; but the German Lutheran pastor was present on Monday night and manifested his sympathy with the work.

On Tuesday I returned to Kingston, and then went with Bro. Worcester to a town five miles distant to prospect for another meeting. We saw the M. E. pastor and a member of the Swedish Lutheran church. They each regarded our work with favor, and an arrangement for a meeting there will be made, I think. The next day, by invitation, I dined with the Methodist pastor of Kingston, and then left for home, to rest and write, and prepare for another campaign.

I have met four Methodist pastors, none of whom are favorable to the secret lodge system. I have been on two presiding elders' districts. I I did not meet either of the elders, but learned that one of them was free from the lodge yoke, but was pained to learn that the other is a Knight Templar Mason. Let fervent prayer be offered, and earnest, loving effort put forth for the deliverance of every honest man who has been ensnared by the lodge.

After the Genoa meetings, I went to Aurora, and Batavia, and secured a church in each city to hold meetings in for the discussion of the lodge question. In Aurora two churches were offered me, the Free Methodist, and the Swedish Lutheran. We will use the latter. At Batavia the meeting will also be in the Swedish Lutheran church. Sabbath morning I went to the M. E. church, Kingston, and assisted in the opening services. In the afternoon I attended Sabbath-school at a little village near Kingston, and at its close, gave an address. Bro. Worcester then took me about six miles to Kirkland, where we had arranged for a lecture. The meeting was to be in the Swedish Lutheran church, the M. E. pastor having consented to take up his appointment and attend. But when we arrived at Kirkland we found the M. E. church lit up for evening service. The pastor said that some of his congregation had protested against his taking up his appointment to go to the lecture, and so he had concluded not to do so. Though disappointed, I was not discouraged. A fair congregation had assembled when we reached the Swedish church, and they continued to come until the body of the church was filled, and the ushers had to direct the overflow to the gallery. I don't know what we should have done with the people ff the Methodist minister had carried out his original purpose. When we consider that it was a moonless night, and that the roads were very muddy, and that the Swedish congregation mostly live in the country, the gathering of the people in such numbers was a marked indication of interest in the subject to be discussed. At the conclusion of the lecture I promised to speak again on Monday night.

After the meeting closed I was interviewed by Prof. Gross, the principal of the public school of Kirkland, who is a Knight Templar Mason, and the master of the Masonic lodge at Kingston. He wished to be heard in defense of Masonry. After discussing the religious pretensions of Masonry, the conversation turned on the Masonic covenants. I had announced that I would show, if there was time, that the assumption so generally made, that those who renounced their Masonic covenants are perjured villains, is groundless. I proposed to put the dynamite of truth under that assumption and blow it to atoms. He said that expulsion was the highest penalty incurred by those who violated their Masonic covenants. I drew my hand across my throat and said, "What does this mean, then, if expulsion is the highest penalty known in Masonry?"

"You don't mean," said he, "that that is ever inflicted?"

"O yes I do," I replied. "A Masonic lodge on the Delaware river punished a Mason by cutting his throat from ear to ear; and Mr. Brownlee, of Illinois, was punished by cutting his throat and tearing out his tongue, as related to me by his near relatives."

This interesting conversation was abruptly brought to a close, as I stepped aside to confer with the sexton, while the master retired from the church.

The one thing needed to carry on this work is money. If I had it, I think my zeal is strong enough to go to this war at my own charges. But, like Paul, I live in my own hired house, and I am obliged to have the support of the friends of Christ, and the lovers of equal justice and personal liberty, or it is impossible for me to go forward in the work. And what you do needs to be done quickly. If you can pledge $100 to the support of the work, do it, please, at once. If you cannot pledge $100, then pledge $50, or $25, or, if this is beyond your means, some smaller sum. But do *quickly* what you can do. Don't wait until your State agent is forced, by your neglect, to abandon the field. Consider that funds are needed *now*, and let each reader of the *Cynosure* immediately respond to the call of your agent for help to go forward in the work. And let each one be a committee to canvass for money and pledges among the circle of your acquaintance. Send your pledges and money to the treasurer of the Illinois Christian Association, Ezra A. Cook, 17 River St., Chicago, Ill.

C. F. HAWLEY, *State Agent.*

GAINING GROUND IN OHIO.

MT. VERNON, O., Dec. 23, 1889.

DEAR CYNOSURE:—Since my last report of work in Ohio I have been permitted to hold some excellent meetings, which, I trust, will result in lasting good. December 5th I visited Dalton, a pleasant village of about 1,000 inhabitants, ten miles west of Massilon. I was most kindly received and entertained by the pastor of the Presbyterian church, Rev. Mr. Newell. I lectured on the 6th and 7th in a large, well-filled hall to most attentive and respectful congregations. My subject was the Secret Lodge System in its relations to Christianity and Civil Government. Quite a number of Masons and Odd-fellows were present. One of the former affirmed that what I said was "entirely false." Another, who had been a member of the same lodge, and an older Mason, said, "*It was all true.*" Both are physicians, the first an infidel, the other a member of the United Presbyterian church. "Where doctors differ who shall decide."

On Sabbath the 8th I preached in the morning in the Presbyterian church, and at night gave a lecture on Africa and the missionary work. Pastor Madge of the U. P. church postponed his evening service and united with the Presbyterians, and a fair collection was taken. Next day I went home and enjoyed a brief visit with my family. On the 19th I visited Cleveland and called on friends of the reform. On the 20th I lectured in the United Presbyterian church at Fredrieksburg. I was sorry to find pastor Long and his estimable wife both seriously sick, but I was kindly received by pastor Moore of the Presbyterian church; and, notwithstanding the night was dark and stormy, the attendance was fair, and there was a good degree of sympathy with our work.

On the 21st I went to Gann in Knox county, stopping over night with Bro. Day of the United Brethren church, and preaching next morning in the M. E. church to a good congregation. I was glad to know that my testimony against the lodge system was kindly received by some good brethren who had been duped into Odd-fellowship. I stayed to the afternoon service and listened to a good sermon from the pastor. I then walked four miles to Buckeye City, where I was kindly entertained by Elder Ross of the Brethren (Dunkard) church, and preached in their fine new house of worship to a large congregation. My text was Eph. 5: 11, 12, and as there were a good many lodge members present there was quite a commotion. A large part, however, were in sympathy, and nearly all were eager for tracts. Your brother in Christ, H. H. HINMAN.

CORRESPONDENCE.

GREAT IS DIANA.

KANSAS CITY, MO.

EDITOR CYNOSURE:—The great conclave of Knight Templars at the nation's capital recently, flaunting their pageantry and tinsel in the eyes of the people, displayed the head of the serpent of secret orders that threatens to yet choke to death our beloved Republic. A correspondent of the Waukesha *Freeman* thus described their display:

"Our beautiful Pennsylvania avenue has been the scene of many grand and historic processions. Newly-made Presidents have been escorted over it by long lines of soldiers and triumphant politicians; funeral dirges have mingled with the sound of the tramping feet of this great highway; and 'the grand review,' when for three days the returning soldiers filled its wide spaces from curb to curb, as they passed from the Capitol to the White House, was a sight that some who witnessed it tell me they cannot recall without a thrill of patriotism.

"But in some respects the parade that formed and marched up the avenue last Tuesday, was the most unique and brilliant procession that we have ever seen. Twenty thousand long ostrich plumes, as many pairs of gauntlet gloves, together with the swords, the sashes and the badges, made up the 'regalia;' eighty-six bands furnished the music; and countless beautiful banners, a bear and an eagle, gave the diversity. The Sir Knights were truly a splendid-looking body of men, and the city welcomed them with gaily-decorated streets, a bran new pavement on the avenue, and the most beautiful weather that ever comes in October.

"For an entire week our streets, our public buildings, our shops and our homes have been filled with this Knightly company. I think that the two strongest impressions that they have left are wealth and courtesy. Hundreds of thousands of dollars must have been spent in this general interchange of good feeling. The four home commanderies kept 'open house' all through the week. A gentleman told me that the table alone at one of the headquarters cost $5,000. But each State did the same thing. The California people had a carload of fresh fruit sent on each day. I think that the Golden Gate Commandery rather took the palm for magnificence. Their regalia was literally 'cloth of gold,' together with the trappings of their horses, averaging $1,500 per man."

Rev. Isaiah Faris, of Vernon, Wis., ever on the alert to reprove the secret workers of darkness, published in the *Freeman* the following brief rejoinder:

"ED. FREEMAN:—It is strange how differently different people will view the same things. I read with astonishment the description by your Washington correspondent of the grand parade of Knight Templars. The cause of my astonishment was that the daughter of a respected Christian minister (as I believe your correspondent to be) could write such a description without one word of disapproval of so extravagant a display in honor of an order which, though professedly Christian, nevertheless being a degree of Freemasonry, cannot be reached without passing through the ordinary Masonic degrees, which are confessedly not Christian, but designed to be of so universal a character that in them the professors of all religions, Jewish, Christian, Mohammedan and heathen, may meet on perfect equality. The pompous display described by your correspondent is certainly inconsistent with the spirit of Christianity on any occasion, but when made to magnify an institution that tends to bring Christianity on a level with all other religions, is especially objectionable, and, it seems to me, that Christians, instead of giving such doings encouragement, should, according to Scripture, 'rather reprove them.'"

M. A. GAULT.

JUDGE ANDERSON'S DECISION.

EDITOR CHRISTIAN CYNOSURE:—In your issue of Dec. 19, you copy an article from the *Inter-Ocean* headed "A History-making Decision," in which the writer is very sanguine. I did not want to give a word of discouragement, but rather guard against discouragement for the future. I want to warn against putting our trust in the present courts of this corrupt nation. The writer says it is a far-reaching decision, and if sustained by the Supreme Court of the United States as it doubtless will be, it will make an end of Mormonism as a political power. It is a righteous decision, and ought to be sustained and enforced by the United States courts in all its bearings. But, humanly speaking, can we expect it from our present judiciary?

The writer says it is a far-reaching decision. Let us see. Is it not too far-reaching to be sustained by our present courts? The ground upon which these foreigners were refused the right of franchise was that they had sworn absolute allegiance to a church, the hierarchs of which claim to be God's vicegerents on earth, and having the power to bind and to loose, and therefore any law or constitution framed by any human power must be accepted or rejected as it meets with the approval or disapproval of those vicegerents. Does not this form a precedent which the present courts will be unwilling to follow in parallel cases hereafter? If foreigners are unfit for citizenship because they have taken such oaths, ought native Americans, who are bound by the same oaths, to have the right of franchise? And will not the same ruling disfranchise Jesuits, Romanists, Free-

masons and members of other seeret orders? Certainly it ought to.

But I fear we eannot expect our present judieiary to sustain such a deeision. Let us not be discouraged if we are disappointed in sueh expeetation. Our hope is in God. He is our help and our shield. May he give us a vision of the invisible Divine armies and ehariots of fire whieh surround us in this righteous warfare. The walls of this Jerieho of seeretism must fall; but it will not be by the thirty-two thousand nor the ten thousand of Gideon's army, but by the select band of three hundred. And it will not be by the battering ram, nor by the modern artillery of the nineteenth eentury, but by the trumpets of the little faithful band. God grant that the present providential diselosures may bring sueh a wave of light over the land as shall reveal the iniquity of secretism as it was revealed in 1826 and after. But the thousands of dumb watehmen upon Zion's wateh-towers at the present time will have a fearful aeeount to give at the judgment when they meet the many young men who have been led to ruin by their negleet.

FROM AN ANTI-SECRETIST OF MORGAN TIMES.

A NEW STUDENTS' MOVEMENT.

CHICAGO THEOLOGICAL SEMINARY, Dec. 26, 1889.

There is no time for play to those who are absorbed in their work. Half the Seminary year has gone and proved the advantages of this "school of the prophets" to be abundant. This transfer from eollege to seminary is usually made with fear and trembling, but in a very short time an adjustment is made to the new environs. Amid all the new faces and new duties there is the theologieal student's one purpose held in eommon, and that makes way soon for soeial and friendly eonverse. The eollege elans soon give way to one huge Christian brotherhood. The earnest spirit of the faeulty is supplemented by that of the students; a missionary enthusiasm pervades the whole sehool. Several of the senior elass are booked for the foreign field. The missionary Society of Inquiry meets fortnightly and is well sustained, when the program is worthy of the presence of busy men. Interesting reports of the different missionary eonventions held in this city and in New York during the fall have been given by Professors Boardman, Scott and others. Moral, soeial and political reforms find a plaee in the press of elass duties. Anti-saloon, anti-papal and anti-seeret soeiety papers are at hand, and bring highest priees at the students' paper sale.

Judging from my present aequaintance with the members of the faeulty, it would be a matter of surprise to find in them a want of sympathy with the National Christian Association work. It must be obvious to all disinterested men of Christian thought that it is very important that the ehureh should be informed as to the serious objeetions to oath-bound seereey.

Several young men of the Seminary have expressed a desire to have a "Look-out" eommittee, whose duty it will be to bring in things new and old from this portion of the great battle-field. A candid hunt for facts eoneerning sceretism, and a just weighing of arguments and prineiples, will be in keeping with the straightforward nature of this great school.

EDGAR WYLIE.

READY FOR EVERY CHRISTIAN REFORM.

MILLVILLE, N. J.

EDITOR CYNOSURE:—I reeeived a few copies of the *Cynosure* a week or so ago, which it has given me the greatest of pleasure of read almost entire. I have often seen the paper before, and was onee a subscriber to it for a short time, being obliged to discontinue it because of limited means, but do believe that I can truly say that I was *never so well pleased* with it as at present. I know that my opinion in such a matter does not weigh much, and is therefore hardly worth the reading, and that it would doubtless be eonsidered fulsome and vain by many, yet I will take the liberty of saying that of all the reformatory papers I read (and I read a good many of the very best and most wide-awake prohibition and other reformatory papers published,) I find none so generally instructive and entertaining to me on all of the moral issues and reforms now before the Ameriean people as the *Cynosure*.

I am a strong third-party Prohibitionist myself (am president of the local club in this city), and enjoy reading the New York *Voice*, *Pioneer*, and *Weekly Witness*, and the *Beacon* very much, but they are praetieally and perhaps neeessarily the advoeates of but the one reform, prohibition, and dare not sound the alarm against the seeret soeiety devil. And, while I do believe that the reform of the evil of secret societies must follow the prohibition of the liquor traffie, and cannot be expected to preeede it, I do not believe that this is any time to wink at such high-handed treason as the secret oaths of some of our un-Ameriean seeret societies involve. The prohibition of the liquor traffic is retarded and held back more by the alienation of the voters of this eountry from moral prineiples and a love of God and home and native land, brought on largely by their fealty to paganistie, oath-bound seeret soeieties, as by any other one ageney under God's heavens: that is, I mean to say that it is my humble opinion that there is on the one side a growing disregard for God and the right among the American people, and on the other side a eonstantly inereasing tendeney to bow down to the wrong because it is in high places and eannot be overeome in an instant, whieh will yet work the ruin of the country if it is not quenched, and which when squelched will make a man just as mueh down on seeret soeieties and tobaeeo as on rum, and for exaetly the same reasons. But "God works in a mysterious way his wonders to perform."

I am a young man, 23 years of age, and expeet to fight all these evils just as long as God permits me to live, and shall never regard a reform as thorough whieh does not touch (eradicate) all publie evils.

I am yours for the confliet, to fight it out on this line until the last legalized saloon, the last tobaeeo shop and store, and the last un-Ameriean, oath-bound seeret lodge shall be driven from Ameriean soil, and, in the language of the great Lafayette, to "where the devil drove the hogs."

DEMPSTER TOWER.

PITH AND POINT.

CHRISTIAN UNION.

There can be no question in Christian hearts as to the probability of a vastly increased impetus being given toward securing the complete triumph of the Gospel of peace in the earth, were Christ's prayer for the oneness of his disciples to be consummated in an affirmative answer. T. DeWitt Talmage, standing as he does upon one of the pinacles of the earthly temple of our God, declared in October last, in substance, that he did not know but that he saw in the horizon the glimmering of the light that preceded the rising of the sun of union, lighting our pathway back to the times when no division, except geographical ones, existed in the Christian family.—R. W. LYMAN, *Yorkshire, N. Y.*

WORK FOR THE PETITION—RETURN IT APRIL 1.

I am over 76 years of age, and if you will give us time I will promise 500 names and upwards. Now if every reader of the *Cynosure* will do this we will make their ears tingle. It is high time that we wake up. Our mechanics and grocers and professional men are at this time tied hand an foot, and, worst of all, some of them claiming to be anti-secret men.—JOHN LEEPER, *Senecaville, O.*

STREETS WITHOUT BLOOD MARKS.

This is quite a nice little town of 2,000, with graveled streets and good sidewalks, all built and kept in repair without the aid of blood money. We have no saloon, but it is said a man may obtain all the liquor he wants at the drug stores. We have five churches, and as many more Christless orders. If any one from principle exposes the detrimental effects of secret societies on Christianity, they are spotted and crowded all along the line.—WM. D. JOHNSTON, *Lexington, Ill.*

THIS LETTER HAD EIGHTY-FIVE NAMES TO THE CENTENNIAL PETITION.

I am in unison with your work, and will favor it all I can, but old age and infirmities of the body prevent me from doing much. But the cause must prevail, for it is of God: but O! if the churches of God would wake up it would be a short job. May God speed the day, is my prayer.—C. A. WEBB, *Ripon, Wis.*

ANOTHER NEW ENGLAND PULPIT AWAKE.

I feel a deep interest in the peace and good government of the people of our beloved country, and for a long time I have preached against the secret orders, which, in utter disregard of the wholesome laws of our land, are working mischief. The murder of Dr. Cronin has revived the memory of other similar crimes committed by secret orders. I declare myself free from them all. Christians have no right in these oath-bound orders.—G. W. SEDERQUIST, *pastor Liberty Street Church, Lynn, Mass.*

LITERATURE.

The Truth, which Dr. James H. Brooks has edited in St. Louis for fifteen years, has been removed to Chicago, and begins its sixteenth volume with the January number, very much improved in external appearance. The Gospel Publishing Co., 10 Arcade Court, will publish the magazine, but Dr. Brooks continues to edit it with that wealth of Scriptural knowledge and single-hearted devotion to the doctrine of inspiration which has so long distinguished him and the magazine. To men who are drifting among the shallows and quicksands of doubt *Truth* has been like a rock of refuge. It has been like salt upon the mass of our religious journalism to preserve it from the corrupting influence of the "higher criticism." This magazine ought to be in the hands of every theological student, and pastor and S. S. teacher. It will well repay them the $1 subscription.

The December number of *Our Day* completes its fourth volume and second year. This "Record and Review of Current Reform" holds a place peculiarly its own. It is unchallenged in its sphere, and is deservedly becoming widely known and read. The editor-in-chief, Joseph Cook, and his associates, including Dr. Crafts, Field Secretary of the Sabbath Reform Association, Anthony Comstock and Miss Frances E. Willard, are recognized leaders. The present number contains an interesting symposium on religious reading. The question: What volumes, aside from the Holy Scriptures, have been the most serviceable to yourself in Christian evidences, church history, religious biography, and devotional literature? is answered by about thirty leading divines and educators. "The Exciting Situation in Utah," by Rev. R. G. McNiece, D.D., "Impressions of a Transcontinental Tour," by Rev. Dr. Crafts, "Adverse Criticisms on Missions," by ex-Pres. Cyrus Hamlin, are papers of great interest. "An Interview with Edward Bellamy," by Miss Willard, gives a view of this popular author and his plans of bettering the masses. The editorial notes are timely, terse and trustworthy. Published at 28 Beacon street, Boston.

Scribner's Magazine for January opens with "Waterstorage in the West," by Walter Gillette Bates, a lucid and comprehensive statement of a great material problem which is now engaging the earnest attention of a Congressional commission, a government hydrographic surveying party, and many State legislatures. The problem is to reclaim and make fertile vast tracts of land in what is called the "arid region," an area of 1,200,000 square miles, or more than two-fifths of the United States. Artesian wells and canals have been employed in many places effectively, but their application is narrow and limited compared with the new method of water-storage by means of artificial lakes. He illustrates what private enterprise has already accomplished by brief descriptions of four great dams—the Merced, Cal., the Walnut Grove, Arizona, the Sweetwater, Cal., and the Bear Valley, Cal. W. C. Brownell contributes his ably written notes and impressions of "The Paris Exposition"—colocating them with reference to the political significance of the celebration, to its features as a great spectacle, to the place of the Eiffel Tower in the general plan, etc. A bright article on the "Beauty of Spanish Women" reaches the conclusion that "the mission of Spain has been to evolve the most perfect type of personal beauty and grace, the petite brunette, and to transmit to Europe what is best in Oriental and African physiognomy." "Tripoli of Barbary," by A. F. Jacassy—the first of several African studies, from an artist's point of view, which this clever draughtsman and writer will contribute. The Electric series is continued with the sixth article, "Electricity in the Household," by A. E. Kennedy, chief electrician in Mr. Edison's laboratory. From his abundant knowledge and experience he has been able to supply an untechnical account of the numerous devices which are becoming necessary to the convenience of every modern household.

Its new dress adds another attraction to the *Missionary Review of the World*. The title page is plainer than the old one, and still more beautiful. The present number of the *Review* begins a new year. New writers are introduced and the old tried ones are retained. The first article on Geographical History of the Christian Church, by Prof. Henry W. Hulbert, of Marietta College, promises a very valuable series of papers from his pen. Dr. Pierson contributes a characteristic paper entitled, "Is there to be a new Departure in Missions?" Also his article on the Bishop of the Niger (Crowther, whose photograph adorns the number) is of special interest. Asceticism in Missions," by Dr. E. E. Ellinwood, "Education as an Evangelical Agency," by Rev. James Johnston, of England, are noteworthy articles. This *Review* gives promise of enhanced power and usefulness. 20 Astor Place, New York.

In the *Ladies' Home Journal* Rev. T. DeWitt Talmage begins his work as one of the editors and opens his new department, "Under My Study Lamp," in a popular style. The portraits drawn of his early home and training, his mother's death, and a celestial dream while lying one evening upon his lounge are word-pictures of singular beauty and striking power. The new editor-in-chief, Mr. Edward W. Bok, begins his work in a manner to make us suspect him a Jesuit.

SECRET SOCIETIES CONDEMNED

BY GREAT MEN IN THE CHURCH.

REV. JOHN TODD, *Pittsfield, Mass.:*—Unhesitatingly I give my decided disapprobation of what I deem secret societies in college and elsewhere. I have never known any good results from them which could not have been attained in some other more appropriate way, and I have known great evils resulting from them.

HOWARD CROSBY, *Chancellor University of New York, 1870:*—We have no hesitation in writing secret societies among the quackeries of the earth.

Idem, 1886:—The secret lodge system belongs to despotisms and not to democracies. Whatever in it is not babyish is dangerous.

REV. MATTHEW L. R. PERRINE, D.D., *Auburn Theological Seminary*, REV. JOEL PARKER and REV. CHAUNCEY EDDY:—Having formerly associated with Freemasons, we deem it our duty, publicly to declare that the system of Freemasonry is in our judgment, of a tendency on the whole pernicious to the moral habits, and dangerous to the civil and religious institutions of our country.

REV. LEVI CHASE, *Fall River, Mass.:*—The question has been asked by Masons, who wish to asperse the characters of those who have renounced Masonry, "Why did not they renounce it before?" For one, I will give them the reason why I did not. The Masonic oaths locked my tongue in silence—death, in all its horrid shapes and frightful forms, stared me in the face—I considered the oaths binding.

REV. C. D. BURLINGHAM, *in history of the Genesee M. E. Conference, 1860:*—This new element of discord (Odd Fellowship) began to introduce itself in our church, professedly as a mutual insurance company against temporal want, and a newly discovered and remarkably successful Gospel appliance for bringing the world, reformed and saved into the church. But our people very naturally looked upon it with suspicion, dreading its power as a *secret agency* acting through affiliated societies, and doubting its utility as a financial scheme. They feared it would drag the church, debased and corrupted, into the world.

REV. JOEL MANN, *a renouncing Mason:*—Although portions of the Gospel are interwoven with its forms, I conceive that Masonry presents false grounds of hope; leads men to depend on their own defective righteousness;—to expect the favor of God without the interposition of a Redeemer, and even without repentance; and thus has a most injurious influence on their eternal interests. Under the most favorable circumstances, which in any place, have attended Masonry, it has occasioned a great waste of time and money, which might and ought to have been employed for better purposes. And furthermore, it interferes materially with domestic religious duties.

REV. AARON LELAND, *formerly Lieut.-Governor of Vermont and Deputy Grand Master of the Masonic Grand Lodge (to a Baptist association):*—He stated that the first objection which presented itself to his mind was the practice of *praying for the soul of a brother Mason after he had been dead two, three, and sometimes four days*—that he persisted in the practice for a short season to the injury of his conscience—that it was a Romish custom, and he never would preach at the burial of a Mason when Masonic forms and customs were attended to—that he never would preach to a lodge of Masons as *such*, and that he was ashamed that he had ever participated in the principles and practices of the institution.

ELDER DAVID BERNARD:—I solemnly renounce all fealty to Masonry, and do most earnestly beseech my brethren in Christ Jesus, of every name, to come out and bear unequivocal testimony against it. Think, O think, dear Christians, that hundreds and thousands of precious and immortal souls will be lost forever, unless they return and repent, but that the name of the precious Jesus is rejected, your Saviour, your precious and adorable Saviour taken away—the cause of your bleeding Redeemer injured—the hands of the wicked strengthened, and the Almighty God dishonored! And O, let me entreat you in the mercy and bowels of Jesus Christ, to reflect that you have to answer for the blood of those who shall find also, when it shall be forever too late, that Masonry is not a Saviour!

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MASONIC OUTRAGES.

BY REV. H. H. HINMAN

The character of this valuable pamphlet is seen from its chapter headings: I.—Masonic Attempts on the Lives of Seceders. II.—Masonic Slander. III.—Masonic Assault on Free Speech. IV. Freemasonry Among the Colored People. V.—Masonic Interference with the Punishment of Criminals. VI.—The Fruits of the Masonic Institution as seen in the Conspiracies and Outrages of Other Secret Orders. VII.—The Relation of the Secret Lodge System to the Foregoing and Similar Outrages.

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The Christian Cynosure.

J. BLANCHARD, EDITOR.
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CHICAGO, THURSDAY, JANUARY 2, 1890.

1890.

A Happy New Year to all our readers! May it be long as happy, and useful as long.

The old year fades as we write; the new year will begin before these pages are opened by our readers. As we step across the threshold of the last decade of our century, we cast but a glance behind. The year cannot turn back and be reborn, or filled with a new and better life. But each may with profit reflect upon the record, and put to himself the question of Pharaoh, "How old art thou?" For our days are not measured by our years, but rather by our deeds of love to men, and of gratitude to God.

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs; He most lives
Who thinks most, feels noblest, acts best."

We are most truly as old as the number of days in which we have grown toward the perfect man in Jesus Christ. We are as old as the number of days during which we have made progress toward eternal life; as old as the days we have given to those things which shall never pass away.

If our view of life is from the human side, we must say as did Jacob, "Few and evil have been my days." "Our days are but a hand-breadth, a shadow that passeth." But as we look back on our life from the foot of the Cross, shall we not rather be able to say, "The joy of the Lord shall be my delight all the day long." In Christ alone can any say, "I have not lived in vain."

"That life is long which answers life's great end."

That life is a success which has no mark upon it such as the Emperor Titus put upon part of his when he wrote, "I have lost a day."

"Count that day lost whose low descending sun,
Views at thy hand no worthy action done."

But no one should from the low motive of personal ambition begin the New Year with noble resolves. Our children repeat from Longfellow:

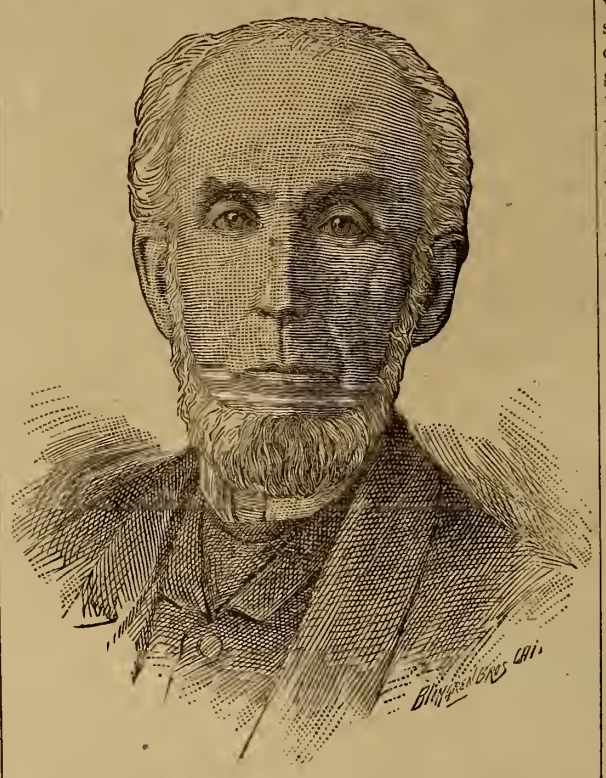
"Lives of great men all remind us
We can make our lives sublime;
And departing leave behind us
Footprints on the sands of time."

But the truest, noblest and sublimest life must be God made; and that is too low an ambition which seeks only a monument on which men are to gaze. He is not wise who at this time seeks for less than the highest ends, or whose vows are less than the noblest. And what desire more exalted and holy can we frame into resolution than those glorious words of Paul in his Phillippian letter: "I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high-calling of God in Christ Jesus. Let us, therefore, as many as be perfect, be thus minded," and as many as would be perfect also. To know that such an ambition inspired the souls of all our friends would be the crowning joy of this

NEW YEAR.

HOW BETTER shall we begin the year than by calling to mind the "GOOD NEWS," as we look upon the faces of some of its heralds. So we have made this a kind of evangelical number; and would only say that, in addition to the testimonies of these good men, we might take almost the whole list of really eminent evangelists and they will be found opposed to the whole secret lodge system.

FREE PRESS, BIRMINGHAM, IOWA.—The last number of this able paper has just reached us, and we have read it through. It is a remarkable paper, conducted by W. L. Enlow, Esq., Dr. I. N. Norris, and Mr. M. N. Butler, well known to the readers of the *Cynosure*. The *Free Press* is a neatly printed monthly, devoted chiefly to the American party, and the last number is worth the whole subscription as a permanent document, showing the men and their principles who saved our U. S. Republic, and the agency of the lodge in its attempted destruction by aid of the slave power in the bloody rebellion. We wish our readers would each send the 50 cents to W. L. Enlow, Birmingham, Iowa, and procure this interesting mass of facts.



GEORGE CLARK.

His oath teaches the poor blind Jesuit, thus made a candidate for high orders in Jesuitry, just as his oath teaches the miserably poor, blind Freemason thus, too, made a candidate for high orders in Freemasonry, not that he may destroy, for example, the government of the United States —that were a mere matter of course—but that he may destroy the government "safely."

A WORD IN SEASON.

It is a word also *for* the season. We are just emerging from evergreen boughs, carousals, merry-makings and happy home gatherings. The "holidays" are past, and what might not be said with any effect while the "Christmas" whirl was on may be said now.

The Catholic press is congratulating Protestants because their papers and magazines, which said little of Christmas thirty years ago, are now full of tales, poems and essays on this popish-pagan festival. "Before the war," says one Catholic paper, "Christmas in New York was not even a play-day. The shops were open. Men worked and traded as though there never was a Christ. Only Catholics glorified the Incarnate God, with prayer, song and sacrifice, rest from labor and joyous pleasure. The Puritan tradition bore heavily on our city. Christmas was an 'idolatrous' feast in the eyes of non-Catholics....The press was like the people. A column or so was all the day was worth."

What shall be said of this spirit of festivity and mirth which has come to possess our people on the 25th of December? Is it from the Lord or no? As we turn away from the teaching of the Pilgrim Fathers to accept that of the papists, are we sure that we are led of the Holy Spirit or no? Were the early churches "keeping the faith" as they declined from the teaching of Peter and Paul, James and John, to accept the "traditions of the elders" and set up in the fourth century the church of Rome? Were the English people setting a worthy example for their descendants when they wearied of the stern, steady and godly rule of Cromwell and bargained for the return of the profligate Stuarts? And are we acting more wisely when we patronize the fables of our heathen ancestors and the inventions of Romish priests concerning the so-called birth of Christ, when the disciples of Christ, whom we are admonished to follow, were for three hundred years satisfied to "Remember" their Lord in the way he had taught, *and no other?*

The evangelist Brown of London, of whose work we read in another colum, has written a protest against the "Devil's Mission of Amusement." He writes in general terms, but we wish to apply to our holiday season the following excellent paragraphs from his pamphlet*:

When young converts begin to "damp off," forsake the gatherings for prayer and grow wordly, I almost always find that worldly Christianity is responsible for the first downward step. The mission of amusement is the devil's half-way house to the world. It is because of what I have seen that I feel deeply, and would fain write strongly. This thing is working rottenness in the church of God, and blasting her service for the King. In the guise of Christianity, it is accomplishing the devil's own work. Under the pretense of going out to reach the world, it is carrying our sons and daughters into the world. With the plea of "Do not alienate the masses by your strictness," it is seducing the young disciples from "the simplicity and the purity that is toward Christ" (R. V.). *Professing to win the world, it is turning the garden of the Lord into a public recreation ground.* To fill the Temple with those who see no beauty in Christ, a grinning Dagon is put over the doorway.

It will be no wonder if the Holy Ghost, grieved and insulted, withdraws his presence; for what concord hath Christ with Belial, and what agreement hath the Temple of God with idols?

"COME OUT!" is the call for to-day. Sanctify yourselves. Put away the evil from among you. Cast down the world's altars and cut down her groves. Spurn her offered assistance. Decline her help, as your Master did the testimony of devils, for he suffered them not to speak, because they knew him. Renounce all the policy of the age. Trample upon Saul's armor. Grasp the book of God. Trust the Spirit who wrote its pages. Fight with this weapon only, and always. Cease to amuse and seek to arouse. Shun the clap of a delighted audience, and listen for the sobs of a convicted one. Give up trying to "please" men who have only the thickness of their ribs between their souls and hell; and warn, and plead, and entreat, as those who feel the waters of eternity creeping upon them.

Let the church again confront the world; testify against it; meet it only behind the cross; and, like her Lord, she shall overcome, and, with him, share the victory.

A GOSPEL OF HATE.

While the Boston Congress was meeting in Tremont Temple, a few rods away in the Common Council chamber of the City Hall the National Federation of Labor Unions was sitting. This body was heralded by considerable notices in the daily press, not only of Boston, but of the country. At their first meeting the Mayor of Boston and the Governor of Massachusetts were waiting in the lobby until the body had got through its opening business and then a messenger was sent to notify these representatives of a great city and a great State that they could now appear. About the affair there was such an air of condescension that people were inclined to marvel what new dignity this might be! What mighty power do these men represent? The reports sent abroad through the press dispatches only increased the wonder and the respect. The deliberations were telegraphed at large as though for the proceedings of a most influential body.

The Pole-star looked down calmly on all this ado, and the *Cynosure* representative walked into the meeting with no challenge but amazed looks. He found a small meeting of about half a hundred men, and Samuel Gompers in the president's seat. He looked about critically. These were "bigger men" than Powderly and his Knights; for they early voted the Knights of Labor out of their meeting, and they represented, not one secret labor lodge only, but scores. In spite of tobacco smoke curling up from all parts of the room, it was easy to see that shops and yards of the bricklayer, the stone-mason, the printer, the tailor, "the butcher, the baker, and candlestick-maker," had sent hither, not their men of intelligence and force of character, but often young men and boys, whose every word betrayed their ignorance and misguided ambition to get on a pedestal to be admired of somebody. Mr. Gompers himself is a man of natural ability, a leader by nature, but a leader of men of low aspirations, who neither knew nor seemed to care to know the nature of the great social questions upon whose borders they profess to legislate for hundreds of thousands of their fellow workingmen and their families. Mr. Gompers has himself come from a cigar factory to control this national organization. His shop habits were painfully seen as he

*"The Devil's Mission of Amusement—A Protest." By Archibald C. Brown. Introduction by C. H. Spurgeon, Published by F. H. Revell, Chicago, 35 cts. per dozen.

generally put a motion after puffing out a cloud of tobacco smoke.

We have not time to discuss the action of this body of men, as their business continued for the better part of a week, intermingled with dances and feasts. But they were not always united in their votes; as when a resolution condemning the factories of North Adams, for requiring their men to promise to keep out of the labor lodges, had been rejected by the committee on resolutions, it was finally passed by a vote of 32 to 25.

But more important than resolutions are the principles held by this Federation as published in their representative papers. One of these, the *Workmen's Advocate*, of New York, was liberally distributed in the meeting. This sheet denounces profit-sharing as a "pseudo-philanthropic scheme." It declares such efforts, on the part of humane, God-fearing men, to put in practical effect the Golden Rule, to be "designed to blind the workmen to their true interests, which are ever antagonistic to their employers." The tone of this sheet is all upon this key. It teaches unthinking and often exasperated men that their safety lies in secret combinations against the employing class; and the leaders know that these lodges are best fed on hate. Love, fair dealing between man and man, gives no place for the strike and the boycott, and these have always been the weapon of the lodge. Shall we not have a mission to the workingmen to teach them a better Gospel, even the true.

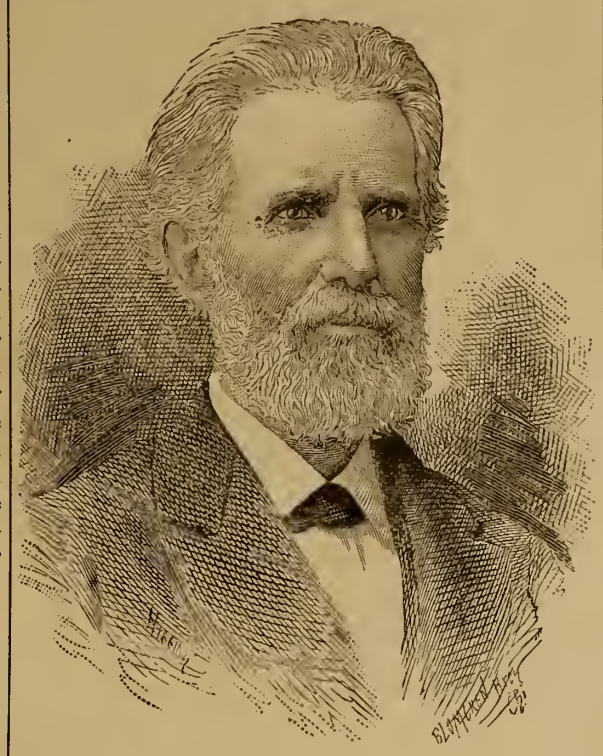
—The *Teller* of New Orleans is now entirely in the control of Bro. F. J. Davidson, and it will hereafter, he promises, decidedly oppose the lodge.

—The Washington agent is experiencing some of the benefits of the universal Russian catarrh epidemic, but without serious results to his wife or himself. He desires to acknowledge the kindness of Edwin Sellew and wife, with whom he found a very pleasant home during his stay in Philadelphia. His last lecture in that city was in the Swedish Lutheran church. The pastor hoped to arrange for another lecture after the holidays.

—The young evangelist Houser, who has been laboring with the Baptist church of Wheaton for the past month, spoke several times against the lodge, and during his closing meetings last week spoke strongly, and established his position with conclusive facts and arguments. This testimony made a powerful effect, because unsolicited and generally unexpected. This revival has had great results, and some hundred converts are reported.

—Last week the Chicago papers gave their readers a surprise by publishing the fact that Dr. Lorimer, of this city, was called to the pulpit of the Warren Avenue Baptist church of Boston, of which Rev. O. P. Gifford has been pastor. Dr. Gifford resigned some time ago to take a more important pastorate at Brookline, just outside the business part of the city. The affair has a very Masonic look about it. Mr. Lorimer is known as a Masonic champion in all the lodges of the world. Freemasonry has been the main prop of his popularity. Dr. Gifford's great speech in Tremont Temple on the lodge has probably stirred up the Boston Masons, and the invitation to Dr. Lorimer is looked upon as a sort of bluff, to counteract as much as possible the effect of the Boston conference.

—Hon. S. C. Pomeroy kindly sends us a pamphlet containing his views on the bill of Senator Ingalls, of Kansas, on the proposed World's Fair of 1892. His argument is that, inasmuch as it is to be commemorative of the discovery of America, the celebration should be strictly national, upon national ground, sustained by national funds, and controlled by national authority. This means that Washington is to be the location of the exposition. We fear that Mr. Pomeroy has been too long absent from Chicago. We do not remember that he has visited our city since '84, otherwise he would hardly venture so far in favor of Washington. With the experience of last inauguration day vividly in our memories, we cannot understand how guests from all over the world are to be entertained in that city; unless, indeed, Uncle Sam becomes sutler, and commissary also, and constructs a vast camp for the season. The work of the Chicago committees in this enterprise has been most able, and is worth a profound study by all who wish to know the art of managing a great enterprise. It has demonstrated that Chicago possesses the liberality, courtesy, energy and ability to make the celebration a success in every particular. The Chicago idea of the Washington centennial last April surpassed all others in its conception and execution. Let him that has gained ten pounds rule ten cities.



CHARLES C. FOOTE.

"Christ's claims of universal supremacy are absolute. The claims of Masonry are just that and nothing else. A more intense antagonism cannot be found. It is a war for very existence; and must, therefore, be a truceless one. But Masonry wages war with Him whom the armies of heaven follow: upon whose vesture dipped in blood, and upon whose thigh is written, 'King of kings and Lord of lords.'"

PERSONAL NOTES.

—Prof. H. A. Fischer of Wheaton College, and for several years member of the N. C. A. Board, has resigned the pastorate of the church at Prospect Park, the added labor overtaxing upon his health.

—Juror Culver, of the Cronin jury, was reported as a member of two secret societies. It seems that he formerly was a member of the Good Templars, Sons of Temperance and Royal Arcanum, but when examined for the jury he said he was no longer a member of any lodge.

—Rev. Francis J. Davidson lately attended a meeting of the Fourth District Baptist Association at Plaquemine, La., the strongest district convention of the denomination in the State. The meeting was an enthusiastic one, more than two-thirds of the members being Anti-masons.

—From New York comes the unpleasant news that Pres. C. A. Blanchard is detained in that city sick at the home of Dr. Bishop on 38th street. Dr. and Mrs. Bishop are old Wheaton friends who for some years were residing in Florida. Their excellent care promises that his delay will not be long.

—Bro. H. W. Johnston, who was first introduced to us as editor of the *Crank*, of College Springs, Iowa, and later assisted in the editorial work of the *American*, of Washington, has started for West Africa as a missionary. He gave up his Washington work some time since and returned to Iowa before going abroad. He is accompanied by his wife, who has a fourteen months' old child in her arms, and Miss Alice Harris, who has added to her other preparations for mission work, a knowledge of medicine. Bro. Johnston was ordained at Houghton, N. Y., and sailed about Dec. 11th.

—The *Christian Nation* has the following account of an assault on Rev. J. F. Avery, of the Mariner's Temple, New York, and one of the valued contributors of this paper: "We are grieved to note the ill-treatment which Rev. Dr. J. F. Avery has lately received at the hands of three roughs, on account of his chasing away a boy who was annoying a Chinaman. They beat him dreadfully about the head and face. He wrote a communication to the New York *Times* in which he tells of the abuse and annoyance he is constantly forced to bear from his neighbors, who are Catholics. The windows of his church are wilfully broken, things are stolen out of the church, the books are torn, and lately bullets have been fired through his bulletin board, and especially through his name. Dr. Avery is the able editor of one of New York's best illustrated monthlies, *Buds and Blossoms*."

THE N. C. A. BOARD MEETING.

The called meeting of the Directors of the National Christian Association was held Friday forenoon. Rev. Alexander Thomson, chairman of the Board, being absent, Rev. Geo. A. Milton, of Elgin, was called to preside. There were present brethren Hitchcock, Whipple, Richards, Sutcliffe, Milton and Worrell. Bro. Thomson, being delayed by train, came in later. Secretary and General Agent Stoddard verbally reviewed his work in New England and the Boston Congress, and was followed by H. L. Kellogg, who gave his view of the vast importance of following up the providential opening in New England with enthusiasm, courage and faith. A general discussion followed favorable to an earnest continuation of the effort in New England. It was voted that the Eastern work be pushed on immediately, and that the General Agent return to New England in a week or two, to spend six months if thought best. Before he returns, however, he was instructed to begin work for a conference of churches in Chicago, and a committee was appointed to aid in these preliminary efforts. Alexander Thomson, E. R. Worrell and W. I. Phillips were chosen as this committee. Speakers from Boston were suggested for this meeting. It was voted that Rev. C. F. Hawley, Illinois agent, be allowed the same amount in new *Cynosure* subscriptions, to be secured by himself, as he was receiving in Iowa last year.

A LONDON EVANGELIST.

More than a full score of years Mr. Brown has preached amid the giddy crowds of East London. Every form of gilded vice, seductive pleasure, of attractive display surround his church, yet out from among these tempted souls four thousand persons who have put on Christ received from him the right hand of fellowship. Nor do these number all the saved, who, through his instrumentality, have been plucked from the burning; some have joined neighboring churches, others have emigrated. The East End Tabernacle, of which he is pastor, is truly a working church. More than forty societies have been evolved from it, each and all imbued with his spirit, in their endeavor to preach Christ through various forms of practical Christian benevolence. Like Mr. Spurgeon, Mr. Brown is pre-eminently a preacher to the masses. His ordinary congregations number three thousand persons; in the weekly prayer meeting are frequently found from one thousand to one thousand five hundred. Far be it from me to disparage our worthy brother as a *gifted* man, but we consider his powerful hold on the hearts of the people as the grip of a redeemed and consecrated hand. Despising alike the jugglery of the pulpit trickster, with the wordiness of the would-be-orator, pastor Brown preaches in good old Anglo-Saxon the message of salvation out of the Bible, and in consonance with its precious and powerful doctrines.

On Lord's day morning and evening he comes from the room where pastor and elders have been closeted in prayer. After brief invocation the hymn is announced. By his side stands the precentor, a godly brother, who, without aid of choir or organ, leads the vast congregation. What rapturous praise! This is worship. Then follows the Scripture lesson—a lesson indeed. Two thousand or more Bibles lly open, and eagerly the people listen to the juicy comments, the rich expositions, the candid exegesis. For many years he has given himself to careful study of Scripture, that he may expound God's Word with profit. After prayer and further singing he preaches a half-hour sermon, which is an amplification of the text. We do not wonder that glorious results follow. The Word of the Lord for matter; the Spirit of the Lord for power. With such resources can there be failure?

—No mission in the world, perhaps, can show a more notable record than that of the Canadian Presbyterian church in China. At the end of 16 years' work, and with a small staff of laborers, it reports 2,650 baptized members, 2 native pastors, 64 elders, 60 deacons, and 37 native preachers. It maintains 2 mission houses, 50 chapels, a girls' school, and a training college.' The credit of these results is due, under God, to Dr. Mackay, one of those remarkable men who are born missionaries.

THE HOME.

THE OPENING YEAR.

Orphan hours, the year is dead,
Come and sigh, come and weep,
Merry hours smile instead,
For the year is but asleep:
See, it smiles as it is sleeping,
Mocking your untimely weeping.

As an earthquake rocks a corse,
In its coffin in the clay,
So White Winter, that rough nurse,
Rocks the dead-cold year to-day;
Solemn hours, wail aloud,
For your mother in her shroud.

As the wild air stirs and sways
The tree-swung cradle of a child,
So the breath of these rude days
Rocks the year—be calm and mild,
Trembling hours; she will arise
With new love within her eyes.

January gray is here,
Like a sexton by her grave;
February bears the bier,
March with grief doth howl and rave;
And April weeps; but, O ye hours!
Follow with May's fairest flowers.

—*Shelley.*

THE MINISTER'S BARGAIN.

The new minister came down from his room in a costume more suggestive of a day-laborer than a gentleman of the cloth. He was young. This was his first charge, unless his young wife might be considered his first charge, which he had cared for well. She met him now at the foot of the stairs, her pretty nose turned upward, and a look of smiling disgust on her face.

"James!" she exclaimed, "how you do look! Suppose Deacon Brown should come to call?"

"Tell him that I am at the back of the lot," said her husband, cheerfully, "and that they must give me a larger salary if they don't expect me to beat my own carpets."

It might not have been anything remarkable if the worthy deacon, seeing his pastor, had been shocked at the reverend gentleman's appearance. He wore an old slouch hat, and the remainder of his toilet was entirely in keeping with that tramp-like remnant. Even his every-day clothes must not be subjected to the trial of carpet-beating.

The carpet was not very large, nor very new, although the housekeeping trials of that little family were both. It belonged with the parsonage, and had stood, with the entire building, the wear and tear of many a donation party and the playful feet of many little children. The sturdy young man soon had it stretched across the line and proceeded to whittle a convenient stick into proper shape. The day was very windy, and any one who has tried to beat a carpet in such weather understands the difficulties which constantly beset him. It is simply astonishing how much dust can hide itself within the outside company character of a deceitful ingrain carpet—how it will, when its faults are discovered, elude every effort to correct them! But the young minister was not to be discouraged. In this new field he would have harder foes to fight.

In the late part of the forenoon his wife came out to tell him that one of the deacons had actually come, and he replied that he would receive him there at his post, or King Æolus might decide to carry the little carpet off on a breezy trip. Thus it came to pass that the clergyman, wiping the perspiration and dust from his face, was soon discussing church-work with Mr. Everett.

"You will not find the field a difficult one, I fancy," said that gentleman, "although there are a few perplexities. There is one man who is a great vexation and disappointment to us. Mr. Bedford, yonder, some years ago became alienated from the church, and since then has done a great deal to hinder, rather than to help, our work. He is a wealthy man; in fact, the only one in the village, and was a great loss to the church. I was hopeful that a new pastor might get hold of him, but I almost fear he is beyond our reach."

The minister cast his eye toward the pretty stone house, up the brook a little way, surrounded by the prosperous farms of its owner, stretching out to the background of wooded hills. Who knew but it might be his mission there to help this erring one, so rich in gold but so poor at heart. The odor of broiling beefsteak was already beginning to suggest a welcome repast in the tiny dining-room, and the carpet was conquered. The wearied worker was turning his face toward the breeze that slipped softly along the brookside, when there approached him an elderly gentleman, with somewhat severe lips and deep-set eyes.

"I am looking for a man to beat my carpet," he said; "it must wait no longer. I have been watching you this morning, and I think you are about the sort of a man I want. You look as though you would be glad of a job. Is this the parsonage carpet? What a dirty little rag it is! My name is Bedford; my home is the stone house yonder. Well, what do you say?"

It may be that a roguish smile played for a moment about the young minister's handsome features, but it was suppressed before his would-be employer had noticed it.

"I think," he said, "that I will be able to do your work."

But his sudden idea must be even more quickly decided upon. "If you don't know," said his interviewer sternly, "I will seek elsewhere. I am a prompt man, and I wish others to be."

"I will do your work for you," said the clergyman, "and will be at your house in an hour."

The engagement being made, his visitor left, and he hastened in toward the beefsteak, fearing that his real character would be betrayed by his wife.

"Kittie," he said, as he came down a second time, without having improved his toilet, "I am going over to the stone house across the brook to beat the gentleman's carpet."

"James," said his wife, again showing merry dismay, "to what limit will your generosity extend? I am afraid you are not planning to make a very long stay in this church. When are you going to write your sermon?"

"I have my text," he said, gaily; "'Whatsoever thy hand findeth to do, do it with thy might.' And I am not showing any generosity, either. I have hired out. Good-bye!" and, with a parting kiss, the workman started for his task.

Mr. Bedford's Brussels carpet, of fine texture and choice pattern, had never been served better than that afternoon. The young minister did his work well, and, when it was done, looked at the clean fabric, spread upon the green grass, with as much satisfaction as he had had over his first sermon. Mr. Bedford's place afforded more assistance than he had at his home, but this carpet was also larger than his, and the day was plainly waning when, the object of his labors deposited with his own muscular arms in its proper place, he sought his employer, and informed him that his work was done.

"Well," said Mr. Bedford, uttering the favorite monosyllable more pleasantly than usual, "you have done it well; I shall inquire for you when I need further help. What is your name, and how much do I owe you?"

The roguish smile overcame its bashfulness this time, and stayed boldly on the clergyman's face. He reached into his ragged pocket and drew forth his card:

REV. JAMES WESTWOOD,
Avondale Berean Church.
Sabbath Services 10:30 a. m. and 7 p. m.

"My card," he said, pleasantly, handing it to his employer; "and if you will make yourself at home in my church, Mr. Bedford, and we may look to you for help and sympathy, we will consider this matter square."

It is not in my power to describe the astonished look, or astonished thoughts, which succeeded this disclosure. Mr. Bedford seemed undecided as to whether to be disgusted or amused.

"So you are the new minister?" he said.

"I have that honor," said the ragged and reverend gentleman.

"Well," said Mr. Bedford again, grimly, "your wages are high—something out of my line entirely, I may say; but you have done your part, and it's a fair bargain: I said I would let you set your own price. Will you remain to tea, Mr. Westwood?"

But the new minister wended his way across the brook-path toward his little home, and, with a lighter heart than if he had earned many a dollar by his hard day's work; and dollars were not too common in his modest pocket-book, as you, dear friend, well know.

Suffice it to say, that the bargain was kept; that a prominent pew in the village church became the property of Mr. Bedford, until, instead of his creating surprise by his presence there, the doctor used to write his name in his memorandum, whenever he did not appear in his place on Sabbath morning. Let me pause to tell that one morning, not long afterward, a large package was left on the porch of the tiny parsonage, which was found to contain a carpet of as fine texture and finely harmonized tints as Mr. Bedford's own, just the size for the parlor of that home; let me even add, that, as the anniversary returns each year, one more floor in the house is decked with a new and lovely covering, from the stone house over the brook, and that when the number is complete, it is suspected that the church itself is coming in for a share; for Mr. Bedford always declares that the young minister has never received his full wages for that job done by the ragged carpet-beater.—*Herald and Presbyter.*

A NEW YEAR'S LETTER FROM MOTHER.

FOR YOUNG MEN.

Not a sermon, young men, nor an address, or even a lecture—only a loving mother's letter to you. A letter from a mother, who is trying by God's help, not only to take up her own life work, but to do that also of her beloved son, who passed to the Father's house, and could not stay to finish the work he wanted to do. His message comes to her in the early waking hours of morning, and when the shadows gather over the hours of the closing day, and in the night time when the darkness has gathered over the world: "Mother, do all you can to save young men—to show them the way to Jesus and to heaven." And so, in these first hours of her great sorrow, and amid the loneliness that fills her heart, while shut in from the great world, she takes up her pen to write you this letter.

The most important time of your whole life is when you are crossing the threshold of manhood. You may be a light-hearted boy, with a fresh young face, and well-taught in the ways that lead to a noble type of Christian manhood. In your earliest days, you learned how to talk with the Saviour at your mother's knee. You have started on the road of life with every aid that promises a safe journey. But all about you are thieves watching for your coming. If you do not keep constantly watching, and place a guard about your soul, they will meet you on the highway, and will strip you of your raiment, wounding you sorely, and will leave you half dead. Take Christ for your Guide and Helper at this very beginning of your journey. Oh, my dear boy, (you know a son is always a boy in the mother's heart, no matter how old he is), do not take the first steps in those habits that sooner or later will ruin your manhood. You cannot tamper with them. Many a young man, who felt as strong as you do to-day, took his first glass of liquor because some evil adviser told him it would make a man of him, and is to-day a poor helpless drunkard. Habits begin in cobwebs but they end in iron chains. "Seeing life" and "sowing wild oats" are productive of a harvest that must be gathered in sorrow and bitter tears.

"We reap what we sow." It is a wonderful truth. The young do not appreciate the fact of retribution following on misdeeds. When a gifted man, whose life had been spent in profligacy, lay dying, a friend asked if he could do anything for him. "Yes," replied the dying man, eagerly, "Give me back my youth." "Live as long as you may," says Southey, "the first twenty years are the longest half of your life, and the most pregnant in consequences. It is the seed-time of life, and what is sown then must be reaped when the harvest time comes."

One of the most effective causes of the ruin of young men is bad company. "Keep good company," says George Herbert, "and you will be of the number." At first the low jest, the oath, the contempt of things good and pure, makes the hearer blush and tremble, but by association he too is soon using the same language without a shudder. The best property a young man can have is a good character. "Character," says Samuel Smiles, "is the greatest of all possessions. It is an estate in the general good-will and respect of men, and they who invest in it—though they may not become rich in this world's goods, will

find their reward in esteem and reputation fairly and honorably won."

When the shadows of evening gather, how many young men in our large cities are wending their way to the gilded saloons of sin, which are the destroyers of young manhood. Many of them are away from the loving home circle and the good mother's influence—they wouldn't have her know where they were—no, not for anything. They are ashamed of their associations themselves, but the fascinations of "seeing life" are strong. They think they can break off at any time from their alluring snares, but how they deceive themselves! Lost! lost! lost! how soon the word becomes branded on their once pure young faces.

Young man, are you in a city full of temptations and being led away by them? Are you taking your first steps away from your mother's teaching? Oh, be warned in time—choose good associates—put yourself under good influences and pray to Christ to be your strong Helper and Guide. Should some poor mother's boy, who has wandered into a far country, chance to read this letter, a poor hungry boy who has been feeding on husks, and has spent all his portion in that which satisfieth not, let him not be discouraged.

Our Lord's precious talk to the multitude on the day he told them the parable of the Prodigal Son, assures the wanderer of a loving return to the Father. His father met him when he was yet a great way off and fell on his neck and kissed him. Did he put on some of the cast-off garments in the home to cover his son's nakedness? Oh, no, he called for the best robe. Yes, poor sinner, Christ waits for you—he will forgive you—in your weakness he will put his strong arms about you and keep you from falling.

He didn't come to save the righteous—only sinners. It is they who overcome by his help the sins of the flesh, and come up through great tribulation, that he clothes with the robe and bids them stand before the throne for ever and ever.—*Susan Teal Perry, in Christian at Work.*

HAPPY NEW YEAR.

Good morning, my pets, Happy New Year to you;
To my bonny brave boys, to my girls bright and true:
Happy New Year to sister, and kind elder brother,
Happy New Year to father, and dear loving mother.

Happy New Year to children in sickness or health,
Happy New Year to those who are poor, or have wealth,
For those that are ill, or are riches denied,
This Happy New Year, may the dear Lord provide.

Happy New Year to teachers who patiently try
To make pleasant the days that so rapidly fly,
Who smooth the hard road, by kind loving rule,
Of knowledge and learning, for children at school.

Happy New Year to all who come round my chair.
The big and the little alike have a share:
If you live in God's love, his wisdom, his fear,
'Twill indeed be a blessed and Happy New Year.

—*Selected.*

THE STORY OF A YEAR.

It was New Year's morning a year ago, bright, crisp, pure and fresh. The snow, which had fallen heavily the night before, lay in smooth unruffled masses over field and lawn; a fair and beautiful sight thought Aunt Amy, as she stood at the breakfast-room window. Not a footstep to mar its purity. "It is a fit emblem of the new year, but it is sad to think how soon unsightly things will defile its whiteness, even as it will be with the coming hours of this new year; even as it will be with the fresh whiteness of these young lives," she added, as the sound of merry voices and the patter of eager feet interrupted her reverie, and she turned to forget sentiment in responding to the joyous and noisy "Happy New Years."

The breakfast-table conversation at Egmont was very animated that day. To be sure New Year's day was not "celebrated" as in France by New Year's gifts, or as in the New York of old times by the calls of gentlemen upon their lady acquaintances; but it was a holiday and a gay day nevertheless, for the three city cousins had come; the skating was "splendid" where the snow had been swept away; the snow itself was perfection, not drifted in the least and intensely suggestive of warm, furry sleigh-robes and merry jingling bells.

But first Aunt Amy, who filled the place of her sister, who had died, to the Egmont children, gathered them all around her, and after commencing the new year with readings from God's Holy Book, and words of prayer addressed to him, talked with them of the duties and responsibilities which lay before them, and of the resolutions suitable to the beginning of another year.

"I'm going to study just as hard as ever I can," said Constance, who is noted as being the most inattentive of the school-room group. "I'm going to catch up with Horace in arithmetic, and write compositions every week in the year."

"I'm going to learn to sew as nicely as you do, Aunt Amy," said her little namesake, who detested the sight of a needle.

"I mean to be kind to everybody, specially girls," said rough Tom.

"And I mean to help everybody besides doing all my own work," said lazy Lawrence.

Wonderful were the resolutions made that New Year's morning. The keeping of them would have made active, industrious, scholarly, little gentlemen and ladies of the whole group.

"One thing more," said Aunt Amy, "who is going to seek the Lord Jesus this year and spend all its months and days and hours in trying to please him?" It was the time for promising, and everybody complacently said "Aye."

"Have you begun to keep your resolution?" said Aunt Amy to each tired, excited child as she kissed the flushed faces for good-night at the close of the day, and each answered in turn, "Not yet; why this is only one day."

A week passed; many bad marks stood against Constance's name in the arithmetic class. The fascinations of the skating pond interfered sadly with composition writing, and none was added to her stock that week. Nor was even one of the handkerchiefs little Amy was trying to hem for papa completed—a great many needles were broken and lost, a great deal of thread soiled and knotted, the work was bedewed with many tears, but very little of it was accomplished. Many tears had been shed also by the younger children, whom Tom's rude words and ruder acts had made to suffer during those seven days. The cat had been nearly squeezed to death in the door, "just for fun;" the dog was quite lame from a savage kick given in a moment of passion, and Baby Alice exhibited a bruise on the forehead where the rough boy had knocked her against the bedstead. Good-natured Lawrence had looked on while other hands tidied his room, picked up his toys and put away his books, and never lifted his hand to help in the many domestic crises when his big-boy strength would have well supplemented the weakness of sisters or aunt. But we need not continue the sad catalogue. Duties had been neglected, untrue and disrespectful words said, time and opportunities wasted, and Aunt Amy sighed as she reviewed the shortcomings of the week.

"What has become of your New Year's resolutions, children?" she said, as the little flock gathered round her fire, as was their wont, on the first Sabbath afternoon of the year. "I am afraid you were not in earnest in making them."

"Oh, yes we were," said Constance, "but we haven't begun to keep them yet. There's plenty of time; only one week of the year has gone yet, you know."

"I am afraid none of you have thought much about the chief resolution of all. Perhaps that is why you have succeeded so badly with the others."

"You mean to begin to be Christians," said Ernest, one of the cousins who had come to Egmont to spend New Year's, and had not yet gone home. "But that seems such a great, terrible thing, as though it would take a lifetime."

"Yet it must be begun in a minute some time, and I know of no better time than now; do you?"

No answer was given, and the next day the city cousins went back to their own homes.

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Again came the beginning of a year, again the snow fell, again the sleigh-bells jingled, again Aunt Amy gathered around her her little flock. It was smaller than last year, for the city cousins did not come. Ernest was just recovering from a long and serious illness, and his parents did not wish their other children to leave him behind. The gathering was held on New Year's eve, this time, for Aunt Amy had that to say with which she did not wish to sadden the glad New Year."

"Children," she began, "I am greatly grieved and disappointed with the record of this year. At its beginning you all resolved to be industrious, painstaking, faithful, obedient, kind and helpful; but as I look over the records of the year I find that you have been more heedless, idle, disobliging, and positively unkind than before; you don't seem even to have tried to keep your resolutions and conquer your faults."

"I always meant to," said Amy.

"And I kept thinking I would begin to-morrow," said Tom and Lawrence, both at once.

"I mean to keep mine still," said Constance, "but it's only one year since last New Year's; what is that out of a lifetime?"

"I am afraid that '*only*' is at the bottom of all your failures," said Aunt Amy. It's *only* this once, only a day, only a week, a month, a year. A great many older people reason in the same way, and before they know it *only* a lifetime has slipped away, and they have accomplished nothing worth living for. Is it going to be so with you? But I called you together to listen to a letter which I have just received from your cousin Ernest, which will, I think, preach to you more eloquently and effectively than I can.

"'DEAR AUNT AMY:—I want to send you the first letter the doctors have allowed me to write since my long, long sickness, to tell you that I was able to bear all the pain and suffering, to be patient under all the treatment and long confinement, and not to be a bit afraid when they told me I should in all probability not recover. I took your advice and began to try to love and serve Jesus the very night you said "now was the best time." Suppose I had waited *only* a week, as I was tempted to. The accident would have happened just as it did on the way home; I should have been unconscious for all that long time, and when I came to I should most likely have thought more of the pain than of being a Christian; and if I had died—what would have become of me forever? Tell all my cousins to begin and keep all their good resolutions at once, the moment they make them, and that just now is the only time to seek and find the Lord Jesus.'"

Silence followed the reading of this letter, and then all the children began to speak at once.

"Aunt Amy, I will," "Aunt Amy, I mean to," "Aunt Amy, I promise."

"No," said their aunt, raising her hand to enjoin silence, "I am not going to let you make any resolutions this New Year; such resolutions made in your own strength are almost sure to be broken, but I will tell you what by the grace of God I am going to do. I am going to say *only* during this year in quite a different way, and you can do the same if you choose. To-morrow morning I am going to say to myself, 'There are *only* three hundred and sixty-five days in this New Year for me to serve God and fit myself for heaven.' At the end of a week I shall say, 'There are only fifty-one more weeks of the year; I must be very diligent or I shall not finish all the work my Heavenly Father has given me to do this year.' When a month has gone by I shall say, '*Only* eleven months left; I can't afford to miss a single opportunity or lose a single minute, and every day and every hour I will remind myself that every other hour will bring its own duties and its own responsibilities, and that what I do I must do quickly and do it *now*.'"

"Aunt Amy," said Horace, who being about Ernest's age, had listened with great interest to his cousin's letter, "I never felt before exactly that a boy could be a Christian; but Ernest is a real boy if there ever was one, and I'd like to be what he is; won't you let us kneel down while you pray that we may on this night of the old year, just now, seek and find the Lord Jesus?"

"If you do that," said Aunt Amy, with glad tears in her eyes, "He will give you strength to keep all your New Year's resolutions."—*M. E. Winslow, in N. Y. Tribune.*

All impatience of monotony, all weariness of best things, even, are but signs of the eternity of our nature, the broken human fashions of the divine everlastingness.—*Macdonald.*

It is never worth while to make rents in a garment for the sake of mending them, nor to create doubts in order to show how cleverly we can quiet them.—*Spurgeon.*

There is nothing terrible in death but that our life hath made it so.—*Matthew Henry.*

TEMPERANCE.

"EVER OF THEE."

One cold day in January, 1850, a tramp entered the music store of Mr. Turner, in the Poultry, London, and said he had business with the proprietor. The visitor was unclean, and ragged almost beyond description. His beard was unkempt, dirty, matted; his feet were covered with folds of rags for shoes; he was filthy in the extreme. He was permitted through the kindness of a clerk to warm by the fire in the workshop, and then taken to Mr. Turner, the publisher. He offered the music publisher a composition which he unearthed from his rags. When asked who wrote it, he replied that he did, and then he played it on the piano to the publisher. His listeners were electrified when they heard the piano almost speak at the touch of that bundle of rags and filth. His touch was marvelous, and his very soul seemed to be at his finger tips. Then he sang a stanza of the song, and the publisher was assured it would be a success with the public. He placed the gifted tramp in charge of the kind clerk who had taken him in, and, after a bath, a shave, and decent clothes had been given him, it was found that the man was really distinguished looking, despite his dissipation. While appeasing his hunger, the transformed tramp, James Lawson, author of "Ever of Thee," related the following sad story to his new-found friend:

"I was once rich. You know what I am now. You were astonished to hear me play the piano so well. That little song has been the only companion from which I have gained any comfort for the past fifteen months. It brought back to me the days when I was rich, loved, looked up to and happy. Of course it has its sad side for me. But the memory of what it recalls is the dearest thing in my existence. Let me tell you how and why I composed the little song. Two years ago I met a girl in Brighton. If God ever allowed one of his angels to come on earth, she was that one. I adored her. She seemed to return the affection. I escorted her everywhere, was at her beck and call morn, noon and night, and it was currently believed that Miss Blank and I were engaged. I had to return to London on business, and when I went back to Brighton she was gone. Three months after I met her at a ball. She had just finished a waltz with a tall, good-looking man, and was promenading the hall on his arm. She recognized me. But when I said, 'How do you do, Miss Blank?' she quickly replied, 'I'm well, Mr. Lawson, but I am surprised to hear you call me Miss Blank. When you left Brighton so suddenly I thought I should never see you again. You left no address, never called again, and—well, I am married.' 'To whom?' I gasped. 'To Mr. Prize,' she replied, pointing at the same time to the gentleman with whom she had been dancing. That ended my life. My Marie, my dream, was gone. I left the hall, went to a low gambling place, and in drink and gambling endeavored to kill my grief. It lasted but a little time, for in four months I was penniless. Then came my trial. The men who played with me shunned me. My friends shut their doors, and a few days later my last sovereign was gone. I was utterly stranded, homeless, and unhappy as it would be possible to make a human being. For nights I slept in the cabmen's coffee houses; then I was considered a nuisance, and some door-step served me for a bed. I pawned every trinket, decent suit of clothes—everything—and finally I spent three months in a workhouse under an assumed name. It was there the presence of Marie haunted me again. One day we were at dinner. Several rich people came to distribute among us such gifts as tobacco, warm clothing, etc. I was hungry, and didn't look at the visitors; when suddenly a voice I knew, said to me: "My good man! which would you prefer, some warm clothing or some pipes and tobacco?" I looked up. It was Marie! I rushed from the table out into the fields, and there I was found hours after, insensible. In my bed, there in that workhouse hospital, I wrote the words of the song you heard me sing to-day. Then I got well, and, sick of life, I left the place and became night watchman at some new buildings they were putting up in Aldersgate street. While there the music of my song came to me. I got a scrap of manuscript music paper, and jotted it down, and for a time I was happy. My old friends often passed me at night, jolly and careless, little dreaming that James Lawson was the poor night watchman who answered their indolent questions. Often, when all was still, I poured out my soul in this little song, and after a while the night gamins used to come and listen to me. It pleased them. To me it brought back the memory of a dead love and a ruined life. But you are tiring of my story; there is little more to tell. I could not endure the solitary meditation of my past. I again began to drink. I lost my situation, and as a last resort I thought that perhaps my little song was worth a few shillings, and brought it to Mr. Turner."

The publisher paid Lawson ten English shillings (about $2.50), and said that if the unfortunate and gifted composer kept sober he would be paid a good royalty, but that if he spent the money given in drink he would receive no more. Lawson left the music store, and did not make his appearance for five days. Then he was in a condition almost as woe-begone as when he first entered it. All his new and decent clothing was gone, and he was the picture of dissipation. Mr. Turner gave him a half-crown piece, and informed the kindly clerk that Lawson must not be allowed to return. The unfortunate man immediately left the store, and went out into the darkness of despair. The song has sung itself into hundreds of thousands of hearts, and probably no more popular or profitable one was ever written.—*Inter-Ocean.*

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON II.—First Quarter.—Jan. 12.

SUBJECT.—The Song of Mary.—Luke 1: 46-55.

GOLDEN TEXT.—My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.—Luke 1: 46, 47.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Luke 1: 46-55. T.—1 Sam. 2: 1-10. W.—Isa. 55: 1-13. T.—Isa. 60: 1-22. F.—Psa. 107: 1-15. S.—Psa. 90: 1-17. S.—Psa. 136: 1-26.

COMMENTS BY E. E. FLAGG.

1. *The reasons why Mary sang this song.* Vs. 46–49. Mary's wonderful song shows (1) that every true experience of salvation causes us to magnify the Lord, and (2) and to make self shrink into nothing. We magnify the Lord when we make all we say and do praise him, and this can only be when we are in a state of constant nearness to him. "My spirit hath rejoiced in God my Saviour." Note the possessive case, *my* Saviour. Mary evidently felt that she needed a Redeemer, which forbids entirely the Romish notion of her sinlessness; and also that she needed to personally and individually appropriate him as her own. There is no respect of persons with God. Even the mother of our Lord must herself be saved like others. For this reason the Magnificat has been through all the centuries the property of the whole church. The humblest Christian can make Mary's song of praise his own. "For he hath regarded the low estate of his handmaiden." Mary saw herself, though only a simple peasant girl, blessed by remotest generations, and contrasts her humble, obscure lot with the honor that awaited her, as a reason for thus magnifying God. The great majority live and die unknown to the world, but the very few who are "born in the purple" have nothing of which to boast. "One thing happens alike to all." To be mortal, to be subject to disease and death is a low estate; and especially is humanity without a Saviour a low estate. Read the first chapter of Romans, and compare it with the condition of the ancient world, and the reports of missionaries among heathen tribes. "He that is mighty hath done to us great things" in making us heirs to eternal life, and setting before us a prospect of boundless progress.

2. *The character of God a reason for magnifying him.* Vs. 50–55. (1) He is merciful. They that fear him are the objects of his tenderest care. We can have no burden or anxiety so petty as to be beneath his thought if we will but trust it with him. (2) He is infinitely strong, and weakness worships strength. Human nature always desires to see what is termed poetic justice meted out; to see innocence vindicated and wrong-doers punished; to see arrogant wickedness put down and modest virtue exalted. Nor could we ever feel satisfied with the crooked course of human history and human destinies if we did not believe that a divine Hand held the threads and would eventually straighten them out. We should have no heart to labor for the putting away of wrong if we did not have a just God on our side. From the merely human standpoint evil always appears stronger than good. We see, like Elisha's servant, the hosts of the enemy, but until our eyes are opened, we do not see the chariots of fire that are fighting on the side of right. To say that an evil like the rum traffic or secret societies can never be overthrown, is a blasphemy, for it leaves God out. It is tacit infidelity; it is saying to the world, "there is no God." Christians could never commit so great a sin if they would make Mary's song theirs. "He hath filled the hungry with good things," etc. It was only when Christ came that the poor had the Gospel preached to them. A haughty hierarchy, among even the Jews, arrogated to themselves the exclusive control of spiritual things. We have in the prophets (see Zech. 11) the severest denunciations of these hireling shepherds who did not feed the flock. But in Christ the hungry souls of the common people should be satisfied, while their proud spiritual rulers should be sent away empty. Mary's song ends with a burst of patriotic fervor. "As he spake to our fathers," etc. True patriotism has its root in religion. The word country has no meaning divorced from the idea of God. Our strongest ground of assurance in fighting prevailing evils is that he will hold in remembrance the prayers of our nation's God-fearing founders. As he kept his promise to ancient Israel, so he will to them.

From the beginning there has been a continuous series of prophecies whose rays focus on Jesus the Messiah.

1. In the time of Adam, B. C. 4000, Christ's coming as *a man* (Gen. 3: 15, "The seed of the woman," etc.).
2. In the time of Abraham, B. C. 2000, *the nation* through which he was to come (Gen. 22: 18, "In thy seed," etc.).
3. In the time of Jacob, B. C. 1700, *the tribe* (Gen. 49: 10, "Judah").
4. In the time of Isaiah, B. C. 730, *the family* (Isa. 11: 1, "The stem of Jesse").
5. In the time of Micah, B. C. 700, *the town* (Micah 5: 2, "Bethlehem").
6. In the time of Daniel, B. C. 550, *the time* (Dan. 9: 24).
7. To Mary, *the person*, (Luke 1: 30).
8. By the angels, *the day* (Luke 2: 11).
9. By the star, *the house* (Matt. 2: 9).

—*A. E. Dunning's "Bible Studies."*

RELIGIOUS NEWS.

—The Ohio State Sabbath Association held its second annual State convention in the First United Presbyterian church of Cleveland, December 16, 17. The convention was in every sense a success. Dr. Crafts reported it more interesting than the national convention held in New York city. President Scovel, of Wooster, opened the convention with an address on the theme, "The Sabbath Situation, and How to Meet It." Dr. Crafts closed the convention by a powerful address on "Fair Play and Sunday Play." It was observed that Ohio is ahead of all the States in county organizations, twenty-two out of the eighty-four counties being organized. Cleveland is just now organizing a Law and Order League that promises much, especially as it is backed by a quickened moral sentiment.

—Through the generosity of W. F. Graves, Esq., of Syracuse, N. Y., a College Missionary Lectureship was recently endowed in Rutgers College. It was begun last year, provision being made for six lectures, which were given by six different persons as follows; 1. Mr. Stout on the Unique Features of Mission Work in Japan; 2. Dr. Wherry on Islam in India; 3. Dr. Kip on China as a Stronghold of Heathenism; 4. Dr. Hamlin on Fifty Years of Christian Education in Turkey; 5. Dr. Ellinwood on the Testimony of Heathen Religions to Christianity; 6. Rev. J. H. Wyckoff on the Philosophy of India. Dr. A. T. Pierson has accepted the entire Lectureship for 1890.

—Dr. A. J. Gordon writes of the Bible training schools: "I see clearly that we must have a large reinforcement of common men—knowing only the Bible, and being filled with the Spirit—in order to do the work in foreign fields. Every man of this sort whom we have sent out has done well—I speak of those employed in our A. B. M. U. So I am going to do my utmost to receive such."

—Wm. Taylor has done more to turn the eye of the church toward Africa than any other man. Others have called the attention of political governments to the Dark Continent, but no man ever turned the church toward it as Wm. Taylor.—*Dr. Leonard.*

—Exeter Hall, London, was lately the scene of one of those intensely interesting missionary farewells, to which the China Inland Mission has, of late years, made us happily accustomed. There were on the platform twenty-nine friends on the eve of setting out for the far East, to swell the ranks of the workers in that vast mission field—seventeen ladies and twelve gentlemen. Of these only three are returning; all the others are fresh recruits.

—Canadian Methodists gave $215,675 for missions last year, and the treasurer reports a surplus of $4,683.

LODGE NOTES.

The Duke of Fyfe, who recently wedded a daughter of the Prince of Wales, is a Mason, and all the Governors-General of Canada have been Masons, according to the British Masonic press.

At the meeting of the Miners' Progressive union at Indianapolis a resolution was passed in favor of consolidation with the Knights of Labor, and committees were appointed to attend the Columbus convention and arrange details.

Many of our American exchanges to hand by the last 'Frisco mail seem to be in a bad humor with each other. There are so many burning questions popping up in American Masonry that there seems to be a free fight raging.—*Victoria Freemason.*

The *Legal News*, of Chicago, in the following item implies that the office of "prelate" in the lodge has a religious significance: "Mr. E. R. Bliss, of the Chicago Bar, has been elected and qualified as prelate of Apollo Commandery. St. Paul was an excellent lawyer, and noted for his persecution of Christians before he was called to the ministry. Mr. Bliss will not renounce the legal profession for the ministry, but continue to practice law."

A correspondent of an Australian Masonic monthly approves a criticism of the editor in the following significant terms: "Your pithy 'gleaning' *re* lodge grog cupboards has ventilated an abuse which has long been as a canker worm, spreading yearly, and with the most pernicious efforts. I have never been able to see the necessity for these aids to private tippling, or recognize the right of any member of a lodge to have the 'use of them' at all hours. The contents of these 'private bars' belong solely to the lodges and should only be used at their festive meetings, and their being used on any other occasion is a breach of trust, which, in my opinion, renders the offender amenable to lodge discipline.

Colonel Olcott, the traveling theosophist, has touched at Belfast, and lectured in that fine city at a shilling a head. He is cheaper than a blaspheming "Colonel" who remains on this side of the water. Colonel Olcott did not secure a large audience in the old Presbyterian town, and the indifference with which he was listened to appeared in the fact that when he closed no one was found ready to move the customary vote of thanks. The Colonel's lecture, semi-Buddhistic, and wholly infidel, does not seem to have been very luminous, especially in the statement of his theosophic vagaries. In Dublin a gentleman rose in the audience, after listening intently to the lecturer, and asked the Colonel to state in brief what he had been talking about, as he had utterly failed to understand him. There was no response.

An important secret meeting of the members of the order of Modern Woodmen of America was held in Des Moines, Iowa, at which about fifteen camps from different parts of the State were represented. The meeting was held in accordance with a call emanating from the camp of which Head Banker Smith is a member, and was to consider the frauds perpetrated on the order by a spurious death certificate. Resolutions were passed unanimously condemning Head Consul Root, of Lyons, and Head Physician McKinnie, of Evanston, who are suspected of crooked work in the order, and who have been keeping up a quarrel through the official papers, and are hurting the order. The resolution called for the immediate resignation of these high officers, and unless they do so by Jan. 20 a demand for a special meeting of the head camp to oust them and investigate the frauds will be circulated.

If you have catarrh you are in danger, as the disease is liable to become chronic and affect your general health, or develop into consumption. Hood's Sarsaparilla cures catarrh by purifying and enriching the blood, and building up the system. Give it a trial.

THE AMERICAN ANTI-SECRECY LEAGUE.

The political branch of the N. C. A. work has had a steady growth in membership during the past month. Three more States have been added to our list during the same period.

Commendations received show that as fast as its work is understood, it will grow in favor with those who will not vote for lodgites. As the great mass of Prohibitionists are opposed to secret societies, so among them this movement finds most adherents and co-workers.

In some localities a good local membership exists. At the earliest practical moment such should organize on the League plan to free their county and village from lodge rule.

Have you realized and have you explained to your neighbors what splendid service the *Christian Cynosure* has done the American voters during the recent Clan-na-Gael and Mormon trials?

The copying and reprinting of its compilations by other papers, though often without giving credit, demonstrates the great value which the *Cynosure* and American Anti-secrecy League are in the movement to redeem the administration of justice and republican government.

Every opponent to organized secrecy should obtain their neighbor's subscription to the *Cynosure*, not only because it has no peer as an advocate of pure Christianity in opposition to secret lodge heathenism, but **as an organ of political anti-secrecy the CHRISTIAN CYNOSURE is, without any doubt, the great store-house from which American newspapers and voters are drawing their facts for their political warfare** against the combination of Freemasonry, Clan-na-Gael, Mormon and other secret orders, which now so largely control our government offices and courts.

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Cynosure Ministers' Fund:	
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R. P. Brorup	1.00
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Wheaton College Church	9.50
Collected by J. P. Stoddard for expenses Boston Convention	180.54
E. R. Worrell	1.00
The Cynosure Four Weeks for Northern Ministers:	
L. Gishwiller	75
Mrs. E. A. Yerkes	13
Jno. Robinson	50
W. Lasby	5
S. A. Pratt	150
	293
Previously reported	4,463
Total	4,756

NOTE.—Four thousand seven hundred and twenty ministers received the *Cynosure* for a term of four weeks in connection with the late Boston Convention. The following States and denominations were the recipients of the above: Baptist, Methodist Episcopal, Congregational, Seventh-day Baptist, Reformed Presbyterian, Free Methodist, Wesleyan Methodist, United Presbyterian, in Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey and Pennsylvania.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Dec. 23 to 28 inclusive:

Mrs W J Stone, H L Erb, G W Carey, J W Plummer, Mrs S C Kimball, J H Gray, S G Stewart, W W Coleman, Eld A D Freeman, J Gowans, G Brokaw, R A Smith, S Blanchard, J R Denison, P Guthrie, S Alexander, S Stephens, J C Miles, J McNabb, J Remington, Mrs J B Liggett, H Hamilton, J P Shattuck, J J Winkelbleck, Rev J W Morton, Rev L G Jordan, A Steel, D Griffith, C P Potter, Rev C D Trumbull, M S McQuistan, J F Hanson, T Chestnut Sr, Rev W Hoverstock, J T Buckley, Rev D Yant, Miss M A Fowler, D R Mitchell, R Sinclair, S Bushey, J Powell, M R Britten, W French, J W Barnlund, J P Richards, A M Paull, J B Turner, D Mabee, J McKelvey, W Patterson, D S Coyner, R Gorely, H H Blakely, J Harley, C O Russell.

A few weeks ago the *Cynosure* advertised a *miniature parlor set* for 95 cents, which some took for granted to mean a parlor set for adult use. It is a safe rule to go by in reference to all advertisements, that you will NOT *get something for nothing.* The firm of Lord & Thomas, who control the advertising space in the *Cynosure*, do not intend to admit any frauds, neither will the publisher of the *Cynosure* admit frauds if he can detect them, but the advertisements are not guaranteed. We use our best judgment, and buyers must do the same.

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HOME AND HEALTH.

HOUSEHOLD HYGIENE.

The home is woman's citadel; it is here disease most often threatens; and who shall meet the foe at the threshold if not she? A thorough, theoretical and practical knowledge of the science of health should be considered as imperative a requisite of her education as any other branch of mental or moral culture. The gospel of health and the Gospel of Christ go hand in hand; indeed, the duty of properly caring for the body may be regarded as much a part of the Christian religion as any of the explicit commands of the Decalogue, and the mother who conscientiously and sacredly surrounds her loved ones with such companions and influences as will be most conducive to their moral growth and security, ought to manifest the same care to surround them with such conditions as will insure their physical well being.

Modern scientists have demonstrated the fact that among the most formidable enemies to life and health are the invisible, microscopical creatures called disease germs, which have their origin in filth, overcrowding, bad air, decaying vegetation, defective sewerage or draining, and the like conditions. They always abound in the atmosphere wherever decomposition and decay are taking place, and are usually accompanied by offensive or musty odors, although it is possible for the air to be swarming with disease germs without the presence of unpleasant smells. The contrary is seldom true, however, and we may safely assert that a foul odor is nature's warning of something dangerous that ought to be at once removed or escaped from. Diphtheria, malarial and other fevers so prevalent at this season of the year are occasioned by these insidious enemies of health, often born and bred within the very homes they make so sad and desolate through their destructive agency.

As briefly and informally as possible we wish to hint at a few of the nooks, in and about modern homes, where these enemies of life and health are most apt to hide, and which should claim the vigilant care of every housekeeper.

A fertile source for germs, and one which perhaps oftenest escapes observation, because least frequented, is the cellar. Here are stored throughout the year, all manner of vegetable products, firkins of salted meats and pickles, barrels of soap, old boxes, bins of coal, refuse of various descriptions, and, indeed, almost every conceivable article. Many of the vegetables undergo decay, the brine of the meat and pickles becomes tainted, and frequently from lack of proper drainage, every heavy rain covers the floor with water, which becomes putrescent and odorous. The foul gases from these various sources penetrate through every crack and crevice of the floor and pass upward into the living rooms of the house, doing no end of mischief to its occupants. Many cellars, likewise, contain the cistern and sometimes even the well from which the family is supplied with drinking water, which are frequently contaminated by the foul water which soaks in through the cellar bottom.

Eminent sanitarians insist that cellars should never be constructed under dwelling houses; but if our houses are already built, and we must for convenience make use of the cellars, we should keep them scrupulously clear of all decaying substances, give their walls a frequent coat of whitewash, secure good drainage, and above all, open the outside door and windows wide every day during warm weather, and every week at least during winter, and effect a free interchange of air.

In many homes the kitchen sink is the avenue through which disease and suffering are admitted to the family circle. Bits of table waste left in the dish-water find their way into its pipes, which usually have a bend or trap before reaching the drain, and through which water containing no sediment would flow freely; but the greasy particles of food lodge by the way and gradually accumulate until the pipes are so blocked up that water passes through very slowly. This keeps the mass of solid matter constantly saturated, thus inducing decomposition, and at once becomes a hotbed for disease germs.

In another corner the kitchen woodbox is scarcely a less formidable enemy to health, used as it too frequently is as a catch-all for everything not otherwise disposed of. Several inches of decomposing wood, chips, bark moldy apple cores, and odds and ends of all sorts cover its bottom. This debris, when stirred up with each fresh armful of fuel placed therein, emits an odor which is accompanied by myriads of germs which modern scientific investigations have shown to be connected with the development of serious disease.

Many a housewife who does not appreciate the great value of sunlight, in damp weather allows mold and mildew to accumulate on her closet walls and in dark corners of her dwelling-rooms, never dreaming that any harm may come from it. Such are ignorant of the fact that every spot of this same mold is a forest of little plants, which are constantly throwing off millions of spores or germs in every direction, filling the air, getting into the food, making the bread to sour and doing mischief in a score of ways, besides being inhaled by the occupants of the house, and possibly conveying to them the seeds of disease. The guest-chamber and the parlors are the rooms most apt to be infected with this "leprosy of the household," as it is termed in the ancient Jewish code of health (for no doubt Lev. 14: 36–48 refers to a species of mold). Being seldom used, they are seldom disinfected by the sun's rays, and the air becomes close and fusty, laden with death-dealing properties, which are ready to exhibit their malign potency whenever a favorable opportunity occurs. —*Mrs. Dr. J. H. Kellogg, in Union Signal.*

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FARM NOTES.

POULTRY ON THE FARM.

The average price of eggs in large cities seems to justify the general impression that the poultry on the farm is the most neglected of all stock. A farmer will stable his horses and cows, provide pens for his sheep and pigs, and let the hens shift for themselves. Now, for the capital invested, there is no more profitable stock than a good flock of hens; but hens, like other stock, must be well cared for to be profitable.

THE HEN-HOUSE.

For a house, almost any kind of a building will do. In the winter a loft will answer the purpose, but there are a few requisites that the hen-house must be provided with in order to secure success; these are a tight roof—which insures a dry floor—warm walls and glazed windows. The tight roof can be made in the cheapest way the farmer chooses, either shingles, roofing-felt or anything that will effectually keep the water out; the walls can be made warm by lining them inside with tarred felt or building paper—and if this can be so placed as to leave an air space between it and the weatherboarding, so much the better—and straw walls, made by nailing laths or any old strips of boards on the studding and filling in tightly with straw. I like this wall better than any other cheap wall I have seen. The window should front the south or south-east; two 3x6 feet hot-bed sash will give ample light and sun for one house. Cover the floor about a foot deep with straw, leaves or any kind of litter, so that the hens can scratch for their feed and get needed exercise in so doing.

FEED.

The question of feed is one about which hardly any two persons will agree, but I have noticed one thing in all directions given for feeding poultry, and that is, *give them enough to eat*. A hen cannot eat very much in one day, but when you have a flock of fifty the amount of feed required is more than is usually supposed—especially by the farmer who has been accustomed to throw a few handfuls of grain to his hens and expects them to hunt for the rest of their rations. When cold weather comes all the feed the hens need must be supplied to them in their houses; if they are expected to pick up a good part of their living in the barnyard, they will do so cheerfully, but you will not be troubled to pick up many eggs. But, to come to the kind of feed: Corn, wheat, oats and buckwheat are the kinds of grain found on most farms, and these—or two or three of them—will be all that are needed. The best advice I can give as to quantity is to feed about all the hens will eat; there can be no definite rule, as the quantity will vary with the size of the hens and the state of the weather. I feed but twice a day, but aim to give them enough in the morning to last till well towards evening, then I give them all they will eat before they go to roost. At one time I used self-feeding boxes, and kept them supplied with corn. The hens did very well, and I thought ate more than if the feed was thrown to them daily.

MILK FOR HENS.

Hens require animal food of some kind, and in winter pork cracklings make a very cheap and good substitute for the summer insects. Fresh meat from the butcher is also good, but is more trouble to prepare, and costs more. I give my hens skimmed milk to drink during the whole year, and to this I think I owe many of the eggs laid.

PROFITS.

My "hen year" begins November 1, and I have just made up the account with sixty-four hens. The eggs and chickens sold and used, and the chickens on hand, amount to $166.07; feed for the year, $44.74; balance to credit, $121.33; or $1.89 to the credit of each hen; or over a dollar profit on each hen in eggs alone, after charging the hens with the feed for themselves and over a hundred chickens raised. This is not a large showing, but it is given to encourage others to make their hens a source of profit and pleasure instead of loss and vexation. Two dollars profit on each hen can be realized by any one who will take the time and trouble to care for them in the right way. Then there will be no complaint of a lack of eggs to sell or use. The farm implements will not be decorated with valuable fertilizer; the garden seeds will come up according to nature, and not with the help of the hens' feet (for I take it for granted you will make a henyard next spring); the old sow will miss her share of spring chickens; the hunt for eggs in loft, mow, stable and fence corner will cease, and perhaps you may have children who will get interested in poultry-keeping—seeing that it is profitable—and in a few years you may find that the hen account is of as much importance as that of any other product of the farm.

SUNDRIES.

Dry dust for the dry bath.

Pounded shells, bones, crockery, etc., for the grinding mill (gizzard).

Cabbages (are the best), onions, turnips, beets, or green rye for winter "pasture."

Kerosene emulsion or crude petroleum for lice.

Roosts *on a level*, and near the floor.

Hens never allowed to go out in bad weather.

No nest-eggs needed; hens can't help laying when the conditions are all right.

No cocks needed when no eggs are wanted for setting.

Clover hay for dry fodder.

A change of feed occasionally.

No "soft" messes required.

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NEWS OF THE WEEK.

CHICAGO.

Members of the Personal Rights League, of Chicago, are moving for independence in the elections. They want officers who will preserve their rights to break the Sabbath.

Another packing and preserving company, to do business in Chicago, secured an incorporation license the other day at Springfield.

Rev. Dr. George C. Lorimer, pastor of Immanual Baptist church, of this city, has received a call from the Warren Avenue Baptist church, of Boston, of which Rev. Dr. Gifford was until lately pastor.

F. H. Marsh, who was appointed Superintendent of Police last week, is spoken of as an excellent man for the place.

COUNTRY.

Advices to New York dealers indicate that the unsettled condition of affairs in Brazil is interfering with the gathering of rubber, the receipts of which have materially fallen off.

The national league for the protection of American institutions has been incorporated in New York. Its special object is to look after the interests of the common school system and to prevent sectarian interference.

Three-fourths of the inhabitants of Denver and Cheyenne are said to be suffering from Russian influenza.

A report from Jesup, Ga., says the jail was broken into early Thursday morning and two Negro prisoners were shot to death. It is also said that a large number of Negroes were taken from their homes and scourged, and that many others were compelled to quit the town.

Heavy wind, thunder, lightning and hail prevailed in New York State Thursday, causing loss of life and damage to property. A cyclone swept across Onondaga Lake at Syracuse, partly wrecking a street railway barn, killing Assistant Superintendent Charles A. Nichols, and severely wounding other employes.

Early Thursday morning the Western College at Toledo, Iowa, was totally destroyed by fire. The loss is $150,000, on which there is insurance of $22,500. The college belonged to the United Brethren church.

The Nadeau winery, near Los Angeles, Cal., was destroyed Wednesday by the breaking of a levee. Nearly $100,000 worth of wine was destroyed.

All the tramps in and around Boston were given a Christmas dinner by Mr. George Parker, who had for thirty-four years been "on the turf." The parable of the prodigal son and a temperance address were read after the dinner, and 330 of the diners walked up and signed the pledge for a year.

It has just been decided that the eight-hour law, which was placed on the statute books twenty-one years ago, is applicable to the departments of the Philadelphia city government.

Reports from Fort Sully, in South Dakota, are to the effect that the Indians at that place are not satisfied with the treaty, and are causing trouble. Several settlers have been killed.

A windstorm Thursday leveled hundreds of derricks in the McKean and Allegheny (Pa.) oil fields, and two houses at Bradford were wrecked. The damage will reach $40,000.

At Wilmette, Ill., Tuesday night, J. D. Revell, formerly station agent at that place, was killed, together with his wife and child, while crossing the tracks of the Chicago & Northwestern railroad.

In the Probate Court of Cooper county, Missouri, Tuesday, a Negress secured a decree for $700 against the estate of Joseph Hickham, who died three weeks ago. Hickham had bought the woman in a slave market twenty-five years ago, and since that had not permitted her to go beyond the bounds of the farm, and never told her of the results of the war. After Hickham's death she ran away, discovered that she was a free woman, and brought suit for wages with the result as previously stated.

FOREIGN.

It is reported that the dispute between England and Portugal regarding their African possessions will be submitted to Duke Ernest of Saxe-Coburg and Gotha for arbitration. The British minister has had several long interviews with Senhor Gomes, the Portuguese foreign minister, on the questions at issue. The Portuguese corvet Mindello has been ordered to remain in Delagoa Bay.

Herr Guttenstein, the public prosecutor of the grand duchy of Baden, speaking at a public meeting here, declared himself a socialist, and proceeded to develop the socialist theory and to advocate the socialist political program. The meeting was immediately suspended and the hall closed by the police.

The Mexican Government is considering plans for the suppression of gambling.

Private telegrams from Montevideo confirm the news of recent disorder and riots in Brazil. They also say that the situation of the present Brazilian Government is critical. The *Daily News* says that Germany will send an ironclad to Brazil to protect the Geman colonists on the Rio Grande.

The Pope received the college of cardinals Dec. 24. In addressing them he said: "In these times, when the church is assailed and persecuted because it is the great stronghold of faith and truth, it is a consolation to know that among the children of the church themselves there is perfect unity." His holiness announced that he would shortly issue an encyclical letter defining the duties of Catholics in this crisis.

Mme. Bonnemain, an enthusiastic supporter of Gen. Boulanger, has just inherited $1,500,000, the bulk of which she will devote to the general's cause.

The *Vossische Zietung* has an interesting article on the German attitude toward Stanley, in which it says that if the German enthusiasts for colonial development should attempt to follow lame attacks upon England by assailing Stanley they would prove themselves mean-spirited people in the lowest sense of the word. In the reception of Stanley the people at Berlin should not allow themselves to be influenced by any other feelings than those of admiration for his courage, his resolution and his achievements. They must honor him at once as the guest of the emperor, and as the greatest living African explorer.

Dr. Schweinfurth, in a letter from Cairo, urges the German Government to secure the services of Emin Pasha and send him to the interior of Africa to conciliate the Arabs and create a commercial center at Lake Tanganyika.

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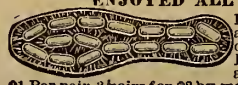


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No. 3	68	@	72
Winter No. 2	76	@	79
Corn—No. 2	30	@	31
Oats—No. 2	20½		22
Rye—No. 2			44¼
Bran per ton	7 50	@	8 25
Hay—Timothy	6 00	@	11 00
Butter, medium to best	13	@	28
Cheese	06	@	10½
Beans	1 60	@	1 80
Eggs	20	@	21
Seeds—Timothy	1 25	@	1 34
Flax	1 26	@	1 35
Broom corn	02¼	@	05
Potatoes, new, per bu	25	@	43
Hides—Green to dry flint	03	@	07
Lumber—Common	10 00	@	13 00
Wool	10	@	37
Cattle—Choice to extra	4 90	@	5 20
Common to good	1 00	@	4 80
Hogs	3 40	@	3 75
Sheep	4 00	@	5 55

NEW YORK.

Wheat	85½	@	88
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Oats	27	@	29½
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Judge Brewer was confirmed as member of the Supreme Court before a protest could be heard from the people. Some of the ablest Senators voted against him for the reason that his most celebrated decision was revoked by the Supreme Court. That decision was in favor of the liquor dealers and manufacturers of Kansas. His appointment was received by all liquordom with delight. They provided him a banquet at Leavenworth which threatened to be a disgraceful drinking affair until the city authorities interfered and enforced the law against the new Justice and his friends. Mr. Harrison cannot afford such appointments as this seems to be.

Reports from Rome on the first two days of the year must not be passed by. The first is that the Pope has appointed bishops for Russia, where Catholics enjoy equal rights with Armenians. The other is that England desires a kind of Catholic patriarchate erected at Malta, to preside not only over Malta, but also over Egypt and the English possessions in Africa. France, which already possesses the see of Algiers, with jurisdiction over all Africa through Cardinal Lavigerie, cannot now revoke this protectorate. In connection with this report, it is said that the Pope will accept the offer of having a stable English representative at the Vatican. This harmonizing conflicting interests of Greek and Latin churches in Russia, and resumption of some of the forms of past material power, are significant movements on the part of Rome.

The Italian government has taken another turn of the screw for the repression of the Jesuits. The Chamber of Deputies lately passed a bill "depriving the clergy of the direction of all charities;" that is, of charities maintained by public funds. It is a remarkable fact in history, that while the whole world is tending toward a greater freedom, civil and individual, there is one class which cannot be trusted. The Jesuit is driven from Germany and then from France within a few years. His presence is insupportable. In France all priests, we believe, are prohibited from taking part in elections. On the face of it this seems an unwarrantable and despotic action on the part of a republic. But as a measure of self-preservation, it is defensible. It would be greatly for the cause of domestic peace if such laws were enforced here also; not for the restriction of the Jesuits only, but of all who have sworn allegiance to the secret lodge system.

Those who dread the invasion of foreign laborers, office seekers and languages, make one positive exception. The Welshmen in America are a quiet, religious people; loving independence in church government, and so readily assimilating with our ideas; and as for insinuating their language into our public schools and elsewhere—why, the most intense American could do no more than wish all the rest might be like it. Last week Chicago entertained a grand National Eisteddfod or Welsh festival, the first of the kind. Local gatherings of the name are held annually in several cities. It was attended by intelligent, cultured men and women, and music, poesy and patriotic sentiment filled the program of the meeting.

General Morgan, the first Commissioner of Indian Affairs whose independence and integrity promises to make the Government schools a benefit to the tribes, is under accusation. His appointment has never been confirmed, and there is a movement to prevent it not to be despised. The Government schools have been notoriously ill-managed, the play-thing of politicians, so that the church schools only were of any benefit to the Indian children, and of the public money given to the latter the priests got the largest share. The resolution of the Commissioner means a restriction of the allowance to Romanists, and the hierarchy are determined he shall be rejected. They claim he has been discriminating against Romanists in government employ. He has removed some who deserved it; and every good citizen should rally to his support and let the Senate hear them in this cause. In such a case the objection of the Jesuit priesthood should be an excellent reason for his confirmation.

We have noticed the fact that the pride of Chicago, the Auditorium building, was constructed without the interference of secret labor unions; and these were bitterly hostile to the enterprise on that account. After the building was completed the Freemasons were permitted to go through their mummery over a small stone on the sidewalk, which was no part of the structure. Following this performance came the opening of a gin-palace at the main entrance of the Auditorium; and if the labor unions showed little wisdom in their previous objections they now make amends by a manly protest against this liquor shop. They say, in their remonstrance to the president of the Auditorium company: "We look upon this place, designed for the mental and moral debauchery of man, and then turn to your repeated declarations of the lofty ideals and pure and beneficent purposes for which this structure was erected and dedicated; that this was not a commercial enterprise; that dividends were not expected or sought for; that stock subscribed was a donation rather than an investment; that the fundamental object was to humanize the rich and elevate the poor." They regard it as a violation of public confidence, and make an honorable request that this vile place be closed. May the managers have the good sense to heed it.

Protestant missionaries in Brazil are crying urgently to the churches that the new Brazil be saved from infidelity. The priest has long had control, and the labor of the messenger of Christ has been to bring men out of idolatry and superstition, into the light of life. The political changes have brought another power to the front—infidel Freemasonry. Already they tell us that a fully equipped academy in Campinas, called "Culto a' Sciencia," is under notoriously infidel direction. The law and medical, and technological schools, are hot-beds of positivism and unbelief. Materialism is already intrenched in the redoubts. Left to itself, ere 1900 dawns on Brazil, it will have routed completely the spurious Christianity which now prevails. The question for the missionaries is now a new one. Will they have the faith and courage to meet it at the lodge door? Will they proclaim a Saviour who in secret said nothing, and call upon these infidels to leave their lodges? The case presents a new issue in missionary work. Will the American churches heed the call from Brazil, and support an effort which must antagonize the lodge if it is effectual in saving the new republic?

SOME LODGE DOGMAS EXAMINED.

BY REV. DAVID MCKEE.

The qualifications of a candidate for Masonic honors are said by Sickels, in his Masonic Monitor, to be *two*, one internal and the other external. "The external are those that refer to his outward fitness for initiation, and are based on his moral and religious character, the frame of his body, the constitution of his mind, and his social position." "He must be a man....at least twenty-one years of age [all below that are excluded], of good moral character....capable of earning an honest living." If helpless he is excluded. It is a strange way of cultivating liberality, to confine it to those who are never likely to need it, and exclude all who may need it. It is directly the opposite of that taught by our Saviour. He directed the self-righteous Pharisee, "When thou makest a feast, call the poor, the maimed, the lame, and the blind, and thou shalt be blessed; for they cannot recompense thee." He does not say, Call the able-bodied and wealthy, who can pay a large initiatory fee, from which you can return a small moiety in the case of need, while you appropriate the principal part for your own advantage.

The same remarks apply to brotherly love. Christ makes this co-extensive with the human family. The second great commandment is, "Thou shalt love thy neighbor as thyself." In his parable of the wounded Samaritan, he defines a "neighbor" to be one who gives help immediately to the needy, irrespective of nationality or race. To enter into an association that confines brotherhood to its own members, and excludes all others, is not the best way of cultivating brotherly love among men. That charity that suffers long and is kind, that delights to do good, does not need to have its light concealed under the bushel of rites and ceremonies, in order to cultivate its exercise.

These remarks apply with equal force to all secret societies. If the objects published to the world are the sole objects for which they are organized, they could all be attained much better in open than in secret meetings. The human constitution is such that it attributes sinister motives to works of darkness. It cannot be persuaded that there are not things done in secret that will not bear the light, and this view is strengthened by the promises and oaths that are taken, always to conceal and never reveal any thing that is done. The history of secret, oath-bound societies, from the Inquisition of Spain to the Commune of Paris, strengthens our suspicions. The object publicly announced by the Inquisition was the salvation of the soul of the individual; but in carrying out that object they perpetrated, in secret, those deeds of cruelty, which being laid open to public view, horrified the world. The Commune of Paris, under the banner of liberty and equality, made its streets run with blood. Those who seek to accomplish a good object by the means that bad men always use to accomplish their wicked designs, expose it

to reproach and suspicion. They disregard the Scriptural injunction, "Let not your good be evil spoken of." Paul, when performing a work of charity in sending alms to the poor in Judea, was careful to do it in such an open manner that his honesty might be apparent to all men. "Providing for honest things, not only in the sight of God, but also in the sight of men." If the ostensible objects are not the real objects of these societies, they are acting the part of pirates on the great sea of human life, by holding out false colors to allure the unsuspecting and deprive them of their liberty.

Clarinda, Iowa.

ACKNOWLEDGING GOD.

BY REV. GEORGE THOMPSON.

"In all thy ways acknowledge him, and he shall direct thy paths." Prov. 3: 6.

This is a most precious promise. We all need *divine* guidance. Would that we felt more deeply such need, so that we would heartily fulfill the conditions and secure the rich blessing.

We are to acknowledge our unworthiness, and weakness, and liability to go astray, so that we will not trust in ourselves. Also our obligations to, and dependence on, GOD for all needed wisdom, and strength, and guidance. And that we *are his* servants, and rejoice to confess his name, and goodness, and worthiness, to the world. So in all places, and among all people, and at all times, we should clearly own God as the holy and righteous "Governor among the nations." And, if we truly desire to know and do only his will, and that he may be glorified, he will fulfill his promises and "direct our paths" in the right and best way—for our good and his glory.

This truth was exemplified in the case of Joseph. It is evident that he stood for God and righteousness when a lad, for he brought to his father a report of the evil deeds of his brethren (Gen. 37: 1), and thereby secured their envy and hatred.

He must have acknowledged God in his bondage, for it is said, "The Lord was with Joseph." Gen. 39: 2, 21, 23. "And his master saw that the Lord was with him." Gen. 39: 3.

When tempted to commit a great sin, he had the fear of God before him, and said, "How can I do this great wickedness, and *sin against* God!" Gen. 39: 9. He thereby owned his obligations to God, and his purpose to obey and honor him "in all his ways." True, he was thrown into prison for his steadfastness; but never mind, wait a little, and it will be seen that God was "directing his paths" to bring about the greatest good.

Next, while in the prison, when the king's officers were troubled about their dreams, he was not ashamed of his God, but said, "Do not interpretations belong to God?" Noble Joseph! And God honored him by giving the wisdom needful for the interpretation.

Two years after this Pharaoh dreamed, and could find no interpreter until Joseph was sent for. How grandly he appears before a heathen and idolatrous despot, who holds the power of life and death! But he wavers not, nor is abashed in the least, and acknowledges the true and living God as his God, and gives all glory to him.

Now see how God "directed his steps." The king confesses the superiority of Joseph's God, and the fitness of Joseph, above all others, for the office of supervising the affairs of Egypt during the years of plenty and of famine; and appointed him governor.

When Joseph saw his brother Benjamin, he exclaimed, "God be gracious unto thee, my son," thus acknowledging his God before these strangers, teaching us that in our business intercourse with our fellows we should confess our God. When he had made himself known to his brethren, while he did not cover the fact that they sold him, he said, "God did send me before you to preserve life." "God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance." "So now it was not *you* that sent me hither, but *God*." "Haste to my father, and tell him GOD hath made me Lord of all Egypt." How beautiful! See what is meant by "acknowledging God in all our ways." Not only in the blessings, but in the afflictions and sufferings of life should his fatherly and loving hand be confessed, with sweet submission to his will, and hearty delight in all his ways. Then will he "direct our steps."

Finally, as Joseph was dying, he remembered the God of his fathers, and the covenant with Abraham, and said, "I die, and *God* will surely visit you and bring you out of this land, unto the land which he sware to Abraham, Isaac and Jacob.....God will surely visit you, and ye shall carry up my bones from hence." Gen. 50: 24, 25. Says Kitto, "It was this constant reference to God, in all things, before all things, and for all things, that forms the real character of Joseph's history, and is the true secret of all his glory and success."

Joseph fulfilled the conditions, and God fulfilled his promise. And God is the *same* to-day, and his promises are as true and faithful now as ever, to all who fulfill the conditions, and trust him, and delight in his will and way. "Commit thy way unto the Lord, trust also in him, and he will bring it to pass."

Oberlin, Ohio.

LESSON OF THE CRONIN TRIAL.

The murder of Dr. Cronin and the trial of his murderers have once more called attention to the evils and dangers arising from secret societies. There is no excuse for the maintenance of such societies in our land. Those who enter them put their very lives in the hands of the higher magnates and inner circles, and they are compelled to obey the will of their superiors, even though obedience demands the violation of the laws of God and man; they are no longer their own masters. How any intelligent man is willing to accept such humiliation is passing strange.

These societies threaten the safety of society and government. This Chicago trial reveals the fact that there are men among us who regard their obligation to a voluntary association as of more binding force than their obligation to the state. If, at the command of their self-constituted rulers, they take human life, it is not too much to suppose that at the same command they will commit perjury or any other crime, which may be thought for the good of their order. If in their opinion the laws of the society are superior to the laws of the state, the laws of the church and the home will have no higher place. Those who put the Clan-na-Gael, or any other society, above the state, home and church, are undesirable and dangerous citizens.

It may be that the facts brought out at this trial will emphasize the dangers of secretism. There is need of an awakening. There are so many secret orders, large and small, that familiarity with them creates indifference. Just now we are speaking only of the way in which they interfere with the duties of citizens in the state and the home, though we do not forget that to some of them there is the graver objection than they teach a Christless religion. If the murder of Dr. Cronin would arouse the excitement and bring about the results occasioned by the abduction of Morgan half a century ago, his death would not be in vain.—*United Presbyterian.*

There have been celebrated trials in this country which have lasted longer than this, and there has been at least one which more profoundly interested a greater number of intelligent persons, but perhaps there was never another criminal case so full of complications, so abounding in dramatic disclosures, and so fundamentally significant. It began in mystery, and it is common belief that only a small part of its mysterious ramifications have yet been discovered. The trial has proceeded under the natural difficulties which invest a prosecution for conspiracy, and, if a tithe of all the reports which have filled the air can be trusted, artificial obstacles have been raised which only unsleeping vigilance could have avoided.

The question of prime significance to the country was whether or not there did exist a secret organization whose inner circle assumed, and in reality exercised, authority over the lives of persons obnoxious to them. Around that central point, whatever convictions have fastened upon the popular mind, there is still more obscurity than light; and this is not the time to grow weary and consider the affair happily ended. It has been reported, among the countless rumors to which the trial has given birth, that startling revelations would certainly follow a verdict convicting the defendants. The prospects of imprisonment for life may be so much less terrifying than a sentence of death as to falsify this prediction. If this chance fails some other may offer. It will be a universal misfortune if, from this starting point, the whole truth is not traced, wherever it may lead.—*New York Tribune.*

A New York newspaper publishes the following concerning Chicago:

"We, here in New York, have no idea of the peculiar interest that the power and strength of the Clan-na-Gael, as brought out by the various witnesses in the famous trial, has aroused there, and the feeling of suspicion and fear that seems to pervade all classes in regard to it."

This would be important if true, but it happens to be stuff and nonsense. It is difficult to understand what Chicago has to fear from that precious society any more than New York and other cities. The Clan-na-Gael is a national organization which is at least as powerful in New York, Philadelphia, San Francisco and elsewhere, as it is in Chicago. The people of this city openly denounce the oath-bound organization. They are now complaining loudly because three of its influential members have escaped the noose to go to prison for life. But New York is not saying a word about the Clan-na-Gael camps existing in its midst.

The city in which Mr. Patrick Ford is a politician of note and Gen. Kerwin is one of the chief federal officers makes a singular spectacle of itself when it begins to hurl stones from its battlements of glass.—*Chicago News.*

THE JESUITS WANT A STATE.

The late developments in Brazil should teach Americans to fear the Jesuits as well as Freemasons, and labor unceasingly for the overthrow of their secret system. The following secret circular, issued by the Roman Catholic church in New Mexico, has been sent to the Pittsburgh *Christian Advocate* by its correspondent in that territory. It will be remembered that New Mexico is making an effort to secure admission into the Union. The circular, which was issued by the Romish church for the purpose of controlling the new State, especially against the public school system, reads:

IN CONFIDENCE.

All faithful members of the Holy Catholic church, and especially all of our people of Mexican blood, to whom this sign shall come, are invoked to read with much care, and to weigh well its contents.

We ask of you to respect all that is contained in this paper as something told in strict confidence. You are called on by this because we believe you are a faithful son of the church, and we know that you are a man of considerable influence.

A convention to make a constitution of the new State of New Mexico will be held in the town of Santa Fe, September 3d, next. It is the declared intention of the enemies of our religion to send delegates to that convention who will so form the organic law as to force you to deny your children all kinds of education excepting that of the world. The plan is to provide in that constitution that you be obliged to pay taxes to sustain public schools, notwithstanding you can not, on account of conscientious scruples, permit your children to be educated in said places. No faithful son of the church, nor any man of the Mexican caste, who understands what he owes to himself and to the traditions of his fathers, will submit to this. The struggle in our last legislature proved that so great is the danger that this execrable wicked education will be forced upon us. The escape, then, was barely an escape on a board.

Now we have it in our power to avoid this calamity, taking the matter in good time, and working well and hard for the right.

The election for delegates is ordered for the fifth of August. We have to organize and work together and untiringly, so that our own people and men of our faith shall govern in that convention. We solicit you to join other friends who are in sympathy with our sentiments. Show these, in confidence one with another, this invocation: *Work in silence!* Choose faithful men to be nominated as delegates, men on whom we can depend, and who will agree in secret to defend our church and our people always against the spirit of sacrilege and arrogance, which now is threatening us. It is well to do it at once, but

with care; keep the secret of your intentions. Do not permit personal ambition or preference to cause difficulties one with another. Ever have in view the design to defend our religion and our people from the usurpations of men who have the declared intention to swindle and subject us.

What they call progress is progress to perdition. Their boastful energy is what they are relying on to take our houses and possessions from us.

But by means of a united effort now, we can secure the adoption of a constitution recognizing our most holy religion, and having safe-guards against usurpations of these adventurers.

Again we say, keep all in secret, and work with vigilance. Manage well your preliminary meetings, and see that the delegates to this convention are men who will recognize the demands of their religion, and of the Mexican caste.

A TERRIBLE PICTURE.

Rev. John Boyle, a missionary of the Southern Presbyterian church to Brazil, publishes in the St. Louis *Presbyterian* a terrible indictment of the Roman Catholic priests of that country. The following is a sample paragraph, the more general statements of which have been preceded by details which fully support them:

"What a glorious, happy day it will be when these chaste old bachelors (the priests) come to have full sway in the United States! when they can have their families around them and own them publicly! when their children can call them 'papa" instead of '*Father!*' when they can have sons-in-law and daughters-in-law and grandchildren! when the perjured old bachelor grandpapas can have two or three families, with at least one young wife, even though she be his own niece or cousin! when they can steal the good-looking wives of their poor parishioners! when they can perform a marriage ceremony, and then *buy the bride* for a few days for thirty-five dollars, as was lately done by a vicar in a town in this province, a fact sworn to by a public official as a notorious fact, and published in *O Piaz*, of Rio de Janciro, the newspaper of widest circulation in South America; when any chaste old priest can perform the marriage ceremony of a young brother, and then *carry off the young bride* and keep her as long as he wishes, which happened in S Jose de Tocantins, Goyaz, some years ago! The young brother is now a member of the provincial legislature of Goyaz, and I got well acquainted with him there last year. It will be a jolly day for Americans when rich planters or farmers call for their spiritual guides to administer the sacraments of the church to their families, and then run them out of the house and off the place with a revolver, for improper language used to the mother of the family, as lately happened to a vicar in Goyaz, who is a man of education; or when the people must gather and drive their spiritual adviser out of the town and parish, as lately happened to '*Father*' Tristoo de Mendonca, vicar of the town of Santa Rita, in Goyaz, as he himself published in one of the Goyaz papers. And this vicar is a man of more than ordinary ability, and so scathing a writer that the Bishop is thoroughly afraid of his pen, as he has learned to be from experience."

"Sabbath observance is undeniably gaining ground, and is showing itself in some very practical results, both in America and abroad. It has been announced that on various railroads in this land Sunday freight trains will for the future be discontinued. This is really a great move, as it is far easier for platform advocates of Sabbath observance to talk about it, than for a complicated railroad system to put it into operation. But even at the risk of disobliging some of their connections, the roads have determined on this much-needed reform. Even in France, with its notorious "Continental Sunday," a movement in the same direction is noticed. At a recent meeting of the shareholders of the Paris-Lyons Railway, one of the most powerful French corporations, some very strong speaking in favor of doing away with Sunday trains took place. The manager of the railway was especially disposed to favor the reform, and said that the company would grudge no expense it might entail. Another good sign is that there is a movement to get the foreign exhibitors at the great exhibition to close their sections on Sunday, and so, as the circular that requests this co-operation puts it, "teach our French brethren one good lesson." It is much to be hoped that this proposal will meet with general support, as its adoption would be a sign of respect for the Lord's Day which even Parisians could not ignore. All these indications point to a growing sense of the need of the day of rest being made what its name implies.—*Interior.*

MORMONISM A DISLOYAL, SECRET, OATH-BOUND ORDER.

ADDRESS OF REV. D. M'ALLISTER, D.D. LL. D., BEFORE THE BOSTON CONGRESS.

Until recently Mormonism has been opposed chiefly because of its polygamy. This has been regarded as the most threatening danger of the system. We have jealously guarded the entrance to the sisterhood of States against Utah, lest, being admitted, she might make polygamy a State institution in defiance of the statutes of the National Government. Congressional legislation and judicial decisions and public discussions have, therefore, had special regard to the evil of polygamy. But within a short time another aspect of Mormonism has been demanding more serious attention. It is coming to be understood that polygamy is only incidental to the system; that with or without polygamy Mormonism is a menace to American institutions. If it were completely stripped of the abominations of plural or celestial marriages, it would still be a secret, oath-bound order, hostile to our government and subversive of the rights and liberties of our citizens. The startling exposure of the system with the last month, before the United States District Court for the third judicial district of Utah, at Salt Lake City, Judge Thomas J. Anderson presiding, has compelled public attention to it as such an order. Can we fail to mark the Providence which has poured such a flood of light on this iniquity since the arrangements for this convention were made? Let me present a brief summary of the case:

A number of alien Mormons applied to the court for citizenship, with a view to the carrying of a local election in the interest of their church. Objection was made by alert Liberals, now well organized, on the ground that the obligations which Mormons were required to take in the Endowment House, and similar obligations outside that house, unfitted them for citizenship. The court took testimony on these points. A number of gray-haired Mormons, officers and members of the church, were sworn, and it is said that the characteristic feature of all the testimony was the earnest and emphatic manner in which it was given. After a full hearing on both sides, the decision of Judge Anderson was rendered as follows: "The evidence in this case establishes unquestionably that the teachings, practices and aims of the Mormon church, are antagonistic to the government of the United States, utterly subversive of the good morals and the well-being of society, and that its members are animated by a feeling of hostility toward the government and its laws; and, therefore, an alien who is a member of said church, is not a fit person to be made a citizen of the United States."

Now, what are the grounds of this important decision? Why is it that connection with the system of Mormonism unfits a man to become a citizen of the United States? Let us try to discover the essential points in this case, and we shall see that this decision by Judge Anderson is one of the most momentous and far-reaching ever rendered in the history of our country.

1. This decision is just, *because Mormonism asserts an authority and claims an obedience hostile to the sovereignty and laws of our country.* The evidence, drawn from the writings and sermons of the Mormon rulers and leaders, and published under the direction of the church, proves conclusively that the priesthood claim and exercise the right to dictate to the members in all temporal or civil matters. They assert an authority which is practically the sovereign authority of civil government itself. Even if this authority asserted and obedience claimed were in harmony with the laws of the land, in reference to things lawful and right in themselves, the simple assertion and claim would be an attack upon the sovereignty of the nation. It would be a rival sovereign power in the same domain, with the possibility of collision at any time. It would be the essence of a rebellion, an *imperium in imperio* in respect to civil affairs. But Mormon authority is asserted and obedience required in matters which the laws of our country condemn. The two chief of these matters, though incidental, are of vast moment. Monogamy is the law of the land. Mormonism sets itself up against the nation, and proclaims polygamy lawful. The taking of human life, except in self-defense, is murder, according to the nation's laws. Mormonism makes these laws of no effect so far as possible, by its enactment of the law of "blood atonement." So with other matters like incest, which Mormonism adds to the abomination of polygamy.

An attempt was made by the counsel for the defence to break the force of this arraignment by showing that in the Mormon covenants and other church publications it is taught that the Constitution of the United States is an inspired instrument. But the evidence on this point further disclosed that the Constitution is considered by Mormons an inspired instrument because it is construed by them as prohibiting the enactment of any law against polygamy, or against any part of their religion. This, by the way, is a convincing proof of the religious defect of our National Constitution. Let our fundamental law speak out in unmistakable allegiance to Christ, the King of kings, whose law is "they twain shall be one flesh," and it will no longer from the foul disgrace of Mormon approbation. It did, indeed, appear in evidence that many individual Mormons were friendly to the government, but the proof was overwhelming that the church or system has persistently refused obedience to our laws, and asserted an antagonistic authority, while it fastened its shackles upon many who would have broken away from the despotism had they dared. A Mormon is therefore an alien. His allegiance is pledged to another power, and not to this country. Nor is he an alien at peace with us, but one in active opposition to the sovereignty of our nation.

2. Mormonism stands justly condemned before our National court *because it assumes to enforce obedience to its authority by the sanctions of an oath.* The oath is a divine ordinance provided for the best possible administration of righteous government among men. God himself has given it to mankind to further the aims and interests of justice. It is at once the instrument of investigation in courts of law, for the eliciting of the truth, as the witnesses shall answer before God himself; and a most solemn bond to official integrity, as the officer-elect pledges himself in the sight of God to the faithful performance of duty. Hence no one may presume to administer an oath in civil matters except those authorized to do so by law, and substantially for the purposes above specified. For private persons, or societies that are not part of the government, to assume to administer a civil oath or its equivalent, is not only to degrade the ordinance and weaken or destroy its obligation, but it is also to usurp the functions of civil government. Our wisest statesmen have uttered their emphatic testimony against extra-judicial oaths, and with warnings that the public would do well to heed. It is with such administration of oaths that Mormonism has attempted to bind the consciences of its devotees to itself in defiance of the rightful authority. It brings the awful sanctions of another life and a judgment to come to bear upon the souls of its dupes and slaves. It compels them to surrender their free will, to abjure all exercise of their reason in matters over which it claims control, and to swear obedience to commands yet secret and unknown. What is the true name for such an oath-bound association? Is it not a conspiracy against both human freedom and righteous law? A just government, seeking to protect the rights and liberties of all citizens and subjects, must lay the heavy hand of law on such an oath-bound order. No state or nation can accomplish the great ends for which the author and source of all legitimate power gave the oath if it permits citizens to be bound, by the sanctions of a blasphemous counterfeit of God's ordinance, to injustice to other citizens and to disloyalty to the state itself.

3. Judge Anderson's decision commends itself as just *because Mormonism usurps the prerogative of prescribing and inflicting penalties for disobedience to its laws.* Private revenge for wrongs which our laws define as crimes saps the founda-

tions of good government. A company of men who attempt to put "Lynch law" into operation hide themselves in the consciousness of their iniquity from the light. It belongs to the accredited officers of government, and to them alone, to prescribe and to inflict punishment. No spiritual power or court may assume to wield the magistrate's sword. They may investigate and define and condemn in their own sphere, but they can have no temporal penalties to inflict. Yet here is Mormonism, assuming to be a temporal as well as a spiritual power, asserting an authority and claiming an obedience which can belong only to the state, binding its subjects to itself by the sanctions of an oath, and then, to crown all, threatening and actually inflicting penalties for disobedience to its sovereign will. And what penalties! It would be usurpation of a deep dye and crimson hue, if it were to inflict penalties which the civil law prescribes. But what savage cruelties, what infernal atrocities and mutilations of the image of God are these to which the witnesses testify! The throat to be cut from ear to ear; the heart to be cut out; the victim to be disemboweled! Eleven witnesses who had been members of the Mormon church, some of them gray-haired apostles, concurred in this testimony. The fourteen witnesses for the defense uniformly declined to answer, when on cross-examination they were asked about these penalties, and their stereotyped reply, "I decline to answer," came to have the form of the fullest and frankest confession.

Nor does the evidence stop here. Such penalties have not only been threatened. They have been inflicted. Mormons who left the church have been butchered in cold blood. How many have been murdered in the name of religion, the judgment of the great day alone will reveal. But this infliction of penalty has not been confined to so-called apostates. Others have suffered similar diabolical inflictions. It must suffice to cite the infamous Mountain Meadow massacre of the fall of 1857, when 130 men, women and children, a peaceful emigrant company on their way to California, were mercilessly butchered by command of Mormon leaders. Who will, for one moment, challenge the justice of a decision which condemns a bloodthirsty system like this? Claiming and exercising the prerogative to inflict penalties, and such penalties, in the land and upon the people where the United States government is, under God, the one rightful and responsible administrator of law, the system of Mormonism brands itself as a usurpation, and a cruel and savage despotism which the true ministers of God, given to be a terror to evil doers, should exterminate from the land.

4. The righteousness of the decision before us appears all the more clearly, *because Mormonism is a great organized system, developing, intensifying and perpetuating its hostility to our government from generation to generation.* It is bad enough to have a single traitor, or a small company of disloyalists to contend with. Even in such cases a great and beneficent government should act promptly and energetically. But when an order organizes, with its constitution and officers and perpetuated being like that of the state itself, so that the death of members, and even of leaders, leaves the system intact, or with the enmity fanned to a fiercer flame, we have a much graver danger to face. Let me quote just here quite fully from the decision of the court.

"The Mormon church teaches: *First*, That it is the actual and veritable kingdom of God on earth, not in its fullness, because Christ has not yet come to rule in person, but for the present he rules through the priesthood of the church, who are his vicegerents on earth.

"*Second*, That this kingdom is both a temporal and spiritual kingdom, and should rightfully control, and is entitled to the highest allegiance of men in all their affairs.

"*Third*, That this kingdom will overthrow the United States and all other governments, after which Christ will reign in person.

"*Fourth*, That the doctrine of 'blood atonement' is of God, and that under it certain sins which the blood of Christ cannot atone for, may be remitted by shedding the blood of the transgressor.

"*Fifth*, That polygamy is a command of God, which, if a member obeys, he will be exalted in the future life above those who do not.

"*Sixth*, That the Congress of the United States has no right, under the Constitution, to pass any law interfering with the practices of the Mormon religion, and that the acts of Congress against polygamy, and disfranchising those who practice it, are unwarrantable interferences with their religion."

This is the organized system which is perpetuating itself in the national domain, and under the aegis of the nation's laws. Well may it be asked in the weighty words of the judge, "Can men be made true and loyal citizens by such teachings, or are they likely to remain so when surrounded by such influences? It would be as unreasonable to expect such a result as it would be to expect to gather grapes from thorns, or figs from thistles." It is high time to tear up such a system by the roots, and to cast it all, roots, stock and branches, out to the burning, instead of permitting it to develop and perpetuate itself for the nation's destruction.

5. It remains to consider one further ground of the righteous decision in view, and that is, *because Mormonism conducts its oath-bound conspiracy under the veil of secrecy.* If every enemy of good government were known, he could be watched in time of danger. Even if many enemies are bound by oath to aims and purposes hostile to our nation, the openness of the enemy would rob it of half its terrors. But when there is a secret conspiracy, how shall we defend ourselves? When we may be suspicious, but do not certainly know whence the blow may come, how much graver and more alarming becomes our peril? And let it not be forgotten that the horrible oaths already referred to bind to secrecy. Had it not been providentially ordered that witnesses who had been Mormons were ready to testify, how impotent would have been the District Court of Utah with all the resources of our National Government behind it? With its hidden works of darkness, Mormonism belongs to the secret empire of Satan, the prince of moral and spiritual night. It comes under the condemnation of the Sun of Righteousness, whose command is to walk in the light as children of the day. The secrets of the Endowment House, with its graded apartments and symbolical garments and washings and anointings, like all other ceremonies of lodges of the domain of secrecy, are practices that will not bear the inspection of good government, or the application of righteous laws. When Mormon secrecy tries to cover from the eyes of justice anything that pertains to civil affairs, or that affects the rights and liberties of men, as secret orders from their very nature are led to do, and as Mormonism has ever done, and most manifestly in the case before us, let all loyal citizens unite in proclaiming the righteousness of Judge Anderson's decision that "an alien who is a member of said church is not a fit person to be made a citizen of the United States."

And now it must be asked, what are the logical sequences of this judicial rendering? How far does it reach? What is involved in the application, without fear or favor, of the principles here laid down? I repeat the affirmation, that this decision is one of the most momentous ever given from the bench. It lays hold of the fundamental principles that underlie some of the most profound interests and most vexed questions of our social life. Providence moves forward slowly, but surely, and in this decision can be clearly discerned the first step in a course that leads us inevitably to more tremendous conclusions than perhaps the judge himself perceived. The court did not base its decision on the grounds enumerated, but it is believed that these are all necessarily involved, and that they lie at the logical basis of the judgment rendered. And from this logical basis we pass to the equally logical deductions.

[*Concluded in next number.*]

He who puts himself, by secret alliances, beyond the observation of the church, and where he is not at liberty to tell what transpires in the "doings and business" of the lodge in which he shares, and for which he is responsible, puts himself beyond church watch-care and legitimate church judgment as to his secret life of fellowship with unholy men, and hence has no reasonable right to ask or claim membership in the church of Christ. Only those who "come out from among them" are legitimate candidates for church membership.—*Wesleyan Methodist.*

NEW ENGLAND LETTER.

A standard-bearer fallen—Some New Year thoughts—New Hampshire's brave governor—An incident in the life of an early reformer of New England—A deserved honor to a young Boston colored woman—The doings of the secret empire.

The year that has closed has made many gaps in the N. C. A. Last Sunday Rev. David McFall received the summons to "go up higher," and thus New England loses one of her leading standard-bearers in the anti-secret reform. One must look back to the Boston mob and compare the courteous treatment which our late congress of churches received with the howling pandemonium which greeted that early gathering, and consider farther, that then Dr. McFall stood alone among the ministry of Boston in public opposition to the lodge, before they can appreciate the change that those few years have worked. But our Boston meeting gave promise that as death depletes our ranks, they will be filled up by worthy successors. God grant it.

Even the most unthinking must, it would seem, feel thoughtful for a moment as they write 1890 for the first time, and realize that we are on the last decade of this century. How many of us will write 1900, and see its opening? Will it be ushered in with the red storm-clouds of war and civil commotion that foretell the coming of the Son of Man? Sphynx-like, with veiled face, the Future propounds her enigmas that she alone can answer.

Solemn and interesting services were held at the watch-meetings in Boston, and at the First African Methodist Episcopal church the congregation was so great that an hour before the close of service it was necessary to lock the doors. Another very large meeting was held at Tremont Temple, and it was an impressive sight to see the whole company kneel as the mid-night hour struck. Only the highest can know how many solemn vows and resolutions were made in those kneeling congregations; but though some will be broken, some will be kept, and the custom of watching the Old Year out and the New Year in is a beautiful one, and if it was more common in all our churches, it would be none the worse for our religious life.

While the prevailing epidemic, *la grippe*, which numbers 40,000 victims in Boston alone, has its humorous side, there are some things in connection with this prevailing disorder to make one thoughtful. If there is, as good authorities assert, a subtle connection between epidemics of influenza and epidemics of cholera, it may be only the prelude to a worse visitation with which our guilty land is to be scourged. Still, there are some cheering indications of a return to national righteousness. The late proclamation of Governor Goodell, of New Hampshire, against the liquor traffic stands alone, a unique and extraordinary document. He "warns all persons engaged in this illegal and deadly traffic to desist therefrom immediately, and calls upon all the officers of the law throughout the State, and all good citizens of every party, sect and faith," to unite in one supreme effort for the suppression of the saloon within the State borders. All honor to this true and sterling patriot. Such a proclamation marks an era, and sets forward the sign on the dial-plate of temperance never to go backward. The New Hampshire Supreme Court has also decided that "the nuisance act," passed in 1889, which declared that any building used for the illegal sale of liquor, came under this head, is constitutional. The liquor sellers of the Granite State, between this decision and a prohibition governor who evidently means business, are driven to the wall, and may as well have saved the money which they spent fighting the constitutional amendment, and emigrated to another State.

"I believe New England people have a lease on life," said a lady from the West to me the other day; and certainly the numerous notices of men and women of New England birth, still living hale and hearty at the age of one hundred and over, would seem to imply that in spite of all the abuse heaped upon our climate, it is a favorable one for longevity. Very few of the early Abolitionists and temperance advocates who did such noble work for God and man when this century was in its youth, are now living. A life spent in the heat of fierce moral conflicts is too wearing to soul and body to expect that scarcely any of these old war horses will survive to see the opening of

another hundred years. At the same time, their labors and their experience reach to the limits of two or three ordinary lives. The venerable Theodore D. Weld, of Hyde Park, is an instance. He assisted as early as 1826 in forming the first temperance society in Oneida county. At that time the "iron-clad" pledge was unknown. It only prohibited strong spirits, such as whisky, rum and brandy. While Mr. Weld was lecturing on temperance and getting signers to the pledge, a confirmed drunkard with a large family, whom drink had reduced to poverty, confronted him, and for awhile stood out against all pleading and argument. Finally he said, "You offer a constitution to me against strong drink, and you take wine and cider. I can't purchase expensive drinks, but I can go to the still and buy a quart of whisky for five cents. Whisky is my wine." Mr. Weld, who knew him to be a man of iron will, and believed that if he once signed the pledge he would keep it, immediately replied that he would exclude all alcoholic drinks from the pledge and sign it himself. But this did not satisfy the man, who called again on the following day and renewed the conversation, saying: "Mr. Weld, you drink tea and coffee; whisky is my tea and coffee. I want to put you on my level; will you give up your tea and coffee?" "I will never drink either," was the reply, "if you will sign the full pledge." The man immediately affixed his name, kept his pledge, regained his character and property, and restored happiness in his home. This incident occurred in 1826, and Mr. Weld has never tasted tea or coffee since. A commentary on the words of Paul, "I will eat no meat while the world standeth, lest I make my brother to offend," that is better than a thousand sermons.

The Massachusetts State Grange closed its annual meeting last week at Northampton without doing very much to advance the cause of the farmers, but a good deal to set it back. It was quite in keeping that an association officered and controlled by the Masonic lodge should vote to send delegates to Boston to try to secure a repeal of the present cider law. And it was certainly consistent with lodge selfishness that it should oppose with all its might and main the plan for national irrigation of waste Western land, on the ground that "the farmers have cheap land enough now to compete against." The Henry George doctrine, which would restore to the laborer his original birth-right in the land, and make it cheaper, instead of dearer, has more common sense in it and more Christianity. But this is simply a specimen of what will always be the character of lodge action. Never the good of the many, but always the advantage of the few.

ELIZABETH E. FLAGG.

REFORM NEWS.

BRO. HINMAN IN CENTRAL KENTUCKY.

BEREA, Ky., Jan. 1, 1890.

DEAR CYNOSURE:—"A Happy New Year!" Here in Central Kentucky japonicas, peach trees, and violets are in bloom, and the air is as balmy as May. Is this a late fall or an early spring? Hardly the latter. I reached here on the 27th ult, having on my way visited Dr. Carson of Xenia, Dr. L. Davis, Bishop Milton Wright, and Rev. William Dillon of Dayton, and found them, especially the Dayton brethren, "strong in the Lord." Kentucky railroads are models of *inconvenience*, so that, although I left Cincinnati on Thursday afternoon, I did not reach here till Friday night. I found Bro. Fee in more than usual health, and was surprised at the clearness and vigor with which he preached on Sabbath evening. Bro. J. F. Browne, known to nearly all readers of the *Cynosure*, closed his winter school on Friday night with an exhibition that was very creditable to the young people. He leaves to do pastoral work in Ohio, and his address will be Yellow Springs, O.

I found the College in about its usual prosperity, but still looking for a president. A good many students are away during the brief vacation, but I was pleased to see last night the chapel well filled to listen to some readings by a lady elocutionist. By request I preached Sabbath morning, and had expected to start on Monday, 30th, for Atlanta, Ga., but as the apostles, after preaching in Phrygia and Galatia, were "forbidden of the Holy Spirit to go into Asia," so I found my journey suddenly arrested, and am constrained to believe that the Lord would have me remain here and labor for the pure Gospel of Christ. Indeed, the Macedonian cry comes from several feeble churches, both in the mountains and on the plains, asking for help in their conflict with iniquity. All of these churches have a positive testimony against the lodge system, and mean to maintain it. The question arises whether our reform has not more to hope for from the establishment and growth of such churches than from desultory and sporadic efforts.

Meanwhile the work in Ohio, where I have given six months of work, will not be neglected, and I trust a younger and abler man will be found to take the field. I desire to express my gratitude to the many friends that I have met in that State, and especially to those who have contributed to my support. I hope to aid somewhat in the support of a lecturer. A few friends are indebted to me for prepayment of the *Cynosure* As my income has been inadequate to the support of my family, they will not, I trust, neglect to remit to me here or to my family at Oberlin, Ohio. Yours for righteousness,

H. H. HINMAN.

SCHOOLS AND MINES OF NORTHERN ALABAMA.

TALLADEGA, Ala., Jan. 2, 1890.

Leaving Little Rock on the 9th of December, I went to Pine Bluff, Ark., and visited the branch Normal School, which is supported by the State. This is a branch of the State University, established by law for training colored teachers for the schools of the colored population in the State. The president is J. C. Corbin, A. M., a graduate, I think, of Fisk, and a thorough instructor and manager. The school seemed to be moving on in fine order, the advanced pupils learning to teach by teaching. There are, according to the catalogue, 175 students. I arranged to send this school the $5 anti-secrecy library and some temperance tracts.

While I was at Pine Bluff I experienced an attack of malarial weakness, which led me to leave the low lands of Arkansas, and pass at once to the hills of northern Alabama. Passing through Birmingham, I arrived in Talladega on the 12th of December, and called on President Henry S. DeForest, who introduced me to others of the faculty. Prof. and Mrs. G. W. Andrews, with true Christian hospitality, gave me for a season a home in their household, and my health in consequence is greatly improved, while I have continued my labors. On the shelves of the library I found the Carpenter donation of anti-secrecy books in good condition.

On Sabbath morning, the 15th, I preached before the faculty and students in the College chapel, and introduced the reforms of the N. C. A., which appeared to be well received. On Wednesday I went to Jenifer at the invitation of the Rev. I. Barbour Grant, pastor of the Congregational church, where I spoke to a crowded house on the work of the N. C. A. Mr. Grant is a graduate of the Talladega Theological Department, which is in charge of Dr. Andrews. Miss Smith and her sister are at work here teaching an industrial school, and carrying on a volunteer mission "without money and without price," which they came from Northern homes to do. The next day Mr. Grant took me over the hills eight or nine miles to Ironton, and I preached a reform discourse to his other charge there. A few white people were present.

On the Sabbath following, I spoke twice to the African Congregational church at Anniston, of which Rev. H. W. Conley, another graduate of Talledega, is pastor. Here, in the basement of the church, is the Beard Industrial Training School, established by the A. M. A. The principal is Miss Mary McLean, assisted by Miss Isabel Kimball. Returning to Talladega, I preached on Monday evening in the Mount Canaan Baptist church, Rev. Mr. Rivers, pastor, who is also a graduate of the Theological Department here. We had a large and attentive audience. On Wednesday evening I had another appointment in the Peace Baptist church of Talladega. The pastor, Rev. J. P. Barton, is also a graduate of the Theological Department of the college here. We had a pleasant time, although it was Christmas night, and there was a good deal of merry-making in the city.

On Saturday I paid a visit to Shelby, and was kindly entertained. By invitation of the pastor, Rev. I. R. Sims, another Talladega student, I preached on the Sabbath in the morning and evening, to the African Congregational church, and introduced the reform work of the N. C. A., and there was a large attendance. There is a white church here called the "Evangelical Union Church" of Shelby, with a fine meeting-house and a comfortable parsonage. The pastor, Rev. J. S. Upton, was, I believe, formerly a student of Oberlin, Ohio. But the way did not seem to be open for any effort there. This place is usually spoken of as Shelby iron works, on account of the furnaces and iron mines there.

There is very little cotton raised in northern Alabama, and indeed but little farming of any kind. The great industry is mining and manufacturing iron. The coal measures are large and numerous, and iron ore is found near the surface in almost all of the hills in the northern part of the State. Southerners, Eastern men, Pennsylvanians and Englishmen are running the iron works in different places. The manager at Shelby iron works is from Vermont. Here in Talladega, the furnace is run by an Englishman, who is said to have made $20,000 on their output of iron by waiting a few days for the bid of an English steel company from the old country. Now, around every furnace there gathers a busy crowd of laborers. The larger proportion of wage workers are Freedmen. They receive, they tell me, $1 to $1.50 a day for common labor; for mechanical work they receive more. In this manner a large population is sustained, and trained up in habits of industry and Christian civilization, living in comfortable cottages, and having schools and churches.

To prepare and furnish teachers for the schools and pastors for the churches is the great and noble work of Talladega College, and nobly has this work been done, as my experience among the churches above reported proves. According to the last catalogue, there are 427 students enrolled, about equally divided between the sexes; and including the Primary, Intermediate, Grammar and Normal courses, besides the Preparatory and Theological departments. There are four fine college halls in use by the various literary classes. Graves' hall is set apart to the Theological work, in charge of Rev. George W. Andrews, D. D., who is also pastor of the large College church. Then there are seven or eight Sabbath-schools in the vicinity taught mainly by the students, under the care of Prof. Reed, as Sunday-school missionary. In all this faithful Christian work of Talladega College, the seed has been sown which will bring forth, I am persuaded, large harvests in coming ages. I expect to-morrow (D. V.), to visit Selma. I remain, as ever, yours in the Gospel of Christ,

S. F. PORTER.

—The aggregate amount of the year's British contributions for foreign missions is estimated to be £1,334,491. This is £105,000 more than the previous year's total.

CORRESPONDENCE.

MEMPHIS LETTER.

THE GOOD WORK CONTINUES—ONE MORE CHURCH FALLS OUT WITH SECRET SOCIETIES—TAKING THE PLEDGE—OUR SCHOOL WORK.

MEMPHIS, Tenn., Dec. 30, 1889.

I returned home from Boston one week ago to-day, and have been confined to my room and bed for three days since my return; yet I can praise the Lord, for the good work of reform continues, and the members of my church whom I had began to think were growing dormant, have, by some means, been thoroughly aroused during my absence, and have gone to work with the zeal that characterized them shortly after our heated campaign of 1885, and they are loud in their condemnation of the lodge and its anti-Christian influences.

Their mode of operation may be interesting to many of our readers. Last September I organized a band of Christian workers composed of the young people of the church. We have nearly a hundred. These young people organized four Sabbath-schools in different parts of our city, and gathered children from the streets. Many of these little ones were found to be orphans, who

lived on the charity of some of their poverty-stricken kin. Thinly clad, bare-feeted little ones were brought in, clothes and shoes were begged and put upon them; and after they were thus cared for, others in better circumstances sent their children, and finally some of their parents came, and one of the teachers said to me: "I thought it an excellent opportunity for me to give away some of the facts I had learned from you concerning the anti-Christian influences of secret societies, and I began to talk the same more and more each Sunday, and the news went out; others came in and heard, and many have come out of the lodge."

Yesterday (Sabbath) all of these mission schools attended the quarterly review at our church, and there were ten or twelve of the little ones without shoes. I gave one of the boys who came to my room this morning a coat and a pair of shoes; the little fellow, about nine years of age, started to thank me, but broke down to tears. Before he had gone, a brother from the St. John's Baptist church came to see, and greeted me, saying:

"WE ARE ON YOUR SIDE!"

I finally learned that the St. John's church had resolved to leave the world, and in order to do so had, at their last business meeting, resolved to care for their own sick, and bury their own dead. The most significant thing about this action on the part of the St. John's church, is that the man who made the motion that the church should do this work, is a man who has been for years at the head of a number of prominent secret societies, and no one knows when he severed his connection from them, or had any idea of so doing. The church people, or at least some of them, are very jubilant over the action of this brother.

This church has recently called as pastor, Elder McMichael, of Sommerville, Tenn., who left the lodge when they shot me, and has been outspoken ever since. This church opened its doors when Bro. Brinkley and I were in the heat of the fray, and called in the society folks to join them, and they went. The brother now urging the church to the work being done by societies, was one who left Elder Brinkley's church at that time. For one year they have been without a pastor, and the church has been almost demoralized. Under Elder McMichael and the separation of secret society persons from among its membership, they are hoping to rise again. We are praying for them.

TAKING THE PLEDGE.

"Christmas comes but once a year," and many turn it into a general day of debauch. I have taken pride in saying in my talks at various places that in our church, numbering 325, only four men used tobacco, and none of them were addicted to the use of intoxicants. I was in the prayer meeting at five A. M. last Wednesday morning. Our house was packed. Seven or eight hundred persons were present, and at the conclusion of a most excellent conference and testimony meeting, I asked the entire congregation if they were willing to take the pledge as a body, and to my astonishment they all arose and took the pledge. I believe that the bulk of those taking the pledge were sincere.

OUR SCHOOL.

The first term closed Dec. 24. We had 254 pupils in attendance. Our nurse-training class is a very important part of our school work. Instruction in the Bible is given twice a day; and as you are aware, the school stands on the broad and grand rock of faith in the Lord Jesus. We are the only school of the kind in this South-land that stands opposed to secret societies, rum and tobacco. More and more is the influence of the alcohol being felt. The good work being done is changing many of its foes to friends. We have now a cooking department, and a little carpentry is added to the manual training. Our expenses are $463 per month; of this amount we have been raising among ourselves about $275 per month on an average in one year. We have raised among ourselves $3,005. We are very much troubled about our finances just now, owing to the shortness of crops. Our efforts in collecting do not pay very well, because the platform on which we are built does not tickle the popular purse. Whenever we tell of our opposition to secret societies, cold water seems to fall on all of our efforts. We are doing all we can among ourselves, and are determined to fight on this line, God helping us. I have received from the readers of the *Cynosure*, since my last letter to you, $12, for which I desire to return them my thanks, and the thanks of our entire board. We would be very grateful for old books for our library, books of reference, old papers for free distribution, and barrels of old clothing for boys and girls. We can appeal to none only those who are with us in this work of reform. Yours in the faith,

R. N. COUNTEE.

THE SILENT LECTURER IN THE SOUTH.

SELMA, Ala., Dec. 27, 1889.

DEAR CYNOSURE:—The work of reform goes slowly, but steadily on. The *Cynosure* is silently doing its work. A few days ago a preacher who was at the time in an argument with another preacher, hailed me as I was passing, and asked my opinion on a point pertaining to the lodge. I assured him that a true Christian, when once enlightened with regard to the true character of the lodge, could not remain in it; for Christianity and the lodge are incompatible.

The brother with whom the preacher was arguing confessed that he had not carefully studied the question. Like many others, he had gone into the lodge blind, intellectually so, as well as literally "hoodwinked." He said he would study the subject. He said he was open to conviction on any point if it were proved from the Word of God that he was in error. I promised to send him the *Cynosure*. His friend is a reader of the *Cynosure*, and his testimony is that no sincere Christian can be a student of the principles taught in that paper, and still cling to the lodge. He must either quit the lodge or the church.

Thus, this good paper is doing its good work in the South. There is much need of giving it a wide circulation in this section. It should go into every home. It should be in every reading-room and in every minister's study. It does its own work wherever it goes. It is a silent lecturer in this South-land. I desire to see the fund for sending it to colored preachers constantly increasing. I am sure that many remain in fellowship with the lodge because they do not know its true spirit and character. May God enlarge the circulation of the *Cynosure* in the South!

G. M. ELLIOTT.

KEEP AN EYE ON BRAZIL.

YORK, Pa., Dec. 26, 1889.

EDITORS CYNOSURE:—It will be interesting to the readers of the *Cynosure* to watch the movements now being made in Brazil. South America is well supplied with Jesuits and Romish machinery; and there will certainly be much trouble in Brazil. Dom Pedro was a good and great man, from all accounts; but he was a Roman Catholic monarchist, and perhaps controlled by the Jesuits.

The Republicans of Brazil are perhaps Freemasons and members of other Jesuitic cat-paw orders; but probably none of them understand Jesuitism well enough to keep from being "*outwitted and discomfited.*"

The crafty Jesuits will be likely to bring European influences to bear upon the Brazilian Republicans; and we may have to get our old Monroe doctrine down and brushed off, for use, or else take a new departure and let the Jesuits of Europe aid those in South America.

Stirring times are coming, if we can read all the signs correctly; and we should all do our best at once. EDWARD J. CHALFANT.

PITH AND POINT.

SURE MARKS OF A RELIGION.

Do you not find that ministers fail to recognize the lodge as the temple of a false religion? Few of them I apprehend feel like saying what I did yesterday, in a sermon which did not contain the word Masonry, but under which my deacon said he would have "writhed" if he had ever "committed himself." I pressed the point that whatever had a temple, altar, priesthood, creed and ritual, was a religion. In so far as the temple was frequented by none but devotees of that religion, the priesthood officiating for these alone at an altar accessible to no others, the ritual used by none but admitted members, it was a separate and distinct religion. If it was not a religion that taught its adherents that God was manifest in the flesh, that Jesus Christ bore our sins in his own body on the tree, in short, the essentials that constitute the Christian system, it was not the Christian religion. If not the Christian religion, it was a false religion, with which a Christian man could have nothing to do.—NEW ENGLAND PASTOR.

WASHINGTON PRAYER.

My grandfather Lawrence was on Washington's bodyguard. He said that Washington could be seen nearly every morning, before sun-up, on his knees with his big white hat standing by his side, with his Bible open before his eyes, repeating the 91st Psalm; and if he was so situated that he could not repeat that chapter on his knees before sun-up, that he would not go into battle on that day; that he would suffer a retreat first. I heard my father relate the above many a time; and about the last word I heard him say, when my brother and I started for the wilds of the West in 1855, was, "Repeat the 91st Psalm often." It is a fact that this chapter contains more promises for the godly and their safety, and all those that fully trust in God's Word, than any other chapter in the whole Bible. It is all "yea and amen," to the true believer. Even the devil quoted from the 11th and 12th verses of this chapter to Christ, when he had him "on a pinnacle of the temple." Of course he was liberal enough to leave out the best, "to keep thee in all thy ways." See Matt. 4: 6.—D. K. LAWRENCE.

LITERATURE.

OUR PRESENT DUTY is the title of the sermon preached at the opening of the last Synod of the Reformed Presbyterian church, by Rev. J. W. Sproull, D. D., of Allegheny, Pa. By the request of the Synod the discourse has been published in pamphlet form. It is a powerful appeal in behalf of an awakened zeal in the church, especially for the home missionary cause.

In the January *Century*, the next to the last installment of "The Life of Lincoln" appears. This installment contains a graphic account of Lincoln's last day and his assassination, also a chapter on the fate of the assassins and a description of the mourning pageant. There is a portrait of Andrew Johnson, a diagram of the box in Ford's Theater, a fac-simile of a play-bill found in the President's box, a picture of the funeral car and of the monument at Springfield. Supplementary papers by other hands are printed on the pursuit and death of John Wilkes Booth. The latter papers are by two Confederate officers who met Booth and Herold in their flight, and by a Union officer who commanded the cavalry that captured the fugitives. The frontispiece of this number is a portrait of Prof. James Bryce, the English author of "The American Commonwealth." Accompanying the portrait is a sketch of Professor Bryce's life. A notable paper is Miss Amelia B. Edwards's account of the recent very extraordinary discoveries at Bubastis, in Egypt. One stone of these ruins is almost sixty-one centuries old, and Bubastis is as ancient as the earth used to be considered. All the monuments reproduced in this article are now for the first time published. The second of the "Present-Day Papers" is by Rev. Dr. Dike, and has to do with "Problems of the Family." Incidentally some startling statistics with regard to divorce in the United States are presented. Professor Fisher publishes a paper on "The Gradualness of Revelation." A curious and valuable paper is that by Prof. Edward S. Holden, of the Lick Observatory, telling of a recent discovery of his concerning "The Real Shape of the Spiral Nebulæ."

The January *St. Nicholas* frontispiece is a beautiful engraving showing a lovely child whose bright face shows her to be "Ready for a New Year." A story of New-Mexican life, by Charles F. Lummis, gives the legend of the now inaccessible "Enchanted Mesa," upon which, tradition says, there is a deserted village just as it was left hundreds of years ago. A photograph of the Mesa from nature is one of the illustrations. A short biographical sketch of Helen Thayer Hutcheson and four of her poems—two of which are worthy of any pen—will be gladly read by those who have been eager to learn more of this young genius. Another paper on "The Routine of the Republic," by Edmond Alton, describes the method of foreign intercourse. Pilot-boat "Torching" is described by J. O. Davidson and handsomely illustrated. The celebrated ostrich farm near Los Angeles, Cal., is given several entertaining pages, There are a large variety of stories, etc., some of which are not only not useful, but hardly even ornamental.

One of the most important reports of the Government this year is that of the Commissioner of Indian Affairs which is ready for circulation from the Interior Department. Besides giving a full exhibition of the Indian schools and attachments of farms and hospitals, Commissioner Morgan, in a supplimental report, gives a systematic plan for the enlargement and improvement of these Indian schools, whereby he proposes to take the charge of them out of politics and provide teachers who shall know and heed their business,

The International Committee of Young Men's Christian Associations, 40 East Twenty-third Street, New York City, has issued its annual "Topics for Young Men's Meetings and Bible Classes," for 1890. The collection contains 175 topics for Young Men's meetings, 58 for Boys' meetings, and 52 for Bible Classes. It may be had on application to the committee for 5 cents per copy.

OBITUARY.

REV. W. J. WHITE died at his home in Worcester, Mass., during the last of October, 1889.

He was born in the year 1810 of pious parents, whose earnest wish that some of their sons might enter the ministry was answered by this one only. He was converted at Middlebury, Vt., under the preaching of Dr. Merrill, and studied for his work at that place, at Phillips Academy, Brown University, Williams College and Andover Seminary. He was afterward in 1842 engaged in preaching in Huntingdon, Canada, and in Illinois and Michigan, and in the latter State succumbed to the malarial influences of the malarial climate, and a severe attack of fever disabled him from missionary effort. He returned to his father's house in Massachusetts and remained there in feeble health for about a year.

In the autumn of 1845 he went to Whiting in the eastern part of Maine and supplied the pulpit of the church during the winter. He had already taken his stand as an Abolitionist (a name as opprobrious in the opinion of some good people as infidel) and found it difficult to maintain his views on slavery and live harmoniously. So in the spring of 1847 he went to Fairfax in northern Vermont, and remained nearly two years supplying the pulpits of the churches in Fairfax and the adjoining town of Fletcher on alternate Sundays. At the end of that time his health failed again, and in order to regain it he engaged in secular business in Worcester, Mass. This was in 1849. His health improved. In 1850 he married Harriet R. Ames of West Boylston, who survives him. He continued in business nearly fifteen years, having in that time by economy and industry acquired a few thousand dollars and maintained a reputation for strict honesty. The remainder of his life was spent in retirement at his home in Worcester. During a part of this time he taught a Bible class every Sabbath at the county jail in Worcester. In all he was a teacher at the jail for over twenty years and a Sabbath school teacher at the church to which he belonged over twenty-five years. His convictions as a Christian reformer led him naturally into the ranks of those who testify against the lodge, and he maintained this reform to the end of life.

ALBERT CARLTON died Nov. 11, 1889, at the home of his son, Gordon Carlton, at Hillsdale, Mich., aged about 83 years.

He was a man of noble character, generous, hospitable, a true and sympathetic friend, of sterling honesty, and for over sixty years an earnest and devoted Christian. No man placed a higher estimate upon human virtues or practiced them more seduously than this sainted man. He was therefore much opposed to the secret orders and their operations, and sustained the reform which sets the church against them. A local paper says of his excellent character: "Of unselfish instincts, and with all his aspirations and purposes founded on just principle, it was impossible for him to wrong his fellow, or do an act of injustice to any man. And thus he marched on through his long life, distributing kindly words and deeds to those in need of encouragement and help, and facing clouds and storms without murmur or complaint." He had resided for over thirty-five years in Kalamazoo county, Mich. Rev. J. W. Warner of Ligonier, Ind., preached the funeral sermon by the special request of the deceased.

ANDREW DORCAS, of Scranton, Iowa, died Nov. 6, 1889.

Bro. Dorcas was a quiet farmer, but a man of deep and earnest convictions. He was strongly opposed to the lodge, and maintained his principles to the last. He has at different times given freely to aid the reform work, and with his brother John has resisted the liberalizing faction in the United Brethren church, of which he was a member.

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CHICAGO, THURSDAY, JANUARY 9, 1890.

THE CLAN-NA-GAEL DIES HARD.

The attempted revival of the Clan-na-Gael a few weeks ago in Philadelphia, was regarded by intelligent Irishmen as little better than a farce. The Philadelphia meeting attempted to draw the line on the "trianglers" and their abettors in the Cronin murder. They even refused admission to Edward Spellman of Peoria, their former chief, and the head of the whisky trust. The order numbers 23,000 in its most prosperous days. The reformers could get the endorsement of but 10,000. Alexander Sullivan in Chicago and Pat. Egan, President Harrison's representative (not of America) in Chili, made this city and Nebraska the centers of the "triangle" influence and kept some 5,000 followers. The Philadelphia meeting was regarded by the most intelligent and really patriotic Irishmen, as an unwise attempt to galvanize a corpse. Mr. Sullivan, one of the editors of the Chicago *Tribune*, said that Irishmen have no more use for secret societies in promoting the freedom of their native land; and the Clan-na-Gael is dead. No man who respects himself as an American would have anything more to do with it. Mr. Hynes, the able Irish lawyer who assisted in the Cronin trial, is reported as saying: "The murder of Dr. Cronin has, in my opinion, given the Clan-na-Gael its death-blow in this country. It is a good thing it has, for the society has been a great hindrance to Parnell in his work, and he will no doubt be glad to hear of its dissolution." As one of the founders of the Clan-na-Gael, who knows the society, and is a careful observer of public sentiment, his opinion has great weight with the better class of his countrymen.

"Pat Grant," the brilliant Irish journalist, whose reviews of the Cronin case gave him a national reputation and a place on the *Inter-Ocean* staff, wrote thus in that paper Jan. 1st:

"However I may be blamed, I deem it my duty to state that I have not the slightest confidence in secret societies to effect the redemption of Ireland, and unless they are run by noble souls, and by great and magnanimous minds, I regard them as a curse to the people in whose interests they are founded, as recent experiences in this city abundantly prove. I know of no such men directing Irish secret societies to-day, and hence I denounce secret societies and all their belongings, and I agree with the sentiments which Mr. Hynes is reported as uttering at Philadelphia, that the murder of Dr. Cronin has given the death knell to the Clan-na-Gael organization in this country. I do not say that the Clan-na-Gael is guilty, as a society, of the murder of Dr. Cronin; in fact, I know it is not, and on the contrary I appreciate many of its old members for the heroic part which they have taken in rescuing Ireland and Irishmen from the stain of this foul crime. But I do say that in the eyes of the American people the I. N. B. and the U. B. and Clan-na-Gael society mean one and the same thing, and they, in the hurry of their avocations, are not going to make any nice distinctions between one organization and the other in order to please the fastidious notions of political Irishmen. I also know that no one at the present time is sufficiently powerful to control the national ear, and no secret society in France or Italy, or elsewhere, was ever yet successful or even respectable, that had not a man of genius behind it. There is no such man to plead with the people for secret societies here, and all such men are dead against them, both here and in Ireland. These secret societies have carried on a hide-and-go-seek policy in this country long enough, and neither the Irish people in Ireland who follow Mr. Parnell, nor the Americans here are in such a temper as to stand much more of their vagaries."

But every lodge seems to have a snake's life. Its head may be smashed, but its tail wriggles. The papers tell us that the notorious Camp 20, of which Beggs was "Senior Guardian," got a sum of money that was raised for a widow of Detroit, whose husband was a Clan-na-Gael sacrifice, having gone on a "secret mission" to England, and was never heard from. The same notorious Camp 20 is now raising its head with a hiss and demanding its records which were taken by legal process, and are in the hands of the court. A weak and spiritless judge may give them up. It is said, too, that the followers of Alexander Sullivan are again at work in the city politics of Chicago with the boycott and the black list. Had the death sentence fallen upon the Cronin murderers they would hardly dare to be so bold. But their very audacity may yet destroy them by uncovering the whole Cronin secret and sending the chief conspirator to a merited doom.

—The January *Christian Witness*, of New Market, N. H., prints a fine portrait of the evangelist, E. P. Telford, who is laboring successfully in New England.

THE MASONIC RECORD OF MORMONISM.

Since the decision of Judge Anderson in the United States court of Salt Lake City, refusing citizenship to alien Mormons, the leaders of that apostate church have been in grave distress. An official declaration has been published in their papers, setting forth the injustice of their treatment by the court and by the press of the country. It is prepared and signed by all the Mormon hierarchy, from the first president, Wilford Woodruff, to the counselors John Young and Daniel Wells. They denounce as untrue the allegations of murder; claim to abhor bloodshed; declare that opinion is free and political rights untrammelled in Utah by Mormonism; and that there is nothing in the Endowment ceremony or in any doctrine or obligation of the sect which is hostile, or intended to be hostile, to the U. S. government. On the contrary Mormons are "under Divine commandment to revere the Constitution as a heaven-inspired instrument." This official declaration is ostensibly addressed to the world at large. It is probably intended only for the Mormon readers. For only those stupefied by the falsehoods of what they hold to be religion would presume that the few bare assertions of this document would weigh against the deliberate judgment of a court established upon abundant testimony. The declaration is followed by a call for a day of fasting and prayer, which is issued in terms of great humility, quite in contrast with the bravado and lofty imprecation universally heard a few years ago. Another election transpires in February, and the Mormons fear it is already lost to them unless they can persuade many already backslidden to vote once more for the hierarchy.

But in connection with the powerful arraignment of Mormonism, as a part of the secret order system, by Rev. Dr. McAllister at the Boston congress, of which the first part appears this week, we have a further statement of facts respecting the Masonic record of Mormonism.

In the "History of the M. W. Grand Lodge of Illinois," by John C. Reynolds, written and published by the authority of the Masonic Grand Lodge, there is given in chapters XV., XVI. and XVII. the record of the Mormon connection with Illinois Freemasons,—a matter of such moment that it should be preserved for future reference.

From this history it appears that the first lodge of Masons was founded in Illinois in 1805 at Kaskaskia. The history of Masonry in the State was the history of this lodge, which seldom had a dozen members present, until about 1820, when other lodges began to be formed, and a Grand Lodge was organized in December, 1822, seven lodges uniting in it. In 1827 the records began to fail, and Masonry seemed to be dead in 1829, nor is there any account of it until 1835. In that year Bodley lodge of Quincy was granted a dispensation from Kentucky. In a few years the Grand Lodge was reorganized, and Stephen A. Douglas was first Grand Orator. In 1842 there were five chartered lodges and three working under permit or "dispensation." One of the latter was at Nauvoo, to which town the Mormons had removed in 1838, when driven from Missouri. The Grand Lodge met this year at Jacksonville, Oct. 3. The number of Masons reported in the State was 480, and of this number the single lodge at Nauvoo furnished *two hundred and eighty-three* (283), or *more than one half* the whole, showing Mormonism to be an exceedingly fertile soil for the lodge.

But Bodley lodge at Quincy, at a special meeting July 16th preceding, had entertained charges against the Nauvoo Masons, though numbering not one-tenth as many members. A report was unanimously adopted that Nauvoo lodge was being "conducted in a manner un-Masonic," and that the Grand Master be requested to stop them. Also it was voted to ask the Grand Lodge to make inquiry—

"By what authority the Grand Master initiated, passed, and raised Messrs. Smith and Rigdon to the degrees of Entered Apprentice Fellow Craft and Master Mason at one and the same time."

The Grand Lodge took up the case and appointed a committee of investigation, which reported in favor of continuing the dispensation to the Nauvoo Masons, among whom Jo Smith and Sidney Rigdon were shining lights, having taken the three degrees at one time by permission of the Grand Master, and Hyrum Smith and Heber C. Kimball were respectively senior warden and junior deacon. We name these men especially, since they were the Mormon leaders

In 1843, Oct. 2, the Grand Lodge was again in session at Jacksonville with seven chartered lodges and ten under dispensation. Among the latter were Nauvoo, Helm and Nye lodges of Nauvoo and Eagle of Keokuk, Iowa. Of these lodges the history says, page 202:

"Nauvoo, Helm and Nye Lodges were located at Nauvoo, and were composed mainly of Mormons. Eagle Lodge, at Keokuk, was of the same character. These lodges were the result of a division of Nauvoo lodge and were never chartered."

The case of these lodges came up under the report of the Grand Master and another protest of the Quincy Masons. There were 480 Masons in the State, aside from the four Mormon lodges which were on trial. Their number is not given, but if the proportion held good from the year before, it must have been about 500. The Grand Master in his report recommends that, if a charis granted, Nauvoo lodge be divided into four or more distinct lodges. The committee of examination reported no objection to the Mormon lodges because of immorality or vicious doctrines, but simply and only because they made Masons too fast and gave them the degrees, one after the other, too rapidly. These are the sole objections entertained (See pages 195 and 199 of the History). The Grand Lodge adopted the report of the committee revoking the dispensation and refusing charters.

In the Grand Lodge meeting, Oct. 7, 1844, Eagle Lodge, which had not disbanded, made another futile effort to get a charter. The action of the body also showed that the Grand Master had sent a messenger to Nauvoo to demand the dispensations already granted. The Mormons treated the message with contempt, refused to obey, and expressed a determination to continue to work Masonry on their own account, as they were probably the Masonic majority in the State. They kept their word, as it appears that a member of St. Clair lodge, Bellville, Ill., went to Nauvoo and participated in the Masonic ceremonies connected with the dedication of a lodge hall. Charges were brought against him for violating that part of his oath which forbids holding communication with clandestine Masons. The member was condemned by the lodge in these words:

"*Resolved*, That as Bro.—— has acted unmasonically, as is shown by the above report, and expressed in the resolution preceding this, the lodge deal with him according to Masonic usages in the Fraternity."

"*The sentence, as assessed*, WAS THEN CARRIED INTO EXECUTION," says the History, page 257.

WAS THIS ANOTHER MORGAN CASE.

The disobedient Mason was ordered to be dealt with "according to Masonic usages." The sentence is then carried into execution. Was his throat cut and his blood caught in a pail? Did the Masons serve him as they did William Miller in Belfast; David Brownlee at Little York, Ill., or the unknown victim at Bristol, Penn? It is for them to explain. They have given us the record. We know their oaths, and that the penalties of those oaths have been executed. They conceal the name of this condemned man with great care; and with the single statement that the sentence was executed on the spot the history stops. There are no doubt men living who can finish the story.

The Masonic record of the Mormons as Masons also stops with this mysterious case, to be taken up in other volumes and the records of the courts of Salt Lake City, as the *Cynosure* has explained at length in late issues. We regard the narrative herewith presented from the official documents of the Grand Lodge of Illinois to be a vastly important link in the chain that binds Mormonism to the great Secret Lodge system.

—The January number of the *Independent Christian*, formerly of Littleton, N. H., comes from its new office at Wellesley, Mass. Miss E. E. Flagg, our New England correspondent, has become office editor and business agent, and gives an introductory word to the readers of the *Christian*. These new editorial duties will not seriously increase her labors, and may facilitate in some respects her efforts for the New England Association.

—It was lately noticed in an editorial on Mormonism that Solomon Spaulding, who wrote the romance, which Jo Smith and Rigdon stole and made into the Book of Mormon, lived in the

Morgan days. This was an error. He died in 1816, and the manuscript of his book was obtained from his relatives. His condemnation of the lodge is just as good, however, as if written to-day.

—Mrs. J. S. Collins, of Pittsburgh, who with her husband, Rev. Dr. Samuel Collins, is deeply interested in the N. C. A. and its work, is State Superintendent for the department of National Reform in the Pennsylvania W. C. T. U. She has issued a circular to her sister workers in reform, informing them of the scope of her topic, and exhorting them to personal efforts in behalf of the principles involved in it. In her appeal to mothers, she says: "As conservators of the home, keep ever in view that God instituted *first* the family, then the church and state. Government is an aggregation of all. It is therefore important, that all reform shall *begin* in the *family;* that the principles inculcated there be safe and purifying, so that social, political and civil affairs shall all be brought into harmony with the laws of Christ. The temperance reform, labor and political reforms, will all be solved when we bow to Christ's authority in the state, and in his law in all the relations of life. Let us learn our duty to our King and Ruler, always remembering 'that righteousness exalteth a nation, while sin is a reproach to any people.'"

—A correspondent, "F. R.," of the *United Presbyterian*, reports the Boston Congress at some length in a tone of critical friendliness. It was wise management, he believes, to omit United Presbyterians from the program, since activity on their part would have appeared to proceed from a proselyting or sectarian spirit. We cannot believe this apology sufficient. It is very like what may have been said by the men of a city named Meroz, who came not up to the help of the Lord against the mighty lodges overthrown by Deborah. They may have objected, because with a woman to lead, the victory was not "regular." This brother says the members of the convention and speakers "must be accorded the high praise of having meant well." And he adds, "Sometime method will be harmonized with intention." There seems to be a sinister reflection in the words. Perhaps there were too many Baptists and Congregationalists in the Tremont Temple meeting to allow of the adoption of a *proper* method. We are all willing to sit at the feet of Bro. F. R. and learn wisdom, but if his method gives no better results against the lodge than his letter promises, the Lord would have to make the stones cry out for want of men.

PERSONAL NOTES.

—The Cedar Rapids *Republican* of Dec. 28th, announces the death of Nathaniel Bourne, of that city, one of the most influential of our reformers in Iowa. He has served the State association as treasurer for several terms, and his loss will be most serious to the friends in that State.

—Bro. Enos W. Shaw came over from Michigan last week to spend a few days with friends at home at Nora, Ill. He returned to Grand Rapids Friday night last, and expects soon to visit Coopersville, Allendale, Howell, Jackson and Brighton. He is much encouraged with the Michigan work.

—Rev. Dr. Wardner, of the Free-will Baptist church of Milton Junction, Wis., was united in marriage on the 4th ult. to Miss Mattie S. Harvey, of the same place. Miss Harvey has become well known to the Wisconsin brethren for her zeal in reform, and their congratulations will be joined with ours to Dr. Wardner in securing a help-meet for him.

—Rev. William W. Patton, D.D., late President of Howard University, at Washington, died suddenly at Westfield, N. J. Dr. Patton was the first editor of the *Advance* in this city, and closed his relation to that paper about the time of the great fire. He lately resigned his position at Howard University, and Rev. Dr. J. E. Rankin was chosen to succeed him.

—The death of Rev. David McFall, mentioned in our New England letter, has not been unexpected for some weeks, but will be no less sincerely lamented everywhere by all who knew him. As a man of courage, faith, friendliness, integrity, devotion and piety, there are few to rival him in virtue. The church to which he has so long ministered has lost more than a friend; and the denomination to which he belonged more than a leader. The church of God on earth has need of more such men; why they are taken from us with their work half done we can seldom understand, but wait for the revelations of the last day.

—President and Mrs. J. Blanchard started Monday evening for San Diego, California. They expect to spend several months in San Diego, Los Angeles and San Francisco with acquaintances and relatives. The journey is taken chiefly for the sake of their health, and their friends hope they may return in due time with every expectation more than realized.

—Rev. J. W. Hiatt died a few days since at Summer Hill, Ill., where he was pastor of the Congregational church. Bro. Hiatt was formerly a Wesleyan minister, and at an earlier date still, a member of the Masonic lodge. His renunciation of Masonry appeared in the *Cynosure* of July 27, 1869. He was for some time pastor of the Wesleyan church at Westfield, Ind. Dr. A. H. Hiatt, of this city, is an older brother.

THE UNCHRISTIAN LODGES.

BRIEF ADDRESS OF REV. ROLAND F. GRANT OF BEVERLY, MASS., AT THE BOSTON CONGRESS.

The subject of secret societies is one of such importance that it cannot be discussed with hot words,—though it is nevertheless a hot subject. I speak as an American citizen on a subject which is honey-combing our American institutions, and on which, therefore, with all who have an interest in the country's welfare, I have serious opinions. There is on every hand today an uprising against trusts. If a combination in oil or sugar be feared, the people are quick to take alarm at the danger to their pockets. But when we have proposed to us a trust in morals, or in the matter of fair dealing of man with man, how much more should it be feared and abhorred! In a sense it is a simple question of majorities whether a little knot or circle of men can shut up certain privileges to themselves and exclude the mass of their fellow-beings. I protest that every secret order is a menace to mankind. They are all joined together to promote self-interest at the expense of other men.

Again, as a Christian man I recognize certain relations, a certain fellowship I owe to other Christian men. But as I pass down the street some morning I am accosted, "Good morning, brother!" I look up to see a stranger, or possibly some one not reputed for his fondness for the Christian church. "Who are you?" I challenge. "O, I'm a member of such-and-such secret society." Now, I ask every Christian man in this audience, *Are* you a "brother" to another man not a Christian? You will not dare to use a word so consecrated by our Lord, and which belongs to us only by the purchase of his blood.

Another point in this discussion is the emphasis that must be put on the principle that every good thing is public property. No man has a right to shut away a good from his fellow man. He tries to rob God who attempts it. Principles must not be kept secret. God allows no patent right to be put upon them. They are made to be like the air, free to all men. These are sentiments that I do not here assert for the first time. I speak them freely to my congregation, though possibly some members of secret societies may not be pleased to hear them.

Freemasonry is a caricature of religion because of its ritual, with religious forms, prayers, burial rites, altars, chaplains, etc. But these have no Christ in them, and *he* it is who makes religion *true.* What would be thought of a man who should take an altar from some Masonic, or Oddfellow, or Good Templar lodge, and set it up in his family and practice the lodge ceremonies about it for the salvation of his children? What an abomination to God must a lodge burial service be with its mock solemnities. I will never join in such a service with them; and I think I know what it is to take such a pledge. The only question for a minister of the Gospel of Jesus Christ to consider when asked to join them is, Is this a truly religious organization and ceremony or not? He has only to stand by his God and fear not.

I have heard in Masonic prayers the expression, "The most holy place of prayer." What was this most holy place but the lodge, where were the altars and the priests of secrecy? As a minister of Christ I must protest against the use of such words. The lodge gives no place for Christ. Its prayers are not made with reference to him or his express commands. They are framed to suit all classes of men who may belong to that lodge. Now the Lord expressly says, "He that is not with me is against me." The lodge does not recognize Christ. He has no place there; no position. Though nine-tenths of the members be professed Christians, he cannot meet them in a body so organized and controlled. A week ago last Sabbath I asked my church, Have any of you taken an oath with a horrible penalty that you will practice this or that virtue, or refrain from this or that sin? If your oath is needed to make your word valuable your word is good for nothing.

Why are the women in the churches and the men in the lodges? The fact is universally recognized. Every pastor knows that men who should be taking their places in his church are reclining in perfect security with their lodge priests. They are satisfied with their "good-enough religion," and Christ is nothing to them.

To assume, as the members do, that the lodge is founded on the Bible, is another falsehood. Do they not know that the Good Samaritan did not ask for a grip before he would help the wounded man? The lodge rebukes the church for not helping the poor. Yes, and continues to jibe when we have sent to the front platoon after platoon to fall in the brave struggle for the world's redemption; when we are founding hospitals and industrial schools and colleges and missions in every quarter.

It is well for those of us who are opposing this evil to speak carefully and wisely, and not for the sake of mere bravado. We should present Christ in his beauty and loveliness. He is not the object of lodge affection. Do not speak either unless you have something to say. You may be snared into an exposure of your ignorance, and do more harm than good. Lay strong hold of some salient fact, and use it effectively. It is always safe to argue that it is not necessary for men to join together and swear to have their throats cut, if they wish to do good to their fellow-men.

May God bless this discussion and this conference; and may there arise a generation who shall turn back this dark system and overthrow it in the name of God.

Afterward Mr. Grant, having remarked that he thought it wise not to push the discussion of the lodge as *anti*-Christian, he explained, in reply to Rev. Wm. F. Davis, who objected, that in dealing with men of the lodge and laboring to bring them out of the orders, that he would aim to help them see the *non*-Christian character of the system. By beginning to show it *anti*-Christian their antagonism would be roused and the effort fail. But if the conference wished him to discuss the lodge as *anti*-Christian and would give him two or three hours, he could do it, for he had made careful study of the whole question.

The *Central Baptist* says most truly, and in common with many other journals, that "Before the Mormons can become loyal citizens of the United States, Mormonism must be destroyed root and branch." Now will these papers say that every society which makes its members swear to obey its officers and to ever conceal and never reveal its secrets under penalty of having their throats cut from ear to ear and their hearts cut out from their bodies, are un-American; and that before the members can be loyal citizens of the nation the society must be destroyed root and branch, or its members must secede and renounce their allegiance to it? What is the difference between Mormonism and any other society which has its form of religion, its oaths of secrecy and obedience, and its penalties which are in conflict with the laws of the country?—*The Midland.*

He who advocates secret societies is in no way advocating the Gospel of Christ in such endeavor, for the Gospel of Christ does not teach or in any way sanction secret societies. This is so universally felt to be true that no one dares come forward and claim Christ as the organizer and propagator of the secret lodge system.—*Wesleyan Methodist.*

THE HOME.

A LAST PRAYER.

Father, I scarcely dare to pray,
So clear I see, now it is done,
That I have wasted half my day,
And left my work but just begun;

So clear I see that things I thought
Were right or harmless were a sin:
So clear I see that I have sought
Unconscious, selfish aims to win;

So clear I see that I have hurt
Souls I might have helped to save,
That I have slothful been, inert,
Deaf to the calls Thy leaders gave.

In outskirts of Thy kingdom vast,
Father, the humblest spot give me;
Set me the lowliest task Thou hast,
Let me repentant work for Thee!

—*Written by Helen Hunt Jackson, four days before her death.*

A DANGEROUS POSITION ON THE DANCE QUESTION.

On a certain Sunday, in one of our large cities, a minister of the —— church received fifty new members. While reading the rules of the church, and especially the portion relating to popular amusements, he said "that if a young man and a young woman attended a parlor-dance, and were conscientious about it—that is, were not condemned by their consciences—he would not 'church' them." Upon this an aged member of the congregation arose and asked the pastor: "Brother ——, would Jesus Christ dance?" The minister retorted: "Do you pretend to say that Baptists, Presbyterians, Episcopalians and others who attend dances, will not go to heaven? It is preposterous for any one to presume such a thing. It is the abuse which constitutes the sin, and the time and place have also something to do with it." The preacher then reiterated his statement that he would not discipline a lady and gentleman for innocent enjoyment in dancing at a parlor party.

While the remarks of this clergyman may seem plausible to some, they nevertheless have a very weak side and are open to severe criticism. On such an important occasion as the reception of so many new members, would it not have been far better not to have said anything giving the least countenance to dancing—a generally acknowledged worldly amusement? How much more appropriate would have been advice to these new members to "abstain from all appearance of evil." How much better to have earnestly exhorted them to

BEWARE OF THE ENTICEMENTS

and fascinations of all so-called innocent amusements, lest they be led from the supposed innocent to the harmful! How much more proper would have been advice always to give their souls the benefit of a doubt in reference to popular but questionable indulgences!

Perhaps some of those fifty new members had had a great and prolonged struggle to gain the victory over the besetting sins of dancing and kindred diversions. And now to hear their spiritual guide talk thus lightly about dancing might be the means of their re-enslavement, and possibly even the loss of the souls of some. Surely he would have done them a vastly greater service, and one far more creditable to himself, as a professed minister of Jesus to have urged them to

CONSTANT WATCHFULNESS AND PRAYER

—to holy living and zeal in trying to save souls. Doubtless even some of his unconverted auditors would have thought this more commendable, and more consistent with his holy calling.

But suppose this preacher would not "discipline" his parlor-dancing members, and say nothing to them that it might lead to spiritual declension, and thus leave them under the impression that he regarded it as altogether harmless, is it not likely that some of his members would soon dance in places *less* "innocent" than the parlor? And might not some of them, knowing his sentiments on parlor-dancing, conclude that he would hardly "church" them for dancing at other places and thus be led to "abuse" the practice both as to "time" and "place?"

BISHOP PIERCE'S OPINION.

In referring to the time, place, and the kind of company with which one mingles in dancing, as also of the different kinds of dancing, the sainted Bishop Pierce, of the M. E. church South, said: "The truth is, they (the various styles of dancing) are all related—blood-kin. The family is one. Private dancing is the prelude and preparation for public dancing. The simple leads to complex, and the delicate to the gross. The passions grow by indulgence. For this reason I include those Christian parents who teach their children to dance in the same condemnation with the more open transgressors who misrepresent their Master, outrage the moral sentiments of the church, and herd promiscuously with the world of the ungodly. The knowledge of the art involves the temptation to practice it. Indeed, this schooling is a preparation for it—"a provision for the flesh to fulfill the lusts thereof."

Again, this preacher talks about engaging in parlor-dancing *conscientiously*. His attitude to this question, it seems to me, would have the tendency to make the

CONSCIENCE LESS TENDER.

Is conscience, biased by the love of worldly amusements, a safe guide? I fear many who think they are following conscience, are influenced by carnal desires and appetites. What use was there in that minister reading the discipline of the church, supposed to be based on God's Word, if he were willing that his people should be guided only by their consciences? Is conscience infallible? Does it not need enlightening and purifying?

It's all right for the heathen mother to throw her babe into the jaws of the crocodile because her conscience does not condemn her—is it? Why, then, do we send the Gospel to the heathen if no higher guide than conscience is needed? Thousands of people, not deemed heathen, are constantly indulging in improper and sinful things on the plea that their consciences do not condemn them. But may not many of them have violated and seared and

DEBAUCHED THEIR CONSCIENCE

so much as to make it the most unreliable thing in the world? Thousands upon thousands seem to pay very little attention to the cultivation of conscience. How few, comparatively, from the bottom of their hearts pray,

"Quick as the apple of an eye,
O God, my CONSCIENCE make!
Awake my soul when SIN is nigh,
And keep it still awake."

I was greatly astonished at the question by the minister alluded to, when he asked: "Do you pretend to say that Baptists, Presbyterians, Episcopalians, and others who attend dances will not go to heaven?" Doubtless thousands of the more pious belonging to these churches would not thank the reverend gentleman for referring to their denominations as favoring dancing. Many members of these churches look upon dancing as one of the

MOST INSIDIOUS SNARES

to lead souls astray from God. Those belonging to the denominations mentioned, or to any other church, who dance, are certainly not the ones usually engaged in all kinds of Christian work—not the ones who specially love the prayer meeting and the Bible—not the ones who constantly strive to lead souls to Christ and to promote holy living in their churches.

And then what a low motive to which to appeal in justification of church members dancing, namely, that they will not fail to get to heaven. Is that all Christians are to work for, simply to get to heaven—simply to get there themselves, no matter what becomes of others? Is there not much selfishness at the bottom of such a position? Certainly the conception of Christian duty and privilege is very groveling in those who have no higher ambition than only to secure their own safety. And can such really have a sure and joyful hope of heaven? Surely the work to be done by Christians is great and urgent. And it is well known that the defender and lover of the dance does very little of this work, and many such none at all. And whom do the sick and distressed and dying generally send for to impart consolation—the dancing professor of religion, or the one not addicted to this beguiling evil?

TWO SAD INCIDENTS.

A young lady who once had religious convictions and desires allowed the dance to stifle them to her ruin. Becoming very sick, and realizing that death was near and she unprepared for it, exclaimed in her last moments, "Tell my friends that I danced my soul into hell!"

During Mr. Moody's first great meeting in Cleveland a young lady acquaintance of mine was convicted of sin and repaired to the inquiry room as a seeker of salvation. While the meeting was still in progress, and she was still interested in her soul, some friends invited her to a parlor-dance. She hesitated, believing such a diversion unbecoming and dangerous to her, at least at such a time. But her companions pressed her to consent to go. In her dilemma she consulted her pastor, who told her there could be no harm in a social parlor-dance. She yielded to the solicitation of her friends and went to the dance. The company was frivolous and worldly, and she in a degree imbibed their spirit and grieved away the Holy Spirit. That evening her convictions for sin left her. She no longer sought the inquiry room, gave up her efforts to become a Christian, and plunged deeply in the pleasures of the world. —*Evangelical Messenger.*

SHATTERED.

The owner of the famous Wedgewood Potteries, in the beginning of this century, was not only a man of remarkable mechanical skill, but a most devout and reverent Christian. On one occasion, a nobleman of dissolute habits and an avowed atheist, was going through the works, accompanied by Mr. W., and by a young lad who was employed in them, the son of pious parents. Lord C—— sought early opportunity to speak contemptuously of religion. The boy at first looked amazed, then listened with interest, and at last burst into a loud, jeering laugh.

Mr. Wedgewood made no comment, but soon found occasion to show to his guest the process of making a fine vase; how with infinite care the delicate paste was moulded into a shape of rare beauty and fragile texture, how it was painted by a skilful artist, and finally passed through the furnace, coming out perfect in form and pure in quality. The nobleman exclaimed with delight and stretched out his hand for it, but the potter threw it on the ground, shattering it into a thousand pieces.

"That was unpardonable carelessness!" said Lord C——, angrily. "I wished to take that cup home for my collection! Nothing can restore it again."

"No. Yet you forget, my lord," said Mr. Wedgewood, "that the soul of that lad who has just left us came pure into the world. That his parents, friends, all good influences have been at work during his whole life to make him a vessel fit for his Master's use; that you, with your impious touch, have undone all the work of years. No human hand can bind together again what you have broken."

Lord C——, who had never before received a rebuke from an inferior, stared at him in silence. Then, "You are an honest man," he said frankly, holding out his hand. "I never thought of the effect of my words."

There is no subject which young men in college are more fond of discussing than religion, too often parading the crude, half-comprehended atheistic arguments which they have heard or read before boys to whom such doubts are new.

Like Lord C——, they "do not think." They do not probably believe these arguments themselves, and they forget that they are infusing poison into healthy souls which no other efforts of theirs can ever remove. A moment's carelessness may destroy the work of years.—*Selected.*

There is an old legend of the Middle Ages to the effect that once upon a time a church member died at a ball. Satan came along and took his soul, and was flying off with it, when St. Peter finding it out, put after him and demanded restoration. "He was a Christian," said St. Peter, "and you must give him up." "Christian!" exclaimed Satan, "why, I found him on my premises." "If that is the case," said St. Peter, "I give it up." We commend the above to all professing Christians who attend theatres, balls, and other places of questionable amusement. —*Standard.*

What I admire in Columbus is not his having discovered a world, but his having gone to search for it on the faith of an opinion.—*Turgot.*

CHILD-LOVE.

Oh, to recall the days when, on the road
That led me, cheerful or depressed, toward home,
My little timid son was wont to come
Within my ken not far from my abode!
On seeing me his eager joy he curbed,
Uncertain of my mood. He peeled his stick
With anxious mean, while casting glances quick
To learn my humor; if I seemed disturbed
As I drew near, he loitered by my side—
A thought behind—and looked intent on work;
But if I smiled—then, with a sudden jerk,
His stick flew far, and such a whelming tide
Of love burst forth, in smiles and misty tears,
And pressure of his loving little hand, and eager confidence of hopes and fears.

Oh, that we did not fail so oft to find
God's angels in our children! How our eyes
Are holden, while we deem that we are wise.
Whereas we are but very dull and blind!
For what are trifling faults—a noisy tone,
A broken platter, or a missing hat?
Can we not foster love so passionate,
Yet gently chide? Alas! why be so prone
To silence lips so loving, or to make
The little heart e'en for a moment ache
Because our nerves are jarred? How soon we lose
Perception of the treasure of its love!
Shock our fastidious sense, and we refuse
The love that fills the little heart with joy—the solace that could half our griefs remove. —*Spectator.*

MARCUS AURELIUS.

A SKETCH FROM LIFE FOR BOYS AND GIRLS.

There is an old-fashioned saying that some persons are born with silver spoons in their mouths; and this might well have been applied to the birth of one of Rome's great emperors, who is also counted among the greatest philosophers that the world has ever known.

Marcus Antoninus, or Marcus Aurelius, as he is generally called, was of royal blood. Perfect in physique, and possessing great personal beauty, he forms a direct contrast to Epictetus, the crippled slave boy of whom we read some weeks ago. Yet, like Epictetus, his most striking characteristic in early boyhood, was a strong love of purity and truth. At the age of six years, the sweetness and innocence of his character so affected the sinful Emperor Hadrian, that, looking down upon the child's upturned face, he called him by a new name, "*Verissimus*"—the most true.

Like young Moses of the Bible, Marcus Aurelius was brought up amid the splendor, the luxury, and the temptations of court life. Early perceiving the unmanliness of giving one's self to luxury, gluttony, and all those self indulgences to which the Roman youth of his day were addicted, he set himself diligently to practice the sternest self-denial. Self-denial, abstinence and hardiness, a plank bed, and the Stoic dress—these all became a part of his very life at the age of twelve. (See Archdeacon Farrar's "Seekers after God.")

As Epictetus rose above his poverty, so Marcus Aurelius rose above his wealth. As Epictetus, amid the low and degraded surroundings of a slave-life, soared to exalted heights of purity and strength, so did Marcus Aurelius, lifted by circumstances above the millions of his fellow-men, bring down his spirit to a gentleness and humility which have been the wonder and admiration of succeeding ages. Indeed, the writings of the lowly Epictetus were the beloved companions and instructors of Marcus Aurelius during all his life of royal splendor.

Although loaded with distinctions from his infancy, it was not until he reached the age of seventeen that Aurelius saw himself the acknowledged heir to the empire of the world. Then, instead of growing in pride with his worldly advancement, we find our young hero becoming more humble and truly great in spirit, manifesting his nobility of mind by a disposition of the most unaffected simplicity and modesty.

Fond as he was of literary pursuits, Aurelius did not despise a good game played upon the field. Boxing, wrestling, running—all these he loved. He was an admirable player at ball, and fond of the perilous excitement of hunting the wild boar.

Of course you will want to know when he began to reign. It was in the year of our Lord 161 that he succeeded to the imperial throne.

Though he became a powerful emperor and a successful warrior, it is, however, as an author that Marcus Aurelius is best known to us. His famous "Meditations" were written for his own private use, and possibly with a view to the instruction of his son, Commodus. The son cared nothing for his father's philosophy, but succeeding generations have placed a high value upon the work which happily has been preserved to the present time. It seems to breathe the spirit of Christianity, yet, strange to say, the chief blot upon the memory of Aurelius lies in his persecutions of the Christians, of whom he speaks slightingly in this very book.

Most of his writing was done amid the distractions of a war in which he was forced to engage against his will. The cruelty of war, and all its bloody detail, were most distasteful to him, and full often would he steal quietly to his tent at nightfall, after a fierce encounter with the enemy; and while his soldiers were feasting and shouting over his glorious victory, he would calm his spirits by reflection and composition.

The first part of his "Meditations" tells of the teachers of his youth and their instructions. I will copy a few of his written precepts in which their teachings still live. These may be of help to any boy who will take the pains to commit them to memory:

"Avoid factions. Work hard. Avoid listening to slander. Practice self-denial. Learn undeviating steadiness of purpose, and endurance of misfortune. Tolerate the ignorant. Be benevolent of heart, and learn to receive favors without being humbled by them. Learn delicacy in correcting others. Write with simplicity. Be accurate. Be easily pacified."

In reading of Marcus Aurelius, we are compelled to admire his many virtues, which we may well strive to imitate. Yet how much nobler would he have been had he become a follower of Jesus of Nazareth—had he accepted the faith which he attempted to destroy!

Another thought comes in examining his wonderful book. Though valuable indeed, and inspiring in many ways, yet it serves to show us how far the highest human philosophy falls short of the doctrine of Him who spake words of wisdom such as never man spake.—*Christian Intelligencer.*

TEMPERANCE.

DR. CHARLES JEWETT ON THE SECRET TEMPERANCE ORDERS.

[From his book, "Forty Years' Fight with the Drink Demon," 1872, pp. 146, 152, 155.]

Another movement, which lost us the active cooperation of thousands of excellent and able men, was the substitution of close for open organizations. Prior to the formation of the order of Sons of Temperance, *all* our public meetings were open to the world. There was no ritual to control the order of public services which was determined by surrounding circumstances. The opening exercises, after the president of the society had called the meeting to order, were generally prayer, the reading of the minutes, or the record of the last meeting and the reading of reports, if special duties had been assigned to committees. These services did not usually consume more than twenty minutes of the evening. The remainder was devoted to a free discussion of the subject of temperance by interested parties, unless provision had been made for a regular lecture, in which case, of course, that service had precedence. But whether the evening hours were occupied with the lecture or a general discussion, all was in the hearing of the masses.

I have worked in good faith for years with and for Sons of Temperance and Good Templars, believing, all the while, that open societies would serve our purpose better, and that their re-establishment, with the addition of a proper financial feature, would be found to be a necessity before a triumph can be reached. I saw, however, that close organizations must have a trial, and a thorough one, before the earnest and excellent brethren, working in and through them, could be made to see the necessity of other forms. They have been tried for nearly twice the period during which we worked in open organizations, and for one, I think it time to look at the facts as they are, and, instead of an obstinate adherence to existing and partial methods only, see if some measures cannot be devised for bringing our whole force into the field.

Seven-eighths of our weekly temperance meetings are now held in private rooms. Few of the aged are there to give the proceedings the dignity and gravity which their presence generally confers, and the children are left at home; and worst of all, the drinking portion of the community, the very portion which we wish to influence by our arguments and appeals, are excluded. *They* have not the password.

What a blow would be struck at Christianity, if, from the regular meetings of the sanctuary or the weekly meeting for religious conference, sinners were excluded, unless they came with the password, or would declare beforehand their readiness to join the church. At the close of the exercises in open societies you can take advantage of any good impressions made to get men to join the society, which they can do on the spot by signing the pledge of abstinence, it being a part of the constitution, and from that moment the pledged man is a member. In close organizations considerable time must elapse and certain ceremonies intervene before membership is attained.

Once more. Those petty rivalries which are now frequently occurring between the different orders, where they exist in the same community, and often between subordinate and neighboring organizations of the same order; and those unbrotherly strifes for offices and honors, which too often occur now, were *unknown* in the open organizations, *absolutely unknown*. No doubt, my brethren who have embraced the cause within the last twenty-five years, and never worked in open societies at all, will be surprised at these utterances; but men, past fifty, who worked in the open societies which existed in New England by thousands before the year 1840, will fully understand me; such men as Senator Wilson, of Massachusetts, Gov. Buckingham, of Connecticut, Neal Dow, of Maine, and Amos C. Barstow, of Rhode Island, and thousands of others past the age of fifty. Let our younger brethren, before they express their unbelief in the historical truth of my statements, ask such men, and I am willing that their statements shall stand, whether for my justification or condemnation. How far they were effective, let the facts tell. In less than fifteen years the style of operations I have described so far revolutionized the public opinion of Massachusetts that the license system was abolished in more than three-fourths of the counties of the State. The old style of operating gave place, in the years 1840, '41 and '42, to the Washingtonian System, and that very soon to the Sons of Temperance and other forms of close organization, and they have had the field almost exclusively for over twenty-five years; and what is the present status of temperance in that State as compared with what it was in 1843? It may be doubted whether we are stronger at the polls now than we were twenty-five years ago. If we have gained at all, it is but a slight gain to have been secured by twenty-five years of labor, even with whatever of hindrance may have fallen in our path. For myself, I believe as firmly as I believe any fact that I cannot absolutely demonstrate, that, had the work of reform been prosecuted for the last twenty-five years in New England in open organizations, with such added provisions as experience might have suggested, the liquor traffic would have been crushed before the public attention could have been diverted from that issue by the great struggle for the preservation of the Union.

THE OVERMASTERING APPETITE.

A case strikingly illustrating the horrible hold which the appetite for strong drink may acquire over a man is reported in a press dispatch from Columbus, Ohio. Years ago one Samuel White, while intoxicated, slew a man. His character otherwise than in the matter of intemperance was good, and his family connections were the best. For these and other considerations a strong effort was made, after his conviction and sentence to imprisonment for life, to induce the Governor to pardon him. Finally a conditional pardon was obtained, the condition being that ever afterward he should abstain from intoxicants. October 25, on the occasion of his daughter's marriage, after eighteen years of abstinence, he violated the condition of his pardon, and was carried back to prison for the rest of his natural life. Eighteen

years of sobriety had not quenched his thirst for liquor, and imprisonment for life was not sufficient to deter him from indulging this insatiable appetite!

NEW HAMPSHIRE'S LIQUOR LAW.

Governor Godell on Saturday, Dec. 28, issued the following proclamation extraordinary: "In view of various heinous crimes which have been committed in our State within the last few weeks, directly traceable to the use of intoxicating liquors, in the sale of which the criminal laws have been flagrantly violated, now, therefore, I warn all persons engaged in this illegal and deadly traffic to desist therefrom immediately, and I call upon the Attorney-General of the State, the solicitors and sheriffs of the counties, the mayors of the cities, and selectmen, and all other officers of the State, and upon all good citizens of every party, to unite in a supreme effort to close up and suppress every liquor saloon of every description within our borders. 'Let no guilty man escape.' Numerous decisions of our Supreme Court attest the constitutionality of our prohibitory liquor laws. Let them be vigorously enforced, that the people may enjoy the great benefits which are sure to follow. And I cannot refrain from urging all churches, temperance organizations, and all persons who desire the best good of our commonwealth to redouble their efforts to promote personal sobriety and temperance among our people."

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON III.—First Quarter.—Jan. 19.
SUBJECT.—The Song of Zacharias.—Luke 1: 67-80.
GOLDEN TEXT.—Thou shalt go before the face of the Lord to prepare his ways.—Luke 1: 76.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Luke 1: 59-66. T.—Luke 1: 67-80. W.—Isa. 40: 1-11. T.—Matt. 11: 2-14. F.—Gen. 22: 1-18. S.—Isa. 60: 1-22. S.—Isa. 62: 1-12.

COMMENTS BY E. E. FLAGG.

1. *God's covenant fulfilled*, vs. 67–75. Zacharias' song was directly inspired of the Holy Ghost. This was in accord with Joel's prophecy (2: 28). Now, as then, the Holy Ghost power is needed before we can praise God aright, much less convert sinners to him. Faith is the primary condition for receiving the Spirit. We must believe there is such a power, and that it is for us. Zacharias' song goes back, like Mary's, to the ancient covenant. The Psalmist says, "I will remember the times of old." God's providence in the past is the key by which we understand his divine purposes in the present. Zacharias, like Mary, uses the past tense as if all the promises were already accomplished. This is the privilege of the Christian. As soon as he grasps in faith all that God means him to have, he possesses all, even eternal life itself. God cannot forget his chosen people. He will be sure to "visit and redeem them," though the tarrying time may be long. Four thousand years the world waited for a Saviour, and now it has waited nearly two thousand years for his second coming. But it is no less—it is more—the duty of the church to continue in the attitude of patient expectancy, because he tarries. As God was faithful to Abraham, so he will be faithful to every true child of Abraham. The fact of Christ's first coming is the guarantee of his second appearing. Zacharias evidently believed that an epoch of temporal deliverance had come for his race; that the time was at hand when they would be delivered from the yoke of Rome, and be once more a nation, tributary to no foreign power, but the heathen subject to them, as painted in the glowing colors of Isaiah. He failed to comprehend that it was a spiritual Israel before whose footstool the Gentile nations were to bend with their choicest offerings. So many sincere believers may hold very mistaken ideas about Christ's second coming. Some believe in a millennial golden age, when all our present evils will be banished, and an era of Edenic innocence prevail. They may comprehend as little of the real scope and meaning of prophecy as did Zacharias; but this does not alter the glorious fact that when Christ does come it will be an era of redemption for all his saints.

"Might serve him without fear," etc. In Christ we are loosed from the spirit of bondage, or rather every Christian ought to be loosed, and would be if all accepted their high privilege. To be freed from superstition and the bonds of ceremonial observances is only a partial liberty, and if it stops there not liberty at all. We need to be free from the fear of man. It stunts Christian growth. No one can be a man in Christ Jesus and be afraid to express, or act in accordance with, his honest convictions. This is the kind of fear that our modern life especially induces. Custom is always most powerful in the most highly-cultivated conditions of society. A sad illustration of this fact may be found in the excuse given for Vice President Morton's keeping a licensed bar-room in his new hotel: that "the customs of Washington made it a necessity." Popular custom never makes it necessary to do wrong, but it often makes it very hard to do right. When Christians everywhere, pastors and people, "serve God without fear," the lodge power will have to go down, for it is largely this "fear," so dishonoring both to their Lord and to themselves, which keeps it up.

2. *The mission of the child*, vs. 76–80 No other prophet ever had a mission so closely connected with the work of Christ, or was sent to preach such glad and glorious tidings. Yet every Christian, man, woman, or child, is a herald sent before his face to prepare for his coming. Every movement for holier living, and deeper revivals of pure religion, is a sign of his speedy appearing; and a witness to the world of that new and perfect day which is yet to dawn for our race.

RELIGIOUS NEWS.

—A conference of all Christians, who sincerely desire the real and visible union of all true followers of Christ, is called to meet at Dayton, Ohio, on Wednesday, Thursday and Friday, May 21, 22 and 23, 1890, to seek Divine guidance and devise ways and means for effecting the actual visible union of all true believers in Christ. "That they may be one: as thou, Father, art in me and I in thee; that they may be one in us; that the world may believe that thou hast sent me." John 17: 21. In calling for this conference the subscribers do not propose to start a new sect, nor to try to merge all small sects into one large sect, nor to unite with or seek to reform any existing sect or denomination. Nor do they intend to discuss doctrinal views, but do propose *union in Christ;* and as promotive of this end they advocate the dropping of all sect affiliations and the names that designate them. They advocate the actual visible union of all true believers in any given locality, as far as practicable, as the one church of that locality; not as a party in but as a part of, the one great body of believers in and followers of the Lord Jesus Christ, the Son of God, and the only one and true head of the church, "which is his body." Among the names to this call are: Rev. C. C. Foote, of Detroit, J. Franklin Browne, Rev. Wm. Burr, Oberlin, O., Rev. David Vant, Bolivar, O., and R. W. Lyman, Yorkshire, N. Y. Among the speakers announced are John G. Fee, H. H. Hinman, O. D. Cotton, Morgan Park, Ill., C. S. Bullock, Evanston, Ill., C. E. Hulbert, Detroit, Mich.

—Bishop Cheney, of the Reformed Episcopal church, Chicago, proposes to take a new departure in appointing a second service at 4:15 in the afternoon, beginning with Jan. 5. At the present time there is no Protestant church on the South Side that is open for regular worship and preaching on the afternoon of the Sabbath day. It has become almost the universal custom to hold the second service in the evening. By this innovation Bishop Cheney believes that two advantages will be secured. Many parents do not like to have their children absent after dark. The new arrangement by which a short service and a brief sermon will be given just at the hour when most of the Sunday-schools are dismissed will enable both teachers and children to attend without the journey to and from home. Another reason is that there are many persons who now find that age or infirmity or distance from their own place of worship prevents them from attending after dark. These will be glad of an opportunity to go to church in the latter part of the afternoon.

—It is reported that the illness of Rev. Charles H. Spurgeon has taken a serious turn, and that it is feared that his work is over. This news will be received with sorrow by a large number of followers and admirers of the great preacher, who holds a unique place in the English pulpit of to-day, and whose career has been one of long usefulness.

—An interesting statement is announced from Constantinople, that the Sultan has sanctioned the erection, at Bethlehem, of a chapel for Protestant pilgrims. It is stated that this decision is most gratifying to the German Empress, who has had the scheme particularly at heart.

—Switzerland has 1,162 Sunday-schools, with 5,459 teachers and 84,000 scholars. Sweden has 3,340 Sunday-schools, with 15,000 teachers and 220,000 scholars. Austria has 140 Sunday-schools, with 312 teachers and 4,519 scholars.

—The Brahmins of India are familiar with the Scriptures, if for no other reason than that they may oppose their teachings. In the course of a conversation on Christianity, a missionary asked a well-known Brahmin in Calcutta whether he had ever read our Bible. The man looked at him, and calmly and slowly answered: "I have read the New Testament eighty-three times, and the Old Testament twenty-seven."

—Rev. W. H. Barnes, Honolulu, says that there are 20,000 Chinese in the Sandwich Islands; that two congregations of them are connected with the English Church Mission, and that they make good Christians.

—Two thousand one hundred and twenty nine converts were received into the churches of the American Board in Japan during the year ending April 30, an average of more than 43 to each church. Forty-three of the 49 churches are self-supporting.

—Mr. Kelzo Koyano, a young Japanese who left his country fifteen years ago, having completed full courses of study at Amherst and Andover, is to return to his country and preach there Christianity. He is to be supported by the Shawmut Congregational church, Boston.

—By special permission of the Sultan a chapel will be erected at Bethlehem for the use of Protestant pilgrims. If only the Turkish yoke could be thrown off, every town and village in Palestine would have a Protestant chapel, and that ancient land would once more prosper.

—The Canadian Baptist, Reformed Dutch, Reformed Presbyterian, United Presbyterian, Friends, Christian and Lutheran mission societies all have unsalaried secretaries. They have other employment, and conduct their missionary correspondence without charge.

—Christian people in the United States ought not to lose sight of the fact that Brazilian society is passing through a period of change, and that all social changes are crises—that the fate of this nation hangs upon the manner in which Christian people do their duty during the next ten years. The forces of Rome are being trained to meet the crisis with that far-seeing, patient cunning for which Rome is noted. Shall the church of Christ in North America let this ripening grain fall ungathered? Young, strong men and women are wanted who can preach and teach and sing of a purer, better Christianity than is known here.—*Brazilian Missions.*

—The last year of the French Missionary Society has been one of great progress. Eight new missionaries, of whom three are married, have entered the field; and the French Congo Mission has been created. In Lessouto, 514 new members have been admitted into the church; 3,332 catechumens are preparing for membership; 9,875 persons belong to the mission church, which has 110 outposts (fourteen more than in 1887). The Tahitians who came to Paris for the Exposition were present at the annual meeting. One read a speech of thanks to the French churches, and all sang a hymn in their native tongue.

—Dr. George E. Post, in an article on the outlook in Syria, says: Little by little the light is stealing in. Men of all religious opinions are inclining to toleration. The Bible is being circulated among the masses. The number of readers is multiplied. Those who believe are bolder, but at the same time more discreet. Those who do not believe are forced to concede that the Bible is the source of religious knowledge and the referee in all cases of doubt or dispute. Those who are far from the spirit of the New Testament claim to be evangelical. Everything is opening for a grand demonstration of the power of the Holy Spirit. The Syrian mission in 1827 had only secured 20 converts; to-day its church roll exceeds 1,500. The mission in Egypt reports an addition last year to the membership of 365, one for each day of the year. The mission press at Beirut employs forty-eight persons, and during the past year has printed 1,900 volumes, the total number of pages being nearly twenty-nine millions. Of these eighteen millions were pages of Scripture. Since the press was established it has turned out a grand total of 394 million pages.

—At a meeting of the Congregational ministers of Chicago, Dec. 30, the following figures relative to the growth of Congregational churches and Sabbath-schools in the city were submitted by Superintendent J. C. Armstrong:

	1879	*1889*
Number of churches	13	42
" Sabbath-schools	16	64
church members	4,150	8,275
' Sabbath-school scholars	5,730	18,310

—According to the Statistical Year Book of Germany, for 1889, the latest data on the religious status of the country are these: 29,369,847 Evangelicals, 16,785,734 Catholics, 125,673 other Christians, 562,172 Jews, 11,278 confessors of other religions or professing no religion at all. The Evangelicals include Lutherans, Reformed, and the United Church, *i. e.*, the union formed in 1817 in Prussia and some other states between the two Protestant confessions; the Catholics include Roman Catholics, Greek Catholics and Old Catholics. In 1871 the proportions were these: 25,581,685 Evangelicals, 14,869,292 Catholics, 82,158 other Christians, 512,853 Jews, 17,156 of other or no religion. The most noteworthy feature of these figures is that while the Evangelicals and the Catholics have grown in equal proportion, the number of "other" Christians has increased in much larger proportion.

LODGE NOTES.

The *Masonic Chronicle* of Columbus, O., says: "In 1777, the Convention of Virginia Lodges recommended Washington as a suitable person to be elected Grand Master of the Independent Grand Lodge of that Commonwealth, an honor which he felt compelled to decline."

The Knights of Honor is strictly a fraternal order, according to the organ of that lodge, and not a life insurance company or association. Their methods differ from old line life insurance as well as from so-called assessment companies. It unites in its plans and system all the features of such orders as the Masons, Odd-fellows, Knights of Pythias, and the like, with a protective feature added.

A "Past Master" having written to the Victoria *Freemason* condemning the drinking habits of his lodge companions, the editor replies: "We publish this extraordinary effusion of a P. M., as showing how fanaticism blinds men's judgments. Freemasonry has no connection in its incidental obligations and duties with teetotalism or its kindred 'isms.' A P. M. has much to learn of the theory of Masonry."

Dr. Darius Wilson, 10 Temple Place, Boston, beside being at the head of the so-called "Royal Masonic Rite," lately known as Egyptian Masonry, also claims to be a member in good standing in Younondis Lodge, A. F. and A. M., Rochester, N. Y.; Mt. Zion R. A. Chapter; Union Council, Royal and Select Masters; York Commandery K. T., all of New York city. He is founder of the Royal Arcanum and Royal Society of Good Fellows.

The New York *Sunday Times* states: A number of small "Mutual Benefit Associations" are sprouting out, and the getters-up of many of them are persons wholly unknown and without any responsible financial backing. The "Benefit Associations" are the latest craze. A great many people will be duped, and some others will abscond with the funds, as was demonstrated in one particular instance last week. Others will follow in due time. Take no stock in these catch-penny affairs.

The "Sovereign Sanctuary Royal Masonic Rite of the United States of America," of which Dr. Darius Wilson, of Boston, is the exalted head, embraces orders and degrees as follows: The Ancient and Honorable Order of Royal Ark Mariners; the Royal Oriental Order of Sikha and Sat B' Hai (Order of the Crescent or Original Mystic Shrine); the Ancient and Primitive Oriental and Egyptian Re-formed Rites, 4° to 33°; Rite of Mizraim, 4° to 90°; the Supreme Rite of Memphis and the Egyptian Masonic Rite of Memphis, 4° to 96°.

One of the phenomenal manifestations of recent years, says the New York *Sun*, has been the growth of mutual benefit or benevolent societies. These are most commonly known as orders, and are founded on the system of the Masonic Order in constitution, ritual and the like. But they are confederated like the Masons. They have their supreme, grand and local chiefs and past chiefs, called by different titles but signifying the same thing; and equally with their prototypes they seek to surround themselves with the charm of mystery, and veil their proceedings from the eye of an inquisitive world.

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Pioneer settlers, teachers, preachers, etc., lay the foundation of nations. The true spirit of Christianity is aggressive. Every real Christian wants to see the glorious Gospel spread out into "all the world." The stay-at-home, do-nothing, hide-your-light-under-a-bushel religion comes not from Gethsemane but from Gehenna.

"Why stand ye here all the day idle?" the Lord of the harvest is saying to thousands of young Christians in this land. "Because no man hath hired us,—no offers of $2,500 a year from city churches, no offers of $1,000 for mission work, not even $600 for country circuits!" Well, if you can't get a heavy armor, go out giant-killing with the shepherd-boy outfit. If the modern ecclesiastical machinery does not need you, go back to the New Testament plan.

"GO!" saith the Lord. The heathen need you, whether the church does or not. The happiest life in all the world is to labor for the good of others where it is the most sorely needed. Does not that point you toward the thousand million of heathen? *Who will go? Who will send?*

DONATIONS.

General Fund:

T. D. Anderson	$ 3.50
1st Cong. church, Galesburg, Ill.	3.00
W. B. Stoddard, Dec. collections.	22.63
E. W. Shaw, " "	2.00

Cynosure Ministers' Fund:

Mrs. M. M. Dorcas	$ 1.50
Samuel Bushey	1.00
Mrs. M. F. Carr	1.50

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Dec. 30 to Jan. 4 inclusive:

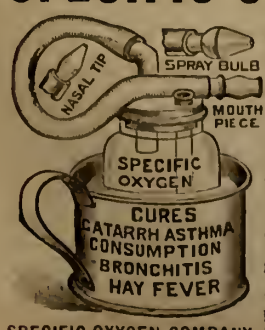
J S Perham, Mrs M A Waterman, J C Woodward, Mrs A H Bennett, S P Miers, R Drewery, E Walker, J Rife, J B Dodds, Miss L Fahs, E J Chalfant, F F French, J D Resley, R M Stevenson, Rev A T Ayers, J Dorcas, J W Wood, J R Bell, Mrs M F Carr, C Gunn, Mrs M M Dorcas, R Canning, E B Webster, P Pallister, B Fuller, Mrs T S Couch, L Wilson, T D Anderson, Rev S A Bumstead, Rev W H McChesney, Rev W W McMillan, L Rice, G Perry, Mrs F Collins, J C Young, W Heldman, J Watters, O Sholes, G Jamison, W T Elliott, D Howder, D Thompson. Miss H C Pemberton, R A Cullor, Ira Green, R Wart, W B Walthall, J Patterson, D P Cawkins, J Stubblefield, J Bignald, W Tisdell, H J Wasson.

Pages of MS. 32 to 68 are received.

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No. 3	65	@	73
Winter No. 2	76	@	78
Corn—No. 2			29¼
Oats—No. 2	20½		22
Rye—No. 2			44¼
Bran per ton	7 25	@	7 50
Hay—Timothy	6 00	@	9 75
Butter, medium to best	13	@	28
Cheese	06	@	10¼
Beans	1 60	@	1 80
Eggs	20	@	21
Seeds—Timothy	1 25	@	1 34
Flax	1 26	@	1 35
Broom corn	02¼	@	05
Potatoes, new, per bu	25	@	43
Hides—Green to dry flint	03	@	07
Lumber—Common	10 00	@	13 00
Wool	10	@	37
Cattle—Choice to extra	4 50	@	5 35
Common to good	1 00	@	4 35
Hogs	3 40	@	3 80
Sheep	3 25	@	5 50

NEW YORK.

Wheat	83½	@	88
Corn	27	@	41
Oats	26	@	34
Eggs	22	@	24½
Butter	13	@	29
Wool	14	@	39

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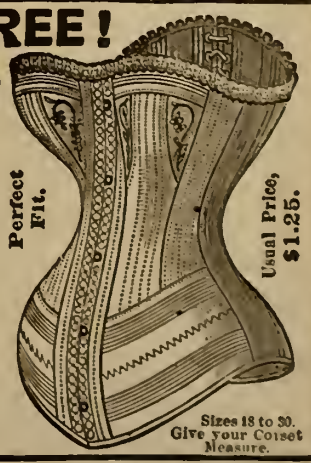
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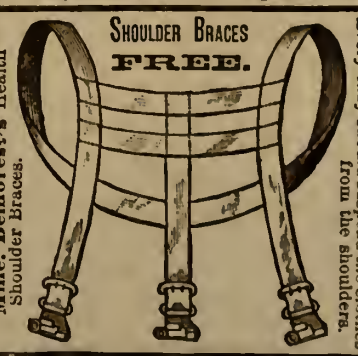


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HOME AND HEALTH.

VALUE OF EXERCISE OF THE ARM AND LEG.

If there is one general physical difference between the country-bed and the city-bred man it lies in the size and strength of the muscles of the shoulder and arm. It is almost impossible for a man to live in the country without using the arms far more than the average city man. This use of the arm has, in both men and women, an important bearing on the general health, since it increases the capacity of the chest, and thereby the surface of lung-tissue, where the blood is spread out in thin-walled vessels, through which the oxygen and carbonic acid easily pass in opposite directions, serving thus the double purpose of feeding the body more abundantly and of removing a constantly accumulating waste product.

This richer blood is again driven with greater force by increased heart and arterial action through its circuit. The vital organs are better nourished, and the power to produce work is increased, Few will deny that a well-nourished body can be trained to do more and better mental work than the same organism in a feebler state. Walking on an even surface, the only variety of physical exercise which most business and professional men get in town is well known to be a poor substitute for arm exertion. The reason is partially plain, since walking is almost automatic and involuntary. The walking mechanism is set in motion as we would turn an hour-glass, and requires little attention, much less volition and separate discharges of force from the brain surface with each muscular contraction, as in the case with the great majority of arm movements. The arm-user is a higher animal than the leg-user. Arm motions are more nearly associated with mental action than leg movements. A man's lower limbs merely carry his higher centers to his food or work. The latter must be executed with his arms and hands.

A third way in which arm-exercise benefits the organism is through the nervous system. Whether this is due to an increased supply of richer, purer blood, or whether the continual discharge of motor impulses in some way stores up another variety of force, we do not know. One thing is certain, the victim of neurasthenia is very seldom an individual who daily uses his arms for muscular work; with this the limit of hurtful mental work is seldom reached. It seems evident that arm, rather that leg, movements are essential to increased productive power. If these are neglected the man, as a social factor, degenerates and falls a prey to his stronger fellow-man in the race for supremacy and productiveness. It may be remarked that American gout, that condition of the blood which causes our English cousins pain in the feet, and Americans universal pains and increased irritability, has one sovereign remedy so simple that few will take it, and this is daily systematic arm-exercise. It is nature's sedative, for which she charges nothing the next day, but gives us sleep instead of insomnia, and cheerfulness in place of discontent.

A man may walk in an hour four miles on a city sidewalk and reach his desk tired, exhausted of force, and better only for the open air and a slight increase of the circulation. Had he spent half the time in a well-ordered gymnasium, using chest and rowing weights, and, after a sponge-bath, if he had gone by rapid transit to his office, he would have found his work of a very different color, easier to do, and taking less time to perform it. The view for some time held by Hartwell of the Johns Hopkins University, Sargent of Harvard, and others, that arm-exercise prevents, or does away with, nervous irritability, and at the same time increases the absolute capacity for mental work, has not been sufficiently urged or accepted. The remedy for this state of things is to cause every man and woman to realize the importance of arm-exercise. Make it compulsory in schools, and popular after leaving school. If one's occupation does not require it in itself, muscular exertion of some kind ought to be taken daily, with the same regularity as food and sleep, for all three are necessary to the fullest development of our powers. —*Popular Science Monthly.*

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FARM NOTES.

MOUNTAIN HOMES.

The French government has placed in the great exhibition at Paris a very interesting series of methods and plans for the restoration of waste lands, and particularly for the transformation of barren mountain-sides into fertile farms, by means of terraces, rising one above another. A lofty and barren mountain may, by these methods, be changed into a beautiful and fertile pyramid, encircled by scores of belts of narrow, green fields, watered from reservoirs placed near the summit.

Thus the waste and lonely mountain may become the home of a numerous population. In short, an entire great range like the Alleghanies, with hundreds on hundreds of peaks, can be converted into a chain of populous towns.

Those persons who, with Dr. Malthus, have feared that the earth may become over-peopled, would do well to study the capacities of mountain ranges, in the light of these recent French engineering enterprises.

For example, a mountain six thousand feet in height may be surrounded by a hundred terraces of stone work, each supporting level belts of fertile soil, one above another, varying in width from twenty yards upwards, according to the steepness of the mountain-side.

Water for irrigation is brought down in pipes from the reservoirs above, or hoisted by wind power or solar engines, from streams below.

Mountains thus "restored" offer most picturesque and healthy sites for homes upon the terraces, and the drainage and other sanitary works can easily be rendered almost perfect. Such improved mountain-sides, too, are capable of producing a very wide range of foods, from sub-tropical fruits at the base, or lowermost terraces, to the hardiest of cereals and vegetables near the summit, and these products can be readily exchanged by the people on the different terraces, one with another.

Flights of steps and even inclined railways may lead upward from one stage of gardens to another, and it is easy to see how a single mountain, not very large and not very high, may become the prosperous home of a healthy, self-supporting population of many thousand people.—*Youth's Companion.*

HABITS OF INDUSTRY.

Don't think the children too young. As soon as they can understand and perform some slight tasks insist upon their doing them. Have some daily tasks suitable to the age of the child, and see that they are performed. It sometimes becomes monotonous and requires time and patience, but it begets habits of industry and self-reliance. I once heard a Christian minister state that he owed his success in life to his mother, who taught him when a child to be industrious. Among other things he was required every night to pick up a basket of chips. His mother reminded him of it for several nights, when she left it for him to recollect himself, which he did for some time. One night, getting very much interested in play, he forgot it until after dark. Beginning to prepare for bed, his mother remarked: "Willie, you will have to pick your chips." "But it's dark, mother," he replied. "You must pick up your chips, my son," was the rejoinder, in such a tone that he knew resistance to be useless. He went out and picked the chips, and "never after that," said he, "did Willie forget his chips." To carry out the rules as this mother did made a self-reliant, industrious man. Many of us are too indulgent and our children suffer thereby. I have in mind a mother who thought her boy too young to work until almost in his teens, when she found, to her astonishment, that it was impossible to set him at any thing and keep him at it. He hadn't the habit of working, and hasn't to this day acquired it, though he has arrived at manhood. An idle boy will make a shiftless man.—*Western Rural.*

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NEWS OF THE WEEK.

CHICAGO.

The three expert witnesses who testified for the state in the Cronin case on the subject of blood corpuscles, present bills calling for $150, $275, and $260.

The Woman's Alliance decided to attend the meeting of the city council in a body and introduce a petition for the erection of thirty new school buildings during the coming year and an official enumeration of the children of school age, and asking for a more stringent enforcement of the law against the sale of tobacco and cigarettes to minors. The reasons given for the erection of the new school buildings are that 14,000 children in the city can now attend school but one session a day, and that the board of education cannot enforce compulsory education.

The police authorities are at last moving for the suppression of gambling, which has been unrestricted since Mayor Cregier came into office. But the effort is begun in such a half-hearted way that it does little credit to the new superintendent of police.

COUNTRY.

During 1889 immigrants to the number of 315,228 landed at Castle Garden, or 68,367 less than the previous year. The class of immigrants in '89 is said to be superior to that of '88. This report is gratifying.

During the year 1889 failures in the United States numbered 10,882, with liabilities of $148,784,337. The failures during the last seven days numbered 322.

A meeting of prominent colored men of the State was held Thursday night at Columbia. S. C., at which resolutions were passed condemning the Barnwell massacre, but advising Negroes to remain quiet and let the authorities vindicate the law. The colored people were advised to abandon Barnwell county and the lawless sections and move to other parts of the State.

Hon. George H. Boker, poet and playwright, who was minister to Turkey during General Grant's second Presidential term, died Thursday morning in his residence at Philadelphia.

A storm at St. Louis Wednesday night blew down an electric light wire. A dog and a horse that touched it were instantly killed, and three or four persons who came slightly in contact with it were knocked insensible.

An ordinance has been passed at Frankfort, Ky., prohibiting the sale of cigarettes within the corporation limits.

Milwaukee takes especial pride, alas, in the brewing industry. There was an increase of 85,283 barrels over last year, the product of '88 being 500,016 barrels. One sixth of the beer drank in Chicago is furnished by Milwaukee.

At a secret meeting on Monday of Democratic editors at Baltimore, Md., it was decided to oppose the adoption of the Australian ballot system. Senator Gorman, who was present, strongly opposed the system, declaring that it was "a bill to throw the Democratic party in the rear."

Alexander Hamilton, a grandson of the first Secretary of the Treasury, died Monday morning at his home at Irving-on-the-Hudson in his 79th year.

A fatal and destructive snowslide occurred at Sierra City, Cal., Jan. 3, whereby nine people lost their lives—seven women and one boy and an unknown Chinaman. Four houses were almost entirely wrecked, including the Roman Catholic church. The snowslide commenced at Sierra Butts peak and swept with terrific force, carrying everything before it.

Eighteen carloads of provisions and clothing left Witchita, Kan., Wednesday, for distribution among the sufferers in Stevens, Morton and Hodgman counties.

The government gauge records the lowest state of the Mississippi that has ever been known here, registering a foot below the low-water mark, and river men assert that the stream could be waded here at almost any point.

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The Pall Mall Electric Association, of London, desiring to quickly introduce and popularize the famous English Dr. Scott's Electric porous plasters make the following unusually liberal offer to those parties who may not be able to find these plasters in their Drug Stores. As this offer is

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They are simple in construction, astonishing in their effects, they prevent and assist in curing many forms of disease arising from wet and cold feet in winter, keeping the feet at one even temperature, prevent chilling, sweating and consequent discomforts. A grand adjunct when worn with our plasters. Thousands suffer to-day the result of wet and cold feet which might easily and positively have been prevented by this simple remedy.

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Those remitting 50c. for 2 plasters will receive free The Doctor's Story, published at 25cts.

Prof. Melville G. Blaine, brother of the Secretary of State, died Monday evening at Salem, Oregon. He was principal teacher of the Chimewa Indian training school.

While suffering from influenza Wednesday at Canton, Ohio, Paul Young, aged 20, committed suicide with a revolver. He was a son of Col. J. J. Young, President of the Bolton Steel Company.

Edward Smith was shot and fatally wounded by Charles Self at a saloon dance at Hanna, Ind., Tuesday night. The crowd drove Self and his wife out of town and destroyed his saloon.

Dr. Paul Hoffman, Assistant Superintendent of Schools, in New York city, was taken to Bellevue Hospital Saturday morning a raving maniac from the effects of an attack of the grippe, from which he had been suffering for the past three days.

Six German families of Waltham, Mower county, Minn., numbering between twenty-five and thirty persons, are down with trichiniasis. One death has resulted, and several of the other sufferers are not expected to live.

FOREIGN.

A sudden change in temperature at Paris last week greatly increased the number of cases and deaths from influenza. Streets were deserted in the evening, theaters were empty, and shops were closed two hours earlier than usual. Few wealthy people remain in the city. There were 422 deaths Jan. 2. The Chicago *News* says: Persons in robust health can ignore the approach of the unpleasant epidemic if they like, but those to whom existence at best is a struggle, cannot take too great care of themselves at this time.

The American colony of London have decided to present a testimonial to Henry M. Stanley on his arrival. The testimonial will be an electro-silver shield, having the coat of arms of the United States for its center, around which will be grouped panels bearing representations of incidents in the explorer's career.

From letters and documents found concealed in the clothing of the notorious nihilist, Pierra Gross, recently arrested at Warsaw, evidence is obtained against many persons high in imperial favor and authority, contemplating not the assassination of the Czar alone, but the murder of the entire reigning family of Russia as well. Already many of the conspirators have been taken into custody. Several of the implicated persons were apprehended while attempting to leave the country.

The Vatican is reported in receipt of a handsome windfall in the shape of a legacy of $3,400,000 left to the Pope by Baron Lllienthal, an eccentric banker of Jewish origin.

At a fireman's exhibit at Havana, Cuba, Sunday, twenty-two firemen were injured, three of them fatally. After a wooden structure which had been erected for the occasion had been set on fire it was found that the water supply had been tampered with, and the men were obliged to jump for their lives.

Princess Bismarck and Princess Rottenburg are seriously ill with "la grippe." Many deaths are reported at Berlin. The Dowager Empress Augusta is suffering with influenza. The influenza is spreading in the provinces. Business is partially suspended, and in many places the school-houses have been converted into hospitals.

The African Lake company has petitioned Lord Salisbury to take instant measures to protect the interests of British subjects in Nyassa land. This will probably precipitate active measures against Portugal, as the period of delay accorded to that country to give satisfactory explanation regarding the outrages to the British flag expires on Jan. 12, when a full apology will be demanded.

Mr. Gladstone has received over three thousand letters and telegrams congratulating him upon his 80th birthday.

London dispatches say that the country from which the most startling rumors are launched just now is Spain. Two or three new ministries are formed there daily, if one can believe correspondents, and revolutions are kept on tap to be produced when a sensation is demanded. The last story is that the late fire at the Opera House, supposedly due to the mismanagement of the electrical lighting apparatus, was a murderous plot to create a panic, during which the Queen Regent and the Infanta Isabella were to be gotten rid of by personal endeavor, if fire and smoke proved insufficient.

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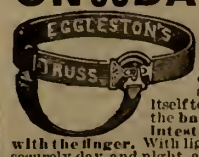


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"La grippe," the epidemic influenza, seems equally prevalent and more destructive of life than did a similar scourge in 1843. It was then called "the Tyler grip," and served to emphasize the unpopularity of the chief magistrate John Tyler. Many have thought that epidemic influenza is a presage of cholera; but this idea seems to rest on no solid foundation. In any case it is to be regarded as a Divine visitation, and ought to lead us to humiliation and repentance of individual and national sins.

The unseemly scramble for the United States senatorship in Ohio, which has for weeks absorbed the attention of politicians and almost filled the papers of that State, has doubtless resulted in the election of Mr. Brice, who resides in New York, but owns property in Lima, Ohio. Of six or eight candidates, none had special claims for fitness other than a devotion to his party. Several are millionaires, but Brice is thought to be richest. It indicates an unhealthy state of society when election to an important office is either dictated by the saloon, determined in the lodge, or bought by money, as it is generally believed this election to be. Indeed, there are but few elections in which some of these influences do not have an important bearing.

The title, "Father of the House," has long been borne by Judge Kelley, of Pennsylvania, from his long continuous service in Congress. Last week he gave up his title and his life to tobacco career. He has been for some time in feeble health, but his real condition was made public but a few days before his death. He had been suffering, it is said, for five years from an irritation on the inside of the right lower jaw caused by incessant use of tobacco. Several years since a severe operation was performed in Paris, which promised to give permanent relief, but last spring the fatal disease reappeared, and his health steadily failed. Mr. Kelley often admitted the effect of his tobacco habit, and once told a friend that for twenty years he had never retired without a quid of tobacco in his mouth. The conspicuous examples of the fatality of the tobacco habit, first among whom are General Grant and Emperor Frederick, should begin to have their influence upon young men. But first of all the Christian church should be astir to inform men of this evil, arouse their consciences, and separate it from the communion table.

The long agony of securing juries in the Cronin and anarchist cases, incline the Chicago people to hail an innovation by Judge Horton last week in one of our courts. Believing that the laws of the State give the privilege, he astonished the lawyers in a case by announcing that he would examine the jury himself and if the lawyers had any questions to suggest they could be given to him. In the first case he had a jury sworn in in fifteen minutes. Judge Horton is satisfied, and so are the taxpayers, that there is a vast waste in giving lawyers unbounded liberties in questioning jurors. The celebrated case of Prof. Webster, who murdered Dr. Barker in Boston many years ago, was tried by a jury thus impanneled.

The falling off in immigration during 1889 of 68,367 is nearly one-sixth of the total number of arrivals the year before. While we are unwilling to withhold our traditional Yankee welcome to all who may be inclined to come into our citizenship, yet there is undoubted satisfaction in this news. The number of immigrants is not only less, but their character is better. From Italy the falling off was 15,000, and this is among a class that would live here in no better circumstances than in the old country. We still hold that the safest check to unwelcome immigration would be a thorough enforcement of our laws; and, if anything more was needed, to shut away the offices from foreigners for double the time now required.

One election cannot settle a question any more than one swallow can make a summer. The November State election in Iowa, because it placed a Democratic governor in the chair caused a trembling in the host, and men began to hedge on the temperance question and predict that Iowa would repeal her prohibition laws. But the State temperance convention in Des Moines last Thursday put iron into every spine. Over a thousand representatives came up from all parts of the State. Dr. Magoun of Grinnell College present the resolutions. Rev. Dr. Emory Miller was temporary, and Judge Weaver permanent chairman. General J. B. Weaver, so long representative in Congress of the Greenback parties, said in his speech: "Lead on in this fight and I will be with you to the end. I am a prohibitionist, and always have been. When a man tells me there is more liquor sold in Iowa than under the old license law he takes me for a fool or a blind man." In the evening a spontaneous ovation was given to Governor Larrabee, who spoke briefly, charging the convention to stand firm and maintain the ground they had gained. He said that those who interpret the result of our late election as a verdict against prohibition make a terrible mistake. The law has been better enforced in Iowa than any high license law in any State.

The colored leagues of the United States hold a national convention in Chicago this week opening on Wednesday. The object of the convention is to suggest and put in execution some plan to benefit the colored people, and especially those in the South. The leagues embrace many of the most capable colored men in the country, and the convention discusses questions of National interest. Our Masonic Democratic mayor Cregier has been invited to extend a welcome to the delegates, but as his insincerity is now being acknowledged by all classes, the incongruity of the request is of little moment. T. Thomas Fortune of New York is reputed to be leading the present movement; but last October W. E. Mathews, a colored office-holder under the last administration, on his return from Europe addressed an open letter to Hon. John E. Langston, urging him to lead in the establishment of an Afro-American League to secure the protection and promote the interests of the colored race. Mr. Langston responded favorably, and Judge Tourgee and John R. Lynch, and other friends of the Negro, approved the plan. The Chicago meeting will probably put a movement into shape which will have great influence on the future of the race and of our country as well.

WHERE ART THOU?

BY MRS. MARIA L. COUCH.

To-day, Christian friend, while the battle against sin and error waxes hot, and great moral conflicts rage fiercely around us, the voice of God is echoing in your soul, Where art thou? Are you bravely marching in the front ranks of God's battalions, few in numbers though they may be? If so, you will not, like the primal pair, guiltily shrink from the voice that bids you stand for truth and right, however hopeless the cause may seem, however formidable the opposing forces, and plausible and specious their pleas.

Henry Clay Trumbull, editor of the *Sunday-school Times*, and one of our clearest and most lucid ethical writers, says: "Show to any one skilled in even the elements of geometry the segment of a circle, and the whole circle will at once stand before his mental vision in ideal completeness. To the prophetic, the reminiscent, the creative imagination, the acorn stands for the oak, the fossil for a world long dead, the segment for the circle of which it is but a part. To the clear-seeing spiritual vision, every moral act is the segment of an uncompleted circle. The completed circle belongs to the sphere of heaven, or to the sphere of the infernal. Let the moral act be seen in its true relations, and at once, to the spiritual imagination, the circle to which the act belongs stands completed. There is no question here of past, present, or future, of cause or effect. The future simply flashes out as the completed circle of which the present is but a segment; the act and its moral issues flash out together as one indivisible whole." Do we half realize that every moral act helps on the cause, either of Christ or of Satan?

Another writer has very beautifully and forcibly said: "The dewdrop kisses the fatness of His soil, and the breeze fans it, and the delicate fingers of light gather it up, and pack it away in the golden grain. Then the harvester harvests it; and the thresher threshes it. Now are the mills ready to grind it; and mothers are waiting to bake it; and children hungry to eat it." Here we have segments that circle around to the heavens.

"But the brewer comes; with his key of gold he opens the granary; he empties the bins; he extorts the life of the beautiful grain through the still, or poisons it in the vat, and from his tanks baptizes the world with death; while the mill stands still, and mothers wring their hands in agony, and starvelings wail in want." And here are segments of a circle that encompasses hell.

To-day, "the golden key" of the brewer has enhanced the price of some of our cereals, barley and rye, for instance, until to sell in the open market is but to pour them into the brewer's vat. Friend, where art thou, on this question? Having been co-workers with God in producing the beauteous fields of waving grain, will he hold you guiltless if you become a partner with the brewer or distiller in transferring the amber grain which his glorious sunlight and sparkling raindrops have fostered into a segment of that circle which takes hold upon the bottomless pit?

Again the fermented juice of the grape is presented as a temperance beverage, an antidote to

the use of stronger alcoholic potions; of which doctrine Miss Kate Field has been an able exponent in many of our towns and cities, and has received from our present administration her reward in the appointment of some of her near relatives to lucrative offices.

But would you know of what circle the wine cup is a segment, let the morality of the towns embowered among the vine-clad hills of California answer! Sacramento, the capital of the wine-growing State, with a population of 30,000, is said to have four hundred saloons and eight churches, and four of these are without ministers.

One living among the thirty thousand acres of wine grapes in Sonoma county, in the Coast Range, reports as follows: "All the people here say that wine makes 'tremens' quicker and injures the mind more than whisky." Another in a different locality speaks of the "bloated, red-faced, gross-looking specimens of humanity" among the devotees of "pure, mild California wines." While a gentleman recently returned from a tour of investigation in the vineyard-surrounded towns, among the foothills of the Sierra Nevadas, says of wine: "It is a very devil's broth, that paralyzes and demoralizes everything it touches."

Then there is high license! Do you say it is impossible to enact prohibitory statutes now, therefore we will do the next best thing? We will erect barriers; we will restrict and regulate with high license.

However much sophistry you may employ, the fact remains, you cannot restrict and regulate the traffic without legalizing it. To legalize means to authorize, to protect. Protection for the saloon, but none for the home! The saloonist having paid a stipulated sum for the privilege of selling, knows that so far he is intrenched behind the strong arm of the law, and in many instances uses his position to insolently defy every law. The Chicago *Daily News* of July 22 last, says that on the preceding Sabbath over four thousand saloons were wide open in high license Chicago, and entire districts in the heart of the city were described as "given over to liquor, to licentiousness and general iniquity." In short, "it was a Sunday of carousing, of dissipation, and general recklessness."

But does some one retort, "Prohibition does not prohibit?"

The secretary of the National Prison Association estimates that the census next year will show a prison population of 100,000, which is 30,000 more than was shown by the census of 1880. Kansas, Iowa and Maine are the only States which have not contributed to this increase. There crime has actually and steadily decreased, and in many places the jails of these three prohibition States are perfectly empty. This cannot be said of any of the high license States, which demonstrates the fact that, while prohibition does prohibit, your restrictive laws do not restrict. Police statistics show that Omaha, after eight years' experience under a rigidly enforced $1,000 high license law, has nearly twice as many arrests for drunkenness, and for other crimes per thousand inhabitants as has any low license city in the country, including New York, Buffalo, Cincinnati and New Orleans.

Perhaps you say these cities surpass others in wickedness and do not furnish a fair criterion. Well, we will take you to Puritan Boston. What has been her record? A recent correspondent of the *Inn-keeper's Journal*, a saloon organ, says: "Just as much liquor and beer is drank in Boston to-day, as before the high license law. The lucky men who obtained licenses are doing a thriving business, and their places are continually crowded." Which statement is corroborated by the criminal statistics of the city. Boston, under high license this year, had during the months of May, June and July, 732 more arrests for drunkenness than during the same months last year under low license. The Deputy Chief of Police of Lowell, the second city of the State of Massachusetts, reports that with the same police force as the previous year, the arrests have increased 12½ per cent, under the restrictive high license law. Lincoln, Nebraska; Pittsburgh, Pennsylvania, and many other towns, have a record equally damaging to high license. While the Quaker City of Brotherly Love has had, under a high license law, sixteen murders in four months, all traceable, directly or indirectly, to the use of intoxicants.

One of the strongest arguments of the press in favor of high license is that it diminishes the number of saloons. The New York *Tribune* of March 22 says, "The city of Joliet, Ill., is a shining example of the wisdom and effectiveness of high license," and further states that, since the $1,000 license went into effect, the number of saloons has decreased from 127 to 55. But the *Tribune* neglects to give statistics furnished by Charles F. Blood, Chief of Police of Joliet, showing that during the same period, the arrests for drunkenness have increased from 271 to 831, the ratio being more than threefold. Truly a shining example of the "effectiveness of high license" so far as aiding the liquor interest is concerned.

Then of what avail is a restrictive law that lessens only the number of saloons, but not the tide of ruin and of woe that they pour forth? It is like concentrating all the little rivulets in a given territory in one big reservoir. The pressure becomes too great for your high license dam, and like the pent-up waters of the Conemaugh valley, the accumulated flood breaks over, and sweeps and swirls onward with increased volume and accelerated velocity; a very besom of destruction, compared with which the Johnstown disaster sinks into insignificance.

You would shrink in horror at the thought of voting to let loose that flood, in which a few thousands of the devoted inhabitants of the Conemaugh valley found a watery grave; yet you vote for this other flood that carries three millions of our fellow Americans to a drunkard's grave, and far more terrible, to a drunkard's eternal doom. For when you give your vote to either of the dominant political parties, you sustain those whose only temperance policy is, on the one hand, to let this liquid stream of damnation flow unrestrained, and, on the other hand, over the dam of high license. A dam erected as a pretended step toward prohibition, but really as a delusive opiate for the consciences of temperance men, and to rejoice the hearts of the rumsellers by defeating prohibitory amendments, thus shrewdly retaining the votes of both factions. What other interpretation can you give to the large majorities against prohibitory amendments in the overwhelmingly Republican States of Massachusetts, Rhode Island and Pennsylvania? Rev. R. H. Colburn, of the M. E. church, says: "High license is Satan assuming the form of an angel of light that he may deceive the very elect. It is intended to give the saloon an influence and power in this country such as it never had before."

Again, Christian voter, where art thou? If you are voting with and for a political party that licenses drunkard-making, are not you a drunkard-maker? Look around you at the wrecked lives, the breaking hearts, the untold anguish entailed upon the innocent by drunkard-making. Think of the myriad of souls lost forever through the drink habit. Then may God flash upon your vision your ballot as a segment of this circle, and say if you can that it belongs to the sphere of the heavenly.

You say you believe prohibition is right, and you would vote for it if it were possible to carry it. Well, if every one who has said this should vote for it, it would be carried. While none of you are responsible for your neighbors' sins of omission or commission, you are responsible for your own individual acts. It is an axiom in both moral and civil law that every man is responsible for the results that naturally grow out of his own conduct.

But do you say you think it wrong to waste your vote? Yet you have for years voted with the Republicans or Democrats, and as one party or the other has suffered defeat each year, you have, as citizens of the State of New York, wasted a great many votes according to your definition of the term. And when your ballot has helped sustain one of the greatest sins of the age, it has been worse than wasted. Some of the anti-saloon Republicans of whom Albert Griffin, ex-editor of the New York *Mail and Express*, is a representative, are so appalled at the enormity of this sin that they propose to disfranchise themselves.

But no vote for a principle is ever lost. It is a segment of that circle which takes hold upon the throne of God. Though the immediate results may ofttimes seem discouraging, yet it is far more glorious to suffer defeat in a righteous cause, than to help the wicked to triumph. Who of you would not have preferred to be one of the Union army at her Bull Runs rather than with the victorious rebels? Caleb and Joshua may be detained forty years in the wilderness by faint-hearted companions, but ultimately they will come into the Promised Land, because, when in a small minority they voted, "Let us go up and possess it, for we are well able to overcome it." But the sin of the delay, and all the evil growing out of it, is chargeable to the faithless ones who made their ballots say, "There be giants in the land, in whose sight we are but as grasshoppers," and who, in consequence of their sin, left their bones to bleach in the wilderness.

But do we hear some good Republican say, "To vote for prohibition is to commit the unpardonable sin of putting the Democrats in power?" Rev. Dr. I. J. Lansing, of Worcester, Mass., at a recent debate in the Brooklyn Academy of Music, said, "This is a specious argument. Under Republican rule free rum can not be shown to be better than under Democratic rule. For my part as a prohibition Republican I prefer to let it be Democratic rum. If the State is to be disgraced by such a record, by all means give the other party the infamy." Dr. Lansing also said, "If you vote the third party ticket you will be told you are 'defeating your friends.' If it comes to that, temperance men and prohibitionists in the Republican party are defeated already." And we add, if they continue to vote the same ticket with the saloonist they vote to prolong their own defeat." Canon Farrar says:

> "We can help by that secret physical law which is called the super-imposition of small impacts. You have seen in some lecture room a vast beam of iron hanging over the ceiling, and the professor taking some tiny pellet of pith or of cork and throwing it at the great iron beam. Perhaps you have thought his efforts ridiculous and you have laughed at him, but he throws his tiny pellet of pith or of cork again and again, and at last the great iron mass begins to thrill, and then to tremble, and then to shiver, and then to sway and oscillate, and then swing to and fro, and in this rhythmic motion of force, derived from the aggregated and collective force of all those many single impacts, you have a force greater than could have been given to it by a giant arm."

Little band of prohibitionists, the liquor power is the great and apparently immovable iron beam; your ballots the tiny pellets of pith or of cork. But do not relax your efforts; though at present they may seem as futile as the first demonstrations of the professor, they are being felt. Already the saloon power begins to thrill and tremble beneath the force of your silent impacts.

Listen to the prophecy of good in this Balaam curse from the columns of the Chicago *Champion* —champion of the liquor dealers:

> "If you would read your papers you would keep posted on and alarmed at the slow but constant, active and dangerous development of this slimy, venomous reptile, this prohibition anaconda, which ever seeks to wind its gigantic coils around the body of the liquor traffic closer and tighter, and unless stopped in its deadly work, will yet squeeze the life-blood, figuratively speaking, out of you, crush your bones into a pulpy mass, and, fattened on your carcasses, will raise its heads triumphantly, yes vindictively and threateningly over your distilleries, your breweries and your warehouses."

To which, omitting the word "vindictively," we say Amen. "With malice toward none" we pray, God speed the hour.

SPLENDID BLASPHEMY.

BY REV. A. K. DUFF.

A singular passage occurs in the annual address of the retiring High Priest of Chapter 183, Royal Arch Masons, Le Roy, N. Y. It is singular in that it exhibits a bold attempt to conciliate public sentiment in and about the memorable scene of the Morgan murder. The remarkable uprising of 1827 is not forgotten in these parts. It would be singular to know that the wild excitement which gave the Anti-mason party 33,000 votes in 1828, 70,000 in 1829, and 128,000 in 1830, electing their Governor in the Keystone State, and exposing their hideous outlawry all around the globe, would be so soon forgotten in the very center which gave rise and shape to the movement. The existence of the Le Roy order, since revival from the smouldering ashes of the ruined lodges in this section, has been less than a quarter century. They have struggled through these years under difficulties of the most trying nature. Now they muster out the usual effrontery common to other parts of the land and attempt to foist

themselves upon the community as an institution coming down the corridor of many centuries fraught with blessing to civilization and to mankind. They hope their dark days here are all over, and only pleasant ones await them in the future. The High Priest (?) reminds the young that they are "now out of the rough waters and the breakers of the heavy and turbulent sea," (what a concession!) and exhorts them "to be vigilant in guiding the old ship safe into the harbor of all that is good and noble on earth." But the shade of the martyr of Batavia still rises up to rebuke the outrage, and there is to be rough sailing for Masonry in this section so long as a remembrance of its murderous plottings lingers on the brow of the closing generation. Where the recollections of the Morgan tragedy are so vivid and so current, the following is nothing short of splendid blasphemy:

"Hail Masonry, to noble deeds inclined,
Thy glorious march hath joined the march of mind.
From time remote thy glorious ark hath stood
The best asylum of the great and good.
Through years to come the glorious ark shall stand;
Through years to come shall march the brilliant band;
Till yon bright sun shall lose its radiant light,
And the whole universe shall sink in night."

"More than three thousand years have gone down the tide of time since Masonry began her glorious march. The whirlwinds of war have passed over the earth spreading desolation and death. Monuments of grandeur have crumbled into dust. The sceptre hath fallen from the palsied arm of the monarch, yea, kings have tumbled from their lofty thrones and empires have passed away, amidst the splendid drama of destruction, since the sublime edifice of Masonry first dipped its spire in the clouds and shed its brilliancy on the benighted bosom of the world. Hand in hand with science it has crossed the broad waters of the Atlantic and set its standard on the shore of Massachusetts. And now hand in hand with liberty, it unfurls the white banner of peace and innocence and establishes the empire of Christian benevolence where the Indian in his idolatry once bowed his knees to the setting sun and offered up his human sacrifice to the Great Spirit of storm and darkness. Aided by the light of Masonry, in conjunction with that of science and all those brilliant luminaries which illuminated Greece and Rome, America will ere long astonish mankind and outstrip the world in the glorious march of mind."

A NATIONAL CAUSE.

The main object of Christianity is to destroy the works of darkness by bringing them to the light, that all may see their hideousness. "Men loved darkness rather than light because their deeds were evil," and this is the great cause of their condemnation. It is time all Christians were led to see the utter inconsistency of fellowship with societies, whose work must be kept in the dark, with membership in the church of Christ, whose primary object is to destroy such modes of operation.

No doubt many good men, losing sight of the nature of that warfare which they have entered as Christians, have unwittingly by one pretense and another been inveigled into fellowship with some secret association. It is believed all such persons need is to have the truth set in its proper light. Thousands upon thousands were led into the Knights of Labor society by mistaken views of their best interests. When they became better informed by experience as to the workings of that society, and its objects, they abandoned it by the thousand. Yet the whole country suffers to-day by their very serious mistake. Those who cling to it, with the exception of a few leaders and salaried officers, are likely to suffer yet from their leap in the dark.

Now it becomes a most important part of Christian duty, if we love our neighbor as ourselves, to convince men before they enter into those combinations against their neighbors, of the evil and save them from temptation. It is better to save one from jumping into the fire than to pull him out. If we even succeed in doing the latter, which is very doubtful, it will be with great pain and risk.—*Christian Instructor.*

Secret societies are becoming so numerous as to have nearly exhausted the vocabulary of names. "The Ancient Order of Spiketails," gave an entertainment at the Opera House in Howell, Mich., New Year eve. It is stated that they raised nearly fifty dollars to "help the poor." Ah, yes! The devil is much better pleased that the poor be helped in the name of "Spiketails" than in the name of Christ.—*Wesleyan Herald.*

MORMONISM A DISLOYAL, SECRET, OATH-BOUND ORDER.

ADDRESS OF REV. D. M'ALLISTER, D.D. LL. D., BEFORE THE BOSTON CONGRESS.

[*Concluded.*]

1. The first and most manifest deduction from Judge Anderson's decision is that *every native-born or naturalized Mormon, adhering to the system, should be disfranchised.* The case tried before the United States Court for the Third Judicial District of Utah, was simply that of a number of aliens applying for naturalization and citizenship. The rendering of the court denied their application. They were regarded, on account of their adherence to Mormonism, as unfit to become American citizens. Now, it is anything but just to permit one man to enjoy the rights and privileges of citizenship when he is guilty of the very acts for which another man is excluded from the same rights and privileges. If the oaths and teachings and aims of the system, if the attitude of the system itself toward the government of the United States, were sufficient ground for the denial of the application of aliens for enfranchisement, the same reasons, by the simplest process of deduction, must constitute a sufficient ground for the disfranchisement of Mormons already enfranchised. And while this broader aspect of the subject did not come before the court in this particular case, the matter can not logically stop where it is at present. It is to be hoped that an appeal will be taken to the Supreme Court of the United States. The one bulwark behind which the Mormon leaders would intrench themselves in that case, would be the compact of the written Constitution. This is clear from the manifesto recently sent out. A dispatch from Salt Lake City says! "Wilfred Woodruff, George Q. Cannon and Joseph F. Smith, Apostles of the Mormon church, have issued another manifesto unqualifiedly denying all charges made against the church in the recent hearing before Judge Anderson. So far from any doctrine or teaching of the church being hostile to the United States Government, members of the church are under Divine command to revere the Constitution as a heaven-inspired instrument, and obey as Supreme all laws made in pursuance of its provisions." But defective as our written Constitution is, it is hardly doubtful as to what the decision of the Supreme Court would be. For our highest tribunal to do anything but sustain Judge Anderson would almost drive the loyal Christian citizens of Utah to despair. But no such day of gloom is to be apprehended. The Mormon leaders will probably not appeal. Whether they appeal or not, let the decision do its full work. Let the votes of enfranchised Mormons be challenged; or let their right of franchise be denied before the proper courts on the grounds of the present decision; or, better still, let a bill be introduced into Congress, denying to all Mormons adhering to the disloyal system, the prerogatives of American citizenship.

2. A second deduction from this decision is that *Jesuitism and Romanism come under the same condemnation.* Principles that are the same, demand the same condemnation, whether found in one system or another. Mormonism teaches, as has been already quoted from the language of the court, "that it is the actual and veritable kingdom of God on earth, not in its fullness, because Christ has not yet come to rule in person, but for the present he rules through the priesthood of the church, who are his vicegerents on earth." Compare the well-known teachings of Jesuitism and Romanism. Their claim is even more stupendous. They insert no qualifying clause "for the present." They make their claim absolute, both now and for all time, for the Pope as God's vicegerent on earth. Nor do they say "not in its fullness," but with unblushing effrontery the claim is made without a jot of abatement that Romanism is the actual kingdom of God on earth in all its fullness, with a Pope, infallible in all matters of faith and morals, ruling as God himself in person, and giving law to all individuals and nations on earth.

Let us quote once more another ground of this decision: "This kingdom is both a temporal and spiritual kingdom, and should rightfully control, and is entitled to the highest allegiance of men in all their affairs." Read this apart from its connection with this matter in hand, and ask what system it describes, and the answer by citizens everywhere, of ordinary intelligence, would be—Romanism. For this is the very description that Romanism gives authoritatively of itself. Witness the well-known articles 23, 24 and 42, of the Papal Syllabus of Errors of 1864. The first of these anathematizes all who say that "the Roman Pontiffs and ecumenical councils have exceeded the limits of their power, have usurped the rights of princes, and have even committed errors in defining matters of faith and morals." The next anathematizes all who say that "the church has not the power of availing herself of force, or any direct or indirect temporal power." Article 42 pronounces its curse upon all, saying that "in the case of conflicting laws between the two powers, the civil law ought to prevail." The recent Baltimore Congress reiterated and applauded with enthusiasm these same principles. The assembly pledged itself to the maintenance of a foreign temporal kingdom in this country. Besides, the administration of the Jesuit oath, and of the oath of all Roman Catholic officials, is the usurpation of the civil function of the state, and the oath binds to the highest allegiance to Romanism as a temporal power. From Rome's own most authoritative utterances, the system is a temporal kingdom set up in the territory of our sovereign nation. It is a system claiming the highest allegiance of subjects of the American government. It assumes to administer a civil oath, or an oath binding to allegiance to Romanism in moral affairs within the sphere of the State. It claims the right to inflict penalties in its inquisitorial procedures, in its persecuting policy generally, and its constant interference with the rights and liberties of American citizens. Multitudes of members of the Roman Catholic church are in reality not consenting members of this disloyal system. They are deluded. Light is kept from them. The penalties of Romanism are employed to drive them from our schools. All they need is a little more light to induce them to renounce the system. But sworn supporters of Romanism and all Jesuits stand condemned before the bar of this judicial decision. Let not loyal American citizens be deceived. Jesuitism and Romanism will be loud in their professions of loyalty. So are the Mormon leaders. But the loyalty that needs such affirmation as that of Mormon manifestoes, or that heard at Baltimore, is to be suspected. The system of Romanism is in its essence as disloyal as Mormonism, and the safety of the Republic demands that it and its sworn adherents be treated accordingly.

3. Another logical sequence is that *all secret, oath-bound orders, should be subject to the investigations of our courts of justice, whenever the rights of the people are involved.* The secrets of the Endowment House were proclaimed upon the house top. The United States Court asserted its right to know what had been done in those chambers of darkness. One witness who declined to answer was committed for contempt of court. In other instances, when witnesses declined to answer as to the nature of the penalties connected with the oaths which they had sworn, the inquiry was not pressed. The truth was clear without the answer. The essential point is evident. The court probed into the secrets of Mormonism in the interests of justice and the nation's welfare. The Clan-na-Gael conspiracy called for the same kind of investigation. Public justice demanded it. The blood of Dr. Cronin was crying from the ground. Precious rights and liberties were at stake. The oath-bound conspiracy of the assassins, with all the secrets of the clan, so far as they bear on the case in hand, should have been laid open to the gaze of the court and jury. But the secrets of the clan were too sacred to be inquired into by the court. Clues of testimony led up to bolted lodge doors, and were then abruptly cut short. Who can be safe if secret orders, with their blasphemous oaths and horrible penalties, can conspire against a citizen without fear of investigation into their deeds of darkness?

In the Jeannette case at Washington, we have still more recently had another illustration of the same pernicious ruling. The testimony involved secrets of the Universal Confederation of Labor. Justice demanded full investigation in open court. The defendants objected, saying they would rather stand convicted than have these secrets exposed. A compromise was agreed to, and the matters involved were communicated to the Secretary of the Treasury, Mr. Windom, in a private confer-

ence. In other similar cases the Judge has excused witnesses from testifying to anything which, by the obligations of their orders, they were bound to keep secret.

All this is a humiliating subordination of the sovereignty of the nation to another and rival sovereignty set up within its territory. It degrades the state with its oath of loyalty before secret orders, with their acknowledged higher sworn obligations. Men have only to unite in one of these orders and bind themselves by their extra-judicial or voluntary oaths, to keep certain matters secret, no matter how closely they may be related to the rights of fellow-citizens, and our courts of justice are barred from making a full and public investigation, and are therefore incompetent to render just judgment.

The rulings and decision of Judge Anderson, logically followed out, would correct these abuses. They would, in every case, assert the sovereignty of the civil authority. They would compel the witnesses, in spite of their sworn obligations to their secret orders, to testify on every point essential to the case in open court. They would let in the clear sunlight of truth. When lines of testimony led up to the bolted doors and barred windows of secret orders, this decision would burst these bolts and bars, and pour in the noon-tide brightness of the day. Is this not what a free and just government imperatively requires? All hail the dawning of the coming day!

4. *The logic of this decision would put Freemasonary and any other similar secret oath-bound order under the ban of the law.* In the preceding part of this discussion five essential characteristics were given of the system of Mormonism. Masonry wears every one of these ear-marks of the beast. It asserts itself as a rival sovereign power in our land. Such indisputable Masonic authorities as Mackey, Webb, Morris and A. T. C. Pierson, Sovereign Grand Inspector General of this order of high-titled American nobility, put this beyond all question. They all affirm the Masonic duty of unquestioning obedience to the laws of the order. Individual will and conscience must be surrendered. Says the last-named of the above authors, "If we would be Masons, we must yield private judgment." And this surrender to the sovereign power and authority of Masonry is all the more abject because the despotic commands are unknown. It is a pledge of unqualified slavish obedience to mandates before they are yet given. They may be as bad or worse than the commands of Mormonism, but the loyal Mason's will and judgment have been irrevocably yielded, and the despotism of the system must be obeyed. Such asserting of authority is setting up the most dangerous kind of a temporal kingdom in antagonism to the state, and such yielding to it is disloyalty and treason.

Like Mormonism, again Masonry and similar orders usurp the governmental function of administering an oath. They bind their deluded subjects to obedience by the prostitution of that ordinance which God has given for civil purposes to the state alone. And the same horrible penalties of the oaths of Mormonism are the very penalties of Masonic oaths. Indeed, in these blasphemous oaths, as well as in the garments and ceremonies of the Endowment House, Mormonism is the spawn of Masonry. The founders of the disloyal oath-bound Mormon church received their training in the Masonic lodge. Like Mormonism, too, Masonry perpetuates itself as an organized system, and covers its dark deeds with the same veil of sworn secrecy. Such a system is, in its nature, let its name be what it may, a deadly foe to the openness and candor of free speech, and all other free institutions of government. It honey-combs every department of society and government, threatening the utter collapse of justice in social, political, legislative, judicial and executive life. The oath of the witness, the juror, and the officers of the state and nation generally; the oath of God, with its solemn obligation to duty to our fellow-citizens and loyalty to our country, is trampled under foot by the profane oaths of a secret usurpation and despotism.

Judge Anderson's decision is the gleaming of the dawn along this dark horizon. It affirms with an emphasis that does honor to our courts, the sacredness of citizenship. It declares that this holy trust must not be committed to men who stand bound to selfish and unjust organizations in hostility to the state. Let the logic of truth and justice do its work. Let there be no turning back from the consistent application of these righteous principles until every secret oath-bound order, with its obligations that are disloyalty, and its atrocities that are crime and treason, whether it be Mormonism with its Mountain Meadow massacre, Romanism with its persecutions and inquisitorial torments, the Clan-na-Gael with its butchery of Dr. Cronin, or Masonry with its abduction and murder of Morgan, shall cower as a convicted culprit, under the same fearless and impartial condemnation, before our judicial tribunals.

NEW ENGLAND LETTER.

La grippe in Boston—A doctor's advice to suffering humanity—Shall New England become New Rome?—Woman's work in Boston—The Salvation Army—The Mercy Home in Manchester—Brockton's new temperance Mayor—The devil's latest move to shield Masonry—Some lodge notes.

The mortality in Boston last week exceeded anything before known in the history of the city; and yesterday occurred the largest number of deaths ever recorded for one day, the majority being due to attacks of la grippe, complicated with pneumonia, bronchitis and kindred disorders.

Of course there is abundance of theorizing regarding the origin and nature of the epidemic, but remembering the terrible inundations in China, with their appalling loss of life, and catastrophes in other parts of the globe, including our Johnstown flood, it is not difficult to find exciting causes for this pestilence which a few weeks since started out of the Finnish marshes with the angel of death so closely following in its train. Whether it be "the African fever broken loose," as some suggest, or the mysterious "sweating sickness" of the Middle Ages appearing again in a milder form, like all similar distempers it has doubtless a malarial origin, and needs only continued cold weather (of which we have had little or none) to kill the viewless microbes floating about in the atmosphere, and render them innocuous.

The whole medical world is discussing the subject, but with seemingly very small results. If anybody is sanguine enough to think that the dark ages of the profession are entirely over, the words of advice from Prof. Bartholomew, of Jefferson College, which are now going the rounds of the papers, ought to make him wonder instead if we have greatly advanced beyond the days of Galen. I venture to assert that it will be a curiosity a hundred years from now, if our world should stand as long. He tells us that "the best manner to secure immunity from an attack is to inhale sulphuric acid gas daily, and by taking five grains of salicylate of cinchonodine three times a day, and by so living as to avoid taking cold." The last part of the prescription is admirable, though hard to follow, as the most cautious people in this respect are usually the first sufferers. If the attack has begun he advises one or two grains of calomel at night, more inhalation of sulphuric acid gas, besides inhaling in large quantities steam containing encalyptol, and adds: "the insufflation of resorcin by dusting over the entire area of affected parts is also recommended. For internal remedy atrophine in solution; also tincture of belladona may be used.

A good way to commit suicide would be to have la grippe, and then try all Dr. Bartholomew's remedies, many of which our best physicians only use with caution. No wonder that in disgust at such barbarous jargon the eyes of the people are being more and more directed to the Great Physician, and even the irreligious are beginning to dimly discern the truth—that obedience to nature's laws is better than sacrifice to such unknown deities.

Daniel Dougherty, the silver-tongued orator of the late Cleveland administration, made this remarkable statement at the Boston Theater Sunday evening, Dec. 29: "New England, if not becoming New Ireland, is fast becoming New Rome. You might as well try to stop the ebb and flow of the tide as to stop the march of Catholicity." Of course it is easy enough to say that this is all in the same line of braggadocio with Toomb's famous saying that "he would call the roll of his slaves on Bunker Hill;" but the Georgia Senator spoke from no vantage ground of possession like that occupied by the distinguished champion of Rome. The English Government under Elizabeth remained blind and deaf to the mine the papal power was preparing for its destruction until the Spanish Armada was fairly anchored in the channel; and Motley tells us that nothing could be more amazing than the apathetic indifference with which the Protestant States of Europe looked on while that terrible thirty years' war, which was to deluge them in blood, was being hatched under the dragon wing of the papacy. Shall the same story be repeated in America? God forbid. Rome has her eye on New England, and is shrewd enough to see that when the land of the Pilgrims falls under her sway she will have the key of the situation; but the spirit of 1620 still lives—if nowhere else, in the patriotic women, who, snubbed by all the daily papers, made a house-to-house canvass, and thus won in the last city election another complete triumph for our free schools. It is also largely due to their efforts that the residents of Boston, which has so long been given over to the party of "rum, Romanism and rebellion," now experience the odd sensation of finding themselves under a new regime. The city government inaugurated last Monday is Republican in all its branches—a thing which has not happened before for many years.

The Salvation Army have lately dedicated a new hall, which they call Salvation Hall, at the West End; with an audience that, according to press reports, filled every nook and corner of the spacious room long before the services began. It is said that the rank and file number over 1,000,000, and that its organization is so perfect that twelve hours is long enough to deliver a message from General Booth's headquarters in London to every one of the Army's soldiers, whether in Hindoostan or Manitoba. Marshal Ballantine Booth, a son of General Booth, is the commander of the American division.

At Manchester, N. H., the Mercy Home for abandoned women was dedicated last Wednesday. This is the institution for which Miss Annie Ray, Manchester's devoted home missionary, pleaded so eloquently at the meeting of the N. H. C. A. in that city two years ago. God speed her and all others engaged in the Christ-like work of saving the outcast and the perishing.

The new Mayor of Brockton, Mass., in his inaugural speech comes out on the same platform with Governor Goodell. He gives notice that "he shall enforce the law without fear or favor, and that if there are any persons in the city who intend to sell liquor in violation of the law and take their chances, they must also take the consequences, as he has ordered the marshal to spare no one." Such utterances from public officials mark the vast progress which prohibition sentiment is making. But it is curious to note how just as soon as the ultimate success of this great cause seems sufficiently assured to allow of some attention being paid to the anti-secret question, the devil—who always tries to protect his own—takes advantage of the new anti-Romanist issue to make honest Protestant Americans think it their duty to shield Masonry because there is a family quarrel between her and the Pope! This is the real secret of F. M. Bradbury's snub of the Boston meeting, and the reason why the *British American*, which has heretofore accepted Anti-masonic communications, lately refused to print a brief reply to a speech two or three columns long from a Freemason who either falsified or ignored some of the plainest facts of history.

The Lawrence Council of the Royal Conclave of Knights and Ladies are greatly exercised because the papers have published a report of an investigation made by a committee of the lodge into the conduct of one of its members. They are not at present aware of the manner in which it came to be published, but they bitterly denounce the publication as a violation of lodge obligations, and of the constitution of the order. This secret benefit society thus shows itself only a copy of the Clan-na-Gael in miniature.

Rev. W. H. Savery, of Washington Village, lately delivered a discourse to his people in which he reflected severely on secret endowment orders. A synopsis of it was published in the *Herald*, and the Secretary-General of the American Protective League has taken him severely to task in an open letter, which, however, merely repeats the old stale argument that probably did duty in Noah's day, viz., the prophesied collapse has not yet taken place, and all things continue as they were; therefore it never will, and people can go on, adding story to story in these fraternal orders without any fear. The trouble with Rev. W. H. Savery's anti-lodge sermon was that it did not go far

enough. Like most New England ministers he needs more thorough information. To dig to the roots of this monster evil needs a thorough apprehension of the fact that it is an evil and why it is an evil,—a spiritual insight into its depths of iniquity like that given to the propet Ezekiel when he saw the sun-worshipers profaning the temple of the living God with their secret rites.

ELIZABETH E. FLAGG.

REFORM NEWS.

PREPARING FOR A DEBATE.

DEAR CYNOSURE:—After the second lecture at Kirkland, I had another talk with Prof. Gross, the Master of the Kingston lodge of Masons. As he had complained that only one side of the question had been presented in my lectures, I proposed that we hold another meeting for any length of time he might wish, the time to be equally divided between Masonic and Anti-masonic speakers, so as to fully and fairly examine into the merits and demerits of the lodge system. I offered to hold such a meeting at Kirkland, Genoa, Kingston, or Sycamore. I said we would hold the meetings in the Masonic hall at Kingston, or Genoa, or in the Masonic temple at Sycamore, if the lodge brethren were willing, or in any other hall or church we could get.

I proposed that we arrange for the discussion at once. But he wished to consult the "boys," and they were scattered so that he could not see them as soon as that. This was on Monday night, Dec. 23. On Thursday morning I saw him again and renewed my offer. He had not seen the boys, and so could not tell what he would do. As he was reported to have telegraphed for a speaker to confront me at Kirkland, I felt anxious that he should have a chance to bring on any speakers he might select, and that the fairest play should be had by the advocates of the lodge.

The Master had said that if Masonry would not bear investigation let it go to the wall. This was manly, and I felt willing that my objections to the lodge system should be subjected to the most searching criticism that able representatives of the Masonic order could offer, and so I heartily wished that my friend, the Master, might meet with so much encouragement from his fellow Masons that he would feel free to enter into a public examination of the charges preferred against the lodge system.

In the course of this conversation he said, "Suppose the religious part of Masonry was eliminated from it, would you have any other objections to it?" I said, "Yes. I object to your swearing, as you do in the Master's degree, to keep each other's secrets, murder and treason excepted; and to your swearing, as you do in the Royal Arch degree, to keep each other's secrets, murder and treason not excepted."

"There is a liability," I said, "of being summoned as a witness and judicially sworn to tell the *whole truth* about what you had Masonically sworn to keep an *inviolable secret.*" I referred to the Mormon witnesses in Utah, and the Clan-na-Gael witnesses in Chicago, to illustrate.

Just then the train came that the Master was waiting to take; he stepped on board, and thus our conference abruptly terminated, necessitating another interview or correspondence before we can arrange for the joint meeting we have under consideration.

After this, brother Worcester took me to Belvidere. The Free Methodist church can be had for lectures, and I saw a member of the M. E. church who thought that their house might be opened to discuss the relation of Freemasonry and kindred orders to Christianity. We then went into the country to the Flora church, and from there to the Franklin church, and thence to the Dustin church, where I preached twice on the Sabbath.

From there we went to Fielding and saw the pastor and trustees of the M. E. church of that town and arranged for me to speak two evenings. We then went to Monroe and applied for the use of the M. E. church for two lectures. Three trustees, one of them a Mason, consented; but a fourth, who was also a Mason, objected, and influenced the fifth trustee to join him in his refusal. We had not time to see others, and so for the present will not lecture at Monroe. A hall could have been hired, but for lack of funds to pay hall rent, we must pass Monroe for the present. We arranged for six lectures, two at Fielding, two at Franklin and two at Dustin. C. F. HAWLEY.

FROM THE WASHINGTON AGENT.

WASHINGTON, D. C., Jan. 8, 1890.

DEAR CYNOSURE:—I start in the morning, D. V., for a trip to York and Lancaster counties, Pa. Friends in neighboring counties wishing lectures at this season will please write me at once, addressing this office. Knowing your wish, friends, I can save time and money for places where work is wanted. I remember in other months several have asked for meetings in this vicinity. Are you ready at this time?

Last evening I addressed a company assembled in a colored M. E. church in this city. The pastor, Rev. Mr. Brooks, kindly arranged to give me this hearing. There were present some of the "Great Worthy Grands," whose display of pomposity and lack of common sense excelled anything I have met in my travels, I think. I trust some good was accomplished. There was certainly much interest. But there is little hope of reaching a man too ignorant to comprehend an argument, and too proud to learn. Will some one please tell how you can reform a self-conceited, ignorant man? W. B. STODDARD.

CORRESPONDENCE.

A TESTIMONY IN NASHVILLE, TENN.

NASHVILLE, Tenn.

One week ago last Saturday, while in the market giving out tracts and papers, I met a colored preacher with whom I got acquainted a year ago. He got blind some years ago through the use of tobacco. He is a "Disciple," and very well posted on the Scriptures as far as head is concerned, but lacking the power. This preacher is a great man for lodges. He has started or organized many of them. This new lodge of his own creation is called the Golden Link. He says there are no secrets in it. Only such as grips, signs and passwords to know each other by. Of course these are secrets of themselves. He seems to be very candid, and I am hoping to be able to convince him of his wrong by the help of the Lord. He invited me to go to his meeting the next day (Sabbath) to talk as I pleased on secrecy. I told him I would go, and to get as many out as he could. I went, but he was belated at another meeting and did not come. I waited a half hour and then went to a colored Baptist church close by to give out some papers and tracts. I had a talk with the preacher and found he was opposed to secrecy. The meeting began and he preached on the mustard seed, which seemed to suit my mission there that day. Directly in came my colored friend, the blind preacher. I sat him down beside me. They requested me to pray, and then he knew me; so at the close of the preaching he introduced me to the people in very high terms. So the preacher came out of the stand and welcomed me very cordially, and several came and shook hands with me.

I then requested the privilege to say a few words, which was readily granted. I spoke some on the seed and then on secrecy. I told them of a Mason a day or two before who said Masonry was founded on the Bible. I said to him they leave Jesus Christ out. He said, "Jesus Christ! Why he was only a bastard." I said to the wicked man, "You will have to stand before him, the Judge of all the earth."

I have told this incident to several Masons since, and they say he was no Mason. Well, he claimed to be and wore marks, which passed him into the lodge on the level, and they parted on the square. Somebody lies. There must be two kinds wearing the self-same emblems: they all go to the same lodge. Their foundation is crumbling. I see fruits of it all the time as these tracts spread over the city and country, giving out the glorious light of liberty to the captives. Men's faith in these things is becoming shaky; nevertheless the devil seems to have almost infinite power over the minds of men, not only in lodgery, but in everything mean and tricky.

I wish now to give you a few items in regard to Jeff. Davis's funeral here. The *American* building has been draped in mourning ever since the funeral. I send you the paper with the oration verbatim as it was delivered. As this is the capital of the State, you can better judge from the pulse-beat here of what the state of the body politic is in this Southland.

The best brain power they had was used on the occasion, and stretched to its utmost tension at that, to get at something that might be the means of keeping alive the spirit of hate and strife. They say they have no enmity toward the North, yet betray the secret by picturing out their righteous cause by justifying themselves under the plea, we had a right to our property, the slave, we had a right to make our own laws to suit ourselves. Fight they did and fight they would again. They were never conquered, they say. "We made our own terms of surrender," etc. As I walked up the long stone steps to the Capitol, I looked at our grand old flag, not floating from the dome, but from the eaves of the building, for the first time in its history lowered by the traitor's hand to less than half mast. I pray God it may never be brought to that humiliating position again. I could have kissed its folds as it lay quiet, not a breath to molest it.

They propose to raise a Confederate monument in every Southern State. They propose to start and keep up a bivouac in every town, which means just so many traitors' regiments drilled in secret. They parade the streets in uniform, armed and equipped without let or hindrance. None are in the ranks but the pure Southern blood, lovers of whisky and tobacco. Talk of loving the Union, it's not in them. This same spirit is in the ministry, too. A prominent M. E. South preacher told a lady who is from the North that they did not want people from the North in their church. I know her and her husband well. I got it from her own mouth. Pride goeth before a fall, and a haughty spirit before destruction.

The orator of the day gloried in his having received eight wounds, in honor of their glorious cause. He also is a Mason. It looks to me the people are given over to hardness of heart and a reprobate mind, to believe a lie, that they all may be damned. I would to God something might be done to counteract this hellish influence. I am satisfied, unless the devils of pride, secrecy, theater-going, festivals, tobacco, whisky and worldliness generally are banished from the churches, our fair land is doomed to destruction. There is not a Holy Ghost preacher in this city, or we would have something done. Hate and love cannot unite, no more than fire and water. God is love, and they that dwell in God dwell in love.

I am a Free Methodist in heart and have been for years. I am a better one to-day than ever, because I love her holiness teaching more. I hope some one will be so impressed by the Holy Spirit to come here and help wake up the people, that he can neither eat nor sleep. God help and open up the way. A. F. SMITH.

SWEARING FOR PROFIT.

CELIA, Kans.

Swear neither by heaven, for it is God's throne; nor by the earth, for it is his footstool: neither by Jerusalem, for it is the city of the great king; nor by thy head, for thou canst not turn one hair white or black. This is taken from the foundation which is not sand, but rock. The telegraph operator can send a profane oath over the wire and not utter it with his lips, using only his fingers as the medium of communication of the thoughts of his heart, simply because he has learned that mode of communication.

Suppose some one should secretly, and under guard, set up an office in some upper story, and teach the people that a man by the name of Abiff was slain by three ruffians having Latin names, and concealed in the rubbish, at the erection of Solomon's temple, 1005 years before Christ; at which time and place there was no Latin language used, and no rubbish to conceal a corpse, seeing the temple was put up without the sound of a hammer or any tool whatever; and for such teaching would exact pay, and cause some praying to be done from which prayers the name of Christ be carefully excluded: and whilst learning these profane fables, (which one Paul in his first epistle to Timothy said should be refused), he would put his pupils through certain positions of body, and motions, intimately connected with some very hard oaths he would require them to swear; so that whenever they would go through, or see these motions, they would be reminded of those hard

oaths, or execrations on themselves, should they reveal what they had learned. They, like the telegraph operator, would be able to swear by motions, or signs, anywhere, and none but those who had been so taught would know any swearing was going on.

Thus the blacksmith could swear to a man coming to or passing by his shop. The lawyer could swear to the judge or jury. The officer of justice could swear to the criminal; and vice versa. But the beauty of all would be, the minister, whilst preaching, could swear to such of his congregation as might understand, and the remainder know nothing about it.

Thus men could be made grand swearing machines in all positions of life; in fact, could swear themselves into most any position of honor or profit they desired, with the aid of their swearing comrades. They could entirely disregard or set at naught the above sayings of the Man of Sorrows; and claim men could do more good by swearing than by preaching or praying; and could sing:

"Come ye that love to swear,
And let your joys be known;
Join in an oath no one can hear,
And thus surround the throne."

That throne of iniquity "that frameth mischief by a law," fulfilling that which is written, "there shall be false teachers among you, who secretly bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of; and through covetousness shall they with feigned words make merchandise of you."

Let every one take heed how they are bound in bundles, for so the tares will be. By all means burst such bands. Better die for the truth than live for a lie. H. C. MILLER.

NEW ENGLAND AND THE CONGRESS.

WARE, Mass.

EDITOR CHRISTIAN CYNOSURE:—It has been some time since I have had anything to say through your columns, but I would like to say I do rejoice heartily over the success achieved at the Congress of Churches in Boston. It was my precious privilege to be there; truly it was a time long to be remembered. It could not be said of that able corps of speakers that they *lacked brains*, for they had brains and knew just how to use them to the revealing and unmasking the dark and heinous workings of these vile conclaves, "secret organizations." Truly, New England has taken a "long stride" on the reform issues of the day, and who has planned and carried on this "forward march" movement? This inquiry has been made a number of times to me, and I answer them it has been done by Rev. J. P. Stoddard, the General Agent of the N. C. A., assisted by our venerable and beloved ex-president of Wheaton College, Rev. J. Blanchard. The weeks and months of arduous labor of these "standard-bearers" of our beloved cause are telling. Yes, their words, prayers, able and timely speeches are resounding all through New England.

A host of noble soldiers answered the call to Boston, and it was cheering to the faintest hearts to listen to the noble utterances and speeches delivered during that meeting. One said to me, "I didn't know you had so many ministers in your anti-secret cause." I said, "Yes, and there are hundreds and thousands of such men and women, too, right here in New England, and all we need is a general to march them out and get them in line for battle, and no better leader for this work can be found than your General Agent; and right here let me say I hope, yes, I pray, that in the Providence of God he may remain at least one year with us, until he gets the forces "mustered in" and in working order. Then he may be able to get a band of workers to scatter over these United States that shall make the lodge power to shrink and cower with fear.

There is plenty of good material here in New England to make Gatling guns to riddle the lodge with, but it needs a good, thorough, God-fearing man to lead on in this work; and I do hope and pray that the Lord will open the way and direct in this work, and I believe it is in accordance with the will of God and the leadings of his Spirit, that the one above referred to remain with us. So far as I know, the vote is unanimous. The officers in our N. E. C. A., with our noble president and secretary to lead us on, seem much encouraged in our reform work.

After the meeting in our grove (the Ware Convention), a secretist's wife said she believed they were the *noblest* and *best* band of Christian workers she ever saw gathered together, and she didn't believe there was a *hypocrite* amongst them. It truly was a *blessed* season to all our waiting hearts, and may God grant us many more such precious seasons, and that our numbers may be greatly increased. Yours in the work,

MRS. L. M. HOYT.

THE LITTLE FOXES SPOIL THE GRAPES.

FOREST GROVE, Mich., Jan. 4, 1890.

DEAR CYNOSURE:—Another child of secrecy has made its appearance among us, and is trying to make people believe that there is a mine of wealth to be gained by following its teachings. For brevity's sake it is called "P. I.," which means "Patrons of Industry," but which before long may prove to better represent Popular Ignorance, i. e., of the wiles of Satan to lead souls astray, and of the tricks which demagogues resort to to fill their pockets. The exchange has been made by many. The members got their admission tickets, and the peculiar grip by which to be known, and the man who initiated them has gone with the shekels.

It is a sorry sight to see elders and deacons, leaders in the church, whose teachings are to cast our burdens on the Lord, themselves follow a leader who spends the whole Sabbath day in ascertaining prices asked and paid for certain articles of commerce. But it is one of the signs of the times that professing Christians go down to Egypt for help. And how can it be otherwise, seeing the pulpit and religious press are almost entirely silent on this subject.

All the members of the church at this place profess to be opposed to secret societies. Still, but one of the consistory of nine, including the minister, was willing to sign the "Petition to Congress," and that one showed his sincerity by joining with other members the P. I. club. Angels are sad and Satan glad, while God is saying: "O, that they were wise, that they understood this, that they would consider their latter end! For their vine is the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter."

On many a page of sacred writ are we warned against associating with the worldly. Most prominent among them are the results of the sons of God affiliating with the daughters of men; and the influence of Sodom's inhabitants upon the family of Lot, who stands at the head of two idolatrous nations as a consequence. What a solemn and impressive message was brought to that good king Jehoshaphat, after he had formed an alliance with that wicked man Ahab: "Shouldst thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord."—2 Chr. 19: 2. At a later period, when he joined with Ahab's son, Ahaziah, in business and trade to build an East India fleet bound for Ophir, God made his disapproval known in the following words: "Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works. And the ships were broken, that they were not able to go to Tarshish."

O, what mercies of the Lord when we are in the wrong way, to oppose us—to contend with us, to prevent our success! It may be proof of our sonship, Heb. 12: 7, 8, but if successful in a wicked way, it may be that the most fearful judgment is pronounced upon us, viz., "Ephraim is joined to idols, let him alone." May the Lord meet with reverses every unholy alliance between his people and the world, and let it result as it did in Judah's king, when enticed to such partnership: "But Jehoshaphat would not."

JAMES BRANDT.

PITH AND POINT.

DID THE LODGE WIN IN THE CRONIN CASE?

"By Freemasonry trial by jury is transformed into an engine of despotism and Masonic fraud," said Thaddeus Stevens. The great principle at stake was, Shall the state allow oath-bound societies to "remove," murder its members according to their laws, and take no cognizance of it? The jury evidently compromised and brought in a verdict as if the accused were partly proven guilty and partly not; or, in other words, the verdict was not based on the evidence, but on something else. Now, what was that something else? The lodge in general and the Masons in particular saw that to allow the state authority and law to have its full force in the case would never do, as it would set aside and destroy the very principle that keeps lodgery alive,—the right and power to enforce their own laws. With the lodgeites the men on trial were, perhaps, of little worth, but the principle at stake made it an imperative necessity that the ends of justice should be turned aside so far as possible, and thus save the lodge. The child surely betrays its parentage, and if lodge walls could tell the story, many congratulatory remarks have been uttered expressive of their victory. This view of the matter, I think, will clear up the fog that seems to hang about the closing hours of the Cronin trial. No. "The victory of the state is not complete," nor does the lodge intend it should be; and with State officers who are under the power of the lodge, how easy it will be to remove the penalty imposed, and the ends of justice be defeated. But God lives, and will mete out justice to each and all in due time. And whatsoever exalteth itself against him and his truth will be swept away and destroyed.—R. CANNING.

A BETTER DAY COMING.

When I see the many fearless papers and men that have the spirit and character of Christ, free to speak out the truth and pray for the liberation of their fellow beings from the secret lodge oaths and obligations, I cannot refrain from saying, "Bless the Lord, O my soul, and forget not all his benefits!" and especially this promise, "One shall chase a thousand, and two put ten thousand to flight." Notwithstanding "one sinner destroyeth much good," I see no reason to fear what man can do unto the church, since this "generation of vipers," that have "taught their tongues to speak lies," as seen in Jeremiah 9: 4–8, are making themselves very ridiculous in these parts since Bro. C. F. Hawley came here. They have forbidden their "Worshipful Master" from using the privilege of proving all things and holding fast that which is good, by preventing the most important question of the day from being discussed, i. e., the relation of Masonry and kindred societies to family, church and state. Yours in the faith, that my fellows that are writhing beneath the galling yoke of lodgery are soon to go free in Christ.—M. L. WORCESTER, *Kingston, Ill.*

THE FLOATING CHAPEL.

The call of Bro. Arnold for help to build a boat by which he may traverse the rivers of the South, boldly preaching Christ and exposing Masonry, seems to me the opportunity for a good many to improve for this reason: There are not many of us who have the spiritual gifts and physical courage and health to openly engage in the fight against anti-Christian secret societies. We may be poor, sickly, nervous, surrounded by secret society men; our doctor, our lawyer, our storekeeper, and, last and worst, our pastor, may be Masons or Odd-fellows, and our relatives and connections may be opposed to our taking an aggressive stand against the works of darkness. Let us especially remember that by seeking daily to live a pure and consecrated Christian life we may render the best testimony against evil of all kinds. May our motto be "Holiness to the Lord." Thus in our weakness we shall be made strong, and come off more than conqueror.—CHRISTIAN.

READY FOR DEGREE WORK.

My zeal for the cause is as strong as ever. I often tell my wife that I never have had the same satisfaction and felt the divine approval of my doings as when in the lecture work. I am always ready to stand as a witness against the powers of darkness; and as the good Lord in his tender mercy has led me out of it, I will do all I can in my weakness to honor and glorify him. If you think me worthy or able to do the cause any good, I am willing to do it.—THOMAS LOWE, *Coloma Station, Wis.*

LITERATURE.

The American Garden in its new and convenient form is the leader. Beyond a doubt it surpasses all magazines of its class in the richness and diversity of its contributions and in the number and quality of its illustrations. All who love gardening and practice it either for pleasure, profit or health, will read with undiminished interest from page to page. Parents who wish their boys to become engaged in gardening and in love with so useful and kindly an art can hardly do better than to place this attractive magazine in their hands. Published at 10 Spruce street, New York, at $2 per year.

Vick's Illustrated Magazine begins its thirteenth volume in this warm winter weather with a beautiful transcription in all their native hues of our summer friend, the poppy. The review of the year past from the standpoint of the seedsman and horticulturist is interesting. Illustrated articles are "Japanese Dwarfed Plants," "One of the Antilles," and "Silk Worms."

Maule's Seed Catalogue is the first to appear in this new year. It is gay and festive with all the colors of the bean, onion, cabbage and potato, and "profuse" is hardly an adequate word for the multitude of illustrations. It is therefore an attractive print, and the publisher, W. H. Maule of Philadelphia, having made a good reputation in the past will make his promises good for the future.

LODGE NOTES.

In 1769 six lodges met in the city of Limerick, Ireland, two of which had Catholic priests for masters, and another had one for secretary.

A properly drawn warrant for the arrest of General Master Workman Powderly, sworn out by Edward Callaghan before Justice Keener of Scottdale, was received in Scranton, Pa., Jan. 2. When the constable went to Mr. Powderly's house he found him sick in bed, suffering from quinsy, sore throat and "la grippe," and did not make the arrest.

A prominent member of the Modern Woodmen of America has received a letter from State Auditor Pavey, who has been investigating the accounts of Head Consul Root, in which it is said that the order is flourishing and has a membership of 38,684, but that there have been gross irregularities and flagrant abuses by some one who has been concerned in the management. The Attorney-General is in possession of the fact and will prosecute.

The fifth annual public installation ceremony of Peabody lodge, Ancient Order United Workmen, was held a few nights ago, followed by a reception and ball given to the friends of the order. The installation ceremonies were performed by E. P. Haven, L. D. G. M. W., assisted by Sheriff Canute R. Matson. A dance followed immediately after the musical program, and the various kinds of dances alternated with each other till early next morning.

The troubles of the Brotherhood of the Holy Name of Jesus, which originated early in 1888, have been taken into court in this city for adjudication. The organization is a Catholic benevolent association. Father John Radziejewski of St. Adelbert's church assumed the government of the society, and a revolt was occasioned until 2,000 members have left the church in various parishes because the priest withheld absolution from the malcontents. He is now brought into court before Judge Tuthill to show by what authority he holds the reins of government.

"Major-General" Carnahan, "commander-in-chief" of Indianapolis; "Colonel" W. D. Kennedy of Chicago; "Brigadier-General" Geo. Fewless and "Colonel" George E. Currie, of the Kentucky Brigade; B. H. Hastings, "Colonel" W. Loomis, "Captain" John Boyne, and "Colonel" Goodyear, of the Michigan Brigade; "Major" Frank Bowers, "Captain" W. L. Heiskell, and "Adjutant-General" William J. McKee, of the Indiana Brigade; "Captain" John Cairns, of Chicago; "Colonel" Fred E. Wheaton, of Minneapolis, were the other day looking for a site for a Knight of Pythias parade in Milwaukee. The "distinguished" party were conducted about the city.

The London *Freemason* has the following note on the Romish Cardinal Manning and his part in a lodge funeral: "The remains of Bro. General Paoli, the Corsican patriot, who, by the way, was a member of our Prince of Wales lodge, No. 259, are about to be exhumed from their resting place in London and conveyed to Corsica, where great preparations are being made in order to receive them with due honor. The committee charged to carry out the arrangements will arrive in London to-morrow (Saturday). Previous to their removal from here, a religious service, at which Cardinal Manning is expected to preside, will be held, and then they will be conveyed to Marseilles, and thence to Corsica, where they will be consigned to the family grave at Morosaglia."

Prior to 1717, says the Victoria *Freemason*, the only ritual known to Masons was obligation, with a word of recognition. "In 1729 a catechism as a test of membership was in vogue, of so unmeaning a character that sensible men endeavored successfully to change it to something more reasonable. Hence to the time of Preston, continual changes were made, when he revised and added to it such measures as would commend it to men of culture and education. About the middle of the last century, Dermott formulated a ritual different from that of Preston, which was adopted by the so-called 'Ancient Lodges.' At the union of the two English Masonic factions, early in the present century, a ritual was formulated which is essentially the same as that practiced by the Grand Lodge of England at the present time. Some of the first lodges established in America were authorized by the Ancient or Dermott branch of the order, notably Pennsylvania, which still holds the same ritual, and call themselves 'Ancient York Masons.' The ritual in use in England at the present time is greatly different from that in use elsewhere. That generally adopted for the use of the various Grand Lodges of the United States was formulated by Webb and is used in no other country."

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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR.

CHICAGO, THURSDAY, JANUARY 16, 1890.

The editor of the *Cynosure* accompanied by Mrs. Blanchard, and attended by a granddaughter, Miss Belle Blanchard, started for San Diego, California, last week Monday. The hope of recuperating health, and a strong desire to visit once more a married daughter in San Francisco, led them to undertake the journey, and they did not expect to return until the early summer. A number of friends attended them to the overland train on the Santa Fe line, and saw them comfortably situated for the journey, which was begun very hopefully. They were expecting to arrive in San Diego at 10 P. M. Friday; but a dispatch from Las Vegas, New Mexico, bore to friends in this city and Wheaton the sadly unexpected news that Mrs. Blanchard died Saturday night at that place. No further word has been received at this writing, and it can only be conjectured that the fatigue of continuous travel for two days and nights was too great a strain for a feeble constitution, and possibly the atmosphere of an elevated region may have accelerated the end. They probably left the train three days before the final summons came. Pres. C. A. Blanchard hastened on from Peoria to aid the sorrowing party on their return home.

This beloved mother in God's American Israel was 71 years old the day after she started on this journey. She was in early life a teacher and principal of young ladies' seminaries in Pennsylvania and Alabama. She was married to Pres. J. Blanchard in Middlebury, Vt., in 1838, and the fiftieth anniversary of their wedding was spent quietly in the same old town. Twelve children were given them, six of whom are still living, and there are forty-six living grand-children. During the thirty-five years' connection of her husband with Knox and Wheaton Colleges Mrs. Blanchard was in the mother's place to thousands of young men and women; who, now scattered widely over the earth, will recall with a tender memory her kindly service and loving counsel, and will rise up to call her blessed. In our reform work she always had the warmest interest, attending every convention and annual meeting of the N. C. A. possible; and her facile pen was occasionally used to enrich the columns of the *Cynosure*. But now she rests; her labors, arduous and prolonged, are over; but their memories and results follow where she trod the earth like a train of bright angels sent from God to give comfort to those that mourn for her departure.

THE STUDENTS' MOVEMENT.

A communication from a student in the Congregational College connected with Montreal University, Canada, says: "We are talking of organizing an anti-secret society at McGill College. The chief trouble is that the students are already overworked, especially those who would have to go ahead in such an undertaking." Another letter asks how students can best make opposition to secretism.

No more appropriate movement than this among the young men of our colleges could be suggested. It is acknowledged to be an advantage to ministers to know something of Mormonism and Jesuitism, and there are certainly as good reasons why they should be informed as to the true nature of the whole system of secret lodges. Great names in connection with a matter are not absolute warrant of its wisdom and truth; but the fact that President Finney, Prof. Moses Stuart, Dr. Howard Crosby, D. L. Moody, Geo. F. Pentecost, John Quincy Adams, Daniel Webster, Charles Sumner, Edward Everett, and Chief Justice Marshall, with many others, have of their undisputed wisdom and broad experience, given utterance to a warning voice concerning the dangers to the church and to the state from oath-bound secrecy, —this alone is ample reason why the two thousand five hundred and ninety-seven students in theological seminaries, who are to be the leaders of men and moulders of religious thought, should conscientiously seek to know the facts in the case. If the Saviour of men is dishonored, and men are led to trust in any other being or thing for salvation, how important that Christ's ambassadors, standing in his stead, beseeching men to become reconciled to God, should know the place and time and manner of working of this great system, which is a pitfall to millions of our race. Information, coupled with devotion to Christ, is to the works of evil as light is to darkness. It conquers them. "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me," (Hosea 4: 6). An English statesman defined agitation as the rousing of the public conscience to mould its laws. Everything we enjoy to-day is the outcome of knowledge obtained through earnest effort. To rightly know God is eternal life.

The practical question of developing a right interest among students on this question, and directing wisely their honest and warm-hearted zeal, is one of vast importance. From their numbers we are praying God to raise up men to take the place of the scores who are dropping out of the ranks by death. As they shall be disposed toward the lodge while in this formative period, so are they likely to remain in mature life. We can do no more than suggest lines of inquiry, and methods of promoting an opposition to the evil of secret orders. Time and experience will add to our brief list.

1. The different colleges and seminaries have Societies of Inquiry into missionary matters, which are enthusiastically sustained. Now to have a standing committee of inquiry into the number, power and character of secret orders in the same societies would not materially increase the work of the students. It would give new and important work to new men, and make the sphere of the societies more complete.

2. Addresses by members of the faculties, as at Oberlin last week, or from some speaker competent to instruct and interest young men, could be secured.

3. A symposium by the students would be pleasant and profitable, providing for a dispassionate interchange of views and quiet investigation of the various phases of the lodge question.

4. Essays and debates in the regular course of seminary or college work, taking up the lodge direct, or associated topics would be greatly beneficial. Thus, a carefully studied paper on Mormonism, Jesuitism, the Irish societies, the anarchists and their International society, the nature and cure of false worships, etc., will lead naturally and directly to a consideration of some form or phase of the secret system.

5. A wise and frequent distribution of literature, and the occasional propounding of questions that can be best answered by reference to some volume in the Anti-masonic library, are among the means not to be neglected.

6. This movement among students is sure to grow; as certainly as Luther's preaching took first effect and spread widest among the students of Germany and Europe. There will naturally arise some means of communication among them on this business, and a Bureau of Correspondence is already needed. The students of Oberlin have just been addressed by one of their professors. The young men of Northwestern University at Evanston have requested an address from Mr. Bullock, one of their own number. A debate was lately held by the young men in the Congregational Theological Seminary at Oakland, California, and members of the faculty are with them against the lodge. In the Seminary at Union Park in this city the interest is deepening on the part of faculty and students. The brief address of the editor of this paper before his departure for San Diego had an excellent effect. Young men began to speak out, and some pulled off their lodge pins. At Princeton College students and faculty would assist. The young men of Montreal University would be heard from with a cheer. So from Geneva College and Wheaton, Augustana and Monmouth, Xenia and Allegheny Seminaries, and scores of institutions which we need not mention would come with aid and influence to make this movement a mighty power against the ruler of this world's darkness, and his system of demoralization and death—the secret lodge.

—A friendly call from Mr. Jerome Howe of Wenona, Ill., last week renewed our assurance in his purpose to carry out, so far as possible, the plans of his honored father for the establishment of schools in the South.

AFRICA AND PEACE.

The return of Stanley and Emin Pasha from Africa, and the threatened conflict between Great Britain and Portugal, as indicated by the massing of a British fleet at Zanzibar, alike point to Eastern Equatorial Africa as the scene of events greatly affecting that country and perhaps the nations of Europe. Emin's withdrawal from the so-called "Equatorial provinces" of Egypt, though he so long and so nobly held them, but consummates the victory of Islamism, begun with the defeat and death of Gordon, and sweeps away the last barrier to the supremacy of the Mahdi. It fills his Arab supporters with pride and inspires them with the hope of conquering all the powers that can be arrayed against them. And this is the outcome of the mad ambition and expense by which Egypt sought to conquer and hold this vast region—expense which made her bankrupt, and brought untold oppressions on her people. Nothing could more show the folly of wars of conquest and indicate the extreme difficulty and danger of armed European intervention.

The question arises, is there not a more excellent way?

The great Congo Free State, now open to commerce, missionary efforts and immigration, was organized and brought under European influences by *purely peaceful measures*. It was a part of the contract between the King of Belgium and Mr. Stanley that there should be no fighting, and this contract was sacredly kept. The result was an immense saving both of life and treasure, and the whole vast region remains peaceful. Are the people of Eastern Soudan, whether Negroes or Arabs, less amenable to reason and an intelligent self-interest than the barbarous tribes of the Congo? True, the Arab slave-traders are now triumphant and boastful, but they have more of conscience and knowledge than the Congo tribes. They have a literature, much knowledge of the arts, and are fairly well informed as to the general condition and affairs of the civilized world.

After all, commerce, with all its attendant evils, is a great peace-maker. Christianity is the great civilizer. It will be inconceivably cheaper for the civilized nations to build roads that shall bring the great interior into practical contact with the commercial and Christian world, than to subdue them by war. It is not the Arabs alone, but all the barbarous tribes as well, that believe in slavery and the slave trade. The conflict is one of ideas and not of force. We can never put down the slave trade simply by physical force. If ever it altogether ceases it will be through the power of the Gospel and the introduction of a more profitable commerce.

There are three principal routes by which the great lake region of Eastern Central Africa is accessible, or may easily become so: by the Nile; or direct from the eastern coast; or by the Zambezi and Shire rivers and Lake Nyassa. Because the Nile flows through a desert, it is larger 1,000 miles from its mouth than where its waters meet the Mediterranean. There are five cataracts that render direct navigation impossible, but from Berber there is an uninterrupted way for steamers up to and through the great Albert Nyanza lake. Near this lake was Emin, and here Stanley found him in the possession of steamers. The Mahdists sent steamers to Kartoum and brought up troops to subdue him. All this great fertile region is now under the sway of the Mahdi. At the confluence of the Blue and White Nile is Kartoum, where Gordon fell—an important city and commercial center. From Suakim on the Red Sea to Berber on the Nile, is about 200 miles of desert. A railroad connecting these cities would open up the great upper Nile and the lakes which feed it, to the commercial and Christian world. Peace would make this practicable. War will forever prevent it.

Next to this is the route from Mombassa on the Indian Ocean to Lake Victoria Nyanza. This is the largest of the lakes, with an area of 29,000 square miles. A railroad is already projected and will probably soon be built. This is the most direct route to the lakes. From the bay on the southwest side of this lake to Lake Tanganyika is but 155 miles. Lake Tanganyika is 300 miles long and flows into the Congo. Next to this is the route by the Zambezi. The Shire, its northern affluent, is a great river. It drains the waters of Lake Nyassa, which is larger than Lake Erie. There are falls in the Shire, and a short railroad

is needed to connect the lake with the navigable waters below. This railroad Portugal has undertaken to build, and it is here that there is a conflict with Great Britain, which government denies to them the right of possession. There are important English and Scotch missions on the lake, and they fear the Roman Catholic influence of Portugal. It is hardly probable that there will be war. From the northern extremity of Lake Nyassa to the southern end of Lake Tanganyika is but about 100 miles, over a high fertile plateau. A railroad over this link, together with the one building around the falls of the Shire, will open up the cheapest route to all Central Africa.

Meanwhile letters from Dr. Peters, the German explorer, seem to give assurance that he is still alive, and that the Arabs are more expert in lying than killing. This they had proved by their lies about Stanley and Emin. The missions on the great lakes are holding their own, and in the main are undisturbed. Even the deadly malaria of West Africa seems somewhat to be lifting, for the percentage of the deaths of missionaries is not nearly so great as it use to be. May we not hope that soon the Gospel will have been preached for a witness to all these nations.

CORRECTIONS.—Rev. Dr. N. Wardner, whose marriage to Miss Harvey we lately noted, is a minister in the Seventh-day instead of the Free-will Baptist church. Also the number of Masons reported in Nauvoo Lodge in 1843 was 253 instead of 283.

—Two visits to the Pacific Garden Mission in this city of late, show that the great work of salvation from sin goes on there as regularly as the sun shines. Col. George R. Clarke and his devoted wife sow with one hand and reap with the other. God is giving them many stars for their crown—a whole constellation. To any who may be detained in Chicago during the evening, there is no more profitable place to go in the whole city than this mission on VanBuren St. and Fourth Ave.

—Prof. Henry C. King, of Oberlin College, was some time since requested by the faculty of that institution to prepare an address on secret societies. He has made a careful study of the whole subject, and on Thursday evening last gave his lecture, which had been long expected by many, and was heard with eager interest. He arraigned the whole lodge list, and condemned secretism in detail and *in toto*. This address is an important event in the progress of the student movement, and the *Cynosure* has the promise of a copy for publication.

—The note from Bro. Thomas Lowe will be read with a revival of interesting memories. Many have heard his experience of lodge life and remember his accurate exposition of lodge work. He writes that he is willing to resume that work if there is call for it, and will answer calls where his expenses are paid and a reasonable amount for his time. There have been few inquiries for degree work of late years, but there are some indications that it may be revived in connection with some parts of our work. Let State lecturers and other officers and agents remember this offer of Bro. Lowe and put themselves in communication with him at Coloma Station, Wis.

—A large number of the pastors, and others prominent in church work in Cincinnati, have united in calling a conference to meet in the First English Lutheran church in that city, January 20 and 21, 1890, to take counsel together as to what can and ought to be done to save our land from Sabbath-breaking and associated immoralities. It is proposed that the conference hold five sessions, commencing January 20, at 2 P. M., and closing January 21 with the evening session. Such subjects as the following will be discussed by eminent citizens, ministers and laymen: "Limitations of Personal Liberty," "The Civil Sabbath," "The Sunday Newspaper," "The Place of the Bible in Moral Legislation," "The Legislation Needed in Ohio," "A Legal Argument Against Secular Common Schools," "The Divorce Question." Rev. Drs. French and McAllister and Pres. S. F. Scovel are among the speakers.

—"Out of Russia," says a recent critic, "have come two of the strongest moral forces of our time—Tolstoi in literature, and Verestchagin in art. "Both have the courage of their convictions and have dared to be themselves." It may be disputed if Tolstoi in literature outranks in moral power, but few will care to dispute the place to Verestchagin in art. His matchless collection, which now fills the art rooms of the Exposition building in this city, are not alone a rebuke to the French imitations of nudity which annually take so great space in the same rooms, but they are a positive educating force for peace and good will between man and man that powerfully effect every thoughtful visitor. The forcefulness of the real in all his work remind one that "truth is mighty." It is to be hoped that this collection will long enough remain in America to powerfully influence not alone public opinion, but American artists as well.

—The *Tidings*, a local monthly of Norway, Herkimer county, New York, has a historical department. In the January number four columns are given to the Anti-masonic history of the town. There are several incidents which are worth reading outside the neighborhood. Here are two of them: "The Norway Baptist church disfellowshipped Masons. One of their ablest divines of that day, Rev. Elon Galusha, of Oneida county, lectured throughout this section on the evils of Masonry. In October, 1830, Major William Forsyth, a prominent citizen and Mason of Norway, died, and his funeral was attended in the old church with imposing Masonic ceremonies. Delegations from several lodges were present, one of mounted Masons from Herkimer. Rev. Isaac B. Pierce, a Unitarian clergyman from Trenton, officiated, wearing Masonic regalia in the pulpit. The old church was crowded, and excitement ran high. The speaker in his discourse 'thanked God that amid the disappointments, desolation and sins of this world, there was one green spot, Masonry.' 'Yes, but that green spot is stained with the blood of Morgan!' exclaimed Aunt Ned Carpenter, so as to be heard by the congregation."

PERSONAL NOTES.

—Rev. S. F. Porter has reached Selma in his visitation of Southern colleges. His letter from that city waits for next week.

—Pres. C. A. Blanchard preached in Plymouth church, Peoria, Rev. C. C. Harrah, pastor, last Sabbath, and had an appointment to address the Prohibition club of that city Monday evening.

—Bro. Hinman, who is now at Berea, Ky., is suffering severely at times from sciatic rheumatism. He expects this week to go to Camp Nelson for a short time. The week of prayer was observed with much fervor at Berea.

—Elder J. L. Barlow writes from his home in Bloomington, Wis., of the serious illness of his wife. On the 6th there was slight improvement, which gave hope of final recovery. His many friends will remember him in Christian sympathy for such a result.

—Dr. and Mrs. H. H. George, of Geneva College, were visited unexpectedly by a crowd of friends, young and old, on the 27th ult., on the twenty-fifth anniversary of their wedding-day. A substantial and beautiful reminder of the occasion was left behind in a fine silver set. The friends of the N. C. A. wish to join in the next occasion of the kind.

Judge Gordon, of Philadelphia, lately said: "Of all crimes, perjury is the one that should be looked upon with the greatest severity and be punished accordingly. It touches justice at its fountain. It is never committed under sudden temptation, but is always a crime of deliberation. It is important that it should be known in the community that this is a crime that cannot be committed with impunity, and nothing can be urged in its extenuation." The courts are few that could not furnish examples of this great crime directly attributable to the oaths of the secret lodge. The United States judges of Utah had to proceed upon the theory that Mormons would commit perjury as a religious duty. The Jesuits are instructed to do the same thing. The Cronin trial already finds forgetful witnesses when the Clan-na-Gael affairs are penetrated. There is no believing a "good" Mason when the affairs of his lodge are under criticism. He is bound by his vile lodge oath "*to conceal.*" When shall we be done toying with the great crime-breeding system of the lodge? —*Conservator.*

HOW THE CLAN-NA-GAEL ESCAPED.

Mr. Hynes represented one faction of the Clan-na-Gael in an investigation which should have been driven remorselessly home to the center until the most hidden secrets of that un-American society were laid bare for the inspection and detestation of humanity. He was a friend of Dr. Cronin and an enemy of Alexander Sullivan, more interested in revenging the death of the one and in breaking down the power of the other than in exposing to the world's amazed horror the ramifications of a league of international assassination. He was employed by that faction of the Clan-na-Gael which pursued the investigation of the murder of Dr. Cronin to a point where it suddenly realized that this case was likely to bring "discredit on the grandest organization of Irishmen the world has ever known," and he protected the interests of his clients to the extent of his unquestionable ability. But how did the cause of justice profit by his assistance? He added nothing positive to the cause of the state. His sallies of wit served rather to entertain the public than to inform the jury. But for the witty rejoinders of Mr. Hynes the antics of the leading counsel for the defence, like the laughter of fools, would have been of no more consequence than the crackling of thorns under a pot. Although Mr. Hynes, in such encounters, always came off a victor, his adversary always had the satisfaction of knowing that the dignity of the state was an equal sufferer with himself. But Mr. Hynes's presence alongside of Mr. Longenecker accounts for the absence from the record of all explanation of the nature and internal workings of the United Brotherhood, or Clan-na-Gael, of which Camp 20 was merely a subordinate branch and the murder of Dr. Cronin a symptom. So far as the memory of the writer goes, the record is clear of any reference to the oath which the United Brotherhood imposes on its members—that oath which is a violation of American citizenship and an injunction to perjury in any case involving Clan-na-Gael interests. The introduction of that oath would have been sufficient to impeach the testimony of more than half the witnesses for the defence, and the only plausible excuse for its non-introduction rests upon the theory that it would have placed Mr. Hynes and his clients in the same boat with the witnesses for the defence.

Judge McConnell, however, cannot escape his share of responsibility for the lame and impotent conclusion of the great trial held before him. By excluding the evidence as to the motive behind the malice felt by Coughlin and his fellow conspirators against Dr. Cronin, in sustaining the objection to the testimony of Officer Brown, he removed the motive for Dr. Cronin's murder from the consideration of the jury. It is safe to say that there is not another judge or lawyer in Cook county beside Judge McConnell who is not morally convinced that the constitution, oath and proceedings of the Clan-na-Gael in the United States had more direct connection with the conspiracy to murder Dr. Cronin than Herr Most's book had to do with the Haymarket massacre. And yet Judge Gary admitted that book in evidence against the anarchists, and the Supreme Court of Illinois approved his ruling in doing so, whereas Judge McConnell shut the door in the face of any investigation that even squinted in the direction of the Clan-na-Gael. Throughout the whole trial Judge McConnell was so over-cautious not to commit an error in ruling against the defence that he continually made errors against the state, which, under the law, are without appeal and without cure. The responsibility imposed upon a judge in a great criminal trial, where matters of deep moment to the community are at stake, is like that of a commander-in-chief in war, because an error committed against the people may prove irremediable. Every decision of Judge McConnell overruling the thousand and one finicky objections of the defence is open to review, but this monumental error by which he shielded the motive of the crime, upon the flimsy pretext that it would open the door to an interminable investigation, is past recall, beyond remedy. To-day if the world wants to know why Dr. Cronin was murdered, and why his murder was attended with such elaboration of conspiracy, defamation and perjury, it has to go to the short record of the Coroner's inquest and not to the record of the trial which engrossed Judge McConnell's court for four months.—*America.*

THE HOME.

I LAY ME DOWN TO SLEEP.

BY VICTORIA ALEXANDRA BUCK.

I see the glory-lights afar
Flung back from sunset's flaming ear,
Her signal-lights the evening star
Above the restless deep;
The winds of evening softly blow,
The hours pass onward soft and slow,
All nature sinks to rest, and so
I lay me down to sleep.

Down drops the sun 'neath twilight's bars,
Upsprings Aurora's glittering spars,
Her banners gemmed with flashing stars,
The dews of evening weep;
The sun has sailed beyond my sight,
Dim grows the flickering, fading light,
So to the world I bid "Good Night!"
And lay me down to sleep.

Father! through mire, and brake, and wold
Thy lambs are straying from the fold,
Over the mountain paths so cold,
Call home thy wandering sheep!
I know beyond the mountain beat
Trod by thy pilgrims' weary feet
There's rest, like peace when waters meet,—
I lay me down to sleep.

I watch the crimson splendors dressed
In blaze of light beyond the west,
The weary world sinks to its rest,
In slumbers pure and deep.
"Thou who once led with hand of love
O'er the dark sea the trembling dove,
Thou, too, wilt shield me from above!"
I lay me down to sleep.

As thus beside my bed I kneel
While soft the shadows round me steal,
Hear this my prayer (nor woe, nor weal
Thou from my side wilt keep),
"Thou, who dost mark the sparrow's fall;
Thou, who to us art all in all;
Hear thou thy children when they call!"
I lay me down to sleep.

The willows wave, the pine trees sigh,
The lights of sunset glow and die,
Night draws her curtain in the sky
While chill the shadows creep;
Thus, with thy mantle o'er me cast,
May I, earth's joys and woes o'erpast,
Clasp death's cold hands in mine at last
And lay me down to sleep.

East Randolph, N. Y.

THE WRECK OF THE GOLD-SHIPS.

There are many passages in the Word of God that most readers pass by, as they would pass unlighted transparencies in the street at night. If somebody sets a lamp or kindles a gas-jet behind the transparency, its picture or inscription becomes luminous, attracting all eyes to it. One purpose of good preaching is to set lamps behind neglected passages.

Among the overlooked episodes in Old Testament history which are full of suggestive wisdom is one in the life of that good and great Judean monarch, Jehoshaphat. His reign exalted the southern kingdom to a high prosperity. He wrought a good educational work among his people, and established a commission for expounding the Mosaic laws. He did many other noble things; but upon the lustre of his character and reign fell a great and grevious shadow. It was the sin of *alliance with wicked men.* Jehoshaphat had riches and honor in abundance, and his heart was lifted up in the ways of the Lord; yet he "joined affinity with Ahab," the profligate tyrant of the northern kingdom. He gave his son in marriage to Ahab's daughter, and made a military alliance with Ahab, which ended in the battle of Ramoth-Gilead, in which the northern king played a treacherous part and lost his life. Not atisfied with these entangling allianees, which were both prompted by selfish policies, he entered nto a commercial partnership with Ahab's successor, the godless Ahaziah. Jehu, a prophet of Jehovah, had the courage to administer the sharp rebuke:—"Shouldest thou help the ungodly, and ove them that hate the Lord? Therefore is wrath upon thee from before the Lord."

The narrative of Jehoshaphat's venture with wicked Ahaziah reads very much like some of the "big bonanza" schemes of these days in Colorado and Nevada. The two monarchs join hands in a gold-hunting expedition. The sacred chronicler tells us that they built ships in partnership, on the Gulf of Akabah, for the purpose of seeking gold in Ophir. But the ill-starred enterprise was blasted by the Lord; the "ships went not; for they were wrecked at Ezion-geber." This was no accidental catastrophe; for the fearless Eliezer told Jehoshaphat plainly, "because thou hast joined thyself with Ahaziah the Lord hath broken (or wrecked) thy works." Upon that illuminated transparency which pictures the wreck of the gold-ships, there blazes out this truth: *Partnership with sin is a fatal mistake.*

We could fill the columns of this journal with illustrations of the truth drawn from our own observation. Many a sorrowing father can tell the story of what befell his beloved boy. The youth, fascinated with a set of gay fellows, who were "posted" in all the amusements of the town, fell into their snares, and spent his evenings with them in their favorite haunts. His night-key admits him to the door at home in the "small hours," while his foolish parents are on their pillows. It is the old, old story, short, but crushing. Like Eli, the father "restrains not" the son when he is "making himself vile," and, like Eli, he pays the bitter penalty. When the ruin has been wrought by a round of wine-suppers, theaters, brothels, the parents get their eyes open to see that evil company has wrecked their gold-ship. The streets of all our cities, like the rocks of Ezion-geber, are strewed with the ruins of high hope that went to pieces in wicked associations. When parents entrust a night-key to a son who has no self-restraint or Bible conscience, they give him a free pass on the road to perdition.

There is another phase of domestic life in which this Old Testament episode finds frequent parallels. We recall now an only daughter of rare beauty and accomplishments. Her perilous charms attracted a suitor who was coarse and sensual; but he was the heir of an expected fortune. His anticipated wealth bribed the foolish parents and overcame the daughter's scruples. She consented, contrary to her own judgment, to marry him. Within a few years he was disgraced, and she was divorced. God's law is: "Whatsoever ye sow, that shall ye also reap." It was that law, more irresistible than the winds of heaven, that wrecked the poor girl's gold-ship in broken hopes and broken heart. Of all the alliances with sin from mercenary motives, the most certainly fatal are those which are made under the sacred name of wedlock.

This truth of perilous partnerships is full of warnings to business men. Especially is it admonitory to young men who are anxious to reach wealth by short cuts and are not scrupulous as to the methods. The market is crowded with sharp schemers, the papers abound with glowing announcements of commercial ventures and "gilt-edged" enterprises. The number of credulous Jehoshaphats who are enticed into gold expeditions to Ophir, with Ahaziahs in the partnership, is almost past belief. The wrecks are well nigh as numerous. It is not only from wild schemes of speculation that danger arises. Many a merchant, banker, manufacturer, or tradesman has been induced by friends or partners to ally himself with methods and practices which his own conscience, in his better moments, did not approve; but he hushed conscience with the promise of big profits, or with the current sophistry, "Oh! everybody does such things." The men who, like Wm. E. Dodge, refuse to "break God's law for a dividend," are not to be found in regiments. Commerce and trade, like politics, contain a thousand repetitions of the old Scripture line: "Because thou hast joined thyself with Ahaziah, the Lord hath wrecked thy work."

Be ye not partakers with other men's sins, is a divine admonition that has not lost its solemn portent. Though hand join in hand, wrong-doing will not go unpunished; if not punished in this world, then surely in the next. Just as certainly as the wages of sin is death, so certain is it that eternity will reveal the fearful wreck of innumerable gold-ships. The "loss total, and no insurance!"—*T. L. Cuyler, in the Independent.*

THE HARDER SERVICE OF LIFE.

The pine is trained to need nothing, and to endure everything. It is reservedly whole, self-contained, desiring nothing but rightness, content with restricted completion. Tall or short it will be straight. Small or large it will be round. It may be permitted to those soft lowland trees that they should make themselves gay with show of blossom, and glad with pretty charities of fruitfulness. We builders with the sword have harder work to do for man, and must do it in close-set troops. To stay the sliding of the mountain snows, which would bury him; to hold in divided drops, at our sword-points, the rain, which would sweep away him and his treasure-fields; to nurse in shade among our brown fallen leaves the tricklings that feed the brooks in drought; to give massive shield against the winter, which shrieks through the bare branches of the plain—such service must we do him steadfastly while we live. Our bodies, also, are at his service; softer than the bodies of other trees, though our toil is harder than theirs.—*John Ruskin, in "Modern Painters."*

THE EFFECT OF WASHINGTON LIFE.

Some of the members of the Fiftieth Congress have been here with their wives, to select boarding-places, wrote Ben. Perley Poore, in one of his Washington letters. I never see the wife of of a newly-elected Congressman come here without a feeling of pity for her. At her home she was a worthy woman, who did much to secure her husband's election by her popular manners and her good heart. To her it was a great thing to become the wife of a member of Congress; but on arriving here she found that she had only taken the first step towards social distinction. It was not long before a change commenced. From a modest lady, in a plain black silk and smooth brown locks, she burst into an ornamental gown of light satin, loaded with beads, which was not high enough in the neck by three inches, and her head had in front a mass of frizzles, which hid her broad brow, and made her look like an idiot or a Shetland pony. Before her diamond-decked fingers had been out of the domestic dish-water long enough for their knuckles to recover from their greasy odor of parboiling, she rode about in her hired coupe, and gave her orders to the coachman in a fault-finding tone, Her days became a round of ceaseless, meaningless toadyism, proclaimed by the women-writers as fashionable, and her nights were wild revels, with champagne, oysters, flowers, punch, lost temper and bitter disappointments. Now, her husband has not been re-elected. She must return to her little village, to mope and pine, and make herself generally disagreeable, but, as she drops out of life here, not a ripple on the tide of fashionable society will show where she has gone down. The wheels of folly roll round forever, and the wife of the new member will, in her turn, take the place of the one that has gone.

ANDREW'S LESSON.

BY AUNT LUCY.

Andrew was a rather bright, pretty boy, who enjoyed reading stories about Indians and cowboys, or any kind of imaginary exploits, much better than studying history or arithmetic. Like most such boys he was troublesome at school, and happy nowhere. He thought that if he only had "a chance" he could do as grand things as he read of others doing; and that his family would soon become rich and he a noted man if he could only have his way.

How could he do anything! He was the eldest of nine children and his parents quite poor. He sometimes had to wash dishes or tend baby while his mother was trying to "catch up" with her sewing, or putting up fruit for so many hungry little ones. Such "girl's work" Andrew thought quite below the dignity of a young man nearly 15 years old.

Then, too, he was not allowed to go off nights and have a good time with the "other boys," to see what was going on up town, as men do. This was more than he could endure.

Andrew at last told one of his boy friends that "hash wasn't good enough" at his house. He was going to start out for himself and "live in style."

"But, what will you do?" said his friend, Johnnie.

"Oh, I've made up my mind to go off on a 'man-of-war,'" said Andrew. "It won't take me long to get to be an admiral; a few years, of course. Then I'll be ready to fight and conquer South America or Africa. I'll take you along if

you want to go then. I'll be the king, you know; but you may be one of my highest servants, and have anything you want."

Johnnie was astonished, as most boys of 10 would have been, and decided that he would be ready to go any time.

"I have most five dollars in my bank, and I'll take my new clothes and start to-morrow," said Andrew; "but you mustn't tell, or I won't take you when I go to Africa."

"Oh, no!" said Johnnie.

So Andrew took a piece of paper and printed in large letters on it, "TO LET!" thinking of how astonished his father and mother would be to learn that he had really gone on a man-of-war; and of the pride his little brothers and sisters would feel when he came home a grand man with a uniform on.

It was fifty miles to the nearest sea-port, and Andrew often heard of the man-of-war of some foreign country being in port, and that the officers of any of them would be pleased to have such a smart boy apply for a situation on his ship. So, next morning he dressed in his good clothes, before any one else in the house was up, tied a few valuables, such as a silk handkerchief, a story-book and his ball, with a few clean clothes, in a bundle, and stole softly out of his room, stopping a minute to pin the notice, "TO LET!" on the door, then went out of the back door, laughing to himself at doing so smart a joke. He hurried to the station to catch the early train for the city.

Andrew was so occupied with thinking what he was going to do that he scarcely thought of the grief that his father and mother would feel when they found that he was gone. He had been so cross and teasing to his brothers and sisters that they were rather glad that he was gone. They found out from Johnnie where Andrew had gone, and his father wrote to a friend in the city to find him and see that he was not in danger, but not send him home till he wished to go, nor to give him money.

The noise and excitement at first pleased Andrew. He went to the wharfs to find a man-of-war, and walked about, watching the sailors on different ships as they worked. As they were scrubbing, or oiling and polishing the machinery with soiled, shabby clothes on and black hands and faces, he thought them very unlike those whom he had seen in picture-books. Others were unloading the cargo of coal, wood or other things. As night came on he did not know where to go, but saw sailors going into a boarding-house, so he went too and asked for supper and a room. The drinking, swearing and fighting was strange and frightful to him, and he thought his home was not quite so bad a place as he used to think while there. He used to think his father and mother were too pious. Now he thought he could sleep if only he could hear his father's prayer, or his mother say, "God bless you, dear," as she used to each night. But pride urged him to stay and follow out his plan.

Finally he succeeded in asking an officer of a man-of-war to take him on a voyage; but was rather ashamed when the officer asked him a few questions and told him that he had better go home and to school if he had a chance.

His father's friend found him and told him to come to his house whenever he was hungry; and he was glad to do so in a few days, as his money was gone. He slept there, too, and was pleased to hear of his father and mother; but still could not give up his idea of being a great man before going home.

How long the time seemed! At the end of three weeks he gave up and decided to go home again; but he had no money, so he had to walk the fifty miles back. And that walk, though it blistered his feet, did him much good. He had much more sense when he reached home than when he left. Of course the "boys" laughed at him, but he cared little for that now, but studied and worked as he never worked before.

That was several years ago, and he is now learning the blacksmith's trade; and has decided that the place God has given him in life is the *best* one for him.

A LUMP OF SUGAR.

One bitter cold morning last winter, as I was standing with my little Charley at the front parlor window, I saw a horse coming down the street, drawing a light wagon and driven by a young man. They came on until they were just in front of our house, when the horse stopped, backed the wagon up to the curbstone, and refused to go any further.

The young man began whipping the horse.

At last, when he found the horse would not go, he sent to the stable for the hostler, who came hurrying down. Together they whipped the horse, but to no purpose.

At last I became worried, and said to my little boy, "Charley, go down to the cook and tell her mamma wants her to give you a large lump of sugar, and take it out to the man, and ask him to give it to the horse."

Charley was pleased, and going quickly to the cook, got the sugar, and carried it out.

"Mister, Mister," I heard him say, "here is a lump of sugar to make that horse go."

The driver gave him the sugar.

Then the men waited until the horse had finished it, then the driver got into the wagon, pulled the reins, said, "Get up!" and the horse went on without further difficulty.

Charley came in, delighted. "If I were that man," said he, "I would carry a lump of sugar in my pocket, when I had to drive that horse. And now," continued he, "please give me a lump of sugar too." And he got it.—*Dumb Animals.*

EDUCATION BY THE TOUCH ALPHABET.

Laura Bridgeman, the celebrated blind deaf mute, who gained such notoriety for the wonderful gift she possessed of acquiring knowledge through her only two faculties, and whose death was so much lamented in the scientific world a short time ago, has a youthful and very worthy successor in Miss Helen A. Keller, who is at present an inmate of the Perkins Institute for the Blind in Boston. She was deprived of her sight and hearing at the age of eighteen months. At the age of six, being deaf, dumb, and blind, she was put under the charge of Miss Annie M. Sullivan, who undertook to instruct her in the touch alphabet, and so eager was her pupil for knowledge, and so quick of perception, that she now is able to read and write with perfect facility.

It will be a matter of the profoundest interest to watch the development of human nature uninfluenced by the usual surroundings of life, and to watch the soul expand and grow by its own virility. No better insight into the character of this poor unfortunate is afforded than by a letter that she wrote to a gentleman who sent her a mastiff puppy as a present. He did not have long to wait for his reward in the receipt of the letter printed below, which is taken from the *Forest and Stream*, to which we are indebted for it. Its purity of diction and correctness of style is quite remarkable for a child of only nine years, especially when it is remembered that practically all her knowledge has been imparted by sense of touch. The letter, which was written in pencil in clear, distinct, round characters, is as follows:

SOUTH BOSTON, Mass., Nov. 20, 1889.

MY DEAR MR.——:—I have just received a letter from my mother, telling me that the beautiful mastiff puppy you sent me had reached Tuscumbia safely. I thank you very much for the nice gift. I am very sorry that I was not at home to welcome her. But my mother and my baby sister will be very kind to her while her mistress is away. I hope she is not lonely and unhappy. I think puppies can feel very homesick as well as little girls. I should like to call her Lioness for your dog. May I? I hope she will be very faithful, and brave, too.

I am studying in Boston with my dear teacher. I learn a great many new and wonderful things. I study about the earth and the animals, and I like arithmetic exceedingly. I learn many new words, too. Exceedingly is one that I learned yesterday. When I see Lioness I will tell her many things which will surprise her greatly. I think she will laugh when I tell her she is a vertebrate, a mammal, a quadruped, and I shall be very sorry to tell her that she belongs to the order Carnivora. I study French, too. When I talk French to Lioness I will call her "Mon beau chien." Please tell Lion that I will take good care of Lioness. I shall be happy to have a letter from you when you like to write to me. From your loving little friend, HELEN A. KELLER.

—*Scientific American.*

TEMPERANCE.

DO YOU PRAY FOR HIGH LICENSE?

Can a Christian vote for high license and pray, "Thy kingdom come?" is a question drawn from the question-box at the crusade anniversary at Hillsboro, Ohio, and answered by Miss Willard thus:

"What we license we protect. I cannot see how a Christian can vote for high license unless he is morally chloroformed. It has set back temperance reform one generation. It is the devil's counterfeit. Liquor men say, 'Work for high license; it is our only salvation.'"

Upon every hand are evidences of the wisdom of the effort to utterly suppress the saloon. Bloomington, Ill., has about 25,000 inhabitants. In all respects it is above the average of American cities. Its people love their homes and their boys. When fathers, and mothers, too, are fully aware of the saloon venom, and still urge license, we must conclude that they thus seek the safety of the children they love. But is the danger abated by license? Bloomington has the "restrictive" policy of high license. The fruits of that policy in that city are shown in the *Pantagraph*, a paper which has strongly advocated high license. It says, Nov. 22:

"The recent opening of two new saloons in this city calls to mind the fact that Bloomington to-day has a larger number of public resorts where intoxicating beverages are dispensed than at any time in its history. The number of saloons has steadily increased, until to-day there are fifty-nine licensed drinking places within the city limits, each paying $600 per year into the city treasury."

With the increased number of saloons will be the attendant increase of crime and suffering. Here certainly restriction does not restrict, and the boys' danger is enhanced. On the other hand, it is admitted that there are not so many open saloons in Iowa as formerly. The Secretary of State for Iowa gives these figures: 319 persons were sent to the penitentiaries from the whole State during the year ending July 31. Two death penalties were pronounced in 1888 and but one in 1889. Of the convicts in the penitentiaries 149 are saloon-keepers. That looks as if the parent in Iowa have a very exact notion of safety for their boys. By some means the jail and penitentiary supplies are being cut off. Senator Wilson of Iowa is anxious about the proposed repeal of the prohibition law of his State. He says: "The people in Iowa believe in parties keeping good faith as well as good men. The Republican party would break faith if it repealed the prohibition laws. I would not belong to a party that would so break faith."

It is said that Satan's four chief servants are "There's no danger," "Only this once," "Everybody does so," and "By-and-by." In their defense of the saloon these are active. God has said, "Now," "to-day," "follow me."

PROHIBITION IN THE DAKOTAS.

Ever since Judge Aikens gave his decision refusing to punish a man for selling liquor contrary to law, the saloon men of Sioux Falls have been quite jubilant. Those of the old saloon men who closed their doors on Jan. 1 have re-opened, and some ten or twelve others, thinking to take advantage of the situation, have been making preparations to open joints, thinking they could do a land-office business without paying a license or standing a chance of being punished. But the fondest hopes are sometimes blasted. This class, as well as the old saloon men, were given a surprise last night by the City Council passing an ordinance which provides that "Any person who shall, either by himself or his servants or employes, within the corporate limits of Sioux Falls, barter, sell, retail, or in any manner dispose of to be drank upon the premises where sold, any liquors or any composition of which such liquor forms a part, shall be deemed guilty of a misdemeanor, and shall, upon conviction, pay a fine of not less than $25 nor more than $100 for each and every offense." It is thought that the object of this bill is simply to secure license fees from the saloon men during the term existing between Jan. 1 and the date the contemplated prohibition law goes into effect.

Covetousness bursts the bag.—*Cervantes.*

WASHINGTON TEMPERANCE TALK.

It has been the custom of years in Washington to offer wine or punch or eggnog to one's New Year guests, and last Sabbath at the close of a temperance meeting at Wesley Chapel, Rev. Dr. Elliott rose and said he had two missions to perform before the benediction was pronounced. One was to protest against the revolting custom which characterizes New Year's day, that of the "pretty girls of the city making bar-maids of themselves for the day." His second mission was to advise all persons who had occasion to deal with grocers to resolve on New Year's day and make it a rule to purchase only from such establishments as sold no intoxicating liquors.

At the above mentioned meeting Bishop Hurst, during the course of an interesting temperance talk, said that as long as there exists the same unity of purpose which now actuates all the members of the temperance party, there can be no such thing as final defeat. In alluding to the recent failure in many of the Eastern States of the proposed constitutional amendments providing for prohibition, he pointed to the victories in the West, to the two Dakotas that had marched into the Union bearing aloft the banner of temperance. The friends of prohibition here are much gratified over the appearance of the recent proclamation of Governor Goodell of New Hampshire. In it they think they see the beginning of a crusade against rum in that State, and the accomplishment of greater things for temperance than have yet been achieved.

Charles Layton, 45 years old, a machinist by trade, created a sensation by entering the jewelry palace of Mermod, Jaccard & Co. and deliberately pocketing a gold watch. A number of people saw him and an officer was called. After being arrested he said that was just what he wanted. He had stolen the watch so that he would be put in jail where he could not get liquor. He says his home is in Chicago, where his wife now is; that whisky was getting him down, and he resorted to heroic measures to save himself.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON IV.—First Quarter.—Jan. 26.
SUBJECT.—Joy over the Child Jesus.—Luke 2: 8-20.
GOLDEN TEXT.—Glory to God in the highest, and on earth peace, good will toward men.—Luke 2: 14.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Luke 2: 1-20. T.—Heb. 1: 1-14. W.—John 1: 1-18. T.—Matt. 2: 1-12. F.—John. 3: 1-17. S.—Ps. 2: 1-12. S.—Isa. 11: 1-10.

COMMENTS BY E. E. FLAGG.

1. *The vision of angels*, vs. 8–14. The Bible is pre-eminently a book for working people. All through its pages we see the greatest honors paid to humble toil, and as a rule, if any especial revelation from heaven is to be made, the class born to wealth and ease are passed by. This is God's express ordering. See 1 Cor. 1: 26; Jas. 2: 5. Poverty has always been the mother of spiritual heroes. Perhaps in the eyes of the angels one of the greatest misfortunes that can happen to a man is to be born to riches. Yet, how many parents toil and save to lay up for their children that which may only prove a snare! This heavenly vision appeared to the shepherds while they were watching their flocks. Rome teaches that a life of monasticism, given up entirely to spiritual contemplation, is much holier than an active life occupied with business cares or family duties. But the Bible, from beginning to end, teaches us that revelations of God will come to us only when we are doing that will. . And we are not doing it unless we are usefully employed. It is to be noted: (1) that these shepherds were expecting Christ to come. (2) They were expecting him soon. (3) They looked forward to his coming as the most joyful event that could happen. Had they been ignorant, or indifferent, or fearful, the angel would not have appeared to them with these good tidings of great joy. It is they who are waiting with glad expectancy Christ's second coming, not to the scoffing world or careless professors, that the signs of its approach will be revealed. The sign itself was one that only simple, believing hearts would have accepted. The priests and rulers and the great mass of the Jewish nation rejected Christ because he did not come in kingly state. Not so these humble shepherds. It is often made an occasion of reproach against a cause that its followers are humble and unknown men. Yet every movement from God has begun among the common people. There is not a single recorded instance in history of a successful religious reform that began at the top among the wealthy and fashionable classes. They who would have such reforms permanent and successful must follow God's plan. If we reject the cause of truth because none of the rich or great support it, we should very likely have rejected the infant Jesus because he was cradled in a manger. Another point brought out in this story is the ministry of angels. We do not take the comfort from this thought which is our privilege. The Bible teaches us that when we stand single handed for the right we are then the least alone.

2. *The faith of the shepherds*, vs. 15–20. They "were not disobedient to the heavenly vision," but in full belief that they should find everything as the angel said, they hastened to Bethlehem. Joy made them haste. So that joy which is born of a living faith will always make our feet swift to do the King's errands whether they lead us to the manger or the cross. "They made known abroad the saying," with this result: that "all that heard them wondered." So, many hear with wonder of some marvellous work of God, but it does not touch their hearts so that they are ready to seek Christ for themselves personally. "They returned glorifying and praising God." We do not praise and glorify God enough for what he has done for us, and for this reason too many Christians live in a spiritual atmosphere as cold and cheerless as a polar night. We warm and light our rooms when we expect guests. Not to do so would argue a lack of hospitality. It would look as if we neither expected nor were glad to see them. But how can Christ enter in and dwell in our hearts when there is no fire of generous devotion to assure him that he is welcome?

PRACTICAL SUGGESTIONS FROM PELOUBET.

1. The greatest event in the history of the world is the coming of Jesus Christ.
2. The greatest blessings often come to us while we are performing our daily duties.
3. God's special favors come to men without regard to class or condition, to shepherds at Bethlehem, to wise men in the East.
4. The interest angels take in man's salvation shows the awful danger of sin, the greatness of salvation, and the value of the soul.
5. It teaches us to proclaim this salvation to all men.
6. Christ is the strongest possible proof of the love and good will of God to man.
7. Christ brings peace on the earth, peace between man and God, peace between man and man, peace in the soul. When Christ's principles prevail, there will be perfect peace.

RELIGIOUS NEWS.

—It is reported that the entire senior class of the United Presbyterian Seminary, Allegheny, have signified their readiness to go to the foreign field when their seminary course is ended.

—D. L. Moody, the evangelist, is conducting a series of meetings at Ann Arbor, Mich. He addressed fully 3,500 people in University Hall Sabbath night. Much interest has been manifested by students of the University in the meetings. Mr. Moody returns to this city and speaks in his own church Friday.

—One thousand Christian Chinamen are said to be connected with the Congregational mission in Oregon and California.

—The Methodist revival now in progress in Salt Lake City is capturing many Mormon converts from Scandinavia who have recently entered Utah.

—Mrs. Mary A. Moreland has been ordained pastor of the Congregational church at Wyanet, Ill.

—The property of the Princeton Theological Seminary amounts to $1,500,000. The Seminary, according to the catalogue just published, has 172 students, of whom ten are graduate students, fifty-nine seniors, fifty-two middlers, forty-eight juniors, and three special.

—A Congregational council at Brockton, Tompkins county, N. Y., recently ordained Mrs. Annis F. Eastman to the Gospel ministry, and installed her as pastor of a church there. Mrs. Eastman is said to be well known in missionary circles, and last year filled her husband's pulpit at Canandaigua, N. Y., on Sunday evenings, to the satisfaction of the congregation.

—The sum of one hundred thousand dollars has been set aside from the profits of the Methodist Book Concern to be used for the relief of superannuated preachers. The Book Concern gives fifteen thousand dollars yearly to the support of denominational interests, and in its one hundred years of existence it has contributed in this way the round sum of sixteen hundred thousand dollars.

—The report from thirty-five Protestant theological seminaries in the United States show an increase of students in twenty-four schools. There are 2,597 young men preparing for the ministry, or 163 more than last year. The schools gave 63 missionaries in 1889, and 110 are booked for the foreign field this year. The contributions to missions by the schools in 1889 was $9,362.93.

—The headquarters of the Chicago Central W. C. T. U. were crowded Thursday last to attend an extra session for prayer. Many stood long and patiently, so great was the interest. The evangelist, Miss Elizabeth Scovel, of Nashville, Tenn., led during the first hour, talking on transformation. Mrs. E. V. Baker filled the second hour with words of encouragement, urging trust in God, a "looking up and not down." At 12 o'clock Miss Frances Willard took the chair and read from the first chapter of Joel. She said that years ago Mr. Moody used to say to her that the world was growing worse, but that she did not agree with him then. But since life had brought its experience she found he was right; at least she saw what he meant. It was with the right and wrong of to-day as it is with the electric light and its shadows; there is no other light as brilliant, neither does any other cast so black a shadow. In the light of to-day that which was once excusable was now a serious wrong.

—The First Presbyterian Church, Bellefontaine, Ohio, has recently had a gracious work of the Holy Spirit, resulting in forty-two additions to the church, thirty-four of whom united on confession. Special services were conducted for three weeks by Rev. Dr. Wells, with the pastor, Dr. Kalb.

—A series of meetings in the U. P. church in Morning Sun, Iowa, Rev. T. C. McKelvey, pastor, has just closed. Four were added to the membership. A good interest was awakened among the members. Rev. J. R. Logue assisted in these meetings.

—Rev. Dr. George Dana Boardman of Philadelphia gave the closing discourse of a course of weekly lectures on the Old Testament, on December 29. At the close of the lecture he stated that this lecture closed an important epoch in his life. On October 5, 1864, he inaugurated the consecutive study of the Bible. He began with the New Testament, and then took up the Old Testament. He did not select his subjects, but followed the Bible. There have been twenty-three annual courses of lectures, and about forty lectures in each course. He added that if any epitaph were placed on his tombstone, he hoped it would be simply the words, "He tried to unfold the Word of God."

—There are 40,000 wild Indian children in this country. Of this number, all told, there are but 12,000 gathered into the Government and Mission schools, leaving 28,000 children to whom no school opens its doors, and to whom no Christian missionary comes. There are at least sixty whole tribes upon whose darkness no ray of Gospel light has fallen, as pagan and as savage as were their ancestors when the first white man landed upon these shores!

—The pastors of Xenia, Ohio, and professors in the United Presbyterian Theological Seminary, have united in an address to the Christian people of that city of the momentous subject of Sabbath observance. They speak especially of the growing custom of conducting funerals, traveling on railroads, patronage of the postoffice, and the neglect of the rights of servants on the Lord's day. This address might be profitably repeated throughout the country.

—In the year 1861 the late Emperor William I. of Germany (then King of Prussia), became a subscriber of £25 annually to the S. P. C. K., writing at the time to Lord Shaftesbury: "I also, like my illustrious predecessors, fully and heartily concur in the efforts of the society to make known the Word of God amongst the children of Israel, and am willing to assure to it henceforth the protection and favor which it has hitherto enjoyed." The late Emperor Frederick III. became a subscriber on his accession to the throne; and now the society have just received the intimation that the reigning Emperor William II. has been pleased to continue the subscription for five years.

—An eight-days' mission has recently been held in Tokushima, Japan. Rev. W. P. Buncombe, C.M.S., in his report, says: "As an illustration of the work the Holy Ghost has been doing in the hearts of men here, I may mention the case of Mr. Uyeda (whose wife was baptized in 1887), one of the chief officials of Tokushima. Mr. Evington and I went to see him a week after the mission, and had a good deal of conversation with him. We found all his objections to Christianity were silenced, and he was quite convinced of the power of God as shown in the Gospel. He said he had seen the effects of Christianity in his two clerks who had become Christians about twelve months since. Previously they were wild, loose men, like most of the young Japanese men, but now they are completely changed; and he said: 'Now they even look after me and try to keep me out of mischief.' Mr. Evington pressed him to decide for Christ, but he holds back because he is not prepared to face the consequences. Next year, under the new constitution, religious liberty is granted to all Japanese, and then he thinks it will be easier for him, and I believe the same is the case with many an official of the Government. For the first time he knelt with us in prayer. His wife is very much rejoiced, and is praying earnestly for his real heart conversion. May we ask your prayers at home, too, on his behalf, that now, in the time when it is more difficult, he may be led to confess Christ and join the Christian church?"

IN BRIEF.

A Kentucky grand jury has indicted a Roman Catholic priest for teaching Romanism in one of the public schools. It also indicted school officers for conniving at the conduct of the priest.

While the Roman Catholic church has grown of late years numerically in England, it is said the priests have great difficulty with the younger members, on whom the priestly yoke sits heavily.

The tallest finished chimney in the world is at Paisley, Scotland, and is over 500 feet high. The tallest in the United States is erected on the grounds of the Fall River Iron Works. It is 340 feet high above the granite base, and 30 feet square at the bottom. It furnishes draught for four factories.

The recent discovery by a New England chemist of a cheap method of dissolving zinc by combining it with hydrogen is regarded as a most valuable one. The product is a solution called zinc-water, and has the property of making wood to which it has been applied absolutely fireproof, and at a very low cost.

According to Erastus Wiman the amount of English gold invested in American industries within the past two years is fully $100,000,000. Failing in their efforts to convert the people of this country to free trade the British financiers are determined to share in the benefits of the American policy of protection.

Electricity, it is said, is now employed in India to prevent snakes from entering dwellings. Before all the doors and around the house two wires are laid, insulated from each other, and connected with an induction apparatus. When the snake attempts to enter the house he completes the circuit and is killed by the shock.

The steamer City of Paris, of the Inman line, plying between New York and Liverpool, is of 10,500 tons burden, 18,000 horse power, and has maintained a mean speed of 23.73 miles per hour throughout the voyage of about 3,000 miles. She has fifty-four furnaces, and her boiler tubes exceed thirteen miles in aggregate length.

Like most of the successful men of the present age, Mr. Gould is extremely methodical and systematic in his habits. He rises every morning at precisely 7:30, seldom varying from that hour more than ten minutes. At 8 o'clock he sits down to his breakfast, which in his case is usually French rolls and a cup of coffee, and expects to find every member of his family present at that meal. Breakfast over, his private secretary is called in and the numerous begging letters of the morning's mail are laid upon the table. Each member selects at random a number of these letters and reads them over. If any one of them are impressed by any of the letters they are laid aside for future reference, while the others go into the waste basket. Those letters which have been laid aside are then taken up and discussed, and if a majority of those present conclude that it is a case which really deserves assistance the assistance is sure to come within a very few hours in a very substantial form and without the slightest hint as to the indentity of the donor.—*Philadelphia Inquirer.*

Herbert G. D. Crawford of Philadelphia has come to Chicago on a unique mission. He went to Pittsburgh some time ago to put into execution a Philadelphia scheme to build workingmen's houses. The plan originated in the brain of Joseph R. Hancock, who is now building a square of dwellings in Philadelphia. The idea is to buy up a whole block of land. On this comfortable houses are built round in a single block with a court-yard in the center. In the yard is a large laundry and cooking-house. The proprietor of the block operates both so that the inhabitants of the houses have neither any washing nor cooking to do. It is thought that this idea is a great improvement over the New York system of flats, in which the inabitants are mixed up promiscuously in a demoralizing way. Each of the houses on the Hancock scheme will be as entirely separate as any house in a row.

Mr. Crawford failed to get the plan to work in Pittsburgh, because the price of property in the central part of the city, where such hotel houses would be an advantage, was held so high that he was not able to make a purchase. He hopes for better success at Chicago.

The following is an interesting summary of the Cronin trial from the beginning:

The case came up before Judge McConnell Aug 26, 1889. Several days were spent in arguing the motions for separate trials, and on Aug. 30 the trial of Coughlin, Burke, O'Sullivan, Beggs, and Kunze for the murder of Dr. Cronin began. For fifteen weeks the trial lasted, stretching out over a period of 108 days. Eliminating Sundays and other days when from different causes no court was held, it actually consumed eighty-five days, or seven weeks. The jury getting occupied forty-six days, and the hearing of testimony, speeches, etc., thirty-nine days, exclusive of Sundays and all other days when court adjourned. There were eight weeks of jury-getting, five weeks of testimony, and two weeks of speech-making. In order to secure eleven good men and true to make up the jury 1,115 citizens of Cook county were examined and all but twelve excused. The state excused seventy-eight peremptorily and the defense ninety-seven, while the other 928 venirenen were excused for cause. The first venireman was examined Friday, Aug. 30, the last venireman Tuesday, Oct. 22. In all 207 witnesses testified for and against the Cronin defendants, many of them being recalled a second and third time. The state had 141 witnesses and the defense sixty-six. Captain Francois Villars was the first witness. He appeared on behalf of the prosecution Oct. 24. The last witness testified for the defense on Dec. 3. The jury was out seventy hours and thirty minutes, retiring Friday afternoon at 4:30 o'clock and remaining out till Monday afternoon at 2:30 o'clock.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Jan. 6 to Jan. 11 inclusive:

H Brackney, Mrs A R Miller, H de Jongh, A R Livesay, G W Lose, M A Adams, L A Phillips, D Callow, H F Buffham, J B Coffrin, Rev D Sutton, S B Daniel, W McCracken, A C Bunnell, Mrs S H Nutting, Rev J A Goddard, D Hopson, H C Gray, W W Cheney, A O Howell, J R Letts, W B Loomis, Mrs S T Reed, L Bolander, W H Minton, J Levitt, A Worman, C Atwood, D Faris, Mrs J A Knight, Dr J N Norris, J N Corbit, J P Dops, Rev J S Rock, M H Neave, Eld A Megrur, B Blachly, J Osgood, Mrs E A Rowley, W G Davis, E R Bollinger, S D Moses, D Morrow, S Kuffel, J C Telford, J Crane, S Gwengerich, H H Vine, Eld W Plant, S Dodge, L C Livesay, L B Lathrop, C L Baker, J Leeper, E A Cook, Mrs R Bloss, W Skinner, S A Bogle, L Roberts, W H Myers.

Pages of MS. 69 to 104 are received.

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HOME AND HEALTH.

HOUSEHOLD HYGIENE.

We cannot too highly value the importance of allowing the sunlight free access to all portions of our dwellings. There is nothing like sunshine and pure air, to search out and cleanse away all organic impurities. The sun is the great life-giver to both the animal and vegetable world. Every one is familiar with the fact that plants droop and die if deprived of sunlight and air, and can we presume that human beings will thrive and flourish were flowers wither and die? Suppose it does fade the carpets and curtains, and make the furniture look rusty; far better that not a color of the carpet remain than that the roses fade from the cheeks of your loved ones from the lack of it.

But the sun brings flies, says the careful house-wife. Well, flies are scavengers, and they destroy these very germs we have been talking about. They subsist largely upon germs, and that is the reason they are always present wherever decomposition is taking place. Doubtless the good housewife who objects to the sunlight on this account would find a different reason why flies congregate about her dwelling if she would carefully examine her kitchen and back yard. Perhaps she might see in close proximity to her back door a garbage barrel, redolent with an odor of sour milk and decomposing remnants of past meals, from which issues a constant invitation to the flies to take part in a most luxuriant repast; and fortunate, indeed, would it be for the inmates of the house were there flies in sufficient numbers to devour all the poison germs from these foul reservoirs so frequently found at the rear of a finely-kept front.

A foul smelling waste barrel ought never to be permitted; in fact, it were far better to burn all leavings and table refuse as fast as made, which can be done without smell or smoke by opening all the back drafts of the kitchen range and placing them on the hot coals to dry and burn, as they will in a few minutes. If the table refuse must be saved, the receptacle should be entirely emptied every day and thoroughly scrubbed with hot suds and an old broom. Never pour the chamber slops in with the kitchen waste, and above all never allow them to be emptied on the ground in close proximity to the well. Any lady would be horrified to find her servant pouring slops into the well, but she does almost as bad when she pours them on the ground or into a drain leading to a cesspool only a few feet from the well, since the porous soil allows them to filter through into the well.

The water from which the family supply is obtained should be frequently tested for impurities, since often, that which looks the most clear and sparkling and tastes the most refreshing, may be contaminated with organic poison of the most treacherous character. A good and simple test solution, and one that any housewife can use, may be easily prepared by dissolving twelve grains of caustic potash and three of permanganate of potash in an ounce of distilled water, or filtered soft water. Add a drop of this solution to a glass of the water to be tested. If the pink color imparted by the solution disappears at once, add another drop of the solution and continue adding a drop until the pink color will remain for half an hour or more. The amount of the solution necessary to secure a permanent color is a very fair index to the quality of the water. If the color imparted by the first one or two drops disappears within a few minutes, the water should be rejected as probably dangerous.

Considering the fact that at least one-third of life is spent in bed, it is very essential that all our sleeping arrangements should be such as are most conducive to health. The greatest of care should be taken to arrange for an abundant supply of fresh air at all times and seasons, since the air of an occupied, unventilated apartment very soon becomes exceedingly foul from organic poison, and disease germs are always abundant. It is also of the greatest importance that bed-clothes and bedding be thoroughly subjected to the disinfection of the air and sunlight each day, since the human body throws off through the pores of the skin, and by the breath every night, several ounces of waste animal matter, much of which is absorbed by the bed-clothes. If no precaution is taken to rid them of this effete matter it is re-absorbed by the next occupant of the bed; or if long neglected the waste decomposes and gives the unpleasant, fusty odor often experienced in sleeping rooms. The use of feather beds is for this reason especially detrimental to health, since the feathers not only undergo a slow decomposition themselves, but on account of their remarkable hygroscopic properties absorb the fetid exhalations thrown off from the body during sleep, thus becoming in time a serious source of poisoning.

In renovating their rooms housekeepers sometimes forget to remove all old paper from their walls before putting on the new. This is a very objectionable plan, since it is only covering up the dirt that should be got rid of, and is almost sure to become a fertile soil for mold and mildew.

Every detail of the home life requires the closest vigilance and care, for disease, like sin, is ever creeping in at most unlooked for times and places. Nature's laws are fixed and inexorable, and if we do not heed their requirements through love and reverence for them, we are taught them through pain. And every woman, who "looketh well to the ways of her household," should feel in duty bound to guard against every point that can affect the health of those under her care.—*Mrs. Dr. J. H. Kellogg, in the Union Signal.*

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FARM NOTES.

THE FARMER A BUSINESS MAN.

Probably no occupation is carried on with so little regard to business rules as that of farming. The farmer requires more education, and a knowledge of greater variety of subjects, than any of the so-called learned professions.

The man who knows only how to turn a good furrow, prepare the soil for the seed, stop the growth of weeds, and promote the growth of the plant, has not mastered the art of successful farming. Nor has the man who knows only how to raise fine horses, sleek cattle and fat swine, or how to fertilize his fields to the best advantage, raise the best corn or potatoes, or the highest yield of oats or barley.

The man who to-day really makes a thorough success as a farmer must combine all these elements of knowledge and many more.

It used to be said that any fool could be a farmer; but at the present day people begin to realize the fact that the farmer needs the most education. The time has gone by when the haphazard, slipshod, go-as-you-please methods of farming can be made to pay.

Agriculture has come to be recognized as a science. Millions of acres of soil in our States and Territories have been opened up to the plow, and their surplus products forced upon the markets of the world. The products of the cheap labor of foreign countries are also emptied into our midst to glut our markets. The farmers upon the worn soil of the older States, and especially our own New England, must look closely to the details of their business or go to the wall.

What would be thought of the manufacturer who did not know to the fraction of a cent the cost of the raw material and labor put into a yard of cloth, or the manufacturer of leather who did not know the exact cost of the material and labor required to make a case of boots and shoes, or the manufacturer of oleomargarine who knows what it costs per pound, and laughs in his sleeves at the farmer's gilt edge butter.

And yet how many farmers can tell the cost of a pound of butter or pork, a bushel of potatoes or corn, or a ton of hay? They sell their products for what they can get offered, not knowing whether they are making or losing.

The remedy is this: When farmers come to realize that farming is a business as much as manufacturing or banking, or buying and selling goods, and by careful keeping of accounts learn to figure the cost of every article they produce, then a successful beginning will have been made. Let them keep debit and credit with every acre of corn or potatoes or beans or grain.

Charge each acre with the interest on its value, the probable amount of fertilizing material used by the crop, and the cost of labor in its care. Credit it with the market value of the crop produced. The difference between the two will represent the profit or loss.

A like account should be kept with the herd of cows. If any one of the number entails a loss upon you, dispose of her.

Keep a strict account with the orchard, if you have one. Debit it with the labor employed in its care and in the harvesting of its fruits. Credit it with the value of its golden product, and learn from the balance on the right side of the ledger that it is one of your best friends. I have said that the farmer needs to be educated for his business. One branch of study I would particularly recommend, that is book-keeping. I speak from personal knowledge and experience and know it pays. It is like the compass to the mariner.

The farmer's book is one of reference to which he can at any time refer for date of articles bought or sold, and price given or received for the same. This book will solve the great problem, "Where does our money go?" and perchance lead to more careful consideration and economy.

Having learned to calculate the cost of the products of the farm, the next business is to know how to sell them. Make a study of the markets and learn for yourself the price of those things you wish to sell. If you cannot fix your own price, you can at least prevent being taken advantage of by unscrupulous traders.

Do away with the middleman. Don't employ your local marketers and expressmen to sell your products; they will return you as little as they dare to. There's too many following in the footsteps of "Old Hutch," the millionaire of Chicago, who figured so largely in the recent wheat corner.

Do your own selling. If the price is below the cost of producing, hold on to the products till you can double your money.—*New England Farmer.*

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NEWS OF THE WEEK.

WASHINGTON.

First Assistant Postmaster-General Clarkson, whose paper, the *Register*, is advocating high license for Iowa, has decided ro resign the office of Assistant Postmaster-General and to return to journalism.

The Senate committee on the world's fair of 1892 concluded Saturday its hearing of arguments in behalf of the rival cities seeking its location within their respective borders. The last day was devoted to New York and Chicago, in recognition, apparently, of the fact that the real contest is between these two cities. Chauncey M. Depew was the main speaker for New York. Mayor Cregier, Hon. Thomas B. Bryan and Mr. E. T. Jeffrey represented Chicago.

Senator Butler has indicated his intention to speak this week on his bill providing for the emigration of Negroes from the South, at public expense, under the direction of the Quarter-master General of the Army. Should he address the Senate on this subject, Senator Ingalls and other Republican Senators will reply.

CHICAGO.

The Supreme Court gives Charles J. Beattie of Chicago until Jan. 15 to show cause why he should not be disbarred from practice in this State for procuring fraudulent divorces.

Ten tons of molten steel were spilled in the converter pit in the rolling mills of the Illinois Steel Company, at Ashland avenue and Thirty-first street, and John Crist, John Morten, and David Cullom were badly burned.

The formal motion for a new trial in the case of the four convicted Cronin suspects, Burke, Coughlin, O'Sullivan and Kunze, was filed in the Criminal Court of Cook County Friday, and argument on the motion is set for Tuesday. Forty-three reasons are given why the new trial should be granted.

An unaccountable boiler explosion occurred Friday in the middle of the business district, in the basement of a large printing house. One man was fatally injured and several slightly. The concussion broke all the glass in the vicinity.

STORMS.

A blizzard prevailed throughout Nebraska all day Sunday, ten inches of snow having fallen and the drifts piling up. Trains are delayed on all roads, freight traffic being very seriously interfered with.

A severe blizzard raged Sunday in Kansas, Missouri and Nebraska. Dispatches from points in Kansas say that the storm is by far the worst of the season, and some points report that it is the most severe ever experienced. The storm began last night, continued throughout the day and most of to-night. Far western points in Kansas report that the storm ceased and the weather cleared about 11 o'clock. The results of this storm there have been disastrous. On the average the snow fell about eight inches on the level, but the strong wind drifted it badly, and many trains on the railroads have been abandoned or greatly delayed.

At Hiawatha, Kan., the correspondent reports that the snow has drifted in places as high as the one-story houses, completely blocking the highways and railroads.

At Wichita, Kan., the snow is reported as fifteen inches deep and badly drifted. All trains on the Santa Fe, Wichita and Western, Rock Island and Missouri Pacific Railroads in the neighborhood of Wichita have been abandoned, more, however, in anticipation of the effects of the storm than on account of it.

A special from Sardis, Miss., reports a heavy storm of wind, rain and hail. The Episcopal and Presbyterian churches and Ballentine's livery stable were blown down, Benderson Bros.' store and the Reporter office were unroofed, and several stores and residences damaged. No fatalities are reported.

At 4:30 Sunday afternoon a cyclone struck the southwestern section of St. Louis, and swept on through to the northern limits, marking a pathway nearly a quarter of a mile wide and leaving death and desolation in its track. There was scarcely any warning of the approaching storm, owing to the fact that the sky had been overcast for several hours before the full force of the wind was felt, and it was all over in an incredibly brief period of time, those residing in and near the path of the cyclone scarcely realizing what had happened until it was all over. In addition to dozens of dwellings and stores in the southern, central and northern sections of the city more or less wrecked, the following big buildings were damaged: The Anchor mills, Goodwin candle factory, Pullman shops, Van Brock's furniture factory, Kingsland and Ferguson's farm implement works, Missouri Pacific Hospital, Hodgen School, German Evangelical church, Second Presbyterian church, and others yet to be heard from.

COUNTRY.

The steamship Hondo brought the latest news from the Nicaragua Canal proper. The health of the entire American party is good, and the work is being done in a steady and thorough manner.

For their participation in the Sullivan-Kilrain fight in Mississippi William Muldoon, W. E. Harding, Mike Cleary and Mike Donovan were arrested at New York Wednesday and held for examination for extradition to Mississippi, the accused giving bail.

The Secretary of the Iowa State Agricultural Society estimates the crop in the State in 1889 to be: Corn, 326,073,000 bushels; oats, 113,000,000 bushels; potatoes, 21,000,000 bushels; wheat, 27,000,000 bushels. The value of the total crop, exclusive of grass, is estamated at $127,000,000.

Word was received at Denver that a cave-in occurred in the Victor coal mine, near Trinidad, burying five men. It is believed that all of the men are killed.

Gov. Lowry's message condemns the carrying of concealed weapons and recommends stronger laws to remedy the great evil. Reference is made to the Sullivan-Kilrain fight and disapproval of such scenes as were enacted at Purvis last July is expressed.

Two thousand four hundred and ninety-five telegraph poles have been cut down in New York, and 14,500,000 feet of wire have come down.

At St. Louis, Mo., several horses have been killed and many small fires have been started in the last few days by electric wires which were broken by a storm, and which are said to be in a demoralized condition.

From New York 235 deaths in one day are reported. This is the highest number yet recorded in that city in a winter month. The marked increase is due to influenza epidemic.

W. L. Egleson, the Topeka man who is endeavoring to induce the Negroes of South Carolina to emigrate to Oklahoma, has already succeeded in settling 800 Negroes there. They are mostly from Topeka and have left during the last six months. They have established a colony near King-fisher, and are opening farms and building houses.

The *Times-Democrat's* Jackson, Miss., special says: The municipal election passed off quietly and without any disturbance. Only about fifteen or twenty Negroes, all told, presented themselves and asked the privilege of voting, but on being told by men stationed near the polls that there was a peaceable election and that their voting might cause trouble, they quietly withdrew, none of them insisting on voting.

The compulsory school law was put to the test at Shelbyville, Ill., and Mrs. Jane Axford, who kept her boy at home because she is so poor that he has to assist in earning the living, is in jail. Five dollars and costs was the penalty attached, and the poor woman, unable to pay, was put into prison.

FOREIGN.

The year's immigration is 65,000 from Ireland and 254,000 from the whole of Great Britain. There is a large falling off in the movement to the United States, Canada and Australia, and an increase in the immigration to other places.

The Dowager Empress Augusta of Germany died at 4:30 o'clock Jan. 7 from the effects of an attack of influenza, from which she had been suffering for several days.

Henry M. Stanley has accepted the invitation to attend a banquet to be given in his honor by Americans in London. The date of the banquet can not be definitely fixed, but Mr. Stanley has sent a cable dispatch stating that he will probably be in London in the middle of February. Mr. Lincoln, the American minister, will preside. He will present to Mr. Stanley an American flag and a massive silver shield inwrought with African scenes.

The Peter's Pence for 1889 yielded to the Pope $30,000 less than in 1888. The legacies bequeathed to the Pope during the year amount to $800,000.

An official decree in Brazil just promulgated proclaims the separation of church and state, guarantees religious liberty equally and continues the life stipends granted under the monarchy.

Mr. Stanley has written a letter to Mr. Bruce, the son-in-law of Dr. Livingstone, describing the expulsion from his kingdom of Mwanga by a revolt of the combined native Christians and Mahometans, and the subsequent conversion of Mwanga himself to Christianity. This Mwanga was the persecutor who murdered Bishop Hannington. Stanley says that the fact that the native Christians had grown strong enough to make a revolution in one of the most powerful of the African kingdoms is one that, if Livingstone could have known it, would have filled his dying moments with content and love. The most deadly persecutions—the stake, the knife and the bullet—had failed to shake the staunch fidelity of these African converts.

A dispatch from Cairo says that the Khedive sent a special train to meet Mr. Stanley at Suez Monday. It is understood that Emin Pasha has sent to one of his relatives a dispatch saying that his health is now in a satisfactory condition.

The total number of cases of influenza in Berlin is estimated at 400,000. There have been 650 deaths due to the disease.

On Saturday England's ultimatum, demanding the recall of the Portuguese forces, officials, and expeditions of every kind from the banks of the Shire, beyond the confluence of the Rus, and south of the Zambesi and from Mashona Land, was sent to Lisbon. If Portugal failed to reply in twenty-four hours, the British Legation would board the Enchantress and await a reply at Vigo. The King immediately convened a Cabinet council to consider the ultimatum. The government replied that Portugal, yielding to strong pressure from a power of the first rank, being too weak to withstand it, would order the withdrawal of the Portuguese from the Shire and Mashona Land, while reserving all right to the Portuguese crown in those territories. It is asserted that this decision was further influenced by reports of an intention on the part of the British to make naval demonstrations at Oullimane, Delegoa Bay and St. Vincent. The Portuguese are said to be much incensed at the action of their government, and mobs are active.

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South Dakota is one of the States with a White Banner. She began without the saloon, and her career promises to be glorious. Mark how last Wednesday the first bill passed the legislature. It was to secure the payment of outstanding debts,—the first thing for honest men to do. When the business was done the dispatches tell us that "Both houses adjourned for five minutes to celebrate the event. After loud cheering prayer was called for, and the two houses in joint assembly bowed their heads while a fervent prayer was said by the chaplain, who asked that this first act of the new commonwealth be blessed by God, and that all other acts that may be adopted may be also worthy of the same blessing. Such a record thrills us with joy.

The *Daily News* of this city suggests the question which naturally arises in the mind of every thoughtful person in view of lodge immolation in West Virginia: "To one not versed in the rites of Freemasonry the question naturally arises: Is it absolutely necessary to use a block and tackle and a vault thirteen feet deep to impress on a candidate for Masonic honors the sacredness of his vows?" Why, too, does a man need to be knocked into a blanket, stripped to indecency, compelled to drink wine from a human skull, or be sworn to have his throat cut, or to be threatened with any one of the hundred penalties, or to take any one of the hundred oaths of the lodge to help him keep his obligation? And what is the use of those vows when they are taken? and what of the lodge anyhow? Can the *News* answer?

It is said that Archbishop Corrigan, the Romish prelate of New York, is about to introduce the order of Dominican Nuns in that city. These young women are not allowed to eat meat, but many other people exclude meat from their diet. They keep the "black fast" in Lent, abstaining from eggs and milk, but that is very endurable also. But when it comes to the work of life, these nuns support themselves by making vestments and altar ornaments, and two of them are kept kneeling constantly, day and night, before the Romish wafer ("bread-god") in the "tabernacle." Now it must be doubted whether these poor girls would not be as sure of heaven if they frittered away their lives on the fashions and in society. If the Romish prelate of New York can find no better work for young women to wear out their lives upon he should be asked to resign.

"What reason is there that every church of average numbers and resources may not have its missionary abroad as well as its pastor at home?" says Dr. A. T. Pierson. The New London, Conn., Congregational church decides there is no reason why it should not have a foreign pastor as well as their enterprising home pastor, Dr. Blake. The church made arrangements to support Rev. C. N. Ransom, a Chicago Congregational seminary man of 1889; but the Seminary desiring to provide half of Mr. Ransom's salary, the church and school students have united in his support. How beautiful, said one, for a church in the far East and a school in the West to work together in sending the light of the Gospel to those that walk in darkness. Not less than ten men are supported in foreign fields by the different seminaries.

Revolution in Brazil is not yet an assured success. The arrest of a number of prominent citizens last week for promoting a counter revolution shows that there is nothing yet established that can be called popular government. The men whom the Masonic lodges have placed in power, as the provisional government, are beginning to walk the way of the French Masons of the Revolution, who attempted to abolish death and set off time by decades. Their Brazilian imitators have adopted the ideas of the Positiveist, Auguste Comte, whose conception of deity was humanity personified. They have abolished the Romish calendar with its saints days and have ordered Comte's Positiveist calendar be substituted therefor. This calendar substitutes the name of some eminent man for a saint's name for each day, divides the year into thirteen months, and dedicates the months to Moses, Homer, Shakespeare, Dante, etc.

The convention of our colored citizens, who prefer to call themselves Afro-Americans, was held in this city last week. It was a meeting of much interest, of some disappointments, but which will act, on the whole, to gain the attention of all men to the respectful plea that free speech should not be denied to free men. The convention showed marked ability in its addresses, and seemed able to wield the blade of satire as skillfully as men of any other color. In the face of what has been accomplished by the Negro in America, and his rapid development since the war, the Southern press must cease to declare him utterly abased, or sink to the condition of utter untrustworthiness. The Afro-American has earned a better right to the protection of our flag than some other "hyphenated" Americans that might be named.

For years our best managed railway companies have drawn the line on the saloon, and discharged every employe who frequented them. This was not a prohibition measure but pure policy. The Wabash railway has gone a step further and has issued a positive order that no boy or young man shall be employed in any of its shops or other departments for the purpose of learning any trade or skilled work, unless he bring a certificate from his instructors stating that he has completed the studies of the second grammar department of school work. The reason for this order is that the company has found that young men who have completed the English branches of study learn skilled work much more readily than those who have not, and that it can find sufficient young men who have this qualification. This measure will react for the benefit of our education laws, as the other does for prohibition, so far as the influence of the road extends. It suggests how manufacturers and other large employers may help to elevate the working men. Along with some Golden Rule plan of profit-sharing, so detested by the labor lodges, let them adopt some method to eliminate the tobacco as well as the saloon curse; let them encourage also the home-owners and men who are rearing respectable households. This is a practical reform that will repay its promoters in a hundred ways.

Dearborn Park is a half block of land in the business part of Chicago near the lake which is owned by the State, but of which the city is trustee. Some time ago it was proposed to use this property for a large library building, but the suggestion aroused the cupidity of the G. A. R. lodges. They demanded a share of the structure, and as they seem to be almost omnipotent in politics so far as the Republican party is concerned, they are likely to either get their wish or defeat the whole project. The claim of course is, that the building is needed for the old soldiers. But that is utterly false. The old soldiers need no such building, only the lodges are after it. And if it is given them, the old soldiers are fast passing away, as we all must. Then the undisguised fact would appear that the lodge only is concerned in the matter, and if there is no G. A. R., there will be other lodges in plenty to be housed at public expense.

Attorney-General Goodwin, of North Dakota, holds that all persons engaged in the sale of intoxicating liquors are doing so in violation of the law, and are liable to arrest and punishment therefor, and have been since the State's admission to the Union. All the licenses and license laws in force after the adoption of the constitution, being repugnant to the prohibition article, became *ipso facto* null and void: and since that time there has been no authority in the State for granting licenses for the sale of intoxicating liquors. All persons, since the adoption of the constitution and the proclamation of the President, having made any sales of intoxicating liquor, or who do so hereafter, are liable to arrest and punishment under the provisions of chapter 36, laws of 1879, and to injunction all proceedings under chapter 12, laws of 1887. The passage of the prohibition bill by the present legislature has no bearing whatever upon past or future offences until it goes into effect July 1, 1890.

KENTUCKY AS A MISSIONARY FIELD.

BY REV. H. H. HINMAN.

Wherever slavery was tolerated it left its blighting and benumbing influence on all classes. This was and is true, not only of the cotton-growing States, but as really of Kentucky, which always has been as strictly a farming State as Ohio. It was not climate nor production that made a difference between the people of the North and the South, but simply the *influence* of an abnormal institution. Slavery not only kept the Negro in a condition of moral and mental feebleness, but it dishonored labor, limited education, and fostered the baser passions of all classes.

But especially was its malign influence exerted over the poorer white people. There was but a small percentage of the people who held the slaves. Those had wealth and prestige. They monopolized the fertile lands, and the poor sought homes in the mountains, where they have remained, and to this day are, in many respects, a distinct people. A large part of this mountain region is included in Kentucky, and the people constitute a large percentage of the population.

They are like the mountain people in other parts of the South, almost exclusively white. Nearly all of them were loyal during the war, and Kentucky furnished more than her quota of Union soldiers. But they are, as they always have been, largely illiterate and in chronic poverty.

After a quarter of a century the blight of slavery still rests on the people. Much has been done for the Negro, and his progress, all things considered, has been as rapid as we had a right to expect. Yet much remains to be done. There is advancement in education and the possession of property, and a kinder and healthier relation between the races here than in the South. Not so with the mountain people. The last few months have witnessed a large number of riots, murders and conspiracies, for the suppression of which the troops of the State have had to be called out, and both the guilty and the innocent have been the victims of violence. Unlike the riots of Georgia and Louisiana, these were in no sense race conflicts, but were *purely* the *feuds* of the *mountain clans*. The causes of all this turmoil were ignorance, intemperance and a false sense of honor. In this mountain region the "moon-shiners" have their homes and carry on their work. They have verily thought that the national tax on whisky was an invasion of their natural rights, and that a resistance to the officers of the government was but legitimate self-defence. It must not be inferred that this people are not religious. Infidelity is exceedingly rare. Scattered widely apart, there are houses of worship in which churches are gathered, and public services are held, as a rule, once a month. Sabbath-schools, such as they are, are kept up during the summer, and suspended during the winter. There is none of the anarchic spirit and defiance of all restraint that we witness in our large cities, and the secret lodge system has a slighter hold on the people than in New England or northern Ohio. The trouble lies in the prevailing ignorance, the general thriftlessness, the entirely inadequate means for intellectual and religious instruction, and especially in the low conceptions of the nature and extent of religious obligation. To make a profession of religion, to be baptized and unite with a church, is regarded as respectable and important. But if such a member drinks whisky, spends his Sabbaths in visiting, habitually neglects attendance on public worship, or fights with any one who he thinks has insulted him, he has done nothing inconsistent with his profession. I need not add that such church members have very little to give for the support of the Gospel, and very inadequate conceptions of the duty of giving. Nor is this because they are covetous. No people are more truly hospitable, or more heartily despise meanness in business affairs.

This low conception of religion has come from ignorance, inadequate and false teaching. When the blind lead the blind, *both* fall into the ditch. The remedy is in the infusion of new blood into the intellectual and religious life of the people. Berea College has done much for both the mountain and the colored people. Its influence in overcoming the caste spirit, and enabling the two races to live together as fellow Christians and citizens, is worthy of all praise. But this college, valuable as it is, cannot do this great work of evangelization. What is needed is the *faithful preaching* of the *Gospel*, by Christian men and women who have a just conception of the work to be accomplished, and are animated by the Spirit of Christ.

Nor can this work be done by any denomination. The American Missionary Association (Congregationalist) has done a most important and praiseworthy work both among the colored and the mountain people. In its grand work of education it is altogether unsurpassed. But in planting Congregational churches, whether among the colored or the mountain whites, it has found an uncongenial soil, and the process of building up such churches has been slow, expensive and disappointing. This is especially true of the rural districts. The reason has been that the statements of doctrines and methods of worship were new and often distasteful. The great majority of both the colored and mountain people believe in immersion as the mode of baptism. They have no objection to a government by the congregation, but for the purely intellectual and esthetic forms of worship which are common in New England, they have no sympathy.

It goes without saying that there needs to be a reform in the almost purely emotional worship of the colored people, but it admits of doubt whether they will, or ought to, accept the New England model. The first great need of these mountain people is *union* and *concentration* of *effort*. Happily we do not have here to meet the color question, since the people are nearly all of the same race, but we do need to break down denominational prejudices, for the great hindrance to home missionary work, both here and in the West, is division on denominational lines. If by any means we can persuade all the evangelical Christians in any place to come together as the *church* of that *place*, not as a party *in*, but as a *part of* the body of Christ (and efforts in this direction have been fairly successful), we shall have made an immense saving in our moral and material resources.

The Christian Missionary Association of Kentucky represents no denomination or local churches. It represents *individuals*, whose object is to evangelize this vast, destitute and needy region. It has been regularly incorporated by act of the legislature, and is aiming to organize and aid undenominational, evangelical churches. It proposes no test of membership which shall divide real Christians, but it does give an emphatic testimony against prevailing sins, some of which have found lodgment in the churches. As an association we speak out against the use of and traffic in intoxicating drinks, the spirit and practice of caste, and all fellowship with the secret lodge system. We propose no destructive work. When any body (sect) of Christians are fairly laboring in the cause of the Master, though we may regard their efforts as inadequate and imperfect, we do not propose to weaken their hands by divisive measures. Still we hold that there is a more excellent way, and that of right there should be "no schism in the body" of Christ. We propose no new sect. Of the ten or twelve churches already organized, all are strictly independent, are united in no association, and, taken individually or collectively, are no more a sect than are the collective churches of Chicago. Everywhere there is a great and growing need for such churches. The voice of Christ speaks forth from his Word, "What God hath joined together let not man put asunder." This applies to all true believers.

The special relation of such churches to the reform work of the National Christian Association will be seen from the following considerations:

1. After twenty years of devotion to the anti-secrecy reform, we have often found the greatest obstacle in our way was *denominational zeal*. If we can but persuade men to transfer this zeal for sect to a simple zeal for Christ, we shall have made an immense gain in our work.

2. Our help in this reform has come almost entirely from the members of those denominations that have a testimony against the lodge. But these all have their denominational interests which almost wholly absorb their attention and their means. It is but little that they give of either of these, and hence our resources are small. How eminently desirable that we have churches that have no denominational interests to conserve; that, understanding the nature and importance of our reform, do really "seek first the kingdom of God and his righteousness."

3. We find here in the South a great, needy and inviting field for reform work. But we can hope to give our work permanence and power only as it is firmly allied to the religious convictions of the people, and that these convictions find expression in organized Christian churches. Much of the seed we have sown here in the South has fallen by the wayside, and much that seemed to take root has fallen on stony ground. What we need is that the work of evangelization and reform should go hand in hand, and that into prepared hearts we may scatter the good words of God. John G. Fee, the veteran reformer, is still doing good service for God and humanity, and will gladly use all the means that can be forwarded in the support of faithful laborers.

Berea, Ky.

Masonry gives pennies to the widow and orphan, while the dollars go for elegant lodge rooms, expensive regalias and grand entertainments. If the abductors and murderers of William Morgan had been promptly arrested, tried and punished, no political Anti-masonry would have been heard of. Curiosity is the motive power that draws members into secret societies. Desire to see what is "going on behind the curtain" is human nature. We verily believe that if an "Imperial Order of Sublime Idiots" was organized, requiring its members to have their ears cropped, their foreheads branded with the letters I. O. S. I. and initiated standing on their heads, after paying a fee of $50, there would be no lack of "jiners."—*Norway, N. Y., Tidings.*

OUR FALLEN HEROES.

BY REV. ISAAC HYATT.

There is no grander life than that shaped by righteousness. It is glorious to contemplate its results. It lifts the soul into the realm of very great joy and hopefulness to think of the benign influence the active Christian exerts, the happiness he scatters about his pathway, the peace that follows in the wake of his daily life, and the glory that clusters about the fond remembrance of his honored name. And when we soar on the wings of faith, contemplating the results of such a life in eternity, the outlook is beyond all we are able to think.

Thanks should be given to God continually for such lives for their ameliorating influence upon society, and the attestation they give to the reality of religion. When they fall in the conflict with wrong we are not saddened with the thought that their life has been a failure.

Since the death of brethren F. W. Capwell and Pres. Fairchild, I have often thought of their noble lives and the pleasant association I was permitted to enjoy with them. For the three years I preached at Dale Bro. Capwell was a constant attendant on divine service. It was a delight to see him and his family in the house of the Lord listening with joy to the word of the Lord. It made no difference whether the weather was pleasant or unpleasant, he was there to stay up the hands of his pastor and partake of the blessings of God's house.

It comes to me over and over, like the touch of an angel's wing, to think of the cordial greeting I always received at his pleasant home. His cordial greeting, words of cheer and wise counsel are cherished in my memory, as the acts and sayings of the wise and good.

My acquaintance with Bro. Fairchild was brief. I met him first at the Congress of Churches in Chicago in the spring of 1887. His Christian bearing and his helpful address at once drew my heart to him. I next met him at his home in Berea. I remember with pleasure his sympathizing grasp of the hand and encouraging words after I preached my first sermon in the college chapel. He apprehended I needed them, and they flowed out from his heart in an unaffected way that renders speech a sweet savor. The more I associated with him the more I found his heart beat in sympathy with God in all his benevolent designs as to the happiness of man.

Truly I congratulate the friends and relatives of these noble men on their precious inheritance, and hope they may meet them in heaven.

WHY WEAR THEY SWORDS?

MILITARY MUMMERY IN THE LODGE.

We have had a great week for swords upon the elevated trains and at the various railroad stations, says the New York *Sun* of a recent date. The old Knights Templars in the height of their power never boasted as many gallant swordsmen as have for the last few days been going and coming through this city on their way to Washington, nor, probably, did the ancient knights take so much trouble to display their weapons as have these latter day "defenders of the pilgrims," whose blades have never been wet with anything more sanguinary that sapolio. For some reason a modern knight, especially a young and handsome modern knight, cannot conveniently carry his sword in any other way than dangling from his waist and getting in the way of his legs. At a time when able military authorities are advocating the return to the use of the lance as a weapon, it would probably be presumptuous to pronounce the sword an inexcusable anachronism, even on so intensely modern an institution as an

elevated railroad train, with the nearest war cloud as far-off as western Europe, but the frequency with which these militant appendages are rattled about whenever any secret society takes an outing now-a-days, gives rise to some legitimate speculation as to what may be the innate relationship between secret societies and swords.

The Odd-fellows, Knights of Pythias, and numerous other modern societies that include the sword in the regalia which their uniformed bodies wear have no such excuse for it as have the Templars, but this doesn't prevent their blades from flashing as freely and as numerously whenever any gathering gives them the chance. In fact, the first thing in the mind of the deviser of a secret-society uniform seems to turn to is the sword, and the rest of the regalia centers more or less around this.

"Why do you wear a sword?" a *Sun* reporter asked a man eminent in Masonry, who had just got into town upon his return from the Washington conclave.

"It's a part of the regular Templar uniform," he replied.

"Yes, but why is it in the uniform?"

"Well, now, I never thought much about that, but it has been there from the time the order was founded, and I suppose that's one reason for keeping it. The old Templars, though, used to wear heavy armor, I suppose, and lots of other things that we have left off; so I suppose the retention of the sword, after other things have been abandoned, must be more through some occult working of the human mind than because of any particular significance of the sword."

"But why should the human mind in a secret society turn to swords, when in an ordinary open society they are never used."

"Well, that does seem a little singular. Perhaps one reason is that in an ordinary open organization the fear of being ridiculed by the public is stronger than in a body of men united by secret ties and obligations. You see, it's a good deal of a trial, in one way, for a civilian to put on a sword for the first time, and in another way it's a great source of satisfaction. There's no question that a civilian in a sword usually excites laughter, or, at least, the inclination to laugh, on the part of the majority of the beholders. On the other hand, there is a certain distinction about carrying a sword. It tickles the vanity, while it injures the ridicule-fearing spirit. One man alone, or a body of men, acting all the time in public view, find the fear of ridicule more potent than the gratification of vanity, but where a lot of men get together in secret, and go through a lot of forms and rites, impressive under the circumstances, but often ridiculous if done in light of day, for all vanity rather gets the better of their fear of ridicule. They put on the swords in their lodge-rooms, and, as they gradually get more and more the hang of the things, their vanity increases until they cannot resist the temptation to make a public show of themselves. And once a man yields to his vanity in this direction he is lost, if not for life, at least for a term of years, until age or experience knocks the vanity out of him and makes him willing to forego the pleasure of attracting attention to his legs, and to carry his sword where it belongs, in its case, until it is actually needed in the parade or maneuvers. It generally takes a Mason about seven years to get over the fancy for wearing his sword in public every chance he gets. Members of other secret societies never get over it. The rule is that the less excuse there is for such tomfoolery as a sword the more apt it is to be worn. Beneficial and fraternal societies of purely modern origin run to swords even more than the Templars and other Masonic orders in whose origin and antiquity there is more excuse for military mummery."

A grand worthy something or other in another of the large secret societies in this city was even more frank in his remarks about the use of the sword. "Oh, it's a bait," he said, "that we put out to attract young men. We've got to have something of that sort to attract and interest outsiders. Vain men, and all men are more or less vain, think a sword makes them look distinguished, and are crazy to wear one as soon as they far enough advanced in the order to get into a uniformed rank. We old fellows couldn't keep them from it even if we tried, and we don't try. It is harmless, even it is a little ridiculous, and as long as it tickles the vanity of the men and their families, why should we interfere?"

THE POWER OF THE POPE.

That the very intent of the Roman church is unqualified obedience to a man at Rome, elevated over the consciences of Catholics thoughout the world, is evident from Catholic canon law, as explained by their highest teachers. Bellarmine, regarded as the most reliable among their authorities, says, "The church is a society of men united by a profession of the same Christian faith, under the government of lawful pastors, and especially of the one vicar of Christ, the Roman pontiff." "Especially under the government of the Pope." That submission to the Pope means political, as well as spiritual submission, is clearly shown by events transpiring over the world during the last few months.

The policy of Romanism in the South is manifest from the late gigantic plans laid to colonize large sections with the lower classes of Catholics from Europe, and equally by the Catholic Negro congress held in Washington; and also by the distribution among the ignorant Negro classes of pictures of the Virgin, which is soon followed by a priest or nun telling them the picture will bless their homes; and the circulation in some sections of a letter purporting to be from Christ; and most forcibly by the tract of Cardinal Gibbons, assuring the Negro that the church of Rome has always been the advocate for the freedom of the Negro, when the fact is Pio Nono was the only ruler of the earth that ever issued a special manifesto which was heavily against the American Negro.

There is hardly a prominent political paper in the United States without a Catholic censor, who sees that nothing is printed that he does not like. One of the most reliable United States school histories was thrown out of the Boston schools, and another "fixed over" by a priest was substituted upon the demand of Catholics. In a very few years the Catholics pulled $11,000,000 out of the treasury of New York city to support Catholic institutions. What Protestant church would dare attempt such a thing? With all this public support of Catholic institutions that church makes out to keep its people in stupid ignorance.

Italy used to lead the world in the days prior to Catholic suppression of geueral intelligence. Under a Catholic regime ignorance prevailed so generally that when that country threw off the temporal power of the Pope, 17,000,000 out of the 23,000,000 population could not read. And there are yet 100,000 in the city of Rome that can neither read nor write.

A few months ago a great Catholic congress was in session in Madrid. On the first day, the congress, by a unanimous vote, formulated a communicatiou to the Pope declaring the main purpose of the congress to be to endeavor to obtain the restoration of the temporal power of the holy see. And upon the second day the session was enlivened by a speech from one of the leading delegates violently denouncing the Italian government for its action in denying to the Pope the sovereignty of the territory wrested from his temporal control by Victor Emanuel.

The republic of Ecuador is an instance of what Catholic supremacy means. One-fourth of all the property belongs to the bishops. Ten per cent of the population are ecclesiastics. Ninety-five per cent cannot read, and three-fourths of the births are illegitimate. The priestly order elects the president and legislature.

The Pope has been conducting a rare piece of finessing in his attempt to court the surrender to Roman authority of the Armenian church, which has always rejected the papal claims, and since the primitive Christian ages has remained independent of Rome. The Pope tells these venerable Christians that he "is by divine power supreme pontiff." The senior patriarch of the Armenian church replies to Leo XIII. that his "church cannot tolerate for one moment the idea of subordinating itself to the see of Rome."

There is but one showing made by the present Catholic revival throughout the world, and that showing brings in a purpose of anti-Reformation times. It is this: The only permanent security of the see of Rome in its transcendentalism of power in things spiritual rests upon its actual political dominion. Rome sees this, and hence the struggle. If there is a general failure, then the days of the Catholic church, as now constituted, are numbered.—*Christian Worker.*

GLIMPSES OF GERMAN LIFE.

AS SEEN BY OUR ARTIST FRIEND IN EUROPE.

MUNICH.

The "International Exhibition" closed this afternoon. Ever so many pictures were sold, and they made quite a large gain by it, instead of a debt like last year. The building is like the Chicago Exposition building, and one of the ends was made into a palm-garden, in which a concert was held two afternoons in the week. The statuary was all arranged among the trees and immense ferns out of the royal botanical garden, and looked beautiful. There will be such an exhibition here every summer now just as the "Salon" is in Paris. Did I write that Gabriel Max, who is one of the greatest German painters and specially renowned for religious pictures—and spiritualistic ones—all at once took a fancy to be realistic. So he painted a group of a dozen or more monkeys and apes of all descriptions, sitting on a dry-goods box and criticizing one of his own paintings. He called it at first "The Art Critics," but it made such an excitement that he was obliged to change it and call it "The Circle;" but everybody knows what it means just the same. The monkeys are just as carefully painted as if they were portraits. He must have had monkey models.

I have seen another future king. The Prince and Princess of Wales, with their two sons and two daughters, came through Munich on their way to Athens. It was kept quite secret, and they were *incognito*; but the English ambassador told Mrs. S— what train they would come on, and she asked me to go to the depot with her. When the train came in we stood just opposite their car, and the first thing we saw was the Prince leaning out of the window over the car door and trying to open it. You know the cars here are shut in such a way that nobody can open them from the inside, and it is forbidden besides. The car was one of the Prince's own train, and is the only one I ever saw here that was as large as ours. As there was no one else there, we had a very good view of them all, and walked the whole length of the station to the waiting-room with them quite near us. He stopped twice just before us, and she of course with him. He is much better looking than his pictures, and is quite tall. She is very handsome, too, but the daughters are only commonplace in their looks. They and their mother all had their hair done in what we used to call "French twist," and the two girls wore light drab long traveling cloaks and felt hats, with no trimming but a ribbon band. Mrs. S— says the English people think the Princess of Wales looks just like an American lady, because she is tall and dresses in good taste, I suppose.

Week before last I was allowed to finish my Murrillo picture in the conservator's room while the gallery was closed for repairs. The picture was taken out of its frame and brought down for me, and I saw several things I never noticed while it was hanging.

The "Conservator" is a restorer of old pictures. I saw sometimes how they do it. When the canvas is very bad they take it off the stretcher and cement it with a peculiar sort of mucilage onto a new linen back. They lay the new canvas flat on the floor, cover it with mucilage, lay the old painting above it, covered with sheets of wet tissue paper, and then it is ironed with one of those flat-irons filled with charcoal until it is dry. I saw an immense painting that had been shot full of bullet-holes in Strasburg in the French and German war, repaired so it looked quite new. After it was on the new canvas they cemented the cracks and breaks in the paint, and after that painted over them with a fine brush. They worked on that one picture over two months.

There have been some remarkable new houses built here, called "the Prince's houses," because they are decorated from top to bottom with pictures of the royal family of Bavaria,—on the *outside*, not inside. Between the real windows are painted windows with celebrated men looking out. Lizt and Wagner in one, and Goethe and Schiller in another, etc. An Italian girl is waving her handkerchief from an upper painted window perpetually. Three wild horses are springing continually out of one in the second story. The kings and princes are sitting on thrones with their pages and attendants below or

behind them, and all is represented more than life size and color. Most of them have a wonderful green-blue background, quite startling at first. Even the present Prince Regent is among them. When the houses were "unveiled" (the paintings and whole front were covered with sackcloth for about a year), the most of the royal families here were present, and there was a long account of it in the papers. I am glad I do not live across the street as several acquaintances of mine do. The day I went to see them we had been to see the decorations in the cemetery on "All-souls" day, and followed the crowd there. The cemeteries were so crowded with people that we could hardly get about, and the graves had been decorated with no end of flowers and candles burning in red or blue glass globes. They use the brightest colored flowers possible, and each family tries to make more display than their neighbors. I do not think it is a very elevating custom.

I am going away for two weeks or more before I begin to work in the studio again. I wanted to go into the Tyrol, but on account of the floods lately there I decided not to, and think I will go in some other direction, perhaps to Dresden; or perhaps only to Tegernsee, if the Duchess Karl does not go to Vienna. R.

NEW ENGLAND LETTER.

A parable for politicians—Some more plain talk from a South Boston clergyman on the secret endowment orders—Enforcing the prohibition law in Bangor—Cheering indications from Massachusetts—"He giveth his beloved sleep."

The late fire in Boston has exploded the agreeable fiction that a mercantile building packed to the roof with combustible goods can be made fireproof. Even stone walls crumble and iron girders warp till the whole interior collapses from the intense heat generated by the burning merchandise within. The above fact is a parable. The wisest laws and regulations will not make our national ship fire-proof, while the smothered flames are burning away in the hold, feeding on that very material prosperity which is leading all classes, consciously or unconsciously, to worship what Ruskin calls the goddess of Getting-on; till eyes are blinded and ears are dulled to every prophecy of coming doom.

Rev. William H. Savery of South Boston has answered the open letter addressed to him by the Secretary General of the American Protective League by another, in which he handles without gloves that gentleman's claim that these endowment orders "inculcate lessons of humanity and charity." He rightly stigmatizes the recent legislation of Massachusetts, which gives to speculators, adventurers and schemers a standing invitation to take in the honest and unwary, as "odious." Portions of his letter are well worth quoting. "The initiation of the 2,000 who have joined the American Protective League," he tells the Secretary General, "has cost the new members at the lowest figure $12,000. The 'deputies,' the 'medical examiners,' the 'supreme organizers,' and 'secretary-generals,' are sole administrators of these fees! I happen to know of one 'secretary' who, last spring, worked on a salary of $800, and to-day draws $2,500.....New legislation will be required soon in Massachusetts. An injured misled 'rank and file' will go to the front for redress. Were those on whom the tower of Siloam fell guilty above all others? Nay, the man who built the tower is the great sinner..... Certificates of endowment—promises to pay in five years to those who are 'initiated' a benefit of $500, while the 'organizers' suppress or omit to mention the fact that the 'assessments' during five years must equal in amount the total to be returned, is out-and-out deception or self-deception!" He ends his letter with by emphatically declaring that he "condemns these societies in the lump, and challenges the benevolence of them root and branch."

The prohibitionists of Bangor, Maine, that rum-cursed city which has so long been a standing argument by which to bolster up license, have begun a vigorous movement to enforce the law. The suddenness of the raid took the saloonists by surprise, and threw them into perfect consternation. Whether the temperance people can retain the fruits of their victory where the party in power has no interest in keeping the saloons closed is a question. A dispatch to the New York *World* contains this significant sentence: "The police saw the work going on, but enforcing the law has not been a part of their business of late, and they did nothing about it." A city full of secret club-rooms, supplied by Boston firms with all the liquor they want, will never be found an easy place in which to secure enforcement of the prohibitory law; particularly when the party to which its government officials belong has very intimate relations with these same secret club-rooms. But for the much maligned State of Maine at large, a defender has come forward in Dr. Cyrus Hamlin, who in a letter to the New York *Observer* corroborates the testimony of Neal Dow that "there is not a distillery, nor an open, undisguised dram-shop in the State of Maine."

Under local option in Massachusetts last year, out of 351 towns and cities, only 63 voted in favor of license. Figures indicate that before the year 1890 closes, it will see local prohibition prevailing in over four-fifths of the towns and cities of the commonwealth.

Tidings have just reached me of the death of our dear and venerated "Mother" Blanchard. It has thrilled with sorrow my own as well as many another New England home. Well do I remember my first glimpse of that sweet, tender face, radiant even then with light from the glory beyond; and there comes instinctively to my mind that beautiful epitaph engraved on the tomb of Felicia Hemans:

> "Calm on the bosom of thy God
> Fair spirit rest thee now;
> *E'en while with us thy footsteps trod,*
> *His seal was on thy brow.*"

The anti-secret reform has indeed lost a "mother,"—whose place none can fill.

God bless and comfort her large circle of children and grandchildren; and may the richest consolations of the Comforter be poured out on him, her loved and venerable companion, now left to tread alone the remaining steps of his pilgrimage. ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, Jan. 17, 1890.

The brilliant side of life in Washington official social circles may be seen now to its best advantage. Social events follow each other in close succession, interlace, mingle and overlap in the most bewildering confusion. At least they are bewildering to your correspondent, not, of course, to the female portion of the capital's official world, which lives in and for and of this stimulus of gaiety and fashion and excitement, and which has literally no time for duties of any other description. But these social claims the society woman attends to like a thorough business man. Her books are well posted, and her debtors and creditors duly noted, although her visiting list contains the names of more than a thousand people.

The entire official world of Washington, however, cannot be called frivolous. Quite a different class of interests occupy the attention of our law-makers on Capitol Hill. Some of these subjects, at present, are land claims, trusts, the World's Fair site, and the Silcott defalcation. And I will just mention that the members of the House of Representatives have been much more interested in getting their missing salaries made good than in the arrest of the defaulter.

Among the noteworthy bills that are in preparation for Congress is one to prohibit gambling in options. It is being drafted by Congressman Butterworth. It has been said he will attack a giant when he comes at this evil, but doubtless the gentleman from Ohio knows that fact, and he also knows that he has the right and the cause of the people to assist him. Mr. Butterworth claims that the dealer in options practically sets aside the tariff on wheat and sells more grain here than is produced outside the United States. Of course this wheat has no real existence, but the effect is the same, because it beats down the price of the grain in this country to the ruling figures abroad.

The project of establishing a great national university in Washington has been cherished by Senator Edmunds as the most appropriate way of celebrating the quadri-centennial of the discovery of America. The idea is not a new one, for George Washington first recommended it, and it was successively encouraged by Jefferson, Madison, Monroe, and John Quincy Adams. Senator Edmunds introduced a bill for this purpose at the beginning of the present Congress, which will be likely to come up for discussion at an early day.

Different prominent educators and divines of the city are working toward the same end. Among various schemes and plans proposed, one is to take the Columbian University, already established here, as a basis on which to build a great non-sectarian University, comprising an assemblage of colleges, where everything that is proper for youth to learn may be taught. Upon the ground that the various Protestant sects should find no difficulty in working together harmoniously in matters of education, it is proposed that at this University the Methodists may have their own theological department, the Presbyterians theirs, the Baptists theirs, the Congregationalists theirs, the Episcopalians theirs, and so on. If a student wishes instruction in this or that particular branch of the Christian church, he can get it at the proposed University just as he would go there for training in Greek or Sanscrit. But whatever the branch of study, the University as a whole is to be conducted in distinct accordance with Christian precepts and character.

Among the many peculiar advantages of Washington as the seat of a great institution of this kind, mentioned by the earnest workers in the cause, are the facts that there is already here a national body of six hundred eminent specialists, that the leading scientific bodies of the country hold their annual meetings here, and that as the Government has already spent between fifteen and twenty millions of dollars here for scientific and educational purposes, a University established in this city will get the benefit of this rich endowment.

It seems a very difficult matter here in Washington to keep our rapidly growing Government comfortably and commodiously housed. The Supreme Court of the United States wants better quarters now than it has in the old Senate Chamber. The Patent Office officials are clamoring for a great Hall of Industry worthy to contain the materialized inventive thought of the nation, the embodiment of its mechanical mind. And now, will you believe it? after millions of dollars have been spent upon the Capitol terrace, not only to add beauty and height and symmetry to the great marble pile, but especially to furnish much needed quarters for the committees of the House and Senate,—now that the work is about completed and the additional accommodations secured, Congress discovers that these rooms are not suitable for committee rooms. They are not inviting enough, not light enough, and consequently will be used for the storage of the rubbish that accumulates so freely during each session of Congress. *

—Last month the faculty of the State University at Madison, Wisconsin, banished five students who had been witnesses in the prosecution of a hazing case. The secret societies were concerned in the affair, and it was difficult to secure any evidence. These five young men refused to testify on the ground of self-crimination. The faculty took them at their word and shipped them.

REFORM NEWS.

A GOOD WORD FOR THE METHODIST PASTORS OF ILLINOIS.

DEAR CYNOSURE:—Mr. Gross, the gentlemanly master of Kingston lodge of Masons, was overruled by his brother craftsmen, and so will not avail himself of my offer to hold a joint meeting for the investigation of the secret society system. "He that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God." The master thought that if Masonry would not bear investigation it ought not to exist. But one of the older brethren of the lodge was reported to have said that if the master consented to a joint discussion of the merits and demerits of Masonry, they would throw him out and kick him higher than a kite. Doubtless this Masonic brother meant to be understood as using this language figuratively. He certainly could not be in favor of treating a scholar and a gentleman, like the master of his lodge, with rudeness.

I was in a public place in Genoa some time

after I lectured there. A friend became involved in a discussion of the lodge question with a lawyer. Finally I took my friend's place, and it was arranged that the lawyer, who was a Mason, and myself should make alternate speeches of five minutes each. I discussed the Masonic covenants and compared the penalties with those of the Mormon Endowment House and the Clan-na-Gael. A somewhat large and deeply interested audience listened to our discussion, which lasted as long as the lawyer would make the alternate speech.

I lectured twice in the Methodist church of Fielding. The pastor's work called him away the first night, but he was present and heard the second lecture. I called on him the next morning and gave him the substance of the first lecture, and by invitation remained to dinner. While here I was hopitably entertained by brother Schoonmaker, a Methodist who was a captain in a colored regiment in the war of the great rebellion. The Masons of Fielding turned out in a body to hear my lectures.

From Fielding I went to Franklin Free Methodist church and gave two lectures. I stopped with an old friend, Bro. H. C. Fox, while there. Bro. Fox took me to Dustin F. M. church, where meetings were in progress. I had expected to lecture twice here, but under the circumstances I spoke but once in response to a general desire manifested for me to lecture. I then went to Belvidere and stopped with an old friend who is a member of the Methodist church. It was Saturday night. In the morning the Free Methodist minister invited me to preach in the evening. I went with my friend to the M. E. church for the morning service. The minister invited me to assist in the exercises, and after an able and impressive sermon also asked me to preach at night, but my previous engagement did not permit me to accept. I have met six Methodist pastors since I began work as the agent of the Illinois Christian Association, and have been gratified to find that none of them are Masons.

I intended to lecture in Belvidere when I went there, but it was rainy, and the Methodist minister was engaged in revival work, and so I thought best to postpone lectures there. From Belvidere I returned home, but left again the next day to arrange for other meetings.

C. F. HAWLEY.

OLD YORK COUNTY RESPONDS.

LAUREL, Pa., Jan. 16, 1890.

DEAR CYNOSURE:—For a week past I have been at work in this county of York. I find here a large field and more open doors than I can at present enter.

My first stop for work was at Stewartstown. Here I found a welcome at the home of Israel Gable, a man of firm convictions, who has for years been active in opposition to the lodge. He was at one time a worker in the M. E. church of this place. When the church was rebuilt he paid $500, which I judge was a very liberal share. When the corner-stone was to be laid the Freemasons (!) applied for the job. Mr. Gable was asked if he had any objections to the "Masons" laying the corner-stone. Supposing that they meant the *stone* masons who had laid the foundation, and not mistrusting that his brethren would tolerate the abominations of a heathen lodge in such a matter, he gave his consent. The reader can imagine his surprise and disgust on finding a troop of lodge Masons desecrating the house of God with their heathen rites. He has not entered the church since.

Last Saturday eve I addressed a good company who gathered in the Stewartstown Academy. On Monday evening I was granted a hearing in the fine new Presbyterian church near New Park. Some members of this church had been ensnared in the lodge. All listened respectfully. Rev. Clark, the pastor, in gaining the consent of his elders and trustees for the use of the church for my lecture, was much pleased to find them nearly all Anti-masons. While he had not studied the lodge question much, an experience in college led him to feel it to be wrong.

In both of these places I am invited to speak further, which I shall hope to do. Notwithstanding the rain last evening about fifty gathered in the Hopewell United Presbyterian church near where I write. They listened "patiently" from a little after seven till nearly ten o'clock. Judging from appearances I conclude they will none of them join the lodge. Thirteen new names are added to the *Cynosure* list in this section. If weather will permit I shall, D.V., give addresses in several churches near by.

I met a man the other day who said frankly and evidently with no compunctions of conscience, "I am a Mason," and added in a boastful tone, "I am the M. P. preacher over here." I replied I was sorry to hear, as he was a Mason, that he was also a preacher, for his influence would favor the wrong. As he looked strong, he evidently got through his initiation better than the M. E. preacher at Huntington, W. Va., a few days since. If the rope would break with all preachers who hang over these Masonic pits, and they should fall into the bottomless pit, it would be as fortunate for the deluded ones they are leading in that direction as it would be unfortunate for them. Yours for Christ and reform,

W. B. STODDARD.

SOLVING THE RACE PROBLEM AT SELMA.

SELMA, Ala., Jan. 10, 1890.

When I left Talladega, Jan. 3, the train which was due thirty-five minutes after noon came at eleven o'clock at night; so that I arrived in Selma at three o'clock in the morning. But no one seemed surprised, for the train is never on time more than once or twice a week, they say. I found Rev. G. M. Elliott, pastor of the Reformed Presbyterian church, sick, having had a conjestive chill a few days before. He invited me to preach for him on Sabbath morning in the interest of reform; which I did, and found a people instructed, and ready apparently for the Master's work. On the same day at 7:30 P.M., I spoke in the Congregational church, and discussed the Gospel view of Temperance and Anti-secretism. The pastor, Rev. E. J. Penney, made me welcome at his home, and entertained me during my stay in Selma.

On Monday he took me to the A. M. A. Burrill Normal School, where at 9 o'clock I addressed the assembled scholars. Prof. A. W. Farnum is principal, with a fine corps of teachers and six thoroughly organized classes. A missionary, Miss Mary K. Lunt, gives industrial training to a large number of the students.

On Tuesday morning, by invitation of Prof. Dill, I talked to the teachers and scholars of Knox Academy, which is sustained by the Reformed Presbyterians, and has 300 pupils enrolled. Great attention is paid in this institution to Bible training; and thus it is made especially a Christian school; and in their public worship they sing only a translation of the Psalms.

I have to report, also, the Selma University, supported by the Baptists and having this year 425 students, with a theological department. By invitation of the president, Rev. C. L. Purce, I addressed the assembled school for half an hour, and at the close made arrangements to send them our anti-secrecy library. This is one of the oldest and largest institutions of learning in Selma, and has done a great work in educating the freedmen.

A later enterprise is the Payne Institute, which has Prof. H. E. Johnston for principal, and is supported by the A. M. E. church. Their school building is not entirely finished; but they have made a good beginning. On Thursday evening I preached a reform sermon in their church, at the invitation of the pastor, Rev. J. S. Shaw. A goodly number assembled, and it was apparently very well received.

Selma is in what is called the cotton belt, and is surrounded by a farming community. The land is taken to some extent on shares by freedmen, and wages, I am told, are about fifty cents a day. But they are gradually getting to own comfortable homes; and schools are spreading necessary learning and intelligence; and the blessed Gospel is beginning to permeate the masses with its saving power. *This is the solution of the race problem.* S. F. PORTER.

CORRESPONDENCE.

A SAD PICTURE.

ALLEGHENY, Pa.

EDITOR CYNOSURE:—The following clipped from the *Commercial Gazette* in this city is one of the saddest things I have read for many a day:

"Rev. J. W. Johnston, of the Methodist church of this place, died this morning from the result of injuries received at the Masonic lodge Friday night. Rev. Johnston and Rev. N. F. Marshall, of the Episcopal church, were on that evening being initiated into the Royal Arch degree of Masonry, and while Mr. Johnston was descending a rope into a pit about thirteen feet deep the rope broke, precipitating him to the bottom. On being removed to his home it was found that his injuries were very painful, but they were not felt to be dangerous until last night."

It is said that any man of intelligence, more especially a minister of the Gospel, should be initiated into the Masonic, or any other secret order. Having taken vows to be God's servant and no other, to permit himself to be led like an ox to the slaughter, he certainly disgraced his profession. It does not seem possible that a man with the love of Christ in his heart, would do such a thing. Then to vow to maintain and obey he knew not what, on the pain of having his tongue torn out by its roots, and his limbs torn from his body, is the strangest of all.

Notwithstanding the Morgan and Cronin murders, and the light of the century, ministers and others are found willing to go through such heathenish rites, endangering their lives and ruining their souls. At the same time this minister was initiated, an Episcopal minister was also initiated and escaped unhurt. It is hoped that this untimely death will serve as a warning to others to keep out of the lodge. It is a poor place for an infidel, and a much poorer place for a Christian. It professes to be a religion, but is not the true religion, for it excludes the only one by whom we can be saved, and is therefore Christless.

It excludes women and children and is not in accord with God's plan of the family.

Really there is no need of such institutions for men. If all the dark things done and said inside of the lodge were revealed, we would wonder if we were not living in the dark ages.

If the authorities would proclaim to these United States that hereafter it would be a treasonable offense for men to meet in secret lodges, and should order all their charters to be revoked, and their places forever closed, there would again be joy and happiness in thousands of families where the light of those homes had gone out, in the darkness of the lodge. (Mrs.) J. S. COLLINS.

MOUNTAIN LAWLESSNESS IN KENTUCKY.

BEREA, Ky.

Just now there is being an investigation of this matter by the legislature, and inquiry as to why courts were not held in some of the counties. The following from the Louisville *Courier-Journal* of 10th inst. is the statement of Judge Lilly, of Estill county:

"It is true I did not hold the court, but I was well advised beforehand that the belligerent parties were making arrangements to fight at the court, and that if I was there I would be killed. The result of that court, attempted to be held by Judge Hurst in my stead, should be sufficient to satisfy the public that I was right in not attempting to hold that court. It was broken up by a fight in which the Judge was wounded."

He would say nothing as to the communication which he sent to Gov. Buckner, declining to hold court in Letcher, Knott or Perry counties unless accompanied by an armed guard.

"What do you think is the remedy for the trouble?" was asked.

"Send an armed force to Perry county and keep it there. It does no good to send troops there for two or three weeks and then withdraw them. They should be kept there. It will cost money, but the State will have to spend money to break up this thing. The feud in Perry county is a difficult one to meet. Nearly every one of the murders have been in ambush. There has been almost no open fighting. Only the continued presence of troops can bring about the arrest and conviction of the parties."

"Judge, can't you organize your own citizens and drive out that lawless element as we did in Rowan?"

"No," replied Judge Lilly; "our people are too completely intimidated. You couldn't get up a posse. We have a military company there, but its members are afraid to do anything lest they be picked off from ambush while at their work. Its captain hasn't dared to sleep at home for three months. The proportion of our population actually engaged in this quarrel is not so large, but 45 per cent of all the rest are in sympathy with one side or the other, and the remainder are so thoroughly cowed that they do not dare to make any attempt to drive out the lawless element. The belligerents are the best armed men any one ever saw. They have guns and revolvers of the very latest and best patterns, and are thoroughly organized. You know men are intimidated when they send the women to mill."

What a grand opportunity to try "the sword of the Spirit, which is the Word of God," since here the magistrate bears the sword in vain. Oh, for a few Peter Cartwrights to deal with those mountain people, just as he did deal with them fifty years ago! True, we want everywhere a better enforcement of the law, but a government that rests *merely* on force is only a despotism. What we want most of all is that respect for lawful authority that grows out of Christian conviction, a law of righteousness written in the hearts of the people. True patriotism not less than Christian obligation demands that this mountain region be redeemed from the power of the mob by planting schools, churches, and the preaching of the Word. H. H. HINMAN.

AN EXPERIENCE IN DIVINE HEALING.

WARE, Mass.

EDITOR CHRISTIAN CYNOSURE:—Much has been said in regard to divine healing, or "faith cure," as some term it. I would like to give some of my own experiences and observations upon this subject.

In my early Christian experience I heard this subject often referred to by believers in the Lord Jesus Christ, and as I made the Bible a daily study, I found the doctrine was taught in the Scriptures, and well authenticated by giving at various times incidents where the sick were healed in answer to prayer.

I was suffering from a severe attack of erysipelas, and one of God's faithful ones laid her hand upon me and prayed that I might be made whole. The disease left me and I was happy, for I not only *was healed*, but received a refreshing from the Holy Spirit.

A few years after this that dreaded malady, diphtheria, was desolating homes all through the State where I was then residing. One evening at a late hour a messenger was sent for me to go to the bedside of a little girl, named Mary, who, they said, was dying with this dreadful disease. They had a council of physicians and the decision was she must die. Little Mary was a pet in the household, and her little heart had found many friends beyond the family circle. She was at this time eight years of age, the very embodiment of loveliness and goodness. But she had a wicked father, one who had never known by experience that God had power on earth to forgive sins, and that if we trusted him fully was able to "heal all our sicknesses;" yet the mother had learned to love the Saviour, and by her teachings the little one had learned there was a power in Jesus "mighty to save," even to the uttermost, all that call upon his name.

It was a cold, stormy night when the messenger came for me. My friends remonstrated, saying it was not prudent for me to venture out in such a storm, and where I would be exposed to such a malignant disease, but the messenger said, "Mary says tell you, 'I want you to come and pray for me, and I believe *the Lord will heal me.*'" As I neared the dwelling I heard her groans; she was suffering intensely, and at times it seemed impossible for her to breathe. As I bent over her she said, "Pray, and pray quick." I knelt beside her and laid my hand upon her head, and I had uttered but a few short words of prayer, before the child was sleeping quietly and sweetly.

As she lay in her father's arms, in a startled and excited manner he said, "She must be dying!" I told him no, the Lord had blessed little Mary, and if he would lay her on the bed I would care for her the remaining part of the night. The father was so surprised at the sudden change that he made this promise, "If the Lord restores that child, by the help of God I will be the best Christian in this country."

I said to him, "God has heard your promise, and I feel impressed to say to you, if you keep it this child will live to be a blessing and comfort to you in your declining years; but if the promise is broken, in less than ten years you will follow her to the grave."

Little Mary rested sweetly and slept until the sun arose in all its beauty. When she awoke, looking up to me she said, "O, Lydia, I am so hungry! I want my breakfast." She sat up and ate quite heartily, and as her father came in he exclaimed, "*Why, Mary!*" She replied, "Father, I told you if she would come and pray for me the Lord would answer her prayer and heal me; and he has done it and I love him, father, for what he has done for me."

With eyes bedimmed with tears he left the room and said, "I never saw such faith as that child has."

She speedily regained her former strength and was indeed a happy child.

Mary's faith was real faith in the promises of God, "Ask and ye shall receive; seek and ye shall find." There were no "guess so's" or "may be's" in her faith; nothing but a positive "shall be." I wish more of us had her kind of faith; there would be less doubting and more accomplished for God and humanity.

A short time after this I was married and left the home of my early childhood, and for the next seven years I almost lost sight of my little friend Mary. At the expiration of this time I moved into an adjoining town. About six months after my return, I was again called to the bedside of Mary. She had been sick for a few weeks, and her disease was pronounced to be "quick consumption." I had not learned the doctor's decision before going to her bedside, but I felt before leaving my home that my mission was a different one from that of former years. As I entered her room she looked up and stretched out her wasted hand and said, "You have come again, dear one; but your mission is not as it was when you came to me when I was 'little Mary.' I want you to pray for me that I may be fully prepared for the change that so soon awaits me. You remember father's promise to God when I was healed when a child, and I felt sure if it was broken the Lord would take me home; and when father heard you had come again in this part of the State he said he would send for you, and I would be restored again. But I believe it to be God's will that I go to live with Jesus."

For three days following this I think she was the happiest mortal I ever saw. Such prayers, exhortations and dying counsel I never listened to, and at the close of the third day her happy spirit took its flight to the realms of glory; but the father promised to meet her in heaven. As I have not seen or heard from him since my removal from that State, I do not know whether he kept his promise or not.

In James 5: 15, we read: "The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him." The word "shall" occurs three times in this verse. There are no doubts expressed in this, and I believe when we go to him, "nothing doubting," we are sure our prayer will be answered; but I am of the opinion the great reason why we so often say this or that prayer was not answered is on account of our unbelief. We are not willing to trust God completely and fully for every blessing, and in asking, be sure not to ask for things contrary to the Spirit of God. Selfish desires, selfish motives, may prompt us to ask, but when we ask only for what the Spirit leads us to ask for, I believe it will be granted unto us. "For as many as are led by the Spirit of God, they are the sons of God."

This doctrine of "faith cure," or divine healing, and being led by the Spirit of God, in my opinion are very closely allied to each other, for I have found in my experience these two doctrines usually occupy the same heart at the same time. To discard this doctrine of healing the sick by the prayer of faith, one might as well reject that part of the Scriptures teaching the salvation of lost sinners. I certainly believe them to be Bible doctrines, and plainly taught in the Scriptures, and I fail to see how any Bible student can contradict them. L. M. HOYT.

PITH AND POINT.

THE PETITION TO CONGRESS. GET UP A GRAND LIST BY APRIL 1.

I have been canvassing considerably for signers to the petition, and have learned how ignorant people are of the wickedness of the lodge system. Ministers of Christ claim that the lodge is better than the church. A church steward said I was the first one who ever told him Masonry was wrong. I canvassed a village of 1,000 inhabitants, and they said they had not heard any one for eight or ten years say anything against Masonry. I feel confident that by getting them to sign the petition I saved some from going into the lodge. I believe this a grand opportunity to strike heavily the works of darkness. Let the people do their duty and canvass all over the State. I want every canvasser to excell in this great work, and now that we have until the 1st of April we can get up a grand list.—JOHN LEEPER, *Senecaville, O.*

FROM A LETTER TO DR. J. E. ROY.

By chance I got a little book prepared by you, and I find it is the work we need here. It is the first book we have ever seen on that subject. For ten years I have realized that these orders were a great hindrance to the colored people. Five years ago they organized in our church a little society called The Sons and Daughters of the Tabernacle. They have torn the old church badly, and are trying to organize an Odd-fellow lodge in another church. These lodges claim that nobody has a right to oppose them, and people are afraid to speak out. We will be thankful for any literature you may be pleased to send us —W. S. DISMUKES, *Woodville, Ky.*

A GRAND THING.

Last week Prof. King gave the weekly lecture on Thursday, on "Secret Societies," by request of the faculty. It was just *grand*. There was no "mealy-mouth" about it. It cut on the right and left with plain words that could not be misunderstood. This lecture was before, perhaps, 1,400 students, and a few citizens. And now we are to have it repeated to a union meeting of both churches on Thursday evening, the prayer meeting being given up for the purpose. We hope it will be printed. Such a lecture before such audiences, we hope, will do much good. We have a few Masons here, and we hope they may hear it, and be ashamed, and that the many students here may be led to take a decided stand against all such devices of the devil.—GEORGE THOMPSON, *Oberlin.*

LITERATURE.

THE CONVERTED CATHOLIC. Vol. VI. for 1889. Pp. 380. Price of magazine $1.00. Bound volume $1.50. James A. O'Conner, 72 Bible House, New York.

This handsome volume closes the year's work of an interesting and meritorious magazine. The editor, Rev. James A. O'Connor, was a Roman Catholic priest for many years, and for the last ten years has been preaching and writing in New York City for the enlightenment of the Roman Catholics and their conversion to evangelical Christianity. While not lacking in boldness in attacking the corruptions of the Roman church, and opposing and exposing its designs to regain in this country the supreme power it has lost in Europe, the *Converted Catholic* is happily free from the virulence of controversy. It is most accurate in its statements regarding the Roman Catholic church, and its tone is eminently Christian. Clergymen of all denominations contribute to its pages articles bearing on the Roman question in all its phases.

The *Floral Guide*, issued by James Vick, of Rochester, N. Y., surpasses in beauty of appearance and convenience of arrangement anything in this line which we have seen before. Although called a "floral guide," it is devoted to vegetables as well, and includes as full a list and description of both flowers, vegetables, and also small fruits, as could be brought within the compass of a book of this size. In all that the Vicks have undertaken their aim seems to have been to attain as near to absolute perfection as possible, and probably no one ever did so much towards bringing the cultivation of flowers to the high standard which it has now attained as did the head of this firm. The firm takes the same pride in raising choice vegetables as in developing attractive varieties of flowers, and after using their seeds for a number of years we are able to recommend them in the highest terms.

The *African News* shows immense activity on the part of Bishop William Taylor in his African Missions. He has lately been to England to order more boats for the Congo to communicate between the stations. There are now twelve steamers on the Upper Congo. Bishop Taylor has never been sick in Africa. His health is better there than in this country. The Congo Free State government, whose headquarters are at Brussels, Belgium, has given the missions the official title: "Bishop Taylor's Self-supporting Missions." The January number of the *News* is *full* to overflowing with letters, reports and matters of interest about Africa.

The *Converted Catholic*, published monthly at 72 Bible House, N. Y., presents important information concerning the Romish power and its reformation. There are hopeful indications of a loosening of the Pope's hold upon his subjects in all enlightened lands. In Mexico there are twenty-four churches and about 1,000 members. About 300 converts were made last year. We recommend this magazine for its abundant information and its devoted spirit. (Price $1.00 a year.)

Good Health for January is a number whose beauty vies with utility. This magazine has a department for the exposure of medical frauds; and in order to carry on this work successfully the publishers have established a chemical laboratory, in charge of a competent chemist, for the purpose of carrying on a series of thoroughgoing investigations, the results of which promise to prove most startling, and which will be published in the columns of the journal.

OBITUARY.

NATHANIEL BOURNE, who died at Cedar Rapids, Iowa, Dec. 27, was born in East Falmoth, Massachusetts, on the 8th of September, 1833, and was consequently 56 years old.

He came to Chicago in 1855 and in the spring of 1861 went to Cedar Rapids, where he has lived continuously ever since. He leaves a wife and three children. He was a man of vigorous mind and sterling honesty and worth. By years of industry and thrift he had amassed a competency. Aware that his time upon earth was short at most, he quietly arranged every detail of his business and calmly awaited his departure, signifying that he was ready to go at any moment.

MISS ABIGAIL COPELAND, a native of Foxborough, Mass., aged 63 years, perished in the burning of a building at 841 Market St., San Francisco, Dec. 27.

Miss Copeland was an educated woman, a firm believer in the Word of God, and an earnest supporter of the reforms against Romanism and the lodge; hating everything wrong and loving all that is good. She was especially known for her kindness to the poor, being herself of their number, and would willingly share her last dollar or dime with those more needy.

LODGE NOTES.

The Chicago Knights of Pythias visited the Haymarket theater the other night in crowds and presented to the tragedian Warde a jeweled sword.

The report of the I. O. O. F. Grand Lodge of Colorado for 1888 contained these items: Total relief, $16,862.75; amount of receipts, $49,999.41; amount of expenses, $42,300.60. This shows that about three dollars was paid for one dollar's worth of relief.

The Chicago Masons have now an idea that they need a great temple. They propose to buy buildings and land on a prominent corner, tear down the structures already on the ground, and erect a building with stores, a hotel and lodge rooms. The whole expense is estimated at $1,800,000,

A report of the Knights of Pythias of California is as follows: Total relief, $67,312.86; other expenses, $74,895.12. A report from the Ohio Pythias says: Total receipts, $138,381.65; total relief (and on hand), $51,528.10; current expenses, $86,853.55. Secret societies are the most expensive of insurance societies.

The Phi Kappa Psi college fraternity are making preliminary arrangements for the Grand Arch Council to be held at Chicago April 2–5. It is expected that Gov. Foraker, of Ohio, will be the orator at the banquet, which is to be the climax of the meeting. The delegates will represent between thirty and forty of the leading colleges of the Middle and Western States.

It is not always safe to be connected with secret societies in China. Recently a number of Chinese were arrested by order of the Emperor, and tried before a mixed commission of four Europeans, four Malays and four Chinese. The result of the trial was that the six highest officers were shot, eleven who were active members received six dozen strokes with a rattan, and had their heads shaved and life imprisonment at the pleasure of the Emperor, and the rest were allowed to go provided they promised to avoid any more societies.

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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR.

CHICAGO, THURSDAY, JANUARY 23, 1890.

BLIND LEADERS OF BLIND MEN.

"Christ our Life" is the title of another book of a series by a writer named Pettengill, whose ground principle is the non-immortality of man by nature, and that Christ, "who only hath immortality," gives it to all who are in him. Elder J. L. Barlow, in his volume entitled "Endless Being," has given an earnest Bible refutation of this writer's false use of the above Scripture, and of his error drawn from it, denying the immortality of the wicked dead. The present book is but a re-hash or re-assertion of his previous "oppositions of science falsely so-called."

There are revealed in the Bible two spheres, finite and infinite, time and eternity; one to end when Christ ends his mediatorial kingdom, and God becomes "all in all" (1 Cor. 15: 28); the other eternal as God. The man whose mind ventures into the sphere of infinity and sits in judgment on God's eternal administration, and attempts to extinguish hell and Satan, is like putting a newborn babe to survey and run lines in the snows of the Alps. He deals with unthinkable mysteries. Yet this is what this writer is attempting, as many have done before him, and are doing still.

Christ in the Bible is the expounder of our finite sphere. He was "before Abraham" and the Jews; "was in the beginning with God," and has given human destiny, from Eden to the oath of the angel, "Time shall be no longer." Our race sinned. "We fell in our parents as we daily see." Christ died on Calvary for "every man." Those who, down the ages until he came in Palestine, and since, receive or have received Christ, will stand before him, and be separated from his rejectors, and be saved; and his rejectors lost. This is Christ's teaching—the sum of it.

The words of Christ and the Bible, "fire," "brimstone," "torment," etc., (of course figurative, but no less real for that), and the gulf impassable between saints and sinners at the last, if Christ is—and he certainly was—"the truth."

But these writers—Dante, with his seven hells, Roman purgatory, Swedenborg's spiritual seances, worshipers of familiar spirits, Mormons who exalt Christ in words and deny him in works, Andover post-mortemites, and this Pettengill and others all "intrude into things not seen, vainly puffed up by their fleshly mind," Col. 2: 18.

These all attempt to give the state of the universe as it will appear in eternity and infinity. They are not horrified by the unutterable horribleness of sin, but only at its consequences under a loving but just God, who "will by no means clear the guilty." They convert nobody, convict nobody, none are "pricked in their hearts," but they rock men to sleep over what Christ called "everlasting fire," Matt. 18: 8.

A "BLESSED SLEEP."

The death of Mrs. Blanchard was more like a translation than like death. Tennyson gave some of his best work to the "*passing* of Arthur," where the hero king goes to his death surrounded by the unnamed horrors of a battle-field. But when a Christian mother passes from slumber into the sleep of the just made perfect in Christ, her work done, her children and children's children "rising up" to call her "blessed," her husband praising, and every community where she has lived re-echoing the sentiments of affectionate esteem which her useful life compels—when such an one passes without a struggle or a pang to God, it may be truly said, She was not, for God took her.

To the brief word of last week we may now add a few particulars, reserving a longer sketch, from the hand that has been in hers for more than half a century, for next week.

She died in the hotel at Las Vegas, New Mexico, Saturday evening, January 11, at 10 o'clock. Her body was embalmed, and after a short service in the hotel conducted by the Presbyterian minister, her stricken husband and grand-daughter turned homeward. At Kansas City Pres. C. A. Blanchard met them and all reached Chicago safely Thursday morning. The funeral services were held Friday afternoon in the College Hall at Wheaton, which was crowded with sympathizing friends. The several pastors of the place, assisted by Rev. Alexander Thomson of Bartlett and Rev. J. P. Richards, conducted the various exercises. The discourse was by Prof. G. N. Boardman, D.D., of the Theological Seminary at Union Park in this city, from the text Rom. 14: 8: "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's." It was regarded by all who heard it as one of the most remarkable of funeral sermons. Without eulogy, or panegyric, or the slightest attempt at sensational appeal, it was heard with profoundest attention, and was eloquent with truth and teeming with instruction. Many regrets were expressed that it could not be reproduced for publication, so that thousands who have known Mrs. Blanchard in life might be profited by reading as well as those who heard it.

The faculty and students of the College gave many tokens of their sympathy and esteem; and their joint committee adopted the following sentiments as an expression of the whole:

WHEREAS, it has pleased our Heavenly Father to remove from our midst our beloved friend, Mrs. Mary A. Blanchard, be it resolved by the faculty and students of Wheaton College:

1. That we recognize that we have lost a loving friend, a wise counselor, a self-forgetting, self-sacrificing helper.

2. That we believe our loss to be her gain, and we will strive to emulate the example of her Christ-like life.

3. That we tender to our esteemed ex-president, Jonathan Blanchard, and to all the bereaved relatives, our loving sympathy, and bid them, in their grief, rejoice in the precious legacy of a well-spent life, left by the dear one gone before, whom many outside her own family circle do now arise and call "blessed."

4. That a copy of these resolutions be presented to Pres. J. Blanchard, and that they be printed in the *Christian Cynosure* and in the *Wheaton Illinoian*.

E. WHIPPLE, D. A. STRAW, MRS. S. H. NUTTING, *Committee of the Faculty.*
J. TERBORGH, ALICE ARMSTRONG, *Committee of the Students.*

Our editor, Pres. J. Blanchard, notwithstanding the heavy strain of his great grief, is in better general health than for some time. He expects to remain during the rest of the winter with his daughter, Mrs. E. A. Cook, in this city, and hopes to resume his work on the *Cynosure*, which has for several weeks been remitted.

ANOTHER SACRIFICE TO MOLOCH.

The death of the preacher Johnston in Huntingdon, W. Va., while taking the Royal Arch degree in Masonry, is justly demanding public attention in every quarter. The daily press all over the country has published the facts as given to its agents by the lodge. This statement, officially signed, is as follows:

The Rev. J. W. Johnston, of the M. E. church South, of this city, died at the parsonage yesterday morning. Friday evening last, in company with the Rev. N. F. Marshall, of the Episcopal church, Mr. Johnston was passing through the ceremonies of the Royal Arch degree in Huntington Chapter of Royal Arch Masons. During the ceremonies it seems it was necessary that he decend a vault, thirteen feet deep, by means of a rope and tackle suspended from the ceiling above. Two other men had descended the vault previous to Mr. Johnston, one of whom was the Rev. Mr. Marshall. After preparing the tackle, and Mr. Johnston had started to descend, the knot fastening the tackle to the lower block slipped, gave way, and Mr. Johnston fell to the bottom of the vault. He was immediately taken out and medical aid summoned. His injuries seemed to be of a painful, though not dangerous nature. He was removed to his home and received the careful attention of his friends and Masonic brethren. Much to the surprise of all, and to the unutterable grief of his friends, he died as above stated. His remains will be taken to his former home at Hannibal, Mo., for interment. No blame attaches to any one for this unfortunate accident, and no persons can be more deeply grieved than are the members of the Masonic fraternity. We, the undersigned officers of Huntington Royal Arch Chapter, No. 6, certify that the above statement is true in every particular. This sad accident to Bro. Johnston occurred in the performance of rites in no way derogatory to the dignity of his profession as a clergyman.

W. H. BANKS, *High Priest.*
JOHN OLSON, *King.*
ZENAS MARTIN, *Scribe.*
A. H. WOODWORTH, *Secretary.*

Accepting this as fact (and we have no other account, for the legal authorities have made no inquiry) we have:

1. A remarkable confirmation of the expositions of the Royal Arch degree made again and again during the present century. In this degree the candidate with two others, all roped together, are put through the "Living Arch," in which they crawl between two lines of men who push them to the floor, all the while repeating passages of Scripture. A mock-solemn prayer follows this farce. They are then sworn, and go through the blasphemous performance of the burning bush. A sham battle follows, and the three are then led over boxes, chairs, wood piles, etc., to remind them of the rough road passed over by the Jews from Babylon to Jerusalem. This ridiculous performance is interspersed with prayer. The degree continues with these puerile caricatures of Scripture story, with shameful mockeries of religion, until the vault is searched for some sacred relics. In this part of the performance the man Johnston lost his life. Nathaniel Colver, first pastor of Tremont Temple, Boston, got so far as the oath of this degree, but an alarmed conscience would not allow him to take its abominable imprecations.

2. The last statement of these lodge officers is wholly gratuitous and absurd, but in perfect keeping with the lying character of the lodge. As old Dr. B. P. Aydelotte of Cincinnati, once a Mason, used to say, "It is a lie all over." No minister would dare go through the lodge ceremonies publicly. He would be hooted out of every Christian pulpit.

3. But the worst feature of this affair is the indifference of the public press and officials. When men are killed in open day, by trains, by explosions, or other accidents, the coroner suddenly becomes an important functionary. No one moves till he has made a legal investigation. But here is a lodge, meeting in the dark, with the public shut out, that, according to Enoch T. Carson, can kill men with impunity, and goes on year after year putting men through secret rites which endanger their lives. If the Baptist, or Disciple, or Dunker church should as frequently cause the death of people in immersion there would be an outcry that the law officers would hear, and especially if the ceremony was performed in secret and at night. But the lodge defies law and braves public scorn, and will continue to do so until God shall smite the iniquitous system again and again and his church shall shut her gates upon it.

Read carefully the *Enquirer* article on the next page. The cut showing how Johnston lost his life is from the exposition of Royal Arch Masonry published by Ezra A. Cook, and for sale by him at this office. By his kindness we use the plate. Get, read and circulate this book NOW. Everybody will read it.

PERSONAL NOTES.

—Rev. J. B. Galloway of Vernon, Wis., lately accompanied his wife to this city to receive treatment at the Presbyterian hospital. He remains with her for a short time to know what may be the result.

—Rev. Dr. J. E. Roy, Western Secretary of the American Missionary Association, is spending the winter in California visiting the Chinese missions of the Association. Mrs. Roy, who went with him, remains at Pasadena meantime.

—Secretary Stoddard, accompanied by his wife and youngest son, was expecting to start for Boston on Tuesday. They will remain possibly several months in New England to push on the work so well begun by the Boston conference.

—Rev. J. D. Gehring of Lawrence, Kans., has been long a severe sufferer from a wound received during the war. He is of late in better health, and is preparing to begin an extensive course of lectures on philosophical and physiological themes, with which he is familiar.

—Rev. D. S. Kinney, the financial agent of the Wesleyan Methodist church, died at his home in Syracuse, N. Y., Tuesday, Jan. 7th, after an illness of about three weeks. In 1875 he was elected to succeed the sainted Adam Crooks as business manager. He carried on the work of building the Publishing House at Syracuse, already begun, to its completion. In his early public life Mr. Kinney lived in the Western Reserve region of Ohio and was acquainted with Joshua R. Giddings and Ben. Wade. He once assisted the escape of a slave man and his wife to Canada, though pursued by armed men. He was a man

of large physical proportions, and filled a large place also in the work of the Wesleyan church, and in the esteem of his friends. He was never active in the reform against the lodge as was his predecessor, and his co-laborers in the *Wesleyan Methodist* office, Revs. Stratton and Wardner, but was nevertheless heartily opposed to the secret society system, and in favor of maintaining the discipline of his church which separates that system from the communion.

KILLED WITHOUT INQUEST.

THE MASONIC TRAGEDY IN W. VIRGINIA.

[FROM THE CINCINNATI ENQUIRER.]

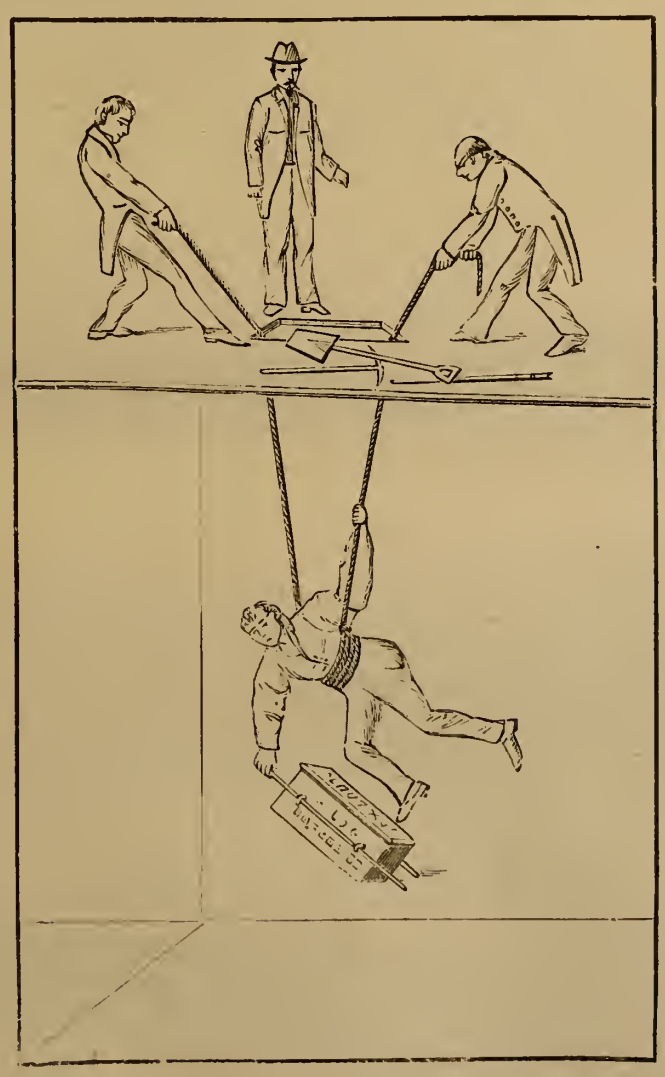
Masonic circles are greatly agitated over the shocking accident at Huntington, W. Va., which resulted in the death of a candidate taking the Royal Arch degree.

It is the first instance on record where any accident of a serious nature has occurred in the ceremonies of that degree. In fact, the ritual which initiates the candidate into the Royal Arch mysteries is considered much less dangerous than that of any other degree. Prominent local Masonic lights state that as far as their records and memories go there have not been over half a dozen such accidents in this country.

In the face of the great and unexpected sorrow which has befallen the lodge, its members have torn aside as far as possible the veil shielding the mysteries of the ceremony, and explained fully the details attending the accident. The building was built specially for Masonic purposes. In the third floor is the lodge room proper. As is usual, three candidates had offered themselves for the Royal Arch degree. But, owing to a recent accident, one of them was absent. It was decided to put through the remaining two. Rev. Mr. Johnston, pastor of the Methodist church, and Rev. W. F. Marshall, pastor of the Episcopal church. One feature of the ritual occurs in what is known as the dark room. This is an apartment on the third floor. It is about eight feet wide and twenty long. At one end is a window, and at the other a door, opening into the lodge room proper, which is lighted with electricity. In the middle of the little room is a three-foot trap which opens into a vault, or an arrangement like an elevator shaft. This vault extends from the ceiling of the second story to the floor, is some eight feet square, and walled up with wooden partitions. It has a depth of some thirteen feet. In the ceiling of the dark room is a hook, to which is fastened a double block and tackle. The first block is close to the ceiling, while the second is near the floor and directly over the trap. A rope seven-eighths of an inch thick passes three times over the top block. It is attached to a ring above the second block, the end being wrapped around similar to a hangman's knot. Beneath the lower block hangs a short loop, through the end of which is passed a short stick or bar. This stick is straddled by the candidate, his legs hanging on either side, while he clutches the block with his hands and holds himself in position. He is then lowered into the vault by the members of the lodge, who have hold of the other end of the rope, which generally lies loosely piled upon the floor. The ceremony at this point is symbolic of the search in the ruins of King Solomon's temple. The vault represents the ruins and the candidate one of a party making the search. He descends into the vault, and finds in one corner a small box, which is typical of the Ark of the Covenant. After this he is raised again to the "dark" room. Next follows the lecture, during which is explained the ceremony he has just passed through and the Biblical events it symbolizes. The block and tackle had been in constant use by the Huntington Lodge for over three years.

The initiation of the two preachers began last Friday evening. It was about 10 o'clock when the dark room was reached and arrangements for the final ceremony commenced. One of the members, Mr. Crider, had descended into the vault and made the usual preparations. He had been taken out. Rev. Mr. Marshall then went through the ordeal, was lowered into the symbolic ruins and again returned to the room. There were six or seven members taking part in the ceremony besides the two candidates. The scene was a rather weird one. On the window-sill rested an oil lamp, whose flickering light threw fanciful shadows on the walls of the "dark" room. The door at the other end was open, and the rays from the electric lights entered. The vault looked like a black, yawning chasm. Neither of the candidates was blindfolded. Both could see everything that was going on, and perfectly understood the workings of the machinery by which they were to descend into the vault.

Mr. Johnston was a tall, well-built man, weighing some 180 pounds. He had seated himself astraddle the bar, and caught the block with his hands. Suddenly there was a whirring sound. The end of the rope was seen to jerk loose from the ring above the block. In some way, most probably from the long and constant use, the rope had been gradually becoming loosened and unwrapped, and Mr. Johnston's heavy weight detached it entirely. The end flew toward the ceiling, and there was a sudden relaxation of the entire machinery. Mr. Johnston disappeared, and an instant later was heard the dull sound with which he struck the hard floor of the vault, thirteen feet below. The members standing about the trap and holding the rope were almost paralyzed by the accident. Their cries brought the rest of the lodge to the apartment. One coil of the rope still remained over the upper block. With it Mr. Peyton, a slightly-built gentleman, was lowered into the vault. Lights were brought and the unfortunate preacher was found lying on



his side at full length. He had struck on his left hip. Mr. Johnston was not unconscious, but his deep groaning showed he was suffering the most intense agony. A ladder was lowered into the vault, and, with Mr. Peyton's assistance, he was enabled to slowly mount until ready hands could draw him out of the vault. He was carried to a stretcher, and Drs. R. D. Vickers and John D. Meyers summoned. While awaiting their coming Mr. Johnston described his experience. In the brief moment while he was falling his whole life, he said, seemed to be passing in review before him. He expressed mentally his satisfaction that there were not others dependent upon him, and that, if death came, he was ready to meet his God. The minister told this as the sixteen members of the lodge surrounded the stretcher, and urged upon them the importance of always being ready, for none knew when the summons would come. For nearly two hours Mr. Johnston lay in the lodge room. The attending physicians examined him, but could detect no outward sign of injury. This led them to pronounce his condition as not dangerous. Still he continued to complain of the most agonizing pain, especially about the lower part of the spine and chest. He was borne to the Methodist parsonage where he resided. All that night and the next morning he continued perfectly conscious.

About three o'clock Saturday afternoon he became semi-conscious from the powerful drugs administered to alleviate his intense sufferings. He lingered in this condition until 1 o'clock Sunday morning, when he peacefully passed away.

Naturally the reports of the accident created intense excitement in Huntington. The Masons made no effort to keep the details secret, and, on the contrary, took especial pains to explain fully the manner in which the accident happened. Particular stress was laid on the fact that the utmost dignity is preserved throughout the ceremony, and that nothing savoring in the slightest of levity or practical joking is permissible.

The physicians pronounced the immediate cause of Mr. Johnston's death failure of the heart, due to shock and internal injury. The Masons suggested the advisability of a post mortem to determine the exact extent and character of the injury, but the friends of the deceased expressed some opposition, and it was not made. Examination of the remains showed there was not the slightest external mark or bruise.

WHAT CINCINNATI MASONS SAY.

The fatal accident in the Huntington lodge caused a great deal of comment among Cincinnati Masons. It was all the more surprising as none of them had ever heard of a serious accident while the Royal Arch degree was being exemplified.

Col. Enoch T. Carson, who has taken the very highest degree in the Masonic order, was seen yesterday at his office on Third street, and stated he had read the the *Enquirer's* account of the affair with much interest.

"There is no reason why accidents should occur in any of the degrees," he said, "provided proper precautions are taken. As for myself, I generally inquire very particularly about the candidates, and when a fellow tells me he is feeling nervous I look out for him. Of course a candidate has got to keep his head about him. If he loses that, something may happen. The particular thing in the present case is that there is less danger about the Royal Arch degree than any of the others. It is the easiest of all—just as easy as to carry a hod—but, of course in carrying a hod you've got to to keep a cool head or you'll fall from the ladder. The drop in the Huntington lodge room was only about a dozen feet. In taking one of our degrees there's a drop of over sixty feet. Here in Cincinnati we've always been very careful. In fixing the machinery and making the other arrangements over there in the Masonic Temple, I consulted with a physician so as to avoid any possibility of an accident. There can be no accident if proper care is taken. I am afraid the Huntington brethren were a little negligent in not examining and testing the rope. Still it is a thing that could happen only through the purest accident. As far as my memory goes, there have been some half a dozen

FATAL ACCIDENTS TO CANDIDATES

while being initiated in the various degrees. I have never heard of any in the Royal Arch degree except that at Huntington. They have mostly occurred in the Third or Master's degree, which you must term the most exciting of all. The danger, of course, is from nervous shock, and it is always best to find out if the candidate has ever been threatened with heart trouble. The last case I can recall occurred some six or seven years ago. A candidate in a Pennsylvania lodge was taking the Master's degree when he suddenly fell to the floor, and when picked up he was dead. A sudden nervous shock had affected his heart and caused death. Of course there had to be an examination, and the Coroner investigated the matter. I don't remember whether there was a formal inquest or not. The Masonic influence in that community was great, and my impression is that the matter was finally smoothed over and nothing came of it. Very little publicity was given to the affair. This is the only case of which I can at present recall any of the details."

THE HOME.

GRANDMOTHER'S BIBLE.

So you've brought me this costly Bible,
With its covers so grand and gay;
You thought I must need a new one
On my seventy-first birthday;
Yes, mine is a worn-out volume
Grown ragged and yellow with age,
With finger-prints thick on the margin—
But there's never a missing page.

And the finger-prints call back my wee ones,
Just learning a verse to repeat;
And again, in the twilight, their faces
Look up to me, eagerly sweet.
It has pencil marks pointing in silence
To words I have hid in my heart;
And the lessons so hard in the learning,
Once learned, can never depart.

There's the verse your grandfather spoke of
The very night that he died:
"When I shall wake in his likeness,
I, too, shall be satisfied."
And here, inside the old cover,
Is a date—it is faded and dim,
For I wrote it the day the good pastor
Baptized me,—I've an old woman's whim.

That beside the pearl gates he is waiting,
And when by and by I shall go,
That he will lead me into that kingdom,
As into this one below.
And under that date, little Mary,
Write another one when I die;
Then keep both Bibles and read them—
God bless you, child, do you cry?

Your gift is a beauty, my dearie,
With its wonderful clasps of gold.
Put it carefully into that drawer;
I shall keep it till death; but the old—
Just leave it close by on the table,
And then you may bring me a light,
And I'll read a sweet psalm from its pages
To think of, if wakeful to-night.

—*London Christian.*

A MOTHER'S INFLUENCE.

When mothers are mentioned in the brief record of the early life of some distinguished character in God's Word, we have reason to think that they had a great influence in forming the character of their children. Joseph had the counsel and training of his mother twelve or fifteen years. In the remarkable events in the infancy of Moses, he was sent to his mother to have her shaping influence in the formation of a character that has been admired by God's people from his day down to the present time. The power of the mother in the case of Samuel and of Timothy, is distinctly related in the Bible.

Throughout the history of the Christian Church there are beautiful examples of the faithfulness of mothers in training their children for God. Nonna, mother of Gregory of Nazianzen; Anthusa, mother of Chrysostom; and Monica, mother of Augustine, have secured a prominent place in the ecclesiastical history, mainly because of their devotion to their children. Indeed, we have no instances of godly mothers neglecting the religious training of their children. The Church in all its branches holds that to be important, and enjoins attention to it. Baxter gave it as his opinion, that if every parent would faithfully perform his duty in bringing his children in the nurture and admonition of the Lord, it would almost render unnecessary the living ministry. Shairp says: "College learning is good, but all the learning of all the universities of Europe cannot compensate for the loss of that which the youth, reared in a religious home, has learned in childhood at his mother's knee."

Since the power of the Christian mother is recognized to be so great, it is a wonder that more mothers do not use it with greater effect. We fancy that Rev. Dr. Payson, in writing to his mother, when a young man, found one defect, when he says, "Why cannot other parents learn your art of mixing the friend with the parent?" A little more of the unrestrained fellowship of the friend, with the authority of the parent, would add immensely to the power of the parent. The reading of the letters of his mother to President Adams, led a stranger to say to him one day, "I have found out what made you the man you are." Those letters revealed the anxiety and the tenderness of the mother's heart, which desired that her son should be a good man.

John Ashworth at early dawn heard the voice of his mother, as she prayed "Lord bless John! Keep him from bad company, and make him a good and useful man." "Her words went to my young heart," said he, "and they are ringing in my ears to this hour."

"Home influences, directed by a pious mother," Washington declared was the source of his success. When his mother heard of his success, she said, "It is nothing more than I expected, as George was always a good boy."

When well advanced in life, Thomas Benton said, "My mother asked me never to use tobacco, and I never used it from that time to the present day. She asked me not to game, and I have not. When I was seven years of age she asked me not to drink, and then I made a resolution of total abstinence."

President Lincoln's mother died when he was ten years of age, and even at that early age he was well instructed in the Bible, and he said of his mother, "All that I am, or hope to be, I owe to my mother."

Said Rev. Dr. Bushnell of his mother, "Long years ago she vanished; but God stays by me still, embracing me in my gray hairs, as tenderly and as carefully as she did in my infancy."

When the parents' training and solicitude are appreciated and acknowledged before their removal from the world, then their care must come with great satisfaction to their remembrance. Guizot once wrote to his mother in the following words: "If ever I do any real good, the consolation it may afford you will be my sweetest recompense."

To please his father was one great thought in the early life of Dr. Thomas Guthrie, and he wrote at his death, "I was anxious to please him by success in my studies, and when he died I felt as if one great motive to exertion was gone."

Dr. Payson wrote to his parents: "Thanks be to God that you are loved and blessed by many who never saw you, on account of your children."

When the praises of people were many, just after the writing of the missionary hymn, "From Greenland's Icy Mountain," Heber was found "on his knees thanking God, not so much for the talents which brought him so much honor, as for the happiness which they had enabled him to give his parents."

On the other hand, how keen are the reproaches of memory, when a man is led to cry out, as did Charles Lamb, when he said, "What would I give to call my dear mother back to earth for a single day, to ask her pardon upon my knees for all those acts by which I grieved her gentle spirit."

How the memories of parental affection and influence come to us as the end of life approaches. It is said of Senator Hill, that when too feeble to walk into the parlor to view his mother's portrait, he would have himself carried in, and after gazing for a time, say, "I shall soon be with her again."

When on his death-bed, Rev. Dr. Adams of New York remarked: "I owe everything to the judicious training of my parents. Serious, earnest in their own religious life, they never made religion repulsive. My mother's influence was especially gentle and wise."

After referring to his attention to his mother's grave, Thaddeus Stevens remarked in his will: "I do this out of respect to the memory of my mother, to whom I owe whatever little of prosperity I have had on earth, which, small as it is, I desire emphatically to acknowledge."

John B. Gough said in reference to his mother before a large audience, "I stand before you to-night to declare that if I have ever accomplished anything in the world, if I have ever done aught of good, what I am and what I have done, by the grace of God, has been through the influence of that mother."—*N. Y. Evangelist.*

THANK GOD FOR OUR MOTHERS.

A touching incident occurred not long ago at the distribution of prizes in the English School of Science and Art at Keighley. The Bishop of Manchester gave the prizes. To the pupils and most of the large audiences, the bishop occupies the place of father to his children; not only reverenced as a man of God, but as a broad, practical thinker, one of the leaders of opinion in England in all matters which influence the elevation of humanity. Surrounded by the boys and their parents, the good bishop suddenly was led to speak of his own mother, and told the story how she, "not a clever managing woman," had been left a widow with seven children; how her great love and trust in God had helped her to live, sacrificed not only luxury, but comfort, to make a home, bare of all but the most meagre necessaries, bright and happy as that home Beautiful, whose chambers were called Peace, and from which could be seen the hills of heaven. Most of her children, through her efforts, have risen to positions where they could help to make the world wiser and better. "She is now," said the bishop with broken voice, "in my home, paralyzed, speechless, and helpless, and when I looked at her sweet face this morning, I thanked God who had given her to me. I owe to her all that I am." Books could be filled with the wonderful influence of good mothers over their children, and touching incidents told of the results of their faith and prayers.

Make the mother's whole life one bright, happy day. God bless the boy whose ambition in life is to be "a staff" to his mother, and the girl who makes it her special thought to take as much of the burden of care from her mother's life as it is possible for her to take.

Dear children, the work your mother does for you so untiringly and patiently is a labor of love; she is glad to do it for you; it is not the physical wear that leaves its marks upon her face half as much as the anxiety and worry you occasion her when you do what she knows is wrong. She knows better than you do how you stand in your own light when you will not heed what she tells you is best for you. When she sees you forming habits that will be a hindrance to your good influence and happiness in the world, she warns you and pleads with you and prays for you. She knows that by and by the reaping time will come, and the sowing of bad seed will bring you in a harvest to reap over. What a beautiful summer the mothers will have if the children will try in every way to make their lives bright and happy and honored! Always remember that good children are always an honor to their parents.—*Evangelist.*

KEEP NOTHING FROM MOTHER.

And they spun the fine white thread,
One face was old and the other young—
A golden and a silver head;
They sat at the spinning together.

At times the young voice broke into song
That was wonderfully sweet,
And the mother's heart beat deep and calm;
Her joy was most complete.

There was many a holy lesson
Interwoven with silent prayer,
Taught to her gentle, listening child,
As they sat spinning there.

"And of all that I speak, my darling,
From older head and heart,
God giveth me one last thing to say;
With it thou shalt not part;

"Thou wilt listen to many voices,
And oh, that these must be!—
The voice of praise, the voice of love,
And the voice of flattery.

"But listen to me, my little one,
There's one thing thou shalt fear—
Let ne'er a word to my love be said
Her mother may not hear.

"No matter how true, my darling one,
The words may seem to thee.
They are not fit for my child to hear,
If not, indeed, for me.

"If thou'lt ever keep thy young heart pure,
Thy mother's heart from fear,
Bring all that is told to thee by day
At night to thy mother's ear."

And thus they sat spinning together,
An angel bent to see
The mother and child whose happy life
Went on so lovingly.

A record was made by his golden pen;
This on the page he said:
"The mother who counseled her child so well
Need never feel afraid;

"For God will keep the heart of the child
With tender love and fear,
Who lisps at her mother's side at night,
All to her mother's ear."

—*Selected.*

AN IMMORAL BLIZZARD.

Without, a blizzard, snow flying and gathering in deep drifts, wind roaring, wailing, crying aloud, as if in an agony of rage and pain—within, the coziness of a modern room, with glowing grate, summery atmosphere, blooming plants and pretty furniture, with bric a-brac scattered about.

The occupants of this "cozy nook" on this wild midwinter night, were an aged lady, with snowy hair and a refined, loving face, where the imprint of a great sorrow was legible. Three maidens in the bloom of early womanhood were her companions.

"Grandma Snow," as the girls playfully named Mrs. Snowden, was the dearly loved repository of the neighboring girls' and boys' most secret and sacred thoughts. "She is a gold and white etching, with her golden brown eyes and silvery hair," said Mabel Gwynn one day; and then these petted girls furnished the dear old lady's room in gold and white "to match." Mabel and Nellie Gwynn were orphaned at an early age by a railway disaster, and then their home was with their guardians, the parents of Grace.

"What makes our snowy grandma so sad this eve?" said Grace, placing a loving arm about the neck of the lady, and placing herself upon the arm of the chair. "I should think she would be so glad to see her 'chicks' back in the home nest, and their New Year gayeties finished, that she would be all smiles."

"Did we tire you with our chatter?" queried Nellie, as she seated herself upon the footstool near grandma; "if so, we crave the royal lady's pardon."

Mabel looked anxiously at the usually placid countenance of the lady, and said slowly and thoughtfully, "I think she is greatly troubled about something." Come! grandma dear, confess. I surely saw some silver drops stealing down her cheeks when we were telling of the silly actions of Harry Bradon, after he drank the third glass that I coaxed him to drink for my sake. Now, snowy grandma, am I right? Did I do wrong? If so, why? He may never touch wine again, and then May's papa said 'pure wine injures no one; is, in fact, beneficial.' He also said 'you were all too particular about those things; that he despised a drunkard as much as any one did.'"

Grandma's face grew very sad as she said, "My darlings, I ought to have given *you* some warning in regard to this matter long ago, but—*I—could—not.* Now I *must* give you the life history of one very dear to many. Fifty years ago a baby boy was welcomed to the home of loving parents. In those days it was customary at weddings, christenings and funerals to fill the sideboard with wines and stronger liquors, and men, women and children were given the drink they liked the best. The home of this baby was no exception to the rule; the father of Ralph was an old school gentleman, very courteous in his manners, would drink a social glass but never went beyond bounds, and looked upon those who drank to excess as 'no gentlemen.'

"The years passed quickly and Ralph grew to young manhood, beloved and respected by all about him, and his future life looked very bright to him the evening of his marriage. At the refreshment table that night, his young wife filled a glass with wine and held it to his lips and said, 'Ralph, you have always refused to drink a social glass with any one; now, *I* want you to take this from me.' As he hesitated she said, 'Surely, Ralph, you will not refuse the first request your wife has made. I don't want you to be so different from others; it has looked so odd to see you refuse always—looked cowardly,' she added playfully, but earnestly.

"'I have always admired your father, such a courteous gentleman, yet he never refuses a glass of wine, but takes it as a gentleman should. I have no liking for this temperance fanaticism that is beginning to sweep over our land,' she added.

"Ralph's face flushed hotly, and taking the glass from her hand he drank it, and I noticed that he drank several times during this evening.

"The young people were soon settled in their beautiful home, not many squares away from the old home, and the parents and sisters spent many pleasant hours in their home. Ralph was known as a rising man, a brilliant orator, and his services—he was a lawyer—were sought after by the best men in our city.

"In the course of years three little ones came to their home. At this time we noticed—my darlings, it is my son, my only son, of whom I am speaking—a decided change in Ralph. He grew irritable, even to the little ones of whom he had always been so fond; he spent many hours away from his home; politics became his hobby. I noticed, when at our home, he made frequent visits to the sideboard, and his breath was heavy with strong drink. Many nights were spent away from his home. During Kossuth's visit to this country, Ralph was one of the honored guests at the dinner parties and receptions tendered to him. During the campaign previous to the election of President Pierce, Ralph was very active, going from town to town speaking for his party.

"One sad day the news came to his father that Ralph was under arrest, accused of shooting a man who had accused him of making false assertions in one of his political speeches, and he, while filled with anger and strong drink, had committed the crime of taking a fellow-being's life. Oh! the horror of those days."

"Don't! dear, dear grandma, tell us any more; it is too, too hard for you."

"Yes, my dears, I must go on. I have too long neglected the telling of this sad story. I visited him, my precious boy, my only son, in his prison cell, and he clung to me and said, 'Oh! why was I so weak as to take that first glass of wine from Nellie's hand; I knew I could not stop! I knew it would fire my brain! Mother! mother what shall I do? A fellow-being's blood is on me. Oh! my mother, if men could see and feel the anguish that wrings *my* heart, strong drink would never pass their lips, would never be proffered to others. Tell Nellie to tell our boys to never touch or taste the accursed cup; to teach our daughter to do all *she* can to keep the vile stuff from young lips. Oh! my mother, is it my wrong doing that has whitened your hair like this?' and he smoothed his hands over my head, oh, so lovingly.

"I had been, I thought, a Christian before this, always attended church, read my chapter, said my prayers and did good when I had opportunity. But now I sought the prayer-hearing God with prayers for my son's life, that he might become his child, that he might yet do good and counteract the evil he had already done. God was merciful and spared his life, and his sentence was imprisonment for life.

"My precious ones, I hope *you* may never be called to pass through such a trial as was mine, to part with a dearly loved one in his young manhood, who was to be consigned to a living grave.

"After that parting I knew nothing more for many days. My fevered brain took away all consciousness of sorrow, and after months had passed I was told of the many changes that had taken place while I was mercifully unconscious.

"Nellie, my son's wife, was dead; her youngest boy lay sleeping by her side. Poor Nellie! she could not forget that her hand first placed the cup of evil to his lips, and her heart broke and she—rested. Their children, Walter and Nellie, came to live with us, and I must tell you, children, your grandpa never drank one drop of wine from that sad day, neither permitted one drop within his doors; and Ralph's children were taught to fear intoxicants as they would the deadliest poison.

"After my sickness I became an invalid. I could not regain my former strength—the shock had been too great, the physicians told us. At long intervals we heard from my son in his prison home.

"Thirty years passed away and the glad news came to us that Ralph was pardoned; he had saved a number of lives during an insurrection in the prison, and he was once more free. He came to us a man of over fifty, with whitened locks, but with what a purposeful face. Many years before he had given his heart to Christ, and now he determined to give the rest of his life to saving the fallen. He was amazed at the wonderful changes wrought in that thirty years. His wife sleeping her last sleep; his son and daughter grown to maturity. Worlds connected by cable, cities by telephones and bridges; electric lights, elevated railways, steam elevator, and woman's friend, the sewing machine, had come into existence. The Pacific and Atlantic clasped hands through the wonderful railway. The great civil war had been fought and ended, while he was in his living grave. Chicago had been a furnace of fire.

"'So many improvements have been made, dear mother,' he said one day, but he shook his head sadly as he realized the increase of drinking places, '12,000 in New York city alone. God help *us* to do something to put a stop to this ungodly traffic in men's souls.'

"Now, dear ones, you know why Uncle Ralph is so earnest in fighting this giant evil, and why his children are so ready to help him in his work. Girls, did you ever throw a pebble in a stream of water and see how the ripples spread and spread until you lose sight of them in the distance? So one thoughtless and apparently innocent act may cause ruined bodies and souls, broken hearts and broken homes, anguish and sorrow, as did poor Nellie's act of urging that one glass of wine."

"Grandma," said Nellie, "while listening to you some facts have come to my mind that occurred at the Ellis House last summer, where we supposed temperance prevailed, as some of the best (?) Christian people of New York and Philadelphia were making this their summer home. In that large dining room I noticed that every table, excepting four, had wines or liquors upon them, and children were helped to sherry while the parents partook of something stronger. Grandma, haven't I heard that strong drink lost us our parents?" said Nellie.

"Yes, my dears, you were orphaned by the collision of trains, caused by the negligence of a *slightly intoxicated* engineer."

"Grandma," said Mabel, "could you trust a physician that you knew would take even a glass of wine as a beverage?"

"No, my dear, I could not; one of the dearest friends I ever had lost her life through her physician's unsteady hand. He drank socially, but never when he had a delicate operation to perform. This evening he was at a dinner party, and he had partaken quite freely of the wine, when a hasty summons came for him to go immediately to the bedside of my friend. He found, when there, that an operation must be performed immediately to save her life, and not realizing how unsteady his hands were he began. A slip of the lancet and damage was done that could not be repaired, and his only and much beloved sister was hastened into eternity by the habit of wine drinking; and Dr. Bellew has had his bitter lesson and could not be induced these days to even taste wine, or any thing that can intoxicate."

"Oh! dearest grandma, what troubles you have seen coming from this social habit of wine drinking," said Grace.

"I shall look about me," said Mabel, "and see if any of my friends are in this blizzard's track, and if so try to rescue them."

"If it were not growing so late, my dear ones, I could give many instances of deaths—morally and physically—caused by this devastating blizzard, which causes more and greater suffering than nature's blizzard has ever caused."

TEMPERANCE.

MONUMENTAL KANSAS.

So I call Kansas a monument of light in temperance legislation to the whole region round about. And surrounding States are catching the brightness, and new focuses are being formed. More than eight years ago Kansas engrafted into its organic life positive law against the liquor trade and manufacture. These eight years tell some things which ought to be known, especially in the East. I am fully persuaded that no State in the Union has been vilified in recent years as has Kansas. This has generally run in three channels. (1) That population has decreased. (2) That farms are passing out of the hands of the sturdy farmers. (3) That drunkenness is greatly on the increase; and all this since the passage of the preventive liquor laws. Now all this is the very hyperbole of a last fit of desperation. The whole is to be traced to liquor men.

Now for my own observations in that State, and my convictions growing therefrom. Population decreased! Prior to eight years ago the annual increase in population was 12,000. During these years of prohibition it has had an increase of 75,000 yearly, and the population is 700,000 greater than it was eight years ago. In 1880 the assessed value of real and railroad property in the State was $160,200,000. Now it is $353,243,000, which shows that in wealth it has more than doubled in less than nine years. I know of no

other State that can make such a showing. In 1880 there were 5,315 school-houses in the State, now there are 9,000. Then the salary of the school teacher was $28.20 a month, now it is $38.32 per month; and on the question of illiteracy the State has a showing of seventeen per cent better than the national average. In 1880 there were 860 church buildings, now 2,000. In brief, the history of the last nine years—the period of our statistics only covers eight and one-half years—as compared with the twenty-five years prior, shows that in moral, educational and national development Kansas doubled itself within these less than nine years.

So much as to material prosperity. Now as to moral conditions. Here I found exceeding great things. Some drinking in dark, cheerless rooms in some of the larger cities, Wichita being the worst; the smaller cities and the towns being almost wholly clear from this perilous habit. I found not a single saloon in the whole State. And I do believe a saloon sign cannot be found in the State. The saloon as a school for vice does not exist. I asked a twelve-year-old boy in a large town to direct me to a saloon. He said he did not know of any. He then said he had never seen a saloon in his life. That boy's confession was to me an eloquent panegyric on his State.—*Rev. Scott F. Hershey in Intelligencer.*

Prof. Richard T. Ely, the distinguished lecturer on Political Economy in Johns Hopkins University, in a recent communication to the Baltimore *American*, wrote:

"The more I reflect upon the question the deeper grows the conviction that a large proportion of our social troubles are due to intemperance.....I have the profoundest sympathy with all those who are trying to abolish that social, political, and economic curse—the saloon.

"I have recently been reading a distinguished German author on intemperance, and find the conviction forced upon me more strongly than ever before that those are seriously in error who maintain that the use of intoxicating beverages on the Continent of Europe does little or no harm. It appears that in Germany from 40 to 70 per cent and more of the criminals are intemperate. According to English authorities quoted by this author, three-fourths to four-fifths of all crimes in England are due to intemperance. It is difficult to give exact statistics in matters like these, but certainly both here and elsewhere intemperance is one of the greatest curses of the age."

Carson Parker was found dead in a South Side saloon at Pueblo, Colo. It was the striking end of a remarkable life. For years one of the most eminent preachers in the Methodist church in New York State, he became a drunkard and an outcast, wandered to Pueblo, reformed, and again joined the church. His reformation lasted a year, during which time he did editorial work and demonstrated great ability. His last fall was complete, all efforts of friends proving useless.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON V.—First Quarter.—Feb. 2.

SUBJECT.—Jesus brought into the Temple.—Luke 2: 25-35.

GOLDEN TEXT.—A light to lighten the Gentiles, and the glory of thy people Israel.—Luke 2: 32.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Luke 2: 21-39. T.—Isa. 60: 1-22. W.—Isa. 52: 1-15. T.—John 8: 12-32. F.—Matt. 2: 13-21. S.—Num. 24: 1-19. S.—Ps. 130: 1-8.

COMMENTS BY E. E. FLAGG.

1. *The character of Simeon*, vs. 25–27. The Jewish church, however corrupt, had always its little band of separatists, its "come outers," who stood as witnesses for God amid the general unbelief. Simeon was one. We have in him the picture of a true holiness believer, and it will be profitable to consider what were his prevailing traits, for they are such as in all ages go to make up a holy character. (1) He was just and devout, thus fulfilling the whole law of love to God and love to man. (2) He was full of faith. He was one that "waited for the consolation of Israel." Faith is always in an attitude of expectation, ever looking towards the promised land. (3) The Holy Ghost was upon him. He was led and taught of God. (4) His mind was spiritually illuminated, as ours may be if we keep them in the same receptive condition. (5) He was obedient to the inner voice. He came by the Spirit into the temple without stopping to question or doubt. We miss a great many opportunities to bless both ourselves and others through not immediately attending to the Spirit's call.

2. *A life of faith makes a happy death*, vs. 28–30. It might seem to human view that the aged Simeon's life-work was finished. Very likely he himself thought so, and it is true that his years of active service were over; yet it is equally true that the blossoming of his life came when he took the infant Jesus up in his arms and uttered that testimony which has come down to us through the centuries, and will live even to the end of time. God often sets his especial seal of blessing on *passive* service, and honors those who, incapacitated by age and infirmity, can "only stand and wait," by making their testimony peculiarly precious. Here is a lesson of hope and comfort for all aged Christians. Their work is never accomplished until God calls them home, and it may be given to them in their closing days to do work for him that shall transcend in value all that they did when in youth and vigor. Simeon was willing and glad to depart. He did not fear death, for he had seen and embraced him who is the Conqueror of death. It is not enough to have Christ in our heads; we must have him in our hearts, for he is the salvation of God only to those who embrace him by faith. But Simeon, though a Jew, had outgrown all Jewish bigotry and narrowness. In the true missionary spirit, he thinks first of the benighted Gentiles, and rejoices in Christ as the world's Saviour. Even professing Christians sometimes tell us that they feel no interest in foreign missions, that the needs of our own country should absorb all the money and effort that we have to give. But the example of this Jew living under the old covenant, and taught to consider all Gentiles as outside its privileges, ought to rebuke such a spirit. "The glory of thy people Israel" follows on the enlightening of the Gentiles. It was the true glory of the Jewish nation that it gave a Saviour to the world. And it is not wealth or military prowess that constitutes real national greatness to-day in the eyes of God, of angels, or of good men; but the most Christian nation, the one whose influence on the world is most beneficent and Christlike, will always be the most truly glorious.

3. *Simeon's prophecy of Christ*, vs. 34, 35. Christ is still a stumbling-block to those who reject him; still the Rock of Ages to the trembling sinner who comes to him for refuge. And "the thoughts of many hearts" are now "revealed" by the different manner in which they treat his claims. It is a revealer of all systems and creeds. Romanism preaches a false Christ. Masonry rejects him entirely. Thus they show themselves not to be of God. If all who love Christ are taken into such loving kinship with him that he can say, "Behold my brother and sister and mother," Simeon's prophecy to Mary will be fulfilled in them also. Christ is still "a sign spoken against" in those of his followers who would live devout and godly lives. Vanity Fair will always have its Faithfuls to whom it is given to be called fools and fanatics for Christ's sake. But let us, like the apostle, glory in the reproach of the world, for it proves the closeness and dearness of our relation to the Master.

HELPFUL THOUGHTS FROM PELOUBET'S QUARTERLY.

WAITING FOR GOD.—The only true way to wait for the fulfillment of God's promises, for the coming of his kingdom, for a revival of religion, for growth in grace and goodness, is to wait as Simeon waited, by a holy life, a devout love and trust, by using every means. The idler is not waiting for God. Only they who look for him, use every means, pour forth earnest prayer, long "as one waiteth for the morning,"—such alone are waiting.

JESUS THE LIGHT OF THE WORLD.—Light is mysterious in nature, ineffably bright and glorious, everywhere present, swift-winged, undefiled, and undefilable. Light is the source of life, of beauty, of warmth, comfort, and joy, of health, and of power. It destroys all darkness; it unites in itself purity and clearness. Now what light does for the natural world, Jesus does for the world of man, for mind, soul and spirit.

RELIGIOUS NEWS.

—Rev. H. H. Hinman is at Camp Nelson, Kentucky, holding meetings every night for more than a week. The feeble church is much encouraged and strengthened by his visit.

—The executive committee of the International Sunday-school Convention of the United States and British American provinces, met at Pittsburgh, Jan. 16, to arrange for the sixth triennial session of the International Convention, which is to be held the fourth week in June. The convention will be attended by 1,200 delegates and at least 2,000 Sunday-school workers. It will be in session a week, and discuss the different methods of Sunday-school work and the question of fixing the time for the World's Sabbath-School Convention. Of the executive committtee of the World's Fair, as soon as it is appointed, it will be asked that a suitable building be erected as a place for the World's Sabbath-school Convention.

—It will be one hundred years, the 11th of next July, since Jesse Lee stood under the old Boston elm on the Common, and proclaimed a Methodist Gospel. The progress made since the crying of that one voice has been marvelous. The Methodists have a good memory, and propose to show it by a centennial next July.—*Ex.*

—The entire population of the town of Poscar, Hungary, have gone over from Catholicism to Protestantism in a body.

—The net gain of Baptists last year was 106,904 members, according to their statistics; of Presbyterians, 43,428; of Methodists, 24,852; Congregationalists, 18,024; Episcopalians, 12,857.

—In the New Hebrides there is a babel of tongues, but the Presbyterian missionaries have reduced twelve of them to writing. The seventeen missionaries laboring on the group are all busy with the work of translation.

—Switzerland has 1,162 Sunday-schools, with 5,459 teachers and 84,000 scholars. Sweden has 6,340 Sunday-schools, with 15,000 teachers and 220,000 scholars. Austria has 140 Sunday-schools, with 312 teachers and 5,519 scholars.

—Christianity is now the faith of over 2,000,000 of the Indian population—a number twelve times as large as that of those who follow the teachings of Buddah. Whereas in 1830 there were only 27,000 native Protestants in all India, Ceylon and Burmah; in 1871 there were 318,363.—*Dr. Hunter, in Gazetteer of India.*

—Sir Charles Bernard recently stated that the Christian Karens number 200,000, or fully one-third of the Karen people. About 500 congregations are practically self-supporting. They tithe the produce of their lands for the support of their pastors. They also send missionaries to Siam, and furnish all their support.—*N. W. Christian Advocate.*

—From Alexandria to the first cataract there are seventy-nine mission stations. There are seventy Sunday-schools, which number 4,000 scholars. The day and boarding-schools have 5,250 pupils. There were sold last year 6,600 Bibles, 9,000 volumes of religious literature and 17,000 educational books.

—Years since, with an idea that the American Baptist Missionary Union would rapidly push the Congo Mission, Grattan Guinness made over his mission property and missionaries to this society. But inasmuch as this great society has hardly held its own, Grattan Guinness again enters this field in Balolo land. A dozen missionaries are going out in the first band from his Harley House, London, and more are to follow, trusting God for their lives and support even in Africa.

—Six years since Fort Wayne College was put under the wing of the National Local Preachers' Association, Bishop Taylor, who was present at that convention, held in Fort Wayne, subscribed and paid $5 for the college. That $5 note one of the officers took and wrote the Bishop's name on the back of it in red ink. Twenty-five dollars has been offered for it and refused. It has been determined to enlarge the powers of the college to a university, to be hereafter known as "The Bishop Taylor University." An additional amount of funds will be required to endow it. A subscription was taken in convention, amounting to $2,600. Chauncey Shaffer gave his check for $1.000.

—The Moravians report for the past year 29,283 communicants in their mission fields, with a total of 80,000 under the care of these missions. Their receipts during the year for missions are $120,000. A small sum for such a host of missionaries, and a very large sum for such a small communion of poor people to raise.

—Bro. C. B. Ward writes from India to the *African News:* "After ten years of fruitless efforts to get from this government land suitable and sufficient for a Christian colony, I secured, on the 10th of this month, a lease duly executed and legally registered in one of the high courts of the Nizam, 2,500 acres for $266 a year, for twenty-three years. After that we are to pay such rental as all other lands pay surrounding us. Our little colony now numbers 100. We are a proof of God's willingness to maintain us without subsidy or slavery. As no other way was open, I have taken the property in my own name, but as soon as a way is seen we shall see it secured to the M. E. church for indigenously supported mission work only. We value the 'village' more than we could $10,000 in cash. We can maintain ourselves in the future as in the past. But given a capital of $2,500 for the complete and early restoration of the village tanks, waterways and wells, with some small part for buildings, we can reach a productive base wherefrom we can become a missionary agency to the heathen all about us, without any foreign aid for 'capital or revenue' expenditure. We thank God for helping us, and our eyes are to him for the capital we need. Any friend wanting to know more of this work may address me direct, or W. J. Gladwin, Miles, Ia."

IN BRIEF.

During the year 1889 234,726,607 letters and 30,130,668 postal cards passed the New York postoffice.

There are 2,500 freight and 850 passenger trains coming and going daily at Chicago; and 250 persons were killed in 1889 by the surface railroads in this city.

It is said that women in New Orleans enter more occupations unusual to the sex than in any other city. They become merchants, hunters, florists, dairy farmers and manufacturers, and all make a good living.

The Congo State Government, as a civilizing power, is being gradually acknowledged by the tribes. Even at Stanley Falls, a thousand miles up the Congo from Stanley Pool, everything is quiet, and the tribes for hundred of miles around are giving in their adherence to the government, and even supplying soldiers and laborers with all the native products.

The *Primitive Catholic* says: "A Mrs. Jones, of Chicago, has had her daughter of 16 arrested recently for no other cause than that she went to work in a pious Protestant family. Here is the confession of the mother, which we clip from the Chicago *Inter Ocean*. She said: 'My daughter has done nothing bad; but we did not want her to work at a place where she could learn the Protestant faith. We are Catholic, and we want her to be one too.'"

One of the greatest snow blockades ever known on the Sierra Nevada mountains, has been raised by the Central Pacific railroad company's force and rotary snow plow. From Emigrant Gap the west-bound overland trains are able to follow the plow to Colfax, and from the latter point the plow returned to Cascade to free the snow-bound train at Summit. Four east-bound trains at Colfax were then able to proceed. The snow at Summit was sixteen feet deep.

The editor of the Chicago *News*, who has just returned from Europe, relates this incident, which he witnessed in St. Petersburg: "One day I saw a carriage containing a gendarme and another person. I asked our guide who it was, and he said it was a political prisoner. I asked him what would become of him. 'Oh, he'll never be heard of again. We don't have any bother about juries and trials. The papers won't take up the matter, and his friends won't attempt to do anything for him.' 'But if he were your brother wouldn't you try to do something for him?' I asked. 'No, sir. If I went to the officers and said I wanted to know what they were going to do with him, they would say: "Come right in. You can have the cell next to his and go with him to Siberia to see what becomes of him.'"

Monigona, Iowa, is the home of Iowa's heroine, brave Kate Shelley, whose fame is already written in prose and verse. On the night of July 6, 1881, Miss Shelley, then a girl of 16 years of age, saved a trainload of people from a horrible death. Just at that time the Des Moines river was swollen into a raging torrent by long-continued rains. On the night in question a locomotive had broken down the bridge over Honey creek, not far from the great iron bridge over the Des Moines. Kate Shelley, who lived close by the Honey creek bridge, started out alone to the nearest station to stop the midnight passenger, which was almost due. After a perilous journey over the iron bridge, which she crossed on her hands and knees in the midst of a furious storm, she reached the station, warned the agent, and fainted away. Kate Shelley is now living with her widowed mother and three small brothers and sisters on their homestead, left by her father and now heavily mortgaged. The brave girl has been teaching a country school for several years, endeavoring to keep the wolf from the door. But the family are in destitute circumstances and in urgent need of help.

Mr. Audon, who returned a while ago from a two years' stay in Shoa, reports an interesting discovery at Lake Assal, which is in east Africa, several days' march inland from the Bay of Tadjoura. This is one of the most remarkable of lakes, and is one of the few spots in Africa that is below the level of the sea, the surface of Lake Assal being about 372 feet below the Indian Ocean. The lake has no outlet, and one of its beaches, formerly a part of the lake, is little else than salt, which is carried for sale far and wide over east Africa. The lake is noted for its intensely salt waters; and, as previous white visitors never found any stream running into it, though it seemed to preserve a constant level, it was thought it had a subterranean connection with the Indian Ocean. Mr. Audon's party was more fortunate. Though the lake is walled in by precipices and mountains, they succeeded in finding three little brooks babbling over the stones, a good deal like our own mountain streams, and throwing themselves into the lake. The peculiarity of these brooks is that they are salt. There is no doubt, therefore, that they come from the Bay of Tadjoura, and a little of the Indian Ocean is constantly filtering into the lake, just enough to keep it at about the same level. As evaporation goes on the saline deposits are constantly increasing. The waters of Lake Assal are said to be heavier and more intensely salt than even those of the Dead Sea.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Jan. 13 to Jan. 18 inclusive:

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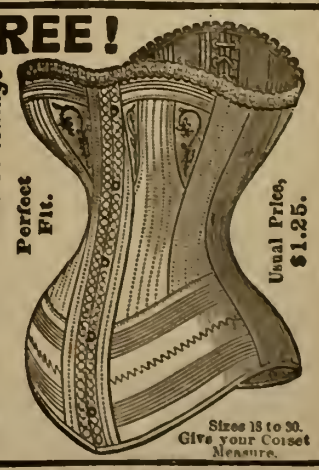
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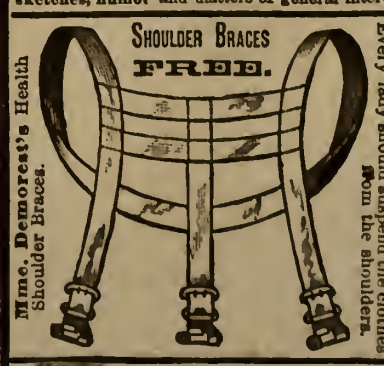
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HOME AND HEALTH.

HOW TO PRESERVE THE EYESIGHT.

The editor of the Huntsville, Ala., *Democrat*, who has passed three-score years without the use of eye-glasses, and can still, with his natural eyes, read fine print, wishes to give other people nearing the sere and yellow leaf the benefit of his ocular experience. Therefore, he tells them that in 1865 he found his eyesight failing, indicated by dark specks flitting over the page and a hazy appearance of the letters when he was reading. Remembering to have heard his mother say that ex-President John Quincy Adams (who lived to about 80 years) had preserved his eyesight and read without glasses by pressing the outer and inner corners of the eye together, the editor tried the experiment. After retiring to his bed at night, he has, ever since the fall of 1875, before going to sleep, pressed gently together the outer and inner corner of each eye between the thumb and fore-finger of the hand corresponding to the right and left eye, applying equal, simultaneous pressure to both eyes. Or, using but one hand, he has put the middle finger on his forehead above his nose and pressed together the corners of one between the thumb and fore-finger, and the corners of the other eye between the third and fourth fingers, striving to give equal pressure to both eyes. The philosophy of the experiment is explained in this way: As people pass the middle age there is said to be (and we believe it) a tendency of the balls of the eye to lose their convexity—in common parlance, to flatten. The habitual pressure of the outer and inner corners of the eyes together prevents flattening, and thereby preserves the original normal convexity of the eyes, and thereby the original power of seeing. Near-sighted persons are exceptions to the rule. Their near-sightedness (as we understand) is caused by too great convexity of the eye. Oftentimes, as they advance in years, their eyes flatten; that is, lose their original convexity, and become more nearly like the good eyes of young people, and they can see better without glasses, and lay them aside.

Whether our philosophical explanation is right or wrong, this one thing we know, that whereas we, over seventeen years ago, were losing our original power of seeing, now, by the manipulation of our eyes as above explained, we can see clearly without the use of glasses, we can read small print almost, if not quite, as well as in our youth, while men and women many years our juniors, some of them our near blood relatives, who have not resorted to our mode of improving the eyesight, are compelled to use glasses. Believing it our duty to mankind to do them all the good we can, we overcome our native modesty about writing of ourselves by the consideration that we may benefit others by relating our own experience.

The reason why both eyes should be subjected to the equal simultaneous pressure is, that to see clearly, both eyes should behold objects at the same focal distance, and this cannot be if the two eyes have not the same convexity. If the two eyes should see objects at different distances, the object would present different images on the two retinæ of the eyes, and produce a confusion of images, and, of course, impair distinct vision. Instances occur of persons who have a natural infirmity of the eyes with different foci—one eye seeing at one focal distance, the other seeing at another focal distance. In such cases occulists provide eye-glasses of different foci, so accommodated as to correct the natural defect and make both eyes see alike.—*Herald of Health.*

GOOD TEETH.

Savages, whether herbiverous or carniverous, have good teeth. Our Pilgrim Fathers, who ate their grains and their meats as nature furnished them, with all their requisite elements, had good teeth, as have also the laboring classes of Europe, and indeed of the whole world, who live in a similar manner; and if there be a people, or any considerable number of people, living on natural food, who have much work for dentists, I have not heard of them.

On the other hand, we, the degenerate sons of our healthy and robust Pilgrim Fathers, laboring men and all, who make fine flour, butter, sugar, lard, and fat pork our staple articles of food, more generally than any other people in the world, have more work for dentists. And even our Celtic and Hibernian citizens who come to this country from their diet of oatmeal porridge, barley cake, cheese and buttermilk, with good teeth at any age, falling into our habits, and using the very finest flour, with butter and lard, and perhaps salt pork, with vegetables swimming in grease, soon begin to lose their teeth, and the teeth of their children are as bad as those of native born citizens of the purest Yankee blood. —*Lutheran Observer.*

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Life in British America, By Rev. E. R. Young.

Being the adventures and experiences of Rev. E. R. Young, the celebrated missionary, and his wife during their residence in the Polar region twelve hundred miles north of St. Paul, in which Dr. Young narrates how he tamed and taught the native wild Indians of the Northwest; how he equipped himself for and how he made his perilous sledging and hazardous canoe trips when visiting all the Indian settlements within five hundred miles of his home.

Nihilism in Russia, By Leo Hartmann, Nihilist.

Leo Hartmann, a fugitive from Russian authorities, has been connected with the most daring feats of the Russian Nihilists. Mr. Hartmann shows how the intelligent people of Russia are becoming Nihilists in consequence of the despotism of the form of government. A participant in plots to kill the Czar, such as the blowing up of the Winter Palace, he is able to give true information as to how this and other great schemes were accomplished. The situation in Russia is sufficient to increase the love of every true American for our form of government.

Into Mischief and Out, By Elizabeth Stuart Phelps.

This is a story of college life. It describes, in a graphic manner, the troubles which overtake bright students who get into mischief, and their skillful manœuvres to evade the consequences of their conduct.

Other Contributors for 1890 are:

Mrs. Frances Hodgson Burnett.
Mrs. Margaret Deland.
Mrs. Florence Howe Hall.
Mrs. Madeleine Vinton Dahlgren.
Mrs. Harriet Prescott Spofford.
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FARM NOTES.

IMPORTANCE OF GOOD COUNTRY HIGHWAYS.

Col. Albert A. Pope, of Boston, in an address on the subject of roads, before the Board of Trade of Syracuse, N. Y., as reported in the *Buffalo Express*, said in substance:

It has already been my privilege to speak in your city upon the benefit of good roads to an important branch of trade.

But there is a higher and broader view to take of the whole matter, and we may well consider the importance of good roads to us as Americans, as men of whatever social or business interests, as property owners, and finally as citizens of our respective localities.

I think that every one is prepared to grant the value of good roads to the country at large, since it is quite natural to any one to think of various things that benefit mankind in general, even though he may not take the pains to come down to the particular way in which they affect him personally.

The influence of good roads toward the development and increase in value of the agricultural regions will hardly be questioned.

The advantages of improvements are not confined to the proprietors or to those living immediately upon any road, but are shared by all who avail themselves of the increased facilities.

Agriculture is both *directly* and *indirectly* dependent, in a great degree, upon good roads for its success and rewards.

Directly, as these roads carry the production of the fields to the market, and bring to them in return their bulky and weighty materials, at a cost of labor which grows less as the roads become better.

Indirectly, as the cities and towns whose dense population and manufacturing industry make them the best markets for farming produce are enabled to grow and to extend themselves indefinitely, by roads alone, which supply the place of rivers; to the banks of which these great towns would otherwise be necessarily confined.

While, therefore, it might be an inexcusable waste of money to construct a costly road to connect two small towns which had little intercourse, it is equally wasteful, and is a much more frequent shortsightedness of economy, to leave unimproved, and almost in a state of nature, the communications between a great city and the interior region from which its daily sustenance is drawn, and into which its own manufactures and merchandise are conveyed.

The prosperity of any city depends largely upon the surrounding country, and the better the road facilities, the faster the country will grow in population and the more business the city will have in supplying their wants.

Some of the advantages thus to be attained have not long since been well summed up in a report of a committee of the English House of Commons:

"By the improvement of our roads every branch of our agricultural, commercial and manufacturing industry would be materially benefited.

"Every article brought into market would be diminished in price; and the number of horses would be so much reduced that, by these and other retrenchments, the expense of millions [pounds sterling] would be annually saved to the public.

"The expense of repairing roads and the wear and tear of carriages and horses would be essentially diminished, and thousands of acres, the produce of which is now wasted in feeding unnecessary horses, would be devoted to the production of food for man.

"In short, the public and private advantages which would result from effecting that great object, the improvement of our highways and turnpikes, are incalculable; though, from their being spread over a wide surface and available in various ways, such advantages will not be so apparent as those derived from other sources of improvement of a more restricted and less general nature."

It is always economy to spend enough to begin with to secure the best results, and it always costs less in the long run.

A good road should cost more to build than a poor one, but it is often the case that a poor road costs as much as a good one would. But even when a good one is more expensive, it will be easier and cheaper to keep in good repair, and will last many years longer; while its advantages, and the savings to those who daily use it, will very much more than compensate them for the extra expense they have been put in the building.

Mr. Edwin Chadwick, speaking on this subject, at the Institution of Civil Engineers, remarked:

"In the present condition of the country, it is of vast importance to reduce the cost of transit to the uttermost. If by the improvement of the rural roads four horses could be enabled to do the work of five, the saving of the country in agricultural horses would not be less than seven millions a year.

"If the city traffic be taken into consideration, we believe the cost of transit to be saved by improvement in roads would not be less than from seventeen to twenty millions a year."

A mile of good macadamized road is more easily supported than a poor horse.

Prof. Jenks says:

"On Illinois roads a full load for a two-horse team can be carried for three months of the year, two-thirds of a load for three months, and half a load for six.

"If the average load is not as low as in Illinois it will come near it. The Illinois roads cost $15,346,000 in extra hauling, and reduce the value of farms at a distance from railway depots by $160,000,000. If Illinois spent $250,000,000 on good roads the total interest on the sum would still leave enough of the sum now spent on hauling to build a new State Capitol every year, to say nothing of the nervous wear and tear and the prismatic profanity induced by country roads when the frost is coming out. Good roads would save the State its State taxes every year, and the labor misdirected and wasted on roads now would go far toward making good highways."

Good roads are then unquestionably cheaper to maintain and to use than poor ones.

It is safe to say that a perfect road once laid down will cost far less to keep in repair from year to year, and at the end of twenty years will have required a far smaller total expenditure than a poorer road costing half as much and improperly made.

A properly built highway, constructed upon any one of the systems accepted as the best for their various purposes and locations, must necessarily be made with a solid and firm foundation, effectually separating the surface from the soil below.

It should be thoroughly drained, and provided with watercourses at the side, and a hard and compact surface, as smooth as the nature of its composition will admit of, and free from mud, dust and loose stones.

To reach this degree of perfection the best obtainable materials must be used. It requires good labor, ample time in construction, and above all, the science and skill of a professional engineer, whose business is road-making.

Certain kinds of roads are accepted as the best under certain conditions. For the country, it is essential to make use of such material as nature furnishes for each locality, but more attention should be paid than generally is to the first principles laid down by such road-builders as Macadam and Telford; so far, certainly, as they provide for thorough drainage, and for homogeneous, even surfaces of the best materials within reach, and then for systematic care and repair.

Country roads need be no wider than is absolutely necessary for the accommodation of the traffic and travel that will come upon them. In many places a road wide enough for a single team is all that is necessary, with suitable turnouts, for it is unwise and expensive to attempt to maintain a country roadway wider than the requirements of the community demand. The sides can be grassed down, making the road more agreeable to the eye, and a source of comfort in the greater freedom from dust.

[*Concluded next week.*]

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NEWS OF THE WEEK.

STORMS.

A terrible death-dealing cyclone or tornado swept through Clinton, Ky., at 7 o'clock Sunday night, Jan. 12, demolishing seventy-five buildings, instantly killing ten people and injuring fifty-five others more or less severely. The storm came swooping down upon the town with a horrible roar from the southwest, leveling everything in its path, filling the air with missiles of every description. The entire east side of the town is wrecked. The buildings went down like chaff, the force of the wind actually killing poultry and birds, many being picked up dead in the streets this morning. An eye-witness thus describes the deadly storm: "A cloud, black as tar, whirling about like mad, and shooting up and down, and athwart this pitchy mass were millions of sparks or balls of fire. They moved with lightning-like rapidity. The effect was like that of a great shower of sparks and flying embers that have sprung with a mighty roar from a burning building. Accompanying this was a dreadful noise. The rain poured a perfect deluge."

A cyclone Jan. 12 did $6,000 worth of damage to the town of Cooksville, Ill. A drug store and stock was completely destroyed. Great damage was done to trees and farm buildings. A deluge of rain fell simultaneously from Clay to Alton, filling streams to their brim. The mercury dropped fifty degrees from midnight to sunrise.

The wind is reported to have reached a velocity of ninety miles an hour at Buffalo, N. Y., Monday morning, but no serious damage is reported.

A hurricane at Rochester, N. Y., Monday, partly wrecked many buildings, including St. John's church, the Genesee Brewery malthouse, Curtis Brothers' canning factory, and the Jocelyn block. One man was killed, another fatally hurt, and several persons had narrow escapes.

John McDonald, a Mrs. Wilson and three children are thought to have perished in last Thursday's storm near Rosebud, N. W. T. They started in a sleigh to drive to Gleichen, and have not since been heard of.

COUNTRY.

The Utah legislature convened Monday, and Mormons captured all the official and employes' positions.

Owing to the prevalence of the grip among its employes the Pennsylvania Railroad at Pittsburg has been compelled to refuse freight for the seaboard.

The first bill passed by the legislature of South Dakota—to provide for refunding the indebtedness of the State—was signed by the Governor Wednesday afternoon, both houses adjourning for five minutes to celebrate the event, loud cheering and exchange of congratulations being followed by a fervent prayer by the chaplain.

At the joint meeting of the Ohio legislature Wednesday, Calvin S. Brice was formally declared elected United States Senator.

In the old homestead at New Hackensack, N. Y., Tuesday, Mrs. Mary Elizabeth Mott celebrated her 100th birthday, and in the festivities five direct generations participated.

Sunday at Dover, Del., the mercury went to 106, and peach-buds are so far advanced that a heavy frost will ruin the crop.

It is reported that thousands of Negroes are migrating from South Carolina to Oklahoma, and that by spring there will be 50,000 colored people in that district.

A heavy log slid down the steep hill west of Miss Etta Douglas's school in Tumbridge, Vermont, burst through the side of the house and crushed into the school-room. Several pupils had narrow escapes from death. The log was about two feet in diameter and twenty-six feet long. It was being moved along a road by some lumberman, and acquired such a momentum that they were unable to control it.

Walker Blaine, son of the Hon. James G. Blaine, died in the family residence at Washington Wednesday night, from pneumonia, superinduced by an attack of la grippe. Deceased was Examiner of Claims in the State Department.

FOREIGN.

The Pope has issued an encyclical which sets forth the principles which shall guide Catholics in their relation toward the state, which, the encyclical says, they must obey when such a course does not entail disobedience to the divine laws. In countries where the state opposes Catholicism, Catholics must combat the enemy, but must not tie the church to any political party.

Seventy persons who were parading the streets and shouting "Down with England," were arrested in Lisbon.

H. M. Stanley and his party arrived at Cairo Jan. 14. They were received by General Sir Francis Grenfell and other notables. The Khedive has conferred upon Mr. Stanley the Modjidich decoration. Mr. Stanley said that Emin Pasha was animated with a desire to serve the Egytian government, and that some appointment would be the best medicine for him. The terms upon which the Soudan was abandoned, he said, amounted to a political crime. He considers that the wisdom of choosing the Congo route has been incontestibly proved.

Earl Derby, in a speech at Liverpool on the Irish question, admitted that a land purchase scheme was necessary as the lesser of two evils. The latest federal development of the home rule idea, he said, was much more reasonable than Mr. Gladstone's original proposals, and doubtless could be made to work, but he believed it to be impossible to create a satisfactory central body responsible for imperial affairs, because the English representation would outweigh the Irish, Scotch and Welsh together.

Chinese advices give particulars of the collapse of a theater at Hanting, near Shantung, on Oct. 3, by which over 200 lives were lost. The temple where the performance was being held was built on a high hill in the middle of the town. A portion of the hill had been cut away, and a perpendicular wall fifty feet high had been built up from the street to support the terrace on which the temple stood. The entire wall gave way and the whole mass of men, women and children were hurled to the street below. Over 200 dead bodies have been taken from the debris at last accounts.

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A SKETCH OF MRS. J. BLANCHARD'S LIFE AND DEATH.

Miss Mary Avery Bent was born in Middlebury, Vt., Jan. 7, 1819; was married at her father's, in that town, Sept. 17, 1838, to Rev. J. Blanchard, then pastor of the Sixth Presbyterian church, Cincinnati, Ohio, since president of Knox and of Wheaton Colleges, Ill.

Mrs. Blanchard's grandmother, Mary Allen (Avery), was niece to the Puritan statesman and "Father of the American Revolution," Samuel Adams. Her mother, Catherine Avery, was youngest daughter of that niece who is mentioned in the biography of that patriot.

Her husband first met her in Harrisburg, Pa., when, at 17 years of age, she was preceptress of the Girls' High School of that city, with three lower schools under her.

At that time three Abolition lecturers had been driven from Harrisburg, and the fourth (her future husband) was sent by the Tappan committee to that post to get up the convention which Thaddeus Stevens attended. The writer was often hissed and stoned in daylight while crossing the streets of Harrisburg.

Miss Bent was popular, and was rallied as a Vermonter, and charged with being an Abolitionist. "You are not, are you?" said the leading lawyer (Foster), whose pride was the city schools. "So far as I understand it, I am," was her reply to the man who had her standing in his hands. She put her sister Catharine in her place, went South, tanght a year in Montgomery, Ala., and has been the loved and honored wife of that Abolitionist lecturer nearly fifty-two years.

Mrs. Blanchard was but 19 when she went to Cincinnati to be a pastor's wife. The church and ladies' society had been divided in sentiment for three years. After she came there was not a divided vote for above eight years, when she went to Galesburg, Ill., where her husband was president of Knox College, and where she was loved and honored by all. She next removed to assist in the presidency of Wheaton College, where she has lived from 1860 to 1890, as universally loved and honored as she will be lamented; and where her son, C. A. Blanchard, is president of the College and three of her daughters are honored mothers of families; two, wives of Professors H. A. and W. H. Fischer, and one the wife of H. L. Kellogg, the loved and respected editor of the *Christian Cynosure*. Another daughter is Mrs. Ezra A. Cook, wife of the well-known publisher; and another still the wife of Thos. E. Kennedy, Inspector of schools in San Francisco, Cal. These six children survive



MRS. MARY A. BLANCHARD.

their mother. Six others have preceded her to heaven, to whom she is now "gathered;" as the Bible describes the departure of God's children.

On the 6th of January inst., she started with her husband, and the oldest daughter of Pres. C. A. Blanchard, to seek health in San Diego, Cal., and visit her daughter, Mrs. Kennedy, in San Francisco on the return. The beautiful car on the Santa Fe route, with its gentle motion, revived and renewed her at the first; but on ascending the Raton Mountain, beyond Trinidad, 6,722 feet high, her breath and strength gave way. She had cared for three sets of children: her own; those of Mrs. Secretary Stoddard, her daughter Catherine, who was killed by the cars; and four little daughters of her son, Pres. C. A. Blanchard, when their mother died. The mountain altitude caused her death. We stopped off at East Las Vegas, N. M., on Wednesday, and she died at the Central Hotel, Saturday night, Jan. 11, at 10 o'clock. "Who can find a virtuous woman? Her price is far above rubies. Her children rise up and call her blessed. Her husband, also, and he praiseth her. The woman that feareth the Lord, she shall be praised." Prov. 31: 10–30.

Half an hour before her death we saw she was fast sinking, her head resting on the lap of Mrs. Sophia E. Eames, her attendant, and her granddaughter, Belle, bending over her. She had been somnolent, but without pain or groan. I said, "Mother, is Jesus with you?" With that calm precision which characterized the workings of her mind, she said, slowly, "I—wish he was," in a tone of expectation. I then asked, "Mother, do you wish to send any message to the children?" She strove to speak, when I added, "Do you wish them all to live to Christ and be good?" "Yes!" "Yes!" she replied. In about three or four minutes after that, her lips again moved and she said, "Jesus! Jesus! Jes-u-s!" and so passed away. "And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." John 14: 3.

The kindness of our fellow-travelers and of the train officials, in all this trying time, was such as children render to the parents they love. Especially, the attentions of the conductor of the Pullman car, who is a member of Dr. Noble's Union Park church, Chicago, and Mrs. Eames, were such as to be ever remembered with gratitude. Rev. Mr. Rush, of Las Vegas, the Presbyterian pastor, showed great brotherly kindness. He several times came in to minister sympathy, and conducted a brief service at the hotel before the return journey began. He spoke of Mrs. Blanchard's Christian firmness in maintaining her principles. The physicians had prescribed alcoholic stimulants, but she refused them, and requested her husband not to allow such medicines to be given. "Thus," said Mr. Rush, "this mother in Israel stood by her principles in the face of death." He also called attention to her opposition to secret societies, in which all, he said, might not agree with her, but he hoped most of those present did so. He also gave, to all those who wished them, tracts on the lodge, which she had provided for distribution on the journey.

Toward no question of great public interest, whether popular or not, was Mrs. Blanchard indifferent. In the higher education of young men and women she was always profoundly interested. She began teaching in a high school at Harrisburg, Pa., at the age of 17, and was later engaged in the same duty at Montgomery, Alabama. For the thirty-five years when her husband was college president she most ably assisted him, and most unselfishly also. She raised over $5,000 for Wheaton under appointment of the trustees, and instead of taking the $500 commission, she retained only her bare expenses of some $60. To every student who came under her personal acquaintance she was a wise and tender counselor, and many whose poverty caused them a double struggle for an education are more indebted to her than they may perhaps ever know.

The Sabbath reform was always close to her heart. An essay read on this topic before the Elgin Association was universally admired and was published. She attended all the Sabbath conventions possible, and encouraged the formation of the State Association of Illinois, which began in her family, where her influence and instruction always made the day peaceful and holy.

She was always very active in the temperance cause. When 12 years old she started a little girl's society. The most successful temperance society ever known in Wheaton she organized some twenty years ago, and the present W. C. T. U. was begun at her motion. She was a stockholder also in the Woman's Temperance Publishing company in Chicago.

When the slavery question divided the nation, she was from the first ready to meet it. As a young teacher, surrounded by those who favored the system, and her situation in their hands, yet she was calm and fearless in confessing for Christ as an Abolitionist. And in her home afterward the demon of Caste was never allowed to enter along with a black man.

So, too, her testimony for the truth against the lodge system has always been earnest, clear, firm and Christian. Though dead, she yet speaks in the records of many conventions; in her published writings, widely read; in her private letters, as those to Miss Willard, some of which were printed; and not least in her children, upon whom, in God's providence, the burden of this reform greatly lies, and who were prepared to bear it by the example of her life and the instruction at her fireside.

THE CHARITY BALL AND ITS PROCEEDS.

BY JOSIAH W. LEEDS.

Nearly nine years have elapsed since the writer of this first put forth a protest against the acceptance of charity ball proceeds by philanthropic institutions under the care of members of Christian churches. It was not at first evident to me the present season, after the managers of the annually recurring ball had made their announcement and named their intended beneficiaries, that anything additional to what had already been said would be required at my hands. The concern upon the subject, however, did make itself renewedly felt, and now, upon the morning of this day when I had definitely purposed to formulate a plea, there has unexpectedly and unsought been presented the argument *not to accept*, which follows:

Being opposite a place of amusement in the central part of the city, and noticing a number of people looking into a front window belonging to it, I observed that the objects of their attention were some markedly debasing pictures of female dancers. I pursued my way a few squares, but the impression grew upon my mind that the managers of the Opera House (who likewise manage two theatres in the city, and another, I believe, at the sea side), and also the owner of the property as well, should be brought to a realizing sense of their wrong doing. My steps were retraced to the City Hall, the magistrate at the new Central Station was seen, and a warrant for the arrest of the managers was obtained and placed in the hands of a special officer for service. A year and a half ago a like warrant for the arrest of the same parties was drawn up, but its execution was stayed by the managers quickly withdrawing the objectionable pictures. In the incident of to-day, the District Attorney, being seen, acquiesced in the suggestion that the officer bring before him the managers, and also the owner of the property, who was, technically, not liable to arrest.

All this was done. The District Attorney forcibly impressed upon the offending managers that they had violated the law and were liable to arrest and indictment; and as to the ballet dancing which they advertised he would say unhesitatingly that he could never lend his attendance to such a demoralizing spectacle. The officer stated that the managers had already removed every one of the pictures, and upon it being fully understood that in future no similar exhibits should appear, the proceedings were stayed. To the wealthy proprietor of the play-house—of whom it has been several times published that he has bestowed large gifts upon a charitable institution—the remark was more particularly addressed by the undersigned, that inquiry concerning offences such as had just engaged our attention was by no means confined to earthly courts, but that at the dread Tribunal of last resort it would be assuredly known who they were that tempted men with debasing pleasures that led down to death and the gates of hell.

Now, can it be said that this is clean money—that which is presumably from a variety opera house—to be handed forth in the name of charity for the founding or the maintenance of philanthropic institutions? And, further, is it wise and is it right for professing Christians to accept money from such a source? And while the Charity Ball is not an entertainment of which the ordinary stage ballet forms a part, yet it is nevertheless acknowledged to be a worldly entertainment in the fullest sense. The figure of charity, as we think of her, is as of a sweet-faced matron, of modest mien and simple apparel, who would surely cast her eyes down in despair and shame were she asked to attire herself in the satins and laces and jewels and decollete dresses which are the favorite adorning and costuming on such public occasions. The highway of holiness runs not that way, where extravagance, envy, pride of dress and of person, and temptation in many shapes and disguises, has free course. *Truly it is these sensuous, fashionable entertainments which easily lead up to and gain immunity for the vicious displays of the so-called vaudeville theatre and opera house.*

"It is our conviction," said the managers of the Presbyterian Hospital in rejecting their proportion of the proffered Charity Ball proceeds in 1884, "that it would be inconsistent in us to accept means for the support of the work which the church has given us to do, in its name and under its direction, which the church itself could not accept, which you would neither ask nor expect the church to accept." The Presbyterian Hospital lost nothing by this righteous stand for principle.

In 1885 the Roman Catholics gave a Charity Ball, the proceeds from which were to be devoted to an orphanage of their church. Archbishop Ryan, to whom the undersigned addressed a dissuasive plea, replied that he did not just then see his way clear to deprive the orphan children of the money; yet, in the following year, the Plenary Council, held at Baltimore, put forth such a declaration upon the subject that the then projected Charity Ball of the Catholics at the Academy of Music was given up, or rather, it was authoritatively announced that "the ball, therefore, is not the Catholic Charity Ball, as none of its proceeds can be devoted to charitable objects." Perhaps we need not to wait for a synod, convocation, or plenary council to enlighten us concerning our duty in this regard, seeing that the informing and directing Spirit of God is not far from any one of his children who incline to hear and to heed what he speaks.

In the winter of 1886–7, the Germantown Hospital and Dispensary being named among the Charity Ball's beneficiaries, an earnest protest against accepting the proceeds was laid before the managers, signed by all the Presbyterian, Episcopal, Baptist, Methodist, Reformed Episcopal and Lutheran ministers of Germantown, about twenty in number. The money was indeed taken, but the opposition manifested was so marked that a similar tender, the President of the Board said, was not likely to be again made.

The late lamented Richard Newton, a very little while before his death, was met by me on a train, and the conversation turning upon the Charity Ball of the winter which had just closed, most earnestly and with fervor did he refer to the objections that he had ineffectually expressed a year or two before, against the Episcopal Hospital consenting to accept the unholy gift that was tendered it.

Managers of charitable institutions, let me appeal to you. Do you feel free to graciously receive the proceeds of such worldly entertainments, as extended in the name of charity? Do you believe it will honor the name and further the cause of Christ to condone this terrible confusion and iniquity of the World and the Church walking together? Will it not embolden the gainsayers of our holy religion to mock at its verities and despise its testimonies, and timid seekers after God to be easily persuaded that the offence of the cross is ceased, and the narrow way an uncomfortable tradition of a way cast up for old-time saints and pilgrims to walk in, and not for the better informed people of this generation? What say the Scriptures concerning unworthy offerings: "Ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: Should I accept this of your hand? saith the Lord." So, when we consider the lavish dressing, the display, the dancing, and all else that go to make up a great public ball, can we judge that the money offering which such a spectacle represents is a delight to the Lord our God, and that it is such a one as the Christian managers of philanthropic institutions can consistently take?

Philadelphia.

THE LODGE AND THE PIT.

BY REV. HOWARD S. WILSON.

The Pittsburgh *Commercial Gazette* of Jan. 13 gives an account of the death of Rev. J. W. Johnson of the M. E. church at Huntington, W. Va., from injuries received during an initiation into the Royal Arch degree of Masonry. One part of the exercises was the lowering of the minister of the Gospel into a pit by means of a rope. When Mr. Johnson was passing through this lowering process the rope broke, and death resulted from injuries received.

It is frequently asserted that all the published expositions of Masonry are false, that its methods of initiation are not disgraceful or undignified, and that the secrets of Masonry cannot be learned except by joining the lodge; and, consequently, those whose principles lead them to oppose secretism can never secure reliable data on which to base their opposition. It occasionally happens, however, that the necessity of defending Masons from the charge of murder, as in the Morgan case, or of accounting for an alleged accidental death, as in this case, compels the lodge to reveal some of its secrets and a part of its methods. And these confessions are so damaging as not only to be sufficient for its condemnation, but also to give the presumption of truth to all the bad things which were ever said about it.

What does it matter whether or not the Rev. Johnson and his companion passed around the lodge room half naked and half dressed, if Christian people must blush over the fact, which is admitted, that these ministers of our Lord Jesus Christ were made in the lodge room to dangle like criminals at the end of a rope? Hung by a rope! lowered into a pit! Can any treatment be conceived more out of harmony with the holy calling of the ministry, or with the dignity of manhood? Strange that men who had been set apart to lead the way to heaven should allow their associates to send them in a direction the opposite of their life's course, and by a method of treatment accorded only to murderers!

The initiatory exercise in all associations is an epitome of the nature of the organization and of the duties and privileges of membership. Initiation is supposed concisely and impressively to set forth to the new member all that he is to learn more fully afterward. If this is so, then it is now in order for some Masonic authority to make a further concession and tell us what lowering into a pit is intended to suggest; for it seems from the acknowledgment in this case as though these ministers had solemnly promised to lead men to heaven and then participated in an exercise suggestive only of leading them to hell.

In any case, we know that in this action they were not following Him who has said, "In secret have I said nothing;" and a further explanation and confession are necessary to relieve from the thought that in their lodge connection, as presented in the *Commercial Gazette*, they were going in the direction of his kingdom whose principal place of power is a pit.

Mt. Pleasant, Pa.

SHOULD CHRISTIANS GO TO THE THEATER.

BY REV. H. H. HINMAN.

Among the great majority of thinking Christians there is little difference of opinion on this question. True, there have been some who have thought that the theater, though manifestly evil in its character and influence, could be reformed. A part of their plan has been to secure the attendance of Christian people, and thus create a demand for purer and better exhibitions. But after more than a century of effort the results have been disheartening. Like the efforts to reform the lodge and the saloon, or to make drunkards into temperate men by marrying them to Christian women, the effects have disappointed the fondest expectations.

True, the elevating influences of Christianity have lifted the theatre somewhat out of its grossness; but this very partial and wholly inadequate reform has come, not because Christians have patronized the drama, but for the exactly opposite reason that they have been conspicuously absent. Their perpetual and silent protest has accomplished more than they could have done by their presence. Whatever advancement there is to be in the future will be the result of a similar course.

In a community distinguished for its elevated tone of piety and morals, I *had* supposed that this was the uniform conviction. I confess my surprise at learning that two of the professors of Oberlin went to Cleveland to attend a theatrical performance, and that one of them told his class that if they desired to attend a respectable theater permission would not be withheld. True, the performance was an amateur Greek play, and the ostensible object was a more thorough knowledge of the Greek. But that does not excuse the endorsement of theater-going. I do not believe the Oberlin people, as a whole, would tolerate a theater in their midst.

But why should not Christians attend the theater?

1. They have always something better to do. Grant that there is nothing in the play that is

positively wrong, yet it is scarcely conceivable that there is no form of Christian meditation, investigation, or active endeavor that would not secure larger and better results for ourselves and for others than we could hope to obtain by an hour at the theater. God always requires us to choose the highest forms of usefulness.

2. Theater-going is expensive. The dollar spent for an hour's entertainment is so much drawn from the resources of the church. It means a dollar less for missions and a weaker interest in the spread of the Gospel. The stewards of the Lord have no right to squander his money for self-gratification while millions perish for the bread of life.

3. It leads to habits of dissipation. This is true of all forms of needless self-indulgence, but the habit of theater-going brings people into contact with the great mass of the worldly and the sensuous. The saloon and the harlot's house are hard by, if not merely an annex to the theater. [It is an old saying that when a young man takes up the life of a rake, he begins by going to the theater.—ED.] "Evil communications corrupt good manners."

4. The theater is *not Christian*. It never pretended to be so. No theater was ever opened in the name of Christ nor with a prayer for his holy presence. The only attempt to make a Christian play was that made in New York to dramatize and exhibit the passion of our Lord. The moral sense of the people revolted, and the authorities suppressed it as arrogant blasphemy. The divine law is, "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus." Col. 3: 17.

5. It has the appearance of evil. Many, perhaps most, theatrical displays have something that is absolutely pernicious. But suppose they do not, the great majority of thinking people, whether Christians or men of the world, hold theater-going to be out of harmony with a Christian profession. Mr. Munhall says that he was once persuaded to go and see Rip Van Winkle played by Jefferson. Next night, in his revival work, he besought a sinner to turn to Christ. The young man, with a look of scorn, replied, "Did I not see you last night at the theater? Talk to *me* about being a Christian!" Surely it is good neither to eat flesh, nor drink wine, nor (do) anything whereby the brother is offended or is made weak." Rom. 14: 20.

THE MISSION OF BEREA COLLEGE.

BY REV. J. M. FOSTER.

It was my privilege to visit this institution during the past week. This college is the outgrowth of Rev. John G. Fee's conflict with slavery in Kentucky. It now owns 300 acres, has buildings worth $100,000, and an endowment of $100,000. It is a mixed school. The object is to furnish a practical solution of the race problem in the South. This they are doing by educating white and black together on a perfect equality. Dr. Fairchild said: "As servants, colored people are welcome everywhere in the South; as equals, nowhere. A colored driver and a colored nurse may ride with the family in the family carriage, but one not a servant must not. Colored servants may ride in the ladies' car, but a colored woman, not a servant, must not. Colored waiters abound in hotels and restaurants, but colored guests must not appear. Colored barbers shave and shampoo the most fastidious white people, but the neatest colored man must not be shaved in the same shop. Colored men are good porters on sleeping cars and palace cars, but must not be admitted as passengers. They are cooks and waiters in the most stylish families, but never sit at their tables. A colored preacher, a graduate of a college and theological seminary, ever so able and cultured, would not be invited to dine with his white brother of the same presbytery, if the call to dinner should come while they were in consultation about matters of the church. This must not continue. White and colored people must be perfectly equal before the law. This is the mission of Berea College."

Prof. Phelps has a caustic review of Grady's Boston speech in the *Congregationalist*. He says: "We asked, When will the South give the colored people their rights? And Grady answers by telling us how he loved his old black mammy who tucked him in his little bed. We asked, When will the blacks be allowed to vote? And we are told of the heroism of refined Southern ladies who lost all by the war. We ask, When will the black vote be counted? And we are told that last year the South produced 7,500,000 bales of cotton, worth $50,000,000. It was just like the Jacobites defence of Charles I. They were asked, Did not Charles I. let loose the most hot-headed and hot-blooded prelates against the Reformers? And they answered, Charles I. was a good husband. They were asked, Did not Charles I. persecute the Covenanters? And they replied, He took up his little son on his knee and kissed him. They were asked, Did he not murder the faithful? And they answered, He was accustomed to attend prayers before six o'clock in the morning. Such irrelevancies characterize the Boston speech. It was, indeed, the eloquence of the banquet hall, but not the eloquence of affairs."

Berea College is looked upon with suspicion in the South. Prof Wright wrote an article on the poor whites in the mountains, of whom there are 2,000,000. He offered it to the *Christian Observer*, of Louisville. The editor, Dr. Converse, said: "I would be glad to publish those facts, but I cannot give them over the signature of any one connected with Berea College. I think you you are doing harm."

Prof Wright replied: "I have lately visited the schools in New York city, and I saw colored chil-



J. G. FEE.

dren in the graduating classes, and they were a credit to the schools."

"Has New York got so low as that?" was the rejoinder.

This indicates the feeling. A South Carolina editor, after having keen kindly entertained and led through the principal buildings, and shown all that he wished to see in Berea, gave in his paper a full and flattering account of the school and the buildings, expressing his opposition, of course, to the co-education of the races, and then pronounced the whole "the work of Northern spite."

The Atlanta University was receiving an annuity from the Georgia legislature. The report reached the legislature that twelve white people were being educated in the university. They proved to be the children of the professors who were educating them. The Glenn bill was introduced to the effect that the appropriation would be withdrawn unless the white children were removed. Dr. Haygood wrote an open letter to the legislature, and said, "It is a shame to forbid these Northern teachers, who came here to do the Lord's work among the poor blacks, to teach their own children. Perhaps they felt that, as we have ostracised them from our homes and society, their children would not be welcomed in our white schools." Prof. Wright wrote a letter to the Atlanta *Constitution*, telling them the Glenn bill did not go deep enough. They should fine and imprison all parents in the State who send their sons to Yale or Harvard or West Point, for colored students attend these. Also those parents who send their daughters to Vassar, for colored ladies attend there. Grady headed the article, "Against Co-education," and printed it. He seemed to realize that the Glenn bill went too far.

Berea College is opposed to secret societies. Bro. Fee saw slavery abolished. May he live to see secret societies abolished also! A Methodist minister in Lexington told me that he never offered a Masonic prayer because they left out the name of Christ. St. Paul's M. E. church in Cincinnati has a new pastor, Rev. Geo. K. Morris, D.D., of Philadelphia. As a recommendation the papers announce him as a 32-degree Mason. He is thirty-two degrees lower in your correspondent's estimation. Berea has a student from Switzerland, one from Bohemia, one from England, and there are young people attending from sixteen States.

Berea, Ky.

GLIMPSES OF GERMAN LIFE.

AS SEEN BY OUR ARTIST FRIEND IN EUROPE.

HANOVER.

I came via Wurzburg to Eisenach, the nearest village to the Wartburg, where, you remember, Martin Luther made the first translation of the Bible into German. His room is kept nearly as he had it; his own bedstead, writing table and footstool are there, and the furniture which is missing has been replaced by other old similar pieces. The spot of ink on the wall where he threw his inkstand at the devil at that time, has all been carried away, piece after piece, by tourists; and now the guide only can point at the gap and say, "Here was once an ink stain made by Martin Luther." I don't know why people are so greedy to steal a piece of something forbidden when they travel. Some Americans and several Germans, too, had cut their names in great letters into Luther's writing desk. Now no one is allowed to enter the room alone, and the bedstead is chained around to prevent people hacking into it. The little chapel where he preached and most of the other rooms have been restored, it is said, just as they originally were. If they were as beautiful then as now, Luther lived in a very pleasant castle and was not at all in a pitiable condition there. Besides, the view from his windows, and especially from the windows on the opposite side, is grand. One can see for miles over the village and wooded hilly country to the mountains beyond. The castle, itself, stands upon a high, rocky hill, that is covered with woods, mostly evergreen, to the top. The foundations are a reddish gray stone, and are covered now perfectly green with moss. It is the most picturesque old castle I have ever seen, even if it had no historical associations.

From there I came to Cassel and stayed one day to see the gallery. There is a very good collection of Rembrandt's there—twenty or more—and much finer than those in Munich. The ones I liked best were a portrait of his wife, and his picture of "Jacob blessing his grand-children." Almost all his pictures have a warm yellowish light like sunshine coming through some half opaque substance into a half-dark room.

From Cassel here the railway comes through hilly country again, but here it looks like Illinois prairie land, except that there is always a blue fog or haze in the air. There are many factories here and it is consequently a "sooty city." It looks odd to me after seeing Munich's white lime dust so long.

I like Hanover for some reasons much better than Munich, and if Jakobides and the other artists and the galleries were here, I would rather stay the winter through than to go back. The climate is much more agreeable, and I like all the North-Germans better than the Bavarians. In all the time I have been in Munich I have not made single acquaintance that I cared much for, who is a South-German.

We were in the "palm-garden" here a few days ago. The largest palm-tree in Europe is here. It is seventy feet high, and they had to build another glass-house over it because it had grown on to the roof of the one first built. The whole building is glass, sides and all, and about half way up a gallery goes around the whole length and through the middle. It was so much like walking in the air that I got quite dizzy and had to go down. Then we went to the royal stables to see what are called the "white-born" horses; that is a breed of white horses which has not a speck of any other color anywhere, not even on

the lips; and the only ones in the world are these here and some belonging to the King of Denmark. They used to be harnessed in blue and silver, and looked very grand drawing the king's and queen's coaches. But now, you know, the King of Hanover is exiled and all his possessions are in keeping of the Prussians, until he takes the oath of allegiance to the Emperor of Germany; and that he never will do, he says. So the beautiful horses only go out with the lackey for exercise, and the race will most likely die out. The palace even now stands empty. There is an immense royal garden here, where I go walking nearly every day; to-day I noticed quite a large monument, and asked who was buried there? They said, "Nobody; it is a monument to the king's favorite dog!" I wish you could see the old houses, with their beams all on the outside, and the high-pointed roofs. But it is the sootiest city I ever was in. I don't believe Pittsburgh can be dirtier.

I am back in Munich again, by way of Dresden, which I feft Friday night; and the most uncomfortable journey I ever made was that one. You know the cars here are divided into little compartments, for eight or ten persons, and there is no possibility of getting any air except by opening a window and sitting in the draft. They are heated by pipes along the floor, and that night it was so hot underneath the seats that we couldn't put our feet down, but had to sit curled up in every way. Then we opened the windows and froze for a change. There are arrangements for shutting off the hot-air pipes. It was after midnight when I came on the train, and not one of those people ever had thought of turning off the heat, but sat there almost burning, with the indicator crowded into the very last corner of the "warm" side. until, I suppose, the whole car was was so heated through that it couldn't cool before morning. I believe I never was so nearly roasted alive even in our very hottest weather. I staid two days in Dresden to see the gallery, which is very large. It has 2,300 oil paintings, mostly by old masters. The most celebrated one is Raphael's Madonna,—the one that was originally in the Sistine chapel at Rome, just opposite Michael Angelo's "Last Judgment." At least that is what most people say, and I supposed so too; but in the catalogue of the Dresden gallery it says this most celebrated of Raphael's Madonna's was bought in 1753, "from a little convent church called San Sisto, in a small town in Italy, for 20,000 ducats.

I go now to speak English with two baronesses from 2 till 5 every afternoon; and, as I am in the studio from 8:30 to 1 P. M., and again from 5 to 7, and have twenty minutes' walk to come home, my time is quite filled. The two baronesses showed me a large illuminated manuscript book with the history of all their ancestors and their coats of arms back to A. D. 1300. One of their forefathers was saved by Joan of Arc at Orleans, they say; and two others helped at the burning of Huss quite surely. There was a picture of Huss at the stake, in colors, with Duke Ludwig, of Bavaria, and her (the baroness) ancestors looking on. I said, without thinking, that it was "Huss, the martyr," at which she was quite indignant, and said he was no martyr, he was a heretic. "Indeed, he was an arch-heretic!" And she showed me how the words were printed on his cap in the picture. Some of the illustrations were so finely done that they must have been made through a magnifying glass, and the printing just as accurately done as by a printing press. It took some lady a lifetime to do it. R.

The Influenza Epidemic.—It is a noteworthy fact that in all the comments of the daily journals on this widespread affliction, there has been, so far as we have seen, no recognition whatever of the fact that sickness and health, for individuals and communities, are in the hand of God, or that such dispensations as these have any connection with his moral government of the world. Yet the Scriptures clearly teach these truths, and if they are to be believed at all are to be believed in this. When Jehovah brought his people out of Egypt "there was not one feeble person among their tribes," while all the first-born of the Egyptians were stricken with death. This was a representative and typical example of the providence which constantly dispenses life and death, health and sickness, to the children of men as means of reaching and moving their hearts and drawing them to God. The present infliction is a lesson of the world's dependence on Divine favor and help, an admonition to repentance for public sins, and a warning that if we refuse to repent the chastisement may be greatly intensified. How easily diphtheria instead of influenza might have been borne on the wings of the wind and have overspread the nations! The utter absence of such thoughts as these in the organs of public opinion is an alarming proof of the atheistic spirit which marks our age, especially in reference to God's dealings with men in their public relations.—*Christian Statesman.*

OUR WASHINGTON LETTER.

Washington, Jan. 24, 1890.

At last something tangible is about to be done toward diminishing the number of drinking saloons in the District of Columbia. The city Commissioners are alive to the necessity, and yesterday one of them said: "The saloons must be thinned out, and though it will fall heavily upon some, it cannot be helped." It is estimated that there are six thousand persons in the District who live off the receipts from the sale of liquors, and that there are fifteen hundred saloons. The Commissioners began the work of an investigation on Wednesday last, and since they themselves now admit that the matter must be carefully and conscientiously considered, some good results may be expected.

The subject of Sabbath observance is agitated by Washington pastors these days. The physical necessity of a day of rest is dwelt upon as the right of every man, as well as the duty of the state to protect him in that right. Upon the ground that Sunday amusements corrupt the morals, it is also claimed that it is the duty of the state to guard the day of leisure from uses dangerous to public morality.

The fact that Hon. Samuel Randall joined the church last Sabbath, revived stories to the effect that his health is declining, and that he is preparing for the approach of death. On the contrary, the distinguished invalid is apparently more cheerful and hopeful than he has been for a long time. He expresses himself as perfectly confident of recovery, and does not seem to join any anxiety that his friends may feel in regard to his condition.

In a recent letter I mentioned that Congressman Butterworth was preparing to strike a blow at big speculators through a bill to suppress gambling in farm products. This measure, which has long been demanded by the people of the Western agricultural States, made its appearance in the House of Representatives this week. It proposes to levy a high tax, its author holding that the evil can only be reached through the taxing power of the Federal Government, since the States are unequal to the task. He says of the bill: "It deals with a subject which is of transcendant importance to the whole country. While raising revenue, it will tend to suppress gambling in farm staples, a system of gambling which is more hurtful to the people than a thousand Monte Carlos in the United States would be. The evil can only be reached through the taxing power of the Federal Government. The States are either unequal or indisposed to touch the evil. The bill will not interfere with legitimate dealing which rises above the dignity of common gambling, but it will, if passed, relieve the great agricultural interests of the country from the paralysis which has seized upon them."

The tendency of the tax, Mr. Butterworth holds, will be to confine transactions to the actual contents of the markets, whereas now there are bought and sold on 'change millions of pounds and bushels more of all staples than there are in existence.

NEW ENGLAND LETTER.

George W. Cable—A "find" in the Boston public library—Rogers' statue of John Eliot—Chloe Lankton's death—Daniel Dougherty answered—The Knights of Labor at Woburn—The Grange in Connecticut—The true secret of reform power.

Among the scores of Southern authors who have come to the front since the war, Geo. W. Cable is the one who has made the most enduring mark on American literature. His genius in catching the very aroma of a well nigh vanished social condition is almost like Scott's. His stories of the old Creole *regime* remind me of the jars of preserved rose-leaves in which our grandmothers used to delight. Open the lid and out flit, as it were, the imprisoned ghosts of a hundred Junes, shadowy as ghosts ought to be, and sad like all earth's sweetest things. As in a magic mirror we see the fair mistress of that old-time garden, who so long ago lay down in her bloom to sleep under the mossy marbles, in the clinging short-waisted dress of the First Empire, and two or three curls falling down each side of her face, *a la* Josephine.

"Down this side of the gravel walk
She went, while her robe's edge brushed the box;
And here she paused in her gracious talk
To point out a moth on the milk-white phlox."

But with all the subtle refinement of his style he has much of the mental make-up of a native New Englander, and for this reason he represents the New South better than almost any other Southern-born man of letters. But his native section cannot forgive him his deadly sin of being a champion of the colored race. At least the Atlanta *Constitution* says that he has so offended Southern society by accepting the hospitality of, and associating with, colored people during his recent visit to Nashville, Tenn., that it will henceforth bar its doors to him. Of course this decision involves no particular loss to Mr. Cable, who has a lovely home in "the hill country" of New England, where he has settled with the evident intention of spending the rest of his days. But this ostracism of one of her most gifted sons, the massacre of helpless Negroes, and the horrors of her convict system, which might put Siberia to the blush, seem to place the epoch of complete reconstruction a long way in the future.

Now that I am on literary subjects, I will just mention that the librarian of the Boston public library is rejoicing over a rare find—no less than an autograph of Shakespeare found in a copy of North's Plutarch of 1603. If this is really genuine—as good judges believe—it contains more of Shakespeare's own handwriting than has ever been discovered anywhere else, even in his native England. Strange that such a man could live an ordinary lifetime on this earth and leave so little of his individual self behind him! Some men when they depart from this world seem to leave almost endless material for that small gossip in which humanity delights. Posterity knows all about them: how they looked, how they dressed, how they wore their hair, and all their little pet idiosyncracies. Others are only known through the work they have accomplished.

John Eliot, the Apostle to the Indians, was one of this class, although Jared Sparks contrived to write his biography—a very unsatisfactory one, by the way, but probably as good as could be made out of such scanty material by such a matter-of-fact historian, who never would have dreamed of "filling up" with any romancing of his own. As he left no portrait, the colossal statue of New England's first home missionary, just modeled by John Rogers, whose charming statuettes have made him so well known, is entirely ideal. It represents him preaching to two Indians, and pointing with one hand skyward, while in the other he holds an open Bible. On his head he has a skull cap, and his long robe opens in front, showing the case in which he carries his Bible, fastened by a belt at the waist. It is intended to be executed in bronze on a pedestal of granite, and if it comes to Boston, as is hoped, it will be an ornament worthy of the city. Those calm, grand features, and that uplifted finger, must be like a continual witness to a higher and more satisfying life than the majority of the busy, bustling crowds below are leading.

Chloe Lankton, bed-ridden for more than sixty years, recently died at her home in New Hartford, Conn., aged 77, one of the victims of la grippe. Her life was made the subject of a book one or two years ago that was on the shelves of most of our Sabbath-school libraries. Mysterious is the Providence that consigned her and another life-long sufferer, Lizzie Smith, to so many years of patiently-endured suffering. But what we know not now eternity will reveal.

Rev. T. E. Leyden replied to Daniel Dougherty last Tunday evening at his Reformed Catholic meeting in Boston, and is reported by the *American* as having "a grand audience which entirely filled the house." Mrs. Shephard also gave a scathing review of his speech at Music Hall; so

between these two eloquent anti-Romanist leaders, Mr. Dougherty ought to consider himself sufficiently answered.

The labor troubles at Woburn, not yet ended, adds another instance of the folly of trusting to lodge leadership. Wherever the Knights of Labor gain power the old story is repeated. A most unhappy spirit of antagonism is roused on both sides, and the manufacturers, angered and provoked by the tyrannical demands of men who generally have not the least knowledge of business and live by stirring up discord, too often feel themselves justified in fighting even the righteous claims of their employes.

The Grange is said to have a strong hold upon the farmers of Connecticut. During the last two years the membership has increased one fourth, and there are now 110 local granges with a membership aggregating between 4,000 and 5,000. The State Grange lately closed its annual meeting in Willimantic. Of course in its debates the vexed old question had the lion's share, but the *Home*, in a lengthy report, has this significant paragraph: "The subject of temperance will be introduced in the discussions, and its general principles inculcated, as they are in local granges, but the State Grange does not go any further than this, *not deeming it wise to formulate any expression as to political methods.*" The Grange can always be trusted to stand firm for the cider interest.

In my next letter there will be some important plans to lay before its readers regarding our work in New England for the coming year. It is a great work which lies before, and to do it we need it—the rank and file as much as the leaders—a large enducment of the Spirit. We need more daily communion with the Highest, and a stronger grasp on the Rock of Ages. Wilberforce used to spend four hours daily in close Bible study and prayer. This was the secret of his mighty spiritual power, as the great leader of the anti-slavery cause, facing almost alone the entire House of Commons. *That* is the great force which lifts life out of the commonplace, and makes the weakest strong to give battle to the most strongly entrenched giants of iniquity.

ELIZABETH E. FLAGG.

CORRESPONDENCE.

AMONG THE KENTUCKY CHURCHES.

RICHMOND, Ky., Jan. 22, 1890.

DEAR CYNOSURE:—At last we have a little touch of winter. Peach and japonica blossoms, that looked bright yesterday, are badly frozen today; however, it is bright and beautiful, and the cold seems likely to be of short duration. I never travel over this beautiful Blue Grass region without renewed admiration. Its natural advantages are unsurpassed by any part of the United States. But in the matter of railroads, hotels, and restaurants, it excels all others in high prices and studied inconvenience. Less attention to horse-racing and whisky-making would be an immense advantage to the State.

I have just spent ten days at Camp Nelson, preaching eleven sermons during my stay. Owing to sickness, the attendance was not so large as I hoped, but there was a deep and growing interest to the last, and I trust much good was accomplished. The church here is undenominational, has about 100 members, and all but two are colored. Camp Nelson Academy is conducted by Miss Mary Robe and Miss Etta Stewart, who are doing a most excellent work for a needy people. There is a fine three-story frame building in a most beautiful location, designed for a dormitory and boarding hall, and a good school building fairly well furnished. The dormitory, though occupied, is not quite completed. Four or five hundred dollars invested here would add greatly to the value of the school. Has not some one, who is a steward of the Lord, some money that could be wisely bestowed on this object? Bro. J. G. Fee and myself are trustees, and would see the funds wisely appropriated.

I first visited this place in the fall of 1880. There was at that time a secret society which had fairly gotten underway. I lectured there several times on the lodge system and the society was given up. No attempt has ever been made to revive it. The church has had much sound doctrine on this question from Bros. Fee, J. F. Browne and myself. Another church of fifty members, four miles away, has been built up on reform principles. They have a good house of worship erected by their own means, and give a meager support to Bro. Overstreet, a member of the Camp Nelson church, who ministers to them on the Sabbath. Bro. Overstreet is a radical prohibitionist and anti-secretist. On the 12th six members were added to his church by baptism.

These little churches are standing for correct Christian principles, and are as lights shining in a dark place. I was glad to see white Christians coming in and taking part in our meetings at Camp Nelson. Nothing breaks down the color line like an out-pouring of the Holy Spirit. I am satisfied that in no way can so much be done for the welfare of the colored American, and for the general interests of the nation, as by building up local churches that are opposed to caste, to sectarianism, to whisky and the *lodge*. There is an open door for such a work as this.

Yesterday I visited the Chandler Normal School at Lexington. They have but just moved into a fine, large new building, erected and owned by the A. M. A. The school, under the care of Prof. Foster, is fairly prosperous, and together with the Daniel Hand School, with which it is connected, enrolls about 275 pupils. They are doing a most excellent work. I found here the *Cynosure* in their reading-room, but no anti-secrecy books. Prof. Foster, who, I infer, has paid little or no attention to the lodge question, said they would be glad of such a library. He kindly invited me to meet them at their morning exercises and address them on secret societies. This I hope to do soon.

The affliction under which the good people of Kentucky literally groan is the whisky business. As I write a trial is progressing of a shooting affair in a saloon last night. Whisky was the beginning, middle and end. "How long, O Lord!" I go to Berea, and expect to visit Jackson county in the mountains this week. Yours for Christ,

H. H. HINMAN.

WAYSIDE NOTES.

MRS. BLANCHARD'S DEATH.

BLANCHARD, Iowa.

We have felt under the shadow of a bereavement since the news came of Mother Blanchard's death. I met her last at the Monmouth Convention, a little more than two years ago. I remember no mother's face so familiar at our reform conventions as hers, and it was a real benediction. She was a Christian of rare equipoise; not of the noisy, demonstrative kind, but her convictions moved as the deep river, without a swirl or eddy. She will be sadly missed at our State conventions and meetings. But she rests from faithful service, and that familiar form which we shall see no more on earth, shall come forth to glory and immortality when the last trumpet will shake the heavens and the earth.

At the Belvidere, Ill., State Convention three years ago, Sister Blanchard was present and gave us some cheering words in Bro. Arnold's big tent, where the convention was held. I had the privilege, with several others, of being lodged at the same home with her. I well remember the interesting conference Sister Blanchard held with our hostess, a Free Methodist lady, just before we all retired for the night. It was a late hour, and I had been lecturing every night for four weeks in Wisconsin, and was nearly overcome with drowsiness. Our hostess closed the conference with a season of prayer, and with Free Methodist fervor she prayed, "O Lord, thou knowest how Bro. Gault needs waking up!" I felt it would have been more appropriate if she had prayed, "Thou knowest how Bro. Gault has been deprived of so much sleep, and how much he needs rest!"

PAY THIS DEBT.

The subscribers in Iowa to Bro. C. F. Hawley's work will please remember how faithfully this devoted servant of Christ traveled and lectured in summer's heat and winter's cold for several years in Iowa, depending on your subscriptions to meet his expenses. Each year there was a deficit of unpaid subscriptions, the total amounting to over $700. Bro. Hawley is still in debt for expenses incurred while working in our State, and depends on these unpaid subscriptions to meet it. Will not the friends who are thus in debt to Bro. Hawley make an effort to pay it? While it may be a small sum to each subscriber, yet in the aggregate it lifts a burden of $700 from the shoulders of this devoted brother. Brethren, think and pray over this matter. No debt you ever contracted presents stronger claims for payment than this one. The money may be sent direct to Bro. C. F. Hawley, Wheaton, Ill., or to Rev. C. D. Trumbull, Morning Sun, Iowa.

OPTIMISM OR PESSIMISM.

Several years ago Ned Forrest, the converted gambler, held two week's meetings in the M. E. church at Blanchard, during which about a hundred professed conversion. It is difficult now to find one of those converts who has held out. We are losing faith in those special evangelistic meetings. When we visited Winchester, Kan., in November, Bro. Coulter was feeling encouraged over an interesting revival going on in the M. E. church, which was bringing in quite a number of the toughs of the town. But a letter just received from him says, on New Year's Day the Masons of Winchester made a great spread, and had a parade on the streets, at which the M. E. pastor, who had led the revival services, went in with the roughs of the town, was installed chaplain of the lodge, and carried the Bible in the procession. Bro. Coulter writes, "This demon of Masonry, with all the legions of unclean spirits hatched from its frog-like spit and spawn, has entered into and possessed both church and state, till we can do but little more than cry out, 'O Lord, how long!'" He says, "Recently I taught my congregation that there are times when a man does well to be angry, and the man who did not become righteously indignant at the daring iniquities of these times had not force enough to follow Him who in holy displeasure scourged the traders out of the Temple." Bro. Coulter says, "I have been preaching optimism, but am coming to the opinion that we will have pessimism enough first and the optimism will come in later on."

M. A. GAULT.

CHRISTIANITY IN THE STATE.

CINCINNATI, O.

EDITOR CHRISTIAN CYNOSURE:—The Christian Convention was a grand success. The first session had a full house, and the last was not less. All the speakers but one appeared on the platform, and he was prevented by a sudden attack of pneumonia. The *Commercial Gazette* gave a column and a half report each day. Strong resolutions were adopted. The last was:

"*Resolved*, That this convention cannot but reprobate in the strongest terms the disregard of the sanctity of the judicial oath, and the principles which have heretofore made trial by jury the bulwark of personal liberty, by juries, which, contrary to admitted evidence of guilt, have, nevertheless, acquitted culprits because they did not approve of the laws which they had violated."

The most stirring address was by Rev. Howard Henderson, D.D., on "The Race Problem." The Negro has one true friend. He wants the famous action of the committee adopted:

"*Resolved*, That every one have a fair chance."

The most logical address was by Rev. D. McAllister, D.D., LL.D., on this theme: "A Legal Argument against Secular Common Schools." It was a masterpiece. It was firm as the rock. The most polished and scholarly address was by Pres. Sylvester F. Scovel, D.D., on "The Limitations of Personal Liberty." But for a combination of wit, sarcasm, logic, eloquence and force, Judge M. B. Hagans on "The Civil Sabbath" surpassed all. All the addresses were of the highest order. Pres. W. K. Brown, D.D., desires to have them published in a book of 150 pages.

J. M. FOSTER.

OUR INVALID SOCIETY.

EDITOR CYNOSURE:—If you will allow me a little space in your excellent paper I would like to tell all, and especially your invalid readers, about our society. It is not a secret order, but an unorganized association, consisting of invalids and Christian workers, who find that blessedness comes to both those who give and those who receive kindly ministrations. To be a sufferer, shut out from the world, constitutes one a proper candidate for membership. This is secured by a subscription to the organ of the society, the *Invalid's Visitor*, costing only fifty cents, which will secure the magazine for one year and a card of

membership, with all other benefits to be derived from union with many hundreds of loving, praying Christian hearts. The address of each new member is given a Christian worker whose office is to convey messages of welcome and sympathy. At the same time all members enjoy the privilege of addressing each other; of sending reading, both periodicals and books; of exchanging tokens of regard of various kinds; and, best of all, to pray for each other at set times, daily, at the twilight hour. The associate members are not themselves invalids, but being in tender sympathy with the suffering, have volunteered in this ministry of love for "Jesus's sake." The associate fee is one dollar, one-half of which is designed to furnish the magazine to the destitute. The *Invalid's Visitor* is edited by one of the associate members, Mrs. Kate Sumner Burr, Williamson, N. Y., to whom all inquiries concerning the Band should be addressed. There are no officers in this society, the associate members occupying places of equal importance and respect.

This is not, properly speaking, an aid association, though many kind offices are performed for the needy. Though the *Visitor* is the especial organ of the Invalid's Band, its list is not limited to the members and associates, but any others are cordially invited. F. G. H.

SHALL THE N. C. A. BE A MISSIONARY AGENCY?

WEATOGUE, Conn.

DEAR CYNOSURE:—You are a dear friend to me, my guiding star for years. It has been a pleasant journey. Your friends have become dear friends to me. I love you all, and that is the reason that I write to you. My sympathy and best wishes have been with you in all your endeavors to advance the cause of truth and righteousness. I have suffered with those of you who have been insulted, mobbed and abused in every way—your names cast out as evil, your lives threatened; yea, more than that, murder was in their hearts, and but for the strong Deliverer, whose arm overshadows all God's people, a number of crimes of the first magnitude would have been added to the long indictment. I have felt it all with you, and the Master has felt it; and it is all recorded in his book of remembrance. I know that I love you, but I know that I love Christ more.

I have become convinced, however, that our work is not as successful as it should be, or as the Lord would have it. Will you bear with me, an humble farmer, if I attempt to point out some of the mistakes and hint at a remedy?

What is the object for which we are all striving? I think I can hear you all answer as one voice, The upbuilding of Christ's kingdom and the overthrow of the power of Satan.

I have been a reformer from childhood. I heard the crack and felt the blows here in Connecticut of the slave-driver's whip on the Southern plantations. I offered my life in the service of our country at the very first call for aid, not to save the Constitution, but to save our country from the terrible curse of slavery. I know what it is to be reviled in a righteous cause. Always on the side of temperance, I have felt the woes of the drunkard and his family, and have always been working and praying with all the true temperance workers for the complete overthrow of the power of rum. I have watched until I have felt the terrible destruction that is being wrought in our race by tobacco, and for more than thirty years have been in the foremost ranks against this terrible foe. What I have done in aiding you against the prince of darkness in the anti-secrecy cause, I will leave it for others to answer, but I think that I can honestly say that I have done what I could.

As I look back I ask myself what great victories have been won. Satan is stronger to-day than ever before. He had to give up the system of property in man, but he is left with all of his powers and skill unimpaired to carry on his work of destruction in other ways. Our guns have been of too short range and weight of shot to reach the citadel of the enemy and be effective. The powder we have been using has been mixed with too much human skill and wisdom, and not enough of "thus saith the Lord." I cannot find where Christ tells us to go and fight the devil, but to go and preach the Gospel. Christ could have had complete victory over the devil to-day if he would. When his enemies had him in their power, and one who was with him made an attempt to deliver, he forbade him and said, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels!"

The Scriptures must be fulfilled. Satan must continue his work, and can only be hindered in God's own way and time. We must always remember that the Word tells us not to be ignorant of the devices of the devil, and thus the Lord would have us make a good use of our knowledge of secrecy when we are teaching the way of salvation. With all that we have been doing, methinks that I can see Satan smiling at us. He cares for nothing so long as souls are left within his reach. Our business is to get them into the fold of Christ, where they are safe, and safe only there.

I think that a very wise thing was done at the late meeting of the N. E. C. A., when a committee was appointed to consider the importance of more missionary work. I trust that committee will report promptly, and the needed work be begun at once. We have the commission for this work in our hands from the Lord, and the promise that he will bless it. The great mass of people have not been taught that clean hearts and holy lives were the necessary fruits of repentence and faith in God. It does not require a very powerful glass to see that the "popular" gospel of to-day is not the Gospel that saves. Sinners cannot be caught with such chaff, and thus the devil has almost undisputed sway. What chance has God's true messenger when more than ninety per cent of all the so-called church members are on their way to Vanity Fair, and have no time or disposition to stop and listen to the words of life. Just so long as Satan is allowed a place in the churches (when I say the churches I do not mean the church of Christ; he is never allowed to remain there), just so long will he keep the people in the lodges.

The reform must begin at Jerusalem. So long as we are content to see Christ cast out in the house of his friends, we must not expect that he will have many friends in the camps of the enemy. God's command is to slay. For a few days' worship of the golden calf there were three thousand slain. Think you such things are done in these days. I say, nay verily. They would all be rewarded with a fat office, or a place in the ministry.

There must be a change. God calls for a change, and we have the means to do it. The consecrated men and women are in our ranks who can in God's name fill our land with a knowledge of his truth.

Who will send forth the proclamation of emancipation from a bondage a thousand times worse than were the laws which upheld slavery? As I write I remember that such a proclamation was sent forth more than eighteen hundred years ago, and we are blessed to-day because a few faithful men and women have heard it, and have dared to make it known. We need no new commission, but that the heralds of it may be multiplied by thousands.

In some way I was made acquainted with the fact that when one of our lecturers was given his commission to speak against the lodge, he reserved to himself the right that when souls were to be saved he should stop and help. When this faithful servant of the Lord was lecturing to a half score of people in my neighborhood he would not close the service until he had given an opportunity to any who wished to be saved to make it manifest. Such men must not be shut away from the great masses who are perishing, to speak to the few who will gather to hear an Anti-masonic lecture. It must not be so. God does not want it so. Let the true and noble N. C. A., with all of its auxiliaries, adopt itself into one grand missionary society, and send men and women commissioned of the Lord to go and preach Jesus Christ as the truth and the life, and the only way of salvation. God's Word for it the lodge will tremble, and Dagon will be slain. Your fellow worker, P. BACON.

PITH AND POINT.

THE PETITION AND THE LEAGUE.

I return the petition to Congress with only a few names. The men around here nearly all belong to the Farmers' Alliance, and many of the women, and although they claim it is hardly a secret society, yet they did not sign it. The two men that have signed the Anti-Secrecy League are good Christian men, and if you send them literature I think it will be well used. The papers you sent me have set some people to thinking. I will try to get up a club for the paper. When you have extra copies if you will send them I will be glad to distribute them, hoping that the public mind may be so awakened on the subject that it will be unpopular to belong to a secret society.—SARAH PATTERSON, P. M., *Sternerton, Kans.*

ONE HUNDRED TO ONE WANTED.

I enclose postal note for one dollar. Will you be so kind as to send the *Christian Cynosure.* I would that the amount were one hundred instead of one dollar to be used in shedding light among the people in this benighted land.—G. M. ELLIOTT, *Selma, Ala.*

THE ROYAL ARCH TRAGEDY.

Wasn't that a dignified performance for grave preachers of the Gospel? Vaults and rope tackles are necessary to a degree in Royal Arch Masonry! This time it proved to be a pit of destruction. I fear that a worse pit than this will await some people who fellowship the unfruitful works of darkness.—SIMPSON ELY, *President of Christian University, Canton, Mo.*

LITERATURE.

Our Day is the only monthly of its kind in America. Edited by Joseph Cook, the well-known Boston lecturer, assisted by Miss Frances E. Willard, Prof. L. T. Townsend, Anthony Comstock, Rev. W. F. Crafts. Prof. E. J. James, and ex-President Cyrus Hamlin, with contributors in Japan, Siam, India, Honolulu, Berlin, Scotland, England, Canada, and throughout the United States, no important topic of reform escapes attention. It discusses fearlessly the Jesuit, Negro, Liquor, Mormon, and kindred questions, and is invaluable to all who desire information of the world of reform. The January number, which opens its fifth volume and third year. contains the second part of a poem by Pres. Rankin of Howard University, entitled "Broken Cadences," which is one of the Doctor's best productions, and has justly been placed in contrast with Wordsworth's "Ode on Immortality." "Sunday and the Saloon in Cincinnati," is discussed by Rev. H. F. Steward, and is a vivid presentation of the condition of affairs in that city. "Commerce and Christianity," by Rev. Dr. R. S. Storrs. "Self-Contradictory Claims of Catholics," by Rev. I. J. Lansing, the author of "Romanism and the Republic," is one of the brightest and keenest of papers. In the department of "Vital Points of Expert Opinion" is presented the opinion, with criticism thereon, of ex-Pres. McCosh on "German Theological Faculties and Revision of the Creed," Dr. Storrs' "Oration on the Puritan Spirit," lately delivered in Boston, "The Action of the American Board as to Missionary Candidates," Thomas G. Shearman on the "Owners of United States." The "Editorial Notes" embrace such topics as "Mr. Stanley in Africa," "German Treaties with Japan," "Vindication of Mr. Comstock in a Philadelphia Court," etc. This number contains other matter, relating to "Edward Everett Hale's and Edward Bellamy's Views on Nationalism," (to which the magazine does not commit itself), and a careful notice of the new Biography of Harriet Beecher Stowe. Price $2.50 pear year; clergymen and students $2; single copies 25 cents. Bound volumes (6 months each) cloth, $2 each, prepaid. *Our Day* Pub. Co., 28 Beacon St., Boston, Mass.

The leading paper of the *Missionary Review* for February is by Rev. James Johnston, of London, on "Protestant Missions a Hundred Years Ago and Now." The contrast is sharply drawn, and is a bright prophecy for the future. Dr. Pierson's first letter from Scotland is given, and will be read with intense interest. There is a very remarkable paper on "The Charities of Germany," by Dr. A. H. Bradford, which is instructive reading. Dr. Steel, of New South Wales, has a ringing article on "The Jubilee of the New Hebrides Mission." J. Hudson Taylor, of the China Inland Mission, rings out a clarion appeal "To Every Creature." Secretary Ellinwood sketches with skillful hand "The Credulity of Skepticism." Then follows a graphic picture of pioneer missionary life in Alaska. Dr. Starbuck gives another chapter of translations from the foreign Missionary magazines—a unique and valuable feature of this review. And the literature section closes with an account of the student uprising and work. All the other seven departments are replete with facts, intelligence and correspondence.

It is not often that a publication passes the millionth milestone in its circulation, but H. L. Hastings' lecture on "The Inspiration of the Bible," delivered before the Annual Convention of the Y. M. C. Association of Massachusetts in 1881, before 1890 had reached a circulation of about 1,500,000 copies, and is still marching on more rapidly than ever, Mr. John K. Hastings having in the autumn of 1889 issued a single edition of more than 500,000 copies in London for circulation throughout the British Empire. Persons who are interested in seeing a lecture on the Bible which circulates by the million, among skeptics and Christians, and which has been commended by eminent men on both sides of the Atlantic, should send a few shillings to H. L. Hastings, 47 Cornhill, Boston, for copies of this and the various other five-cent pamphlets included in the Anti-Infidel Library.

OBITUARY.

ANSEL LAKE died at the residence of his son, B. F. Lake, in Campton, Kane Co., Ill., January 10th, aged 78 years, 2 months and 15 days.

He was one of the first settlers in Kane county. As a total abstainer from all intoxicating liquors and tobacco he was well known, and he was opposed, also, to all oath-bound secret societies. He was an old subscriber to the *Christian Cynosure*, which was his favorite paper. He voted the Prohibition ticket at the last Presidential election. An upright and honest man, his memory will long be green. J. P. B.

LODGE NOTES.

A CURIOUS MIXTURE.—The organ of New England Methodism, *Zion's Herald*, starts on a New Year with the following news from Maine:

"*South West Harbor.*—The most extensive revival ever known in this place is in progress under the direction of Rev. W. C. Haskell, and in the M. E. Church lately dedicated. Sabbath, Dec. 29. the house was packed; Rev. O. H. Fernald, D. D., of Bucksport, preached. The whole audience was bathed in tears. After the sermon there were 30 baptisms, and 75 came to the communion. The new classes were announced, and 70 converts were arranged in them. *Tuesday evening the Masons had a lecture in the church at 7:30 on 'The Antiquity and Utility of their Institutions,' the spirit and pathos of which were in keeping with the revival spirit prevailing. This was followed at 9:30 p. m. by a sermon from Rev. Bro. Fernald*, on the theme, 'The Great Debt, and How to Pay It.' The church was still crowded, and scores were weeping. At 10:30 P. M. the services were changed, and three were baptized and one received in full; three having been received on the Sabbath previous. During the next one and one-half hours there were twenty-five prayers and over one hundred testimonies. Ten minutes before midnight the invitation was given, and six rose for prayers. One hundred and fifty now knelt in silent prayer while the bell tolled the death of the old year, and rang in the birth of the new year. They have had over one hundred conversions. A happy and deserved surprise came to Bro. Haskell—a fur coat, cap and gloves. May his spirit ever be warm with heavenly clothing!"

THE K. OF L. AND LABOR UNIONS.—The American Federation of Labor Unions, meeting in Boston in December, received the following resolution from a committee:

"That hereafter all conferences by the executive officers of the federation with executive officers of the Knights of Labor in relation to trade union organizations, or the mutual interchange and recognition of working cards, shall cease."

On this resolution an animated discussion took place, the feeling of the delegates being that no communication should be carried on between the Federation and the Knights of Labor in future. President Gompers spoke at length, saying: "The proposition of the Knights of Labor to recognize the interchange of cards and labels is ridiculous and preposterous. These people organized in opposition to the trade unions. We cannot recognize the interchange of cards. Outside of the unions there is room for the working people to assemble and discuss abstract questions. We proposed to the Knights of Labor that the trades districts of the Knights of Labor be discontinued, and we, on our part, would use our influence to urge our fellow-workingmen to join the mixed assemblies of the Knights of Labor." Finally a motion of Frank K. Foster, "that the resolution be referred to a committee of five, of whom the president shall be one, with a request that they issue an address to the American workingmen, defining the position of the Federation towards the Knights of Labor," was carried. The report as a whole was then adopted.

The Knights of Pythias are ready to canonize Justus H. Rathbone as the first saint of their order. One of their orators says of him, as published in their organ at Columbus, O.: "Republics may rise, and republics may fall, yet the order of the Knights of Pythias will live, and as centuries chase each other, the name of Lima lodge will remain as the place where passed away the one man who has done more by the organization of the order of the Knights of Pythias; who has done more for the cause of humanity, and to strengthen the arms of the young men of this land; who has done more to unite men together in the bonds of brotherhood, than any other man of the present century." And yet it is not pretended that this wonderful man was a Christian, and his only work was to get up a secret society!

What enhances the beauty of fine features more than a clear skin? Even plain features are made attractive by a good complexion. To secure this, purify your blood with Ayer's Sarsaparilla, It has no equal. Price $1. Six bottles, $5. Worth $5 a bottle.

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ITS HISTORY AND ITS WORK,

by President J. Blanchard. A neat pamphlet with cover. Price, postpaid, five cents. This address, as puplished in the *Cynosure* last fall, met with so much approval that the N. C. A. decided to issue it in convenient form for circulation. Until Feb. 1, 1889, any one sending 25 cents and a year's subscription for the *Cynosure*, may order twelve of the above pamphlets.

BIRNEY.

The sketch of JAMES G. BIRNEY candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome pamphlet for sale at the N. C. A. office

NATIONAL CHRISTIAN ASSOCIATION,
221 W. Madison St., Chicago

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Chapters in American Politics.
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Christianity and Odd-fellowship. Part 1, 4 pages; part 2, 4 pages.

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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The General Fund is that from which the running exponses of the Association are paid. From it the agents on the field are supported.

The Foreign Fund is that from which the foreign demand for literature against the lodge is supplied to missionaries.

The Free Tract Fund clearly states by its name the object for which contributions are solicited. Millions of pages have been distributed by means of this fund.

The Cynosure Ministers' Fund. The donations to this fund have enabled the Association to send many copies of the *Cynosure* to the ministers of the South, especially to pastors of colored churches. The result has been a blessing to them and their churches.

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FORM OF BEQUEST.—I give and bequeath to the National Christian Association, Incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.



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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR.

CHICAGO, THURSDAY, JANUARY 30, 1890.

THE CHICAGO CONFERENCE.

The work for this meeting is now well begun. The N. C. A. Board at their last meeting appointed a committee to co-operate with Secretary Stoddard and push forward during his absence for a few months in New England. The call herewith printed has been signed by some of the best and most influential of the Chicago pastors, and new names are being daily added. The committee are securing its publication as widely as possible in the religious papers with the request that all pastors in the interior and northwestern States send their names to be appended to the call. In a week or two we hope to report hundreds. Such an endorsement and promise of co-operation will go far toward making a successful meeting.

But all may help to this end, for there can be no success without the blessing of God; for this the humblest may pray, and in God's providence may have the noblest part. The call reads:

CALL FOR A CONFERENCE OF CHRISTIANS ON THE SECRET LODGE SYSTEM.

During the past year events of national importance have fixed the attention of our people as never before upon the extent and power of the Secret Lodge System.

The Cronin murder in Chicago, the investigation of Mormon oaths in Salt Lake city, and the uprising against Jesuit intrigue in Boston and the British Provinces have been a new revelation to multitudes of the danger lurking in this system.

This influence affects the administration of justice and all other departments of the Government, but especially is it inimical to the Christian church. Believing the time Providential for a candid discussion of the character, aims and practical workings of the secret orders, we, the undersigned, hereby subscribe ourselves in favor of such a convention to be held in the city of Chicago on or about the —— day of April, 1890.

JOHN H. BARROWS,
Pastor of the First Presbyterian Church.
W. T. MELOY,
Pastor of the First U. P. Church.
J. L. WITHROW,
Pastor of the Third Presbyterian Church.
EDWARD P. GOODWIN,
Pastor of the First Congregational Church.
M. C. RANSEEN,
Pastor of Gethsemane Church (Swedish Luth.).
J. O. NELSON,
Pastor of Second Swedish M. E. Church.
S. H. SWARTZ,
Pastor of St. Paul's M. E. Church.
H. M. SCOTT,
Prof. Church History, Chicago Theo. Sem.
G. N. BOARDMAN,
Prof. Systematic Theology, Chicago Theo. Sem.

Our senior editor is still in feeble health, but is encouraged by physicians to expect recovery and a renewal of his usual vigor. He desires to express his gratitude in this public manner to those whose friendly aid supported him in a great emergency. Beside those mentioned elsewhere, Division Superintendent Dyer of the Santa Fe road, Dr. Gordon and Mr. Prigmore, undertaker, and Mr. Flint and family of Las Vagas are especially remembered for their kindness. Several of those who were generously assisting him were members of the Masonic lodge, but he believes all were in heart in sympathy with his own views. Some are separated from the lodge, but pay dues only through dread of its power.

The Bottling Bill, introduced into the House of Representatives by Mr. Wilson of Kentucky, was for the special benefit of the distillers of that State, who produce the staple commodity and pay to the general government annually about $15,000,000. Should this bill become a law, it will practically nullify all prohibitory or even restrictive legislation. For if the distillers may put up their liquors in quart, pint or half-pint bottles, and ship and sell in the "original packages" regardless of local law (and such has been the decision of Ohio courts), then there is an end of all legal restraint. The towns and counties of Kentucky and Ohio, that have adopted local option, will be entirely helpless to resist the inflowing tide of drunkenness and crime. It remains to be seen whether a business that is destructive to the best interests of every society, shall have special favor from the general government.

The *British American* wants a new party built on an anti-Romanist platform, which shall contain as its leading planks, "the perpetual severance of church and state;" "the taxation of all church property over a limited amount;" "the State inspection of private schools and nunneries;" "the restriction of immigration;" "the lengthening of the time for naturalization;" "the expulsion of the Jesuits;" "the settlement of the tariff question by statesmen and scholars who are not manufacturers;" and "the denial of rights of citizenship to all who recognize the temporal authority of the Pope of Rome." But a party built on one idea, and which allows of no outside issue but the merely material one of tariff, will never win a preponderance of votes. British Americans, as a rule, have not voted with the Prohibitionists. Many of those who were born across the water still cling to their ale and beer, and often to something stronger; nor are they especially enlightened on the danger of secret combinations. Not one in ten thousand has the least idea that Freemasonry in the higher degrees is but a branch out of the old Jesuit stem, or that while secret orders are allowed at all in the land it does not particularly matter by what name they are called. The Jesuit who cannot work in a Masonic lodge as easily as anywhere else is no true Jesuit.

The death of Dr. John Joseph Ignatius Dollinger, the leader in the "Old Catholic" movement, recalls the earnestness with which many Roman Catholics withstood the introduction of the doctrines of the "Immaculate Conception" and "Papal Infallibility." These were regarded as innovations, and those who opposed them took the name of "Old," in distinction from the "New" Catholics who accepted them. With many Protestants this revolt was hailed as a new reformation, which it was hoped might take up and carry on that of the 16th century. But the movement had in it the seeds of its own dissolution. After thirty years it was almost forgotten. The Old Catholics, while denying the infallibility of the Pope, held that the *church* was infallible. When, therefore, a church council had decided that these were Christian doctrines, they could not escape the conclusion that they must be accepted. Old Catholics, too, denied the right of private judgment, and so cut themselves off from all claim to be interpreters of God's Word. The practical lesson of this failure is, that any reformation, in which long-established evils are to be opposed, must be based on immutable principles, be radical in its character, and in every respect logically consistent. The reformation under Luther was arrested in its progress, and has largely failed of its results because it had in it so many elements of the papal system. It was not radical and needed to be reformed. The anti-slavery and temperance reforms have had success only as they were radical measures. Slavery had to be prohibited. The elements of power in the temperance movement are "total abstinence for the individual and prohibition as the policy of the state." This is not less true of the anti-secrecy reform. All compromises and attempts at discrimination between different kinds of secret societies, tolerating one and opposing another, is worse than folly. There may be a difference between kinds of poison, but they are *all* poison, and should be labeled as such.

Mrs. J. Ellen Foster has finally organized her non-partisan sisters. Their meeting at Cleveland last week was peculiar,—and characteristic. There was much enthusiasm, much indecision, and a little rancor. Not all the "sweetness and light" was manifested that should attend a meeting of pious and earnest women filled with a great purpose of good to men. On Wednesday the constitution was adopted, naming the new society the "American Woman's Christian Temperance League." Next day this was reconsidered, and after about half a day of discussion "National Crusaders" was settled upon as the title. But after dreaming on the matter over night, another reconsideration and debate brought about a third agreement on "Non-partisan Woman's Christian Temperance Union." This adoption of the name of the old society, with the pugnacious addition of the question on which they split, is not an augury of peace and good will. Mrs. Aldrich, of Iowa, the "evangelist" of the new movement, who believes in "muscular Christianity," moved a declaration of war on Miss Willard's friends and carried the vote. These are unhappy beginnings for a society that bears the Christian name.

THE MOODY INSTITUTE AND THE ENGLISH BIBLE.

The men's department of Mr. Moody's Bible Institute was opened Thursday evening, Jan. 16, with appropriate exercises. Mr. Moody, Dr. McPherson, Prof. Scott and Prof. Weidner addressed the large number of friends present. There are about fifty young men to begin with, and nearly as many young ladies in the ladies' department. Mr. Moody stated the object of the school to be: 1. To train young women for the foreign field. 2. To train young women for home field work, to assist pastors who are unable to do a sufficient amount of house-to-house visiting. 3. To raise up a supply of young men who can handle the Bible in a helpful and interesting way.

Mr. Moody disclaimed any intention to lower the requirements of the pulpit, and wished it understood that the school does not aim at fitting men for the pulpit, but rather for helpers in the great work of spreading the Gospel.

In the United States alone there is a demand for at least 28,000 men and women who are able to instruct their fellows in the right way of living. There are but 2,597 in all classes in the different seminaries, and the question arises, can the demand for 28,000 men be supplied by the long-course schools? It will not be surprising if some of the students from the Bible Institute and similar schools find their way to positions of usefulness and power in the pulpit. The class of instructors employed thus far—Dr. Pierson, Dr. Weidner, Prof. Scott and others equally noted—suggests that careful and thorough work is being done. To be filled with the English Bible is a rare possession even among seminary graduates. Knowledge of that version of the Bible is acquired largely, if at all, outside of and subsequent to the regular course of theology. The time of the students is so filled with other work that the seminary authorities are offering prizes as incentives to proficiency in the English Bible. There is undoubtedly a neglect of the chief implement of service among English speaking people—the King James Bible. Hebrew and Greek are important and should be taught, but not to the exclusion of the English.

Ths Bible Institute will offer a valuable post-graduate course to seminary men. "But when he saw the multitude, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, the harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9: 36–38.

—Bro. Philip Bacon suggests a kind of "new departure" for the N. C. A. It is not a new thing for the lecturers in this reform to preach the Gospel for the conversion of sinners and the edification of saints; but to some friends it seems a new idea that the mission of the N. C. A. and its workers is to preach the Gospel, and especially that part of it which is neglected by pastors and evangelists. The N. C. A. cannot begin a new sect. But the suggestion of Bro. Bacon would end in that and nothing less. Let us look upon our mission as higher and nobler than that. The churches of Christ are cursed with names and divisions enough! But these divisions heal, and the parts come together just so far as we receive the Lord Jesus Christ by his Holy Spirit and become wholly obedient to his will. There is no device of the devil so potent to divide the people of God and destroy their spiritual power as that of false worships. The whole history of the church from Cain and Abel to this day is proof of this. And the false worships of this our day which are undermining and breaking down the church are entrenched and organized in the secret lodge system. While that system is permitted to work we are on the straight road to the semi-heathenism of the Asiatic churches. We might begin to

save from drowning this man and that who has been thrown into a river, but our wisdom is to go and stop their being thrown in.

COMMERCIAL RECIPROCITY.

The unquestioned benefits that have resulted from absolute free trade between the several States of the Union is an unanswerable argument in favor of commercial reciprocity with Canada, whose people are kindred in language and religion, and whose interests are in so many ways identified with our own. Manifestly it is but a question of time when they will either become an independent nation, or what is now probable, be absorbed in our own. This would put an end to all our disputes about fisheries and other controversies, and would be a vast benefit to them and us. But in order that this may be accomplished there needs to be greater harmony of interests and feeling. Commercial reciprocity would tend strongly to produce this result. When we can dispense with the custom houses on our northern border we may expect the international line to quickly disappear. We hope Mr. Butterworth's measure may have a careful consideration by Congress.

Next to Canada we ought to have a free interchange of commodities with Mexico and the Central American States. Their products are, in the main, such as we cannot produce, nor can they manufacture or raise those things of which we have in abundance. Tropical fruits are now largely received. These we pay for mainly in gold, which goes to Europe to pay for goods which we ourselves might send. Sugar and coffee might be received from the same source. It was the favorite plan of General Grant to secure reciprocal free trade with Mexico, and the Pan-American Congress now in session has already done much to produce a better understanding of mutual interests. If ever the dream of a republic extending from Panama to the Arctic Ocean shall be realized, it will be when these people come to understand each other, and the interests of one is the interests of all.

—Requests have come from several friends for photographs of Mrs. Blanchard. Fine ones by Hesler of this city can be had at the *Cynosure* office for 25 cents each.

—Joseph Cook opens the fifteenth season of his Monday lecture course in Tremont Temple, Boston, Feb. 3rd next. The course continues six weeks, and will discuss vital questions in church and state with preludes on leading reforms.

—A note from Prof. H. C. King of Oberlin indicates that his address on the secret orders will be printed in pamphlet form and placed on sale, at the urgent demand of the Oberlin people. This is better, on the whole, than to give it to the world through the *Cynosure*, since the publication of a portion at least is not precluded. The enthusiasm of the college and citizens of Oberlin in this matter is a notable "sign of the times" for our reform. The note of Rev. George Thompson on this address will be read on the 6th page.

—The *Watchman*, organ of the Young Men's Christian Associations, begins its sixteenth year as the "*Young Men's Era.*" The change of name was made as there is another leading paper, the *Watchman* of Boston, with which it was often confused. It also has a new editor, Mr. H. F. Williams, who is fortunate in having an article each week from the retiring editor, Rev. S. A. Taggert. The first issue of the new management says: "The *Era* is the advocate of no special views of religious truth other than the faithful presentation to young men of salvation through Christ alone, and the Word of God as their only infallible rule of faith and practice, and to urge loyalty to the church of their choice."

—The *Masonic Chronicle*, which purports to speak truly for the lodge, says: "There is a cave near Charleston, Va., which is known as the Washington Masonic cave. It is divided into several apartments, one of which is called the Lodge room. Tradition says that Washington and his Masonic brethren held lodges in this cavern, near which he had his quarters for two years." We would hardly give place to such a statement, but to show to all men, and Masons especially, how they are continually fed on falsehood if they put their trust in lodge literature. To show this fact more clearly, it may be said of the above:

1. That Washington held no lodges with Masons after he was 36 years old, years before the Revolution. (See his letter to Rev. Mr. Snyder, quoted by Sparks.)

2. Washington did not have his quarters two years in Virginia, if "quarters" refers to the army.

3. There is no such place as Charleston, Va., given in the U. S. postal guide.

—There is a Presbyterian minister named Williams, preaching in the southern part of this city, who is a Mason and Odd-fellow. He is so bewitched by the lodge that he gives his influence in their favor, publicly as well as in private, inviting these lodges to come as such to his church, and giving the service, even on the Lord's day, to their glorification. He continued this in spite of remonstrance, until it is understood that his session put a stop to it. We have heard of Jesuits acting as pastors to Protestant churches, so that they might better accomplish their devilish designs, and the management of this preacher makes us almost believe that he also is a Jesuit in disguise.

—It was not long since reported that a prominent Mason from California appeared in Boston, and convinced some good but unreflecting men that the lodge was the great check upon the aggressions of Romanism in that State. The power of Rome is great in San Francisco. There is hardly an American city where the Pope has more power than is exercised from the old church on the corner of Du Pont and California streets. But there is plenty of evidence to show that the lodge rather aids than withstands Jesuit aggression in that city. If this Mason is the Edwin A. Sherman who lately addressed the Committee of One Hundred in Boston, on the aggressions of Romanism, we can refute his evidence in another way. Mr. Sherman, when asked about the Chinese in California, declared them to be "the greatest curse that has ever fallen on this country. While they send out of the country," he said, "the money they make in it, they introduce even among the white youth a corruption that hopelessly poisons them for all life." Now such a speech is utterly misleading and false. Chinese prostitution in San Francisco is virtue compared with that of the whites. The free theaters attached to numerous bawdy houses, and thronged with boys and girls on such prominent streets as Kearney, are as much more vile and dangerous than the Chinese houses as they are more open and attractive. We can give witnesses enough of this matter if they are needed.

PERSONAL NOTES.

—Rev. J. G. Carson, D.D., of Xenia, O., and his wife, while riding lately, were thrown from their carriage and received painful, but not dangerous injuries.

—The Illinois agent, Bro. Hawley, being near home, spent the Sabbath with his family at Wheaton. He has appointments this week in the flourishing towns of Geneva and St. Charles on the Fox river.

—Miss Maria L. Stoddard, daughter of our General Agent, starts for New Orleans this week, under appointment from the American Missionary Association. She is to form one of the corps of teachers in Straight University.

—Rev. Prof. K. O. Lomen, professor in the Theological Seminary of the Norwegian Augustana Synod at Beloit, Iowa, died on New Year's day. He was born in Decorah, Iowa, in 1860, and was a graduate of Thiel College and the Philadelphia Seminary.

—Rev. C. H. Goss, for several years pastor of the Moody church in this city, has been obliged to cease from labor on account of ill health and overwork. He has lately started for Europe with Mr. F. H. Revell of the evangelical book store in this city.

—Pres. C. A. Blanchard has gone East for a week or two, partly on business for Wheaton College. He is also under engagement to read a paper before Manhattan Congregational Association. This organization was founded by Drs. Storrs, Taylor and others, as a result of the Beecher scandal.

—Chloe Lankton is a name well known throughout Christendom. The patient sufferer who bore it died at her home in New Hartford, Conn., Jan. 16, after a week's sickness, at the age of seventy-eight. Confined to her bed since she was sixteen, her remarkable, patient, hopeful Christian spirit has made her beloved by hundreds of thousands in all lands. Two lives of her have been published and widely circulated. Though born in poverty, the comforts of life have always been provided her by her friends.

REFORM NEWS.

DISCUSSION KILLS IT.

PARKE, York Co., Jan. 23, 1890.

DEAR CYNOSURE:—The week past has been filled with labors and successes abundant. Three addresses were given at Muddy Creek Forks. It was estimated that two hundred or more were present each evening, notwithstanding darkness and bad roads. Rev. S. Jamison, pastor of the United Presbyterian church, made my stop very pleasant by many kind attentions, as did his brother John, who is pastor of a neighboring church (Hopewell) where I spoke last week. I have an appointment in the Hopewell neighborhood, at Round Hill Presbyterian church, this evening. Tuesday evening found me addressing a congregation gathered in the Airville U. P. church. Rev. Aiken, the pastor, helped much in making this a success. Some years since, in a literary society in Airville, the lodge question was discussed several evenings. The result has been the two lodges then in existence have become extinct. There are but few there who uphold such things now.

At Brogueville, where I spoke last evening, I was told there would be some replies by lodge men. One man, it was reported, had bet $50 that I did not know anything about Masonry. Though ample opportunity was given, no one appeared in the lodge defence; and all the Masons present voted that I had properly represented their institution when I asked any to rise who thought I had not. A good collection showed how the majority felt. New names are daily being added to the *Cynosure* list, and our God is leading on. I suppose appointments are made ahead for each night this week. The snow, which is now rapidly falling, may impede somewhat should it continue long. Nearly every home has one or more sick with the "la grippe." Yours for Christ and reform,

W. B. STODDARD.

THE FLOATING MISSION CHAPEL.

EDITOR CYNOSURE:—The chapel, as we design it to be managed, will be the only thing of the kind on the rivers that I know of. It is no small enterprise, and we do not expect to raise it by magic. It will take much patient work yet to bring it about. I have now $260 in the bank. It is a big undertaking to raise the money, but it is only a question of time. I have no thought of failure. I shall leave the money in the bank, add to it as fast as I can, and if it is not raised before next summer, I may have money of my own to complete the amount. I do not know of anything that will add so much to the convenience in carrying on the warfare, and make it possible to do so much with the same effort and expense. It will have many advantages over the tent, and can be used in weather that would be too wet for a tent. I am out of debt, and having such an outfit of pictures, can make a work self-sustaining that could not be done with ordinary conveniences—halls and churches—without more than the entire cost of the chapel *each year*. We can take it *almost* to Wheaton, up the Illinois river; in fact, we can reach nearly twenty States with little expense for moving. Am glad to receive suggestions. Your Bro. in Christ,

I. R. B. ARNOLD.

—There are 276 college Y. M. C. A.'s in the United States, with 17,125 members.

—The number of Lutheran communicants in the United States and Canada is given, by the Secretaries of the General Council, as 1,955,000.

—Dr. and Mrs. H. M. Scudder, formerly of Chicago, have been compelled, on account of the illness of their daughter, and their own age and infirmities, to retire from their work in Japan.

THE HOME.

I'M HURRIED, CHILD.

"O mother, look! I've found a butterfly
Hanging upon a leaf. Do tell me why
There was no butter! Oh, do see its wings!
I never, never saw such pretty things—
All streaked and striped with blue and brown and gold!
Where is its house when all the days are cold?"
"Yes, yes," she said in absent accents mild,
"I'm hurried, child."

"Last light my dolly quite forgot her prayers;
An' when she thought you had gone downstairs,
Then dolly was afraid, an' so I said,
'Just don't you mind, but say 'em in the bed,
Because I think God is just as near.'
When dolls are 'fraid do you s'pose he can hear?"
The mother spoke from out the ruffles piled,
"I'm hurried, child!"

"Oh, come and see the flowers in the sky
The sun has left; and *won't* you, by and by,
Dear mother, take me in your arms and tell
Me all about the pussy in the well,
Then tell me of the babies in the wood,
And then, perhaps, about Red Riding Hood?"
"Too much to do! Hush, hush, you drive me wild,
I'm hurried, child!"

The little one grew very quiet now,
And grieved and puzzled was the childish brow;
And then it queried: "Mother, do you know
The reason 'cause you must be hurried so?
I guess the hours are little-er than I,
So I will take my pennies and will buy
A big clock, oh, big as it can be,
For you and me!"

The mother now has leisure infinite;
She sits with folded hands, and face as white
As winter; in her heart is winter's chill;
She sits at leisure, questioning God's will.
"My child has ceased to breathe, and all is night!
Is heaven so dark that it doth grudge my light?
O life! O God! I must discover why
The time drags by."

O mothers sweet, if cares must ever fall,
Pray do not make them stones to build a wall
Between thee and thine own, and miss thy right
To blessedness, so swift to take its flight!
While answering baby questionings you are
But entertaining angels unaware;
The richest gifts are gathered by the way
For darkest day.

—*Emma Burt, in Michigan Farmer.*

SIMPLICITY IN DRESS.

Some weeks ago, having occasion to cross from Jersey City to New York, I observed on the opposite side of the ladies' cabin of the ferry-boat, in which I was seated, two young women of probably eighteen years of age, who appeared to derive exeessive entertainment from scanning and criticising the apparel of those of their own sex who successively entered the cabin. Each lady, as she came inside the door, was rapidly "looked over" by the two giddy watchers, who would then exchange meaning glances, arch their eyebrows, and give way to a remark, giggle, or laugh. Evidently, dress was in all their thoughts. In noting their general demeanor, it seemed to me that those girls were such as would surrender everything that they might themselves become the recipients of the favors and bestowments of that fickle, and withall mereiless goddess—Fashion. For, I have not forgotten what was said to me some years ago by a friend who had just returned from the city of Washington, when, in referring to the frivolity and the licentiousness prevailing there, he repeated the remark of a high official—that it was not in most cases mere "badness" that led so many young women astray, as it was the craving to be richly and fashionably dressed, to gratify their love of adornment and display.

A worthy woman said to my wife, when discoursing upon this subject in connection with benevolent work among the poor and the outcast, that upon a certain occasion, dressed in elegant attire, she had made a visit to a home for the fallen. Upon leaving the house, she felt decidedly pleased with herself at the orderly behavior of the inmates, and the seemingly respectful attention with which they had received her moral remarks. Afterward, however, when the matron observed that "the girls were so glad to have you come, for indeed it did their eyes good to feast on so fine a dress and to see the latest fashion," she said that she felt humbled to the dust, and as though she could sink through the floor. The lesson was never forgotten, for she has always since then been careful to dress with simplicity when duty called her to such places.

Corroborative of the above is the following: A repentant female convict in one of our penitentiaries pleadingly said to a benevolent woman visitor, that she wished the ladies who came to the prison to speak and pray with them would dress more simply; for the prisoners' thoughts were often so drawn away to the visitor's fine or fashionable attire, that they received no good impressions whatever, but rather the reverse. Her own fall had been caused by dress. A visitor to our county prison, looking upon a number of young women who had been locked up over night for disorderly conduct, wondered that she should see females so finely dressed in such a place. She was given to understand that it was the love of gay attire which, more than aught else, had been the cause of their downfall.

It is not, therefore, simply against sensuous or indecent attire that I plead, but against such attire in general as is out of conformity with what the apostle commends in his well known remarks to Timothy, that the apparel of those professing godliness needs to be of that modest character which properly accords with the "shamefacedness and sobriety" of Christian women. Probably it may seem to some that it may be a rather tame, and not a particularly direct and heroic, method of combatting the social evil—this of going counter to the generally accepted styles of dressing and adorning, and so appearing in a way which might cause one to be mistaken for a primitive Methodist or even a Quaker. Some may even deem it to be ridiculous or despicable. Nevertheless, unless there is a breaking away from this enslaving spirit of fashion, it seems to me there can be no permanent progress made in the direction of social purity reform.—*Josiah W. Leeds.*

WHEN MRS. HAYES TAUGHT A LESSON.

Washington correspondence Philadelphia *Press:* Many vivid tableaux of Mrs. Hayes in stately scenes flash before my memory; her shiny black hair, coiffured with no ornament but a silver comb; her fondness for white or cream white silk or satin dresses on occasions of state, with black silk as an almost invariable second choice; her avoidance of low-necked evening gowns, though her neck and bust showed charming womanly outlines through their soft enveloping folds of lace or silk. She also greatly disliked and discountenanced these exposures in other women. Miss Austine Snead, whose neck and arms were her best physical points, and who naturally liked to show them, told me once how Mrs. Hayes beckoned her to her side in the blue parlor, when thus attired one evening at a reception, and whispered kindly to her to go upstairs into her own (Mrs. Hayes') dressing-room and get a little lace shawl she would find in a certain bureau drawer "and cover up that bosom and those arms." Miss Snead never again appeared in Mrs. Hayes' presence decollete.

"NOW I SEE MY JEWELS AGAIN."

The *Missionary Review* gives an interesting narrative of Eugenie of Sweden, noted for her self-sacrificing devotion to the relief of the poor and the suffering. It is now many years ago that she was ordered by her physicians to go to an island off the coast for her health. On that island she found a large number of wretched cripples, many of them hopelessly incurable. She could not be happy until she had done something for their relief. She would build a home for these poor cripples, where they might have loving, nursing, and sisterly care. Their number was so great that the house must be large and costly, and she knew not how to raise the necessary funds. She wrote to her brother, the king, asking his consent to sell the crown-jewels that belonged to her and to use the proceeds of the sale for God. He thought Eugenie must be crazy. These jewels were heirlooms; they had come down from past generations. But there was one phrase in her letter that her brother could not forget. Her whole plea was "*for Christ's sake.*" At last he wrote a reply giving his consent. The princess sold her jewels and finished and furnished the hospital. Her sublimest gift was the gift of herself. Into the home she had built she went day after day, God's ministering angel to those deformed and loathsome cripples. One day a poor woman, at whose bedside day after day she had thus been a visitor, was drawing near to death. Eugenie had been wont to sit by her, holding her hand, and pleading with her to accept Jesus as her Saviour. And now as the last hour had come she raised herself in bed, bent over the princess's hand, and caressing it, said: "Lovely princess, I bless the Lord for sending you to this island, for but for you I never should have learned to love Jesus." Then she fell back and expired, but the hand of Eugenie was covered with the tear-drops from those dying eyes. Eugenie looked down at her hand, saw those grateful tears glistening in the sunlight, and lifting her eyes to God, said: "O my Saviour, I sold my jewels for thee, but I see them all restored; and how much more beautiful they are than when I formerly owned them."

DRESS.

It is said that on one occasion Cogia Effendi, a Persian sage, dressed as a beggar, entered a house where a gay feast was being held. He was pushed hither and thither, hustled by one and another, and noticed kindly by no one. So Cogia withdrew, and repaired to his home, where he arrayed himself in his most splendid style, with jeweled shoes on his feet, a robe of cloth of gold on his back, and a turban glittering with a diamond aigrette on his head. Then, having hung at his side his saber, in the hilt of which flashed some valuable jewels, he returned to the feast. His entrance was the signal for attention on all sides. The guests, who before had rudely pushed him aside, now made way for his passing to and fro. The host came hastily toward him with the words, "Welcome, my Lord Effendi, thrice welcome; what will your lordship please to take?" In reply, Cogia quaintly, but expressively, stretched out his foot so that the jewel on his shoe sparkled; and then, taking his golden robe in one hand, and holding it away from him, said, with bitter irony, "Welcome, my lord coat, welcome, most excellent robe; what will your lordship please to take?—For," said he, turning to his perplexed host, "I ought to ask my coat what it will take, seeing that my welcome is due solely to it."—*Hall's Journal of Health.*

Sydney Smith says: "Never teach false morality. How exquisitely absurd to teach a girl that beauty is of no value, dress of no use! Beauty is of value, her whole prospects and happiness in life may depend upon a new gown or a becoming bonnet; if she has five grains of common sense she will find this out. The great thing is to teach her their proper value, and that there must be something better under her bonnet than a pretty face, for real happiness in life."

ELSIE'S ADVENTURE.

BY AUNT LUCY.

"Rain! rain! rain! It's too bad," exclaimed Mary just as Aunt Lucy entered the room.

"Auntie, I never saw a little girl who had so much trouble as I do," she continued.

Auntie could not help laughing at the child, standing so disconsolately by the window, with beautiful "Baby Ethel" in her arms, while round the room were scattered the doll's cradle, buggy, a trunk of the nicest doll's clothes that ever made the heart of a 10-year-old mamma glad, and other toys too numerous to mention.

"Trouble, dear? I did not know that our pet had any," she said, and gently drew Mary upon her lap.

"Why, Auntie! you know it has rained every day this week; and my heart was set on going nutting with Cousin Fred and Lucy on Tuesday. Of course we couldn't go. And now Uncle Harry was coming to take me home with him to-day, so, of course, its begun to rain again!"

"Well, it is too bad; but you will have all the more pleasure after the rain; and you have reminded me of a true story, which I am quite sure you would like to hear; so I will tell it now before I forget."

"While I was teaching in the city there was a sweet little girl in my class whose name was Elsie Brown. She was just your age, 10 years

old; and was such a bright, good little girl in the school that I became very fond of her.

"She was her papa's only child, and his greatest pleasure was to gratify her wishes. Her mamma was dead, but she lived with an aunt who had no children of her own, and she loved and cared for Elsie as well as though she were her own child. She had a beautiful home, and seemed very happy indeed until the time of my story.

"One day she read a story of a poor child who had a cruel step-mother, who was so unkind to her that she could not live at home. The story told how she bought some pop-corn and a corn-popper, a little oil-stove and some oil, and went to the woods, near a railroad station, and there she lived in a large hollow tree, and sold the corn, which she popped over her little stove, to the passengers as they stopped at the station, and made enough money to buy her food and clothes.

"Poor, foolish little Elsie began to think that this silly story described her case exactly. She remembered several times lately when her father or her aunt had spoken sharply to her because of her rudeness or disobedience, and she decided to do as the other little girl did, since they did not love her at home any more. Almost all the next night she lay awake planning. She had enough money in her bank to buy the corn, popper, stove, etc., and to pay her fare on the train to Elmwood, a town twelve miles from the city, and she made up her mind to go there the next day."

"All alone!" exclaimed Mary, forgetting her own "troubles."

"Oh! yes," said Auntie, "and leave her nice home and friends. She thought there never was a little girl who had so much trouble before."

Mary looked inquiringly at Auntie, who smiled and went on.

"Elsie took the money out of her bank and went to school as usual, saying nothing of her plans, but thinking how sorry her father and aunt would be that they had been so cross to her. At school she told several of her little friends as foolish as herself, and they thought what a brave heroine Elsie would be. She wrote a note bidding her papa and auntie good-bye, which one of the girls was to take home for her after she was gone.

"After school she went with the little girls to buy her things; then they went with her to the station, where she took the first train for Elmwood, promising to write to the other girls soon.

"Her aunt was frightened when she received Elsie's note and learned that she had gone to the country alone. She sent for Elsie's papa, who was as frightened as she, and in about an hour he was on another train for Elmwood. But when he arrived was still more distressed to hear that a little girl came on the train before, but no one knew where she had gone. After inquiring sometime, he heard that a milkman had taken her two miles further into the country. Hiring a fast horse he was not long in reaching the dairy, only to be disappointed again. Elsie had been there, but was gone. The milkman said he noticed her carrying a number of bundles, and asked her where she was going. She said she was a poor little girl without friends, and did not know where to go, so he told her to come with him and he would give her a home with his children. By the time they reached the dairy it was dark, and everything seemed so strange to Elsie that she was frightened and cried and begged so to be taken home, that the man took her back to town, thinking that he would telegraph to her papa to come for her.

"In some way they missed each other on the road, and Elsie's papa, wild with grief and fear, went to town again. Inquiring at the station, he found that they had been there, but as the last train had already gone to the city, the kind man had taken Elsie to the hotel for the night. Her papa was soon there and found his little girl still trembling and crying, refusing to eat or be comforted. As quick as he entered the room Elsie sprang to his arms, crying, 'Dear, dear papa, can you forgive your naughty little girl?'

"Mr. Brown could not speak for a moment, then he said, 'My precious darling, yes. But what sorrow you have given yourself, as well as your auntie and me. Why did you do it?' 'It was all that silly story,' she said. But papa would let her tell no more about it that night; and when he heard it he could not help smiling, though he was vexed that such stories were written.

"The next morning they went home, feeling as though they had had a frightful dream; and Elsie's auntie was almost sick with worrying about her. Elsie came to school again in a few days, and said she didn't see how she could have thought that she had any troubles; and she was one of my best scholars all through the year."

Just as Aunt Lucy said the last words Mary sprang towards the window, exclaiming, "Why, there is Uncle Harry, and it isn't raining at all!" Then, giving Auntie a hug, she said, "How foolish I am; just like Elsie; but I won't be so any more."

TEMPERANCE.

LIQUOR IN ORIGINAL PACKAGES.

The Kansas Supreme Court Jan. 11, handed down a decision in the Faulkner case, brought from Marshall county, to test the question of the sale of intoxicating liquors in Kansas in original packages. It is the first time the question has been raised in this court, and as the question involved is a very interesting one the decision has been awaited with considerable interest. F. W. Faulkner was prosecuted in the District Court of Marshall county upon an indictment charging him with unlawfully selling intoxicating liquors at the town of Oketo, Marshall county. The testimony offered on the trial showed that the defendant sold to numerous persons what were called "prize packages," being boxes about twelve inches square, in each of which there was a jug of whisky. These boxes were shipped from Nebraska, and were sold in Kansas by the defendant in the same form and condition in which they were shipped. The defendant was in charge of the railroad depot and express office at Oketo, and the boxes were shipped by express from Blue Springs. At the close of the testimony the defendant asked the court to instruct the jury that if packages containing intoxicating liquors were sold by the defendant in the original package as delivered for shipment in Nebraska, and as received by him in Kansas, such sales were not in violation of the constitution and laws of Kansas relating to the sale of intoxicating liquors. Defendant's attorneys urged that intoxicating liquors transported from another State to Kansas may be sold by the importer or person to whom they are shipped in the original packages free from State control, and that, so far as our constitution and laws would restrict or prohibit such sale, they violate the provision of the Federal Constitution which declares "that Congress shall regulate commerce among the several States." The opinion, which is quite an elaborate and able one, is written by Justice Johnson, and sustains the Kansas prohibitory law in every particular. The court holds that intoxicating liquors transported from another State to a point in Kansas are subject to the laws of Kansas, relating to the sale and disposition of such property to the same extent, and in like manner as are other intoxicating liquors already rightfully existing in the State, and can not be sold at the place of destination in the original packages or other form, except as the laws of the State prescribe. The police power of the State so exercised does not infringe on power delegated to Congress to regulate commerce between the States.

WINE IN THE WHITE HOUSE.

A significant article appeared in the Chicago *Tribune* last week, on Presidential dinner parties. Its significance lies in the fact that the *Tribune* belongs to that class of papers which sneered at Mrs. Hayes' "puritanical, parsimonious notions." Now it says: "The most generous entertainer among the occupants of the Executive Mansion was President Hayes," and goes on to give a full description of what it terms "the most notable entertainment, without exception, ever given there," the reception to the diplomatic corp in 1881. It mentions that two wine barrels of terrapin were prepared and served, and that the cost of this entertainment was $6,000, "though no wines were served." Thus it shows, unintentionally, probably, that wine is not a necessity in the most notable entertainment, and that some other motive than "stinginess" dictates its exclusion. In sharp contrast with President Hayes' entertainments were those of President Arthur, where a different wine was served with each course, and during the entire dinner "a cheap claret was served instead of water." No wonder, as this chronicler relates, that "at one of these state bouts, two ladies toppled out of their chairs, whereupon Mr. Arthur raised a great hullabaloo about the room being overheated, which, he proclaimed, caused the ladies to faint." It describes another of this same President's "bouts" which began Saturday night and ended some time Sunday morning. No ladies were present, the guests, according to the *Tribune*, being "pot-house dandies." "The boys" considered it was a "royal time," but in the estimation of the *Tribune* it "was a violation of the sanctity and dignity of the home of the Presidents, which was not uncommon during that administration." With these two examples before him, we wish President Harrison had seen fit not to have had "four or five wine glasses at every plate" at his state dinner Tuesday, the very day Christians all over the land were especially praying for him.—*Union Signal.*

THE COMPENSATION FOLLY.

When we referred to the temperance views of Justice Brewer we had not seen his now celebrated Kansas decision. We give it up. We don't believe in any tom-foolery about temperance or prohibition. We believe that the State has the right and power to wipe out the cursed traffic, the same that it has to put out a fire in any man's house; to punish him for selling liquor, the same that it has to punish him for setting his own house on fire. The extreme delicacy of moral distinction that will punish a man for setting his neighbor's house on fire, and that denies the right of the State to punish him for setting his neighbor *himself* afire—his body, mind, heart and soul on fire—is something that is past our comprehension. A judge is to be respected for his opinions in so far as they are technically correct, when they are not swayed by a moral bias away from the plain principles of right between man and man before God. We lay no imputations on the decision of Judge Brewer. But we are rejoiced that the Supreme Court, on whose bench he now is to sit, had wisdom enough to upset any such transparent folly as that. The time is a mighty long way down the tracks of the millennium when the temperance men are going to buy out the liquor sellers to make them stop poisoning their neighbors. We would all want to be brewers, just to get bought out, if that decision should stand.—*The Mid-Continent.*

In the Senate of the United States, on January 4, Senator Frye, of Maine, introduced a bill to provide for a Commission of five persons "to investigate the alcoholic liquor traffic, its relations to revenue and taxation, and its general economic, criminal, moral and scientific aspects in connection with pauperism, crime, social vice, the public health, and general welfare of the people; and also to inquire and take testimony as to the practical results of license and prohibitory legislation for the prevention of intemperance in the several States of the Union." The bill further provides that investigation shall not continue more than two years, that the Commissioners shall receive compensation not exceeding $10 per day, and necessary expenses, and also that an appropriation of $10,000 be made for necessary expenses. This appropriation is certainly not large enough. Yet the outlook for this Commission is more hopeful than ever before, since the new Congressional Committee upon the liquor traffic is mainly composed of well-known temperance men. Among them is Major Pickler of Dakota, Messrs. Kerr and Struble of Iowa, and Mr. Anderson of Kansas, while the chairman, Mr. Taylor, is one of the staunchest Prohibitionists in the House.—*Union Signal.*

A Maysville (S. D.) special reports that a farmer's wife having learned that the proceeds of a mortgage on her husband's farm had gone to defray a whisky bill at one of the numerous "blind pigs," as illicit drinking places are termed there, collected seven more women and the eight sallied forth armed with pick-axes, hatchets, and other offensive weapons. Before noon the determined dames had broken up several "blind pigs" and utterly destroyed their fixtures and furniture. The proprietors offered but a feeble resistance, being taken by surprise. A large mob attended the women on their rounds and cheered them on.

THE ROYAL ARCH PIT FOR PREACHERS.

An awful crime was committed in Huntington, West Virginia, last week, in a Masonic lodge. Two ministers were being put through the exceedingly foolish child's play of initiation. One of these was a Methodist. He was being let down into a dark chamber by a rope and pulley in pretended search after knowledge. Almost as soon as he began to descend, being a large man, the rope broke and he fell to the bottom, a distance of thirteen feet, and was killed. He paid with his life for permitting himself to be duped by the sacrilegious order. The history of the case has been widely circulated, and ought to call forth a public demand for the punishment of these manslayers as they deserve. Let light shine into these dark holes that the public may know what is done by them in secret.—*Christian Instructor.*

In the degree Rev. Mr. Johnston was taking, before descending into the vault the address is: "Most excellent, although it may be attended with difficulties and dangers, yet we are willing to descend at the hazard of our lives." And such it proved to be in this case. Now does it benefit a minister or professor of Christ's religion to be playing murder and passing through such symbolical senselessness as this? It may benefit ruffians and worldlings, yet they might be better employed. If any of us had told a Royal Arch Mason that they had .to swing down into a pit on a rope, he would have denied it. But here is their confession agreeing with our revelations. Here is another lesson for our liberal brethren who are rushing into the lodge. They should keep off the cable-tows, the slippery slipper, and the sharp point of the compass, as an instrument of torture to the body, and the more dreadful oaths which will torture the life out of the soul. A preacher in a Masonic lodge is a moral monster, and no one should hear him preach until he repents, confesses and reforms. Christian churches should put themselves against the iniquity of the lodge, and disfellowship it, in all its protean forms. The murder of Dr. Cronin, the conviction of his lodge murderers and the self-immolation of Rev. J. W. Johnston, is the logic of events, speaking loudly against the lodge and liberalism which fosters it.—*Christian Conservator.*

We don't expect anything better of persons given to worldly pleasures than that they will do things contrary to Scripture; but when ministers of Christ take it upon them to commit acts that are nothing less than sacrilege, it is time for us to cry out. On Friday night, Jan. 10, the Revs. Marshall and Johnston attempted to take the Royal Arch degree in Freemasonry, at Huntington, W. Va. In Old Testament times it was sacrilege for any one to touch the Ark of the Covenant but the priest of God; if they did so they were punished with death. But these Freemasons, as if daring God's power, have a ceremony symbolical of the search for the Ark of the Covenant in the ruins of Solomon's temple, and lower the candidate for this degree down through a trap, astride of a stick of wood at the end of a pulley, into a dark room. In the corner of the dark room the candidate finds a box which he secures and is then drawn out of the room. The Rev. Mr. Marshall passed safely through the ordeal, but the rope became loosened in some way, so that when the Rev. Mr. Johnston attempted to follow, he was thrown into the dark room, a fall of thirteen feet, receiving injuries from which he died on Sabbath morning. To us this is dreadfully shocking. Is not such a symbol the prompting of the prince of darknesss? He longs to touch the forbidden things of God. Such conduct, such folly, is certainly sinful.—*Christian Nation.*

—Religious circles in Brooklyn were considerably exercised lately over the action of Rev. T. B. McLeod in withdrawing from the council called to install Rev. Dr. Lyman Abbott as pastor of Plymouth church, and successor of H. W. Beecher. "I did not expect," he said, "that Mr. Abbott's statement of faith would agree with my views, but I was surprised to find that his theological beliefs were so far out of harmony with the faith of the fathers and what I believe to be the general concensus of Congregational churches. And because my vote for his installation would have been an indorsement of views which I believe to be uncongregational, unevangelical, and unscriptural, there was nothing for me to do but to ask the council to excuse me from further participation in the work for which it was assembled."

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON VI.—First Quarter.—Feb. 9.

SUBJECT.—Childhood and Youth of Jesus..—Luke 2: 40-52.

GOLDEN TEXT.—Jesus increased in wisdom and stature, and in favor with God and man.—Luke 2: 52.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Luke 2: 40-52. T.—Matt. 2: 1-23. W.—Prov. 3: 1-19. T.—1 Sam. 3: 1-21. F.—Dan. 1: 1-17. S.—Matt. 18: 1-14. S.—Eph. 6: 1-18.

COMMENTS BY E. E. FLAGG.

1. *Jesus's first visit to Jerusalem*, vs. 40–45. Though Jesus had a sinless nature, and could not have been contaminated, like other children, by scenes of vice and crime, providence ordered that he should receive his early training in a typical Jewish home, pervaded throughout with the strictest Puritan principles. Joseph and Mary were careful to keep every iota of God's law themselves, and we cannot doubt that they tried to instill into the young mind of their divine charge a like reverential obedience. If it was necessary, or at least expedient that the sinless Jesus should be brought up in such a home, much more is it needful for the frail children of humanity who have to struggle against inbred sin from the first dawning of conscience. No revival of religion is worth much that does not affect the home. The trouble with the majority of American homes is not that they are godless homes, but in their lack of any decided religious teaching. The children are allowed to follow the bent of their own inclinings instead of bending to wholesome discipline. Rev. Washington Gladden, D.D., once issued a circular to young men who were non-church-goers, asking their reasons for not attending the services of the sanctuary. One of the most frequent reasons given was this, "I was not trained to go to church when a child." It is estimated that only five per cent of the young men of the country are church members, and only fifteen per cent church-goers. If a great many Christian parents had not sadly neglected their duty to their children, the lodge would not now be making such enormous gains at the expense of God's house; nor would there be so many votes cast for license.

2. *Jesus in the temple*, vs. 43–47. Many seek Jesus, but look in the wrong place for him. He is not always to be found among those who make the loudest professions that they know him. Often it is some lapse from duty which has occasioned the loss of his presence, and we have to turn back again to Jerusalem, and renew our vows of consecration before we find him. They found him in the temple. Ordinarily it is through God's appointed means of grace that the sinner or the saint finds Jesus. In every company of believers, however small, we have a right to expect his presence. Parents and teachers may learn a lesson from this story of Christ in the temple. Jesus was a divine child, but he was also a human child. We are told that he "increased in wisdom and in stature." Children have often a keener appreciation of divine truth than they are credited with, and great mistakes have been made by trying to talk *down* to them, and a still more serious one in fancying them too young to be converted. Another error into which parents and Sunday-school teachers are apt to fall is in not expecting conversions. What should we think of a farmer who plowed and sowed, and yet acted as if he had not the least hope or expectation of a harvest? Yet a faithful parent or teacher who has carefully sowed good seed has just as much right as the farmer to expect to see it spring forth and bear fruit—even a hundred fold.

3. *The need of being about our Father's business*, vs. 48–52. If we are God's children we too have our Father's business to attend to. A child who is faithful does the errand his father sends him on without loitering or stopping to do something he is personally interested in first. Too many professed Christians forget that their heavenly Father has a business for them to do. It is of supreme importance that we learn what it is. "Lord, what wilt thou have me to do?" should be our daily prayer. The most obscure Christian never lived more unnoticed by the world than did Jesus for the next eighteen years. We know that he was always obedient, helpful, industrious, exact in the performance of every duty, but so far as we know his virtues gained no need of human praise. Our work may be unnoted of men, but if we are about our Father's business we have praise of him, and fellowship with his Son Jesus Christ.

HELPFUL THOUGHTS FROM PELOUBET.

THE CHILD ABOUT HIS FATHER'S BUSINESS.—(1) The child should early consecrate himself to God, to live thenceforward as his child. (2) He will learn about his Father's business in his Father's house, and in the earnest study of his Father's Word. To study that Word is part of his business. (3) His father's business for him is to live at home, at school, everywhere, the pure, unselfish life. (4) All earthly duties—obedience to parents, daily work, recreations—are portions of his Father's business. (5) He can do much directly for his Father in leading others to Jesus, in helping the poor, the neglected, the sick, by inviting others to the house of his Father.

BIBLE STUDY FOR CHILDREN.—(1) Every child should be trained to an interest in Bible study. (2) They should be taught, not by lecture, but by question and answer. (3) Every child should study the Bible for himself, and think upon it. He should, in particular, prepare his Sunday-school lesson, and daily study, as well as read, the Word of God. (4) He should come to his teacher as a learner, but ready to ask questions.

RELIGIOUS NEWS.

—The fine new building erected by the First United Presbyterian church of Monmouth, Ill., will be dedicated next Lord's day. Rev. Dr. Moorehead, of Xenia Theological Seminary, will assist Pastor Hanna in the interesting services. It is a beautiful and very convenient building.

—Rev. C. Spurgeon Medhurst, writing from Tsing Chou Fu, China, observes: "The men of the country have no great faith in their idols, and it is remarkable that those whose trade it is to make the images never worship them.

—The British and Foreign Bible Society reports that the sacred Scriptures were last year translated into six fresh languages. The number of tongues in which this society now publishes the Bible is thus increased to 300. Fifty years ago it was published in 150 tongues. The society distributed 4,206,000 volumes during the year.

—The superficialty and fickleness of the Japanese are the greatest trials of the missionary laboring to win them to a Christian life. Their impressions seem to be only "skin-deep." As the Japanese government has established its own schools everywhere, it is said to discourage the establishment of private or mission schools. The government has removed the tax from Christian churches, placing them on the same ground as Shinto or Buddhist temples. Shintoism, the national religion of Japan, has no idols. Its worship is simple, and consists of reverence for the deities, who were formerly famous rulers or warriors of the empire, and implicit obedience to the emperor, who is regarded as infallible, and descended from the gods.

—The Methodists have two great Book Concerns, one in New York and one in Cincinnati. The profits from these are not used for educational purposes, as is generally the case in other denominations, but is devoted almost exclusively for worn-out preachers, and the widows and orphans of those who have died in the ministry. For these purposes the Concerns last year appropriated the sum of one hundred thousand dollars, of which the New York branch furnished sixty, and the Cincinnati branch forty thousand. The Book Concerns gives fifteen thousand dollars yearly to the support of denominational interests, and in its one hundred years of existence it has contributed in this way the round sum of sixteen hundred thousand dollars.

—According to the latest reports the Presbyterians who want a revision of the Westminster Confession will have easy sailing. Twelve presbyteries, representing 499 ministers and 80,347 communicants, have voted *against* revision of the Confession of Faith. Thirty-three presbyteries, representing 1,198 ministers and 170,889 communicants, have voted *for* it

—In 1860 there were 14 medical missionaries in the foreign field. There are now 125 with British qualifications, of whom 12 are ladies.

—The collection in the Fifth Avenue Presbyterian church (Dr. John Hall's) on Hospital Sunday, Dec. 29, was a liberal one, reaching a total of $9,046.88.

—Rev. J. W. Johnston, one of the most earnest and enthusiastic workers in the U. P. church, has just closed a series of interesting meetings at Conemaugh, Pa., and as a result there has been a generous addition to the membership.

—In the United Presbyterian presbytery of Monmouth the vote was against adopting the tobacco amendments. On the question in regard to ministers the vote was ten in favor and eleven opposed. On the question in regard to elders it was seven in favor and fourteen opposed.

—The British minister has directed the attention of the United States Government to the case of Rev. Mr. Joiner, an English clergyman, who claims to have suffered personal violence at Holly Springs, N. C., because he persisted in giving religious instruction to colored people.

—The session of the Second U. P. church, Allegheny, Dr. W. H. McMillan, pastor, has unanimously agreed to unite in a letter to the congregation, commending the tithe as the minimum of duty in Christian giving. Each of the ten members of session voluntarily pledged himself to practice the giving of at least one-tenth himself.

IN BRIEF.

The Iowa Supreme Court, in a recent decision, expressed the opinion that girls who habitually gad about the streets late at night have no valid claim on the courts for redress if they are ruined. That ruling may seem severe, but it is based on a law that is older than any human enactment.

A friend and admirer once said to the late Robert Browning: "I have studied long upon this passage in your poem and am unable to comprehend it. Pray tell me what is the idea embodied in it?" Mr. Browning read the passage over and replied: "Really, I can not tell; but I believe it will be worth your while to keep on studying it."

Mr. Gladstone writes: "Reflection tends to confirm me in the belief that the best basis for a law is the indissolubility of Christian marriage, that is to say, to have no such divorce or severance that allows re-marriage. Short of this I think it highly probably that the Canadian system, of which I had not previously been aware, is the best, as being attended with the least danger."—*Montreal Legal News.*

Equador, South America, a republic four times larger than all New England, ought to be religiously blessed. There is a Roman Catholic church for every 150 of the inhabitants. One-tenth of the population are priests and nuns. One-fourth of the days of the year are feast or fast days, and one-fourth of all the property belongs to the bishop. Yet three-fourths of the children are illegitimate, there is not a railroad or stage line in the country, and nothing common among the people which they did not have 200 years ago.

It is stated that the practice of child insurance has led to an epidemic of sudden deaths among infants in the midland counties of England. The favorite scheme is to smother the infant in the bedclothes, and then claim that it was accidentally overlain by the parents in their sleep. Hundreds of such cases have been reported, but no measures have yet been effective to put a stop to the horrible practice. This is the fearful commentary on the condition of affairs in that country and of the abominable crimes committed there.

Judge O. H. Horton, of Chicago, endeavored to obtain from the legislature a modification of the laws of divorce, in order to remove abuses. Failing in that he now proposes to insert in the decrees of divorce granted by him under the law, these words: "This decree is open to recall at any time within three years from this date." This is intended to prevent an early re-marriage of the man or woman seeking the decree, for his experience in many cases has taught him that a large proportion of divorces are sought for the purpose of a re-marriage. The third party, it is said, in a majority of cases, is the real motive of divorce proceedings.

C. W. Bowne, of Miller, S. D., writes to the Chicago *News:* "I was so glad to learn from your Washington correspondent that Mrs. Morton was going to lead the fashion in Washington. It is so eminently proper that we should have some one at our national capital who is conversant with the forms and formalities of court life in Europe, in order that we may keep posted on the etiquette so essential to the general welfare of the country. It must be so embarrassing for people who have never visited the courts of Europe to meet the titled aristocrats of the old country without knowing just what to do; and, no doubt, Mrs. Morton will undertake to train them in the mysteries of court life, so that one who has graduated from her school could work his or her way into the most exclusive society—that is, with the aid of a few million dollars. It must be very expensive learning real etiquette from real courts, and we, as a nation, ought to be very thankful to Mrs. Morton for taking such an interest in the welfare of her country. Now, if the dear lady would be so kind as to exert her influence with the administration toward getting us some titles from the old country to go with our court etiquette it might be conducive to the happiness of some of our blue-blooded aristocracy of New York and might do much toward putting us on an equal footing with the titled aristocracy of the old country."

The Pan-American Congress in Washington suggests to the *Catholic Review* the idea of a Congress of the Catholics of the Western Continent. The *Review* says: "The Catholics of the continent, such as they are, outnumber the Protestants largely, and it would not be at all an impossible task so to blend them on general matters as to make them masters of the religious destinies of the continent. If a commercial idea and the ability of Mr. Blaine can bring together eminent men from all parts of the country, cannot the Christian idea and the ability of Cardinal Gibbons bring together a similar body of men from the same quarters? There is no doubt that the Catholics of the North are to-day *the* Catholic body of the West, and, with the exception of the Germans and Belgians, *the* Catholic body of the world. We must lead the way in ideas and practical work. The Catholics of South America are fast asleep, not to say dead. . . . . They ought to be rescued, waked up, and made alive. A visit of their leading men, ecclesiastical and lay, to this country, the education of their clergy among us, would make them acquainted with our methods, and at least trouble their consciences. Perhaps, too, it would be worth while for the Catholics of Washington to look after the Catholic delegates to this Congress and bring them into contact with American Catholicity.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Jan. 20 to Jan. 25 inclusive:

R D Wilson, W D Clay, J Killough, J P Lytle, D Leggett, W Meredith, R Paddock, O Pickens, W T Peters, H W Goddard, G W Champ, J Gourley, J C Ougheltree, Mrs M A Walker, J C Foster, D B Gillis, F G Houck, J Hart, Rev A B Green, Rev W J Schrayer, Mrs T S Couch, Rev H W Rabe, O A Chillson, G H Bach, Rev S Wilder, A F Nelson, Rev W H Hilton, J R McDowell, A M Miller, K Brower, Mrs M A Muzzy, M Woodward, Mrs J Kuns, B J Butler, J R Latimer, C P Page.

Capitalists and small investors read "War" Robertson's advertisement in this paper.

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No. 3	63	@	69
Winter No. 2	76½	@	77⅜
Corn—No. 2			28⅜
Oats—No. 2	20½	@	21
Rye—No. 2			44½
Bran per ton	7 25	@	8 25
Hay—Timothy	6 50	@	10 00
Butter, medium to best	13	@	26
Cheese	06	@	10½
Beans	1 60	@	1 80
Eggs	14	@	15
Seeds—Timothy	1 18	@	1 28
Flax	1 26	@	1 34
Broom corn	02¼	@	06½
Potatoes, new, per bu	25	@	43
Hides—Green to dry flint	03	@	07
Lumber—Common	10 00	@	13 00
Wool	10	@	37
Cattle—Choice to extra	4 25	@	5 20
Common to good	1 25	@	4 20
Hogs	3 60	@	3 95
Sheep	3 65	@	5 80

NEW YORK.

Wheat	82	@	88⅛
Corn	27¼	@	41
Oats	28	@	35
Eggs			17
Butter	8	@	28¼
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HOME AND HEALTH.

THE GOOD HOUSEKEEPER.

Among the many qualifications indispensable to the good housekeeper, stands pre-eminent that of a good cook; because that, more than all else, affects the health and spirits of the whole family. A growing family is no small responsibility, as every mother's heart will own, and in order that the children may become strong and robust, their food should be as carefully selected and prepared as a doctor's prescription. It should be regularly served at stated hours, and placed on the table in an attractive form at all times, as outward appearances form no small part in the enjoyment of the meal. The viands served in each household are so various no rules can or should be given, except that in all cases simple, wholesome food is far preferable and really more palatable than the indigestible dainties so often placed on the table. Therefore, mothers should teach their daughters that great and truly beautiful accomplishment, the secret of being a cook.

Order and cleanliness may well come on the housekeeping list, for they also have no small part to play in the harmony of the family and the enjoyment of the household. Every cupboard, pantry and drawer should be subject to a frequent cleansing and straightening process, sufficient to keep them in perpetual order; otherwise, by a little neglect the housekeeper will have her burdens doubled, and her work sadly disarranged. Only by extreme care, where there is but one pair of hands at the helm, can the management of a household be sustained with comfort, allowing a few hours of rest and reading. In such a household everything should be done as simply as possible; no extra tucks on the pillow-shams or cases, fewer ruffles to flute, tables painted to avoid scouring, etc. Ruffles, tucks and fancy work may look well. but not half as well as a happy, contented mother, whose face is not marked with lines of care and weariness. Little will the babies care how many tucks were in their tiny dresses, when they become men and women. Better a thousandfold will be the sight of a bright mother's face than one wearied and fretful, grown cross and morose, or, may be, gone forever, with quiet, folded hands, resting at last.

Too many women who have been bright, merry maidens, sink into dull, stupid, fault-finding wives and mothers. Why is it? Some may fancy because the duties are beyond their weak bodies. And so they are. Sometimes the husband is responsible in driving his business and work, and paying no heed to be his wife's help and convenience; but in a larger number of cases the wife herself is really at fault. In nearly every household the work itself can be cut down and simplified: that is, can be, if we but overcome some of the old housewives' notions in regard to work. If they would only realize that a house can be kept, and neatly and prettily, too, without such an immense load of quilts as required months, and even years, to accumulate. Cheap spreads that are easily washed. nice new comforts and blankets are far preferable—and what a gain for hours of reading, rest and improvement; and this is only one instance; there are many more. *Good Housekeeping.*

NOTES ABOUT LAMPS.—It is impossible for a lamp to burn well unless it is clean and filled. This is not a matter to be attended to just before the lamp is wanted, and then done in a hurry between daylight and dark. The lamps should be taken to the kitchen and taken care of systematically every day. A great many house-keepers do not care to have the kerosene can or kerosene cloths around the kitchen where food is cooked, but make it a practice to keep them in a shed or some pantry near by, and fill their lamps and wipe them there, then bring them in the kitchen and trim the wick, being careful to pick out all charred bits of the wick that fall into the burner. Everything that accumulates about the lamp in that way causes the lamp to "burn badly." A lamp of metal is to be preferred to one of porcelain or glass for durability. A lamp that is kept clean and is filled daily will burn clear and bright for many months; but finally the burner will need cleaning more thoroughly in boiling hot soda and water, using a fine brush to remove any crust of smoke. A lamp should be raised slowly when first lighted and should never smoke. If it is clean and smokes easily, the oil is at fault. No oil fit to burn gives out an unpleasant odor or smoke.—*N. Tribune.*

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FARM NOTES.

IMPORTANCE OF GOOD COUNTRY HIGHWAYS.

[*Concluded.*]

For suburban roads nothing can be better than what is known as the Macadam system with firm and well-drained foundations, six or eight inches of good crushed stone, as near as possible to uniform size, from one to two inches in diameter, very compactly pressed down by a steam roller and with a thin crust of fine gravel on top.

A broad and well-shaded street contributes more than some of us realize to the attractiveness and health of a city. What can be more beautiful than such avenues as Delaware of Buffalo, Euclid of Cleveland, Woodward of Detroit, in their best portions, the splendid and constantly improving streets of our national capital and Commonwealth Avenue and Beacon Street in our own city, affording, as they do, a most appropriate setting for the finest results of the architect's skill, each example of which leads on to greater and better efforts in a spirit of rivalry which is the healthiest sign of a city's vigorous prosperity and growth.

While the Macadam system is durable, and by all means the most comfortable and satisfactory, for its cost for streets immediately outlying the city proper and for those used principally for pleasure driving; in the central business portions, where more active traffic is to be provided for, where commerce plants her heavy foot, and the wear and tear are considerable, there are no better and more appropriate pavements than granite blocks, or perhaps the best grades of fire brick, where the streets have the roughest usage or are more liable to disturbances by those dreaded nuisances, the street gangs of the water and sewer department. And between the suburbs and the business part of the city where the traffic is the heaviest asphalt pavement will be found to be very desirable and probably the best.

In the matter of cleanliness and comfortable use, the smoother the surface the better, and for your city I believe asphalt should be used wherever practicable. Its noiselessness is a desirable feature, and its more general use in our city streets will have a very beneficial effect on the nerves, and, in consequence, the general health of our business and professional men, and all who have occasion to endure the incessant noise of the busy street.

As a result of elaborate experiments, made to ascertion the relative resistance of friction of different pavements, it has been established that while 200-pounds force is required to draw one ton over an ordinary dirt road, 100 pounds will do the same work on Macadam, 33 on best granite blocks, and 15 asphalt.

As a practical instance of this, it is estimated that in the city of New York there are 12,000 trucks, carrying an average load of 1½ tons for 12 miles on each of 300 days in the year, at an average daily cost of $4 for each truck.

The result is about 65,000,000 tons transported one mile in every year, at a total cost of $14,000,000, or at the rate of over 22 cents per ton a mile. The excessive nature of this charge is seen, when it is remembered that the same goods are now carried by rail at 6-10 of one cent per mile. On asphalt or wood pavements, the same horses could transport a load three times as heavy as on the present rough-stone pavements. If the saving in transportation is proportional to the load carried, it would amount to nearly $10,000,000 per annum. It is safe to say that at least one-half of this amount would be saved by substituting smooth pavements for those now in use in New York; and in any city where the pavements are on the average poorer and rougher than those of New York, it is clear that the proportionate saving by the introduction of the best street surfaces will be even greater.

Go to the city of Buffalo, where already, working steadily in the one direction, they have some 60 miles of the best Trinidad asphalt in the country; unquestionably at a considerable expense for the original outlays, but with results that will save them very many thousands in the long run. I am informed that the repairs necessary on these streets within the past six years has aggregated less than $100.

If Grover Cleveland had never accomplished anything else, the city of Buffalo would have abundant cause for gratitude to him for the good work begun during his mayoralty.

The city of Washington is under great obligations to the man familiarly known as Boss Shepard, who did more for the improvement of their streets than any other man, and yet for a time was cursed for the expense entailed, and now is looked upon as one of their great benefactors. Here many of the asphalt pavements have been in use for ten years, at a cost of repair not exceeding an annual average of two cents per square yard.

A thing that is worth doing at all, is worth doing well, and thoroughly, at once; and so I believe that the best thing for you to do is to determine, through the proper channels, how much it will cost to properly pave all of your most important streets; raise the amount necessary by issuing bonds running 25 or 30 years, or for longer time if it seems best.

Have the work done as it should be; remove it as far as possible from politics, under the eye of a special and competent engineer, whose business is road construction.

Let him be watched and guided by your Superintendent of Streets, or your Citizens' Committee, or whom you will, to make sure that your money is spent in the right direction.

These pavements, once laid, will last longer than you and I.

They will give satisfaction to all who use them, will bring credit upon your city, and their saving alone, annually put by in a sinking fund, will, by the time your bonds are due, be sufficient to take them up and leave a large surplus.

If you cannot accomplish this whole scheme, do what you can of it, beginning at once, and lay as much pavement in 1890 as you can raise money for; but as far as you go, do it right.

For the bettering of residence streets where asphalt cannot be afforded, the wise policy would be to lay as much Macadamized pavement as possible. You should have the improved stone-crushers, and heavy steam-rollers, which will properly equip you for doing the work in this direction in the best possible manner.

It adds largely to the value and durability of a street to keep it clean. They should be cleaned after 12 o'clock, midnight, and before 6 in the morning. Then the streets are deserted, and it can be done at less expense, and more quickly.

There is no reason why streets should be swept in the day-time, stirring up dirt and dust mixed with filth, to be blown into the faces of the passers-by; and if, in the thickly-settled part of the city, ashes could be removed during the same hours, it would be a blessing to the community, for the removal of ashes in the daytime is a source of inconvenience and discomfort to all people who happen to be on the street at the time, for, as the ashes are deposited in the carts, the wind takes a large part and distributes it through the air in the faces and eyes, and down the necks of the passers-by, causing much unhappiness and bad language.

But in order to best further the good work, and secure the sympathy and interest of the public by making all more conversant with what is being done, and what ought to be done, and the advantage and benefits to be reached, I would strongly urge upon you to form a Citizens' Street-improvement Association; and for this you may well take as your model, to such an extent as will serve your purpose, the Roads-improvement Association in London, which announces as its four objects:

First—Circulating popular and technical road literature, having for its object:

a. The enlightenment of taxpayers upon a subject which vitally affects their pockets and their interests.

b. The guidance of all authorities having control of roads, and the instruction of road surveyors and the laborers under their charge as to the proper system of road repair and maintenance.

Second—Remonstrating with the responsible authorities in cases where the neglected state of the road has become a grave scandal, and, where necessary, taking legal action to enforce the rights of the public.

Third—Watching and introducing legislation with a view to bettering the existing state of affairs.

Fourth—Taking up the question of street names, signboards, and milestones, with a view to their erection in places where they do not at present exist, and to their improvement or maintenance, as may be necessary.

To this may well be added the encouragement of the planting of trees, and laying out and beautifying suitable parks and walks, and other kindred matters which shall tend to make your city an attractive place in which to live and make money.

With such an association, composed of your active and intelligent business men, you can influence public opinion in favor of this improvement in streets, and within another decade it may be said of your city that none is more attractive or better paved. Then shall those who follow after have cause to bless the wisdom and forethought of the citizens of to-day.

Be sure to get Hood's Sarsaparilla if you want an honest, reliable medicine. Do not take any other which is alleged to be "about the same" or "just as good." Insist upon having Hood's Sarsaparilla, which is peculiar to itself. Sold by all druggists. Try it.

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NEWS OF THE WEEK.

CHICAGO.

At the health office, Jan. 21, 130 deaths were reported, the highest number since the advent of la grippe.

Henry Bush, who was injured on the Northern Pacific railroad, received damages to the amount of $40,000 last week in a jury trial.

Foreman Tyler, of the grand jury now in session, says that they would probably return a number of indictments against gamblers and lottery men.

The limited fast express from Milwaukee, on the Chicago & Northwestern Road, ran into a carriage in a funeral procession at Rose Hill Cemetery gate, at 3:40 o'clock Thursday afternoon, killing Mr. and Mrs. Frederick Payne, who were burying their infant child, Mrs. Reprogel, a friend, and the driver of the carriage. A little girl in the carriage escaped unhurt. The engineer was arrested.

COUNTRY.

Hon. George D. Robinson, commissioner in the case of Prof. Egbert Smyth, appellant, vs. the Visitors of the Theological School at Andover, decided Monday in favor of the visitors and against Mr. Smyth.

The Elliott Cresson medal has been awarded to Ottmar Mergenthaler, of Baltimore, by the committee on science and art of the Franklin Institute of Philadelphia for the invention of the linotype printing machine.

Five Indians were drowned in Flathead Lake, Mont., Sunday, while trying to cross the lake on horseback. They were riding close together and the ice gave away.

Official announcement is made that the loss by the fire in Boston on Thanksgiving Day was $3,841,388; that the insurance involved amounted to $5,395,533, and that the loss to insurance companies aggregated $3,173,438.

It is reported that in the past two years certain persons in Mexico have coined about 5,000,000 United States dollars, which have been shipped across the border and circulated in Texas, New Mexico, and Arizona, and in other districts, and that the counterfeiters made a profit of about 28 cents on each of the spurious dollars disposed of.

The managers of a number of big mills at Fall River, Mass., have been watching the result of the profit-sharing experiment at the Bourne Mill, and it is stated on good authority that a number of mills contemplate doing likewise, for the incentive offered keeps help from leaving, an evil with which every large mill has had to contend.

Chinamen are being put to work as laborers at Pittsburg in place of Italians. Twenty-five have arrived from San Francisco and fifty more are on their way.

Declaration having been made that the business of the Sugar Trust is criminal, it is believed that the Havemeyers, of New York, will resign their trusteeships in the various refineries, fearing that the grand jury may be asked to take the matter in hand.

The snow blockade in the Sierras on the Central Pacific railroad has hardly been equalled. The average depth of snow along the snow-sheds is 20 feet. Over 4,000 men were employed in clearing the track.

Miss Annie Van Schrader, aged 20, of St. Louis, said to be heiress to over $500,000, took the veil in the Dominican convent, at Newark, N. J., Jan. 26. Many prominent people from St. Louis witnessed the ceremony.

A windstorm on the divide, which blew the Rio Grande and Santa Fe passenger trains from the track at Monument Station, Col., Saturday afternoon, was so strong that the coaches were lifted from the trucks and carried ten or fifteen feet from the track and thrown upon their sides. Several passengers were slightly bruised and cut with glass, but none was seriously hurt.

A fire started on Cheyenne mountain, near Colorado Springs, and threatened to burn the grave of "H. H." (Hellen Hunt Jackson), but was extinguished without great damage.

A double explosion of natural gas at Columbus, O., was fatal to members of two families and some in the large crowd about the buildings. Six lives were lost and thirty people were injured. Five dead bodies were taken from the ruins, two of them those of an unknown man and an unknown babe. The infant child of Charles Berry was dashed from its mother's arms by the force of the explosion and almost immediately was run over and killed by a fire-department team which was running from the building.

Denver people are much exercised over the Sunday-closing law which certain citizens, ably backed by the Denver Daily *News*, are trying to enforce. The Daily *News* is indefatigable in its efforts against the law-breakers, and although its endeavor has not been met with complete success, the nuisance has been largely abated. In Denver, as elsewhere, the best public opinion condemns the Sunday saloon and looks earnestly forward to its total suppression.

FOREIGN.

The government of Germany has granted to Herr Schenck, an architect of Freinwalde, a commission to begin immediately the canal intended to connect Berlin with the Baltic Sea.

It is proposed to organize here for 1897 an international exhibition which shall be far grander than the French exhibition.

The London *Times'* Lisbon correspondent says the dispute between England and Portugal is assuming a more favorable aspect owing to the Marquis of Salisbury's policy of conciliation.

At St. Johns, N. F., Monday night, John Gorley and three children were burned to death. Gorley perished while making a third attempt to save his children. When found he had a child in his arms.

Capt. William Kennedy, who commanded the first expedition for the relief of Sir John Franklin, the Arctic explorer, and who has made valuable discoveries in the Arctic regions, died at his home in St. Andrews, near Winnipeg, Manitoba, Saturday.

The rioting reported at Lagos, Portugal, was not of republican origin, as rumored, but arose from the disorderly behavior of a number of soldiers who forced the gates of the barracks in order to take part in a demonstration against the British ultimatum.

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It is reported that an English firm has just secured a consignment of many thousand mummies of cats from Egypt. They were buried in tombs as sacred animals, and are said to make the best fertilizer in the world. So also:

"Imperial Cæsar, dead, and turned to clay,
Might stop a hole to keep the wind away."

At some future day the relics of the lodges of our time will be the mockery of sensible men. Out of the same Egypt they came, and to a like end they are bound.

Miss Bisland, who has just got home from her race around the world for the *Cosmopolitan*, writes in the current number of that magazine of the Mardi Gras in New Orleans. She says this demoralizing Saturnalia is the work of secret societies, which have existed for years for this sole purpose. The "Mystic Krewe of Comus," "Twelfth-Night Revelers," "Knights of Momus" and "Proteus Krewe" are the names of these strange organizations. It is reported that the approaching festival in New Orleans is giving the authorities of the city much trouble. Two of these secret societies propose to parade simultaneously. Each has expended thousands of dollars in preparation and neither will yield. The mayor has ordered the police to interfere and prevent the disturbance which is expected.

A section of some fifteen counties in South Dakota, where crops have failed for several seasons, are calling upon us for aid. Clothing and other supplies have gone forward liberally. Most of the destitution is along the line of the Northwestern road, and the company has been forwarding free since the first of November all relief freight. It is reported that up to Saturday, the 25th ult., the shipments thus sent over the line if paid for at the regular tariff rate would amount to $111,000. Coal has been one of the chief items, and of this fuel the company has given liberally from its mines in Iowa. Free transportation will be continued so long as there is necessity for this charity, and officials of the company, in connection with the governor of South Dakota, are arranging to supply seed wheat to the destitute farmers. This wheat will be transported and distributed without charge.

The Clan-na-Gael ruffians are adding another chapter to their record in this city. A German police captain, Schuettler, was efficient in assisting the prosecution of the Cronin murderers. He met three members of Begg's Camp 20 one evening last week, who attacked him with abuse and knocked him down. He shot his assailant, a saloon-keeper, who died Friday. The policeman was exonerated by the coroner, but the Irish secret assassins are on his track. The quarrel took place in a saloon where the police captain had no business to be drinking. Two of the Clan crowd were witnesses for the defense in the trial, and the third is an alderman saloon-keeper who is given a villainous character by the city press.

Miss Drexel, daughter of the wealthy Philadelphia banker, lately entered a convent of the Sisters of Mercy, at Pittsburgh, and is now "lost to the world" in the name Sister Catherine. She has used part of the great wealth she brought into the power of the priests, in establishing at Torresdale, near Philadelphia, a convent for the education of a sisterhood to do missionary work among the Indians and among the colored people in the South. White, Negro and Indian women will be admitted as novitiates in this institution, and "Father" Stephan, a priest who has for several years been on the watch for Rome in Washington, will be its head. The Catholic church has for some time maintained an Indian bureau at the capital to lobby for its interests among the Indians, and the large appropriations received by the priests prove the ability of Mr. Stephan. We can only pray that in this new mission his "right hand may forget its cunning" and his success fail him.

The recent installation of Dr. Lyman Abbott, editor of the *Christian Union*, as pastor of the Plymouth Church of Brooklyn (H. W. Beecher's), deserves more than a passing notice. The large council was what might be called composite. The majority were Congregationalists, but there were also Baptists, Methodists, Presbyterians and Episcopalians. The fact was developed that the candidate believed in "conditional immortality" and the probability of a future probation. He denounced the doctrine of a final probation in this life as unscriptural, and expressed the conviction that all who are not saved in this life will be either annihilated or saved in the world to come. One minister withdrew because unwilling to endorse such doctrines. While we dissent entirely from these views and regard them as dangerous, we think it far less strange that such a council should give them a practical endorsement than that they should sanction Freemasonry by ordaining ministers who practice that form of idolatry. That they have done so, after due enlightenment, has but prepared the way for all manner of heresies. More than twenty years ago President Finney said that since the light has come the church must speak out or suffer for her unfaithfulness. The churches have largely failed to speak, and hence practical infidelity is installed in high places.

Secretism is doing more injury to the church than most people know, and we are glad that in all directions the subject is receiving more attention. The evil is so great and is so persistent in its encroachments that it must force itself upon the notice of all who are really concerned about the welfare of Zion. The churches that will not resist the evil, but permit it to enter and spread among them, are only preparing the way for their own ruin. Christ and Belial cannot reign together.—*Lutheran Standard.*

THOU ART THE WAY.

BY REV. ALEXANDER THOMSON.

O Father, when the tempest comes,
The tempest fierce and wild,
And all the path that we should walk
With tangled drift is piled;
When lost among the grim, cold rocks,
And in the dark defiles,
Where torrents roar with icy wrath
Among the homeless wilds;
Then let me hear thy whispered word
In gentlest accents say:
"I am the living way."

When thus perplexed with many things
I know not what to do;
When two opposing duties seem
Both equally in view;
When Worry comes with brow of care
And all her nettles sows
Within the garden where should bloom
The lily and the rose;
When night comes with her pirate flag
Where bright should beam the day,
Then Father show the way.

What am I, Father, in thy sight,
But just a little one,
Whose only hope for life and truth
Is resting in thy Son?
And not in work that I have done,
Or aught that I can do,
For all of mine that pleases thee
Thy mercy led me to;
Yet am I safe because I trust;
And joyously can say,
Thou, Saviour, art my way.

SOME SOCIAL PROBLEMS.

BY REV. A. B. CURTIS.

Any man can raise a question the wisest cannot answer. Still it is evident we must have the question clearly before us if we would give it an intelligent and serious answer. In these days of "Looking Backward," "Progress and Poverty" and "Anti-poverty Societies," it behooves us to know well our bearings ere we launch. The questions being set before us to-day are clear-cut, honest questions, and something we must be doing with them ere long. We must master them or they will master us. Let me endeavor to set before the *Cynosure* readers one of these questions urged from two sides.

Richard Roe is a wealthy farmer. How did he become so? By hard toil. He began in life with nothing but an honest heart and willing hands. He worked on the home-farm until he was plump 21. At this age he is advised to go, fend for himself. He leaves home with all his earthly effects tied up in a handkerchief. Dick is a good boy, a hard worker, and a neighbor offers him $20 per month and board; he accepts, and continues thus for two years. At the end of this time he goes North and takes up 160 acres of timber land. Here he works hard, battling against stumps and poverty until at last he can raise enough to support his growing family and lift his mortgage. By honesty and economy he now begins to lay by large profits each year. These he slowly uses in improvements and the purchase of machinery, until to-day Richard Roe is a wealthy farmer, loved and respected by his neighbors.

Dick has never heard of Socialism. Some one now comes forward and tells him that private ownership of land is all wrong.—that it is the source of well-nigh all our evils, and the sole excuse for poverty. Once do away with private ownership of land, says this man of the new-fangled notion, and the millennial dawn is upon us. Will Mr. Roe listen to this? Not at all. Why,

on that land he has expended his labor; that farm stands for and is the equivalent of the thirty best years of his life. It is his very self. It is the standing proof of the qualities that lie hid in his bosom. He has robbed no one in securing the possession of his farm, and there is not a man living but has had a similar opportunity to become well-to-do. Richard Roe cannot listen to these arguments in favor of allowing the state to own the land.

The history of John Doe is somewhat different. He was born and bred in the city of New York in the midst of luxury. Up to the age of 21 the major part of his time is given to base ball, boating and society. He has attended school also to a certain limited extent, and has acquired habits of dissipation and shrewdness, free-heartedness and penuriousness. At the age of 21 he becomes his father's partner. His father is a capitalist and a millionaire. John suddenly comes into the possession of a million of dollars upon which he has expended no toil. Every dollar Dick Roe owned stood for so many hard knocks, and so much hard planning against drouth, and fluctuating market values and hard winters on sheep. Every dollar John Doe manages stands for another man's shrewdness and not his own. In other words, he has wealth without corresponding character. John invests half a million in railroad stock. The company receive from the government large tracts of Western land. They are given every alternate square mile in the alternate counties. They refuse to sell their land until the adjoining square miles are all settled. When they do sell, their land has multiplied in value thirty fold, because of the settlements in the alternate sections. The Dick Roes who settled it are now well-to-do farmers, but they have paid bounteously into the pocket of John Doe. And John Doe never toiled to get his money or toiled to increase it after he did get it. Dick Roe owns his farm because private ownership of land is allowed. But it is also true that John Doe, with his railroads and his large tracts of alternate square miles, commands both the price of Dick's land and the price of his produce because private ownership of land is allowed.

Another consideration is this, Dick is the producer and his work must be done. So Dick works from ten to fourteen hours a day in order that hosts of John Does may sit in their offices, speculate in lands, and bid on the price of wheat and sugar. If all men took an equal turn at productive labor we might easily have shorter hours. As it is, wealth seems determined to keep the laborer down to the point where, if he will work all day six days in the week, he may earn a livelihood.

The question I raise is not whether Henry George or Edward Bellamy is right, but whether our present economic relations deal fairly with the laboring classes. "If a man will not work, neither shall he eat," is good advice. May we put it conversely, "If a man works he shall eat?" If he toils faithfully he shall have abundance of the necessaries of life.

[*To be continued.*]

IS DEATH ETERNAL SLEEP?

BY MRS. N. E. KELLOGG.

[See Editorial Note.]

About half a mile from the shore and in full view of the "Golden Gate" of San Francisco, is a pile of dark gray rocks, thronged with sea lions who make it their home.

When first seen it is not particularly attractive; the deep voice of the sea monsters mingled with the hoarse, dull roar of the ocean, and the wide expanse of sparkling water claim more attention. But all at once, far off beyond the rocks, a slight swell is seen as though something were coming up from under ocean. Slowly the wave approaches the rocks, growing longer and higher as it advances; suddenly a line of white appears along the crest of the wave, and with a leap forward it breaks! A moment the rocks are enveloped in a mantle of white, and then the waste of waters falls away and leaves them glistening in the sun.

This our Alma Mater is a light-house in the ocean of time and near the shore of eternity. The passions of men are like the ground swell,

> "Murm'ring they move as when old ocean roars,
> And heaves huge surges to the trembling shores."

During the college year now closing we have seen the heaving, surging billows of opposition and persecution rise and lengthen and leap upon our College home. For a time it seemed as if she would be swallowed up, but the strength of God was in her, and now the wave has spent its fury, and the stone walls seem brighter and dearer as the angry elements fall murmuring at their base.

We meet on this occasion as glad children returning to a faithful mother. Glad to see each other here, within these walls, which call up so many hallowed associations of pleasure. And though we ponder on sober themes, it need not infer sadness; and if we arrive at the truth, *truth*, like a "thing of beauty, is a joy forever."

And while science, literature, and even the secular press with its myriad writers are discussing the nature and destiny of man, it is fitting that we consider, briefly, the question which rises spontaneously in every heart, "If a man die, shall he live again?"

Talmage says, "The strangest thing in the history of American and European journalism is that during the past few months it has been discussing the question of eternal punishment. The question of Turko-Russian contest, the question of silver currency, the question as to President Hayes's policy with the South,—all submerged in the question, Is there a hell?"

Why *strange?* What else could we expect?

Men have gone to such extremes of wickedness in their pursuit of pleasure, that in moments of reflection, when they are forced to think of the things which are not seen, they stand aghast at their condition. But though checked, their reflection is not allowed to turn them, for before the cry, "What shall I do to be saved?" can escape their lips, Satan whispers, "Death is an eternal sleep;" and the giddy whirl of pleasure and mad indulgence goes on. And some ministers of the Gospel have taught that though the good enjoy an eternity of bliss, to the finally wicked death is an eternal sleep. But if this be true, why preach the Gospel? As Justin says, "that would be a Godsend to the wicked."

> "Oblivion is sweet, when the long day of arduous toil is done."

Why are we invited, warned, urged and *commanded* to take up our cross daily and follow Christ; to be hated of all men for his sake; to lay down our lives if need be? Shall we deny ourselves daily in this life, that we may enjoy a happy, blissful life when this is ended? Shall we fast all day that we may feast all night? If the final sentence of the wicked is to cease to exist, why not live in sin? For the more they sin, the more pleasure they take in it. It is the first steps in sin that are hardest to take. The conscience, when long stifled, becomes seared and ceases to reproach

But more: if death ends all, why is there a Gospel to preach? "How shall we escape" what? —"if we neglect so great salvation." "There is none other name given....whereby we may be saved," from what? Why the life of sorrow, the midnight trial, the cruel scourging, the darkness at mid-day, and that agonizing cry from the one only sinless man, the Son of God? Did God so love rebels against his government; so love the murderers of his Son; so love even us, that he sent his well-beloved Son to suffer all *this*, that we might be saved from *sleep?* Impossible!

> "To die,—to sleep—
> No more; and by a sleep, to say we end
> The heartache, and the thousand natural shocks
> That flesh is heir to:—'tis a consummation
> Devoutly to be wished."

Sir Walter Scott, in his life of Bonaparte, uses this remarkable language concerning one of the schemes which was carried out in the Reign of Terror:

> "If fiends had set themselves to work to discover a mode of most effectually destroying whatever is venerable, graceful or permanent in domestic life, and of obtaining at the same time an assurance that the mischief which it was their object to create should be perpetuated from one generation to another, they could not have invented a more effectual plan."

At the time he speaks of, the Republican inscription, "*Death is an eternal sleep*," was placed over the cemetery gates. And many of the French believed and acted as if it was true, that they might defy God at their pleasure, and escape him when they chose. Nearly a hundred years have gone. But time can never efface the horrid picture which history drew of the events clustering around that Reign of Terror.

Matter may be tarnished, broken, burned, ground to powder and strewn on the winds; but it cannot be annihilated. Man may destroy the *form* of the body, but over the *substance* of which it is composed he has no power. No heat is so intense as to take away the body. The form is gone; but the substance remains. Is it reasonable to suppose that the mind, which often grows strong as the physical power declines; that the soul, which stands like the adamant when the flesh shrinks; that this most wonderful of God's created works, made in his own image, is left to be destroyed and blotted out of the universe in a moment of frenzy by a single stroke of the hand? Nor does God himself, so far as we can trace his wonderful doings, unmake anything that he has made. The forms of nature pass through various stages of development, reach perfect maturity and decay. But they will not cease to exist. And after a little while the small particles which make *these*, will enter into the composition of other living forms.

If, then, matter is indestructable; if there is no annihilation in the material, why look for it in the immaterial world, unless plainly revealed? But annihilation does not take place at death, for Christ said, centuries after Abraham's death, that God is not the God of the dead, but of the living, and if the first death does not end the existence of the soul why should the second?

But it is urged that the necessary result of broken law is death or destruction; and it is true. If a fish is taken from the water, it immediately begins to die, for the natural law respecting fishes is broken, and unless soon restored to its natural element, life becomes entirely extinct. But the fish is not annihilated. Man breaks the moral law, and at once the sentence of death is passed, and his moral destruction begins, and unless he is brought back to a state of obedience, and the evil already done is repaired, the eternal death of the soul is the necessary result.

But what is the death of the soul? To us physical death is opposite of life, or the separation of the soul from the body; and spiritual death is the separation of the soul from God, or the opposite of life eternal. Christ represents the judge when giving the final sentence, as saying to one class, "Come!" and it is said that they go into life eternal. To the other class the judge says, "Depart!" And when the same scene is described in the revelation, it is said, they shall be cast into "the lake of fire, which is the second death." And if the soul does not cease to exist, it must suffer forever if not in harmony with the Divine will. But says Canon Farrar, "We hurl from us representations so cruel of a doctrine so horrible, that every nerve and fiber of our intellectual, moral and spiritual life revolts at it."

But let us reflect and not speak rashly where mistake is fatal. If we were left without any escape from the penalty of our sin, or in ignorance of the consequences of it, it were indeed a dreadful fate; though we may not complain when we disobey eternal law, if we must endure the eternal consequence of disobedience. "This is the condemnation, that light is come into the world, and men love darkness." If we hurl from us the light which shows us from what we need to be saved, would it be strange if we fall short of the proffered salvation. A recent writer has well said, "It is from the Scriptures that we accept the atonement, and there seems a propriety, if proprieties are to be made the basis of argument, that we should turn to the Scriptures to learn the consequences of atonement." And the Scriptures teach, not that Christ came to purchase happiness, but to save from impending doom.

Fifteen centuries before the advent of our Saviour this question was recorded, "If a man die, shall he live again?" And in all ages this same question has been wrung from the human heart. Men have watched the waning, flickering lamp of life, and when it went out have ceased to hope, and the pall of death has settled down upon the hearts of the living when no ray of light from the unseen world has pierced its heavy folds.

The Athenian philosophers, Socrates and Plato, and a few others, it is true, studied the natural works of God; saw the insect passing through changes similar to death only to put on new life, and they thought there must be a new life for man. But they went the way of all the earth and the masses soon forgot their teachings.

True, once and again the chosen people of God

saw the victim snatched as it were from the jaws of death and returned for a season to enjoy or suffer the pleasures and pains of this life, and so knew that the soul did not cease to exist at death, because after that event they received their friends back full of life. But it was only to see them at last laid away with no prophet of God to call them back. And, though in all their intercourse with God himself and the angel visitants from the unseen world, it was *assumed* that man was accountable to his Maker, not during the few fleeting days of this life only, but to all eternity, our future was not fully understood until Christ died, placed himself under the power of the grave, and then, breaking all its bars, flung wide the portals of the unseen world, and rising, left this promise, like a benediction of light to his followers in all coming ages: "I will come again and receive you to myself."

THE CHURCH AND LODGE, OR ROME.

In Archbishop Whately's "Kingdom of Christ" the chapter on "Vicarious Religion" has this language:

"To all Christ's disciples it was given to know the mysteries of the kingdom of heaven. There was 'one Lord, one faith, one baptism.' And (though with diversity of gifts) one and the same spirit sanctifying the church, and dwelling in all its members. The opposite system to this—that of recognizing different degrees of access to the Deity, and of keeping certain sacred rites and holy secrets confined to a few, and set apart from the multitude—is one of the most remarkable characteristics of natural religion, by which expression I mean, not what is commonly, though improperly, so called, but, such a religious system as men naturally fall into when left to themselves. . . . I believe there is hardly any system of paganism . . . . that has not some articles of faith, some religious rites, some kind of pretended theological knowledge, confined either to the priests or to some privileged order of men from whom the great body of worshipers is either excluded or exempted.

"It might therefore be expected that this character should be found (as in fact it is) in the Romish system, which I have already described as the gradual (and if I may be allowed the expression), spontaneous corruption of Christianity by the unrestrained workings of the human mind."

Our readers will have no difficulty in applying the above statement to lodgery also, which casts aside, in most cases, the idea of acknowledging Christ as supreme, and is built on the foundation of sand, viz., "spontaneous corruption," and "unrestrained workings of the human mind."

The Archbishop says that the Apostle Paul contrasts Christianity, in his first letter to Timothy, with the "ancient pagan religions in which some had holy secrets from which the rest were excluded." Not so in Christianity. But in lodgery this is its distinguishing charm, so that those in the highest degrees are dictators and the rest their tools.

"As for the pagan priests," says Whately, "their business was rather to conceal than to explain the mysteries of their religion; to keep the people in darkness, than to enlighten them. Accordingly the moral improvement of the people among the ancients seems to have been considered as the proper care of the legislator," . . . . not "to the priests of their religion."

How else than pagan can we regard all lodgery, which binds its members to conceal and never reveal the best things the system can produce. But what does Christianity require? The very opposite. For the great Teacher by precept and example requires that his followers shall instruct the whole world in the best things they know, and thus freely do good to all. T. H.

THE GRAND ARMY BETRAYED.

The original purposes of the Grand Army of the Republic are well known. As long as it shall adhere to them, the organization, like the patriotic soldiers who compose it, will be respected and cherished by the people of the Union. But the organization has been grossly abused and shamefully prostituted, and it is best for it, as it is best for the country, that the truth should be spoken concerning it, without fear, favor, or affection.

Nothing could be more contrary to the spirit of American institutions, nothing more opposed to the teachings of our forefathers, indeed, to their special warnings on this subject, nothing more dangerous in character and tendency, than a military or quasi-military organization of national extent bent upon political objects. The fact that it starts with the best wishes of all the people, without regard to party, gives it only the greater power for evil, and it is therefore the manifest duty of every citizen, whether old soldier or not, to express with the utmost freedom the condemnation which every true Republican must pronounce upon the attempted perversion of the Grand Army from its original purpose to become a mere tender of the monopoly party. If the testimony of Dalzell, of Tanner, and of those Republicans who were most aggressive in the Grand Army and have received the highest rewards for their conduct, is to be believed, then that estimable, non-partisan and patriotic association of old soldiers has been basely and corruptly betrayed to serve the immediate purposes of the trust party.

That without this betrayal Mr. Harrison's election, notwithstanding the vast amounts of money expended to secure it, would have been an impossibility, no one can doubt. The soldiers were infamously practiced upon, and were even made to believe that the entire Treasury surplus would be emptied into their pockets, without regard to the length, merit or consequences of service. We have heretofore printed the evidences of these facts, and need not reproduce them again. That, as Mr. Cleveland mostly intimates, a deep distrust of the Grand Army is abroad, and that the remedy must come from "within the organization," are beyond question.—*The New York Saturday Globe.*

SECRET ORDERS AND CRIME.

The mystery which surrounded the murder of Dr. Cronin, of Chicago, has not yet been entirely cleared away, but little doubt remains that he was deliberately killed to prevent revelations which he had threatened to make concerning the doings of the members of a secret order. It is generally conceded that the murder was by one or more, selected for the deed, who did not dare to disobey the allotment which fell to them. It also appears that the members of the order are under the absolute will of those over them, that death is the penalty for betrayal of the secrets of the order, and that murder is regarded as a legitimate means for the accomplishment of the ends of the organization.

In all this there is nothing new. We are startled, we are filled with horror, but the same has been before. There are those yet living who remember the murder of Morgan, and the uprising of public sentiment against the order under whose laws the crime was committed. But such crimes have become more common, and we are more familiar with the thought of assassination by order. Such scenes have marked the agitation in which this victim was himself so prominent. And in a wider field the rule, "The informer must die," is accepted as good moral law. Crime feels the common tendency to organize, and its bonds are of its own material. Men of evil purpose band together for the most infamous purposes, and then to secure themselves against each other bind themselves with penalties which shock us in the simple recital. By its nature evil calls secrecy to its aid, and finds in it both a shield and a help. This organization gives a certain dignity to crime, the dignity of numbers, and the character of a defined purpose, with a seeming rightful authority over those who have voluntarily so bound themselves. We have become so familiar with organized violence that our sensibilities are deadened, and this latest murder does not arouse us to the righteous vindication of the law as it should. Now that it is known that such a crime has been committed, there is, seemingly, less interest than before the crime was made certain by the finding of the body. Apparently it is now entering into the public sentiment that men who bind themselves with horrible obligations really forfeit their right to life when they reveal the doings of the darkness.

We do not state the whole case when we say that men of evil purpose protect themselves by combination in secrecy; the converse of this is also true; organization under the bonds of secrecy tends to evil doing. It segregates the members from the common moral sentiment into a community under laws of their own making. They are not only shut off from the ordinary moral restraints of the open-day life, but they are protected in what they may wish to do by their association. The restraint and the help of the common open life are necessary to the best living; we are so constituted that we need them. Sunlight is necessary to healthful life. When removed from the open moral influences we easily degenerate. The evil in our nature seeks indulgence under the prospect of safety. Even the better elements are made to do service in this degeneration, for loyalty and the feeling of brotherhood throw the mantle of charity over the misdoings of members, and seek to shield them from the public condemnation and the penalty they deserve.

Such an organization gives a most favorable field for persons of evil aims. They acquire position and influence, and are able to wield the order for their own ends, even against the will of the majority and the intention in its institution. In such hands a beneficiary organization becomes an agency for the wealth and luxury of a few. An association for mutual aid becomes an organization for the personal benefit of the leaders. A workingmen's union becomes a political machine, with the offices for the few. A political organization becomes a conspiracy against government. An organization to secure larger independence and better local government in Ireland, becomes, in the hands of unscrupulous men, the perpetrator of the most infamous crimes. Many members of the Clan-na-Gael stand aghast at revelations now made, but it was the secrecy into which they entered that made the crime possible. The nature of the obligations in many cases taken, and the penalties attached tend to develop crime. When a man binds himself to obedience under the severest penalties, and invokes upon himself death in certain cases, he not only surrenders his manhood and the keeping of his conscience, but he familiarizes himself with crimes, and easily, when the crime has been committed, he is ready to defend or palliate it by the plea that the victim brought it on himself, much as the burglar brings the fatal pistol shot upon himself, without guilt to the perpetrator. Under such unconscious schooling some become ready to obey when they are selected to commit the deed. That this is so the history of secret orders abundantly proves. The public mind becomes accustomed to all this, and fails to attach to such crimes the superadded guilt that arises from their being the crimes of an order, or an association.

Dr. Mutchmore says concerning India: "Secret societies have been the agents of her destruction, her humiliation, and her everlasting servitude. Society is made a very hell by its divisions and their cruelties, and these have grown so hoary that all conscience has been lost, all resistance has ceased, and the most atrocious deeds of fraud and murder are carried on with the sanctities of religion." Can the drift be otherwise here, and can the end be different? The Christian sentiment of the country should rise in its might and throw off the terrible bondage in which truth and right are suffering, and give back to all the freedom, the life, and the power which belong to the untrammeled conscience.—*The United Presbyterian.*

Some men are possessed with the mania for belonging to secret societies. No new order of that description comes along that they do not join it, and the number of letters that make up the list of their titles exhausts and even duplicates the alphabet. One wonders how, if they are faithful to their pledges, they have time or spirit for doing anything but attending to them.—*United Presbyterian.*

Talk at Washington of a big navy, composed of $5,000,000 battle ships and other expensive vessels, is going on merrily. It is all very magnificent. But the United States does not want to fight anybody and nobody wants to fight the United States. War-ships built for sums one-half greater than they would cost if it were not for the high tariff are exceedingly pretty to look at. But there is such a thing as building to many of them. It is nice to be rich, but the rich man who throws away his money is a fool. The same applies to nations. The United States is about as likely to go to war with the man in the moon as with any other foreign power.—*Chicago News.*

OUR WASHINGTON LETTER.

WASHINGTON, Jan. 29, 1890.

Congressman Pickler and his wife, from the new State of South Dakota, are the most prominent recent acquisitions to the capital's circle of temperance workers. Both of them work and talk for the cause, Mrs. Pickler often following her eloquent husband in a temperance address, and showing as much enthusiasm and interest in the matter as he. They frequent the temperance meetings that are held here and there in the city, and have added interest to these gatherings by describing the successive steps that led to the adoption of the present constitution by their young State, and by relating thrilling incidents of the battle for prohibition in Dakota.

This reminds me of the admonition which the W. C. T. U., a few days since, gave the South American, Central American, and Mexican Commissioners of the Pan-American Congress, over which temperance people here have been smiling approval ever since. While the nation's guests, these Pan-American delegates, during their round of banqueting, were served with intoxicating liquors on every occasion, and it was noticed that they indulged every time without stint. The W. C. T. U.'s reprimand expressed regret at this fact, and assured the Southern delegates that no better end could be served by them, while in this country, than to study the vast benefits of a prohibitory law as practiced in eight States of the Union. Senator Blair has just introduced a petition of the W. C. T. U. in favor of his educational bill, saying it was a renewal of their petitions of last Congress with 4,000,000 names attached. He also presented a similar petition from the Afro-American League.

Since my last communication the Washington City Commissioners have been examining the retail liquor applications for license, and have rejected more than they have approved. They have determined to enforce the so-called 1,000 foot rule. There is a clause among the regulations for licensing the sale of liquors in the District of Columbia, which says that outside the city a license shall not be granted to any person whose place of business is within 1,000 feet of another place licensed for the same business, except in cases where four-fifths of the heads of families residing in such portion of the district within one mile of the premises for which such license is asked, shall petition for it. Now this seems like a very slight concession to the cause of temperance, and yet the thinning-out process must have a beginning. It is ever so much better to suppress two hundred rum shops than to license that many more.

The "Lucy Hayes Memorial" project does not move so smoothly as its promoters could wish. Shortly after the death of Mrs. Hayes, the Woman's National Press Association decided to erect a statue to the memory of this good woman. They took official action in the matter, and proceeded to business. They proposed to erect a convention hall for women, to be called the Lucy Hayes Temple, with a statue of Mrs. Hayes in front. To this end 600 personal letters, enclosing five-dollar membership cards in blank, were sent to as many prominent women in the Union. As the replies, only partially cashed, were received, it was discovered that while the convention hall was popular enough, there was considerable objection to giving Mrs. Hayes the chief glory, the objectors claiming that she had not by any particular work or act or sacrifice earned precedence of women whose entire lives have been given to the welfare and improvement of their sex. Consequently the Press Association is in a quandary. It admits that there are many other women whose life work better entitles them to stand as types of womanhood than does that of Mrs. Hayes, but these leaders whom the sisterhood would delight to honor are still living, and it is held to be in bad taste to erect monuments to or write the lives of living people who hope to have many years yet upon the earth. So it does not yet appear what will be done in the matter. Before acting further, the Press Association will have to get a concensus of female opinion.

The bill entitled "An act to prevent persons from being forced to labor on Sunday" was the subject of discussion at a mass meeting held here last evening to oppose its passage by Congress. Various speeches were made against the measure on the ground that it was unconstitutional to legislate on religious questions. It was also held that no one in this country had ever been forced to work on Sunday against his will. Resolutions were passed protesting against the passage of the bill. To-morrow the Sabbath Union opens a convention in one of the city churches for the purpose of urging upon Congress the passage of this same bill. Congress has already been asked to pass a Sunday rest law by the City Commissioners.

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REFORM NEWS.

FROM THE GENERAL AGENT.

SETTLED AT THE HUB.

BOSTON, Jan. 28, 1890.

The incidents of journeying from Western to Northeastern quarters were not unlike those of ordinary travel by railroad. A failure to "connect" gave us fourteen hours at Binghamton, N. Y., in which to cultivate the grace of patience and a 2 o'clock A. M. train, four hours after we should have reached our destination. Coming into Boston sixteen hours late we found comfortable rooms at No. 8 Bulfinch street, until Saturday, when we took possession of our three rooms at No. 309 Tremont street, our home and headquarters for the present. We were all weary with the journey, and Mrs. Stoddard was quite ill, but with the assistance of a stout and willing helper things are assuming shape, and we shall soon be comfortable and prepared to welcome any of the friends who may find it convenient to call.

I have been so occupied with domestic duties that I have made but few calls. Captain and Mrs. Jones gave us a cordial welcome, and such of our friends as we have met are in good heart and hopeful. The interest awakened by the December convention has not wholly subsided, as I learn from the few friends I have seen, and I hope ere long to confer with active workers within reach, and begin an aggressive campaign.

Will the New England friends who desire lectures, or who are willing to distribute literature, or to actively co-operate in carrying on the work in New England, write me at No. 309 Tremont street, Boston? J. P. STODDARD.

SOUTHERN COLLEGE WORK.

EDITOR CYNOSURE:—My visit to Marion of two days was very interesting, and full of work. I reached the place late Saturday, Jan. 11, and called on Rev. M. Dinkins, pastor of the Second Baptist church, who kindly entertained me, and I arranged to preach for him the next day at 2:30 P. M. He also introduced me to Rev. A. N. Jackson, who invited me to speak in the A. M. E. church at 7:30 P. M. Thus that Sabbath became to me a busy day. In the morning I looked in on the Sunday-school of the Lincoln Normal; and at 11 A. M. heard Mr. Larkin, an Englishman, preach to the congregation there. At 2:30 P. M. I preached to a large audience, on the duty of restoring the Gospel to its original simplicity and power; by keeping the Sabbath rest; by Bible temperance; and by an utter rejection of all narrow, selfish, oath-bound brotherhoods; lest we reject the Divine statute that all mankind are made in his image, and are to be treated not only as free, but as having equal rights. The meeting-house was large and well filled; but all seemed to approve the radical position taken. Indeed, I am told that secretism has never had much sway in this region, and the evening gathering indicated the same thing.

The A. M. E. church has a fine location, facing on the public square, not far from the court-house; and is large and well built; and it was filled with an attentive audience that evening. But I saw no marks of disapproval while I urged them to put away alcoholic wine from the Lord's table, and to bring their offerings into the Father's house, and not take them away to a secret, selfish, oath-bound lodge. As they had no tyler at their church door, to keep people out with a drawn sword, that should be their home, and the place to gather in the poor, and the widow and the fatherless; to save their bodies and their souls. There was evidently a hearty response of the audience, especially when they stood up to sing.

The next day I visited among the schools of Marion. There is a military school here where boys as cadets are trained in the manual of arms.

There are a good many such schools in the South, and they are the favorite ones of the old Bourbons. But I did not think it advisable to waste any time there, among the 'grays;' so I passed over to the Baptist Academy. The Rev. M. Dinkins is president of this institution. They have 175 students on the roll, divided into several grades, with a faithful and capable corps of teachers. It would be difficult to estimate the value of such an institution as a power to save our country from the despotism of a so-called Southern aristocracy, by training the coming generation in the knowledge of truth and duty. Going out to the Lincoln Normal, in the afternoon, I spent some time in the primary department, where I counted upwards of 90 scholars, apparently between the ages of 7 and 10 or 12. It was pleasant to see earnest and well-prepared teachers using the most advanced methods, and beginning thus early to train these young minds for the responsible work of the next generation. They have upon the list in this school, I believe, about 225 pupils and several grades.

On Tuesday I returned to Selma; and being too much affected by the climate to venture farther south at present, I passed on the next day to Atlanta, Ga. SAMUEL F. PORTER.

ROUSING SOUTHERN PENNSYLVANIA.

NEWBURGH, Pa., Jan. 29, 1890.

DEAR CYNOSURE:—I was invited to give an address in what is known as Round Hill Presbyterian church, near Stewartstown, by Mr. John Hyson. Mr. H., who is an officer in this body, kindly consulted with the session, and arranged for the meeting. The pastor, Rev. T. L. Springer, in announcing it remarked, "I shall not be present to hear this lecture, and hope no one else will. I hope he will have to speak to the bare walls." His father and some relatives belonged to the lodge. Notwithstanding this insult to his session and to an entire stranger, a goodly number gathered at the time appointed.

Finding arrangement could not be made for a lecture Friday evening in Stewartstown, because of another meeting, I hurried on to Newville, Cumberland county, stopping over one train at York.

Here, Rev. Mr. Reed, the United Presbyterian pastor, was suffering from a severe attack of the "grip," and cordially invited your agent to fill his pulpit Sabbath morning. A union service was arranged for Dr. Erskine's (Presbyterian) church for the evening. All the pastors in town were visited and requested to invite their people to unite in this service. Rev. Floyd, the leading Luthern pastor, was opposed to the lodge, and kindly manifested his interest by subscribing to the *Cynosure*. He would have united in the service, he said, had not so many of his members belonged to the lodge. He thought he could have done so with safety had but few belonged. I suggested that the greater the evil the greater the need. The other Lutheran pastor (a new man) was a full-fledged Mason. When asked why he belonged to the lodge, he replied, "Because it teaches morality." I inquired if that was not what he taught in the church. He replied, "Many come to the lodge who will not go to the church." As women and children, all poor and needy are excluded from the lodge, doubtless in his estimation the church is needed to teach *them* morality. How much morality would a lodge teach a man who was too immoral to go to the house of God? "O consistency, thou art a jewel!" The Methodist pastor was strongly opposed to the lodge. He realized it had dragged away many members of his church. He invited his people to be present at the union service. The United Brethren pastor, Rev. Grimm, said he would invite his people to hear me; as he had been speaking every evening he would be glad of a rest Sabbath evening. For some reason unknown to me, he did not keep his promise, but held service on Sabbath evening. He is of the liberal persuasion.

Both Sabbath services were largely attended. Some three hundred were present at the morning service, and more than that number gathered in the large Presbyterian church in the evening.

As some members of this church had been duped into the lodge, I did not know but the pastor would feel timid in endorsing my work. But I was happily disappointed. Said Dr. Erskine, "Give them the best you have got. I see the

lodge injures every one who joins." When I had concluded he prayed most earnestly for God's blessing upon the truth spoken.

Dr. Erskine was for some time editor of the *Northwestern Presbyterian*, which merged into the *Interior*, of which Dr. Gray is now editor. He is well known to the senior editor of the *Cynosure*, who spoke in his church when here visiting the son of the Anti-masonic Governor Ritner.

At this place I have spoken twice; at first on Monday evening, in the protracted meeting commenced in the U. B. church. This meeting adjourned last evening so that all might hear me in the Presbyterian church. I spoke for nearly two hours to not less than three hundred people.

Yesterday I visited Shippensburg, where Rev. W. A. McCarroll is pastor of the Presbyterian church. Owing to the fact that other meetings are being held it was not thought best to have lectures now. Rev. M. subscribed for the *Cynosure*, and will arrange to give me a hearing later if I can visit his town. I arranged with Rev. Wiley, who is pastor of a Presbyterian church two miles in the country, to address those who might gather this evening.

When going along the street in Newville I saw a very dirty-looking picture, intended to represent an Indian, with the words "Great Exposure" printed above, and a statement below that on that evening the "Red Men," a professed secret society, would expose their secrets for 10 cents a head to any who might be curious enough to pay it. I thought, truly this is a "great exposure." It exposes the natural unregenerate heart, "without God and hope in the world." It exposed the humiliating fact that here in the United States, with all our enlightenment, the light of nineteen centuries pouring down upon us, and God's open Word before us, men could be found who in secret chambers at midnight hours loved to practice the barbaric custom of the heathen savages. Ah, truly, here is a sad exposure! But there is one coming sadder yet! When the books of life are closed; when the guilty soul stands unmasked before the assembled gaze of a universe; when the Rev. Johnstons who have been fooling away their time in Masonic pits; when the murderers of Dr. Cronin; when Jo Smith and his colleagues, with their Masonic Endowment House oaths, and all who "love and make a lie" stand before the Great Judge. That will, indeed, be a "great exposure!" May God in mercy save us from the great wrath that will fall upon the head of the unrepentant sinner! W. B. STODDARD.

FROM THE BEREA REGION.

BEREA, Ky., Jan. 29, 1890.

DEAR CYNOSURE:—Berea College was never more prosperous than at present, nor was there ever more harmony and efficiency in the working forces. Last night I attended the regular monthly scientific lecture in the College chapel, by Prof. L. W. Dodge. The attendance of students and citizens was large. His subject was the tariff, and the discussion, which was non-partisan, and in the main impartial and fair, was listened to with great attention.

Last Sabbath evening it was my privilege to preach to the one congregation of the place. Next Thursday evening I am invited to give a lecture on the subject of secret societies, in a Disciple church in the vicinity. Bro. Fee has promised to go and help. Next Sabbath I intend to preach sixteen miles from here in the mountains, to a church that stands for union in Christ and in opposition to strong drink, secret lodges, and all other iniquities. They refuse to be called Congregationalists, not because they object to government by the congregation, or for want of respect for a denomination that has done more than any other for the South, but because they want to be in union with the *whole*, and not a *part*, of the body of Christ. I am yours in the Lord, H. H HINMAN.

NOTES OF THE CAMPAIGN IN ILLINOIS.

DEAR CYNOSURE:—After arranging for a lecture at Batavia, and calling upon Revs. Cesander and Abbott to confer with them in regard to a meeting at Geneva, I returned home, but soon left again to fill a lecture appointment at Kingston, DeKalb county.

Prof. Gross, the master of the Kingston lodge of Masons, had taken quite an interest in my work. At first he seemed inclined to bring on a man to defend the lodge. But the champion did not come forth, and finally the master acknowledged that the Masonic brethren would not sustain him in resorting to the manly method of a public discussion. He then indulged in the usual talk about my lectures stirring up the young men to join the lodge. Having heard the story of the boy who whistled when he went through the graveyard to keep his courage up, I was willing the master should indulge in that kind of bracing talk as far as he could with a clear conscience.

He said his brethren condemned the course of some who had refused me a place to lecture in Kingston. I suggested that they let me have their lodge hall for my lecture, but he thought that was not large enough, as it was only seated around the sides. But the Grand Army boys, he said, would let me have their hall. I asked him to secure it free of rent, and I would lecture at Kingston. Afterwards he reported that I could have it; so I sent on an appointment to lecture there on Friday night, Jan. 17. But one of the G. A. R., who is also a Mason, stubbornly refused to let me in free of rent, as the master of the Masons had assured me they would. I should pay for the use of the hall or I could not have it.

In this lecture I presented Ancient Craft Masonry to my audience as a system of idolatry when viewed from the standpoint of its religious ceremonies, and as a Christ-ignoring and rejecting religion when viewed from the standpoint of its creed and ritual of worship. I showed that while professing to regenerate and free from sin, its covenants actually bound to sin, and that the Clan-na-Gael and the Mormon Endowment House are a part of the secret society system of which Masonry is the head. The lecture was in a hall controlled by the Free Baptist church, as the Grand Army hall was in use for a dance. An interesting feature of the Kingston meeting was the singing.

The next day Bro. Worcester took me to Monroe, where I arranged to speak in the M. E. church. We then went to Lynnville and stopped over night with Bro. Dresser, and attended church with him Sabbath morning, and returned to Monroe in time to be at the 2 P. M. meeting of the Methodist church. The pastor preached an interesting discourse, after which it was announced that I would preach at night and lecture on Monday and Tuesday nights.

I was hospitably entertained and courteously treated by the Methodist church and congregation of Monroe. I formed a very pleasant acquaintance with the pastor, and with several of the leading citizens of the town. This makes two M. E. churches that I have preached in lately, giving two lectures in each.

I spoke next in the Evangelical Swedish Lutheran church of Batavia, Rev. Challman, pastor. He has a fine church edifice. The young people sang some Swedish songs, and he expressed himself well pleased with my work, and his young men aided me in the distribution of literature in the congregation.

I spent as much time as was necessary to complete my arrangements for meetings next week, and then returned home to do my writing and spend the Sabbath with my family.

The treasurer was short of funds to meet the expenses of last month's work. Will those who are interested promptly supply this lack? Let us unitedly look to Jesus for his blessing, while we strive with spiritual weapons to pull down these strongholds of Satan. C. F. HAWLEY.

CORRESPONDENCE.

THE DAY OF PRAYER FOR COLLEGES AT YALE.

NEW HAVEN, Conn., Jan. 30, 1890.

Yale Divinity School has 139 students, representing 52 colleges in America, England and other countries. Most of the students assembled in the chapel at 11:30 o'clock Thursday last to observe the day of prayer for colleges. The services consisted of song, prayer and reports from fourteen of the colleges represented. This service closed at 12:30 o'clock. At 3 o'clock P. M. the general meeting of the university, addressed by Dr. Twitchel of Hartford, was held in the Y. M. C. A. hall.

The two meetings, when contrasted with a meeting which I attended last year on the same occasion in the West, show that the Day of Prayer for Colleges means something entirely different to different peoples. Judging from the name, we would suppose it was a day set apart for prayer for a special purpose. The observance here hardly justifies the supposition. After listening to reports from colleges and the address, we are perhaps expected to go home to do the praying. The question is, why don't they pray on a day set apart for the purpose? When compared with a five or six hour service, such an observance seems a mere travesty resulting in a holiday. To be just and not too severely critical, it is safe to say that the day has not been a day of prayer here.

Reports from different colleges show a great difference in the religious life which exists in them. Here perhaps the small college contrasts most favorably with the large and old university. The following are a few of the conclusions which reports of college Christianity show:

1. That the small college has a greater proportion of Christians than the institutions which counts students by thousands.
2. That the small college has a greater proportion of working Christians.
3. That the standard of morality is higher at the school of few students.
4. That the college of few students does a greater amount of local work in proportion to the number of students.
5. That a greater proportion of students are converted in the small schools.
6. That they give greater insurance of Christian education and character and hence better fit students for usefulness in the world than the colleges of a thousand or more students and as many privileges and temptations.

I think these conclusions are thoroughly warranted by the facts; facts which in some cases may not, and in others ought not to be stated.

F. L. J.

RELATION OF THE SEXES.

MONONGO, N. Dak.

Much has been said and written lately on the equality of the sexes. If nothing were written or taught on the subject but what harmonized with the teaching of Scripture, I would have nothing to say, as I am a woman suffragist and would love to see woman elevated to the enjoyment of all her God-given rights. But in the discussion of this, as other questions, some are disposed to ignore the teaching of Divine authority, and therefore arrive at wrong conclusions. It is evident there is no equality of sexes in physical strength or endurance. It is reasonable, and is also in harmony with the laws of our being, that the stronger the physical being one possesses, the stronger will be his mental capacities. In this enlightened age, most men are willing to take upon themselves the heavier burdens of life, for which their greater strength has the better adapted them; and women are justly being promoted to positions of honor and trust which require less physical strength, but to which they are as well adapted as men. We are glad to see this growing sentiment among men to elevate woman to full rites of citizenship.

But I write to urge my fellow reformers in their zeal for the elevation of women not to transcend the authority of the Scriptures, or give any portion of the Scripture a forced interpretation, as seems to have been done by some writers, one of whom, for instance, lately wrote in the *Union Signal* on "A Study in Genesis." The readers of that and similar articles are advised to read and compare them with the following passages of Scripture: The word of the Lord to the woman: "Thy desire shall be to thy husband (or, as it is in the margin, *subject* to thy husband), and he shall rule over thee," Gen. 3: 16. Paul says, "Let the women keep silence in the churches: for it is not permitted unto them to speak: but let them be in subjection, as also saith the law," 1 Cor. 14: 34. Paul again: "But I would have you know that the head of every man is Christ; and the head of the woman is the man," 1 Cor. 11: 3. The 8th and 9th verses of this same chapter have the following: "For the man is not of the woman; but the woman of the man. For neither was the man created for the woman; but

the woman for the man." Paul, in his exhortation to the Colossians, says: "Wives, be in subjection to your husbands, as is fitting in the Lord." Again, Paul in his letter to Timothy, says: "Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. For Adam was first formed, then Eve; and Adam was not beguiled; but the woman being beguiled hath fallen in transgression," 1 Tim. 2: 11–14. Paul in his letter to the Ephesians seems to be very explicit when he says: "Wives, be in subjection unto your own husbands, as unto the Lord. For the husband is the head of the wife, as Christ also is the head of the chureh, being himself the Saviour of the body. But as the chureh is subject to Christ, so let the wives also be to their husbands in every thing."

C. G. FAIT.

LIGHT, LIGHT; MORE LIGHT!

WARE, Mass.

EDITOR CHRISTIAN CYNOSURE: — The cry for "light on the dark orders of secret organizations" is eonstantly coming to our ears. I have just received a letter from a dear friend in western New York, saying, "If you have any papers that will divulge Masonry, send them to me, for we have one Mason in the family, and there is another member of the family not favorably impressed, and says he will never join anything he does not and cannot see into before he joins it." It seems there is great fear that surrounding influences may overcome this noble young man. I have hastily gathered up a few tracts, all I have, and some copies of the *Cynosure* and mailed to this friend; but I am in need of tracts and anti-secret literature for distribution in my extended correspondence.

I am glad the ery is being made, "*Give us light*" on this dark, vile system of heathen and pagan origin. It shows "public sentiment" is being aroused, and what little I can do shall be done to let the light shine on this dark conspiracy against Christian liberty and civilization. How many abler pens than mine are silent on this great question. Will not God hold them responsible? is the question now pending in my mind. I hope and pray that God may arouse his ministers and churches to a sense of their duty toward this great subject.

As far as I am able to learn, there never has been a time when secret orders were making such great efforts to get people into their ranks as at the present time. Ought not God's people to make as much effort to keep them out of the lodge? And I am of the opinion all that are really anti-secretists in principle will not be idle, for truly the harvest is great and the laborers are few. May God give this work a refreshing from the Holy Spirit. MRS. L. M. HOYT.

SUGGESTIONS.

MONTDALE, Pa.

Allow me, Mr. Editor, to make the following suggestions:

1. That a tract, carefully prepared, be written by some one of your able contributors, embraeing the facts of the Cronin murder, together with the trial of the ease. And let said tract contain thc empanelling of the jury, eost in time and money of said trial, etc.

2. Let thc late Mormon trial with the most pertinent facts, showing the imminent peril to church and to state, to all good government growing out of these oath-bound eabals of all kinds. Let these be put into eonvenient tracts and published by thc N. C. A. for general cireulation.

3. My third suggestion is that some one put in form a traet of somc eight or more pages, what may bc called "Thc Parkersburg Tragedy," embracing the published fact of the murder of J. W. Johnson, minister of the M. E. ehureh of Huntington, W. Va. As the faets eannot be had by the public, as they would be were it not that the crimc was perpctrated by Masonry, let some graphie hand give life and form to the case, in thc light of thc known workings of the Royal Arch degrce of Masonry. Then let a pungent application bc madc to thc ministry, with an appeal to the conscicnce of Christendom.

Then let thesc tracts bc most vigorously eireulated. God in his providence is turning secret societies inside out, and inviting all reformers to "come up to the help of the Lord against the mighty."

Such thunderings of Providence as we are getting all about the heavens in these eventful days, must tend to open the eyes of all candid, thoughtful persons. What stupendous wickedness and heaven-defying mockery, couched in the Royal Arch degree of Masonry! It is hard for an honest man to understand how any one can venture such mockery on God and his Book. That ministers of Christ can do it, I know not how to believe. That false ministers may get down so low, and there meet an avenging God, seems possible.

My heart is made very sad in view of the death of brother McFall and sister Blanchard. Yours for Christ against lodgery.

NATHAN CALLENDER.

PITH AND POINT.

LODGE TENDENCIES OF THE SCHOOLS OF THE PROPHETS.

Many years ago, while the immortal J. G. Stearns lived and wrote, I wrote him to find out the position of President Dodge of Madison University on the lodge question, and learned that he was believed to be a lodge-bound soul. Lately in the *Christian Inquirer* of New York I read that the young men of Hamilton were nearly all out attending the conventions of their several secret fraternities, *five* of which are represented in Madison University! Eld. J. G. Stearns was the *valedictorian* of the very first college class formed in said school. He joined the Masons, and seeing the wickedness of the craft, *before* Morgan's book came out promptly seceded, and wrote his first work against it. How extremely humiliating that this school of the prophets, where Stearns, Kincaid and Wade took their education, should now, in 1890, become a vassal of the lodge. What is the prospect of our rising ministry under such tutors? Let these men remember the priests who offered strange fire on God's altar.—NATHAN CALLENDER.

LODGE "CHARITY."

During "grass-hopper" times an old "Odd-fellow," who had his place mortgaged for about all that it was worth, boastingly said in a crowd, "I got $5 aid from the Odd-fellows' fund." A by-stander quickly replied, "Yes, and paid out $20 for initiation fee." He replied, with a blasphemous oath, "That is so." "An open confession is good for the soul." That was charity for a fact! That was worse than the "wicked and slothful servant" who hid his Lord's "money;" for he gave back all the principal,—"And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine."—D. K. LAWRENCE.

"GIVE THEM THE TRUTH ANYWAY."

We need your literature here very much indeed. Revivals are going on, but very little good is being done. The men do not attend church. Young women are not going. The Odd-fellows have a big revival. The K. of P. have all of the young men that the Odd-fellows and Masons have not got. The W. O. A. contains young women. The "Rebeccas" have the older women. What shall be done? If I were able to pay for papers for our ministers one year I would do it. If you have them to spare please send them. If you have other literature to be distributed, send it to me.—ROBERT L. HEARN, *Portland, Ind.*

KANSAS AND MISSOURI CHRISTIANS WHO ARE OUT AND OUT FOR CHRIST.

I received some of your papers from a friend near Garland, Kans., and like the spirit and tone of it. I write to let you know that all the holiness people I know of in Kansas and Missouri are straight against secrecy and in favor of temperance; and I am persuaded that the facts set forth in your paper are some of the many reasons why we do not succeed better. I was once a Master Mason, but God opened my eyes to see his truth on that line, and I have been declaring his Word on all lines against sin in all its forms. Secrecy and secretism are two of the most formidable foes God's Word and Spirit have to contend against. God's people are one in heaven and on earth, according to his Word, men's opinions to the contrary notwithstanding.—R. H. G. KEERAN, *Fort Scott, Kans.*

LITERATURE.

A CONNECTICUT YANKEE IN KING ARTHUR'S COURT. By Mark Twain. Pp. 580. Illustrated. Charles L. Webster and Co., New York.

Our great American humorist is not a Cervantes; his wit is broader; has less of "Attie salt," but more of "Yankee nutmeg," and so is happily seasoned for our free and easy times. This is a more purposeful book than Mark Twain has yet written. "Don Quixote" was enough for the windmills of knight errantry. Twain's Yankee must topple over the gilded images the whole world has been worshiping, while Tennyson has been swinging his censer as high priest, enchanting us with his perfume of praise, and bothering our sight with the smoke of his incense offered to King Arthur and his knights of the Round Table. Now comes our Mississippi humorist, with a whiff of our Western winds about him, and injects a little 19th eentury sense into those old 6th century myths: and this gives a grand opportunity to refleet the eustoms of those days from the mirror of truth, and show all the gluttony, beastiality, blood, cruelty and slavery through whieh our race has drawn its weary length. The sharp blade of satire cuts merrily through the titles, and "inherited rights," and pomp and regalia of modern nobility: and the author, bold and brave as the knights Tennyson shows, does not spare the hierarchy and priestcraft of the Romish church, at whose door he lays the slavery of the ages.

The humor of the book is subordinated, however, to this healthy purpose. Truth is served by wit. The sentiment that America is and must remain sui generis, adorns eaeh page. The counts, and espeeially the "no-accounts," are to be estimated as men standing apart from their titles. Equal citizenhood and upright manhood and not the tinsel of titles are in keeping with the dignity of thorough-going Unele Sam. Reverence for rank and titles as such, must be relegated to dudes and dudesses; and "when a disease has worked its way down to that level, it may fairly be said to be out of this system." The book is most happily illustrated by Dan. Beard, and will be read long after most of our American humor is forgotten.

Scribner's Magazine for February contains another article in the African series, by Herbert Ward, for five years an officer in the Congo Free State. Mr. Ward gives a comprehensive and picturesque description of that vast country opened up by Stanley and his followers, from the mouth of the Congo to Stanley Falls, in the very heart of Africa—a distance of fifteen hundred miles. The author's long residence in that country has enabled him to present much new and strange material about the cruel and barbarous tribes. W. C. Church's first paper on "John Ericsson, the Engineer," has been prepared under exceptional opportunities. Ericsson's executors have turned over to Col. Church about fifteen thousand letters and manuscripts, to enable him to write the biography of the great inventor, to be published this year. The first article shows the sources of his strength in parentage, natural aptitude, education, travel, and useful friendships. The second paper, in March, will show Ericsson's intimate relations to the progress of modern invention. William Henry Bishop, in "A Day in Literary Madrid," describes his pleasant interviews with Valera, Valdes, and Galdos, the leading authors of modern Spanish fiction, whose portraits accompany the article. W. H. Mallock, not long ago, spent six weeks at a castle in the very heart of Hungary, where he had the opportunity, as the guest of an old friend, to form part of the actual life of the place. His impressions of several typical castles are recorded in an interesting article, "Through Three Civilizations," illustrated from his own photographs. Eugene Schuyler, the well-known diplomatist, relates a curious consular experience which centred about the "Minnesota Heir to a Serbian King." G. Frederick Wright points out the importance, from an archæological point of view, of the recently discovered Nampa (Idaho) image.

The Marseillaise" is for the ages. It is a song with which none other can be compared. The Scotch "Bruce's Address," which some one has said should be sung in the "teeth of the whirlwind," is a nobler strain. The French war chant is the fierce, wild outcry of people beginning to turn back from the depth of despair; who have no traditions of faith toward God to cheer, but who feel the pangs of a great deliverance upon them. The Marseillaise has been often married to reform sentiments of one kind or another, and one of the best arrangements of the kind is issued by S. W. Straub and Co. as a temperance song (price 30c.). Yet we always feel after singing it that it is always mismated, and can never be the Marseillaise except with the old words and flavor of the French Revolution.

J. J. H. Gregory issues his 1890 catalogue, and every gardener will want it. None of our seedsmen have earned a better repute for reliable seeds; and few have served their generation better in providing new and improved products from our gardens. The present catalogue is especially rich in its presentation of new varieties. Write to Marblehead, Mass., for it.

Erie Anderson, a wealthy Swede farmer living near Vietoria, Knox county, Ill., came to Peoria to renew his insurance policies, and while on his way stopped at several saloons and got quite drunk. He finally laid down on the Chicago, Burlington and Quincy bridge, near Edwards Station, and was run over. Some boys tried to pull him from the track, but he clung to the rails until the train cut him in half.

LODGE NOTES.

NEW LODGES.

The number of assessment societies springing up in New England during the last six months remind one of toadstools on a manure heap.

The People's Favorite Order is a new society in the field awaiting public favor.

Royal Ark is the name of a new organization incorporated not long since in Massachusetts. It is an endowment order, paying $100 in *one year*. The principal office is to be located in Boston.

The Order of the World is another. The Office of the Supreme Lodge was opened for business about Nov. 20, and it is reported that no less than forty-eight lodges are in process of formation.

There are now seventy-two lodges of the Order of the Fraternal Circle in existence, and a dozen more in process of organization. This order was incorporated July 11, 1889, under the laws of Massachusetts. It offers a $200 endowment, payable in two years, a $1,000 death benefit, and all at a cost of membership of but $3.50. "This is the order of orders, and has come to stay," is the claim of the swindlers who are pushing it upon the public.

The National Benefit Union is another of the mushroom fraternity. The offices of the Supreme Union are at rooms 24 and 25, 165 Tremont street, Boston.

P. F. Y. B. O. are the cabalistic characters standing for the People's Five Year Benefit Order, incorporated under the laws of Massachusetts, March 16, 1889. The objects of the order, as published, are: "To unite in the bonds of protection, prudence and peace, all acceptable persons between the ages of thirteen and sixty-nine, of good moral character, industrious habits, sound bodily health, respectable calling, and who believe in a Supreme Being." This order agrees to pay each member, lady or gentleman, $500 in five years from date of membership. It agrees to pay from $5 to $20 per week in case of sickness or accident. And it charges only $1.50 for each assessment.

Dr. Darius Wilson of Temple Place, Boston, is working his Royal Society of Good Fellows for all it is worth. The drawing features of this order are explained in the following notice in a lodge organ: "The third of the successful series of socials given by Imperial Cohort, No. 1, will be held at Caledonia Hall, 45 Eliot street, Boston, Friday evening, February 28, at 8 P. M., and will consist of a concert and entertainment, and refreshments, after which dancing will be in order until 1 A. M."

Another new secret society is called United Order of the Golden Cross. Still another is the Royal Conclave of Knights and Ladies.

Most of these upstart societies are projected by men who live by their wits, and find the most gullible of the human race are the "Jiners." Most of these Jiners belong to one, or perhaps a dozen to fifteen other lodges. For instance, a lodge paper eulogizing one of its heroes, says: "Bro. B— has been a member of the following orders and still retains his membership in most of them: P. S. of Narragansett Tribe, No. 43; Charter Member and ex-K. of R. of Tecumseh League, No. 2, O. R. M. (Red Men); Past President of the Permanent Haymakers' Association; ex-C. of Liberty Council, No. 11, O, U. A. M. (United Am. Mechanics); Charter Member and P. C. of Garfield Castle, No. 92, A. O. K. M. C.; Charter Member of Court Franklin, 7185, A. O. F. (Foresters); Franklin Lodge, No. 5, I. O. O. F.; Member of Sparta Lodge, No. 10, K. P., and Charter Member of Girard Assembly, No 6, A. O. of M. P.

George W. Wright, ex-Supreme Treasurer of the order of Tonti, pleaded guilty at Philadelphia, Monday, to embezzling $38,666.20 of the society's funds, and was fined $1,000 and given four years and nine months in the penitentiary.

"A brother who recently visited a lodge in Colorado states that almost every member attending the lodge carried a pistol, which was left on a shelf in the Tyler's room. It is clear that 'brotherly love' reigned there."—*Lodge organ.* Such "brotherly love" is a counterfeit, for it lasts only so long as the revolver is out of reach.

The *Freemason* of Sidney, Australia, says, significantly: "Can any brother devise a scheme, not involving a resort to muscular exercise, by which grog-sodden Masonic dead-beats can be kept off one's premises? Not a week passes wiihout a visit from one or more of these awful examples, who enter our sanctum with a heartrending story of distress, hunger and bad luck."

The assassins of Mormon lodgery are said to have resumed operations in Utah. A telegram from Fort Duchesne, Utah, gives the information that William Whitney Seymour, a prominent gentile ranchman in Ashley Valley, was found dead in his bed, where he evidently had been shot while asleep. It is believed the murder was committed by Danites. Seymour went to Utah in 1882, and was a post trader at old Fort Wornburger.

"Freemasonry," says the *Voice of Masonry*, "esteems God first; country, second; neighbor, third; family, fourth; and self last; and its law of brotherly love applies accordingly. Some of the craft forget this, and clearly show by their conduct that self-aggrandisement is their highest Masonic aim. They shove themselves forward on all possible occasions, and in every conceivable manner seek preferment and emoluments, regardless of the rights of others."

A spring medicine is needed by everyone. Winter food, largely consisting of salt meat and animal fats, causes the liver to become disordered and the blood impure, hence the necessity of a cleansing medicine. The best is Ayer's Sarsaparilla.

LOOK HERE, FRIEND, ARE YOU SICK?

Do you suffer from Dyspepsia, Indigestion, Sour Stomach, Liver Complaint, Nervousness, Lost Appetite, Biliousness, Exhaustion or Tired Feeling, Pains in Chest or Lungs, Dry Cough, Nightsweats or any form of Consumption? If so, send to Prof. Hart, 88 Warren Street, New York, who will send you free, by mail, a bottle of *Floraplexion*, which is a sure cure. Send to-day.

Attention! If you desire a fine head of hair of a natural hue and free from dandruff, Hall's Hair Renewer is the best and safest preparation to accomplish it.

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NATIONAL CHRISTIAN ASSOCIATION,
221 W. Madison St., Chicago.

CALL FOR A CONFERENCE OF CHRISTIANS ON THE SECRET LODGE SYSTEM TO BE HELD IN CHICAGO 1890.

During the past year events of national importance have fixed the attention of our people as never before upon the extent and power of the Secret Lodge System.

The Cronin murder in Chicago, the investigation of Mormon oaths in Salt Lake City and the uprising against Jesuit intrigue in Boston and the British Provinces have been a new revelation to multitudes of the danger lurking in this system.

This influence affects the administration of justice and all other departments of the Government, but especially is it inimical to the Christian Church. Believing the time Providential for a candid discussion of the character, aims and practical workings of the secret orders, we the undersigned, hereby give our voices in favor of such a convention to be held in the city of Chicago on or about the day of April, 1890.

NAMES.	POSITION.
John H. Barrows,	Pastor of the 1st Presby. Ch.
W. T. Meloy,	Pastor of the 1st U. P. Church.
J. L. Withrow,	Pastor of the 3rd Presby. Church.
Edward P. Goodwin,	Pastor of the 1st Cong. Church.
M. C. Ranseen,	Pastor of Gethsemane Church.
J. O. Nelson,	Pastor of 2nd Swedish M. E. Ch.
S. H. Swartz,	Pastor of St. Paul's M. E. Church.
H. M. Scott,	Prof. Church History, Chicago Theological Seminary.
G. N. Boardman,	Prof. Systematic Theology, Chicago Theological Seminary.

The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR.

CHICAGO, THURSDAY, FEBRUARY 6, 1890.

THE CALL for the Chicago Conference (See previous page) is being signed by some of the best and ablest men of the Chicago churches and seminaries, and the committee is encouraged to proceed. As the time is short they urge that friends in all the States from the Ohio to the Missouri river secure the names of pastors and forward immediately to them at this office. Send name, address and denomination to W. I. Phillips of the committee.

IMMORTALITY OF THE WICKED DEAD.

Adjusting eternity for God is a "vanity tossed to and fro of them that love death." As the end of time draws near the number of schemes and schemers increase, and their activity and zeal is fearful. Whereas eternity and infinity may develop myriads on myriads of God's ways and methods which

"Nor thought can reach, nor science can define."

And we know, for the Bible tells us, that when Christ's mediatorial kingdom ends, there will be an end put to "iniquity, oppression and sin;" and rational minds in all worlds will see and say that God's "ways" have been "just and true" in that mediatorial kingdom, heaven and hell, reward and punishment included.

I have exhumed an essay before the alumni of Wheaton College, given by Mrs. N. E. Kellogg twelve years ago, and have insisted on its publication, not alone for the friends, graduates and students of Wheaton College, but for its original refutation of annihilation, and non-immortality and other theories. Mrs. Kellogg shows that these dreamers and adjustors of eternity for God make a clear denial of the whole scheme of Christ's redemption of mankind. "Everlasting redemption from what?" she says. "Why, only from the quiet of endless sleep."

I am persuaded that all who read this beautiful original essay will thank the *Cynosure* for it, while all who know the trials through which the College has passed will enjoy the opening illustration of the rocks, of the sea-lions, and their bright shining after the angry waves had passed away.

THE SENIOR EDITOR.

THE PRESBYTERIAN CREED.

One of the most notable theological debates of the present generation was closed last week by the Presbyterians of New York city. Some modification of their creed has for years been called for, and last November the presbytery of New York voted, 67 to 15, to present an overture to the next General Assembly. The present debate is on the report of a committee suggesting certain changes upon which that overture should be based. That report was made January 20, the discussion continued ten days, and closed on Saturday with the speeches of Dr. John Hall against the charge, and of Dr. Hastings, the ranking professor in Union Theological Seminary, and chairman of the committee, in favor of it. The opening speeches were made by Prof. William M. Paxton of Princeton opposed, and Prof. Philip Schaff of Union Seminary, in favor of the report. They were followed day after day by other members of this presbytery, which includes some of the ablest theologians and preachers of the country.

Dr. Hall is so well known as a noble advocate for a practical Christianity, full of the Gospel spirit, that his whole address will be widely read. We give a sentence or two:

"It is alleged by those who desire a revision of the confession of faith that the conditions we are living under are greatly changed and improved; that missionary work is being organized in these days for which no provision is made in the confession of faith. But it is a confession of faith of which we are speaking; it is not a confession of duty. It is what the church believes. If it be confession of duty let a new chapter be added with a section for each of the boards of the church, with possibly one on 'prohibition,' which is certainly 'in the air' in the truest sense, and one on which instruction is needed. Let us have a section devoted to the evangelical alliance, and one on the hospital, Sunday, etc. We could understand this if an ethical statement of the duty of the church were to be presented to the world; but that is not the end of the confession, which is a witness of truth against error and the bulwark of Zion."

It is impossible not to sympathize with a man who has so long stood for the truth in its simplicity and power. On the other side are ranked not only godly and able men, but descending through all grades of religious profession, the Swings, the Thomases, the Underwoods, from the liberal to the infidel—all are denouncing the Westminster Confession. Self-important scribes, who have yet to learn even the alphabet of Scripture teaching, read sermons to preachers, and load the columns of the daily press with sage advice. Infidelity glories in the agitation. Notwithstanding, if theology is to be regarded as an exact science, whose text-book is the Bible, the book unchangeable, the same yesterday, to-day and forever, it were well that its terms should be equally exact. They would be more safely stated, therefore, in the terms of Scripture; and the lawyers and divines of the old Westminster Assembly would have added both life and power to the Confession had they been less careful about the legal terms of their day and had more regard to those which are for all days and for all men.

PROPPED WITH FALSEHOOD.

Early last December the New York *Herald* obtained the opinions of a number of ministers in this country and England upon the use of tobacco. The most remarkable circumstance connected with the publication was the fact that the answer of Rev. R. S. Storrs, D.D., pastor of the Church of the Pilgrims, Brooklyn, and president of the American Board of Foreign Missions, was made to say, over his own name, that he found "material help from a cigar when engrossed in study." This is a line added to his actual statement, which is against the tobacco habit, but guarded. Dr. Storrs immediately published a total denial and repudiation of the sentiment, which was added by a news-gatherer named Bok, understood to be the same man lately made editor of a department of a woman's journal, of whom we lately had occasion to say that he wrote like a Jesuit. It may be this person believed his cause desperate enough to be maintained by wholesale lying. At least we must believe that the tobacco evil and the fountain of lies are near together, and that one watered the other while it grew to be a defilement and curse to men.

Our Day takes up these opinions and gives some of the ablest. A few short extracts will be profitable for the *Cynosure* readers, and for the whole we gladly refer them to *Our Day* for January, page 59. Joseph Cook, the editor, notices that in twenty-seven States of the Union the scientific study of narcotics is required by law along with that of intoxicants. He adds:

More than one important religious denomination, notably the Methodist, now regularly makes inquiry of candidates for the ministry as to their habits concerning the use of tobacco. A large number of conferences refuse to accept habitual smokers as preachers. I believe there should be a reform in this matter of smoking among young men, but nothing prevents it so much as the practice of a few distinguished preachers, whose habits in other respects are exemplary, but who in regard to smoking set a bad example to the young.

T. DeWitt Talmage gives a good testimony, which we hope he will not some day preach against, as he did for the Freemasons. He gives this bit of experience:

For many years I smoked cigars, but I do not do so now. I would not now think of smoking a cigar any more than I would drink a vial of laudanum. I came to give up the habit in this way: I was living in Syracuse, N. Y., but had just been called to Philadelphia. An elder in the Philadelphia church to which I accepted a call offered, as one of the inducements to my coming, that he would give me all the cigars I wanted the rest of my life free of charge. He was a wholesale tobacconist, and would have kept his promise. At that time cigars were higher in price than they are now, and the offer meant the saving of a great deal of money to me. I was then smoking up to my full capacity,—that is, I used as many cigars as health would permit. I thought to myself what would happen if I should get them free! The thought so appalled me that I made a resolution then and there to stop smoking, and never touch tobacco again in any manner or form. And from that day to this I never have. Now, I would not take up smoking again for all the surplus in the treasury.

Dr. W. H. Ward, one of the *Independent* editors, never indulged in a habit which seems to him filthy and useless, and continues in a strain that does not flatter tobacco-users:

I think the practice inexcusable, except in the case of those who have begun it in an idiotic or vicious youth, and whose system is so saturated with the poison that they fear they will, through the shock the change would give the brain, revert into idiocy should they cease taking in the usual supply of nicotine.

Dr. Newman Hall, of London, says he began the use of the weed at 8 years of age, and quit it the same day. To him it is a dirty, costly, tyrannical and unhealthy habit. Dr. Thomas Armitage speaks very forcibly that the thought of associating the name of the ever-blessed Son of God with such a habit would be blasphemy, and the idea that one of his embassadors should be under its power should be horrible. He adds:

As a rule, ministers will palliate their conduct in the use of tobacco by some semi-solemn or even comic joke, which may suffice to hoodwink themselves to the evils of the offensive practice, but such trash never hoodwinks either the holy God or sensible men. This is a mere mockery of their own shame. Adam Clark severely reproved two of his brethren for their smoking. "Yes, doctor," they said, "we are burning our idols." "Brethren," replied the indignant commentator, "if you want to please the devil better than by burning your idols, offer him, I pray you, a roast pig stuffed with your tobacco; it will be the most delicious sacrifice that you can devote to him."

Old Dr. James McCosh, whose firmness drove the secret societies from Princeton College, lays down two brief, comprehensive rules for the banishment of the tobacco evil, which we believe would be effective:

Smoking will be put down when young ladies declare that they will not look with favor on a young man who smokes, and when congregations declare that they will not take a minister who smokes.

We have no room for the answers of Bishop Coxe, Canon Farrar, Dr. Edward Beecher, Chaplain McCabe, Prof. Phelps and others. They are in like strain; and to read them would give the most obdurate tobacco-user cause for reflection.

MEAT TO ONE, POISON TO ANOTHER.

A minister, in a remote Colorado village, who has been receiving the *Cynosure* from our special fund for that purpose, writes that he is a graduate in "one of our largest and most Christian Eastern colleges," and was a member "of one of our oldest and most influential Greek-letter fraternities," and as such received an "immense amount of social, religious, moral, mental and physical good." As a result he is "in complete sympathy" with Freemasons, and we infer from his letter, with the whole secret society business —Mormons, Jesuits, Clan-na-Gael and all. He says the reading of the *Cynosure* has "increased this sympathy an hundred fold." The trouble with this friend is that he is a victim of the adjective. He began as a youth with the biggest, oldest and most influential associations that would receive him, and of course was immensely improved by them. But *they* have not yet improved enough upon the original. He has been reading how that Masonry is inseparably connected with the Clan-na-Gael, the Jesuits and the Mormons; how it kills men in its secret rites and allows no inquiry by the public; how the lodge is condemned by the ablest pastors and evangelists of the country, and yet the more he reads the more is he confirmed in his bad opinion. Like the single juror in the Cronin case, who early received a false impression of the case and all the evidence and all the argument of counsel and fellow jurors only fixed his opinion more firmly; so this friend has been through all the evidence we have presented against the lodge, only to be confirmed in his evil notions. Verily we may say with Paul (2 Cor. 2: 16), "to the one we are a savor of death unto death, and to the other of life unto life;" or with Peter (1 Peter 2: 7, 8), "Unto you therefore which believe, he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed."

—The State reform school for Southern California is located at Whittier, a Quaker town near Los Angeles. The ceremony of laying the corner stone for a new building was to be celebrated on the 29th ult. The governor and many other distinguished men were to be present, as too frequently on such occasions, a number of secret

orders were advertised to be on display. The *Christian Worker* says significantly, "The friends of this thriving community could dispense with this latter appendage."

—A consultation in the *Cynosure* office of representatives from the Union Park and Evanston Seminaries, will result, we trust, in a good work among college and seminary students all through the land. They propose to carry on the work by correspondence rather than by a distinct organization, of which students already have a full share. Another meeting will be called soon.

PERSONAL NOTES.

—Rev. S. F. Porter, the N. C. A. College agent, now in the South, is now in Nashville, Tenn., where he will probably tarry three or four weeks.

—Pres. C. A. Blanchard was in Boston last Sabbath and expected to begin the return journey home next day unless business connected with Wheaton College should detain him.

—Rev. A. W. Hall has been elected business agent of the Wesleyan churches to succeed Rev. D. S. Kinney, lately deceased. Bro. Hall was formerly pastor in College Springs, Iowa, and has been leading a movement for foreign missions for two or three years.

—Rev. Ronald D. Grant, of Beverly, Mass., whose brief, eloquent address in the Boston conference will be remembered by all who heard it, has been called by one of the Boston churches, and offered a salary of $4,000, which is twice that which he has been receiving.

—C. W. Pritchard, editor of the *Christian Worker* of this city, has just resumed work in his office after an absence of several weeks because of sickness. Bro. Pritchard urges the preachers among the Friends to give their endorsement to the proposed Chicago conference.

—Mrs. Hadley, mother of Mrs. M. A. Baker, assistant editor of the *Free Methodist* of this city, died at the home of another daughter near Wheaton, last week, and was buried Saturday from the Wesleyan church in that place. Her first husband, Rev. Milton Smith, was a pioneer Wesleyan preacher, and a pronounced reformer. He was a strong Abolitionist, and supported our work against the lodge from the time of the Aurora convention till his death.

—Hon. William Bross, ex-Lieutenant Governor of Illinois, and one of the largest stockholders in the Chicago *Tribune*, and president of that company, died last Monday night after an illness of five days. He was 76 years old and had been a sufferer from diabetes during the last ten years. Mr. Bross was a man of great force of character, and in his prime was prominent in religious movements as well as in politics. He was opposed to secret societies from his youth, and, when in Williams' College, assisted in organizing an independent society to resist the assumptions of the Greek-letter fraternities. Their effort was successful and they routed the secretists. Mr. Bross was accustomed to refer to the event with enthusiasm.

—Charles Edwards Lester, a grandson of Jonathan Edwards, and biographer of Charles Sumner, died in Detroit, Mich., last Wednesday, at the age of 75. He was early in life prominently identified with the Abolition movement, having as co-laborers Henry Ward Beecher, Wendell Phillips, and William Lloyd Garrison. While in England as one of the delegates from this country to the Exeter Hall convention Mr. Lester gathered data for a work which he afterwards published under the title of "The Glory and Shame of England." This book was his greatest effort, and caused a sensation on both sides of the Atlantic. The object of Mr. Lester's book was to give England its share of credit for emancipating of slaves in the West India colonies, but to scourge her for the fearful slavery that existed at home in the factories and coal mines. Mr. Lester served as consul-general to Italy under President Pierce.

—The *Herald* of this city published a while since the following story of adventures, which has a lesson all editors will admire. Mark, dear readers of the *Cynosure*, how potent for good is the payment of a subscription: "Mary Allen West is pretty well known in Chicago as one of the editors of the *Union Signal* and also as the president of the Woman's Press Association. There are few people who would not recognize her robust figure in a good-sized crowd if within hailing distance, yet a conductor who failed to identify the lady once came very near causing her some trouble. Miss West left Chicago for Dubuque on the 10:50 P.M. train, and, when the conductor came around, tendered an editorial mileage book which she had omitted to sign. The night was warm and the lady had doffed her collar; her hair was a trifle frayed at the edges, and altogether she presented rather an unprofessional appearance. At least, so the conductor thought, for after scanning her closely he said: 'This book is not yours, madam; I shall have to take it up!' Miss West simply remarked, 'Indeed!' and, leaning back, began fanning herself. The conductor passed on, finished collecting fares and presently retired to the forward car. Then the editor made a systematic search of her sachel and lunch basket, and evolved a number of letters, some of which had been written her and others that were introductions to persons in Dubuque. Loaded with these she laid for the unbelieving railroad man, and quietly flirted them in his face as he passed down the aisle. He glanced through the pile and tossed them back, saying: 'Yes, that's all very pretty, but has been worked too often. I could write you a bushel of letters myself.' And he again went away, still retaining her mileage book. Miss West resumed her fanning, and looked very cool and unconcerned; it takes a great deal to disturb her equanimity. Finally an old fellow across the aisle, who had been whispering to his wife, leaned over and said: 'This is Miss West, isn't it?' 'Yes, sir, that is my name, but the conductor won't believe it.' 'Well, ma'am, we owe you $1 for the *Signal*, and I guess I'll pay you now.' She thanked him and wrote out a receipt, and the *Herald* passenger, seeing the fun was over, strolled into the next car and put the conductor right. He went back and was very profuse in his apologies, but Miss West calmly continued fanning and said nothing."

NEW ENGLAND LETTER.

Governor Brackett and the annual ball of the Irish Charitable Society—High License in Rhode Island—A patron saint of Masonry—A Question for our New England Christian Association to consider.

The Charitable Irish Society of Boston held its annual grand ball this week with Gov. Brackett and members of his staff as honored guests; but how much they honored the State they represented by their presence at this Irish Romanist gathering is a delicate point to guage. The society claims to have been in existence about 150 years, from 1737 to the present date, but one naturally wonders what it could have found to do during more than half that period when Irishmen in New England were more rare than the Chinese are now. Boston might well wish that all her foreigners had as little desire to dictate in educational and religious matters as the latter much-abused nationality. They do not swell her pauper list, nor do they engage in strikes and riots, while efforts for their conversion are certainly as well rewarded as corresponding efforts for Jews and Catholics. But the latter can vote, which makes all the difference in the world as regards their social status.

Wyoming Lodge of Free and Accepted Masons in Melrose, Mass., has been presented with an elegantly designed and framed colored photograph of H. R. H. Albert Edward, Prince of Wales, in his official character of Grand Master of the Grand Lodge of Great Britain—a gift from Wor. Bro. T. B. Whytehead, Past Master of Eboracum Lodge F. and A. M. of York, England. This monarchial tendency of the lodge ought to show to every intelligent American that it is an institution neither of the people nor for the people. It does not seem as if the Masons of Melrose as they look upon the portrait of this princely rake which adorns their lodge room could feel much pride in such a patron saint. Lodge saints, by the way, must be a very different genus from the kind Dr. H. L. Wayland was thinking of when he gave this witty definition in his recent speech at the dinner of the New England Society in New York: "*Saint:* A man with convictions, who has been dead a hundred years, canonized now, cannonaded then." But it fits "as if it was made for them," many a tender heroic soul whom it has been my good fortune to know since engaging in the anti-secret work. They can afford to wait for their canonizing

> "Till the earth is old
> And the stars are cold,
> And the leaves of the Judgment Book unfold,"

and as to the cannonading, they rather enjoy it.

Now friends of our New England Christian Association, shall we enter upon aggressive work this coming year? Shall we hold a convention in every State in New England, including Vermont, where none have been held as yet? Furthermore, shall we not make it a home missionary work? While we do not cease to warn men in the most specific terms against the false worships of the lodge, shall we not at the same time show them a better way by making salvation in the name of the Lord the prominent feature in all our meetings? While we seek to open the eyes of churches and ministers to the subtle infidelity and the moral corruption which the lodge is instilling into the minds of multitudes, shall we not seek to inspire in Christian believers a desire for such a baptism of the Holy Spirit as shall drive out the lodge from our New England Zion like an unclean bird of night? To this end we need more workers. We need, as a brother put it in a recent letter, men and women to go up and down through the length and breadth of the land, bearing the Gospel message in all its fullness, all its height and depth. The lodge can never be combatted successfully while the church remains thus spiritually dead. I believe that the time is near, even at the doors, for such an outpouring of God's Spirit as New England has never before seen, and there is nothing to hinder us, with those other Christian bodies who are one with us in sympathy, from being his chosen instrument for this work. All that is needed is that our faith shall rise to the level of our opportunity.

But if we have home missionaries and evangelists, they must be supported. Will not each one make it a subject for prayerful consideration how much he or she can give of his or her means to help on the work of evangelizing New England, and thus breaking down forever the lodge power? We can do it. That is not the question. It is *shall* we do it? We have Calebs and Joshuas in our midst ready to go up and possess the land for Christ. A golden opportunity lies before us. Dear brethren and sisters, can your money be put to better use, be the offering large or small, than to devote it to the task of saving New England?

ELIZABETH E. FLAGG.

The following in regard to secret societies is from the pen of Rev. C. P. Krauth, D.D., LL.D., one of the best scholars, greatest thinkers, and most sagacious churchmen of the present day. As most of our readers know, he belongs to the Lutheran church:

"It seems hard to understand how Christian men, with the light which is now spread upon the whole question of the secret societies, which are such vast and undefined powers in our time, can remain in them with a quiet mind. They strike at the root of the three divine institutions. They bring disturbance into the family, the church and the state, claiming for themselves what God has conferred on these alone. If the church cannot break down by the truth the oath-bound secret societies, they will break her down everywhere, as they have already done, virtually, to a large extent."—*From the Evangelical Repository.*

—In the year 1884, three young disciples in Spain were thrown into prison for not worshiping the host as it was borne past. Like Paul and Silas they prayed and sang praises even in jail, and one passing by in the street sent them five francs for their sweet singing. When the ten days of their sentence had expired, the judge demanded the fine of fifty francs. They had not money to pay it, and he sent them back to prison for another ten days. Two days later he set them free; for the priest had complained that his parishioners stood morning and evening before the prison, listening to the hymns they sang, and they were exciting so much interest that he was afraid many more would become Protestants.

—During the generations that Portugal has held the town of Zambesi, East Africa, she has never sought to send a missionary north of the river, and only does it now in order to counteract the powerful influence which has been established by British missionaries and British traders. Cardinal Lavigerie, who performed the act of consecration, referred to the splendid work of those devout sons of the church, Lieutenant Cardoza and Pinto, who have just returned from making what they are pleased to call treaties with the native chiefs. Portugal is evidently determined to make a desperate struggle to retain the belt across Africa she claims as hers.—*Presbyterian Messenger.*

THE HOME.

COMFORT ONE ANOTHER.

Comfort one another;
For the way is growing dreary,
The feet are often weary,
And the heart is very sad.
There is heavy burden-bearing,
When it seems that none are caring,
And we half forget that ever we were glad.

Comfort one another;
With the hand-clasp close and tender,
With sweetness love can render,
And looks of friendly eyes.
Do not wait with grace unspoken,
While life's daily bread is broken;
Gentle speech is oft like manna from the skies.

Comfort one another;
There are words of music ringing
Down the ages, sweet as singing
Of the happy choirs above.
Ransomed saint and mighty angel,
Lift the grand, deep-voiced evangel,
Where forever they are praising the eternal love.

Comfort one another;
By the hope of Him who sought us
In our peril—Him who bought us,
Paying with his precious blood;
By the faith that will not alter,
Trusting strength that will not falter,
Leaning on the one divinely good.

Comfort one another;
Let the grave-gloom lie beyond you,
While the Spirit's words remind you
Of the home beyond the tomb,
Where no more is pain or parting,
Fever's flush or tear-drop starting,
But the presence of the Lord and for all his people room.

--Independent.

THE GREAT ENCAMPMENT.

BY REV GEORGE THOMPSON.

Probably the world never witnessed such an one before nor since—a camp of over 2,000,000 souls, with large herds of cattle, sheep and goats, remaining in one place for nearly a year! When was it? Where could a place be found to accommodate such a gathering? God led them to the place, above all others in the world just suited for such an encampment.

The people were the Israelites, led by Moses and Aaron. The place was before the majestic Sinai, in Arabia. This particular mountain is entirely separated from the surrounding piles of peaks and ridges, by deep valleys of greater or less width. It lies northwest and southeast, and is two miles long by one wide. It is very rugged, and broken by peaks and gullies. The highest, on the south, is 7,363 feet above the sea, the northern peak is 6,937 feet, the general elevation being 6,500.

It was on the northern end the scenes of Exodus 19 and 20 were witnessed, from whence the voice of God was heard, and the law was given. How is this ascertained at this late day? We have the accounts of many travelers, and of government surveys, giving particular descriptions of the configuration of the mountain, and all the surroundings; and there is but one place in the vicinity where such a crowd could be accommodated, and from whence all could witness the fearful scenes, and hear "God speaking out of the midst of the fire." That place is at the north end of the mountain. While narrow and deep valleys surround it on all sides but the north, here is a broad and beautiful plain, over two miles long and half a mile wide, with angles adjoining of half as much more, and so located that people from every part of it could see and hear.

The plain descends toward the mountain, making a vast amphitheater "a hundred times more spacious than the coliseum at Rome, as if prepared for a great assembly and a great occasion. Never was there a spot more fitted for a scene so august."—*Field.*

Cook says: "There is space for the entire host of the Israelites, taking the highest calculation of their numbers; and no spot in the world can be pointed out which combines, in a more remarkable manner, the conditions of a commanding height, and a plain, in every part of which the sights and sounds described in Exodus would reach an assembled multitude of more than 2,000,000 souls."

Palmer says: "This plain more than satisfies the condition." And Sir Henry James concurs in these opinions.

Durbin, who ascended to the top and took in the whole at one view, says: "One glance was enough. We were satisfied that here, and here only, could the wondrous displays of Sinai have been visible to the assembled hosts of Israel; that here the Lord spake with Moses; that here was the mount that trembled and smoked in the presence of its manifested Creator. I read the passage in Exodus. We felt its truth, and could almost see the lightnings, and hear the thunders, and the 'trumpet waxing loud.'"

Wilson says: "We have here a mountain summit overlooking a plain, which, with its branches, contains 4,293,000 square yards, in full view of the mount, without including the mountain slopes on which large numbers of the people could have stood."

Bartlett adds: "While affording this magnificent amphitheater at its very foot, and while so facile of ascent, it rises sharp, grand and absolutely separate and solitary, a unique temple not made with hands, fit resting place for the glory of the sole Jehovah."

Says Palmer: "It rises so abruptly from the plain that you may, literally, stand under it, and touch its base. And at the base (300 yards distant) of the bluff is a long semi-circular mound, from which a select congregation of elders might obtain a nearer view of the mountain."

And Stanley says: "The cliff, rising like a huge altar in front of the whole congregation, and visible against the sky in lonely grandeur from end to end of the whole plain, is the very image of the 'mount that might be touched,' and from which the voice of God might be heard far and wide over the stillness of the plain below."

Much more might be given from travelers who have visited the spot; but enough has been quoted to demonstrate to all who will give attention to it, that the real place of the encampment of this great host has been designated. The evidence to those on the spot is overwhelming. And we who cannot visit it, and examine for ourselves, must be satisfied with the united testimony of those who have. The whole region has been very carefully explored and mapped, and described, so that nothing farther remains to be examined. The evidence is satisfactory, "And let all the people say Amen."

Oberlin, O.

WORLDLY CONFORMITY.

It is sad to contemplate the fact that so many professing Christians, for one reason or another, are led into a yielding of principle in such matters. Certainly there is nothing more expressly contrary to the very words of Scripture than conformity to the world. We are expressly told to come out and be separate from it, as the enemy of our Saviour, and the choicest servant of Satan. We are cautioned against its friendship, as being enmity against God. Our Saviour told us that as it had hated him, it would surely hate us, and it is impossible to serve both God and mammon. Yet men go on striving to find out a way in which they can take at least some part in the world's pleasures, without the loss of their souls.

The story of Solomon, which has just been studied in our Sunday-schools, is without moral, if it does not go to prove that despite his wisdom, his spiritual interests suffered from the friendship and admiration of the world. And he thinks far too well of himself who hopes that his ability and discretion will enable him to succeed where Solomon failed.

The Lord's people have always been called to separation from the world, and to expect anything else in any age of the world is quite futile. The spiritually enlightened man will say with Paul, "I am crucified with Christ," and will recognize the fact that at his conversion an insurmountable wall was raised between him and the world. Then and there he became virtually dead to the world and its pleasures, for his old nature was crucified with Christ. Henceforth he is alive only to spiritual things. To hanker after earthly things is the beginning of a spiritual decline.

While the truth we have thus briefly alluded to will be acknowledged by many, they will say, "but what are we to do about our children? They do not share our feelings or our experiences. They have not yet been awakened to a sense of spiritual need—shall we interfere with their enjoyment of pleasures which are as innocent as any of those which they indulge in as unregenerate persons?"

This question is generally regarded as disposing of the question, and as being practically unanswerable. But a moment's reflection will prove that this is not the case. We endeavor to fit our children for the earthly sphere we expect them to fill. To this end we shape every effort, and frame all our arrangements. We do not expect them to become burglars, we therefore do not give them instruction in the art of house-breaking, and as we have no desire that their future associates shall be among jail birds, we use every exertion to keep them from contact with evil companions. Yet in spite of every precaution against contamination, the children of respectable parents here and there fall into the most open and awfully vicious practices.

Tnere would seem to be no reason why we should not pursue a similar course in spiritual things. If children are kept from the fashionable world with which we ourselves think it wrong to come in contact, shall we be guilty of error? If we refuse to fit them for fashionable society, if we seek to find occupation and friends for them among God's children, are we to blame if when they come to years of independence, they refuse to walk in the path we have desired them to pursue? We cannot make them Christians. Very true. But is that any reason we should do what we can to make worldlings of them because that is in our power? The question is a most grave and serious one. It is one which is worthy of most prayerful consideration. But we believe it is one which the Christian who desires to be like Christ, and to decide as he would have done, will not be permitted to grapple with unassisted, or allowed to come to an unsatisfactory conclusion. —*Episcopal Recorder.*

A CHURCH MEMBER'S SOLILOQUY AND RESOLVES.

I am a member of the church. The church is mine as much as it is anybodys. Do I use it and treat it as if it were my church? The church needs me; and I certainly need the church. Besides I have obligations. I have taken solemn vows toward the church. What *is* my duty? Have I tried to know what it is?

What would I have been to-day but for the blessed influences of the church? Ought I not to do what I can to maintain an institution that has done so much for me? Will proper gratitude allow me to do less?

I am resolved what to do:

1. I will reckon up how the Lord has prospered me. I will count up the blessings of the church to me.

2. I will set apart and dedicate a share of my income to Christ and the church.

3. I will make the Lord's claim upon me the first, as he hath taught me to do.

4. I will not longer give to the Lord's work mere driblets left after I have spent my money for everything else. I will first give a reasonable share to the Lord and then live more frugally within the means left. A Jew gave one-tenth from his income. I am a Christian. Is a Jew better than a Christian?

5. I will cease waiting to be prompted to my religious duties by others. I know my duty. I can and will find a way to do it of myself—cheerfully, as unto the Lord.

6. I will not be one constantly needing to be nursed and cared for in the church hospital. It is time I got out of my bed of ease and dependence, and went to work for others weaker than I, and I am resolved by God's help to do it. My example and influence shall henceforth be a help and not a drag on the church.—*Selected.*

TRUE TO HIS MOTHER.

"Good-bye, little mother," said Harry Carter, a tall, fine-looking fisherman, as he folded in a close embrace the woman who had taught his infant lips to lisp the word "mother," and who now was nearing the end of life's pathway.

Mrs. Carter had, all her life, lived on the banks of the beautiful river that could be seen from the open door. Out of a large family, all of her sons had been fishermen, and all of her daughters had married men who followed the same calling. Henry, the youngest of the family, was the only

one who had wished to go out into the world, beyond the mouth of their busy river, on to the stormy and restless ocean. Before, however, these thoughts and wishes were formed into a definite plan, he had encountered a pair of bright, laughing eyes that had held him captive where he was, and the little home he made for himself, with those same bright eyes by his side, became the dearest spot on earth to him.

Now those eyes were closed in death, the little home was a home no longer, and once more the desire had come to try a more extended trip on the bosom of the ocean; and with this desire had come the opportunity; for a large vessel had entered the river in distress for a sailor to supply the place of one who had just died. Henry at once presented himself before the captain, who, liking his looks, engaged him, and now the time for leaving had come, and he had only a moment in which to say a word of farewell to his aged mother.

"My son," said the old lady, "a sailor's life is full of temptations. What safeguard are you taking with you?"

"The little Testament you gave me when a boy, the only letter my wife ever wrote me, and in my heart love for you, for my departed wife, and for Him who gave me such priceless blessings."

A few words more of tender farewell and mother and son were parted—she, in the solitude of her room, to offer up a prayer for him who was about to enter a life of danger, hardship and temptation; he to appear before the captain of the vessel that was even then awaiting him.

It was not long before Henry Carter became convinced that the life he had chosen suited him. He had no fears of death, and in the wildest storm, as in the most intense calm, he went about his duties in a quiet, cheerful way that won the respect of those about him.

The captain of the vessel was a man who, so long as everything went as he wished, was kind and indulgent to his crew; but when a storm overtook him, and more than usual care and exertion were needed to manage the vessel, he seemed to be completely transformed, cursing and swearing at those around him in a way that made Henry shudder. It was one of the things to which he could not make up his mind to listen, and one day, after a more than usually violent storm, he sought the captain, and quietly informed him that when they next landed he must find some one to take his place.

"Tired of the life already?" said the captain.

"No," was the reply, "I like it better than I thought I should."

"You do not like the vessel, then?"

"Oh, yes; she is much more to my liking, too, than I expected."

"Then the fault must be in me, your captain?"

Henry did not reply, and was asked again:

"Well, what is it?"

"I have only one fault to find with you as my superior officer. I have discovered that you do not speak with respect of your own Master, and it is only good servants who make good masters."

The captain sprang to his feet, and with a horrible oath demanded:

"How dare you speak so to me? How dare you call me a servant? I am owner and master of my vessel."

Quietly, and in a tone and manner that had a certain amount of solemnity in them, Henry said:

"But who is Master of the waves on which your vessel rides, of the winds that toss it about as you would a feather? Who is Master of the storms that make you tremble for its safety, of the thunder and lightning of the earth on which you live and have your being? It is One" pointing upward—"who has said, 'Thou shalt not take the name of the Lord thy God in vain.'"

For a moment the two men looked at each other, and then they parted without a word. For three days the vessel went on her way without any sight of land, but on the fourth an outline appeared on the horizon, that broadened and widened as they approached, until unmistakable signs of active life were visible. Then Henry Carter was summoned to the presence of the captain, who directed his attention to a square piece of pasteboard on the wall, on which were painted in large letters the words that had been so solemnly repeated only a few days before: "Thou shalt not take the name of the Lord thy God in vain."

"Do you think," said the captain, "that with that ever before a man who earnestly wishes to live up to it, he might in time become a good servant?"

"Not in his own strength, but with the aid of Him who gave the command, he might."

"Would you be willing to continue in the service of a man who sought that aid, and who was endeavoring to make a good servant as well as a good master?"

Henry Carter looked his companion in the face a moment, a look that was understood as well as words, and the captain held out his hand, and taking that of the sailor in a hearty grasp, said:

"You are, from the time we reach land, the mate of this vessel; but, as you look to me for orders regarding it, so I shall look to you for help in the guidance of my own life; and as you will be the instrument in God's hand for the saving of my soul, so we together will work for those around us. Your words the other day have carried me back to the days of my boyhood, and you, who have a mother, know what that means."

It was not long before the sailors found that not only had the captain given up the use of profane language, but that he expected it to be given up by those about him. Nor was it all effected suddenly, but gradually, by example and by a word in season here and there, that did much for the saving of souls and the glory of God.—*Selected.*

TEMPERANCE.

THE IOWA EXPERIMENT.

[From the Century.]

"How is prohibition working in your State?" is the question oftenest asked the Iowa man abroad. The inquirer, as he listens to the story his question invites, usually wears upon his face a peculiar expression which translated into words would read "I acquit this man of intent to mislead, but my pr vate opinion is, he's romancing." A rather skeptical acquaintance of mine in the East recently said to me, "Your story of empty jails, flourishing schools, and homes of thrift and comfort that were not there before, sounds like one of Washington Gladden's fascinating dreams of an ideal 'Christian League;' but don't you think you'd find it rather difficult to verify your statements with facts and figures drawn from official sources?"

Leaving to others the picturesque features of the subject, let me lay before the readers of the *Century* a few suggestive "facts and figures drawn from official sources"—some of the results of an investigation suggested by my practical friend's inquiry.

Permit me to say, in passing, that Iowa, far from being "a commonwealth of temperance cranks," as an Eastern journal has it, is a commonwealth of "plain people"—to borrow a phrase from Lincoln; people who do their own thinking, and have their own way of doing, and are daring enough to believe that some things can be done which the wisdom of the conservative East pronounces impossible. Taking advantage of the fact that we have no great centers of population to dictate our policies and load us down, we of Iowa have applied to the State as a whole the identical theory for handling the social evil known as the saloon which Georgia and Illinois apply to counties, and which New York applies to townships; namely, the theory that the majority shall determine whether the evil shall be tolerated and controlled, or prohibited. At a non-partisan election held in the summer of 1882, the question of prohibition *vs.* toleration was submitted to the people, and the voters of Iowa, by thirty thousand majority, declared they had no longer any use for the saloon. But the constitutional amendment which then carried had not been properly submitted, and was by our Supreme Court declared invalid. A disappointed majority then turned to the State legislature for relief, and in the spring of 1884 a prohibitory law was passed. The legislature of 1886 and 1888 sustained the law and strengthened it by amendments. Thus steadfastly have the people sustained the prohibition, anti-toleration method of handling the saloon.

"But you will not deny the fact that there have been saloons in Iowa during all these years of prohibition? You cannot truthfully say there are no saloons in your State at the present time?"

The outlawed saloon does still linger on our borders; still maintains a precarious, character less, hole-in-the-wall existence in many of our cities; but its social and political prestige is gone, and in at least 70 of the 99 counties of the State there cannot be found an open saloon.

Seven years have elapsed since the voters of Iowa formerly withdrew their sanction from the saloon. Five years have passed since the voters of Iowa, through their representatives, outlawed the saloon. Is there anything in the present situation to warrant a return to the toleration policy? Let us turn to the figures and see what they say on the subject.

I am indebted to Hon. Frank D. Jackson, Secretary of State, for advance sheets of the "Official Register of Iowa" for 1889. From this source, and by comparison with reports of other years, I discover that the total expense of the counties o Iowa, "on account of criminal prosecutions," was in 1882, the year in which the prohibitory amendment carried, $401,413.18. In 1883 the total expense of criminal prosecutions was reduced to $361,173.78. In 1884, Presidential year, there was a slight increase in criminal expenses. In 1885 and 1886, years marked by the return of the outlawed saloon and a consequent reign of lawlessness, there was a large increase, the total in the year last named being $421,024.31. In 1887, the year following the passage of the Clark (enforcement) law, the criminal expenses were reduced to $282,877.66; and in 1888 they aggregated $300,424.06 for ten months.

Compare the record of "leading crimes" in 1888 with the same in 1882. In 1888 there were 94 convictions for assault, 13 for breaking and entering, 47 for burglary, 13 for forgery, 13 for gambling, 42 for keeping a gambling-house, 148 for larceny, 9 for murder, 6 for manslaughter, 190 for keeping a nuisance, 59 for selling intoxicating liquors; total, 634. In 1882 there were 188 convictions for assault, 18 for breaking and entering, 78 for burglary, 30 for forgery, 14 for gambling, 41 for keeping a gambling-house, 215 for larceny, 14 for murder, 1 for manslaughter, 658 for keeping a nuisance, 25 for unlawfully selling intoxicants; total, 1,282—more than double that of 1888.

A few weeks ago I met Warden Barr, of the Anamosa Penitentiary, on his way to Fort Madison with a car-load of prisoners, under orders from Governor Larrabee to take these men from the State quarries to the State shops. I learned that the transfer was ordered in response to a loud call from Warden Crossler, of the Fort Madison Penitentiary, for more hands to enable him to comply with certain contracts for labor into which the State had entered with certain manufacturers. The circumstance led me to write Governor Larrabee for information as to the comparative number of prisoners in our penitentiaries this year and in previous years. From our chief executive I learn that the monthly average of prisoners in the two penitentiaries in 1886 was 696; in 1887 it was 667, and in 1888 it was 607. On the last day of September, 1888, the end of the fiscal year, there was but 535 prisoners in both penitentiaries. I am informed by those who have investigated the subject that no other State in the Union, unless it is Vermont, has so small a percentage of convicts as has Iowa at the present time.

But, going back to the counties, what say our judges? Here is a small pamphlet containing the answers of forty-one district and superior-court judges to a number of questions put to them by Governor Larrabee, one of the inquiries being as to the expediency of repealing the prohibitory law. I find that of the forty-one, 4 favored repeal, 9 were non-committal, and 28 were of the opinion that the law should stay. Let me quote several specially significant passages from these letters.

Judge Traverse, Bloomfield: "My experience is that, wherever saloons are closed, crime is diminished."

Judge Harvey, Leon: "It has reduced crime at least one-half, and the criminal expenses in like ratio."

Judge Lewis, Sioux City: "The law is as well enforced as any other, and has decreased criminal expenses at least two-thirds."

Judge Deemer, Red Oak: "In many of the counties the jail is getting to be almost an unnecessary building, and in the last three counties I visited there was not an occupant."

Judge Carson, Council Bluffs: "When in the senate I favored local option, but I am now satisfied the statute should stand."

Judge Thornell, Sidney: "I should regard its repeal as a calamity."

Judge Bank, Keokuk: "This was the first and only term in my recollection that there was no criminal business transacted in court."

Judge Wilson, Creston: "I was not in favor of the law, thinking that high license would work better. I have carefully watched its workings, and am convinced that I was wrong."

Judge Wakefield, Sioux City: "As the saloons were driven out, other business came in to occupy the vacant places."

Judge Wilkinson, Winterset: "Crime and criminal expenses have been lessened."

Judge Johnson, Oskaloosa: "The effect of the prohibitory law has been to reduce very materially crime and criminal expenses in this district."

Judge Kavanaugh, Des Moines: "It has decreased crime over 50 per cent and added largely to individual happiness."

Judge Granger, Waukon (now of the Supreme Bench):. "The closing of the front door of the saloon, whereby it is destroyed as a place of social resort, has canceled nine-tenths of the drunkenness....Our grand juries have nothing comparatively to do....Our criminal expenses since the closing of the saloons have been comparatively nominal."

But roving correspondents for journals in the large cities about us inform their readers that prohibition is killing, or has killed, Iowa. Let us see for ourselves.

The census of 1880 gave our State a population of 1,624,615. The State census of 1885 put the population at 1,753,980—an increase of 129,365. The fact that there has been a decided increase in population since the last census (in 1885) is shown by comparison of the vote of 1884 with that of 1888. The total vote of Iowa in 1884 was 377,153, while that of 1888 was 404,130; an increase of 26,977—an estimated increase of 134,885 in four years.

Iowa years ago won, and has never since lost, the honor of having less illiteracy in proportion to population than any other State in the Union. But note the educational progress she has made during these three six of prohibition. In 1883 there were 11,789 school-houses in Iowa; in 1884, 11,975; in 1885, 12,285; in 1886, 12,444. The value of these school-houses was, in 1883, $10,473,147; in 1886, $11,360,472. State Superintendent Sabin's report to the last Iowa legislature begins thus: "It is gratifying to be able to report a most satisfactory and prosperous condition of education throughout the State. The past two years have been years of increased interest, activity, and growth....The number of school-houses has been increased by about 500, and their aggregate value by more than $550,000. The number of teachers is increased by about 500, while our school population is 10,000 greater than the same as reported two years ago."

Another index of Iowa's increasing prosperity is the showing made by our savings-banks. The reports made to our Auditor of State show that the "total assets and liabilities" of Iowa's savings-banks were, in 1883, $8,419,739.83; in 1885, $9,618,866.97; in 1887, $12,666,347.72. Auditor Lyons informs me that on June 30, 1888, the total assets, etc., of the savings-banks had increased to $14,625,024.84. These figures show that since the adoption of prohibition the resources of these depositories of the poor man's surplus earnings have increased over six million dollars, or over 73 per cent.—*Johnson Brigham.*

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON VII.—First Quarter.—Feb. 16.

SUBJECT.—The Ministry of John.—Luke 3: 7-22.

GOLDEN TEXT.—Repent ye: for the kingdom of heaven is at hand.—Matt. 3: 2.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Luke 3: 1-22. T.—Matt. 3: 1-17. W.—Mark. 1: 1-14. T.—John 1: 6-8; 15-34. F.—Isa. 40: 3-5. S.—Mal. 4: 1-6. S.—Matt. 25: 31-46.

COMMENTS BY E. E. FLAGG.

1. *John's sermon to the Pharisees*, vs. 7–9. This language to the religious *elite* of the nation was a harsh but necessary way of stirring up their torpid consciences, so that the earnest appeal which followed might have some chance to take effect. It will be found as we go on that he addressed himself very differently to the sincere inquirers. The same class are in the church to-day, "having the form of godliness, but denying the power thereof," affecting great regard for the letter of the law, but ignoring entirely its spiritual meaning. "The deeds of their father" such may be expected to "do." They had the same venom, the same craft, the same capacity to blight every beginning of religious life with the poison of false doctrine. John's stern question was meant to probe and lay bare their hypocrisy. They did not seek him through any conviction of soul need. They were swayed by the popular curiosity, tinctured, doubtless, with some jealousy. They wanted to know what this strange preacher could have to say on subjects to which they themselves claimed to possess the only key of knowledge. As children of Abraham they could not conceive of themselves as needing to repent like any common Gentile. Religious ancestry is a great blessing, but it may also be a great curse if it leads us to be self-righteous. We may have more of the spirit of the Pharisee than we think, and need to be told, like them, that as God was able, out of the very stones, to raise up children unto Abraham; so if native-born Americans turn aside from the principles of their fathers, God can raise up true children of those Puritan worthies out of the most despised aliens that land on our shores. The time is coming when the axe will be laid to the root of every corrupt institution in our land. The lodge, the saloon, Romanism,—all these poison-bearing trees will be hewn down and cast into the fire of divine vengeance; and it behooves every one who is sheltering himself under their shadow to accept the warning, and by timely repentance flee to the only source of safety.

2. *Practical preaching*, vs. 10–14. In the Acts of the Apostles we read how Paul found at Ephesus many years after some of John's disciples. From this and other incidents we can see that the fruits of his preaching were broadcast as well as permanent; that he was not a mere sensational preacher, however startling and unconventional his methods, but set in motion a vast tidal wave of religious feeling that penetrated to every part of the nation. His preaching was eminently practical; so much so that it cost him his life. He does not lash the sins of another country or another age. He did not preach against the sin of Herod to people who would have joined him in condemning it, but he goes right into Herod's court and preaches direct to the royal transgressor, careless of consequences. There are plenty of ministers who will preach against the corruptions of Rome when there are no Romanists to hear them, or against the saloon when none in their congregations buy or sell liquor; who would shrink from preaching to a rich manufacturer about his duty to his employes, or to lodgemen about the sin of rash oaths and Christless worships. He warns the people who inquire what they shall do against the same sins that beset people now. Our great national sins, which foster and keep alive so many others, and especially the legalized abomination of the liquor traffic, are love of money and love of office,—in brief, selfishness looking out for number one, and letting patriotism, humanity and religion go to the wall.

3. *The baptism of Christ*, vs. 15–17, 21, 22. We can never attain so high a spiritual state as to be lifted above the need of obedience, even when it pertains to outward ceremonies, if it be something God has commanded. The sinless Christ did not need the baptism of water, yet it was in that act the Spirit descended upon him. Being made like unto his brethren he must submit to the same requirements, and receive the spiritual anointing for his great work through the same channel. The most sanctified do not need less, but more to attend on the means of grace. Although it be not given to us to hear an audible voice from heaven, yet if we accept Christ and his full salvation, we become sons and daughters of the Almighty, and even in us he can say, "I am well pleased."

HELPFUL THOUGHTS FROM PELOUBET'S QUARTERLY.

JOHN'S REPROOF OF HEROD.—It is uncertain whether John administered the reproof in private, or whether it was a public denunciation of the crime. But (1) the crime was public, and John could not effectively denounce the sins of the people if he let sins in high places go unreproved. (2) Unrebuked crime in high places teaches, indorses, and propagates crime among the people. It tends to make it fashionable and safe. (3) Herod's crime was a public insult to the law of God, to the Jewish nation. (4) It was bringing untold evils upon the people. Aretas, indignant at the affront Herod put upon him, had declared war; and at the very time of John's reproof, preparations for war were actively going on. John sought to stop the flood of horrors the war would roll upon the people. (5) John took his life in his hand when he, a poor, humble Jew, reproved the crimes of a reckless tyrant. But this was a test and proof of his sincerity, and gave great power to his preaching.

RELIGIOUS NEWS.

—The College church at Wheaton has been depending upon supplies, generally from their own membership, for two months since Rev. A. J. Chittenden went to Grand View, Tenn. Their committee, at the very unanimous desire of the church, have communicated with Rev. A. Ethridge of Marsailles, Ill., to secure his services as pastor. Mr. Ethridge, though willing to accept the invitation, cannot at present change because of domestic engagements. The church, therefore, on Thursday evening last voted to engage Rev. Dr. S. H. Adams, a retired M. E. minister, well known in Chicago and Northern Illinois, until July 1st.

—The members of the Warren Avenue Baptist church, Boston, gave a farewell reception to their retiring pastor, Rev. O. P. Gifford, Jan. 2nd, and presented him with handsome gifts. The Brookline church, where Mr. Gifford has gone, gave him an enthusiastic reception of welcome. Dr. Gifford's eloquent and forcible speech in the Boston conference seems not to have destroyed his influence.

—Major Whittle has just closed a very successful mission in Stratford, England. He is one of the workers whom the Lord honors with abundant success.

—Rev. David Smith, a colored Methodist minister of Xenia, Ohio, and who formerly labored in the vicinity of Pittsburgh and Washington, Pa., died lately at the age of 106 years.

—The Woman's Foreign Missionary Society of the Methodist Episcopal church has over 130,000 members.

—The Theological Record reports the death of ninety-eight ministers of the Presbyterian church, North, during the past year.

—There are 276 College Young Men's Christian Associations in this country, with a membership of 17,125.

—The number of Lutheran communicants in the United States and Canada is given by the secretaries of the General Council as 1,955,000.

—The Committees on Union of the Reformed Presbyterian churches met in Pittsburgh last week. At the same time some of the brethren of the United Presbyterian church met with them to consult informally and unofficially in regard to calling a general convention to consider the question of union, as proposed by the Reformed Presbyterian church last summer.

—During the past year the agents of the Women's Bible Readers' Society have made 26,382 visits, held 13,894 religious exercises, distributed 61,116 books, papers and tracts, induced 208 persons to attend church, and 252 to attend Sabbath-school, found situations and homes for 48 persons, and secured 74 temperance pledges. Their distributions included $989.35, 399 tons of coal, 3,806 garments, and groceries to the amount of $92.80.

—One of the "Talks with Edison," which George Parsons Lathrop reports in *Harper's* for February, refers to the inventor's belief in an intelligent Creator, a personal God. Mr. Edison is quoted as saying, "The existence of such a God can, to my mind, almost be proved from chemistry."

—The annual report of the Presbyterian Board of Foreign Missions gives the following statistics of the Press in Syria: The issues of the *Beirut Press* are found wherever there is any call for Arabic literature in the Eastern world. Arabic literature has been enriched in the year 1888 by nearly 29,000,000 pages, issued by the *Mission Press*. Of this vast number, 18,045,000 have been pages of Scripture. The number of volumes published is 106,900, of which 58,000 are copies of the Word of God.

—Rev. Dr. A. T. Pierson is successfully prosecuting his work of stimulating interest in missions among the Scotch and English churches. This month he has been laboring principally in London. Last month was given to the west of Scotland, and arrangements are making for meetings in the northern, middle and southern counties of Scotland during the months of February and March. *The Christian*, speaking of the work already done, says: "Dr. Pierson's addresses were everywhere characterized by most intimate knowledge of the missionary work of the world, heart-moving appeals for increased devotion to the service of the Lord, and remarkable spiritual freshness and power."

—The American Board of Foreign Missions has received during the past year from donations $394,994, which is a gain of $426 on last year; from legacies, $153,653, an advance of $7,301 upon last year. These gifts, with the income derived from the Sweet legacy and from permanent funds, will bring the income of the Board for the year up to about $650,000.

—More than sixty years ago the first churches of Disciples of Christ were planted in Ohio. New churches have been established annually to the present date, so that the whole number reaches 467 churches, with a membership of 47,500. The Ohio Christian Missionary Society has assisted in planting 200 churches.

IN BRIEF.

One scarcely thinks of coral as growing under the ice-swept and foggy seas of the Newfoundland banks. Yet on the eastern slope of Banquereau is an area of bottom, several miles in extent, so covered with a growth of coral that trawls set upon it are rarely recovered. The fishermen call it the "stone fence," and avoid it as far as possible.

Dr. Marey of Paris has succeeded in measuring the motive power of the human body as developed in every movement. As one of the results of his studies he shows that something is gained in the power of walking by quickening the pace from forty to seventy-five steps per minute. But the latter number is the extreme limit; with a greater number of steps power would be lost instead of gained.

The builders tell a rather interesting story of a Buffalo capitalist, who was pretty summarily taken down for trying to set himself up as the end of all things in whatever he undertook. No matter what was on foot, if he went into it, he must have all the say and nobody else was allowed even a side remark. Not long ago he built a fine brick house. In this undertaking, as in all others, he was boss and all hands, dictating to builders, architects and all without the slightest hesitation. At last they grew very tired of the browbeating they had to stand, and let him have his way, whether it was right or wrong. The house was finished, and shortly afterward the owner set about building furnace fires to test his heating apparatus, when behold, there wasn't a chimney in the house!

The Report on Moral Training in the Primary Schools of France presented to the Paris Exhibition in the name of the Minister of Public Instruction, is an important document, as it deals with the question: "Can there be proper moral training under a system which completely secularizes education?" The report was prepared by M. Lichtenberger, Dean of the Protestant Faculty of Paris, after a careful inquiry in all parts of the country. While holding as beyond question the principle of religious neutrality for government schools, M. Lichtenberger finds the secular system of France far from efficient in moral training. The great fundamental principles of morality are not taught, and the "masters do not care to give moral lessons because the children are not interested in abstractions and grow dull and listless over them." The conclusion seems to be that the teaching of morality in complete separation from the life, vigor and refreshing personality of religion is so sapless, dry and dead that it interests neither teacher nor pupil.—*Advance.*

Andrew Carnegie lately completed the building of a mill at Braddock, one of the suburbs of Pittsburgh, expressly intended for the manufacture of heavy government work connected with ship building. There is not a single bit of apparatus in it but what is the largest of its kind in the world. The shears, which snap a bar of iron in two as though it were tissue paper, exceed anything in size that has ever been known by the sons of Vulcan. The lathes are greater, the rolls are longer and heavier than anything the remainder of the country can show, and even the steam boilers are the largest ever made by the hand of man. In the Black Diamond steel works, Thirtieth street, Pittsburgh, there is the largest steam hammer in the United States. The blow of fifty tons, which it strikes every second of time that it is in operation, shakes the earth for two squares around the mill, yet it is so easily controlled, and so nicely adjusted, that the hammerman has placed on the anvil block beneath it a delicate wine glass containing an egg, and, turning on the steam full force, would let the ponderous weight above fall until at a certain distance, and then shut the steam off. In this way the hammer has been kept for several minutes gently tapping the glass and egg without breaking them.

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Keep the feet in a warm bath until they are thoroughly heated through and through. Remove and give them a dash of water as cool as can be used without discomfort, wipe dry and rub thoroughly with a brush or crash towel. This course persisted in will cure cold feet. The arteries and veins in the feet contract from various causes, and hence the feet become cold. Hot water baths used continuously enlarge the blood vessels until they will remain large enough to keep the feet warm, but they must not be crowded into a tight boot or be left unprotected in thin shoes and low slippers. We knew a lady who had suffered tortures with cold feet from childhood, who used hot foot-baths to relieve sick headache, and her head and her feet were alike relieved, and permanently.

THE FOOT'S ANATOMY.

A skillful anatomist says that if we wore shoes day and night our feet would become permanently and hopelessly diseased, but the airing and change they get while we sleep keep them in tolerable condition.

"The human foot is merely a hand modified for a base of structure to support the body." It is longer and thicker and narrower than the hand. Its solid parts are firmer than the corresponding parts of the hand; the movable parts less movable than those of the hand. The foot has two arches; one from front to rear composed of eight bones, and another from side to side composed of four. These arches, on account of the cartilages interposed between the segments that compose them, are flexible and give elasticity to the step and gracefulness to the gait. The largest bone in the long arch of the foot is the heel bone, and to this is attached the largest tendon in the body. In this tendon the three muscles which compose the calf of the leg, and which are of the greatest value to us in the act of walking, unite.

The more nearly the shoe approaches the form of the foot the easier it will be to walk in. High heels are nothing but an injury, not to the foot alone, but to the whole body. They flex the three muscles in the calf of the leg that give erectness of the body, throw the weight of the body on to the ball of the foot, throw the knees forward, and put the whole mechanism out of poise. This is well understood by lovers of field sports and athletics, whose shoes have hardly any heels at all.

The earliest form of foot cover was the simple sandal, secured to the foot by thongs, and often by a button, coming between the first and second toes. The material used for shoes and sandals is various, chiefly the skins of animals. Wooden shoes are much worn in Europe, and are becoming common in this country. The Japanese wear sandals of straw, and South Americans, in some localities, sandals of plaited hemp. The early Greeks went barefoot, or wore simple sandals: the Romans wore buskins, similar to the moccasins of the American Indians.

The skillful shoemaker or shoe-fitter should understand the anatomy of the foot as well as the art of making shoes, and he should be able to fit each shoe to the foot that is to wear it, but probably not one shoemaker in a million ever dissected a human foot with a view to learning how shoes should be made.

We never think of working with our hands when they are gloved, and all we ask of a glove is that it neatly fit the hand when at rest. But we never think of walking any distance in unshod feet, and what we want of shoes is not covering only, but aid in locomotion. Many a shoe is comfortable enough when one is sitting still that becomes excruciating when one walks in it. Room is not given for the play of the various muscles of the foot, the arches are pressed out of shape, the circulation is obstructed, and the exercise of walking, which should be delightful, becomes intolerable, and the gait, which should become graceful and easy becomes limping and awkward.

Judging from the number of misshaped feet one sees when traveling on the horse-cars and crossing the ferries, where the feet of wayfarers are exposed to view, there is a great deal of suffering that is not much talked about, and is probably considered incurable. But it might all or nearly all have been prevented but for ill-fitting shoes. And a great deal of this suffering might be escaped if misshapen feet were provided with shoes fitted to them and conformed to their present necessities.—*N. Y. Advocate.*

The claim a wholesale grocery house of St. Louis recently made against the South Shore Railroad brought to light the fact that, at least in some quarters, dirt, under the name of terra alba, is being used in candy to an almost incredible extent. It was a half dozen barrels of lozenges made by a Boston house that had been shipped, the claim being that they had been damaged in transit. The railroad company sent samples of the lozenges to a chemist, who discovered them to consist "entirely of terra alba bound together with a little gelatine or gum." Investigation showed them to yet require dipping in sirups flavored with peppermint, wintergreen, sassafras, and the like, before being ready for infantile consumption. Now, terra alba is a mineral utterly insoluble in the saliva or gastric juice—a dangerous compound to put within even a healthy stomach; and when the railroad company learned this they refused to pay any damages, and the grocery house, fearing exposure, ceased to press the claim. The *Board of Trade Journal* of Portland, Me., says that 6,000 tons of terra alba were recently imported through the port of New York alone.

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FARM NOTES.

A COW AND HER FIRST CALF.

Cows are creatures of habit. With their first calf everything is new and strange to them, and they readily submit to be milked, and think it all right; but suffer them to run with a calf the first season and a habit is established that they will hardly forget in a lifetime. If they ever after submit to be milked quietly it is evidently under protest. But there is a greater objection than this—the calf running with the cow draws the milk every hour or two, so that the milk vessels are not distended with milk, though the quantity secreted in a given time may be large. And yet this is the natural time to distend the milk ducts and expand the udder to a good capacity for holding milk. When, with the next calf, you require the milk to be retained for twelve hours, the udder becomes hard and painful and the milk leaks from the teats, or, more likely, nature accommodates the quantity of the milk secreted to the capacity to retain it, and the cow becomes permanently a small milker. Much of the future character of the cow, therefore, depends on the treatment with her first calf.

HOW HORSES SHOULD BE FED.

Bearing in mind that the stomach of a horse is small in proportion to the size of his frame, he requires feeding often, and, though three times a day is sufficient, four times is better. Unlike human beings, horses should drink before they eat, because, owing to the conformation of the horse, water does not remain in the stomach, but passes through into a large intestine called the cæcum. If a horse be fed first, the water passing through the stomach would be likely to carry with it particles of food, and thus bring about colic. Whatever a groom may say, let a horse drink just as much as he likes. If he be watered four times a day he will never take very much, or too much. A horse, it must be remembered, is fed on dry food, and this, with the strong work done, produces a feverishness which a sufficiency of water tends to allay.—*The American Breeder.*

AN "OFF-YEAR" FOR POTATOES.

In many parts of the country the potato crop was a sad failure, particularly in the immediate vicinity of New York. The heretofore profitable acres of New Jersey and Long Island—where as much work and money are expended on this crop as on most of the vegetables nominally requiring higher culture—the blight swept like a besom over the fields and the harvest was cut down to comparatively low figures. Last spring a publishing house, in conjunction with the leading fertilizer manufacturers, offered large money prizes for the best yields of various farm crops. The potatoes only concern us, as being somewhat of a garden product. In this contest many good yields were reported, the largest and the winner of $1,100 prize money, being that of Charles B. Coy of Aroostook Co., Maine, who produced 738 bushels on a single measured acre of land. As to soil and culture, the land was fairly fertile, and the culture most thorough throughout the season. Other noteworthy results in this trial are reported from Western New York 669 bushels, Maine 537, Minnesota 532, Maine 523, and 54 other yields above 200 bushels per acre, reported all the way from Pennsylvania to California. It is noticeable that the largest yield on stable manures, either alone or in connection with fertilizers, was 491 bushels; therefore, it is self-evident that high grade chemical fertilizers are, by all odds, the most efficacious in crop producing capacity. It would be interesting to have a statement of the cost and comparative market value, per bushel, of each of these competing crops.—*American Garden.*

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NEWS OF THE WEEK.

WASHINGTON.

In the estimates for expenses at the White House this year is an item of $5,000 to pay for the portrait in oil of Grover Cleveland. This is the first time such an appropriation has ever been asked of Congress.

Blanch K. Bruce, ex-Senator from Mississippi and ex-register of the treasury, was last week nominated to be recorder of deeds for the District of Columbia, to succeed Trotter of Boston, the colored man who has drawn $40,000 for his services in recording real-estate transfers and mortgages during the last three years. This is the best-paying office in Washington, except that of the President of the United States.

CHICAGO.

Indictments were voted against ten leading gamblers last week. Other important developments are looked for.

The City Council have authorized the Lake Street Elevated Road Company to go on building as they have begun. Their structure is a simple but ponderous affair.

The grand jury has returned indictments against ten keepers of prominent gambling houses in the city or owners of the property where gambling is going on. Some of these men have been twice indicted. A third conviction under the statute means a fine "not less than $500 and imprisonment in the penitentiary not less than two years nor more than five years."

COUNTRY.

An amendment to the city ordinances against prize fighting, but permitting glove contests, under the management of regularly organized and chartered athletic clubs, was adopted by the New Orleans (La.) City Council Tuesday night.

English buyers are making an effort to purchase the sash and door factories of the country. Several mills throughout Missouri and Kansas have been already negotiated for.

The bill granting a charter to an alleged cigarette trust was repealed Friday by the Virginia Legislature.

In court at Philadelphia Friday, David Alexander, who attempted to kill Bishop Whitaker of the Episcopal church, pleaded guilty. The prisoner, in a speech, attacked the prelate for his alleged opposition to prohibition.

David Salzman, an educated Jew of St. Louis, has been converted to Christianity. While attending a Jewish wedding Sunday evening he was set upon and badly beaten by the father of the bride.

Six hundred foreigners landed in New York last Wednesday.

The trains which have been snowbound in the Sierras began moving Thursday, resulting in popular demonstrations at Reno and other places.

The bottom of a portion of the town of Plains, about four miles from Wilkes-Barre, Pa., dropped out Friday, and with it three single houses and a double block, causing consternation among the tenants and excitement in the town.

By a party vote Thursday the Democrats of the Ohio Senate ousted Lampson, the Republican Lieutenant Governor elect, and decided to seat Marquis, the contestant. The case will be carried to the Supreme Court.

At New York Tuesday preparations were almost completed for the celebration of the centennial of the organization of the Supreme Court of the United States. President Harrison and Cabinet will be present, and it is thought this will be the largest gathering of judges ever held in America.

While Prof. Jess was making oxygen for a chemical experiment before a class in the high school at Lexington, Ill., the retort exploded. It was made in part of iron, pieces of which were blown through the brick walls of the building. A score of people were injured. The accident is charged to defective chemicals. It is likely that several deaths will result from it.

All of the overland trains which have been blockaded in Sierra snow-drifts arrived in San Francisco Jan. 31. The first train brought about 250,000 letters and about 1,000 pouches of papers. The usual schedule has been resumed on the Central Pacific, and two east-bound overland trains left that day.

A wreck on the Monon line at Carmel, Indiana, Monday last, is one of the worst disasters that ever occurred in the State. The list of the dead numbers seven, and twenty-seven or twenty-eight persons are injured, some of them fatally. It is believed that the deaths will finally number not less than twelve. The track spread, throwing part of the train down an embankment, where it took fire.

Seven thousand people, mostly Negroes, gathered Jan. 30 at Morgan, Ga., to witness an execution which was postponed. The crowd lingered, however, and there was much drinking. In the afternoon a riot began between the whites and blacks, caused by a drunken Negro striking a white child. Many shots were fired and one white man was fatally and three others seriously wounded. Several Negroes were wounded, but none killed.

FOREIGN.

The first mate of a steamer which arrived at New York Tuesday from Rio de Janeiro reports that in December forty sailors of a Brazilian man-of-war, who went ashore and shouted for the deposed Emperor, "had their throats cut for their enthusiasm."

There is much speculation as to the reason why Prince Bismarck, after going to Berlin to attend the closing session of the Reichstag, failed to appear. The *Freisinnige Zeitung* attributes his absence to irritation produced by a difference of opinion with the Emperor of the language used in the speech from the throne.

Advices from Astrabad, Russia, report that Persian Khorassan is ravaged by an intestinal disease of excessive fatality. Three thousand deaths are reported. At Noor, in Meshed, there are 100 deaths daily. Owing to the scarcity of doctors the nature of the disease is unknown. As Western Persia was ravaged with cholera through the autumn, and as thousands of people fled to the eastward in the hope to escape from the disease, it is regarded as possible that they carried it with them, and that this may account for the trouble in Khorassan.

The German government will shortly enforce stringent regulations to reduce emigration to America, even to refusing passports to men under 19 years of age.

John Charlton, member of the Canadian parliament, has moved a secret committee be appointed to inquire as to the extent of the "alarming" exodus of Canadians to the United States, as to the chief cause of such exodus, and the remedy to be applied to prevent it.

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The English language has another victory. It has been chosen for use in the recording of important treaty engagements between Russia and China. Few languages are more easily vanquished than these, to be sure, by our popular English. Kennan, the traveler, impresses us with his judgment of the perplexities of the Russian tongue, and the hieroglyphics of John Chinaman are more formidable than his great wall to the linguist. But let us make a beginning and look forward to the day when our comprehensive English tongue shall conquer round the world.

The late utterances of Daniel Dougherty and others of the same ilk seem to have been based, not only on the most barefaced perversion of history, but also on the assumption that the American people read nothing but novels and the daily paper. If they will only be roused thereby to a thorough study of history, especially of the period covered by D'Aubigne's great work on the Reformation, and next to that in interest and importance the writings of our own Motley, the speeches of Dougherty and Bishops Ireland and Corrigan are not to be regretted. It would be better than all the fashionable fads of the present day; better than Browning clubs, better than attending Miss Parloa's cooking classes and tasting her fearfully and wonderfully made dishes, —better even than learning Volapuk.

The Young Men's Christian Association of Milwaukee seems to have gotten into trouble with the Woman's Christian Temperance Union of that city. When the building of the Y. M. C. A. was erected the brewers contributed; against this some of the W. C. T. U. members remonstrated, and as a result, it is said, they have been denied the use of any part of Y. M. C. A. hall for their meetings "because they are a political party." Some years ago the W. C. T. U. was obliged to give up its rooms in Farwell Hall, in this city, because it was alleged that the presence of the class of men who attended the noon prayer meetings of the Union interfered with the work among the better class that the Association was trying to reach. This same spirit has been shown at other places; while in some cities the two societies work harmoniously together, as they should.

Tremont Temple, Boston, opened again last week Monday for Joseph Cook, the brightest ornament of the lecture platform the world over. It is the fifteenth season of the Boston Monday lectureship, and will continue six successive weeks. His first prelude was on "Edward Bellamy's Nationalism." Mr. Cook bears down on the popular Boston novelist like a steel cruiser upon an overloaded lugger. "The four necessary driving wheels of labor reform," he says, "are self help, state help, school help, church help. But nationalism reduces all to the wheel-barrow wheel, a very difficult wheel to manage." The briefest statement we could make respecting Mr. Bellamy's book, which has had a "wider reading than any novel of reform since 'Uncle Tom's Cabin,'" is that it ignores moral motives. The devil has no place in his Utopia; nor, indeed, is there any need for a Saviour to set the wheels of the reconstructed moral universe moving in their right time and place. But the popularity of the book proves that it has touched a chord whose vibrations harmonize with the angels' song of "peace on earth; good will to men."

The London *Freemason* is authority for the statement that the Masonic Museum of that city has come into possession of the *bona fide* leg bone of Hiram, king of Tyre. At least, according to that paper, "the account of the finding and preservation of the precious relic is well authenticated. It is an excellent thing to have so reliable an *account*, as that is probably all that is reliable about the whole affair. It is interesting to note, too, that the Freemasons are following their friends, the Roman Catholics, into the bone business. Where they found Hiram's tibia may be found other parts of his skeleton. It is improbable that the Masonic fraternity will be satisfied with a single bone when more are to be had. Those of Solomon would be equally valuable, and they are surely as accessible as those of the Tyrian king. Then somewhere about the old tomb on which the truth-loving "poet laureate of Masonry," Rob Morris, cut the name of Hiram Abiff, the widow's son, a few years ago, must certainly be found some bones that will answer for those of the first martyr and saint of the lodge. With the three skeletons for capital stock, by the rules of "watering" so long practiced by Rome, there will be big and little bones enough to give one for the shrine of each of fifty thousand lodges with some to spare. This discovery certainly gives Freemasonry the pre-eminence.

The personal affliction that has come upon Secretaries Blaine and Tracy, the former losing a son and daughter in quick succession; the latter his wife and daughter, and very nearly his own life, will secure to them the profound sympathy of all people. Doubtless we ought to see in this more than a personal calamity. These distinguished men were heads of our nation. In smiting them God has smitten us as a people; and we may well pause in our mad pursuit of wealth, honor and pleasure, and especially in the bitter political strife that has characterized our National and State legislatures, and inquire why are we smitten? There may be nothing in the personal character of these eminent men that constitutes a special reason for Divine judgment; but there is one great folly in which the great mass of the people of all parties has joined, and in which Secretary Tracy has been the conspicuous representative. It is the project of building a great navy that shall equal in costliness and power any of the navies of the Old World. Such an undertaking is utterly needless and inexcusable. Besides the vast expense of construction and maintenance, it would but minister to national pride and foster the spirit of war, which might, ere long, involve us in international conflicts. God has signally blessed and protected us while we have had but the nucleus of an army and navy. Never in our entire history have we so united with all the world in bonds of mutual peace as now, and never have we had less occasion for armaments. May we not infer that the Samoan storm that destroyed our ships last year and the devouring fire at Washington were alike the rebukes of Infinite wisdom against national pride and the spirit of war?

DIEU ET MON DROIT.

BY VICTORIA ALEXANDRA BUCK.

Darkness hovers o'er the mountains,
And the air is chill and damp,
And the traveler's feet are weary,
As we rest within the camp;
In the camp where tents are gleaming,
In the waning evening light;
Hallelujah! Sound the anthem:
So may God defend the right!

Long has been our march and weary
O'er the dreary desert plain,
But the land we seek is brighter—
Must we seek for it in vain?
In the camp the soldier sleepeth;
Up! arouse thee for the fight—
Hallelujah! hallelujah!
Thus our God defends the right.

Foes we've met upon our journey,
But they've fallen by the way;
Tell me, comrades, shall we falter?
Are we not as brave as they?
In the strength of Him we'll conquer,
He who clothes the hills with light;-
Hallelujah! hallelujah!
So will God defend the right.

O'er the desert march we onward,
Past the hills our fathers trod:
Past the shadow of life's mountains,
Towards the starry rest of God:
Towards the starry rest of heaven,
Where the skies for aye are bright,-
Hallelujah! hallelujah!
So the ways of God are right.

East Randolph, N. Y.

A BATTLE OF THE GIANTS.

BY REV. H. H. HINMAN.

The discussion of the Tariff, in the January number of the *North American Review*, by Mr. Gladstone and Mr. Blaine, is a most able presentation of both sides of an important question, by two of the most prominent men in the world's politics. Both have had ample opportunities for careful investigation, and both are eminently patriotic. That they reach so widely different conclusions is due in part to the different standpoints from which they regard the subject, but also from the intricate nature of the problem to be solved.

In one respect Mr. Blaine had the advantage. His was a reply, and a reply to one who spoke for the interests of another nation. Mr. Blaine does not take issue with Mr. Gladstone on any of the propositions he lays down. He only denies their application to our country. He neither admits nor denies that free trade may be good for England, but claims that the circumstances of our nation are widely different.

There is a marked contrast in the manner of discussion. Mr. Gladstone writes as a philosopher. He considers the question mainly in the light of the principles of political economy. Mr. Blaine considers mainly isolated facts. Mr. Gladstone speaks for humanity; Mr. Blaine for

his nation. Mr. Gladstone holds that principles are of universal application, and that what is for the best interests of any one nation is for the best interests of all. Mr. Blaine holds that these interests are often, if not always, in antagonism, and that the good of one is the injury of others. The spirit of the one writer is pre-eminently humanitarian; that of the other, while unmistakably patriotic, is of that sort of patriotism that stops at national lines, and feels no obligations or philanthropic desires for those beyond certain boundaries.

Each sustains his points by an array of facts, but it is quite probable that in either case these facts are misleading. It is said that "figures will not lie," but on this question they certainly do most grossly misrepresent. The reason is that the results stated come from a number of causes, while but a part of these causes are given. We can make no greater mistake than when we conclude that events come from the facts that precede them. Mr. Gladstone says that England and her people steadily increased in wealth and comfort from 1833, when they adopted free trade, up to the present. He attributes this to cheaper food and easier production. In part this is true; but there are other causes that have contributed to this result. He concedes that as a nation ours has outstripped all others in increase of wealth, but thinks this was in spite of our protective system, and that our tariff has all along been an incubus on our prosperity. This, I think, is true, but I think he does *not* prove that our manufactories would have grown up and prospered without some protection. Our millionaires could be counted by tens until we began to have high tariffs. Now we count them by hundreds. It is questionable whether this is a national good.

Mr. Blaine fails to explain (though he attempts it) why we had a period of unexampled prosperity from 1846 to 1857 under a low tariff, but he attributes the financial crisis of '57 and '58 and the subsequent low condition of our national credit to this cause, viz., the low tariff. But we had a precisely similar crisis in 1873 under our *highest* tariff. Nor do the great fires of Chicago in 1871, and Boston in 1872, account for it. The losses by the war were vastly greater, yet they brought no financial crisis. Why Mr. Buchanan had to pay 12 per cent interest on national obligations was due solely to the fact that a dissolution of the Union was imminent, and no one knew whether there would be a nation to pay *any* per cent.

Mr. Blaine combats the assertion of Mr. Cleveland that a tariff adds to the price of manufactured goods by the amount of duty laid on the imported article, and he brings an array of figures to show that the *reverse* of this is true. He *seems* to prove that the price is actually *diminished.* This is strange reasoning, for if the tariff both increases the cost of production by adding to the price of labor, and diminishes the profits by a reduction in the price of the article manufactured, why should the manufacturer desire it? If a tariff on wool and sugar reduces the price of those articles, and makes clothes *cheaper*, why is it that the farmers and sugar planters clamor for high tariff on what they produce, while the manufacture wants wool free? When Mr. Blaine can explain how an extra large *toll dish*, filled from the hopper, will make the grist larger, he will be able to convince people of common sense that they are benefited by being taxed two cents on a pound for all the sugar they consume, and this because it cheapens the price.

Mr. Blaine does not attempt to refute Mr. Gladstone's statement that the price of all the articles that we export depends on the foreign and not on the home market, and hence the building up of manufacturing interests in no way benefits the corn, wheat and cotton growers. Never has the relative prosperity of the farmers been at so low a stage as now. If a high tariff would make them rich, they ought to have *unbounded* prosperity. Mr. Gladstone considers the moral relations of the subject. There is no better proof of the immoral tendencies of the system of protection than of gigantic trusts that grow out of it.

It will be remembered that the hideous Molly Maguire conspiracy in Pennsylvania existed within the Ancient Order of Hibernians. Members of that society in the village of Westchester, a suburb of New York, are now implicated in a dastardly attempt to prevent one of their order from being punished for a cold-blooded homicide. The object of their solicitude is an Irish constable who, while intoxicated, shot and killed another man for perpetrating a feeble witticism about "McGinty" in his presence. The coroner who held the inquest was probably a member of the Irish society. At least he summoned a jury composed entirely of members of the order. That jury, on the strength of a certificate from two physicians, one of whom was a member of the order, exonerated the constable from all blame for the murder. Though the dead man's intestines were torn in seven places by the bullet, the official declaration was that he had died of "acute congestion and œdema of the lungs." The decent dwellers in the community, indignant at this outrage against justice, have taken the matter up and hope to secure the punishment of the Irish constable. The coroner and the two physicians are reported to have been induced by threats to shield the man who did the killing. If the Ancient Order of Hibernians goes into this sort of business the Clan-na-Gael may have to look to its blood-besprinkled boys.—*America.*

THE CHRISTIAN'S DUTY CONCERNING THE LODGE.

BY REV. G. M. ELLIOTT.

We are plainly and pointedly taught in the Word of God to "have no fellowship with the unfruitful works of darkness, but rather reprove them." It ought to be plain to every one who has even the most superficial knowledge of the lodge, and of its workings, that it belongs to the unfruitful works of darkness.

In this passage of divine truth (Eph. 5: 11) we are exhorted to two things: First, "have no fellowship with the unfruitful works of darkness." Second, "reprove" the unfruitful works of darkness. This injunction entails a two-fold duty with regard to the lodge. It is not enough not to enter the lodge, but there is the duty of reproof. The Christian must enter his protest against the whole system of lodge practice. He should study its practice and requirements in the light of God's words. When he does this, certainly he will find much that should be reproved. We have known persons that never returned to the lodge after they were initiated. The mummery and mockery and blasphemy connected with initiation thoroughly disgusted them. They at once saw that it was no place for a Christian.

It sometimes takes more courage to reprove the lodge after coming out of it than it does to remain out altogether. I have known some who left the lodge, but they came out and forever held their tongues. They were either ashamed of those things that are done by them in secret, or they were afraid of the censure of the institution. So they preferred to come quietly out and say nothing. But we are told to *reprove* "the unfruitful works of darkness." Condemn them before others. Convince others that have not yet been ensnared, that they are purely of the world and have the spirit of the world, and hence are antagonistic to the Spirit of Christ. They are to teach others that fellowship with the lodge is incompatible with fellowship with Christ and his church.

The Scriptures say in another place: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?" The exhortation then is: "Come out from among them and be ye separate," (2 Cor. 6: 14–17).

The spirit of this language is plainly against all those oath-bound organizations that ignore the Lord Jesus and that mutilate his Word, and that receive into their fellowship men of the "baser sort," whose lives utterly disregard our Saviour and the teachings of his holy Scriptures. In the lodge bar-keepers, whoremongers, liars and thieves are all brought into the closest fellowship with professing Christians—yea, with ministers of the Gospel. Professed Christians who go into the lodge cannot avoid this if they remain there: neither can they deny that they are brought into such fellowship. In the lodge room they must call this class of men brethren. Is the lodge then a place for a Christian? Above all is it the place for a Christian minister? When this Christian minister officiates in the lodge he is bound to use prayers from which the name of Christ is studiously omitted if he adheres to the forms given in the lodge ritual; and also use passages of Scripture that have the name of Christ cut out.

No Freemason that is familiar with the literature of his own order can deny this and assert what is true.

Every one then who becomes a member of the Masonic order is virtually bound to deny the Lord Jesus Christ. He may not think he is doing so, but he does it all the same. Is not this an awful thing for a professing Christian to do? Let such read Matt. 10: 32, 33. With these facts the Christian's duty becomes plain. It is to remain out of the lodge, or come out if he has been entrapped and gone in, and then testify against them as both evil and unchristian.

Selma, Ala.

"PROGRESS IN AFRICA."

BY BISHOP WILLIAM TAYLOR.

"The extent of European territorial annexation of Africa, provisional, protective and positive, is quite surprising." "The London *Times* says that of the 11,000,000 of square miles in Africa, six and a half millions are attached to some European power, and of the four and a half millions unattached half lies within the desert of Sahara." (See *African News*, p. 332.)

In its territorial dimensions this progress is enormous, beyond all parallel in the history of land grabbing.

Not to speak now of the motives and methods by which 6,500,000 of square miles of Africa's soil have been "annexed to Europe," we have to accept the fact, and anticipate the progress that may be expected to follow in two directly opposite lines—the one deteriorative and deadly—the other renewing and life-giving.

The development of material progress, opening the highways of commerce for steam, both by water and by land, will give the right of way to both. These great arteries of commerce just opening are already charged to the flood with rum and gin of the most poisonous and deadly sort.

From a single city in Germany the steamers of one steamship company carry to Africa "6,000 tons per month, or 72,000 tons per year." Some of the steamers of another company carry from the same city "10,000 tons per month," or 120,000 tons per year—not gallons, but tons by measurement. These are index facts—mere rills of a Mississippi of rum.

A powerful line of steamers to the West Coast and to the Congo, a French line, two Portuguese lines, two powerful English lines to the west and southwest coasts, and two more to South and Eastern Africa, besides many ships belonging to private trading companies, aggregating more than a 100 steamships, carry from nearly all the European nations, and from England, more rum and gin than of any, if not of all, useful articles of commerce. And the devil is so anxious to implicate our own America in the guilt of this nefarious traffic that, at this moment, he has a vessel from Boston sneaking in with a freight of 250 tons of rum.

We talk about the horrors of the slave trade, but the depths of its horrors we never can fathom; yet in the overruling of God's kind providence, we see, as a result, six millions of Africa's sons and daughters in the United States of America alone, born to freedom, and to the privileges of a free Gospel, and of an advanced Christian civilization; but the countless millions of unsuspecting men and women in Africa now being victimized by rum, which, if not checkmated, will precipate them to a drunkard's hell, beyond the reach of providential intervention or relief.

What can we do?

The difficulty of securing State "prohibition" in America, and municipal "local option" in England, may indicate the greater difficulty of persuading all the interested States of Europe to pass an effective prohibitory law for Africa.

In America our progress in effective prohibition is hopeful, though small yet, but our progress in voluntary personal total abstinence is great and growing, and gives promise of widespread prohibition as one of its own achievements.

This, with the power that gave it birth, and

the source of its health and fruitfulness, viz., an open Bible, a preached Gospel, with its churches and school-houses, is the hope of America, and this hope of America is the only hope of Africa.

Holiness people of my country, do you see? Philanthropists of my beloved country, do you hear me? Patriots of my great country—men of mind and might and money—I am sure you cannot be indifferent spectators of this scene! How can we keep out of it? We don't want the African's country, but can we not come to the rescue of the African himself? Can we not, on a scale characteristic of American breadth and genius, adaptability, push and patience, panoplied from heaven for this great work, plant a hundred thousand industrial schools and churches in Africa, and man them, and lay the foundation of Christian communities, composed of saved African natives, well instructed in the Scriptures, and in all the industries essential to the development of a holy, healthy civilization?

My missions in Africa are but in their infancy, and yet we have already several stations entirely self-supporting, and have more than a hundred natives who give good proof of the saving power of God in their hearts, by Christian lives, and by the honest industry of their hands. Oh, my countrymen, will you not help me, rapidly to plant and develop industrial self-supporting schools and churches in far interior Africa? I know of no plan so well adapted to the wants of Africa as this. I have left behind all else that is dear to me, and have given the best end of my life to this work, and this way of working. How much will you give for this same work?

Let your gifts be made to God for Africa, and forward any amounts, small or great, to T. B. Welch & Son, Vineland, N. J., who will acknowledge them and forward to the Treasurer.

My regular annual reports will indicate the onward march of the movement.

Steamship Matadi, off Grand Canary, Dec. 11, 1889.

THE TARIFF TAX.

Since the year 1860, the people of the United States have paid to the officials of the custom houses the enormous sum of $4,600,000,000. This money represents the tax known as a "customs duty" upon commodities coming into this country from abroad which entered into the daily consumption of the people. The sum is appalling, and well calculated to make the advocates of a "protective tariff," so-called, but which is nothing better than a swindling tax upon consumers, feel like hiding it from sight. In order that the people may fully appreciate the blessings of the tariff tax, they should know what this sum of money amounts to, and that they may know this a few comparisons are here made: If all the gold, silver, copper and nickle coins of all denominations, that have been coined by the United States mint from 1793 up to the present, were laid side by side with the tariff tax paid at the custom house, the total amount would fall short of that tax by more than $2,000,000,000. If all the money that is annually appropriated to support the public schools in all the States and Territories, was put into a sinking fund until the amount would reach the amount of the tariff tax, it would require the appropriation of $71,000,000, the present sum, for the next sixty-five years. It exceeds by $2,100,000,000, the total value of all the horses, mules, milch cows, sheep, swine, oxen and other cattle in the United States. It represents a sum of money nearly four times greater than all the pension money paid during the past twenty-four years. It is $2,221,000,000 more than the bonded debt of the United States was on August 31, 1865, when the interest-bearing debt had reached the highest point. It is equal to the total valuation of the entire wheat crop of the United States and Territories for the past nine years; and exceeds the total value of our annual production of corn, wheat, rye, barley, oats and buckwheat by the sum of $3,400,000,000. It is equal to what would be the receipts of the Western Union Telegraph Company for the next 230 years at $20,000,000 a year, the present annual receipts of that corporation. It is equal to the sum of the net earnings of the whole combined railway interests of the States and Territories for the past twenty years, and exceeds by the sum of $3,236,000,000 the total amount of deposits in all the savings banks in the country. Now, what has all this tax done for the people, and who is the gainer by it? It has made millionaires like Carnegie, Gould and certain other men, but how about the thousands of tramps, the mortgaged farmers, the insolvent traders of limited capital, the striking workmen, and the general materialistic spirit which is fast supplanting genuine Christianity? Is it not time these taxes were taken off or reduced?—*Harrisburg Patriot.*

TWO MASTERS FOR AMERICAN CATHOLICS.

[Rev. I. J. Lansing in Our Day.]

The official claims of the Roman Catholic clergy and laity in the United States are self-contradictory. Many questions, therefore, growing out of the utterances of the recent Catholic centennial celebrations at Washington and Baltimore urgently demand an answer.

The eloquent Archbishop Ryan of Philadelphia, in his sermon on the morning of the centennial, affirms in noble phraseology the loyalty of his church to the Constitution and the Republic, and her equal devotion to freedom, to science, to education, and to pure religion. In the same sermon, however, he pronounces an unqualified panegyric upon the Society of Jesuits, its principles, its methods, and its influence, tracing to his devotion to this society much of Bishop Carroll's excellence. Does Bishop Ryan include in his praise of the Jesuits any explanation of the unspeakable indecencies of their moral theology, which cannot be printed in English, in this country, because its obscenity puts it under the ban of the common law? Does he ignore the fact that the Jesuits have been banished from almost every European state in succession, because they were the dangerous enemies of the freedom and progress of the people? And will he explain to us why the Jesuit society for many years was under the ban and anathema of the infallible Pope, who abolished the organization "for all eternity?"

Archbishop Ireland, in a sermon much of which is in the highest degree eloquent and praiseworthy, urges, in an extended passage, that America must be made Catholic (Romanist). If he means, as all Protestant preachers do, made Christian by the agency and co-operation of all Christians who labor with brotherly love and mutual respect for one another, we can agree. But if he means that America must be subjected to dogmatic Romanism, accepting the papacy, infallibility, purgatory, and the like, we beg to ask him how he proposes to do it? Will he, will they, open the Bible, enter the field of argument and pious devotion to God and man, and trust to make this country Romanist by such means? If so, we welcome them to friendly competition. But if the historic methods of Romanism are to be employed, such as she has used for centuries in the Netherlands, in France, in Spain, in Italy, in Mexico, in South America, and especially in the papal States, the methods of persecution and inquisition in a thousand forms, we protest, we reject, we abhor his purpose. Will he kindly tell us which we must do?

Bishop Ryan once speaks of persons outside the Roman church as "separated brethren," and Bishop Ireland urges that earnest measures shall be taken to convert such. We would know whether they also approve the papal bulls excommunicating all Protestants, together with the papal sanction to the murder of all excommunicated persons? These laws, for seven hundred years and more, have received the sanction of the infallible heads of the church.

With these preachers, and with several laymen who addressed the congress, we fully agree that religion is at the basis of morality, and morality at the foundation of social order, and that religion is an essential part of education. But by religion do they mean dogmatic Romanism? If we understand them aright, they do so mean, and if they do, we differ from them by celestial diameters. Romanism is neither the foundation of morality, nor the friend of civil liberty, nor the basis of social order. Let him who doubts read the history and statistics of crime and vice in the papal States under the popes.

They tell us, as did Bishop Gilmour at the dedication of the university, that the church is the friend, the nurse, the mother of learning, and that she fears not, but rather fully favors, the dissemination of knowledge. We ask why, if this be so, the lands where she has for centuries had the fullest control are the most notoriously illiterate?

Declarations of utmost and unqualified loyalty to the Constitution and government of the United States appear in almost every utterance of the speakers; in their address to President Harrison, in their platform, in their papers and sermons. Nothing is left to be desired in the phrasing of these declarations, and in them we should be glad to rejoice and hope. But we must be pardoned if we ask the speakers how to harmonize these declarations with the infallible Encyclical and Syllabus of Pius IX., given in 1864 and later, which anathematize a free press, free speech, liberty of conscience, state education, civil marriage, a free church, and many other of the fundamental principles of the Constitution of the United States? Within a few weeks the president of the Mormon church has declared, in almost the exact phraseology of these prelates and laymen, that Mormons are devotedly attached to the Constitution of the United States, no one more so, and he protests against all attempts to cast a doubt upon their loyalty. Yet we cannot accept his protestations. How, then, can we believe these of Roman Catholics, whose constitutions antagonize our government in twenty particulars where Mormonism does in one?

All their speakers lay great stress on their growth and numbers, this being apparently the most exhiliarating thought before them. Their lowest estimate was nine millions (this was Bishop Ryan's), their highest twelve (by Judge Dunne). How do they attain these figures, by counting or guessing? If they count, whom do they count? By the most careful estimates from their own year books, Dr. Dorchester, that prince of statisticians, shows us that in 1886 there was, approximately, a Roman Catholic population in this country of 7,200,000. Add to that, for the three years since, the average growth per annum of the six years preceding, and to-day, of Romanists of all sorts, there are probably in this country about 7,700,000. Reckoned as Protestants count church-members, there are probably one-third of that number. Why do they boast so much, without facts or figures to support them? Is it a game of brag to impress American politicians? Is it to excite to extraordinary exertion their superstitious followers? If so, with what intent? What is the object of this wholesale juggling with numbers which leads them to put their lowest estimate nearly a million and a half above the truth, and their highest estimate four and a half millions too high?

Many times their speakers boasted that Roman Catholics, first of all people in America, passed a law granting religious toleration in the colony of Maryland. We are glad that American Romanists appear to think that religious toleration is a fit subject for congratulation. We, too, think so. But did they really believe that their boast in regard to Maryland Roman Catholics was truthful? Strange hallucination! Examining probabilities, we ask them where in the world, in any land, in any century, can the papacy show an instance, or dare to allege any other instance, of Romish toleration of any other than Romish worship? We know of no case. Rome's intolerance is universal.

If they passed any such act in Maryland, where in any papal edict, mediæval or modern, is any law for such toleration suggested or recommended? All papal utterances in this century to Mexico, Nicaragua, New Granada, the papal States, Sardinia, Piedmont, Austria, are directly opposed to the toleration of any other than the Romish religion by the state. Do they depend on history? Bancroft says that in Maryland the Protestants far outnumbered the Romanists. Gladstone says that in the assembly passing the toleration act, the Protestants outnumbered the Papists two to one. The right to manufacture history is a Romish assumption, but to attempt to palm off their pretensions when manufactured on the American people, cannot create public confidence in them. Rome is always in favor of toleration when she is in a minority; never otherwise! If she ever has been, when and where?

The congress, pronouncing in favor of education and the Republic, but to the last degree hostile to our schools, the "*Freeman's Journal*," commenting on the session, makes this determined oppostion the "watchword" of their centennial gathering. This portion of the subject is very familiar to our readers, and as the self-con-

tradiction in their affirmations is obvious, we need not dwell upon it.

Astounding treason to American liberty is involved in their abundant declarations of loyalty to the Pope as a temporal ruler. As Charles J. Bonaparte said in his paper on the "Independence of the Holy See," the Pope is "to answer at no human judgment-seat." The same speaker said, "Catholics will never accept any law which considers the Pope a subject." This sentiment was indorsed with great applause. The Pope amenable to no law, the Pope ruler everywhere, is holding the first and highest allegiance of loyal Americans! We do not need to ask if this is not a contradiction, an impossibility. If Catholics are loyal to America, as they profess to be, they cannot bear such allegiance to the Pope. It is easier to believe the Mormon president.

We ask a final question: "Everywhere at the new university the papal flag was intertwined with the American flag; so say reports. What does the papal flag represent? Whose flag is it? What is its significance? It represents no nation, no state, no constitutional or civil ruler. It represents no race, no people struggling for freedom. It represents only an ecclesiastic, a hierarchical pretender. The only suggestion of civil power about it is the memory of the misgoverned papal States over which it was last flaunted, when they were notoriously the worst governed part of the continent of Europe. Why this ecclesiastical rag is now in existence, and why it is tied by any hand around the free folds of the star-spangled banner, let the prelates and laymen explain.

NEW ENGLAND LETTER.

What the masses read—Matters educational—Remarkable statements of Mgr. Satolli—An Anti-masonic pastor called to a Boston charge—The American Protective League does not want a public discussion—A proposal from J. Wallace Gladwin, the faith missionary of India—Let the women of the N. E. C. A. think it over.

The custodian of a public library in one of our great cities has stated some interesting facts as to the kind of reading preferred by different sexes, ages and nationalities. Working men prefer, as might be expected, history and biography; and their favorite "lives" are those of Washington, Julius Cæsar, Napoleon, Mary Queen of Scots—though why hers in preference to other and far greater female sovereigns it is hard to tell, for if not the worst she was certainly one of the weakest that ever lived—and Frederick the Great. The list would be a better one if it took in more of the world's real heroes. Germans are said to pick the soundest and best reading, and American girls (oh, the pity of it!) the poorest; nearly always selecting novels, and an inferior class at that. This is partly the fault of our public libraries which crowd their shelves with the flashy, ephemeral literature of the day, that is not literature in any true sense of the word; but it is more the fault of parents and guardians who so seldom exercise any surveillance in this matter over those under their charge. When the sons of God came to present themselves before the Lord, Satan came also among them; and where martyrs and prophets, philosophers and sages, all the wisest and best of our own and other eras are gathered together in one goodly company with whom the poorest and most obscure may walk at will, then comes Zola and Ouida and Rhoda Broughton; and as Mrs. Browning, who has spoken the truest words on this subject that were ever penned, well says—

". . . . The wicked there
Are winged like angels. Every knife that strikes
Is edged from elemental fire to assail
A spiritual life. . . . .
. . . . Would you leave
A child to wander in a battle-field
And push his innocent smile against the guns?
Or even in a catacomb . . . . his torch
Grown ragged in the fluttering air,
And all the dark a-mutter round him? Not a child."

Yet this is precisely what is done by those parents and guardians who turn children and youth into a public library and let them read indiscriminately what they will.

High license in Rhode Island is not working to the satisfaction even of its warmest advocates. The Providence *Journal*, much as it did to defeat prohibition, and great as was its exultation when the rum party won the day, is beginning to complain. The Pawtucket *Gazette and Chronicle* of January 10th thus refers editorially to the effect which high license has already produced in that city: "Our streets swarm with drunken men, and the policemen in some cities seem to think it is not their business to meddle with drunkards unless they are boisterous." It looks now as if the Scriptural punishment was being meted out to those citizens of Rhode Island who voted for the repeal of the Amendment,—"They shall be filled with the fruit of their own doings."

Something good sometimes comes out of Harvard. A young graduate of that institution is getting up a series of five and ten cent concerts in Boston to keep the poor out of the saloons. The admission ticket entitles the holder to a bun and a cup of coffee.

There has been a rather foolish movement to establish gymnasiums in the public schools, but the two branches of the city council, with an unusual display of good sense, have decided to leave this matter to Mother Nature herself, who has taught gymnastics very successfully to all the children who have come into the world for six thousand years, without any distinction of race, and free of expense either for apparatus or instruction.

In matters educational one of the most important things that have lately come up is the measure introduced by Dr. Mecuen, a newly elected member of the School Board, which provides for inspection of all parochial schools within the city limits; and if the instruction is not up to the public school standard, the Board will have power, on refusal to correct the defects in their system, to close said schools. This order was referred to the committee on legislative affairs. If it becomes a law it will, in proper hands, prove a great check to Romish aggression on our free schools.

The *British American* publishes an interview between the representative of the Pall Mall *Gazette* and Monsignor Satalli, the papal envoy to the recent Romish Congress at Baltimore, in which he expresses himself as delighted with the reception given him by the American people, and pays Harrison the compliment of not being favorable to the Catholics, yet at the same time makes a statement which, if true, shows that he is deplorably deficient in backbone, viz., that he pledged himself to Archbishop Ireland to make concessions to the Catholic schools, when the latter represented that unless he did so all the Catholics would withdraw their votes from him. Mgr. Satolli also added the statement that "the public corporations in America are only too ready to fulfill the wishes of the bishops even before they are expressed." But as a reverse side to the shield, Evangelist Leyden preaches to full audiences composed largely of Romanists, and through the labors of him and others, the number of reformed Catholics are constantly increasing.

Rev. Ronald D. Grant, of the Baptist church, Beverly, Mass., one of the few Anti-masonic pastors of the country who dare to preach against the lodge, has received a unanimous call to the Harvard Street Baptist church, Boston, with a salary of $4,000—just double what he now gets. Holding unpopular views is not always a bar to success. Three different times during his ministry he has received and refused calls where the salary was double what he was then receiving.

The latest fraternal order to claim attention is the order of the Royal Ark; but what Ark and why it is called "Royal" has not yet been explained—at least to ignorant outsiders. Readers of the *Cynosure* will remember Rev. Mr. Savary's reply to a lodge official's criticism of his sermon against the secret endowment orders. The lodge seems chary of taking up the gauntlet. It was said that the management of the American Protective League would invite a discussion by inviting Mr. Savary to address them at their next public installation. Mr. Savary said he should be delighted to go. The meeting was held, but he was not invited, and lodge members who have been anxiously waiting for some kind of a reply to his charges are inquiring, "What can the matter be?" The matter simply is that these "grand," "imperial" and "royal" officials do not care to have a public discussion before their deluded dupes, knowing that reason and mathematics are both on their opponents' side.

There is a movement in behalf of an American College for girls at Constantinople, and a bill is already in the Massachusetts Legislature, granting a charter to Mrs. Durant, widow of the founder of Wellesley College, and other prominent ladies connected with the cause of foreign missions. Apropos to this, let me bring before the Christian anti-secret women of New England, a proposal which I have only to say emanates from W. J. Gladwin, the veteran faith missionary of India, to bespeak for it their prayerful consideration. At the table of a Christian brother who had not attended his mission lecture the previous night because "he had to attend the lodge," but whose wife went and was deeply interested, he was led to speak of his former connection with four secret orders, and how he had found them useless for good but powerful for evil; and when he noticed the cautious, half-suppressed, yet earnest assent of his hostess it flashed over his mind, "what multitudes of noble women in America are in pain and bondage on the lodge question!"

I cannot do better than to quote verbatim from Bro. Gladwin's letter, which I hope will be printed and sent round as a circular: "They hate the system that so robs their homes and divides the family, yet the strong man holds them in subjection. They do not know of your great anti-lodge agitation, or if they do they are powerless to co-operate. This stirred me deeply. What can I do? Almost daily I am pleading for India's oppressed women—can I do anything for these oppressed daughters of the Lord in America?

"Then it came to me. Let the ladies of the N. C. A. issue a monthly tract and send it out to thousands of homes all over America—particularly to the wives of lodgemen. Let it be especially adapted to guide, to inform and to move to wise activity the multitudes of women who are fettered and fretted by the home-breaking lodge system."

He adds the following practical suggestions:

1. Let each one to whom this proposal comes pray especially about it for some days.

2. Let them say how they will help, what self-denial, what giving up of useless luxuries, ornaments, etc., to help this noble work of God.

3. Determine that God's daughters shall carry forward this work without any tax on the N. C. A.

4. Issue a small monthly paper at cheapest possible rates, and near the size of the *Oriental Evangelist*. Better have four pages fortnightly than eight monthly. You need a small pioneer sheet to advertise your way into 10,000 of homes.

5. It should be a registered monthly paper to secure widest and cheapest circulation.

6. Begin at once. Send out a special circular. Let thousands of ladies say in reply how many dollars worth of the paper they will order, or what donation they will give to start it. Let each giver pray without ceasing for God's blessing upon this simple labor of love in his service.

7. It needs to be a lively little sheet, good variety, always an item for the children, and a pioneer to open the way for the *Cynosure* and N. C. A. books.

8. Let it be called the *Home Guard* or some name of similar import, for it is to guard the hundreds of thousands of homes of our land from the lodge serpent.

Beloved anti-secret sisters of New England, here is a chance if you will but seize it to help those wives and mothers who are daily seeing their husbands and sons drawn into the lodge, yet are powerless to prevent. In many cases they could prevent it if they had more accurate information. In regard to the lodge more than almost any other evil under the sun can it be said in the words of the prophet, "My people are destroyed for lack of knowledge." Let your tiny sheet be wafted on the wings of love and prayer into lodgemen's homes, and thousands of mothers will begin to teach their young sons, and thus the youth of our land will grow up imbued with hatred and fear of all secret associations. It will strengthen unutterably the hands of these women who are seeking to keep their husbands and their brothers and sons out of the lodge, as well as those who have the harder task of trying to get them out when once in. Many a Christian wife prays daily for her husband's salvation, without knowing that "he has a religion of his own" which unless she can induce him to give it up will keep him forever away from Christ. I believe this devoted missionary has been led by the promptings of the Divine Spirit to make this proposal.

What will you do about it?

First, let me beseech you, pray over it. Then say what you feel able to give to start such a monthly, and write either to Mrs. Anna E. Stod-

dard, 309 Tremont St., Boston, Mass.; or to the New England Secretary, who will consider the matter further in a future letter.

ELIZABETH E. FLAGG.

—Along the valley of the Nile, from Alexandria to the first cataract, are seventy-nine mission stations and seventy Sabbath-schools, numbering 4,017 scholars, while the day and boarding-schools have over 5,000 pupils. There has been an increasing demand for Bibles, 6,651 having been sold the last year, with 8,933 volumes of religious literature and 17,179 educational books.

REFORM NEWS.

FROM THE FOX RIVER TOWNS.

DEAR CYNOSURE:—After the Batavia meeting I lectured two nights at the Swedish Lutheran church of Geneva, of which Rev. Cesander, who gave an address on Odd-fellowship at the Sycamore meeting, is pastor.

The pastor of the M. E. church of Geneva, with some of his people, was present the second night. He came up after the lecture and conversed with me. He had nothing to say in defense of the lodge system. He believed Masonry and Odd-fellowship to be wrong, but he queried whether all the minor orders should be included in the same condemnation.

I replied to his question by saying that "if good men combine for the promotion of a good object, they should not adopt that form of organization that bad men of necessity adopt when their purpose is evil and criminal." If they are doing truth they should come to the light, that it may be manifest that their deeds are in harmony with the will of God.

A son of a Protestant Episcopal clergyman was present, and he also came to me after the lecture and said, "My father is a Mason and the chaplain of his lodge, and I feel sure that he does not understand the religious philosophy of Freemasonry or he would not favor the order." He noted down several quotations from Masonic authorities, that he might call his father's attention to them.

I also lectured twice in the Swedish Lutheran church of St. Charles. The pastor expressed his wish that the people generally might have heard my lecture. The Free Methodist minister was present and aided in the introductory services the second evening. I reached home after my work for the week was done at 10:30 Saturday night. Yours for Christ and his glorious Gospel, and in opposition to the Satanic counterfeit presented in the universal religion of Freemasonry,

C. F. HAWLEY.

AMONG THE MOUNTAINS.

PINE GROVE CHURCH, Jackson Co., Ky.

About one mile from Berea stood the old Glade meeting-house, where John G. Fee first began the work which resulted in the founding of Berea College and town. A few rods from where this old building stood there are now two houses of worship, each owned and occupied by a church of "Disciples," the one white and the other colored. One would have supposed that real "Disciples of Christ," especially those who believe in "one Lord, one faith and one baptism," would not have divided on the color line, but rather have saved the expense of two churches and two ministers.

Some time since Bro. Fee received an invitation to lecture in the colored church on secret societies, and on the 30th ult. I went with him to fill the appointment. The pastor, an amiable man, is a Mason, and was greatly surprised that his order should be called in question. As I was frequently interrupted by questions, it was more than an hour and a half before I could finish my remarks. Bro. Fee followed with a statement of his experience, which was all the more impressive because the people know and honor him, and remembered the facts. He had been repeatedly mobbed and once driven from the State, but had been assured that he would be protected, *if he joined the Freemasons.* He did not choose to purchase freedom at so dear a rate. The congregation were deeply interested, and insisted on another lecture.

Next morning, accompanied by a guide, I started for Jackson county in the mountains. A gentle, sure-footed pony carried me over the terrible mountain roads. I discovered, too, a *sure cure* for *rheumatism*, from which I had suffered for about three weeks. It was riding on horseback, through the rain, over paths where I felt that life (except as God kept me) was in great danger. I charge nothing for the discovery.

The Glade region, in which Berea is situated, is geologically depressed. The limestone, which underlies the entire Blue Grass region, is more than 200 feet higher, and constitutes the high cliffs in the sides of the mountains. As we rode south-eastward, we gradually rose above this great mass of rock and came into the carboniferous region, where there are numerous veins of coal more or less worked. We soon passed the divide that separates the waters of the Kentucky river from those of the Cumberland. The streams in all this region have numerous sinks and entirely disappear. Farther on we came into the pines, and after two or three miles on a sharp mountain ridge, we reached Pine Grove church and school-house, sixteen miles from Berea.

I had been here nine years ago, and since then the house (of logs) has been enlarged, covered with siding, painted and provided with all the fixtures of a well-regulated school building. We found our way into the little valley where I had stopped before. The brother, whose hospitality I had shared, received us kindly. Besides a considerable addition to the size and number of his children, his house was enlarged, and there are two rooms instead of one. At night we rode to the church, where a considerable congregation had met in the rain and listened with excellent attention to my talk. Next day at 11 A.M. we met again. It was raining incessantly, and, moreover, the leading man in the church and community, Elder John Drew, had died that morning. So our meeting was small. But at night a goodly number met at the house of mourning and I preached again. Next day, Sabbath, was occupied with preparations for the funeral, and it was nearly three o'clock before the large congregation met in the house which Bro. Drew had caused to be built, and for which he had contributed largely of his means. Meantime the skies were cleared, and the kindly people for miles were gathered. It was a great pleasure to mingle my sympathy with theirs, and to preach to them the plain, simple Word of God. A good many Christians here cannot read, and yet they know more of the Bible than of any other book. It was a privilege to hold up before them the character of a good man, whom they all knew and honored.

Bro. Drew had for a good many years tilled his mountain farm and preached the Gospel to the poor. He had but a limited education, but was familiar with his Bible. He was the earnest friend of education, a Prohibitionist, and opposed to all secret societies. He held that there ought to be no schism in the body of Christ, but that all Christians in any locality should come together as the church of that locality. The church here of about 100 members is of that sort, and is distinguished from other churches in the mountains in that it refuses to be regarded as a party in, but rather a part of, the great household of faith. Another small church in the vicinity holds to the same doctrine.

But very little wheat is raised in this mountain region. The staple food is corn bread, bacon and sorghum molasses. Very little sugar is used, and I think very little butter. The people are large, strong and healthy. They raise large families. The country is sparsely settled, and schools are unfrequent and generally poor. This accounts for the general illiteracy. The internal revenue of 90 cents per gallon and the Government license of $25 for sales, leads to a great deal of illegal distilling. The willingness of the people to conceal the deeds of the "Moon-shiners," and the facility for hiding, makes the evasion of the law common and easy. As there is no kind of farming that can be carried on to profit here, it is not strange that the people should take to whisky-making. There is much wealth in the timber and coal, but without better roads its development is impracticable. There is doubtless improvement, but it is slow. McKey, the county seat of this county, is a little village, and no larger now than twenty-five years ago. There is one Masonic lodge at Clover Bottom, three miles from here, and another at McKey, twelve miles distant. I do not know as there are any others. There are more Moon-shiners than Christian ministers. The people nearly all vote the Republican ticket, and have done so since the war. They never had any interest in slavery. A few of them are Prohibitionists. A large percentage are unable to read, and there are but very few books or papers. I have preached here six sermons, and could not ask for a more careful and attentive hearing. What the people need is more and better schools, and especially the preaching of a pure and intelligent religion.

H. H. HINMAN.

CORRESPONDENCE.

FROM THE GENERAL AGENT.

LIFE OF A GODLY WOMAN.

BOSTON, Feb. 4, 1890.

Bro. John A. Conant, of Willimantic, called this morning at Boston anti-secrecy head-quarters in good health and heart. From him I learned some interesting facts concerning Mrs. Conant's mother, recently deceased. Mrs. Mary Brown, whose maiden name was Lamphere, was a native of Hopkinton, R. I. She early professed faith in Christ as her Saviour and united with the M. E. church. Her first husband, James W. French, was a nephew of General Wadsworth, of Revolutionary fame. On the death of her second husband, H. P. Brown, Esq., she made her home with her daughter, Mrs. Conant; and, after a patient, cheerful and helpful life of near sixteen years, with her only daughter and her grandchildren, in the typical New England home of her son-in-law, Bro. Conant, she passed, after a few hours of serious illness, peacefully to her reward, Dec. 17, 1889, in the 78th year of her age.

Inheriting patriotic blood from a New England ancestry, she proved her devotion to her country by giving three of her four sons and a son-in-law to the army, in the late war. When she learned the merits of the anti-lodge contest, she took a deep interest in its progress. Having enjoyed very limited educational advantages she sought to make the most of what she had, and so carefully employed her spare moments in reading and study that she had opinions and was able to speak intelligently of almost any topic of public interest. She rests from her labors, and the many who knew and loved her in life will cherish her memory now that she has gone.

J. P. STODDARD.

SOUND WORDS FROM MISSOURI.

LA PLATA, Mo.

DEAR EDITOR:—It has been some time since we have written for your valuable paper, which we have hailed as a welcome visitor for more than two years. We have been engaged in general missionary and reform work in Iowa and in this State, and in preaching a pure Gospel we must necessarily speak out against the secret lodge system,—monarchy under the cloak of republicanism, the wolf of idolatry in sheep's clothing of a handmaid to Christianity, the spirit of anarchy under the cloak of benevolence.

Just now the Farmers' Alliance is being organized and carrying away the minds of the people of the West. Masonic ringsters and monopolists are hoodwinking the farmers in secret alliance under the pretence of an effort to break down monopoly; when the leaders know very well that secretism is the very thing that will prevent them from accomplishing their desires. What have the secret temperance orders done in Iowa and Kansas in enforcing the prohibitory laws? Comparatively nothing; while the open work of the W. C. T. U. and the Prohibition Alliance was the power behind the throne, and furnished the work and the money to carry on the conflict to victory. Here in Missouri we have local option for counties and cities, and the law is being well enforced, but not by secretism.

We are handling religious and reform literature, and in the last two years have sold a number of expositions of Masonry, etc., to actual members of the orders, and they are the men I like to sell to. Many of them are slow to believe that their secrets are revealed. I would like to correspond with Bro. M. N. Butler and others of this State as to what is being done here. I have been a member of Iowa State Christian Association, and would be glad to attend some conventions in Missouri, and lend a helping hand in this

great work. We need a more thorough system of organization, and it ought to be the work of every State agent and lecturer to organize county and township auxiliary associations, and thus secure a hearty co-operation of all in sympathy with the cause, with at least monthly meetings in which the subject of secretism and other reforms could be discussed, and thereby the fire kept burning continually, and the people enlightened on the live issues of the day; and by county or township solicitors the treasury could be supplied with funds to carry on the work more successfully.

Brethren, let us hear from you on these lines. Pray for us. Our hearts are cheered when we read of the Boston Congress and of the great men who are falling into line; but what are we doing at home? Let us rally round the standard and strike for freedom, justice, liberty, and open, thorough, organized effort against the secret monsters of Masonry, Mormonism, Monopoly, Rum, Romanism or Jesuitism and Rebellion, all of which combined form a monstrous alliance too formidable for the ablest efforts of man, without Christ and the Holy Ghost to help us.

H. HULL.

A PAIR OF BIRDS HATCHED!

We are told that Babylon-Rome has "become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." The last hatch in the Romish nest that I have noticed is a pair of secret societies. They are called by the sweetly innocent names of "Young Men's Institute," and "Young Woman's Institute." In a Roman Catholic paper on the Pacific coast I saw reports of these societies. They have the usual bristling initials, "D. D. G. P.," "I. D. G. P.," "P. S.," etc. Items are, "Open meeting," "Six initiations," "The new ceremonial," "G. P. will pay official visits to Nos. 11 and 27." They have a "Death Benefit Association," and the paper gives a "Directory" of the lodges.

The fable that Rome opposes secret societies is forever exploded. The purple-scarlet-and-gold-decked women opposes only those things that she cannot control or manipulate. She is the mother of secret societies, a cage of lodgery.

The only way of successful conflict with her is clearly given: "They overcame by the blood of the Lamb and the word of their testimony, and they loved not their lives to the death."

WALLACE J. GLADWIN,
Missionary of Miles, Iowa.

A CALL TO YOU, PENNSYLVANIA.

CUSTER CITY, Pa.

DEAR CYNOSURE:—How disgusting it is to every patriot to see so many secret society badges displayed on his fellow man,—Christian professor and the libertine, old and young. Secret societies seem to be the order of the day in this region. Flaming bills are displayed every little while announcing a grand ball, a supper, or something else grand—for secret societies are supremely grand in their announcements—for the benefit of, or under the patronage of some secret order. The churches instead of frowning on them as burdens on the body politic, as a menace to our free institutions, seem almost as benighted with regard to them as were the Ephesians in Paul's time toward their nature worship, and are as ready to cry, "*Great is the god of Masonry.*"

It is but a few weeks ago I heard of a D.D. in this vicinity playing an instrument in a secret lodge for the members to dance. If such was a fact (I am inclined to give it credence), how high can we expect the blood-stained banner of Him who in secret said nothing, to be held in the church that pastor feeds.

A Methodist D.D. of Bradford, who has an anti-secret reputation with some, is said to have declared himself very forcibly on the action of his late General Conference in the matter of the election of a bishop and an editor, saying they were forced on the church by secret cliques here and there; yet he has secret society members in his communion. I don't hear of his making them uncomfortable by declaring to them the whole counsel of God.

A faithful officer in the Bradford W. C. T. U. said a few days ago, "I don't know what to do with our women, they are as bad as the men; they are so taken up with the lodge they've neither time nor money for temperance." The county chairman of the Prohibition party expressed himself unable to understand the Prohibitionists of this county,—"They don't work." I believe him a Mason. If he would take off his Masonic goggles he would understand. I wrote him some time ago explaining our anti-secret work, and asked his views. He either hadn't any for me, or had lost them.

The Masonic temple in Bradford is approaching completion, and the heathen ceremony of dedication will be held shortly. The corn, oil and wine will be poured out; the gaping crowd will look on with awe and talk of the impressive ceremonies. The Y. M. C. A. will walk into its previously engaged rooms in this heathen temple, and the world will apparently wag on as usual; but how will the God of Sabaoth look down upon the paradoxical sight? "Christian" Association in a full-blowing heathen temple! Christ and Belial in concord? A "Christian" concern helping in the running expenses of sun worship by renting three rooms in the building,—a Christian-heathen influence. I suppose if any of the Bradford Y. M. C. A. should pick up the *Cynosure* from the table of the Bradford reading room and read this letter, he would lift his hands in holy horror that the suspicion should enter any mind that he was in a league with hell and a covenant with death; yet such is actually the case, for two can not walk together except they be agreed. Without question Masonry is sun worship. Rob. Morris' dictionary, under article "Sun," says: "The Worshipful Master himself is a representative of the sun. As an emblem the sun is used enclosed within the compass, as the jewel of the Senior Deacon." Christianity is to open eyes struck with moral blindness and not traffic with the moral cancer. Cannot our Washington agent be present to enliven the proceedings? It seems to me it would be a good opportunity to sow seed in this part of the State.

I fully expected to have this county organized by this time, but I find it needs a person to give his whole time and keep striking to keep the iron hot, or it cools in one place while he works, as opportunity offers, in another. The people expect the leader to keep pegging away at them, and should he not be able to do so, they think he has cooled off and fall back into the old rut. The next time they are asked to organize, they reply, "Why, yes, I stand where I always did. We should organize, but I supposed you had given it up." Brethren, there is too much apathy; too much willingness for the willing horse to work; we haven't self-denial; we don't feel the worth of immortal souls, or we would not rest and take our ease while our neighbors and their children are having coil after coil of the lodge serpent put on them. The same serpent is trying to charm our own children and put on them its crushing power. "*To arms! To arms, ye brave!!*" or it may be too late to do our part and we be found wanting before the Judge of all hearts and the Searcher of all reins.

Reader, what are you doing to perfect the Pennsylvania organization? Answer your own prayer, "Thy kingdom come; thy will be done in earth as it is in heaven." This is one branch in ushering in the Lord's kingdom. Is the motto, "In union is strength," a dead letter? Is it harder to break one stick than a bundle?

Dear brethren, before this feeble effort cools on your conscience, WRITE, TALK, ACT. Correspond with our indefatigable secretary, Edward J. Chalfant, York, Pa., and cheer him in his labor of love. I bless God his courage does not flag, but works as true as ever. J. C. YOUNG.

PITH AND POINT.

A TRIBUTE TO MRS. BLANCHARD.

I met her first in Cincinnati in 1845, at the great Southwestern Anti-slavery Convention, Hon. James G. Birney presiding. Her husband was then pastor of (if I am not mistaken) the only anti-slavery church in the city, and the only church open to me for my Abolition songs.

I met Mrs. Blanchard last in the winter of 1888, in New Orleans, ministering to her sick husband, whom we feared might go before her. But he was spared, and now she is taken! The younger called up higher, while the older is left, we hope for years of usefulness yet. But we "sorrow not as those who have no hope!" For we know "blessed are the dead who die in the Lord; yea, saith the Spirit, for they rest from their labors and their works do follow them!" From the first to the last of these forty-five years past I have known the departed, it has been but to respect and admire her unassuming, unostentatious, but unfaltering devotion to every high and ennobling principle, and to every righteous and humane cause. Long and sincerely will her loss be mourned, and by many hundreds who have known but to love her.

—"And her memory's light,
While it shines through our hearts will improve them;
For *worth* shall look fairer, and truth more bright,
When we think how she lived but to love them!"

—GEO. W. CLARK, *Rochester, N. Y.*

JOSEPH HOAG'S VISION.

I want to call your attention to the vision of Joseph Hoag, published in the *Cynosure* October 11, 1883. We are now come to the latter part of the fulfillment of the vision. We are now being governed by the Secret Empire, which is monarchial, which rules church and state. I shall want the *Cynosure* as long as I can read. May peace and prosperity attend you, soul and body.—WM. KNIGHT, *Hulberton, N. Y.*

TURN, CRANKS!

All reformers are called cranks about here. I think we altogether should apply these cranks to the shafts of reform, and give it a turn or two—and what next? The crank of destiny will begin moving, the universal wheels of time will revolve, the centrifugal force of Truth will burst on the world in glorious light, throwing down the walls of secretism and despotism. We want the wisdom and zeal of the reform society; we want the height and depth of free thought on this question, and then pour it in at the right place. Will the press give us petitions enough to carry three millions of voices to the doors and windows of Congress, and giving to those that have long desired to do for the cause of temperance?—JAMES HART, *Monroe, Iowa.*

THE PROHIBITION CAMPAIGN IN NEBRASKA.

The great need of the *Cynosure* is seen everywhere out here, and many pastors don't know of it. The prohibition fight is warming up, and promises to be very interesting. The press, as in other States, is largely against the amendment. The non-partisan work is seeking to kill off the Prohibitionists. They call this a non-partisan fight, yet many of them say if the Prohibitionists run a ticket this fall they will vote for liquor. It is non-partisan for Republicans and Democrats. The churches are falling in, praying and working. We only can work, pray and await results next fall.—L. G. JORDAN, *Omaha, Nebraska.*

LITERATURE.

The midwinter (February) *Century* is notable among other things for the final installment of the Lincoln biography. The chapters include the "Capture of Jefferson Davis," "The End of Rebellion," and "Lincoln's Fame." Two poems on Lincoln follow the close of the life (one by Stuart Sterne, and the other by James T McKay), and supplementary papers on the "Pursuit and Capture of Jefferson Davis," by General Wilson, who commanded the Union cavalry, and by William P. Stedman, of Company B, who was an eye-witness. The Lincoln life has run through forty numbers of the *Century Magazine*, and is one of the very ablest and most reliable contributions to the history of the late war. In this number is begun the publication of the artist La Farge's letters from Japan, with illustrations prepared by the author. Two extremely timely papers are on what Milton calls "The Realm of Congo." The first describes a trip made by the United States Commissioner, Tisdel, in 1884, and the second gives an idea of the Congo River of to-day, by E. J. Glave, one of Stanley's former officers. Mr. Tisdel's narrative is weak and pitiful, showing what inroads are already made on the poor natives by the rum traffic. This commissioner himself made free use of rum in his trip. In the way of timely discussion nothing could be more to the point than Prof. Thorpe's paper, in which he gives his reasons for thinking that Washington and Montana have made a mistake in their constitutions; and Commissioner Roosevelt's defence of the Merit System *versus* the Patronage System. Prof. Fisher, in the third paper of his series on "The Nature and Method of Revelation," describes the differentiating of Christianity from Judaism, and devotes a good deal of space to the work of the Apostle Paul. Prof. Fisher says that Paul "took a stand at Jerusalem like that of which Luther took at Worms." He adds that "but for Paul there would have been no Luther."

The January *Statesman* has one of the most comprehensive and clear-cut arguments in defence of the home, and warding off from that citadel the insinuating attacks of some advocates of female suffrage. It is an article by Professor R. N. Roark, of the Kentucky State Normal School. Mr. E. J. Wheeler, former editor of the New York *Voice*, writes with equal discrimination on "Personal Liberty and Prohibition," but his argument has the appearance of being fore-shortened. Mr. C. C. Bonney, of this city, who is a leading patron of the Law and Order Leagues of the country, explains the fundamental principles of this great movement. "The Federal Government," by J. C. Simonds, "The Organization of Federal Government," by Prof. O. G. Craig, and "Philosophic Basis of Political Parties," by C. M. Moss, are papers presenting briefly different views of the constitu-

tion and functions of the Republic. M. M. Dawson writes of the brutal Henry VIII. under the title, "An Odd Reformer;" and Henry N. Hoyt discusses "What are Morals?"

J. D. Tallmadge & Co., of this city, have begun the publication of a monthly, the *National, Speaker, Reciter and Reader*, at $1.00 per year. The first number is devoted to prohibition, and comprises a large number of selected and original pieces on this topic, short and easy, well adapted to the use of children.

The brother of President Harrison's private secretary, Mr. A. J. Halford, has written for the March number of the Philadelphia *Ladies Home Journal*, an article on "Mrs. Harrison's Daily Life in the White House," prepared with the consent and assistance of Mrs. Harrison. A portrait of the lady of the White House, especially taken for this article, and a view of the upstairs family rooms of the Executive Mansion, are among the illustrations which will accompany Mr. Halford's first magazine effort.

A company in Nashville, Tenn., deprecating the fact that there was no paper in the South of high literary merit which was not a religious or political organ, have arranged to begin in that city a weekly publication called *The Round Table*, early this month. It will contain articles on politics, religion, science, art, the leading topics of the day, serials, short stories, etc. The writers are to be such as can speak from large acquaintance with the topics with which they deal. It is designed to give expression to the best thought of the South, and to cultivate Southern literature. Among its contributors, also, will be many eminent Northern writers.

The February *St. Nicholas* tells "The Story of the Great Storm at Samoa," by John P. Dunning, who was correspondent at Samoa for the Associated Press when the great disaster occurred. It is an improved, enlarged and more carefully written version of the dispatch which all the world admired at the time, and it is richly illustrated from photographs and with drawings. Prof. Chas. G. D. Roberts, of New Brunswick, tells a historical story of the "United Empire Loyalists," called "A Bluenose Vendetta," an interesting episode of minor history. In "Two Ways of Having a Good Time" Frances E. Willard draws an instructive parallel and suggests a shrewd lesson, by showing that "it is better to make a little go a great way than a great deal go a little way" in the amusement of young or old. Prof. Frederick D. Chester has another sort of lesson. In "Every-day Bacteria" he gives a clear and popular account of the troublesome little forms of life that are responsible for so many of the ills that flesh is heir to. "The Launching of a War Ship," by J. O. Davidson, is a short and clever sketch with pen and brush, describing the christening day of one of our new cruisers.

OBITUARY.

Died, at her home in Elkhorn, Wis., Jan. 25, 1890, MRS. MARIA C. HAND aged 75 years and 6 months.

The deceased was the wife of the late Osborn Hand, the notice of whose death appeared in these columns. She had walked by the side of her husband more than 51 years, and had reared a family of seven sons and daughters, all of whom are Christians and Christian workers, and all but one of whom were educated at Wheaton College.

Mr. and Mrs. Hand were pioneers in a Wisconsin home at an early day, and have also been pioneers in the national reforms of this century. At an early day they were pronounced Abolitionists, and the despised colored man was a frequent guest in their home. No less earnest were they in their warfare against secret societies, Mrs. Hand's father being one of those who left the Masonic fraternity immediately after the death of Morgan. The great temperance struggle has also found in them, from its incipiency, determined and earnest workers. Both by precept and by example have they taught, during all their lives, total abstinence and total prohibition to all intoxicants.

Their adherence to right principles for the good of humanity has uniformly been strong, self-denying and unwavering. No less has their zeal led them to seek by prayer, efforts and contributions, to send the light into the dark places of the earth. Especially in Mrs. Hand has the cause of missions found a warm and devoted friend. The poor and the needy were sought out by her and helped in wise and generous ways. During her long invalidism she was a patient sufferer, and the Bible was her constant companion. The fruitage of her life can only be measured by Him whom she served so devotedly.

A large circle of sorrowing friends mourn her loss. Her entire family was present to lay her away, where her body awaits the final resurrection. A great light has gone out of the home, the church, and the community where she had so long reflected the light of the Sun of Righteousness. Heaven is the richer, this earth the poorer, for the departure of such a life.

WHEATON COLLEGE.

The Winter Term of Wheaton College is now fairly opened, and most of those who are to be with us during the term are here. We have over one hundred and fifty students in College and Preparatory School, besides those who are taking music, drawing and painting exclusively.

The subscription toward the east building is now more than $8,000, and it is expected that the addition will be put up during the next year. This will furnish some very much needed room for our work.

Mrs. Bryant, of Chicago, has begun to give instruction in vocal music. Her work is highly appreciated by the students in that branch. She was for two years an instructor in the musical department of the State Normal School at Potsdam, New York. Those who wish to make a specialty of voice culture, or chorus work, are invited to correspond with her or any member of the faculty.

Prof. Lowe, together with Prof. Butler, of the Illinois State University, has just issued a Preparatory Latin Work based on new methods, which he has used in the College for the past two years. It is expected that a second book of the series will presently be published.

Prof. O. E. Excell has given us one hundred copies of his "Triumphant Songs, No. 2." They are much enjoyed, both for their music and the concert exercises which they contain. The subscription toward the pipe organ, for use in worship and instruction, now amounts to more than $1,000. The instrument has not yet been ordered, but will probably be selected soon. It will be helpful to those who study with us.

Mr. Duncan Mackay, of Morrison, who has been our benefactor during life, left $1,000 to the College in his will.

Commencement exercises occur this year on Wednesday, June 18. We hope that all those who are interested in the college work will plan beforehand to spend some time with us during Commencement. Especially do we request all those who have ever been connected with the institution as pupils to make their plans for such a stay.

If we can know a little beforehand of the coming of friends, it will be a pleasure to the people of the village to provide entertainment for all who will come.

A SUDDEN CHANGE OF WEATHER will often bring on a cough. The irritation which induces coughing is quickly subdued by BROWN'S BRONCHIAL TROCHES, a simple and effective cure for all throat troubles. Price, 25 cents per box.

ANTI-SECRECY TRACTS.

The following numbers are in stock, and can be had at the wholesale price of 20 cents per pound:

1. Historical Sketch—National Christian Association.
3. Address to American Pastors.
4. Freemasonry in the Family.
5. President C. G. Finney on the duty of Christians towards the Lodge.
7. To the Boys who Hope to be Men.
8. Modern Heathenism.
9. Ministers at Rival Altars.
12. Alexander Campbell's Estimate of the Lodge.
15. Secrecy and Sin.
16. Selling Dead Horses.
17. History of Masonry.
18. Despotic Character of Freemasonry.
19. Freemasonry, a Christ-excluding Religion.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
28. Nathaniel Colver, D.D., on Masonry.
33. Hon. Wm. H. Seward on Secret Societies.
37. Why a Christian should not be a Freemason (German).
39. Should Freemasons be Admitted to Christian Fellowship?
44. D. L. Moody on Secret Societies.
45. Ought a Seceding Mason to Keep his Lodge Oath?
49. John Quincy Adams on the duty of American Voters.

Chapters in American Politics.
Masonry vs. Prohibition.
Decline of the G. A. R.
Christianity and Odd-fellowship. Part 1, 4 pages; part 2, 4 pages.

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

NATIONAL CHRISTIAN ASSOCIATION,
221 W. Madison St., Chicago, Ill.

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THE N. C. A. FUNDS.

The General Fund is that from which the running expenses of the Association are paid. From it the agents on the field are supported.

The Foreign Fund is that from which the foreign demand for literature against the lodge is supplied to missionaries.

The Free Tract Fund clearly states by its name the object for which contributions are solicited. Millions of pages have been distributed by means of this fund.

The Cynosure Ministers' Fund. The donations to this fund have enabled the Association to send many copies of the *Cynosure* to the ministers of the South, especially to pastors of colored churches. The result has been a blessing to them and their churches.

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FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.



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The Christian Cynosure,
221 WEST MADISON STREET, CHICAGO

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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

J. BLANCHARD, EDITOR.
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CHICAGO, THURSDAY, FEBRUARY 13, 1890.

THE CHICAGO CONFERENCE.

CALL FOR A CONFERENCE OF CHRISTIANS ON THE SECRET LODGE SYSTEM.

During the past year events of national importance have fixed the attention of our people as never before upon the extent and power of the Secret Lodge System.

The Cronin murder in Chicago, the investigation of Mormon oaths in Salt Lake city, and the uprising against Jesuit intrigue in Boston and the British Provinces have been a new revelation to multitudes of the danger lurking in this system.

This influence affects the administration of justice and all other departments of the Government, but especially is it inimical to the Christian church. Believing the time Providential for a candid discussion of the character, aims and practical workings of the secret orders, we, the undersigned, hereby subscribe ourselves in favor of such a convention to be held in the city of Chicago on or about the —— day of April, 1890.

This call has now been signed by members of the faculties of Chicago (Union Park), Baptist Union (Morgan Park), McCormick, Concordia and Xenia theological seminaries, Northwestern University (Evanston), Capitol University, N. W. University (Watertown, Wis.), Lawrence University, Tabor, Wheaton, Ripon, Penn and Augustana Colleges, De Pauw University and the Norwegian theological seminary at Parker, Minn. Also by scores of pastors and evangelists, until the list numbers over 150 and new names received daily.

The N. C. A. Board at a called meeting Monday afternoon fixed upon April 21 and 22 as the time, and the First M. E. church of Chicago as the place.

THE OBERLIN DISCUSSION.

In the last College year the Oberlin faculty appointed Prof. Henry C. King to lecture to faculty and students on the secret orders. Prof. King delivered the lecture January 9th in the College Chapel. The discourse of thirty-six pamphlet pages evinces extraordinary ability, extensive research, entire candor, and utter detestation of the lodge system. He says: "I believe that the institution of Freemasonry is detestable." (*pam., p. 17.*) Both the large churches of Oberlin omitted their weekly prayer-meeting and listened to a repetition of the lecture.

We have already given a brief notice of the discourse. We have since carefully considered it, and we regret, excellent as it is, to find in it some serious omissions, if not fatal mistakes.

There are two beings and two classes of beings revealed in the Bible, who have come out of the unseen realms and acted upon this earth, influencing the conduct and destiny of nations and of men. These are:

1. JEHOVAH, "the true God," his ministers and angels.

2. "The devil and his angels." Matt. 25: 41.

These four are all that are revealed to us outside of our earth, who deal with men and determine their fate.

Professor King but incidentally alludes to these four classes of beings. He takes his facts from men and his conclusions from human authorities, excellent in themselves, but not divine. Hence he concludes: "I have no belief, either, that there is in any or all of these orders any general conspiracy against society. I frankly confess that too much seems to me to have been claimed by anti-secretists in this respect." This is because he is dealing with the dupes of these orders and not with their designers. Of the masses of Freemasons and secretists this may be true. They are beguiled by Satan and "sifted as wheat," only one in five, as he says, habitually attending the meetings of the lodges. But when Prof. King shows that Freemasons, who are but a tithe of the voters, hold three-fourths of the offices of the United States, does not this prove Freemasonry a "conspiracy" against the world of outsiders? And when he proves their charities paid to themselves, does not this show the principle of the lodge to be partiality to their members and proscription to those who are not? And is not this conspiracy?

Again Prof. King says, "Oberlin does not believe....this is the supreme reform of the day;" and, "I do not believe that the lodges are the greatest evil of the times;" and yet he endorses, by quoting approvingly, Dr. Pentecost's declaration that the false alliance of her members in the lodges hurts the church more than "any other one enemy of Christ."

Now if the church be the pillar and ground of God's truth, containing the light of the world and the salt of the earth, is not the worst enemy of the church the worst enemy of the times, and its removal the chief of all reforms?

Then when from Webster, Seward and others Prof. King shows the lodge to be as fatal to the State as it is to the church, does not this prove it the worst evil of the times? He finds "Masonic buncombe" in the declaration of the Grand Lodge of Missouri in 1867, that Masons are aliens to all governments but their own. But the New York declaration by Seward, Fillmore and others confirms the Missouri declaration as truth.

We may hereafter notice further this excellent address, but a published discourse at our national convention at Pittsburgh in 1875 (seven years after addresses were made in the same city by Pres. Fairchild of Oberlin and the now sainted Henry Cowles), asserting that Freemasonry is a conspiracy against the true God, against Christ the mediator, against the family and the state, has never, we believe, been controverted or its truth denied. While regretting these imperfections, we rejoice in this address of Prof. King as an epoch in our reform. And when the roused attention of the people shall settle into the conviction that "gentile worship," declared by Paul to be the "worship of devils," meant then, and means now, all worships without the Messiah or Mediator; and when all see that the worship of devils, condemned by Moses (Duet. 32: 17), and in the Psalms (106: 37), and mentioned in the woes of the Apocalypse (Rev. 9: 20), underlies and makes up all the false worships of this earth, which antagonize Christ, it will be understood that the secret lodge system, of which Freemasonry is the mother and model, is the "greatest evil of our times," and its removal the chief of all reforms. We respectfully beg this honored and beloved professor to consider his present lecture as a mere introductory to this great discussion, and that he will soon devote another lecture, if possible, to the Bible argument, showing that as the seven hundred false altars, introduced by the political wives of Solomon, dissolved the United States of Judea under his successor, so the false altars now crowding into this country are surely bringing the wrath of God on the United States of America: and nothing will save us from the doom of Palestine but the purification of our churches by humiliation, prayer and fasting, "the blood of the Lamb and the word of our testimony."

THE STUDENT MOVEMENT.

It has been a pleasure to note several times in the past the interest taken in the discussion of the secret societies in the University of Montreal. The *University Gazette*, published by the students of the institution, for Feb. 3, contains an editorial on "College Unity" which has candid words of condemnation for the college secret societies. There is also a report of a debate in one of the literary societies which says briefly:

"A regular meeting of this society was held on the evening of the 24th, the president in the chair. The subject of debate was: Resolved, 'That Secret Societies are Wrong in Principle and Pernicious in their Results.' The Affirmative was supported by Davidson, Warne, (J. S.), and McDougall, (G. W.). The speakers on the Negative were Tolmie, Ellenwood and Taylor. The decision was unanimous in favor of the Affirmative. The reading for the evening was given by R. S. Hall, and the essay, which was on Secret Societies, by S. W. Mack."

A letter from Westminster College, New Wilmington, Pa., last week called for documents to aid in preparation for a debate on the lodge question. These are cheering proofs of a movement among our students which must expand in power and influence. Last Saturday representatives from three theological seminaries in Chicago and vicinity and one college met in consultation and resolved to form a bureau of correspondence that should be a means of intercommunication between students interested in this subject. Their plan of operation is soon to be agreed upon and their important and far-reaching work will begin.

A ROMAN CATHOLIC ESTIMATE.

The *Catholic Review* takes the late Boston congress as a text upon which to read a lesson to the sanguine Romanists who were so forward for embracing all sorts of lodgery within the folds of the papal church. In the editorial quoted below, the *Review* is too comprehensive in its claim. The popes have condemned Freemasonry, but when of late years have they done else than embrace Jesuitism? When have they spoken against the Mormon abomination, or when have they contended with the secret societies in defense of American institutions? or, indeed, in defense of religion except that represented by the papacy? And the very same number of the *Review*, editorially, ridicules the Cronin trial and its decision as the result of a public sentiment resting upon mere newspaper evidence; thus laboring to create sympathy for the Clan-na-Gael. The remark of the *Review*, therefore, is very wide of the mark, which assumes that the condemnation of secretism at Boston was a copy of papal decrees. But the article itself reads thus:

We are gradually coming to it. The Congress of Churches, held recently in Boston, has found serious fault with the secret societies. In its resolutions it declares that "the various orders bound to secrecy in all their multitudinous forms and names, Mormonism, Masonry, Jesuitism, the Clan-na-Gael, etc., are incompatible with true Christianity, with the obligation of American citizenship, and with the free institutions of America, and that they should be met and overthrown in the name of republican government, and of true religion." This is a remarkable expression of opinion. It is almost the exact language used by the popes of Rome for over a century in describing and condemning secret societies. The gentlemen of the Congress may not have been aware of this fact, but their resolution will be felt as a severe piece of historical irony by those enthusiastic Catholic Americans who started a rumor of Catholic conversion to secret societies. The disgust of the ministers with secret societies is easily and thoroughly accounted for. The expression used by Rev. Mr. Grant gives the reason of that disgust. He protested against Masonic services at the grave of a friend, because he would not permit a Freemason lodge to take the place of his pulpit. Masonry has been taking the place of the Protestant pulpit for so long a period that protests are rather late, though not, we hope, ineffective. Masonry is really a religious sect; it has usurped all the functions of the sects, and being utterly devoid of cant, has been more agreeable to American feelings. We are glad to see the earnestness with which the Congress attacked the secret societies; they are not necessary in America, if ever they were necessary anywhere, and in ridding the country of them we are saving ourselves from the assassinations that have disgraced civilization in all ages through the secret societies. We commend the proceedings of the Congress to our large-minded brethren, who lately distinguished themselves by their foolish mouthings in behalf of secret societies.

Dr. E. P. Goodwin preached last Sabbath on "The Spirit of the Early Church." In a thorough and powerful review of the course of the church he took occasion to make some timely suggestions as to present needs. In substance he said: Those Swedish brethren who are in full sympathy with the Congregational form of church government are undecided about uniting with the Congregational body. They give, as the reason of their hesitancy, the low state of living in our churches. There is some truth in that statement. Far too often are the things of this world set before the things of the kingdom. The reason the Gospel has no more power in the world is that worldliness is harbored when the Gospel pure and simple ought to be. There will be no power in the church till there is a distinct line between it and the world. Dancing, gaming and drinking, if un-Christlike, are also un-churchlike and un-Christianlike. Speaking of the fellowship of the Early Christians, he said: There is a deal of Gospel in a hand shake. Men drop away for want of sympathy. When one man begins to say, "Oh, what is the use," another man's golden opportunity presents itself. Concerning giving also, he

said: We must get back to the fact that giving is a fundamental principle of Christianity and not a matter of impulse. Seldom do we hear words so positive and piercing. Every Christian heart cries, "Nearer my God to thee," and there is a dangerous element in that heart, and there is pressing need of the prayer,

"Break down every idol, cast out every foe;
Now wash me and I shall be whiter than snow."

Ever since the legislatures of Wisconsin and Illinois passed laws to make education of children in the English language compulsory, there has been a great outcry among certain classes of our foreign-born citizens. These laws, they say, are despotic, we will resist them, and if need be organize politically to defeat them. Such an effort might in the end result in good, by establishing the fact that this is America and not Europe. It is a misunderstanding on the part of some excellent people that puts them in a position of hostility. The laws require only that proper instruction in the common English branches must be given. This may be done either at home, or in the parochial or the public school. Only it must be done, and parents are liable to prosecution if the duty is neglected. The law in this respect seems just and reasonable. We are an English-speaking nation, and those who come from abroad will better enjoy their citizenship the sooner they and their children learn our language.

The political campaign which closed last Saturday night was one of the most hotly contested in the history of Salt Lake City. Mormonism is still the issue. The last election for the legislature resulted in a victory for the Gentiles of 41 in the city. The Mormons, called the People's party, have been using every effort that cunning could devise or despotic power enforce to regain their lost footing. If they lose this city election, all is lost for their political supremacy; and that being gone their lying legends and lodge oaths in the Endowment will be weak bands to hold their young men under the control of the priesthood. It is a life and death struggle. The election took place Monday and the result we therefore cannot give till next number. One of the tricks reported to break down the American vote, was a plot to get some of the leading Gentiles into some compromising position. John Bonfield, late police captain in this city, and a Freemason, is understood to be in the pay of the Mormons to bring about this conspiracy.

PERSONAL NOTES.

—Bro. E. W. Shaw writes from Howell, Michigan, of six appointments in that vicinity, and is much encouraged by the outlook. Later word comes of lectures near Howell which were well attended.

—The *Independent Christian*, of Wellesley, Mass., of which our talented Miss Flagg is office editor, publishes the address of Rev. Isaac Hyatt at the New Hampshire State convention in October last.

—At last the life-long friend of Christian reform, David West, of Sycamore, Ill., is dead. After a prolonged sickness and partial paralysis he fell asleep last week Tuesday. He was a man of faith and love to God and his fellow men, and was not afraid to do his duty. An obituary will appear in our next.

—The current number of the *Wesleyan Methodist* contains the full account of the death of Rev. J. W. Johnson, the Methodist preacher who was killed by a fall while taking the Royal Arch degree in Masonry, at Huntington, W. Va. In an editorial it says: "It is the height of folly to prate against the position the Wesleyan Methodist Connection has taken on secret societies. We are largely a unit, as a people, on this question, and this righteous disciplinary law is to stand through all time."

—Rev. W. J. Gladwin wrote us last week from Pasadena, California, where he is enjoying the hospitality and friendship of the Quakers living there. He writes from the home of James Townsend, who was a personal friend of John Brown. He will probably also make the acquaintance of brethren Bufkin and Hollingworth, who have been long enlisted in the *Cynosure* army. Bro. Gladwin has so long lived in India that he dreaded our ordinary winters. This with other reasons led him to undertake the California trip.

—Bro. W. B. Stoddard addressed an audience of about six hundred in Asbury M. E. church (colored), Washington, D. C., Sabbath evening, Feb. 2. After the address a collection of over $159.00, for the poor pastors of that denomination was made. While waiting in Washington he met Rev. Keefer, pastor of the Church of God at Highland, Pa., who reports that four members of his church have withdrawn from the lodge as a result of the lecture given in Highland last May. Bro. Stoddard speaks next at McAlevy's Fort, Pa., before going on to Pittsburgh.

—Rev. H. W. Bolton, pastor of the First Methodist church of this city, is a fast friend of the secret societies. He belongs to a number, and is often making speeches for them, either in his own church or elsewhere. When he learned the other day of Dr. Gifford's manly address in Boston, he wanted to know when the latter left the Freemasons and Odd-fellows, insinuating that the Boston pastor was playing double with us. If Mr. Bolton used to know Dr. Gifford in these lodge relations, if his heart was right with God he should be well pleased to know that he was now turned from such cruel vanities, and was serving the Lord only. We hope the Chicago pastor's conscience condemns him for taking sides with the world, the flesh, and the devil in the lodge. He is mentioned as candidate for the chief office of the G. A. R. in this State. While his judgment is warped by lodge oaths and ambitions he is not in a fit state to judge of a man who takes a stand for Christ as did Dr. Gifford.

OUR WASHINGTON LETTER.

WASHINGTON, Feb. 5, 1890.

It has been a long time since the capital was awakened to the news of such a horrible tragedy as that which desolated forever on Monday morning last the elegant home to the Secretary of the Navy. The news of the catastrophe spread with the rapidity of lightning. Newspaper extras were cried about the streets in a couple of hours after the fire had done its ghastly work, and the entire city seemed unnerved by the shock, and overwhelmed with horror and sympathy.

To-day Secretary Tracy is lying ill and grief-stricken in one of the second story bed-chambers of the White House, to which he was removed at the solicitation of the President. His married daughter and grand-daughter, in a still more seriously injured condition, caused by jumping from the windows of the burning house, are being cared for at the house of some friends. The lifeless forms of the Secretary's wife and youngest daughter, a young lady of 20 years, lie side by side in the center of the East Room of the White House.

For several hours after the Secretary was carried, by some brave firemen, insensible and asphyxiated, from his burning residence, he hovered between life and death. Gradually recovering consciousness he opened his eyes, and recognized the President and Vice President, who, with the physicians, were standing beside him. He first asked if he were going to die, and was told that he would not, that he would be all right as soon as the smoke was gotten out of him. Then he asked, "How is my wife?" to which the physician replied that he had not seen her yet, being unwilling to break to the enfeebled man the news of his terrible loss. "For God's sake let me alone and go to her," pleaded Mr. Tracy. He improved rapidly, and became so anxious to learn of his family, that it was no longer possible to keep him in ignorance of the facts. He said to the President, "They are dead. I know they are; are they not? Is my wife dead?" The President, who had been bending over the patient holding his hand, averted his face and covering his streaming eyes with his handkerchief, bowed with a sob, "She is." The shock overcame the suffering Secretary, and he sank back upon the pillow in a swoon. When he recovered he asked to be told all, and he was informed of his daughter's death also. He seemed to bear up under it strongly for some hours, but toward nightfall began to despair and lament, and pitiful hours followed. Later an anodyne was given him, and he fell asleep.

Thus, at the same time, two of the Cabinet families are visited by the most dreaded and overwhelming of all calamities, death. It is true the desolation of Secretary Tracy's home was much more sudden and horrible and complete than the affliction visited upon the Secretary of State. Still Mr. Blaine's sorrow was also sudden and unexpected. Only two weeks ago he stood by the open grave of his beloved son, his first born, and to-day he is beside the bier of his eldest daughter, whose funeral takes place this afternoon. It was only a few weeks ago that Mr. Blaine lost a brother, and about the same time Mrs. Blaine was summoned to the bedside of a dying sister.

Indeed, this has been a stricken administration. The Presidential household was visited by death in the person of Mrs. Harrison's sister at the beginning of the present season, and scarcely a week has passed that it has not entered some official household of the gay capital, and for a short time restrained the social festivities of the mansion invaded. For a short time only, for soon the mad rout goes on. *

A daily paper of this city in giving an account of a discussion on the question of Masonry and the excitement produced by the calm and logical arguments of the church people in Lebanon, Mo., against the lodge, heads the article with the words, "Are Fighting Fanaticism!" It does seem somewhat fanatical in members of the lodge becoming so much excited in defending a human institution of recent origin, being not yet two hundred years of age, as though it were both ancient and divine. However, if our paper meant it in that way, we are not surprised by it calling Masons fanatics; because in a recent editorial it gave as one reason why a certain officer of this county would not be punished for wrong doing, that "he is a Mason." We believe that there are more fanatics, or in other words, excitable, unreasonable and bigoted members of the lodge than there are in the Christian church, or among the opponents of secret societies. There are more persons who are inclined to be fanatical or bigoted in defending human organizations, open or secret, social or political, than there are among those who are working for reforms. There may be, and we believe is, more fanaticism in defending evil than in maintaining right and promoting the good.—*The Midland.*

EDUCATIONAL NOTES.

—Marshall Field has given ten acres for a site for the new Baptist University in Chicago. It lies between Fifty-sixth and Fifty-seventh street, on the South Side, between the two South Side parks. Cable cars run within one block. It is worth from $100,000 to $200,000, but does not count by terms on the $400,000 which must be raised by Chicago Baptists to secure the $600,000 offered by Mr. Rockafeller.

It is announced that the Methodist church intends to found a national university in Washington, D. C., and that arrangements are making for the purchase of a ninety-acre tract of land near Oak View, ex-President Cleveland's country home, as a sight for the university. Bishop Hurst, whose residence is in that city, is at the head of the movement, and has a paid option of $1,000 on the property, which is to be sold for $100,000.

—The Northwestern University (Evanston, Ill.) catalogue for '89 and '90 gives proof of the power of this great center of Methodist influence and intelligence. In the several departments there are in attendance 1,692 students. Of these 182 are in the Garrett Biblical Institute. The thirteen different departments of this great institution are: The College of Liberal Arts, Woman's College, Colleges of Medicine, Pharmacy, Dental Surgery and Law, Astronomical Observatory, Preparatory School, School of Oratory, Art and Music, the Biblical Institute and Swedish Theological Seminary.

—The feeling against the faculty of Washburn College, Topeka, Kan., which has been quite intense during the present year, culminated lately when it was known that the faculty had decided that on no account would the young ladies boarding at the cottages be permitted to attend the State oratorical contest at Lawrence. This privilege has been enjoyed by all students alike for the last three years. It is said that the rules in regard to social matters are becoming more stringent every day. The students have repeatedly petitioned for a redress of grievances, and last Wednesday morning blood-red flags bearing the inscription, "Rebellion," "War Declared," etc., printed in black letters, floated from all the principal buildings and high places on the hill. It is thought that the work of the institution may be seriously interrupted if feeling continues to run so high. It is generally understood that the next concerted action will be a petition to the trustees asking for the removal of certain members of the faculty who are especially obnoxious. Washburn College is the State Congregational institution.

THE HOME.

ONE LESS AT HOME.

One less at home!
The charmed circle broken—a dear face
Missed day by day from its accustomed place;
But, cleansed and saved and perfected by grace,
One more in heaven!

One less at home!
One voice of welcome hushed, and evermore
One farewell word unspoken; on the shore
Where parting comes not, one soul landed more—
One more in heaven!

One less at home!
A sense of loss that meets us at the gate;
Within, a place unfilled and desolate;
And far away our coming to wait,
One more in heaven!

One less at home!
Chill as the earth born mist the thought would rise,
And wrap our footsteps round, and dim our eyes;
But the bright sunbeam darteth from the skies—
One more in heaven!

One more at home!
This is not home, where cramped in earthly mold,
Our sight of Christ is dim, our love is cold:
But there, where face to face we shall behold,
Is home and heaven!

One less on earth!
Its pain, its sorrow and its toil to share;
One less the pilgrim's daily cross to bear;
One more the crown of ransomed souls to wear,
At home in heaven!

One more in heaven!
Another thought to brighten cloudy days,
Another theme for thankfulness and praise,
Another link on high our souls to raise
To home and heaven!

One more at home—
That home where separation cannot be,
That home where none are missed eternally,
Lord Jesus, grant us all a place with thee,
At home in heaven!

THE HEBREWS AND THE DESERT.

BY REV. GEORGE THOMPSON.

How could two million people, with their large droves of cattle, find support, for forty years, in the deserts of the Sinai peninsula?

We are liable to think of that country as a dry, sandy, dreary waste, with but little sustenance for man or beast. With such a view we may well wonder how that vast body were supported there. We know how the people were sustained. God fed them with manna, and quails, and water from the rock; and they may have gathered something along the way—the natural produce of the valleys. But the poor cattle—how could they find pasturage in a desert for forty years? This question I propose to answer.

The northern part of the peninsula is largely desert, an elevated plateau from 1,000 to 2,500 feet above the sea. The direct route to Canaan would have been over this; but they were led southward. The central and southern portions are, largely, rocky and mountainous. The ridges and mountains are piled up in great confusion, from 2,000 to 9,000 feet high. There is no regularity in their formation, but they are mixed up in a wonderful manner, of all shapes, and in all positions.

Mr. Wilson says, "The peninsula of Sinai is one of the most mountainous and intricate countries in the world. Tracts of sand are rarely met with, plains are the exception, and the roads, for the most part, run through a labyrinth of narrow, rock-bound valleys. The mountains exhibit every variety of profile. Great rounded bluffs, isolated peaks, and pinnacles, and seriated ridges rise up to stupendous heights, and, blending in wild confusion, present views of the most grand and impressive character." Prof. Palmer says: "The granite mountains lie in such a rugged, tumbled chaos as scarcely to admit of classification."

These mountains, generally, are barren of vegetation. At the time of the Exodus there was much timber on them, but this has been mostly cut off by the Arabs, so that they are now largely barren and bleak.

THE WADIES.

Winding about in every direction among these cliffs and mountains are the "wadies," valleys where mountain torrents rush down with great force when storms burst on the highlands. Some are quite narrow, only a few rods wide, with walls of rock on each side, rising almost perpendicularly from 100 to 2,000 feet. Others are from half a mile to two miles wide. The bottoms, generally, are comfortably smooth for footmen or wagons. But some are so rough it is difficult for camels to traverse them. Footmen can get along without much difficulty. By following these twisting, tortuous wadies, some broad and some narrow, Mr. S. C. Bartlett says, "A carriage can be driven all the way from the 'Wells of Moses' (opposite Suez) to Mt. Sinai, 153 miles, and most of the way a good road." These wadies are a great network. There are a number of principal ones into which a great number of smaller ones enter, and zigzag in every direction.

Some of these wadies are very fruitful. In some of them are springs and running water for some distance. And wherever water exists, vegetation is abundant. Grasses are found in many where no water is seen on the surface, affording pasture for flocks and herds. These valleys were much more fruitful in the days of the Exodus than now, because there was more rainfall before the country was denuded of its timber. But still travelers give glowing descriptions of some of them.

Edersheim says, "It is a mistake to suppose that the Wilderness offered no means of support to those who inhabit it. Even now it sustains a considerable population; and there is abundant evidence that before neglect and ravages had brought it to its present state, it could and did support a very much larger number of people. Nor could the Israelites, any more than the modern Bedouin, have any difficulty in supporting, in the desert, their numerous herds and flocks. These again would supply them with milk and cheese, and occasionally with meat."

R. P. Smith says: "Even as late as the sixth and seventh century numerous inhabitants existed in regions now utterly desolate. And even now the rain fall is not inconsiderable, but nothing is done to husband it."

Poole says that the large wady at Sinai, in the sixteenth century, "was a vast green plain, but is now entirely bare." Wilson says, "Wherever there is running water abundant vegetation is found. The gardens in the valleys around Jebul Musa (Mount of Moses) are all stocked with fruit trees; and in the lower valleys are fertile and beautiful oases (green places), such as the great palm grove in Wady Feiran" (half way from Sinai to the Red Sea), and half a dozen others named. "At certain seasons there is a considerable amount of vegetation on the upland plains." And he mentions various names of plants, "and other almost sapless herbs and shrubs peculiar to desert soils found at different altitudes, affording sufficient pasturage for the Bedouin flocks and herds."

Post says: "In every wady which descends from the mountains to the Red Sea, is a long line of vegetation; and almost everywhere, in these wadies, water, more or less potable, may be obtained by digging. In many places springs exist, from which camels and Arabs can drink. And, in addition to the springless regions which have moisture enough beneath the surface to support the growth of trees, shurbs and herbs, there are a number of oases in which are gardens, wells, and even streams of limpid, drinkable water." In other places are "plateaus, from which, in seasons when rain falls, abundant harvests can be gathered." And he adds, "There is considerable animal life in the desert. The ibex, and gazelle, and many small mammals, and lizzards, and snakes exist among the mountains of Sinai. And birds of many kinds abound in various regions of the Wilderness. The Arabs raise large droves of camels, asses, sheep and goats. For all these animals there are watering places, and they all find pasturage."

Field says of the wadies, "Wherever the moisture had touched there were signs of vegetation."

At Sinai the Israelites camped eleven months. Of course there must have been sustenance for such numbers of cattle, for so long a time, in one place. And so we find it from those who explored the region. Wilson says, "There is in this vicinity a better supply of water and pasturage than in any other part of the peninsula. Besides six perennial streams there are several large and good springs; and the numerous gardens show what can be produced by a little cultivation. And everywhere among the mountains there are small basins in which grass and other vegetation grow in great profusion." And Bartlett adds, "With regard to the water supply, there is no other spot in the whole peninsula which is nearly so well supplied as the neighborhood of Jebul Musa. Four streams of running water are found there. One of them waters a succession of gardens for more than three miles in length, and forms pools in which I have often had a swim."

No longer may we have any doubt about the capability of the desert to supply pasturage for so many flocks and herds, and much more in the days of the Exodus than now. We know that Jethro, the Amalekites and other tribes inhabited it in the time of the Exodus. The above might be largely expanded.

SCRIPTURE HISTORY CONFIRMED.

"Now at least," continues Prof. Delitzch, "the following dates are recovered to science with absolute certainty: 854 B. C., battle of Karkar between Shalmaneser II. and the twelve allied states of Chatti, 'Ahab of Israel' being amongst them; 842 as one of the years of Jehu of Israel; the years between 742 and 738 for Menahem of Samaria and Azariah (Uzziah) of Judah; 734 for Pekah of Israel and Ahaz of Judah; 722 for the fall of Samaria; 701 for Sennacherib's campaign against Hezekiah of Judah. That the Jewish chronology of the time before Solomon is not real chronology, that, indeed, it makes no claim to be such, has never been difficult to see. Babylonian chronology, which has itself until the present time been in many respects obscure, is now beginning, thanks to Hormuzd Rassam's wonderful discoveries, to be cleared up. Especially by the recent recovery of the authenticated date 3750 B. C. as the date of Naram Sin, and so of about 3800 B. C. as the date of his father, Sargon I., there opens before us a new and wide perspective to the history of Semitic peoples and of mankind in general. It is a remarkable coincidence that Egyptologists claim nearly the same date for the oldest historical king of Egypt, Menes—a date almost as old as that at which Biblical chronology fixes the creation of man. As for history, I mention Sargon II., whose name had been preserved only in Isaiah 20: 1, and whose very existence was thirty or forty years ago a matter of dispute; he is now one of those grand Assyrian monarchs whose deeds and lives are known to us even in the smallest details. Belshazzar likewise has been proved by the Babylonian monuments to be a historical personage. As if by a magician's wand the history of all the Western Asiatic nations, large and small, is unrolled before us in the vast cuneiform literature. Babylon and Nineveh, with all their customs, manners, institutions, literature, art and religion, awake from the sleep of twenty-five centuries and live before our eyes. The few traces which the Old Testament preserved of many long-cherished peoples are now supplemented by fuller cuneiform accounts, and the fragmentary sketches which we possessed before are assuming more and more the form of an imposing picture full of life and color, or rather of a grand panorama extending from beyond 3000 B. C. down to the times of Alexander and Antiochus the Great."

DON'T.

A true Christian never snubs anybody, and yet the habit of lightly snubbing, or looking down upon less fortunate acquaintances is common enough to make the following advice given by the Albany *Journal* to its young readers very timely:

Don't snub a boy because he wears shabby clothes; when Edison, the inventor of the telephone, first entered Boston, he wore a pair of yellow breeches in the depth of winter. Don't snub a boy because his home is plain and unpretending; Abraham Lincoln's early home was a log cabin. Don't snub a boy because of the ignorance of his parents; Shakespeare, the world's poet, was the son of a man who was unable to write his own name. Don't snub a boy because he chooses an humble trade; the author of the Pilgrim's Progress was a tinker. Don't snub a boy because of physical disability; Milton was blind. Don't snub a boy because of dullness in his lessons; Hogarth, the celebrated painter, was a very

stupid boy at his books. Don't snub a boy because he stutters; Demosthenes, the great orator of Greece, overcame a harsh and stammering voice. Don't snub any one: not alone because some day they may outstrip you in the race of life, but because it is neither kind, nor right, nor Christian.—*Ex.*

TWELVE GOLDEN RULES.

I. When called, to rise without delay;
II. To think before and while I pray;
III. My tongue and temper well to sway;
IV. No low or ribald word to say;
V. To tell the truth, let come what may;
VI. To catch "odd moments" ere they stray;
VII. Without an answer to obey;
VIII. To sulk no more when friends say Nay;
IX. About no task to lounge or stay;
X. To know my lessons ere I play;
XI. To take my share of giving way;
XII. And read my Bible every day.

—*Selected.*

"HE DIDN'T LAUGH AT ME."

Edith is our six-year-old baby. She had spent the vacation delightfully. One of her greatest enjoyments was swinging in the hammock with her pet dolly during the long, pleasant afternoon. It was a great trial for her to think of going to school alone this year without her oldest sister, Pansy; but Pansy had been ill, and could not go. So Edith went off by herself very bravely.

She is our little sunshine, and her merry laugh makes sweetest music in her home. But she cries almost as easily as she laughs, and she can not bear to be teased in any way. The boys annoy her in this way, and laugh when they make her cry.

This does not make her feel kindly toward the boys, and she is not slow to express her opinion of them.

"Mamma," she said once, "I don't like boys. I'm glad I haven't a little brother."

"Why, Edith?" asked her mother with a look of surprise.

"Because they tease little girls so, and make them cry, and then laugh at them."

"Do all little boys laugh at you when you cry?"

"Yes, all but Robbie Shriver. I fell down at school the other day and hurt my head, and they all just laughed at me but Robbie, and he came and helped me up, and said he was awful sorry I was hurt, and he did'nt laugh a bit."

"That certainly was very nice in Robbie," said mamma, as she gave Edith's rosy cheek a kiss.

"Yes, mamma, Robert Shriver is the only boy in town that I like, because he never laughs at me."

That was a great compliment to Robbie. It shows that he is a gentle boy, and when he grows up he will be a gentleman.

A HEAVY LOSS.

There was a general stir and commotion in the Trumbull farm-house, for Uncle James, who had long been absent in the distant West, was coming to make a visit. It was fitting that the house should be in perfect order, the children in their Sunday attire, and the whole family on their best behavior, when they were about to welcome so important a guest. The children, five in number, who had been taught to reverence his name from their earliest years, looked upon him at first with feelings of awe: but they soon discovered that their great "Uncle James" was, after all, only a big, kind-hearted man, who could be, when he wished, as much a child as any of them.

He brought them, too, the most beautiful presents, among them a real live Kentucky pony for Albert, the oldest boy. The animal was a dark, glossy bay, with spirited step, kindly eyes, and flowing mane and tail. "Beauty" the younger ones wanted to name him, but Albert, who had lately been reading the life of Alexander the Great, called him Bucephalus, after the steed of that famous conqueror. The pony was at once recognized as a family pet, to be coaxed with soft words and lumps of sugar; to be led carefully about by the bridle; to be harnessed and driven with pride; or to be carressed and patted and stroked, while he received daily visits in his stall.

One day Uncle James remarked to his sister: "Albert is a fine boy. You and his father may well be proud of him; but he has one serious fault—carelessness. It distresses me to pass his room. No matter how neatly you arrange it in the morning, I notice that by night everything is in disorder. I have heard his father reprove him several times for mislaying things at the barn, but I do not see that Albert makes any effort to improve. Something should be done at once to help him to overcome this failing."

Mrs. Trumbull listened, and determined to consider what should be done in the matter. A week later Uncle James took his departure, and a few nights afterward there was a sudden alarm of fire. The family was aroused, and ran out to find the barn all on blaze. The neighbors rallied and worked nobly, but were powerless to subdue the flames.

"The horses!" cried some one. "Give me an ax! I'll get them out!"

Albert, hearing the call, ran to get the ax from its proper place in the wood-house, trembling all the while as he thought of his beautiful, gentle pony, whose screams even then filled his ears. He reached for the ax, but, alas! he had used it the day before, and, true to his careless habit, had neglected to restore it to its place. In his alarm he failed to remember where he had put it, and so the ax could not be found. The horses, five in number, perished, the dear Kentucky pony with them; and all for the want of that misplaced ax.

Could Albert ever forget that dreadful night, and the cries of those poor, terrified animals? It was a dearly bought lesson, but one he always remembered. From that time forward his favorite motto was, "A place for everything, and everything in its place."—*Mary J. Porter, in the Congregationalist.*

"AND A LITTLE CHILD SHALL LEAD THEM."

A little child's prayer furnished decisive evidence in a suit in a court at Fresno, Cal., a while ago. A man had deserted his wife and his two children, and had been found in Fresno. His wife and her brother had an interview with him, and endeavored to induce him to return. He refused, and when the law was invoked he defended his conduct in court. He testified that his wife was a wicked woman, with whom he could not live, and that by word and example she corrupted her children. "Don't believe him, judge," said the wife; "I have done my best with my home and the children, and I have reared them as they should be."

The man still persisted, and between so much cross-swearing, the judge was puzzled. At last he asked if the children were in court. A little girl, three years old, came forward, and the judge questioned her. One or two questions were answered intelligently, and then the judge said, "Could you say your prayers?" Without a moment's hesitation, the little girl knelt in the court-room, closed her eyes, clasped her hands, and in reverential voice began, "Our Father who art in heaven." Before she reached the end of the prayer, tears stood in the eyes of the judge, and the deep silence of the court-room was broken by sobs from more than one rough fellow, to whom the words recalled childhood's memories. There was no doubt in the mind of any one as to the justice in the case, when the girl added to the Lord's Prayer an earnest petition for her father, which she had so evidently been in the habit of putting up, night and morning, during his shameful absence from his family. The judge would hear no more evidence, and in a voice broken with emotion he gave his decision against the father. The mother could have had no idea, when she so trained her child, that the result would be so valuable to her in the crisis of her life, but she did her duty, and the child enabled her "to answer him that reproached her." (Prov. 27:11.)

The prohibitory amendment to the constitution of Kansas has, by driving the saloon beyond her borders, made it easier for us to govern and to teach the children of the commonwealth, and has elevated Kansas to a plane of civilization never reached by any other people in the history of the world.—*State Convention of Kansas Public School Teachers.*

TEMPERANCE.

THE TEMPERANCE TEMPLE.

Mrs. M. B. Carse, who is managing the temperance-temple project for the W. C. T. U. in this city, says that the success of the enterprise is now fully assured. The building is to be erected on the Marshall Field lot at the southwest corner of Monroe and LaSalle streets, and is to cost $1,000,000. To provide funds stock to the amount of $600,000 and bonds to the amount of $500,000 are to be issued. They are to be issued on the express agreement that at the end of five years the National Woman's Christian Temperance Union shall have the right to buy them at par value. The ultimate intention is that all the stock shall be held by the national union and the income from the property go, half of it to that organization and the other half to the State unions in the proportion in which they subscribed to the stock. Already gifts amounting to $100,000 have been made to place that amount of stock in the name of the national union, and the remainder of the stock has been so nearly subscribed as to leave no doubt of the success of the plan. It is expected that the corner-stone of the building will be laid early in the spring, and the building completed in two years.

FRIENDS OF PROHIBITION IN KANSAS.

Attorney General Kellogg has issued from Topeka, Kansas, the following address to the friends of prohibition in that State: "The more I become conversant with the working of the prohibitory law the more I am impressed with the necessity of the wholesome public sentiment in its favor in each community. In all those portions of the State where the public sentiment is favorable the officers have no difficulty in securing a strict enforcement of the law. A favorable public sentiment, active, courageous and aggressive, is needed in every city, town, village and country neighbourhood. The people must not relax their efforts. Law-and-order leagues, W. C. T. U. societies and other temperance organizations, public meetings and individual efforts are all necessary in upholding, sustaining and enforcing the law. With the approach of the time for municipal elections a special duty is devolved upon the loyal citizens of the State. The constitution must be upheld and the laws enforced. The saloon influence should not be permitted to dictate nominations nor to elect officers."

HIGH LICENSE A FAILURE IN NEBRASKA.

Prof. Arley B. Show, of Doane College, Nebraska, writes to the *Congregationalist* an article, in which he says:

Nebraska is quoted throughout the land as authority for the surpassing merits of the high-license system. Will our friends please note that, after a fair trial, we are anxious to be rid of it? Some importance attaches to the fact that the dominant party was *compelled* to pledge submission in its platform, and to redeem its pledge in the Legislature. The plain truth is, the high-license system in Nebraska is a stupendous failure. Many of our best people welcomed its adoption as a measure of relief from the most flagrant evils of the saloon. It has proved no relief. While it has lessened the number of saloons, it has not diminished the consumption of liquor, the amount of drunkenness, nor the crimes and misdemeanors traceable to intemperance. To quote Nebraska as an example of the good highlicense will accomplish is an unqualified travesty of the truth, and we are beginning to feel very sensitive about it.—*Christian Statesman.*

On Monday evening of last week a banquet was given Judge Brewer at a hotel in Leavenworth, on behalf of his friends and the public, in recognition of his promotion to the Supreme Court. It is stated that the Judge expressed a desire that no wines or liquors should be served on that occasion; but it appears that either this expression came too late for the prevention of very discreditable preparations, or it was disregarded by some of the individuals responsible for the arrangements. The landlord of the hotel sent orders to Kansas City for "the finest brands" of wines and liquors, and was proceeding with the intent of violating the law in a way that would have been most conspicuous and defiant. But the

Police Commissioners served notice upon him that if intoxicants were served at the banquet he would be held responsible. This (together with Judge Brewer's objection) caused a countermanding of the order, and prevented an exhibition of lawlessness in connection with the celebration of an appointment to the highest court of law in the land. Judge Brewer's position in this affair was one of great delicacy; he was a guest in the hands of friends, and probably could not have been expected to foresee that those friends would permit indecorous preparations.—*The Voice.*

The North Dakota prohibition law, recently passed by the legislature, punishes a first offense with a fine of from $200 to $1,000, and imprisonment not less than ninety days nor more than one year. The second and each succeeding offense are treated as felony, with punishment in State's prison for not more than two years, and not less than one. Registered pharmacists may sell for medicinal, scientific and sacramental purposes. All places where intoxicants are sold are declared common nuisances, and sheriffs are empowered to abate them and destroy all intoxicants and fixtures found therein.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON VIII.—First Quarter.—Feb. 23.

SUBJECT.—The Temptation of Jesus.—Luke 4: 1-13.

GOLDEN TEXT.—In that he himself hath suffered, being tempted, he is able to succor them that are tempted. —Heb. 2: 18.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Luke 4: 1-13. T.—Matt. 4: 1-11. W.—Gen. 3: 1-13. T.—Heb. 2: 6-18. F.—Heb. 4: 9-16. S.—Deut. 8: 1-10. S.—Jas. 1: 1-16.

COMMENTS BY E. E. FLAGG.

1. *The temptation to distrust*, vs. 1–4. We notice (1) that Jesus was tempted of the devil at the very time when he had reached the highest point of spiritual exaltation. So his followers will often find themselves led into the wilderness of trial and temptation just after they have met with some especially heavenly experience, in which all trials and temptations seemed to be forever things of the past. (2) "He was led of the Spirit." Our trials and temptations will never be suffered to overcome us if we always submit to that blessed leading. (3) He was first tempted from the side of his physical nature. Satan has always found this his most vulnerable side to attack. Avarice and ambition, giant passions though they be, are not so powerful as the love of life. A man will not clutch at a crown nor a bag of gold when he is dying of hunger. But it is not in every case true that "all a man hath will he give for his life." This was a lie of Satan to traduce the righteous Job, who proved its falsity by holding fast to God and trusting in him, even when he seemed about to slay him. (4) The temptations which come to us through the avenue of a pressing temporal necessity are the hardest to combat because the mind partakes of the weakness of the body. Hunger will not be reasoned with. The only resource is what Jesus used, the sword of the Spirit. "Man doth not live by bread alone" is the lesson which of all others we need in this material land and age to learn. Only as we feed our souls on the Word of God can we rise above the worship of the almighty dollar, or the disposition to worry about our temporal affairs. (5) We notice further that he challenges Christ on the very ground of that proclamation made by the celestial voice at his baptism. *If* thou be the Son of God prove that that voice, the opening heavens, the descending dove, were not all figments of the imagination by working a miracle here and now to satisfy thy hunger. Christ had to exercise faith, to believe without an instant's wavering in the reality of his divine mission, or that mission would have failed. "He was tempted in all points like as we are, yet without sin."

2. *The temptation to ambition*, vs. 5–8. Matthew places this temptation last, and there are reasons why his appears to be the true order. Satan now seems to have abandoned his original ground of attack. He no longer says, "*If* thou be the Son of God. He is willing to concede this point. Satan is often willing to concede a great deal. He is even willing that we should believe all the cardinal doctrines of Christianity and be as religious as we please, if he can keep us so busy and self-satisfied with our own good works that we shall forget to be on our guard against his wiles. He is also very willing to offer Christ a mock homage, but it is only that he may the more readily deceive men. Infidelity, open and undisguised, is a clumsy weapon; but give a poisoned point to a cambric needle and it will slay its tens of thousands. The boldest denial of Christ's claims is not so deadly an insult to him as the mock homage of the lodge. The temptation to concede some little point to Satan in the hope of gaining some great advantage for religion is one every Christian has to meet. This is the principle on which church fairs are conducted, and other schemes by which it is hoped to gain the support of the world; or, in plain language, the god of this world. This is to worship Satan. It is in its essence the very temptation that Jesus spurned.

3. *The temptation to presumption*, vs. 9–13. There is a wide gulf between presumption and true faith in God. The former is the real fanaticism. When an evangelist is tempted to try sensational methods simply because they are sensational, or a preacher to say startling, out-of-the-way things for mere effect, it is in essence the same as this second temptation. But there is always the same unfailing armory to go to: "It is written." The only safe way is to keep close to the Word of God, and every shaft of the enemy will fall as from a polished buckler,—blunted and broken at our feet. For a season, never permanently in this life, does Satan leave us. Therefore it behoves us always to be watching, always armed with the sword of the Word.

HELPFUL THOUGHTS FROM PELOUBET'S QUARTERLY.

1. The wise man ever prays, Lead us not into temptation; but when he *is* tempted, he is not to run away, but to overcome. The greatest battles of the world are spiritual battles with temptation, and in them greater victories are won, greater heroisms shown, than at Thermopylæ or Waterloo.

2. Jesus Christ can help us in our temptations, because he was tempted like as we are, and because he gained the victory. And we can help others, not merely by suffering as they suffer, but by overcoming the evil, and showing by our experience the way into victory and peace.

3. All the worship that Satan cares for in us is a real service of evil. And we worship him when we are willing to do any wrong act for the sake of earthly gain,—when we would lie to escape punishment, or deceive in order to make a good bargain, or use other pesple's money to gain wealth, or hide our principles to gain votes or popularity.

RELIGIOUS NEWS.

—Miss Gertrude Magill, daughter of President Magill, of Swarthmore College, is about to enter the ministry of the Friends church, by which the institution is maintained.

—A special to the *Inter Ocean* from Richmond, Ind., last week, brought word of an important court decision, affecting the legal standing of the two branches of the United Brethren church. It says: "The case pending in the Wayne Circuit Court of Indiana, involving the question in controversy between the Liberals and Radical United Brethren, upon the possession and control of Sugar Grove Church was dismissed by the Liberals (they being plaintiffs), and their costs. The property is thus left in the undisputed possession and control of the Radicals. The case had already been decided (some months since) by Judge Comstock in favor of the Radicals upon demurrer, which involved all the facts in the general trouble. The Liberals, upon the claim that such decision was merely upon a technical point of law, insisted that the case should be tried, as they claimed, on its merits. The Radicals were fully prepared so to try the case when set down for trial (on Feb. 4), and insisted upon its trial. They were met by a motion for continuance made by the Liberals, which was overruled by the Court, as being based upon insufficient grounds, whereupon the Liberals retired from the contest, by dismissing the case at their own cost."

—Rev. H. S. McAyeal, the new pastor at Cambridge, Nebraska, Congregational church, is the son of Rev. Dr. McAyeal, of the United Presbyterian church, Lawrence, Mass. He has had exceptional opportunities for study at home and abroad. Suffering from asthma in the East, he has found entire relief in the dry, genial climate of southwestern Nebraska.

—The Congregational church at Tonica, of which Rev. Wm. Wilson is now pastor, united with the Methodists and Baptists in a union service during the Week of Prayer, and for two weeks after in revival meetings. Much has been accomplished, and some conversions resulted.

—As partial results of a recent revival at Paxton, Ill., forty-three additions and forty upon confession have been made to the Congregational church.

—An informal meeting of the Congregational ministers of Chicago was held at the Grand Pacific last week for the purpose of conferring regarding mission work and mission expenses. Dr. E. P. Goodwin, of the First Church, presided, and A. Hallner acted as secretary. Representatives from the Swedish Mission Union were present and related their mission experience. The ministers inquired into the work accomplished at the missions and the progress made during the last year. The conference resulted in diffusing among the clergymen a wider knowledge of the mission work now being done in the city. A union of the Free Mission Swedish churches with the Congregational body is under consideration.

—The board of control of the Epworth League met lately at the First Methodist Episcopal church, in this city, for the purpose of perfecting the organization, and making such arrangements as are necessary for conducting the work of the organization. Bishop J. M. Fitzgerald, of Minneapolis, presided. A number of committees were appointed to draft a constitution and by-laws for the League, and outline such a course of policy as would be likely to make the work of the members most efficient. The Epworth League is a consolidation of all the minor societies of the Methodist Episcopal church, and dates its origin from May 15, 1889. It has for its object the cultivation of earnest, practical, and loyal spiritual life in the young people of the church, and it is intended to start branches all over the country.

—The last regular services held in the old building of the First Church of Monmouth, Ill., Dr. T. H. Hanna, pastor, were of great interest. Dr. Hanna preached on the text, "Remember the Days of Old." Dr. Hanna has been in charge of the congregation for nine years and five months, and during that time has preached 944 sermons, 724 of them from the church pulpit. He has been absent but twice from illness. During the time of the last pastorate 432 names have been added to the church rolls. Of these 222 have been received on certificate from other congregations, and 210 have united by examination and profession of faith. The net gain of membership at present is 387. The entire congregation for all purposes has paid out in that time $63,098.

—The Young People's Missionary Society of the Lincoln Park Congregational church, Chicago, has undertaken to raise sufficient money for the construction of a much-needed missionary wagon for the use of the station at Erzroom, Turkey.

—Rev. W. H. Chandler, State Evangelist, and former president of the Illinois State Christian Association, has begun services in Summer Hill. The church has been without a pastor since the death of Rev. J. W. Hiatt, about the first day of the year.

—A meeting of Norwegian Lutherans of Madison, Wis., has been in progress in Milwaukee, its mission being to pass upon a constitution which is to form a basis for a union of the four branches of the Lutheran church in this country, which hold, in a minor degree, different doctrinal beliefs. The principal question discussed was the extent of power which should be given to a joint synod to be held in Minneapolis in June, to effect a reconciliation of the four organizations if possible. The opinion seemed to prevail that this body's prerogatives should be only of an advisory nature, and that no absolute authority should be vested in it. The preachers who took part are very hopeful that all differences will soon be harmonized, and that the Lutheran church will again be united and strong.

—One of the missionaries of the China Inland Mission, a Scotch gentleman worth $1,000,000, is living in China on twenty-five cents a week, using all his fortune in the work.

—The establishment of a home for Methodist missionaries in Albany, N. Y., has been decided upon. It will furnish nurses for the poor, for hospitals; will distribute food and clothing among all nationalities, and teach the principles of Christianity. Miss Gibson will be superintendent of the new institution

—The sum of $100,000 has been set aside from the profits of the Methodist Book Concern, to be used for the relief of superannuated preachers. The Book Concern gives $15,000 yearly to the support of denominational interests, and in its one hundred years of existence it has contributed in this way the round sum of $1,600,000.

—"The committees appointed by the Old and New School Reformed Presbyterian Churches to confer on the subject of the reunion of those bodies, met in the Eighth Street R. P. church, Pittsburgh, Jan. 31. There were present, representing the General Synod (New School), Revs. John Graham, J. F. Morton, D.D., J. H. Kendall, S. M. Ramsey. John Alford; elders J. W. Houston, James Patterson and Robert Abbott. Representing the Old School Synod were Revs. W. P. Johnston, W. J. Coleman, H. H. George, David McAllister, D.D., J. W. Sproull, D.D., A. Kilpatrick; elders A. P. Copeland and W. S. McAnlis. The General Synod submitted as a basis of union three propositions which embodied principles common to both, except in the matter of the privileges and duties of civil government, which was to become a question of forbearance, and was to be left to the individual conscience. On this the division was as sharp and clear as ever, with no disposition to yield an iota, on the part of those who spoke for the Old School Synod. The conference appointed a committee to call a convention, to be held as soon as practicable, in the interest of the union of the Psalm-singing churches.

—The Trustees of Wheaton College, at a meeting last Thursday, voted to begin the construction of an addition some 45 feet square on the east side of the present college building.

LODGE NOTES.

The net increase in Odd-fellowship during 1888–9, as near as members of the order can estimate the returns, was 27,000.

Justus H. Rathbone, the founder of the Knights of Pythias, besides writing the ritual of that order wrote also the ritual of the S. P. K. and the Monks of Arcadia.

The principles of our order are as holy and noble as the rites of any church, and in our endeavor to practice and carry out these principles, we prove the reality of Pythian Knighthood.—*Pythian Advocate.*

Odd-fellows lodge No. 5, of St. Louis, Mo., is worth about $100,000. It comes pretty near deserving the name of a "bloated bondholder," as it has over $75,000 in government bonds, and seems to have given up the charity business as unprofitable.

There are three branches in the "Foresters" lodge; "The Ancient Order of Shepherds," "The Knights of Sherwood Forest," uniformed rank, and "Companions of the Forest," ladies' rank. Each is distinct in organization from the "High Court" of the order.

The Northern Legion of Honor, at St. Louis, is in much distress because the mistress of a house of ill-fame had joined their lodge. She appears to have been a member in good standing every way, and it was not until her death, and the facts got into print, that the lodge circles manifested any agitation.

The Odd-fellows' *Companion* says: "Our thanks are tendered to Grand Secretary Childsey, of Ohio, for the following figures: Relief of brothers, $118,973.62; widows and orphans, $8,911.06; education of orphans, $75.78; special relief, $12,608.11; burying the dead, $20,427.69. Total relief, $161,016.26; expenses, $259,351.34. Total expenses, $420,367.60.

About fifty of the officers of the Sons of Veterans met at the Grand Pacific Hotel and organized an Officers' Association. Two camps have been armed and equipped as cavalry, and one as artillery. All the other camps are infantry. It was resolved to form an association which would hold monthly meetings for the purpose of hearing reports from the different camps.

In describing the banquet at the silver anniversary of the Chicago Knights of Pythias, the *Knight* says: "The banquet was laid in the adjoining hall, which was divided in the center by a screen. On one side of the screen sat the Knights and maidens, quaffing flagons of beer and chanting the praises of Gambrinus. On the other side were sixteen tables whereon a luxurious supper invited the dancers to oysters and champagne."

The Illinois *State Register*, published at Springfield, reports a singular decision of an Illinois judge, which virtually sets aside the supremacy of the state in favor of the secret lodge, as follows: "Maj. A. Orendorf and Hon. J. Otis Humphrey have returned from Lewistown, Fulton county, where they have been engaged since Monday in the argument of two cases of exceptional interest, involving the right of members of I. O. O. F. lodges to seek in civil courts a remedy for the denial of sick benefits by the lodge. The cases were those of James Hunter vs. Fulton Lodge, No. 51, of Lewistown, and Samuel Langstaff vs. Olive Branch Lodge, No. 15, of Canton. Both cases went off on demurrer and were dismissed by plaintiffs after long and exhaustive arguments on both sides. The court held 'that the members of a secret society, by the mere fact of their membership, become subject to the constitution, by-laws, rules, and all enactments of the society and of the grand bodies to which it is subordinate; that the rule of such lodge requiring the members to submit their claims for benefits to the tribunal of the order is a reasonable rule, and when members have submitted their claims, and the lodge in good faith has passed on and rejected them, they cannot afterward sue in the civil courts, but the finding of the tribunal is final.'"

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MARKET REPORTS.

CHICAGO.

Wheat—No. 2			76
No. 3	70	@	73
Winter No. 3	67½	@	74
Corn—No. 2			28¾
Oats—No. 2	22¼	@	23¼
Rye—No. 2			42¾
Bran per ton		10	50
Hay—Timothy	6 50	@ 8	50
Butter, medium to best	13	@	26
Cheese	06	@	10½
Beans	1 60	@ 1	80
Eggs	12	@	13
Seeds—Timothy	1 10	@ 1	28
Flax	1 26	@ 1	37
Broom corn	02¼	@	06½
Potatoes, now, por bu	25	@	42
Hides—Green to dry flint	03	@	07
Lumber—Common	10 00	@13	00
Wool	10	@	37
Cattle—Choice to extra	4 35	@ 5	30
Common to good	1 25	@ 4	40
Hogs	3 75	@ 4	05
Sheep	3 85	@ 5	50

NEW YORK.

Wheat	82	@	94½
Corn	25	@	37
Oats	27	@	35
Eggs			14
Butter	12	@	28½
Wool	14	@	39

KANSAS CITY.

Cattle	1 75	@ 4	75
Hogs	3 70	@ 3	80
Sheep	3 50	@ 5	40

CALIFORNIA.

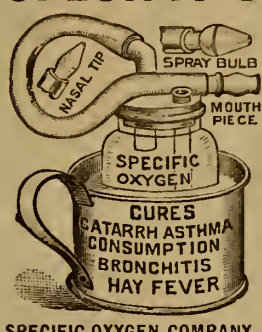
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Care of the Ear.—In many cases foreign substances may be removed from the ear by fastening lint or a small linen rag to a stick or rod, moistening it with liquid glue or stiff mucilage, and inserting it in the ear so it will come in contact with the intruding substance, and, after a short time, gently withdrawing it and the attached substance. Insects in the ear have been removed by placing the head on the table with the ear to be relieved uppermost, and dropping into it sweet oil till the surface is distinctly visible. In a short time any living insect within will come to the surface, when a little skill will suffice to remove it. Insects breathe through pores or spiracles in various parts of the body, and are suffocated when the spiracles are filled with oil. Hence, in their discomfort they seek the surface for air.

To Cure Cramp.—A physician says: "When I have a patient who is subject to cramp, I always advise him to provide himself with a strong cord. A long garter will do if nothing else is handy. When the cramp comes on take the cord, wind it around the leg over the place that is cramped, and take an end in each hand and give it a sharp pull, one that will hurt a little. Instantly the cramp will cease, and the sufferer can go to bed assured it will not come again that night."

A doctor, prescribing for a baby, was sadly vexed by the officiousness of the child's feminine relatives, who tried all sorts of home remedies for it, saying in apology: "We thought if they did no good they would do no harm, doctor." At the end of his patience, the doctor one morning called for a bowl, a spoon and some fresh butter, and began stirring the latter round and round with an air of grave importance. The ladies gathered about him inquisitively, but he gave them no attention until at last, curiosity becoming rampant, they cried in chorus: "Oh, doctor, do tell us what you are going to do with the butter?" Here was his chance. Facing them solemnly he said: "I am going to grease the baby's elbow with it. It may not do any good, but it won't do any harm!"—*London Tit-Bits.*

A good way to get up a first-class case of indigestion is to eat a full meal when tired. This is a good way to invite other tormenting ills. Most people need all their vitality to digest all their food, and a nap for a while before dinner is healthful, and especially is it beneficial to dyspeptics, or those troubled with a torpid liver or other debilitating diseases.

A gentleman who took regular exercise on horseback, and who subsisted principally on cow's milk, was asked by a sick man who was taking a costly course of drug treatment, how he had such good health, and what doctor he employed. He replied, "My doctor is a horse and my apothecary is a cow."

Small children are usually fed too frequently. Prolong the interval between their meals and you will be surprised at the disappearance of much fretfulness.

If you have health and wish to preserve it, or if you have not and wish to regain it, go out every day and do some brisk walking.

Think only healthful thoughts. "As a man thinketh in his heart, so is he."

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FARM NOTES.

WOOD ASHES.

The value of ashes as a fertilizer, depends prineipally upon the potash and phosphoric acid they contain. The percentage of these varies largely in ashes from different woods, varying from 10 per cent to 24 per cent for the former, and 4 per eent to 12 per cent for the latter. This would give not far from four to five pounds of potash to a bushel of ordinary mixed unleached ashes, which, reckoned at 4½ cents per pound—the present market value of potash in the commercial fertilizers—would give the value of a bushel as from 18 to 22½ cents. With due allowance for the phosphoric acid and the lime—the latter making up the largest part of the ashes—it may be seen that a bushel of unleached ashes is worth from 25 to 30 cents at the present time. Ashes, to secure the best results, should be thoroughly mingled with the soil. In this way the best physical as well as chemical effects are obtained. It is self-evident that crops requiring larger amounts of potash, will be the most benefited by the application of ashes, at the root crops, eabbage, etc. Forty to fifty bushels per acre is a good application.—*American Agriculturist.*

The wheat crop of 1889 was one of the largest known, while the crops of eorn and oats are the largest on reeord.

A dispatch from Zanesville. O., says: "Half-grown grasshoppers are reported existing in great numbers in various parts of the country, and farmers are alarmed for the safety of the wheat."

The exports of wheat from southern European ports during the past week were 1,680,000 bushels, of which 1,360,000 bushels were to the United Kingdom and 320,000 bushels to the Continent.

The California Fruit Union adopted a memorial to Congress, requesting that the duty on prunes be increased from one to three cents per pound, and that the present duty on raisins, nuts and olives, be not reduced.

Senator Cullom has introduced a queer bill in the Senate, at the request of Pomono Grange, Coles county, Illinois. It provides that the Secretary of the Treasury shall loan to the farmers of the United States money in the treasury not otherwise appropriated, at 2 per cent per annum, and secure the payment by mortgage on the lands.

The Rock Island county Illinois Farmers' Institute, at its meeting in Milan, appointed a committee to co-operate with the Davenport Horticultural Soeiety in an effort to establish a horticultural exhibition in either Davenport or Roek Island. The institute also passed a resolution indorsing the Hennepin Canal as a means of cheap transportation.

The fruit growers of southern Illinois held their annual meeting at Centralia lately. The reports presented showed that 1889 had been the most prosperous for the fruit growers in Illinois for many years. For 1889 there were shipped 77 regular fruit-train ears of strawberries from Centralia, 42 refrigerator cars, and 18 other cars, making a total of 137 cars, with 72,000 cases of berries. This was an increase over 1888 of 42,002 cases.

A crate of strawberries was shipped from Charleston, S. C., Jan. 13. They were grown in a field in the suburbs, and in the open air. Should the warm weather eontinue a week or more the annual crop will be ready for marketing. The strawberry season opens about March or April; but the fruit is now ripening rapidly, and the entire crop, which aggregates about 1,000,000 quarts, will be harvested before the first of March, unless a blizzard comes along.

The most phenomenal yield of corn ever produced in America has been awarded the prize of $500 offered by the *American Agriculturist* for the largest crop of shelled corn grown on one acre in 1889. The corn was within a fraction of 255 bushels, green weight, which shrunk to 239 bushels when kiln dried, and when chemically drled contained 217 bushels. The South Carolina State Board of Agrlculture doubled the prlze, making the award $1,000 in all. This crop was grown by Z. J. Drake, of Marlboro county, S. C. It is nearly twice as large as the greatest authenticated crop ever before reported. The $500 awarded for the largest yield of wheat last year goes to Henry F. Burton, of Salt Lake City, Utah, for a yield of eighty bushels on one acre.

The Bloomington *Eye* says: Illinois is just entering upon another tiling boom, and this is one of the booms whose harvest is golden. Every farmer should encourage his neighbor to adopt it. Its use should be universal. It is the most profitable investment an Illinois farmer ever made. The tile beneath the farm is the best protection against the mortgage above that has yet been devised. There are some, but very few, Illinois farms that would not be benefited more than the cost by introducing tile beneath them. The wet season has no terrors to the man that owns a tile-drained farm.

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NEWS OF THE WEEK.

WASHINGTON.

The colored men's convention began its sessions at Washington Monday, with many prominent representatives of the race present. Colonel Perry H. Carson called the convention to order, and said, among other things, that the suppression of the Negro vote in the South had become the prime object of those who were lately in rebellion, and they had succeeded in their nefarious work so well as to give the Democratic party thirty-seven more electral votes than it was entitled to. E. P. McCall was elected temporary president and Calvin Chase, of the Washington *Bee*, temporary secretary. J. M. Townsend, Recorder of the General Land Office, delivered an address of welcome, in the course of which he denounced the treatment of the Negro by both political parties. He attacked Senators Morgan and Butler for their course in seeking the deportation of the Negroes from this country, and predicted a brighter future for the colored race.

In the National House of Representatives on Monday the Smith-Jackson contested election case was disposed of by the unseating of Jackson (Democrat), the Republicans casting 166 affirmative votes —a Republican quorum. This is the first time at this session of Congresss that the majority party have been enabled to gather together 166 members.

The news of the passage by one branch of the North Dakota legislature of a bill chartering and legalizing a lottery in that State, has attracted much attention in Washington official circles, in view especially of the telegraphic advices that this legislative action is in behalf of a branch of the Louisiana Lottery company, against which the postoffice department and the department of justice have been waging a contest for many years.

COUNTRY.

Pastors at Fargo, N. D., held a meeting Tuesday to protest against the lottery scheme now before the legislature. A committee of five was appointed to go to Bismarck and work against the passage of the measure.

The Baptist Book Concern has been organized at Louisville on a plan similar to the Methodist Book Concern, and will soon begin the publication of denominational books.

A special from Hecla, Mont., says that Lyon City, a mining camp, which lies at the base of Lyon Mountain, was completely buried by a snowslide Sunday morning. Two miners were killed and a large amount of property destroyed. The slide was three-quarters of a mile wide.

At Wichita, Kansas, Wednesday, in a case of attachment against 1,000 bushels of corn belonging to a farmer who alleged that he was using the grain for fuel, a justice decided that under the law exempting a year's fuel the attachment would not hold, thus practically declaring that corn is fuel.

The American Ax and Edge Tool Company, comprising all the ax and edge tool concerns in this country, was organized Wednesday at Pittsburgh, the capital stock being $4,000,000. It is said that all the plants have been purchased outright, but that they will be managed by their former owners.

At Rock Island, Ill., Wednesday, the Farmers' Institute of the Eleventh Congressional District passed a resolution praying for relief from the dressed-beef combine.

Destitution is said to prevail in Hamilton county, Msssouri, owing to the failure of crops, and aid is asked for the suffering people.

A span of the bridge across the Illinois river at Peoria gave way Monday night, and dropped an Ohio, Indiana & Western freight train into the river. Three men were killed.

A Dowagiac (Mich.) firm has the contract to supply 450 barrels of flour, which will be used exclusively in making unleavened bread for the feast of the passover. A Jewish Rabbi is superintending the making of the flour.

Under penalty of discharge, employes of the New York Central Road and the Wagner Palace Car Co., have been ordered to keep thermometers that are to be placed in the cars as near a temperature of 70 degrees as possible.

Car No. 2, of the United States Fish Commission, has gone to northern Michigan, where several hundred thousand trout will be distributed in the streams of that district. Before going there, however, 500,000 white fish will be let loose in the Detroit river.

Andrew Carnegie, the steel king, has offered to spend not less than $1,000,000 for a central free library and branches for the city of Pittsburgh, provided the city will maintain them. The free library for Allegheny City, on which Mr. Carnegie has expended over $300,000, will be opened by President Harrison this week.

The mechanics and laborers, white and black, working on a railroad in Bibb county, Alabama, had a desperate fight in which two whites were killed and three wounded. The employment of Negroes by the contractors led to a strike, and there were numerous fights between whites and Negroes.

Chief Justice Shope, of the Supreme Court of Illinois, has granted a writ of error in the case of Fielden, Schwab and Neebe, the anarchists now in the penitentiary for complicity in the Haymarket riot. It was urged that when the Supreme Court reviewed the case and affirmed the decision of the lower court, the prisoners were not present. Their lawyer claims they had the right under the constitution to be in court. The Supreme Court of the United States will decide whether the prisoners really had that right. If they have, their condition will be only the worse, for the sentence of death will be given two of them.

FOREIGN.

An explosion occurred in a colliery at Abersychan, in Monmouthshire, ten miles northwest of Newport, England. Three hundred miners were imprisoned, and for several hours no communication could be had with them. The loss of life will be over 200.

The trial of the suit for libel brought by Mr. Parnell against the London *Times* was to have begun Monday, but when the case was called counsel announced that the suit had been compromised, the *Times* paying Mr. Parnell £5,000 damages.

Senator MacDonald, of British Columbia, gave notice of his intention to introduce a bill to amend the act respecting offenses relating to laws of marriage. It is designed more particularly to prevent the practice of polyagmy by the Mormons of Cardston and other places in the Territories. The penalty provided for polygamy, or for assisting in a polygamous marriage, is imprisonment for a term not exceeding two years, or a fine not exceeding $500, or both. The bill also proposes to disqualify any person guilty of an offense under the act for voting at any election in the Northwest Territories, or for being a candidate for any public position.

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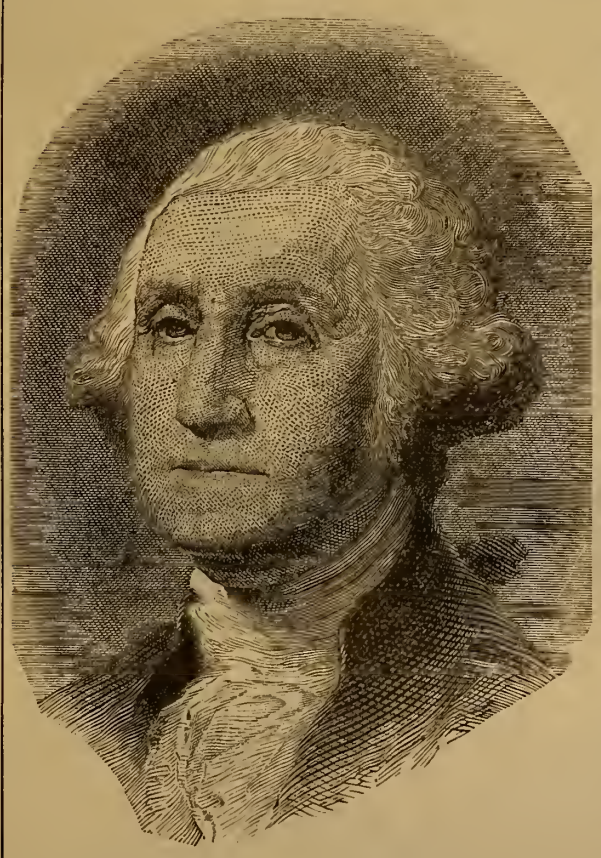
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A WASHINGTON SOUVENIR.---The portraits and testimonies of Washington and his Co-patriots in this number have been printed handsomely on a heavy sheet, and can be had for posting in public places or a home ornament, for 10 cents each. ORDER QUICK, in time for Washington's birthday, Feb. 22.

The House of Representatives on Thursday last adopted their new rules, and filibustering will have a tight rein hereafter. The fight for the privilege has been an obstinate one and wholly on party lines. Under the old rules members of one party could refuse to answer at roll call, and though sitting in their seats they were technically absent, and for this so-called lack of a quorum business could not be done. There was a contested seat: if the Republicans got it, they would have a quorum of their own. A Democrat held it. His friends, in order to put off the consideration of the case, resorted to obstruction and broke the quorum. Speaker Reed firmly took the case in hand and ruled that when members were in their seats they were not somewhere else, and a quorum was present. The fight that resulted is already a part of Congressional history. It was a memorable one and hotly contested for days, but Mr. Reed was master, the contested case was decided, the Republican seated, and the House is in good shape to do some work for the country. Mr. Reed's course has been severely criticised. But the fundamental law for deliberative or legislative bodies is "That the business of the House must go forward." Obstructionists and filibusters almost invariably transcend their rights when they begin a dilatory course. It is unreasonable to allow them to control. It is anarchy. Without respect to party issues the better judgment of men approves the course of firmness, and the courts have also whenever brought before them.

The New York and Chicago Presbyterians, which are among the most influential Presbyterian bodies, have voted for revision of the confession of faith of that church. This discussion, which is now commanding so wide attention, recalls an old story related of Lord Bolingbroke, the English statesman and author, and patron of Alexander Pope: "The famous infidel Bolingbroke was reading Calvin's 'Institutes of Theology' when Dr. Church, an Episcopal clergyman, called on him. Said he: 'I have been reading Calvin's Institutes; what do you think of them, Doctor?' 'Oh, my Lord,' he replied, 'we don't think about such antiquated stuff; we preach plain doctrines of virtue and morality, and have laid aside those abstruse points of grace.' 'Look you, Doctor,' said Bolingbroke, 'you know I don't believe the Bible to be a Divine revelation, but they who do can never defend it on any other principle but that doctrine. To say truth, I have been at times almost persuaded to believe it upon this view of things; and there is one argument which goes far with me in behalf of its authenticity; that is, that belief in it exists even when it is committed to the care of such as you, who pretend to believe it and yet deny the only principle upon which it is defensible.'"



The intensity of political strife, and the subordination of all public interests to mere party ends, is illustrated not only in our national Congress, but especially in State legislations. The mere fact of a Democratic majority in the State senate of Ohio was regarded as sufficient warrant for turning out Lieutenant Governor Sampson, and seating his rival. The legislature of Montana, after spending a number of weeks in affecting an organization, during which all sorts of party trickery had,on both sides, been resorted to, is finally broken up, to the great detriment of the public interests, by every Democratic member of the upper house going out of the State. Unless there can be an abatement of party spirits, and a reform in the methods of legislation, we might as well be under the autocrat of Russia. We could at least know where to look for the source of authority.

It is said the final battle-ground of the State lottery business will be in the Louisiana legislature next May, as the charter of this last bulwark of the lottery in this country soon expires. The effort to hold the new State of North Dakota as a "last ditch" for this nefarious business collapsed early last week, after gaining a strength that amazed the whole country. A bill to legalize the Louisiana fraud had passed one branch of the legislature and had a large majority in the other. The governor might veto, but it could have been passed over his head. Suddenly the bottom dropped out of the affair. The reason why is not yet public, but is surmised to be an inquiry going on by government detectives to learn why sensible people as are supposed to live in North Dakota should be so bewitched as even to call out the formal protest of Board of Trade gamblers in our cities. The fledgling statesmen, fearing the secret influence by which they had been seduced might be made public, were stricken with sudden fear of a judgment to come. The lottery was established in Louisiana to raise money for a charity hospital. A moiety of its immense stealings has annually been given to sustain the institution. It was a golden bribe that dazzled the Dakotans, but it was simply a cash payment without any flavor of charity to relieve the bitter taste.

The municipal election in Salt Lake City last week resulted in a victory for Americanism over Mormonism by 800 majority. The followers of Brigham Young were overwhelmed and crushed. They have strength enough left, however, to threaten to take the question into court and carry it up to the highest tribunal. This is nothing but a threat. They have no reason .to hope for success in such an issue. Only on the 3rd instant the Supreme Court confirmed the constitutionality of the test oath intended to prevent Mormons from voting, and the crushing decision of Judge Anderson, in the late inquiry concerning the naturalization of alien Mormons, must stand. The opinion of the Supreme Court reads: "Bigamy and polygamy are crimes by the laws of the United States and of Idaho. They tend to destroy the marriage relations, to disturb the peace of families, to degrade woman and debase man. Few crimes are more pernicious to the best interests of society and receive more general or more deserved punishment. To call their advocacy a tenet of religion is to offend the common sense of mankind. To extend exemption from punishment for such crimes would be to shock the moral judgment of the community.... While legislation for the establishment of a religion is forbidden, and its free exercise committed, it does not follow that everything which may be so called can be tolerated. Crime is not the less excuse because sanctioned by what any particular sect may designate as religion."

THE NEGRO PROBLEM—WHAT OF IT?

BY REV. G. M. ELLIOTT.

Wade Hampton says that the Negro has been a bone of contention in American politics for fifty years. The Senator might have gone farther back than that. The Negro has been the occasion of trouble in American politics ever since the country decided to hold him as a slave. And now, though nominally free, he is yet the occasion of much discord in our national life.

He is not the *cause* of so much trouble as is alleged; though no careful observer of the times will deny that he is the *occasion* of much unpleasantness in the South. Divine government is so constituted that sin is often its own punishment. When men fail to conform to the requirements of God's law, there must be punishment somewhere, somehow and at some time. The difference between this punishment in a nation and in an individual, is that in the former it must always come in this world, for nations, as such, have no existence in the next world. National accountability is therefore confined to this world. A nation being a moral person is responsible for its sins. Sin in a nation must be punished.

Slavery was a sin. It was a sin of which both individuals and the nation were guilty. The nation, as such, is still to a certain extent guilty of the sin of slavery. Sin is not forgiven until there is repentance. We see no reason why this law does not apply to nations as well as to individuals. The Bible clearly teaches that a sinner cannot hope for pardon and forgiveness until he has repented of his sins.

Now it is plain that a nation is a person. Can it then be forgiven in the sight of God without

repentance? There has not only been no national repentance for the great sin of slavery, but there has been no specific confession that it was a sin before God and a crime against man. Even the churches that were identified with it have not yet repented. It is only here and there that an individual who was a slave-holder can be found who has sincerely repented of his participation in that iniquitous system.

Because of this state of things God is, in various ways, by a lingering retribution, visiting for the sin of slavery. The nation, and particularly the Southern people, are eating the fruit of their own ways. The ignorance, superstition, vices and numberless improprieties of the once enslaved race, are now pricks in the eyes and thorns in the flesh of those that enslaved them. These people are like a man who is constantly suffering from a diseased and broken constitution, the result of his own folly. Every pain reminds him of his former wickedness. Every day, in some way, the people of the South are reminded of their former wickedness. And the end has not yet been reached. As freedom grows older, as education advances, as wealth increases, there will be reminders still more potent.

Why is there such a stir and restlessness throughout the entire South respecting the Negro? Surely it is not because the Negro himself is such a troublesome creature. Doubtless there is much discomfort that rises out of the unhappy condition of the freedmen, such as will be felt in living in the midst of any uncultured people; but this state of things was not so offensive in slavery days. It is true it was more under the control of the master then than now, but if they would use their influence to teach the Negro, the situation might be constantly changing for the better. There seems, therefore, to be the following causes for this restlessness:

1. *A troubling conscience.*

We repeat that sin is its own punishment. We are uncomfortable in the presence of those whom we have wronged. This uneasiness is felt even where the injured party has forgiven us. The people of the South know and feel that they have wronged the Negro by a long and grievous oppression. They cannot get away from this thought. It is a ghost that constantly haunts them. They must confess that there is such a thing as retribution. And though they do not know just how it will come, yet there is an inward sense that it will come in some way, and at some time. This causes a restlessness. They must admit the fact. Conscience is God's internal scourge, constantly lashing the transgressor.

2. *The general progress of the race* is another cause of anxiety on the part of those who oppressed him. The Negro race is advancing in intelligence, in wealth, in moral influence, in political power, in physical courage, and increasing most wonderfully in numbers. In short, this race is a rising power. However, they do not put forth any special effort to make this power felt. Internal strength is power. Though the colored people are not yet awakened to a sense of their inherent strength, yet they have strength, and they are every day growing stronger. Their former owners see this growing strength more readily than the colored people themselves. To them it is a matter of alarm. Hence their restlessness. There are no malicious actions on the part of the Negro to warrant this uneasiness. All the reports about his uprising, and arming himself, and preparing for a conflict are simply bosh. He disturbs no one unless he is disturbed, and then he endures much before he strikes back. The observing and thinking white people know this. The most important stirring that is going on among the colored people is in the way of building school-houses and churches, educating their children, buying land and doing those things that tend to their material prosperity. Are these things causes of alarm? To none except those who have wronged the Negro, and are opposed to such progress on his part.

3. *The numerical increase of this people* is another cause of alarm. It is stated (and we believe, after some personal examinations into the matter that it rests on good grounds,) that the colored people are increasing at the rate of 6,000 per day. This fact itself is alarming. The whites, with all their immigration and natural increase, fall behind them. There seems to be a special providence in this. In Pharaoh's day the more the people were oppressed, the more they were increased. Now what is significant about this increase? It certainly means political power in those sections where the Negroes are in the majority. But intelligence is necessary to the exercise of this power. At present the whites have the intelligence; hence they have the power, notwithstanding they are in the minority. But the hundreds of schools and colleges in the South are rapidly changing ignorance into intelligence. What the issue will be when this change is completely wrought is the great "bugbear thought" with the white people of the South. To them this is the frightful "Negro Problem." They realize that the present *regime* cannot continue when the masses are leavened with education.

Now what is the solution of this whole matter? There can be but one answer. Sound Christian education on the part of both races. Let the members of both races be possessed of the true fear of God. Let the "Golden Rule" be strictly adhered to and there need be no fears of any future conflict. May we hope that the whites of the South will learn to practice the "Golden Rule?" If they will we can bespeak the course of the colored people.

Selma, Ala.



JOSEPH RITNER,
Governor of Pennsylvania.

Governor Ritner, in response to a communication from the Legislature of Pennsylvania, prepared a vindication of General Washington from the stigma of adherence to secret societies, in which he proves from authentic documents:

1. That in 1768 Washington had ceased regular attendance on the lodge.
2. That in 1798, shortly before his death, his opinions were the same as thirty years before when thirty-six years old.
3. That he was never "Grand Master" or "Master" of any particular lodge.
4. That in 1781, as appears by the record of King David's lodge, Newport, Rhode Island, it was not agreeable to Washington to be addressed even as a private Mason.
5. That all the letters said to be written by Washington to lodges *are spurious.*

CREED REVISION AND PAPAL IDOLATRY.

Editor Cynosure:—In connection with the discussion among the Presbyterian bodies, the words of the deceased Rev. William Nevins, of Baltimore, in his "Thoughts on Popery," seemed so appropriate that I think they ought to be published at this time, and at all other times also. On this account I have copied them from his works for the *Cynosure.* There is a deep significance in this argument, since the argument which proves that Papists practice idolatry will also apply to Freemasons. H.

The third objection made by the Presbyterians in their Revisory Conference is to the passage in Section 3 of the 24th Chapter of their present "Confession of Faith," in which occurs this sentence:

"Such as profess the true reformed religion should not marry with infidels, Papists, or other idolaters," etc.

The objection of the Revisionists is to classing the Papists, or Roman Catholics, with idolaters.

On this subject I wish to write a few words, to prove the Pope of 1833 (and, of course, all his "infallible" successors) an idolater.

This may seem very uncharitable. What, some will say, charge the Pope with being an idolater! What do you mean?

I mean just what I say, that this boasted head of the church, and self-styled vicar of Christ, Pope Gregory XVI., residing at Rome, ascribed divine attributes, and paid divine honors to a creature, even to a human being, a partaker in our mortality and sin; and if that is not idolatry, I don't know what idolatry is. If that is not idolatry, the worship of the golden calf was not—the worship of "the host of heaven" was not—the worship of the gods of Hindooism is not. What truer definition of idolatry can be given than that it is an ascribing of divine attributes, and a paying of divine honors to a creature? It does not matter what the creature is, whether it be the angel nearest the throne of God or an onion that grows in the garden, such as they of Egypt once worshiped. It is its being a created thing—it is its being *not God*, that makes the service done it idolatry.

But can I make good this charge against the successor of St. Peter, as they call him? If I cannot, I sin not merely against charity, but against truth. But I can establish it. Nor will I derive the proof from the Pope's enemies; nor will I look for it in the histories of the Papacy. The Pope himself shall supply me with the proof. Out of his own mouth will I judge him. If his own words do not convict him of idolatry, believe it not. But if they do, away with the objection that it is an offense against charity to speak of such a thing as the Pope's being an idolater. My charity "rejoiceth in the truth." The charge can be uncharitable only by being untrue. It is too late in the day, I trust, for idolatry to find an apologist. But to the proof. Perhaps you suppose it is some obscure Pope of the night of times—the dark ages—that I am going to prove an idolater. No, it is a Pope of the nineteenth century. He is the idolater, and here are his own words in proof of it:

They are a part of the circular or encyclical letter sent forth by him on entering his office, and addressed to all Patriarchs, Primates, Archbishops and Bishops. The letter may be found in the Laity's Directory, and has been extensively published without any of its statements being contradicted. In it the Pope calls upon all the clergy to implore "that SHE (the Virgin Mary) who has been, through every great calamity, our Patroness and Protectress, may watch over us writing to you, and lead our mind by her heavenly influence to those counsels which may prove most salutary to Christ's flock!" Is comment necessary? Observe, he recognizes *not God* as having been their defense, but *her* as having been their protectress in past calamities, and directs the clergy to pray to her to continue to watch over them! As contrast is one of the principles on which ideas are associated, I was reminded, in reading this, of the 121st Psalm, in which the writer speaks of the One "that *keepeth* Israel." But, according to the Pope, it is the Virgin Mary that keeps Israel; and he speaks of her as exerting a heavenly influence on the mind. I always thought it was the exclusive prerogative of Jehovah to have access to the mind, and to exert an influence upon it; and I cannot but think now that the Pope must *err* in this matter, though he speaks *ex cathedra.* I cannot believe he was exactly *infallible* when he wrote that letter.

But you have not heard the worst of it yet. In the same letter he says: "But that all may have a successful and happy issue, *let us raise our eyes* to the most blessed Virgin Mary, *who alone destroys heresies, who is our greatest hope,* yea, THE ENTIRE GROUND OF OUR HOPE!" The underscoring is mine, but the words are the Pope's.

Now, just look at this. Did you ever hear anything like it? Observe what Mary is to be and to do, and what the clergy are exhorted to do. The Pope's religion cannot be the *oldest*, as they pretend. It is not the religion of the *Psalms.* In the 121st Psalm the writer says: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord." And in the 123d: "Unto thee lift I up mine eyes, O thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their

masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God until that he have mercy upon us." But the Pope says: "Let us raise our eyes to the most blessed Virgin Mary." There is the difference between the Pope and the Psalmist. Protestants in this case side with the Psalmist; and in this particular our religion is not only older than Luther, but older even than the Pope.

I would inquire of the reader whether these prayers which the Pope would have the whole church address to the Virgin Mary are not precisely such as are proper to be addressed to God, and which others do address to him? Do they not ask of *her* just what ought to be asked of *Him*, and what he alone can give? After asking such things as the Catholics are directed to ask of the Virgin Mary, what remains to be asked of God in prayer? And is not this putting a creature in the place of God? Indeed, is it not putting God quite out of the question? The eyes are raised in prayer to the Virgin, and they are lifted no higher. There they fix. Is not this idolatry? And you see he is not satisfied himself with being an idolater, but he wants the entire clergy, and of course the whole Catholic church, to join him in his idolatry!

I wish the Pope had explained how the blessed Virgin *destroys heresies*. He says she does it, and she *alone*. I should think it rather belonged to "the Spirit of Truth" to destroy heresies, and to "guide into all truth." But no, says the Pope, the Spirit of Truth has nothing to do with it. It is all done by the blessed Virgin! She "*alone* destroys heresies!"

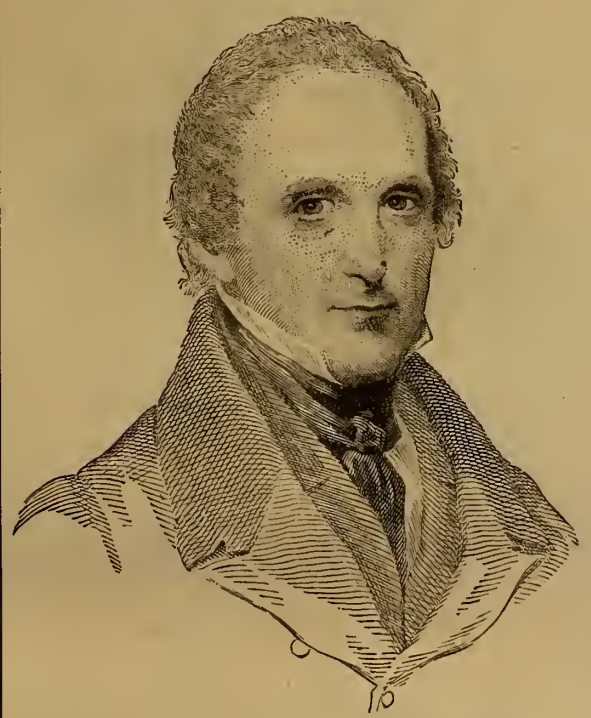
The Catholics complain that we call their Pope Anti-christ. But I would appeal to any one to say if he is not Anti-christ who, overlooking Christ altogether, says of another that "*she* is our greatest hope, yea, the entire ground of our hope?" Is not that against Christ? The Bible speaks of *him* as "our hope" (1 Tim. 1: 1); yea, of him as our *only* hope; for "other foundation can no man lay that is laid, which is Jesus Christ" (1 Cor. 3: 11). "Neither is there salvation in any other" (Acts 4: 12). It would seem from this that Christ is the *ground of hope*. But not so, says the Pope; the blessed Virgin is "the entire ground of our hope." By the way, I should not be surprised if that hope should disappoint its possessor. Now, is not the Pope Anti-christ? Well, if he is an idolater and Anti-christ, ought he to be adhered to? What sort of a body must that be which has such a head? I think I should not like to be a *member* of it. And I must confess that I am against such a person having any more power in our free, enlightened and happy America than he has already. Pray, let us not, after having broken the chains of political thralldom, come in bondage to idolatry. Let us not, after having extricated our persons from the power of a king, subject *our minds* to the spiritual domination of a Pope. WILLIAM NEVINS.

THE NEGRO PROBLEM.

The Civil war and its political results, the emancipation and enfranchisement of the ex-slaves, are matters of history and of law—a history and a law written in patriot blood. But the political reconstruction of the South, which it was hoped would bring peace, contentment and prosperity to all, has not materially altered the public sentiment of the South in reference to the Negro. In other words, public sentiment in the South has not been reconstructed. The political equality of the blacks with the whites, has made the presence of the former obnoxious to the latter, and the feeling of disgust and hatred is intensifying. The two elements are not easily compatible; their amalgamation is hard to accomplish. The spirit of the South in its practical disfranchisement of the "nigger" is determined and bitter.

But the country will no longer endure the defiance of the Constitution. In this crisis Southern leaders are coming forward with various schemes, all practically saying the South wants to get rid of the Negro. Several U. S. Senators are gravely proposing several Utopian and unpractical schemes of colonization, schemes that could only be the product of wild visionaries under desperate political pressure. Some propose to cause the Negro to emigrate to the North and West; others propose sending them back to Liberia, and still others want to purchase the island of Cuba and establish the Negro there! No doubt the South is anxious to get rid of the Negro.

But these colonization schemes are impracticable and would not solve the problem if they were put into execution. Mere expedients are no cure for great social evils. To shift the plaster does not remove the sore. If a man has a carbuncle on his back, you cannot remove the carbuncle by poulticing his arm, even if by so doing you could remove the carbuncle from his back to his arm. The Negro question will not be solved by schemes of colonization, whether forced or free. The only way to solve the question is to put in operation the post-bellum amendments to the Federal Constitution, both in letter and spirit, securing to the ex-slave, as well as to his white brother, the inalienable rights of "life, liberty, and the pursuit of happiness," and giving him all the political, social and commercial prerogatives guaranteed to him by the people of the United States in their fundamental law.—*Evangelical Messenger.*



RICHARD RUSH,

U. S. Attorney General, Secretary of State and of the Treasury.

"Hooker, personifying law, eloquently exclaims, 'her seat is the bosom of God, her voice the harmony of the world; everything on earth does her homage, the highest is not beyond her control, the least as claiming her protection.' Masonry has overset this primordial system. She has dethroned this image of God upon earth."

SECRET SOCIETIES AS A SYSTEM.

This discussion has turned mainly upon the character of Freemasonry and Odd-fellowship; and, indeed, chiefly upon the former. The reason is that Masonry is the prolific parent of the whole brood of secret orders, and uses them all for the accomplishment of its purposes. It is older than any of the others, except the order of the Jesuits. According to Masonic authority it originated, in its present form, in Feb., 1717, in a tavern or grogshop in London. Odd-fellowship took its rise in the present century, about 1812, and, as the encyclopædia says, was a "humble imitation of Freemasonry." Within the last twenty-five years, secret societies have increased until they are now computed at over two hundred. They are formed for every purpose; the spirit of secrecy seems to be in the air like a contagion or plague. This indicates the presence of some general cause or agent. This agent, I believe, is the "god of this world," whose kingdom consists in darkness and secrecy. "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." (John 3: 20.) The grand business and art of Satan is to furnish men with a false religion, and to cherish in their hearts a delusive hope of salvation. The wicked he "leads captive at his will" into these delusions, and many of the godly he ensnares and entangles to their hurt. His pretence is to unite men in a society whose motto shall be the "Fatherhood of God and the brotherhood of man," while the design is to oppose and hinder (for he well knows he cannot destroy) the kingdom of the incarnate, crowned and enthroned Son of God, our ever blessed and glorious Redeemer, Jesus Christ.

The fact that these older societies stand behind and cunningly inspire and direct the minor orders appears strikingly in an advertisement which recently appeared in a Chicago paper. An appeal is made for agents who wish to make from $5 to $25 per day in organizing a new society, the "Chosen Friends," one of the conditions being that the organization shall always take place in a Masonic or Odd-fellow's hall.

It is an obviously impossible task to discuss the character of two hundred secret societies. It is sufficient to say they have all one principle—selfishness. The members are banded together wholly for self-interest, without even the pretence of anything else. They may occasionally do an act of charity, but this is not their professed design. All their benefits are intended for their members and those dependent on them; and for these the recipients are expected to pay value in full, and something beyond for salaries of officers, expenses of halls, and for display. The combination of the sound and vigorous, and of those in the prime of life for the purpose of mutual assistance, while the aged, the weak and sickly are rigorously excluded, involves a principle not in accordance with the law of God, nor with the spirit of the Gospel, and is a virtual conspiracy against the rights of others.

Secret societies are not all equally sinful or equally harmful. Many of them, probably, do not inculcate a false religion. But all are equally unnecessary, and equally selfish, and the tendency of each and every one is evil. They all belong to a system, or kingdom—to a secret empire, which aims at universal ascendency. An old writer, Traill, observes that "everything in this world that is not comprehended in the 'mystery of godliness,' which centers in Jesus Christ, is comprehended in the 'mystery of iniquity,' which centers in Satan." This witness is true, and applies with fearful force to those orders which, like Freemasonry and Odd-fellowship, inculcate a false religion. These two leading orders, though diverse in some respects, are one in this respect: their religion is that of the proud, self-righteous human heart, unenlightened by the Word of God, unregenerated by the Holy Spirit. It has no sacrifice for sin, no divine righteousness, and no Intercessor within the veil; it is a stranger to the "covenant of promise," and is under the covenant of works and its curse. Those who trust in it will never enter within the gates into the city of God, nor eat of the tree of life, nor drink of the river which proceeds from the throne of God and of the Lamb, nor sit with Christ on his throne, nor sing "to him who loved us and washed us from our sins in his own blood." Whatever they think themselves to be, or others think them to be, they will at last find themselves "without, where are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

They exclude Jesus from their society on earth, and he will exclude them from his society in heaven. The dislike is mutual and cordial, and the separation will be eternal.—*Rev. J. P. Lytle, D.D., in the United Presbyterian.*

THE POPE AND INTERNATIONAL ARBITRATION.

Mr. W. T. Stead writes from Rome: "There is a growing feeling on the part of the Catholics that the Pope ought to be Chief Justice of Christendom. Nothing was more touching than the prayer of the French peasants and laborers to the Chief Pastor to interpose to free the toiler from the crushing burden of the armed peace. In Spain also of late there has been the manifestation of a similar desire, and in this respect the laity but reflect the aspiration of their spiritual chief. Ever since he succeeded in composing the disputes between Germany and Spain, about the Caroline Islands, he has been haunted by a pious ambition to compose all other national disputes in the same fashion. Now that Mr. Henry Richard is dead, nothing would surprise me less than to see his place taken by some eloquent friar. Here also, if the Pope could have his way, the Catholic vote everywhere would be cast solid in favor of International Arbitration. This may not be the way of peace, but it indicates an anxiety to seek peace and insure it, which I note with gratitude."

OUR WASHINGTON LETTER.

WASHINGTON, Feb. 12, 1890.

One of the most far-reaching and stringent measures against liquor that ever attempted to be enacted, made its appearance in the U. S. Senate on Monday last. It was introduced by Mr. Platt, the junior Senator from Connecticut. Indeed, this is its second appearance really, for the Senator says it is the very same bill that he introduced last year, only it did not receive the attention it deserved from the committee, and was never reported. This session, he says, he is confident it will meet with a better reception, and that some action will be taken on it.

This measure absolutely prohibits the manufacture, sale, or importation into the District of Columbia of any kind of intoxicating liquor, including wine, beer, ale, porter and cider, when it is to be drunk on the premises where sold. It even provides against treating, making it a penal offence to give it away, and in this respect adds to the prohibitory clauses the gemane part of the anti-treating laws which exist in several of the States. The only use for which liquor can be sold is for medicinal and scientific purposes. To secure it, one must have the prescription of a reputable physician, and the druggist who sells it is obliged to write the name of the purchaser across the prescription, and at the end of each month send them to the District Commissioners for inspection. In this way it is proposed to compass the difficulty which has confronted prohibitory efforts in Kansas, for instance, where the drug store with a liquor prescription counter flourishes to such a distressing extent.

Then, when spirits are wanted for mechanical or scientific purposes, the purchaser is required to make an affidavit stating the particular purpose for which it is to be used, before its sale can be legalized. These affidavits, like physicians' prescriptions, must be sent to the Commissioners each month. Even the most stringent regulations are thrown around the sale of wine for sacramental purposes. Only the pastor of a church is allowed to purchase it, and then only on a written application. For the violation of any of its provisions, a penalty of from $100 to $500 fine, and not more than six months' imprisonment are provided.

The ladies of the W. C. T. U. again want Congress to pass an act providing for a vote on the liquor question in the District of Columbia, and Congressman Cutcheon of Michigan has agreed to introduce such a bill. In a recent temperance address here, General Cutcheon said that there was but one standard of temperance, and that was total abstinence from everything injurious in its effect. He said each reform must be an individual reform, because it is an individual disease. Education was the thing needed in temperance reform. The best work done was with the children. The habit once formed grows like a spider's web to the cable. General Hamilton once said, if you would reform a man, first reform his grandmother. The speaker said that prohibition in the District of Columbia must be gained by agitation and the ballot; that a general prohibitory liquor law, if passed by Congress, would not be enforced; that public sentiment is law in this country, and that public sentiment must be created to make and enforce law. He expects good temperance legislation from the present Congress.

The House of Representatives is now engaged in quietly debating its new code of rules, and every citizen interested in what Congress may do this session, is doubtless anxious to see it adopt these rules as soon as possible, and settle down to some real business.

Delegates to the recent colored convention held in this city, hold conflicting opinions as to the outcome of the conference. Mr. Taylor, ex-minister to Liberia, thinks it was a complete failure, and that it demonstrated beyond all question the incompetency of the Negro for self-government. On the other hand, Dr. Turner of Georgia, thinks much good was accomplished, although excitement, confusion and disorder prevailed. He says it was a difficult body to handle, but so is the House of Representatives. Perry H. Mason, the colored saloon-keeper and Republican "boss," was a leading spirit of the convention; and so disorderly were the proceedings that presiding elder Johnson of the Metropolitan Methodist church, where the meetings were held, was compelled to declare publicly that unless there was more decency and order and more respect for the house of God, the police would be called in to clear the building. Eight sergeants-at-arms were barely able to prevent personal encounters.

Colored conventions have been held of late in Chicago, Atlanta, and Greenville, S. C. These meetings are a good sign. They mark a rising manhood and independence in the colored people. If the Washington meeting was held under bad influences and failed in some respects, it yet remains an example to be avoided hereafter. Some of these conventions are praised by the Southern press for their dignity and moderation. *



WILLIAM WIRT,

Attorney General, and candidate for President.

"If this be Masonry, as according to uncontradicted evidence it seems to be, I have no hesitation in saying that I consider it at war with the fundamental principles of the social compact, and a wicked conspiracy against the laws of God and man, that ought to be put down."

NEW ENGLAND LETTER.

Rare books added to the Boston Public Library—The color line crossed in Springfield—What Dr. Gordon thinks of theater-going—The rumsellers of New Hamphire—A gagged press—A movement with a Jesuitic look—How one New England clergyman is fighting the lodge.

There have been some rare books recently added to the Boston Public Library—among them the "Massachusetts Psalmster," printed in Boston in 1709, and Mourt's "Journal of the English Plantation at Plymouth," published in London in 1622; but Mather's "Epistle to the Christian Indians" in the Indian text, published in Boston in 1700, was secured by the Lenox Library. Not a man living to-day can read the language in which Eliot preached and wrote, yet who shall say his labors were wasted? The last surviving descendant of the tribe is said to be still living in Connecticut, and the only indelible impress they seem to have left is in the names of our hills and rivers, and in our favorite New England dinner of baked beans—if the tradition is true that it originated among the children of the forest. Some of the colonists, during one of their starving times, tasted the novel dish, and finding it exceedingly palatable the recipe was generally adopted, and thus it became one of the established institutions of Yankee land. It is quite possible that our debt to the Indians is larger and more varied than most people think.

The color line has been successfully crossed in the Springfield public schools, by the appointing of a young colored woman, whose father was born a slave on a Virginia plantation, to be teacher in one of the primary departments. She teaches thirty little white children, and her fitness for the work is universally acknowledged.

The recent death of Mrs. Prudence Crandall-Philleo, in Kansas, aged 86, emphasizes the change that has been wrought in public sentiment in half a century. She was born in New Hampshire of Quaker parentage, and the granite of her native hills must have entered into the character of a woman who could brave not only social ostracism but the terrors of a jail and the fury of a mob in her Christ-like efforts to uplift an oppressed race. A life-size painting of Miss Crandall has now an honored place in Cornell University. This heroine of the past kept posted on all the topics of the day, and took a very lively interest in the W. C. T. U. work. She even made a public address not long before her death, to crowds assembled in a grove at an old settlers' reunion, her voice being strong and clear, and her remarks showing no failure in mental power—another proof, if any is needed, that a life spent in promoting practical righteousness is conducive to the continuance of one's faculties long after the period allotted by the psalmist has been passed.

The question of theater-going has been publicly discussed by Drs. Adams and Gordon, two of Boston's most popular preachers, with rather damaging results to the theater; but Dr. Gordon drove the nail home when he said in closing: "I would rather all the young people in my church should go to the theater once a week than that they should bring the theater into the church once a year." Neither the theater, the card-table nor the lodge can harm the church so long as she keeps them outside of her pale, and sternly refuses them either her fellowship or her countenance.

New Hampshire rumsellers are trying to make it appear that Gov. Goodell's proclamation isn't going to amount to much, but they would not indulge in half the talk and bluster they do if they were not following the renowned example of the boy who always whistled when going past a graveyard, to keep up his courage. The late terrible North End fire, in which thirteen lives were lost, was justly laid by one of the city pastors who preached on that subject last Sunday to rum, and individually to every man, from the President downwards, who refuses to take a political stand against it.

"The girls' schools of Boston were on our streets, Feb. 7, 1890, drilling with wooden guns." I quote the above item from the *American*, which adds: "A novel and strange sight. A shadow of coming events cast across our pathway to-day." This training of children, and especially of girls, to arms, does not say much for our boasted progress; or if so, it looks like a progress backwards. Heaven help our country in the evil days before us when the shadow becomes a terrible reality.

Edith O'Gorman, the escaped nun, is lecturing in Boston to large and enthusiastic audiences, yet the daily papers of the city are silent thereon as the grave. The slavish subserviency of the Boston daily press to Rome is simply shameful. It is enough to make any true New Englander hang his head. Even the public libraries are in the hands of the Jesuits, and the employes at their bidding hinder in every possible way the circulation of Protestant books which tell the truth about Rome. Bishop Williams, in the *Pilot* two weeks ago, ordered all good Catholics to boycott the *Herald* if it ventured to publish any more anti-Romanist news, and that paper, the only daily in the city which had dared to be independent, preferred to bow slavishly to the papal mandate to keeping its liberty and losing over quarter of a million dollars. As an instance in point, it promptly suppressed the scandalous and disgraceful fact that Secretary of State James G. Blaine, while attending the funeral of his daughter, Mrs. Coppinger, in a Roman Catholic church, was hissed because he omitted to bend the knee on entering and cross himself. So flagrant an outrage in such a time and place, and offered to a father mourning a double bereavement, shows what Catholicism is better than volumes of argument.

The movement now on foot to secure the passage of a city ordinance making the giving away of a handbill, circular or advertisement on the streets of Boston a criminal offense, has a very Jesuitic look about it. When it will lodge a Christian man or woman in jail to distribute a handbill announcing a religious meeting, I do not see how we can any longer sing on Forefathers' day, except by way of satire,

> "They've left unstained what there they found—
> Freedom to worship God."

The lodge will gladly shake hands with rum and Romanism to get such an ordinance passed—just as these unholy powers united their forces two years ago to secure the imprisonment of evangelist Wm. F. Davis.

Rev. L. W. Frink of West Boylston, Mass., has bearded the lion in his den by attacking one

of the most popular secret orders in his vicinity, the Grange, through the columns of the local paper. The reply was anonymous, of course—I have noticed that defenders of the lodge are very apt to hide their light modestly behind either no name or a *nom de plume*—but the only thing worth noticing is the conclusion, in which they cordially invite their opponent to a meeting of the District Grange, "that he may be able from personal observation to decide whether there is anything done there which is unbecoming to the Christian character." The funny part of this invitation is in the proviso which states that "the meeting will be precisely in character the counterpart of all our meetings, except that being open to the public all forms in opening and closing will be dispensed with." That is, all the secret work will be omitted; but as it is precisely this secret work that Rev. Mr. Frink is opposing, and not a meeting of farmers to talk over their agricultural interests, what will such personal observation amount to? How can he judge Hamlet with Hamlet left out? Such unblushing effrontery can be found nowhere save in false religions. The lodge and Rome are both brazen-fronted.

Mr. Frink's answer "hews to the line." He quotes from the Grange ritual, completely refuting their sophistry, and clenches his arguments with Scripture. He is fighting nobly for the cause of truth. Let all the anti-secretists of New England and of the country at large hold up his hands with prayer. He is fighting for the liberty of the American pulpit, and in his wake other men of God will step out with faith and courage to proclaim a whole Gospel, and denounce every false system that would teach another way of salvation than through Christ.

ELIZABETH E. FLAGG.

BANISH THE GREEK-LETTER FRATERNITIES.

We trust that the management of Harvard College will not longer consider it necessary for her students, while acquiring the requisite amount of learning and culture, to be permitted, even if heretofore without official sanction, to maintain societies, the initiation to which includes such dangerous and injurious performances as jumping blind-folded into water of unknown depth, especially in the winter season. Slow murder is liable to be the result of this style of treatment, and is no one responsible for the continuance of like doings, year after year?

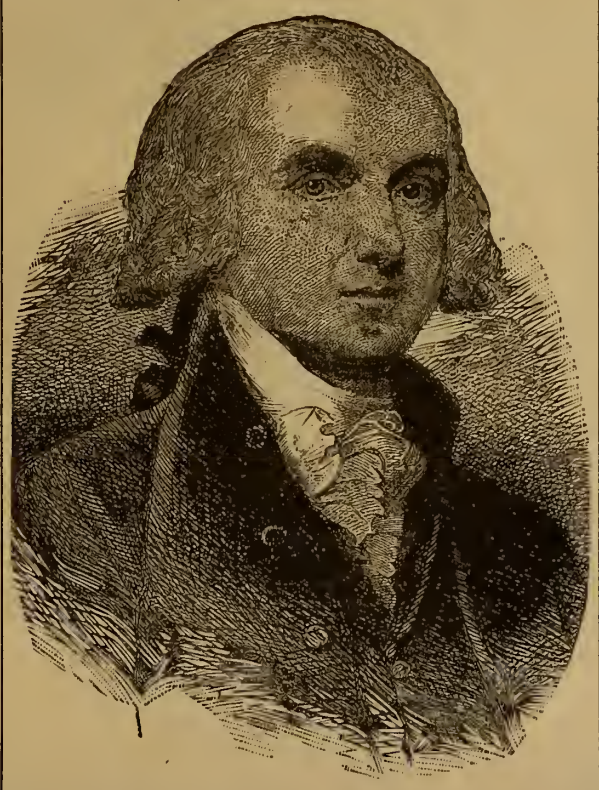
We learn that some years ago, a student at Harvard, while being initiated, was walked a long distance blind-folded and told that at the end of his journey he must jump off a precipice. Whether in reality it was deep or not we do not know, but the effect in advance was on the presumption that a dangerous leap was to be taken. Before reaching the place the young man became unconscious, and was so seriously affected mentally that he was obliged to leave college, and for years was afflicted with trouble in the brain.

When the college is made to pay heavily for damage to health and happiness thus incurred, the managers will find a way to break up the societies that require such reckless initiation ceremonies as described. Parents are also at fault for not insisting that this style of treatment in vogue among students shall be prohibited. It is natural of course for those who have suffered to like to see the torments applied to the uninitiated, but the risk to health, and possibly to life, is too great for this relic of barbarism to be continued amid the environments of enlightened and cultured Massachusetts.—*Public Good.*

TOO MANY SOCIETIES.

"We have too many societies. We are splitting up into little cliques and clubs. We are shutting out the church from her real position. Sometimes it seems as if every tenth woman in the church had her own little society. And each one is independent—wonderfully and fearfully so. To touch the head or the tail of it makes wonderful commotion all through the church.

"We believe in woman's work in the church, but there is too much of woman's work, and man's work, too, outside of the church, in little societies that are only barnacles on the grand ship which Christ and the apostles set afloat. Much of the outside work performed by members of our churches is simply drawing away so much strength from the real Christian work of the church. Our churches are being split up into little societies, to the injury of the cause of Christ. The church having been split into halves, quarters, is then shivered into atoms. Strength is lost, not gained. Momentum is decreased, not increased. There is no proportionate increase in power—numbers increase, but strength does not. The hair-splitting of collections tends to less honest giving. There are tables of figures that might be studied with profit, showing the bad effect of this infinitesimal splitting into fragments in giving and in work."—*Christian Inquirer.*



JAMES MADISON,
Fourth President of the United States.

"From the number and character of those who now support the charges against Masonry, I cannot doubt that it is at least susceptible of abuse, outweighing any advantages promised by its patrons."

MUST OUR GOVERNMENT KEEP LODGE SECRETS?

(Correspondence of the Pittsburgh Press, Dec. 26, 1889.)

The reports from Washington the other day regarding the conference between Mr. Campbell and Secretary Windom reveals the most suggestive feature of the Jeannette case which has yet appeared. The conference was secret because the matters involved related to the Universal Confederation of Labor, and must not be made public; they could, therefore, be communicated to the secretary of the treasury only in private. "Affairs of the organization were submitted to him which were strictly private, and would not be submitted to a public trial. The defendants would rather stand convicted than to have these matters, which are not public business, brought out in court," says the report.

Not long ago, on the trial of a case here in Pittsburgh between a citizen and certain members of one of these secret societies, the judge excused the witness from testifying of any matter which had come to him as a secret of the order to which he belonged or which by its rules he was bound to keep secret. It was not believed to be a correct ruling by most of the legal profession. But that is not the question here. Are not secret societies dangerous to the public? is the question. The state or commonwealth is the sovereign organization of the whole people. It embraces all classes, trades and professions. The central idea of the commonwealth is unity of the whole—all to be equal before the law and on equal footing as to every right which the constitution is intended to secure.

The increase of secret societies within the last twenty years, the separate organization of classes, and the efforts of each class to obtain legislation for its own exclusive benefit bodes no good to the general public. This special and class legislation is sought through secret combination, the members of the society taking an extra judicial oath of secrecy. The result is that what ought to be a united people is becoming separated into segments, each organization for itself and against all the other people of the commonwealth. The result is that those who do not organize and combine together for their own protection are left at the mercy of these combinations, and it is the honest, industrious, well-doing class who do not combine to promote their own pecuniary interest. I may say it is only secret societies for the promotion of the pecuniary interest of the members which are objectionable, and it is the element of secrecy which renders them dangerous to the community at large. Of course religious or beneficial societies of any kind or partnership for business purposes are not objectionable, but they are never connected by any element of oath-bound secrecy.

The fruits of secret society policy are beginning to ripen. Those of the Mollie Maguires, Anarchists and Clan-na-Gaels have already been tried and found bitter to the taste. By their admitted necessity for secrecy they declare that their ends and purposes are such as will not bear the light, and it is a bold move for any organization to declare to the secretary of these United States that they will whisper their defense into his own private ear and padlock his mouth to prevent him from making it public. It is perhaps a bolder move than for a witness to say to a judge of the court that he will not tell the whole as a witness because he has taken a voluntary oath to his associates not to do it. If there is nothing wrong in the rules or proceedings of an organization there can be no valid necessity for an oath of secrecy.

See notice of WASHINGTON SOUVENIR for 10 cents. A cheap and attractive ornament for Washington's birthday. Send orders as soon as you read this notice and have one or more copies to use Saturday, Feb. 22.

—Mohammedanism in Turkey is evidently declining. The multiplication of mosques has almost ceased. Only one new one has been erected in Constantinople—one for the private use of the Sultan.

GEORGE WASHINGTON, *in Farewell Address:* "The very idea of the power and the right of the people to establish Government, pre-supposes the duty of every individual to obey the established Government. All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive to this fundamental principle, and of fatal tendency. They serve to organize faction, to give it an artificial and extraordinary force, to put in the place of the delegated will of the nation, the will of a party, often a small but artful and enterprising minority of the community..... However combinations and associations of the above description may now and then answer popular ends, they are likely, in the course of time and things, to become potent engines, by which cunning, ambitious, and unprincipled men, will be enabled to subvert the power of the people, and to usurp for themselves the reins of Government; destroying, afterwards, the very engines which had lifted them to unjust dominion."

THANKS TO WASHINGTON.—Edward Livingston was the General Grand High Priest of the General Grand Royal Arch Chapter of the United States and the great Masonic champion of his day, and Andrew Jackson was also a high Mason. In view of Washington's *non-affiliation* and his farewell address there can be little doubt that General Jackson and Edward Livingston considered Washington a seceded Mason. The following is an article published in 1830 in the *Pennsylvania Intelligencer*, which is an evidence of striking import:

"*Who opposed a vote of thanks to Washington?*—When General Washington retired to private life, Congress passed resolutions giving thanks to this great man. Only three men were found in Congress at that day, that voted against these resolutions. One of these three is now dead, and we do not wish to disturb his ashes. The grave should cover the foibles of all men. But there are two men now alive, whose names are on the journals of Congress, denying the poor pittance of a vote of thanks to Gen. Washington. *We ask who these two men are.*

"We have asked this question without expecting an answer from those to whom it is addressed. But there is no reason why our readers should not be gratified with the fact. Let the journals of Congress reply—'They are Andrew Jackson and Edward Livingston!!'"

CORRESPONDENCE.

WHO STANDS UP BESIDE THIS PASTOR?

CLAY, Pa., Feb. 6, 1890.

EDITOR CHRISTIAN CYNOSURE:—I have been looking carefully over the pages of the *Cynosure* to find out if there are any in the county of Lancaster who contributed to its pages. Thus far I have failed to observe even the name of a citizen of this community. Is it possible that in this county, which has been called the garden spot of the world, there is none in direct opposition to this awful curse, which is a twin brother to alcohol?

I am preaching in this county at Paradise Station, and have a membership of 136, two of whom are seceders of the Odd-fellows. I am very sorry that they were so unfortunate as to allow themselves to be entangled in the yoke of bondage, and they, too, were sorry enough when they came to the light and found Christ. However, they did the next best thing to save themselves, and that was to withdraw from the lodge.

We are now holding a portracted meeting in a small town three miles east of this place, in which there are quite a number of young men, many of whom are members of the lodge. By the help of the Master we propose to rescue them, not only from the pit of eternal destruction and darkness, but from the calamity which threatens them in taking the Royal Arch degree. God bless the cause which the *Cynosure* represents.

Yours truly, A. L. SHANNON.

WHY TEMPERANCE DOES NOT PREVAIL.

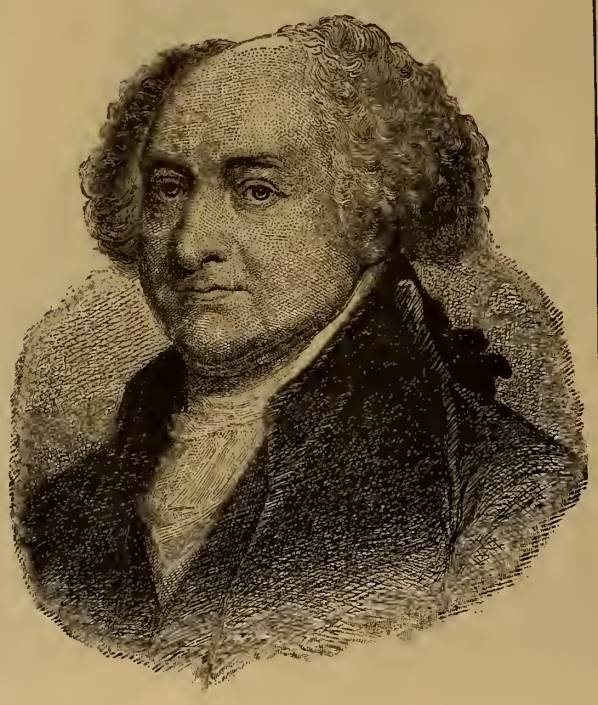
SIBLEY, Mo.

EDITOR CYNOSURE:—I wish to note a few of the reasons, in my humble judgment, why the cause of temperance or prohibition does not progress more rapidly.

1. Because the majority of those who advocate the cause do not observe what God prohibits. In Matthew and James we have these words: "Again ye have heard that it hath been said by them of old time, Thou shalt not foreswear thyself, but shalt perform unto the Lord thine oaths." "But I say unto you, swear not at all; neither by heaven, for it is God's throne; nor by earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communications be Yea, yea; Nay, nay; for whatsoever is more than this cometh of evil." Matt. 5: 33–37. "But above all things, my brethren, swear not; neither by heaven, neither by earth, neither by any other oath, but let your yea be yea, and your nay nay, lest ye fall into condemnation." James 5: 12. In these verses we are told that whatever is more than these cometh of evil, or lest ye fall into condemnation. Hence every one who swears violates these words. And while God and the Bible is in favor of temperance and prohibition, yet he cannot and will not give permanent prosperity to any cause that will not observe his Word; and so long as men and women continue to form secret societies with oaths at the entry, passwords, sign-marks, grips, etc., their work cannot prosper. "In secret have I said nothing" (John 18: 20), said Jesus. "A wicked and adulterous generation seeketh after a sign," etc. The grip is evidently the mark in their right hand. See Rev. 13: 16. And if God did not prosper ancient Israel because they did not adhere strictly to his commandments, neither will he prosper our cause unless we get in line with his Word.

While I believe that the intention in the organization of the various temperance societies was good, yet nothing that is out of harmony with the Word of God can succeed with his sanction and approval. Neither will any man-made institutions or efforts go forward to successful termination that have not the power and approval of God and his Word. Hence the driving out of the children of Israel because of their disobedience or foreswearing. "O that thou hadst hearkened to my commandments, then had thy peace been as a river, and thy righteousness been as the waves of the sea." Isa. 48: 18.

And I doubt very much whether any cause will stand that is propagated by the shedding of human blood. "Thou shalt not kill," said Jesus, and yet some of the advocates of temperance and prohibition would be in for forcing it upon the people by coercion. And while I am in for prohibition first, last and all the time, yet I am in for it by prayer, faith and work according to the Word of God, as peaceable and orderly citizens, voting as we pray, and breaking up all unhallowed fellowships with secret societies by coming out from them, and having no affiliation with anything that causes us to violate the Word of God in the least. Especially is it so when men expect us to support what we know to be wrong; or when we hold our peace simply because the wrong-doer chance to be called a brother, and at the same time claims to be Christ's freemen, while in reality he may be partner and servant of corruption. No wonder Paul says, "Wherefore come out from among them and be ye separate." 2 Cor. 6: 17, 18. May God help us to see that if we want the cause of temperance to move on we must obey his Word and all will be well. R. H. KEERAN.



JOHN ADAMS,
Second President of the United States.

John Adams never joined a secret society. His son, John Quincy, wrote, Aug. 22, 1831, of him: ". . . . There was nothing in the Masonic institution worthy of his seeking to be associated with it. So said at that time the Grand Master of Masons, Jeremy Gridley; and such have I repeatedly heard my father say was the reason why he never joined the lodge. The use of the name of Washington, to give an odor of sanctity to the institution as it now stands exposed to the world, is in my opinion as unwarrantable as that of my father's name.

OUR WORK IS CHRISTIAN.

KINNEY'S CORNERS, N. Y.

DEAR EDITOR:—In Bro. Bacon's letter, and your reply to it, a most weighty and important subject is discussed. As one who wants to walk in the straight and narrow way, I would like to come at the truth of the matter, which is not yet entirely clear to me.

But I will offer these thoughts: First, although the preaching and publishing of the Gospel of Jesus Christ is the great work of the church, and God's way to save the world, yet it would seem to me that the N. C. A. is working in harmony with that idea. Somebody must expose the unmistakable anti-Christian character of Masonry and kindred orders. If it is right to warn men against sins of any kind, I do not see how we can let Masonry pass unrebuked! And to do this successfully and universally, requires very much such an organization as we now have.

Of course if every minister and member of the church did his whole duty in this matter, the case would be different; but, as it is, thousands of good Anti-masons would perhaps now be in the lodge and participating in the works of darkness, had it not been for the N. C. A. By all means let every worker in the cause be also a Christian, and a holy one, making Christianity his chief end and aim. "CHRISTIAN."

PITH AND POINT.

RESPONSES OF PASTORS TO THE CALL FOR THE CHICAGO CONFERENCE.

CONGREGATIONAL.

I return the call just received with my earnest hope that a convention made up of judicious Christian men, and such as regard the purity of the judiciary and the freedom of the jury fundamental to the political, social and spiritual welfare of our country, may be held. Th call meets my hearty endorsement, and should the convention issue shall try to be present.—J. H. WINDSOR.

I am in cordial sympathy with this present movement; may God bless and crown it with success and power. Most gladly would I actively co-operate, but age and bodily infirmities will prevent.—J. D. BAKER.

The call for a Conference of Christians on the secret lodge system meets my most cordial approbation. I have looked for many years with grave apprehension upon the increase in numbers and influence of secret combinations of whatever name, and I am truly thankful that so many good Christian men of influence in their various positions contemplate a candid discussion of the subject. The proposed conference is, I am sure, a move in the right direction, and will, I trust, result in putting at least some check upon a great and growing evil.—AZARIAH HYDE.

FRIEND.

With pleasure I publish the call. I appended my name to a copy of call left at my office. I will help in getting up the meeting all I can.—C. W. PRITCHARD.

UNITED PRESBYTERIAN.

All right. Go on with the convention. May it be a great success. If possible, I will be present. Put my name down.—J. P. COWAN.

REFORMED PRESBYTERIAN.

Am very glad at the cheering prospect of another Christian Conference, and will hope to be present.—J. S. T. MILLIGAN.

BAPTIST.

I shall be very glad to know of such a convention in Chicago as proposed in the circulars sent out. "He that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God."—R. WALLACE.

METHODIST EPISCOPAL.

The call for a Conference of Christians on the secret lodge system was this day received, and I return the same with my signature attached. I think good would come out of such a conference. If it is held please let me know the date.—J. W. RICHARDS.

LITERATURE.

"SANITARY ENTOMBMENT; *the ideal disposition of the dead.*" Rev. Charles R. Treat, of New York city, addressed the American Public Health Association last October on this subject. The *Sanitarian* published the address, and it now appears in handsome pamphlet form, attractively illustrated. The discussion of the disposition of the dead is as old as man. In Christendom the cemetery, which the affection of our forefathers placed about the church and called it "God's Acre," is universal. The cremation of the dead is too stoically pagan to ever become popular with us. But the mausoleum system has much to recommend it. Senator Pomeroy, of Washington, was interested in presenting it to the public several years ago. The plan is a large, substantial building filled with casements or vaults, through which dry air is passed until the thorough dessication of the bodies exposed to it is complete. They are thus preserved, all disease germs are killed, and danger to public health removed.

The interesting fact is announced by Messrs. Charles Scribner's Sons that they have acquired from Mr. Henry M. Stanley all the American rights for his personal narrative of the expedition for the relief of Emin Pasha. Prior to the appearance of the complete work, *Scribner's Magazine* will publish an article upon his last journey by Mr. Stanley. It will be illustrated and is certain to be as important a contribution as any that has ever appeared in an American magazine. Readers may have noticed that Mr. Herbert Ward, who was one of Stanley's officers, makes no mention of the expedition in the article recounting his experiences upon the Congo, which appears in *Scribner's* for February, the fact being that Mr. Stanley has reserved the sole right to describe this most remarkable of all his African undertakings.

The *Converted Catholic* is published by James A. O'Connor, 72 Bible House, New York, $1.00 a year. An interesting feature of the February number is the first installment of a history of the Jesuits; also an article by Rev. W. B. Judd, of Drew Theological Seminary, on "Christianity and the State." The Rev. Mason Gallagher discusses the question, "Was Peter ever at Rome?" Information is needed concerning the true character of Romanism, and this magazine speaks with an authoritative and not uncertain sound.

The *American Garden*, published in New York and London, is a magazine devoted to horticulture which knows no South, no North, no West, no East. This magazine enters upon its twelfth volume enlarged and improved. The form is convenient for binding and is

mailed flat. The illustrations are by special artists. Over one hundred writers contribute to its pages. It is a magazine of immense value to the tillers of the soil.

Vick's Magazine for February is filled to the brim with matter that will be found pleasant reading to lovers of the floral kingdom. How could botannical language be other than beautiful and elevating? No better and more helpful seed magazine comes to our table. "The Study of Plants," "Concerning Roses," "Fine Art in Gardening," "Dinner Table Decorations," etc., are themes of general interest to the home. James Vick, Rochester, N. Y. $1.25 per year.

Major J. W. Powell, director of the Geological Survey, will begin in the March *Century* a series of three papers, illustrated with maps, on the subject of Irrigation. His first paper will be entitled "The Irrigable Lands of the Arid Region." Major Powell was a Wheaton student until he went into the army.

HOME AND HEALTH.

A SIMPLE RELIEF FOR LUNG TROUBLES.—It has long been known that pine needle pillows would alleviate persons afflicted with lung troubles, and a Florida editor relates an incident in support of the fact as follows: During a visit to the home of an estimable lady living on Indian river, this editor was told of a discovery that had been made which may prove a boon to sufferers from lung or bronchial troubles. This lady having heard that there was peculiar virtue in a pillow made from pine straw, and having none of that material at hand, made one from fine, soft, pine shavings, and had the pleasure of noting immediate benefit. Soon all the members of the household had pine shaving pillows, and it was noticed that all coughs, asthmatic, or bronchial troubles abated at once after sleeping a few nights on these pillows. An invalid suffering from lung trouble derived much benefit from sleeping upon a mattress made from pine shavings. The material is cheap and makes a very pleasant and comfortable mattress, the odor of the pine permeating the entire room and absorbing or dispelling all unpleasant odors.—*Scientific American.*

The New York *Telegram* is authority for the statement that a transparent mucilage of great tenacity may be made by mixing rice flour with cold water and letting it simmer gently over the fire.



SAMUEL ADAMS,
The Father of the Revolution.

"I am decidedly opposed to all secret societies whatever."

SUN YOURSELF.

Sleepless people—and there are many in America—should court the sun. The very worst soporific is laudanum; the very best is sunshine. Therefore, it is very plain that poor sleepers should pass as many hours of the day as possible in the sunshine, as few as possible in the shade. Many women are martyrs and do not know it. They shut the sunshine out of their houses and their hearts. They wear veils, they carry parasols. They do all that is possible to keep off the subtlest and yet the most potent influence which is intended to give them strength and beauty and cheerfulness. Is it not time to change all this, to get the roses and color in our pale cheeks, strength in our weak souls? The women in America are pale and delicate. They may be blooming and strong, and the sunlight will be a potent influence in this transformation.—*The Home.*

colds of children from babies up. Babies are too young, and most children too thoughtless, to know why they are uncomfortable, and so, unless some wiser head orders an occasional toasting of the little feet, colds are the result. Always see that the children go to bed with warm feet.—*American Agriculturist.*



JOHN QUINCY ADAMS,
Sixth President of the United States.

"I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

The following is a method to make a paste which will keep: Dissolve a teaspoonful of alum in a quart of water. When cold stir in as much flour as will give it the consistency of thick cream, carefully beating up all the lumps. Stir in half a teaspoonful of powdered rosin. Pour on the mixture a teacup of boiling water, stirring it well. When it becomes thick pour in an earthen vessel. Cover and keep in a cool place. When needed for use, take a portion and soften it with warm water. It will last at least a year. If you wish to have a pleasant odor stir in a few drops of oil of wintergreen or cloves.

HOW TO AVOID A COLD.

Curing a cold is not always easy. The great thing is to avoid it. An almost infallible preventive of a cold is a daily cold morning bath, but everyone cannot take this. There are some people who cannot endure the shock of a cold bath; and it certainly takes a strong constitution to get out of bed and take a cold bath in a cold room. A warm bath should only be taken at night, or when one can avoid exposure to the open air for an hour or two afterwards. A young friend of ours laid the foundation of a cold from which she never recovered, by taking a warm bath and going out immediately after on a chill October day.

Another cause of colds is overclothing. If you are going to take a long drive on a cold day there is not much danger of this; but, in exercising or walking, depend on the exercise to keep you warm and wear fewer wraps. It is a bad fashion to accustom one's self to the use of a muffler. The least exposure without it is sure to be followed by a sore throat, and children, at least, seldom remember to don this superfluous garment with more than fitful regularity.

It is during the treacherous days of a thaw, and during the autumn days, which open so brightly, with a warm sun shining until the middle of the afternoon, when a chill, raw wind arises, which we never seem to learn to prepare for.

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JOHN HANCOCK,

President of the Continental Congress.

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221 W. Madison St., Chicago.

The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR.

CHICAGO, THURSDAY, FEBRUARY 20, 1890.

WASHINGTON'S TESTIMONY.

Our annual holiday in honor of Washington occurs this week Saturday. The Cynosure believes that Americans should no longer allow his name to rest under the stigma of the lodge. We give, therefore, in this number the testimony of the "Father of his country," and of a number of his co-patriots against secret societies.

THE STUDENTS' PLAN.

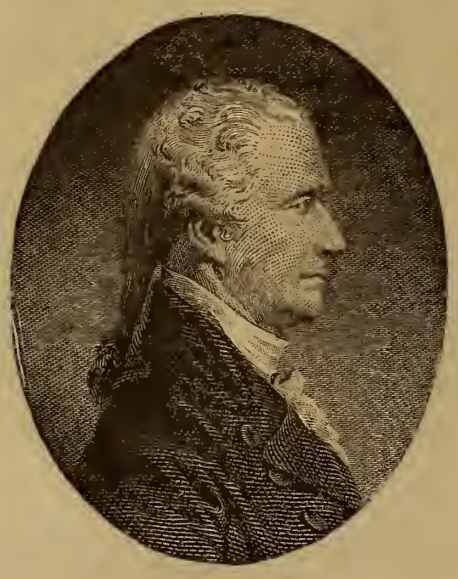
Various Providential events have during the past year given a remarkable impulse to public inquiry into the nature and methods of the secret organizations, secret ceremonies and secret obligations. This spirit of investigation has spread among the students of our American institutions in the States and Canada. Evidences of this cheering fact have been often seen of late in these columns. Students have written for documents to aid in conducting debates, etc., and have asked for information and suggestion as to the best means to utilize the interest arising in their circle. These facts seemed to mark a way opened by God for a new plan of work, and a few days since a half-dozen young men from the Methodist, Baptist and Congregational theological seminaries of Chicago and vicinity and Wheaton College met for consultation. They agreed to form in the simplest manner possible a Bureau of Correspondence that would be able to facilitate inquiry among students, put them in communication one with another, and encourage the discussion of the principles of secretism and related topics in the course of regular school work. They propose to conduct this work from the Christian standpoint, with the Word of God as the only rule and touchstone by which to test the lodge.

C. S. Bullock of Garrett Biblical Institute, Northwestern University, was elected chairman; G. A. Conrad of Chicago Theological Seminary, Union Park, secretary; and E. A. Lovett of Baptist Union Theological Seminary, Morgan Park, treasurer. These form the executive committee. Other committees have been selected to aid in the arrangement of correspondence, and circulars prepared to send to all our American institutions.

This movement is conducted by students and is distinct from the N. C. A., but we are confident that honest inquiry, conducted by Christian young men and women, will lead to ultimate results similar to those we are endeavoring to place before the American churches and people. The readers of the *Cynosure* can do an excellent service by sending to Mr. Conrad, the secretary, at No. 45 Warren Avenue, Chicago, the names of any students, of either sex, in our schools of higher education, who would be likely to sympathize in this movement and co-operate with it.

THE MOLLIE MAGUIRES.

It is believed that the Mollie Maguires are resuming operations in Pennsylvania, and that a murder recently committed in Chester county was their work. Why not? When legislators and Christian ministers play murder in Masonic lodges, and take oaths under a *death penalty*, and when the whole frame-work of society is honeycombed with secret conspiracies against everybody but themselves, it is not at all strange that the Clan-na-Gael and Mollie Maguires should transform *oaths* into *acts*, and murder those who threaten to expose them. Men are always the imitators of others, and none more so than the ignorant and the wicked. "Lewd fellows of the baser sort" have always done the base work of those whose teachings have been their license. When Dr. Crosby and President Harrison put wine on their tables, the drunkard makes it an excuse for his whisky, and the saloon-keeper for his unholy traffic. The men of the South, who have fought duels and who defend the "code," are the men who are responsible for the terrible mountain feuds that have disgraced Kentucky and West Virginia. The men who, like the late Mr. Grady, expressed their opposition to the Negro, by a practical defiance to the National Constitution, which makes him a citizen, are the real authors of the numberless mobs ("race wars" they are called) by which multitudes of unoffending colored people are murdered. They may disclaim any such intention, but the drunken ruffian who shoots a Negro finds his warrant in the speeches of editors and Senators. So, too, will Mormons and members of Irish brotherhoods find seeming permission in the example of Masonic lodges, the oaths of which were the model from which theirs were framed. What the so-called great men *say*, they will not long hesitate to *do*. If society is ever to be reformed, it will be when those who constitute the upper stratum of that society set the example for others; and no other example is more needful than the abandonment of the secret lodge system.



ALEXANDER HAMILTON,
The Friend of Washington.

Alexander Hamilton assisted in writing the "Farewell Address," and quoted it against secret societies.

*THE WORM AT THE TAP-ROOT**

One of the few books we should like to see in the hands of every young man in America is "Dying at the Top," by Dr. Clokey, pastor of the First Presbyterian church, New Albany, Indiana. The author found the poetical and attractive title for this volume in an incident in his own door-yard, where a beautiful apricot tree, which for years had been a source of admiration and utility, began to wither at its top-most branches, and girdled by worms under the bark soon finished its life. Dr. Clokey looked upon the tree of human society, of American society, and saw it dying at the top in our young men. His book is a cry of alarm. And so far as he goes his warning is faithfully given. "The history of reform," he says, "has shown that no iniquity has ever been subdued till the facts connected with it were torn from their secrecy and laid open to the gaze of the world." This is a faithful saying, and faithfully does the writer work by this rule in laying bare the enormity of the sins of Sabbath-breaking, the saloon, the bagnio, etc.

Dr. Clokey's argument is that the young men of any age are its strength and its hope. But the best information to be gathered shows that the young men of America are becoming its danger. Out of every 100, there are 75 who do not attend church; 95 who do not belong to church; and at least 97 who are not living a cross-bearing, faithful Christian life. In fact, the young man is fast being "figured out as a factor of Christian evangelization." He goes on further to show that the young man is not only negative in goodness, he is positive in badness. He fills our jails, he makes our saloons and gambling-houses profitable, he gives the gallows and the harlot their business. The criminal statistics quoted by Dr. Clokey are truly alarming; but in his enumeration of the causes of this fearful state of affairs he notices only those evils which it is not unpopular to denounce.

The time must soon come when such books as this must take cognizance of the lodge as an important factor in this wide-spread demoralization. The statistics of the increase of crime are, we judge, commensurate with the increase of secretism; and are an occasion of it. This must be so for several manifest reasons.

1. Moral restraint is the only permanent check upon criminal action, as it acts upon the conscience. Now the lodge substitutes for moral restaint, as imposed by the law of God, the restraints of a vicious oath or obligation imposed by men and made solemn with mockery. Mere human and external checks are thus given the place which belongs to the divine.

2. The home influence of boys and young men whose fathers have thus substituted the lodge for true religion, fits them for criminals.

3. The trifling with oaths has broken the effect of the oath of God in all our courts; and as there is probably not a lodge member living who has not in some way broken his false oath, he is made ready in so far to break the true.

4. The immunity given to criminals because of lodge oaths, encourages them in a criminal career.

These are a few of the reasons why we believe Dr. Clokey should have considered the lodge as one of the worms working at the root of society, and we would say at the tap-root.

*DYING AT THE TOP, or the Moral and Spiritual Condition of the Young Men of America. By Joseph Waddell Clokey, D.D. Pp. 124. Price 25 and 50 cts. W. W. Vanarsdale, 10 Arcade Court, Chicago.

HOW THE LODGE CONSPIRES.

The prominence of Oberlin College, the great merit of Prof. King's lecture, and its repetition by request of citizens, entitle the discussion at Oberlin to further notice. The *Cynosure* teaches that Freemasonry is a conspiracy. Prof. King believes that the Masonic masses are not conspirators. Both are true. But one Mason in five, to average, is reputed to attend lodge meetings. Of course absentees do not conspire, and one prominent Mason writes, "The haters of the order in the lodges themselves are more than legion." These, of course, are not conspirators.

But we give below extracts from an argument delivered at Pittsburgh, Pa., in 1875, which, endorsed by such men as Dr. Norris, has to our knowledge never been controverted. Our readers will thank us for the following extracts:

Upon the ground question, whether there exists a conspiracy against God, it is sufficient to receivers of the Scriptures (and we address such), that they declare there is such a conspiracy; that there is such a person as Satan, "the god of this world" and the king of its evils, warring against God and goodness. And even infidels and atheists, if they are honest ones, one would think, must admit that the evils of this world, if not the result of conspiracy, are yet managed with craft.

But are secret societies part and parcel of that conspiracy? Do they belong to that dark movement which makes the heathen nations heathen; incapable of moral order and good government; "without natural affection, implacable, unmerciful?" And though we should acquit the masses of secretism on the score of their ignorance or delusion, are the leaders of these secret movements conscious or unconscious conspirators against God and mankind?

I shall bring some proofs that they are such conspirators. . . . A volume might be filled with quotations from Masonic writers who declare, substantially, that Freemasonry is derived from the pagan religions and mysteries. Indeed, this is implied in the general declaration of their standard Lexicon (Mackey) that "the religion of Masonry is that in which mankind are agreed," for that certainly is not the religion of Christ.

Arnold, a respectable Masonic writer, page 10, of his "Philosophical History of Freemasonry," says: "The Masonic order stands pre-eminent, not only because it is, in a degree, the successor of the Egyptian and Grecian mysteries, ... but also because it is the source whence all the secret fraternities have proceeded." If this be true, then secret fraternities are all, "in a degree," copied from the heathen mysterics.

The author of "The Ancient Scottish Rite," says of Masonic baptism of infants, that it is not a rival of the baptism practiced by Christian churches, but "has descended from the religion which existed before the Pyramids;" that is, Egyptian heathenism.

But there is a statement by Emanuel Rebold, in his "General History of Freemasonry in Europe," page 329, which settles the point, so far as Masonic authority goes, that our common Blue-lodge Masonry is actually the heathenism of the nations. Rebold says:

"A very limited knowledge of the history of primitive worship and mysteries is necessary to enable any person to recognize, in the Master Mason, Hiram, the Osiris of the Egyptians, the Mithras of the Persians, the Bacchus of the Greeks, and the Atys of the Phrygians, of whom these peoples celebrated the passion, death, and resurrection, as Christians celebrate to-day that of Jesus Christ."

Here we have an explicit, Masonic, authoritative, declaration that Freemasonry is a copy of the old heathenism, and that Hiram Abiff represents, or rather is a reproduction of several of their principal gods, who were,

it seems, killed and raised from the dead, as caricatures of Christ. If then heathenism is conspiracy against God and man, Freemasonry is.

—Bro. E. W. Shaw is still at work in the vicinity of Howell, Michigan, where he is finding favorable openings. Four addresses in school-buildings last week will be followed by others in the United Brethren churches in the vicinity.

—Our able New Orleans exchange, the Southwestern *Presbyterian*, has changed its form from a five-column to a six-column eight-page paper. The *Presbyterian* has attained its majority, and begins its twenty-second year with encouraging prospects.

—A paper called the *Sentinel*, which comes uninvited to our office, contains some of the most persistent misrepresentations of Christian men and movements of any sheet in the country. It says of the W. C. T. U., in its last issue: "The Woman's Christian Temperance Union has ceased to be anything but a political club, and its work anything less than a continuous political campaign." Such a remark in the face of a thousand contradicting facts makes us fear the editor has a bad father.

—The Morgan monument in Batavia keeps the story of its hero fresh in the minds of the people of western New York. A Canandaigua dispatch of the 12th inst says: "Not since the kidnapping of Morgan of Anti-masonic fame from the Ontario county jail in this village many years ago, have the people of this section had a sensation like that over the Johnson tragedy which occurred in South Bristol some time before midnight and daylight Monday morning, Jan. 27." The dispatch goes on to relate the harrowing particulars of a double murder and the burning of the bodies in the building.

—The Indian agent at Devil's Lake Agency, North Dakota, has sent out an appeal asking relief for the starving Indians in his care. The appeal was read at dinner at the Carlisle Indian school last Wednesday, and after a brief discussion the Indian students voted to send from their well-earned savings $550. They earned this money through the outing system of the Carlisle school, the amount thus accumulated last year being some $12,000. Those young Indians are said to be much sought after by Pennsylvania farmers. Our young whites who are growing up to be tramps would do well to study on the Carlisle plan.

—The philanthropist, Josiah W. Leeds, of Philadelphia, approves heartily of Bro. Hinman's labor among the Kentucky mountaineers. The following is from a letter received from him last week: "I have read with much interest the recent statements of H. H. Hinman concerning the lawlessness in the mountain region of Kentucky, and the explanation he gives therefor. I hope we are not prepared as yet to adopt the summary and barbarous method of settling the problem which was recommended some two years ago by a correspondent (of the N. Y. *World*, I think,) who went through the locality in question. The friendly, reassuring procedure recommended by Friend Hinman better reflects our assumption of Christianity, and not that of unsanctified natures. It needs grace, and much of it, to go in amongst the vendetta-loving people, and I trust that those will be found who will be qualified and called to the service."

PERSONAL NOTES.

—Pastor D. Simon, of Prospect, Ohio, after serving faithfully for eight years, has given up the work of editing the Lutheran Almanac and Year Book.

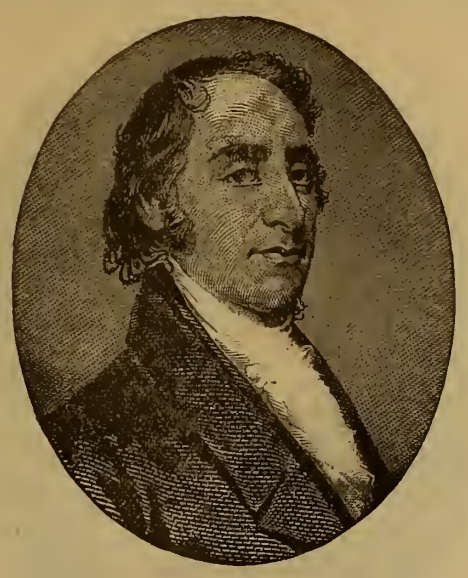
—Rev. H. H. Hinman lectured on the subject of International Peace at Berea College last week. He took strong grounds against war and in favor of international arbitration.

—Rev. David Thompson, an aged and esteemed minister, now retired, is writing in the *Christian Instructor* of Philadelphia an interesting account of his missionary labors in Oregon during the early days of 1853–59.

—Deacon West of Sycamore, whose obituary appears on another page, took great interest in the Illinois State work as conducted by Bro. Hawley. Many meetings have been held during the winter in DeKalb and Kane counties. Their result was the subject of much prayer by this godly man, and he had great faith that much good would be accomplished.

—President Trueblood of Penn College, Oskaloosa, Iowa, has been granted leave of absence for a year by his College board. He has been eleven years at the head of the institution and twenty-four a teacher. He has also all this time been preaching in Friends' churches. He will visit France and Germany during the year.

—About two years ago Rev. Dr. D. R. Kerr, editor of the *United Presbyterian*, died in Pittsburgh and was widely lamented, both in his own denomination and beyond its borders. On the 4th inst. his widow, Mrs. Annie E. Kerr, a woman greatly beloved, also passed from earth. She died in Florida, and was buried in Allegheny, Pa.



SAMUEL DEXTER,

Senator, Secretary of War and of the Treasury. President of the first temperance society in Massachusetts.

Hon. Samuel Dexter, in an open letter to the Grand Master of Mass., 1798: "If there be no very important reason for upholding Masonry at a moment like the present, there *is* a reason against it. The system of the destroyers of human virtue and happiness is to undermine in the dark the castle that cannot be carried by storm. Secret agency has overthrown all the republics of Europe, and an extended, secret, leveling, self-created society, without any valuable object of pursuit, and embracing bad characters as well as good, cannot be the subject of approbation of an anxious patriot."

—"Prudence Crandall" is a name for history. She was born a Quaker, in Rhode Island, 1803, and was the first woman who began the higher education of the Negro. In 1833 she took a colored girl into her boarding-school in Canterbury, Conn., and notwithstanding persecution and the withdrawal of white girls from her care she persisted in admitting Negroes to her school, and it continued to prosper until at last the house was set on fire and burned, after she had been tried at court several times. Miss Crandall's portrait was painted by Francis Alexander for the American Anti-slavery Society in 1838, and it now hangs in Cornell University. She married Rev. Calvin Philleo, a Baptist clergyman, who died in 1876, and she herself died at a good old age in Elk Falls, Kansas, on the 28th ult., from an attack of the prevailing epidemic.

—Mr. H. N. Rust, a public-spirited citizen of Pasadena, Cal., appeals to a generous public to remember the children of John Brown. His only surviving daughter, Mrs. Thompson, and her husband, are living a few miles north of that city in much poverty. Aid is asked in their behalf. It may be sent to Morrison, Plummer & Co., Lake St., or the *Inter Ocean* office, in this city. The following item has been going the round of the papers: "Miss Eva Brown, only daughter of John Brown, of Harper's Ferry fame, is the private secretary of H. Faxon, of Quincy, Mass., and has the management of the Quincy Political Temperance Bureau." It is hardly necessary to say to well-informed people that this is untrue so far as relates to old John Brown. His only unmarried daughter, Sarah, died in California several years ago. Mrs. Thompson is the only daughter living. Her brother Jason lives near her on the spur of the mountain; Owen lies buried in his eyrie, far up the heights of the Sierra Madres; and John Brown, Jr., still lives, so far as we know, on his farm at Put-in-Bay, Ohio.

RELIGIOUS NEWS.

—A band of evangelists, while holding a meeting at Hull, opposite Ottawa, Ont., Feb. 4, were attacked by a crowd of Catholic French-Canadians, who broke up the meeting. Mr. Frappier, one of the evangelists, was dragged outside the building and brutally beaten. His injuries, although not dangerous, will disfigure him for life. Alexander Rose was also seriously injured, and some of the young women were badly hurt by missiles thrown by the crowd. A squad of Ottawa police were dispatched to the scene and the evangelists were safely conveyed to the city. The outrages were subsequently continued, and great excitement is occasioned.

—There was a warm time at the Methodist ministers' meeting at Cincinnati, Feb. 10, when Dr. Pierson stated that the Rev. William Joiner had been sent to Greensboro, N. C., by Bishop Joyce, where once or twice he preached to the Negroes. His house was fired into, and he was wounded and his wife nearly killed. He is now on the verge of starvation, and Dr. Moore, of the *Western Christian Advocate*, says he has looked carefully in his Southern exchanges for some denunciation of this outrage, but finds only one paper which mentions it. A committee was appointed to draft an expression of feeling against such injustice and crime.

—The board of managers of the American Bible Society met in New York Feb. 6. Among the letters from foreign lands submitted to the consideration of the board were communications from the British and Scotch Bible Societies, approving of certain proposed plans for united work in distributing the Scriptures in Japan. On the recommendation of the committee on distribution, grants of books were made to the value of more than $9,500; including $4,000 for colportage, grants to the Zulu and West African Missions of the American Board, and consignments to the Society's Brazil and La Plata agencies. Issues from the Bible House during the month of January were 88,314 volumes; issues since April 1, 1889, 813,314 volumes.

—Mrs. Grover Cleveland has long been a member of the Presbyterian church, and a week ago she was joined by her husband, who united with the Central Presbyterian church, New York city, Rev. Wilton Merle Smith, pastor.

—At the fourteenth anniversary of the Railroad Branch of the Young Men's Christian Association, in connection with the Grand Central depot, New York, the other evening, there were present to express their interest men representing an immense number of millions, Mr. Cornelius Vanderbilt, Sidney Dillon, D. O. Mills, Cyrus W. Field, J. M. Taney, Chauncey Depew and others. Mr. Vanderbilt in his fine address showed that larger numbers are coming to avail themselves of the library, reading room, gymnasium, baths and other comforts, conveniences and appliances for instruction, recreation, pleasure and health maintained there exclusively for their benefit. The railroad service, he said, is constantly demanding better trained and educated employes, and the educational opportunities offered furnished unusual facilities for improvement in those things which fit men for promotion, and to fill the higher and more responsible places.

—The College Church, Wheaton, voted unanimously last Thursday evening to invite Rev. Albert Ethridge, of Marsailles, Ill., to be their pastor. It is understood that the present harmonious arrangement with Rev. Dr. S. H. Adams will not be disturbed, even if Mr. Ethridge accepts. Dr. Adams will preach until the close of the college year.

—Rev. Dr. A. A. Fulton, of Ashland, Ohio, who has been a missionary in Canton and Kwang-sai, China, for the past ten years, has returned home. He is accompanied by his family and sister, who is also a missionary. Dr. Fulton is one of the missionaries of the Kwang-sai or West province, who were mobbed, their building burned and looted, and who were driven out in 1886. Ever since then they have had a claim against the Chinese government for indemnity, but though Minister Charles Denby has called the attention of the United States to the claim and the Secretary of State has called on China to requite the missionaries it has not been done.

—J. L. Holmes, a Chicago man, has been attending St. Mary's Roman Catholic College, Baltimore, studying for the priesthood. He has quit, and become converted to Protestantism by ex-"Father" O'Connor. Holmes, in a meeting, said: "I learned that the Virgin Mary alone is invoked, together with Joseph, and that our dear risen Saviour is not approached in prayer. Not one prayer have I heard addressed to Christ. Yet, are we not directed to do so? And what also pained me is the total lack of study, not to say of interest, in God's Holy Word. 'If ye love me, ye will keep my commandments;' but how can we know what his commandments are unless we study his Word?"

—Senator Ingalls, in his latest utterance on the Negro question, gave the following figures of the money spent on Negro missions: "Since 1862 there has been given for the education of the enfranchised slaves, through the American Missionary Society, $10,000,000; through the Methodist Society, $2,250,000; through the Baptist Society, $2,000,000; through the Presbyterian society, $1,600,000, and not less than $1,000,000 from other sources; in all, about $17,000,000 from the North."

THE HOME.

A WINTER SUNSET.

A wintry eve and a wintry sky,
With dun clouds rolling swiftly by;
For in the east, like beacon light,
The crescent-moon foretells the night,
With silvery horn hung low.
A bright—a sudden flash, and lo!
To crimson burns the gleaming snow.
The skies with varied tints are lit,
And clouds, like golden chariots, flit
Athwart the western glow.

Far up the zenith streams the light
In fleecy folds and radiance bright,
While to the northward, fold on fold,
Like banners strung with molten gold,
The clouds are floating fast.
Through broken gleams of rifted light,
The glowing sun bursts on the right.
And all the heavens with mystic might,
Crown even mountain's purple height
With splendors rolling past.

A transient gleam, and brief as fair!
The shifting shadows, here and there,
Creep softly on, and twilight lends
A gorgeous gloom, as night descends
On purple pinions low.
The clouds have lost their rosy gleams
And float away, like shattered dreams,
To gloom and silence. Up the sky
The young moon climbeth silently,
And bends her silver bow.

Through drifting clouds, a single star
Emits a trembling radiance far,
And like some fair, translucent gem,
Glows softly in earth's diadem,
In splendor all alone.
The last swift arrows tipped with light,
The day sent forth, in realms of night,
Are lost forever; earth and sky
In sable garments sadly lie,
And night ascends her throne.

If earthly tintings are so fair,
Hills, valleys, crowned with beauty rare,
Till words grow meaningless and faint
To catch the hues the seasons paint
O'er vale and mountain grand,
What must those beauties be which lie
Beyond the reach of mortal eye?
Upon those heights where dear ones stand
With "Jesus in their midst," that land
Made fair by His all-powerful hand?

—Illustrated Christian Weekly.

WHY THE DESERT ROUTE?

BY REV. GEORGE THOMPSON.

Why did God lead the Hebrews around through the desert? And why are his people so often led through deserts of trial on the way to Canaan? Many are stumbled by these things. A more direct route, it seems to them, would have been more desirable.

But God is wiser than his creatures. He knows what will be best for them, and always leads in the right and best way.

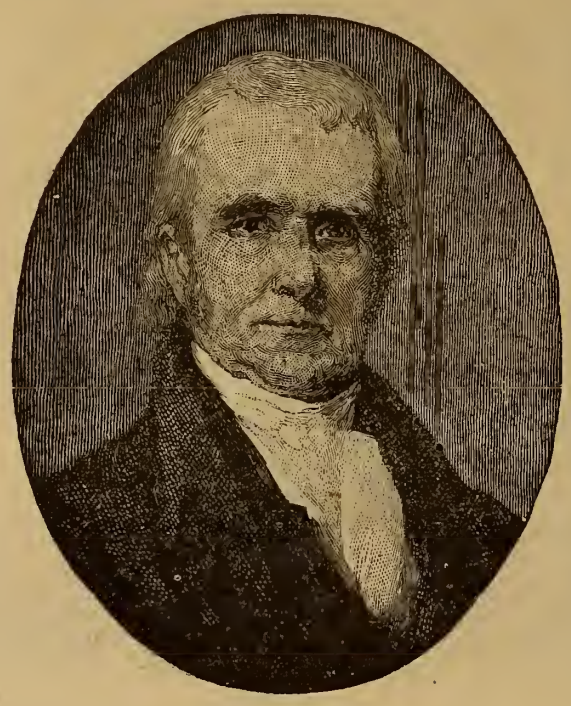
1. The Hebrews were not *prepared* to return to Canaan by the old route by which Jacob came to Egypt. This would have been short, and would have occupied not more than forty days. But it lay through the country of the Philistines, who would have fought them, and they were not prepared for war yet. See Gen. 13: 17, 18. As this is a reason given by God, it must be a good one. It was not a blunder.

2. The people of Canaan were idolaters, and the Hebrews had become much addicted to this sin in Egypt. This is manifest from their history in the Wilderness, "Make us gods to go before us," etc. And how easily they were seduced to join in the worship of Moabitish idols! They must be cured of this, and be grounded in the knowledge and worship of God, before they are fit to dwell in Canaan. They must be convinced, by the wonders of the Red Sea, of Sinai, the smitten rock, the manna, the destruction of Korah and his company, the brazen serpent, etc., etc., that JEHOVAH was the only true God, and that he alone must be worshiped, feared, loved and obeyed. They were not thus established when they left Egypt.

3. Had they taken the direct route, they would have been overtaken by their oppressors. But *they* must be *destroyed*, and hence the Red Sea must be crossed, where they could be engulphed, and God's people might look on them, and sing that wonderful song of Moses, confessing the hand of God, and giving all glory to him. What a lesson they would have lost, and what a lesson all the afflicted would have lost, had this people not been called to pass through the Sea!

Difficulties and dangers may thicken and surround, and no way of escape appear, but the voice of our Leader, "Go forward," is enough. *Obedience* and *trust* in God is ours: to *open a way* is his.

4. They had been for ages in oppression, and were scattered and undisciplined. The God of their fathers was but little known. It was needful that they should be organized and instructed; should have a law and a system of worship, should have priests and ordinances, and a tabernacle. Hence they must be detained in the desert for drill, and discipline, and instruction.



JOHN MARSHALL,

Chief Justice of U. S. Supreme Court.

John Marshall, Chief Justice, in a letter to Edward Everett, July 22, 1833, said of Freemasonry: "That the institution ought to be abandoned, as one capable of producing much evil, and incapable of producing any good which might not be effected by safe and open means."

As H. C. Trumbull says, "Egypt is the land of *bondage*. Arabia is the land of *training*. Canaan is the land of *rest*. He who would pass from Egypt to Canaan must needs go through Arabia. It was into Arabia that Moses was led, in his training for his work as leader and lawgiver, after his dwelling in Egypt. Elijah the prophet had his training there. And thither was Paul sent, in preparation for his work as Apostle to the Gentiles."

5. The large body, so corrupt, must be purged of the rebellious spirits and the "mixed multitude" that accompanied it. They were ever making trouble, longing for the "leeks and onions," and in their hearts "turning back to Egypt." They murmured against Moses and against God. They stirred up discontent and rebellion, bringing great plagues upon the people. They would not have been suitable material to settle Canaan. They must be *sloughed, purged out, cut off*. Hence the need of the thirty-eight years wandering in the Wilderness, with its plagues, and serpents, etc., till they are all gone—then the purged body may enter Canaan.

6. The remainder must learn to be obedient, and repose undoubting confidence in God and their leader. And this we find them ready to promise to Moses and to Joshua, on the east of Jordan, before Canaan was given into their hands.

So the chosen of God, in all ages, have been, and will be, called to passed through deep waters, and fiery trials, not in anger, but in love, "for our profit, that we might be partakers of his holiness." "Afterward, it yieldeth the peaceable fruits of righteousness." "Blessed is the man who endureth trial." "For when he is tried, he shall receive the crown."

Christ leads in no darker paths than he himself has trod. And he has promised to be with us in every trial, and make "All things work together for good to them who love God." "The light afflictions" of this desert journey "work out for us a far more exceeding and eternal weight of glory."

They teach us our weakness; the vanity and emptiness of earth as a portion; the faithfulness of God and fullness of his grace; and lead to desire and seek things "spiritual and eternal," where, in God's presence, is "fullness of joy and pleasures forevermore."

The lesson we all need to learn is implicit trust, and unquestioning obedience and delight in all the way God leads us. Remember, "The steps of a good man are ordered by the Lord, and he (the good man) delighteth in his way." We can delight in God's way because we know he loves us, and can make no mistake, and will only do that which will be for our best and highest welfare. It is not needful that we should be able to see how it will be for the best. *God's Word says so*, and that should be enough.

Oberlin, Ohio.

MRS. LIVINGSTONE'S GRAVE.

Mr. Drummond, in *Tropical Africa*, says of Mrs. Mary Moffatt Livingstone: "We were to spend that night within a few yards of the place where Mrs. Livingstone died. Late in the afternoon we reached the spot—a low, ruined hut, a hundred yards from the river's bank, with a broad veranda shading its crumbling walls. A grass-grown path straggled to the doorway, and the fresh print of a hippopotamus told how neglected the spot is now. Pushing the door open we found ourselves in a long, dark room, its mud floor broken into fragments, and remains of native fires betraying its latest occupants. Turning to the right we entered a smaller chamber, the walls bare and stained, with two glassless windows, facing the river. The evening sun, setting over the far-off Morumballa Mountains, filled the room with its soft glow, and took our thoughts back to that Sunday evening twenty years ago, when in this same bed-room, at this same hour, Livinstone knelt over his dying wife, and witnessed the great sunset of his life. Under a huge bab-bab tree, a miracle of vegetable vitality and luxuriance, stands Mrs. Livingstone's grave. The picture in Mr. Livingstone's book represents the place as well kept and surrounded with neatly planted trees. But now it is an utter wilderness, matted with jungle grass and trodden by the beasts of the forest; and as I looked at the forsaken mound and contrasted it with her husband's marble tomb at Westminster Abbey, I thought, perhaps, the woman's love which brought her to a spot like this might be not less worthy of immortality.

BOYS! GUNS! DEATH!

My boy wrote that he had been out hunting with his big cousin. I knew what would come next. Sure enough, next week's letter said he wanted to have a gun as soon as he could get money enough.

On the train I thought over it. I like to give my boys some good reasons for my opinions, so I will see what news I can find about boys and guns. That night I stopped with a minister, Rev. Oates, from the Southern States. His wife told me the following cases, which she personally knew:

About three years ago a lad of 16 shot himself while getting over a fence. He was found in a dying condition by a friend.

Last year, 1889, a son of Rev. Dye of Mississippi, aged 15, was passing a house in which some boys were handling a gun. It was accidentally fired, and the ball struck young Dye, killing him.

A youth of 17 went out hunting, and was found dead. The gun had fired by the trigger catching on a bush. While lying there alone, dying, he wrote to his younger sister, telling of his sad fate and bidding her good-bye.

Rev. Samuel Stone's young sons were playing with a toy gun. The older one fired it off, killing his dear little brother.

Mrs. Oates' uncles at the age of 12 and 8 were allowed to take a rusty musket to play with. It had lain in the garret many years, and was thought to be empty and harmless. But it proved to be charged with several balls; for the older boy somehow fired it off, and the charge

went into his brother's shoulder and arm. The balls were all taken out except one, which he carried in his flesh all his life.

In an Arkansas paper, just received by Mr. Oates, the following touching account is given of the son of a Methodist minister killing himself:

"KISS MAMMA FOR ME.

"While hunting at Hill's Lake, eight miles from this city [Little Rock], on Saturday morning, Dec. 28 [1889], John P. Lowery, aged 14 years, was fatally wounded by the accidental discharge of his gun. As soon as possible after the distressing intelligence reached this city, his father, Rev. John P. Lowery, with Drs. Dibrell and Prather, rushed to his relief. About 2 P.M. his leg was amputated, but he continued to sink till the bright spirit of the noble boy returned to God who gave it. To his grief-stricken father the dear son spoke words of much comfort, as he bravely met death; and just before the loving heart ceased to beat, he whispered tenderly, 'Kiss mamma for me.' An immense and sorrowful congregation attended his funeral Sunday afternoon from our First Church, Dr. M. B. Chapman preaching the sermon from the verse of Scripture repeated by the deceased at family prayer on Friday night—'Watch, therefore, for ye know neither the day nor the hour when the Son of man cometh.'"

As I sat down to write this, I told an old gentleman, James Ferguson, of my subject. Said he: "I know a great many cases of boys killing some one with guns." He then gave some that he remembered most clearly. I add them to the above list.

About a year ago two young men, about 20, went out to hunt in the mountains near Pasadena, Cal. Being separated, one saw the other dimly through the bushes at a distance, and mistaking him for a deer, fired and killed him. His poor mother mourns over her only son, and has been nearly out of her mind over the cruel loss.

Mr. Ferguson tells of a cousin of his father who was shot in a similar manner. He and a friend were hunting wild turkeys, using the turkey-call whistle for a decoy. Going apart for some time, the cousin was using his decoy call, and his comrade supposed it was a turkey. Holding his gun ready, he fired at the first dim object he saw, ran to the spot, and found he had shot his friend through the head! His life has been melancholy over his terrible blunder.

A son of Mr. Ferguson had an excellent gun, and a friend borrowed it to use as he was driving out. Taking the gun carelessly out of his wagon, this friend shot himself dead.

The last case Mr. F. told me was an awful one. A young man had a sister whom he loved most tenderly. They were alone at the house one day, when he took his gun as he was going to find some cattle. He had discharged the gun only a day or so before, and felt sure that it was empty. His sister begged him to be careful, when he rebuked her for being such a coward, and playfully turned the gun toward her. She shouted out in fright, and plead with him not to do it. Just to make her "get used to it," he said, "Sis, I have a notion to shoot you," leveled the gun at her head, and pulled the trigger. She dropped dead with a ball through her forehead! The disconsolate young man has lingered out a most wretched life, being nearly crazy over his unintentional murder of his darling sister.

I have not told others of this writing, for I could easily get a list long enough to fill pages of your paper!

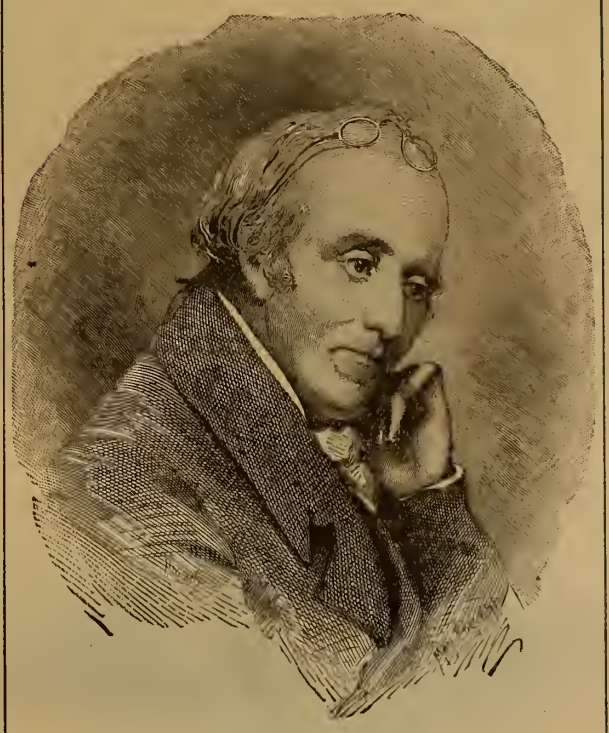
Just look at the above: Four kill themselves, three kill their friends, one kills his brother, one nearly kills his brother with a large load of shot, and another playfully kills his beloved young sister.

Now, brother, I think just this about the boy-and-gun question: *Bullets* are as dangerous as *ballots*. The law does not allow men under 21 to vote. It does not allow liquor to be sold to boys up to a certain age. Ought not the law to prohibit children from owning or using fire-arms up to a comparatively safe age?

I hope my sons will not get a gun or pistol until they get whiskers. By that time they will see, I am sure, that guns are worse than useless to peaceable citizens, except to poor men on the frontier, who need to get game for food. Yours in peace and good-will, W. JAY GEE.

DECEIVING THE ENEMY.

In the spring of 1888 a pair of red foxes took up their home on a Dakota farm. They dug several holes on a knoll in a wheat field, and soon after four "kits," or young foxes, arrived. Every day, while harrowing and sowing wheat in the field, I saw the two old foxes lying on the little mound in front of their home. The kits rolled about in the sun, played with the bushy tails of their parents, and enjoyed themselves apparently as much as a group of kittens. One morning a neighbor came to work in a field adjoining, bringing with him a dog, and the dog, with all the curiosity of his kind, soon began the investigation of both farms. He was still a long distance from the fox den when I heard a sharp, warning bark and saw the kits disappear. As I looked the mother fox lay on the ground, her



BENJAMIN RUSH,

The Father of Temperance Reform in America.
(A Quaker, and therefore opposed to lodge oaths.)

ears erect, her nose on the ground, all attention. The father of the family, with his tail swinging in the wind, trotted toward the dog. Can he intend to attack him, I wondered. I had never heard of such a thing, and the dog, though not a large one, was still larger than the fox. But Reynard knew his business better than I. He approached the intruder until the dog saw him, when both stopped for an instant, and then the dog gave chase. The fox, with a bark of defiance, turned and ran in a direction away from his home. At first the dog seemed to gain rapidly upon the fox, but I watched them for nearly a mile before they disappeared in the long prairie grass, and concluded that the fox was able to keep out of the other's way. In about an hour the dog returned from a fruitless chase, and for a time he contentedly followed his master. Then he began prowling around again. All this time the mother fox had remained on the mound, a picture of quiet vigilance; but now, as the dog again ventured near, she rose and trotted toward him, and the dog was soon chasing her over the prairie. Hardly had they disappeared when the mate trotted back from some hiding-place and took the position vacated by his mate. The dog returned after a time unsuccessful as before. During the day he was again and again tempted to a chase, first by the male and then by the female, and while the one kept him busy, the other watched over the young, who did not show themselves after the first sight of the dog. It is hard to say which we admire most; the bravery of the pair in challenging the dog to a race that would have proved fatal had he caught them, their ingenuity in taking turns so that each might be fresh when chased, their skill in leading him away from their young, or their cleverness in throwing him off their track when far enough away.—*Methodist Protestant.*

Wisdom is better than riches. Wisdom guards thee, but thou must guard thy riches. Riches diminish in the using; but wisdom increases in the use of it.—*Arabic Proverb.*

TEMPERANCE.

"NO BACKWARD STEP."

BY JOHN N. LLOYD.

A call was issued to the temperance people of Buchanan county, Iowa, to meet in mass convention at Independence, to voice the sentiment of the people against the repeal of the prohibitory law. That call was headed in large letters, "NO BACKWARD STEP."

No backward step! It will not do,
The world moves on, for God moves too;
Then we must take a firm, true stand,
For God and home and native land.

No backward step! For mothers plead,
As mothers can whose hearts will bleed,
As bleed they must, if this vile rum
With its hell-traps again shall come.

No backward step! For children, too,
With clinging arms appeal to you;
Whose innocent and loving ways,
With gladness brighten all your days.

No backward step! For this reform
Is passing on amid the storm.
Reverses come, but not defeat,
The hosts of God will ne'er retreat.

Jessup, Iowa.

THE CIGARETTE.

SOME SOBER WORDS ABOUT IT.

BY JOSIAH W. LEEDS.

About a week ago a lad thirteen years of age was arrested in Philadelphia, charged with robbing offices in the building in which he was employed as elevator boy. His pilferings, it appeared, were used for the purchase, amongst other things, of cigarettes. The magistrate having bound the offender over to appear at court, it is to be hoped that the evidence in the case will be so utilized there as to enable the Commonwealth to place its condemnation upon that dealer in tobacco who has so flagrantly violated the well-published statute enacted by the last Legislature, which provides "that if any person or persons shall sell cigarettes to any person or persons under the age of 16 years, he or she so offending shall be guilty of a misdemeanor, and upon conviction thereof shall be sentenced to pay a fine of not more than three hundred dollars.

Some may be disposed to look upon the offence as a light one, and the extreme penalty provided as heavy. But is it so? A convincing argument, I think, to the contrary, was found in the case of the boy Robinson, fifteen years of age, who died last spring in Philadelphia, from the effects of the use of tobacco. The verdict of the Coroner's jury, as it appeared upon the register, which I personally inspected, is "Narcotic poisoning from the excessive use of tobacco." Considerations of simple humanity, exclusive of any requirement of penal law, ought to operate against the selling of cigarettes to our boys, and I trust that any proved violations of the act will receive deserved punishment for the sake of society at large, for the protection of the boys, and as a rightful warning and true kindness to dealers, who may even, as in the above case, make themselves morally liable as contributory to death by poisoning.

And it is not merely body poisoning to which a large number of the dealers have lent themselves. Referring to the degradation of those cigarette manufacturers who send out impure pictures, the *Southern Churchman* several months ago said, in alluding to some efforts made to stop the evil in Philadelphia:

"We know not whether there are such (manufacturers) in Virginia or Richmond—we take for granted our people would not be guilty of a crime against humanity—but if there be, we need only say they are criminal in the eyes of Virginia laws, as well as detestable in the estimation of the pure and holy Christ. One of the false charges brought against Socrates was that he was a 'depraver of youth.' Even heathen Athens felt the enormity of such an offence. But how little the influence of any one man in a small community like Athens, compared with that of men who send out such pictures by the million, the only effect of which is to corrupt our youth and bring untold evil into the family and community."

Those are straightforward words to be used in such a tobacco mart as the capital of Virginia, and the writer can say from knowledge that they

were sorely needed right there. In Lynchburgh over a year ago the prosecuting attorney of the Commonwealth, with the approval of the Mayor, prepared indictments against a number of tobacco manufacturers who had grossly offended in this direction, and only withheld determinate action upon the promise of the accused parties that they would thenceforward cease their debasing work. The outcry all over the land against the iniquity has been such that many of the offensive productions have been withdrawn, though not a few of the manufacturers and dealers, unpitying, remorseless in their tactics, in dropping perforce the indecent, have taken up the brutal, and have deluged the land with millions of pictures of prize-fighters, handed to the boys who purchase their cigarettes.

So the Commissioner of Internal Revenue informs the country that the increase in the production of cigarettes the past year has been so many hundreds of millions; and so also when a certain prize-fight was announced not long ago to take place in the State of Mississippi, there was manifested an intensity of interest throughout the length and breadth of the land that was as singular a comment upon our civilization as it was humiliating to our profession of Christianity. Nevertheless, it was but *the legitimate outcome of an unscrupulous, persistent and pitifully demoralizing education.* Had those moulders of public opinion, the "great dailies" of our cities, while furnishing an over-abundance of the particulars of the brutal encounter, and clamoring (in some places very faintly) for the punishment of the principals, gone a step further toward the root of the evil and that which ministered to its popularity, had they laid the finger of strong condemnation upon the purveyors of the brutalizing and crime-inciting pictures and prints, then the prize-fighting distemper and its aiders and abettors would have received a most deserved rebuke, and public opinion would have had a salutary uplift and an impetus in the right direction.

The German Government a few years ago, taking alarm at the evident physical deterioration of the people, especially of the rising generation, through the excessive use of tobacco, prohibited its sale (as our own States have been doing) to minors, or to those under a specified age. The *morale* of the imperial army and of fresh recruits for that army must be kept up, and only those of the best physique were desired as "food for powder." Similarly, when the old cruiser Michigan (the only naval vessel on the Lakes), made her yearly visit some weeks ago to Chicago to obtain recruits for the marine service, there was a great weeding out of the applicants. Of nine who called on the medical officer in one morning, all but three were found lacking, and this ratio of selection to applicants holds good, it is said, during the whole term of recruiting. Dr. Edgar, the surgeon, when asked the causes of the bodily conditions which led to the rejection of so large a proportion of the boys, said, "The main cause is cigarette smoking."

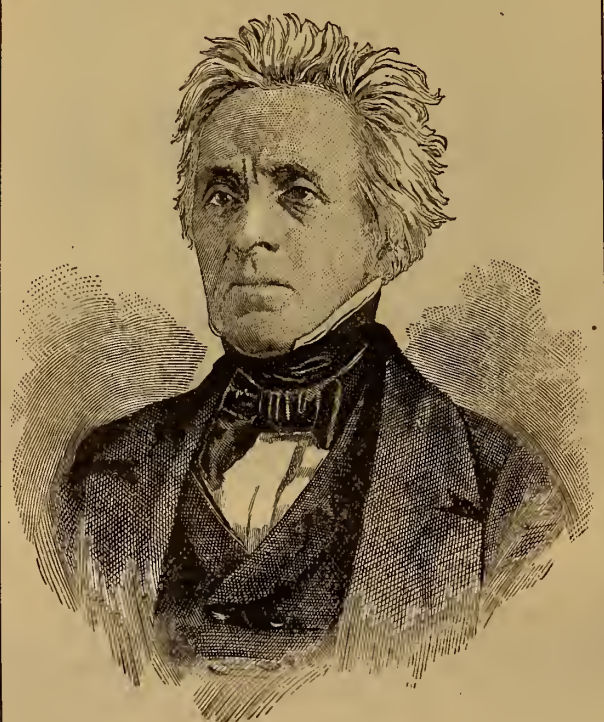
But the smoking of cigarettes, and the bad effects of the smoking, are by no means confined to boys. I lately read a letter written by an officer upon the Government ship Nipsic, when on its way to Samoa previous to the great and disastrous hurricane, in which the writer stated that he had met the well-known author, Robert L. Stevenson, at one of the South Sea Island ports touched at by the vessel; that he was in a nervous condition, evidently caused by his free use of cigarettes, and that he frankly admitted that he would not and could not give them up.

Of a talented marine painter of the city of St. Louis, who died the present autumn at the early age of thirty-six, the account states that his physician couldn't say what was the matter with him. His father, however, candidly admitted that his death was due to cigarettes.

Now, ere yielding to a habit before which such men of might as Senator Hill, General Grant, and the Emperor Frederick succumbed, would it not be greatly wise to emulate the example of the converted Namaqua chief, Titus Africaner, who, when "bowed under the convictions of the Holy Spirit, confessed his sins, went to his garden, pulled up the *dekka* which he formerly smoked and stamped its seed into the ground where he knew it would not vegetate." So he did with the honey beer which had made him drunk, breaking the vessel which contained it.

It is true that this Titus was only an uncultured South African, yet how thoroughly brave, consistent and animated with the Christ-like spirit was his course in putting away that which he was convinced was a stumbling-block in his own pathway and in that of others! How compares it for instance with the self-indulgent position of a certain Superintendent of a New England School District, who having admitted that the tobacco habit "is expensive, uncleanly, almost always hurtful to children, and perhaps sometimes to adults," concludes with the complacent reflection that his cigar has comforted him in the past, and he "will not malign it now." But many a confirmed user of the bottle has said just that. And further and far more important, an uncleanly or physically-harmful habit, and the associations connected with the habit, may mar or stain the better part in man, long before the body gives evidence of the progress of the work of impairment.

As a practical query, the pertinency of which I think is sufficiently evident—Which of the two above cited examples is most desirable to set before the cigarette-tempted children of this generation?



LEBBEUS ARMSTRONG,

Founder of the First Temperance Society.

"Among the various stratagems of Satan in opposition to God and holiness, and for the purpose of destroying the souls of men, the institution of speculative Freemasonry holds a pre-eminent rank."

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON IX.—First Quarter.—March 2.

SUBJECT.—Jesus at Nazareth.—Luke 4: 16-32.

GOLDEN TEXT.—He came unto his own, and his own received him not.—John 1: 11.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Luke 4: 1-32. T.—Matt. 13: 52-58. W.—John 2: 1-25. T.—John 3: 1-36. F.—John 4: 1-30. S.—John 4: 31-54. S.—Isa. 61: 1-11.

COMMENTS BY E. E. FLAGG.

1. *Christ in his native city*, vs. 16–19. It seems a most natural thing that Jesus should proclaim the Gospel first in Nazareth, where he had spent not only his childhood and youth, but the opening years of his manhood; yet quite a period had elapsed in his ministry before this first and only recorded visit to his native town. He seems to have laid himself out especially to win them by preaching from one of the sweetest texts in the Bible a sermon entirely on the love and mercy of God. Pentecost, in his Bible Notes, notices that in his quotations from Isaiah Christ stops at a comma, and leaves out the conclusion of the sentence, "*and the day of vengeance of our God.*" There are times when it is best to deal more in promises than in threatenings, and other times when we need to paint in the most vivid colors the terrible consequences of sin! A minister, or any Christian to whom it is given to speak to sinners "will not err in judgment" if "the Spirit of the Lord is upon him," but will portion out the word of truth according to the needs and spiritual condition of his hearers. As Christ was, so are we in this world. His true followers must be all "anointed by the Spirit," in order that they do the work of Christ, in contradistinction to the works of the devil which Christ came to destroy. Individually and collectively the church must "preach the Gospel to the poor" if she would regain her ancient power. Every true Christian is, or should be, "a son of consolation," with a mission to heal broken hearts and wounded souls. Made free himself, it is his mission to deliver others. Some are bound in the chains of evil habits, some by unbelief; but the worst fetters of all, because the hardest to break, are the fetters of a false belief. A religion that has Christ in it, however the truth regarding him may be obscured by superstition and priestcraft, can never be quite so bad as a religion entirely without Christ, and which makes man his own savior. This is why every Christian, pastor or layman, who knows that the lodge is a Christless religion, is bound not only to warn men against such a snare, but to try to break the chains of those who are already its captives. Lastly, "to preach the acceptable year of the Lord;" to offer men a present salvation and impress upon them that *now* is the accepted time. The church which leaves these things undone will become a dead branch.

2. *God's free grace*, vs. 20–27. This was a Gospel sermon in its fullest sense. It was the first they had ever heard, but instead of being melted by it they only admired the grace and eloquence with which he spoke. It made no real impression on their hearts. Mark says "they were offended at him." That they had known Christ and his family intimately from his childhood stood in the way of their receiving him, just as now-a-days it often seems harder to convert those who have heard about Christ, and been familiar with Bible truths all their lives, than the untutored heathen. Mark tells us that he healed a few sick people, but any especial display of his divine power was impossible because of their unbelief. While in Capernaum he was constantly besieged by those who sought for healing; yet not one sick person either came or was brought to the synagogue, at Nazareth, though from verse 23 it is plain that they knew all about his mighty works and were expecting, or at least requiring in their hearts that he should do the same there. But no miracle would have satisfied their stubborn unbelief. They would have been still the same captious critics. If they would not have believed his words, neither would they have believed his works.

3. *Christ rejected*, vs. 28–32. Unbelief is always exclusive. True faith embraces the whole world; and the measure of our faith is the earnestness of our desire that souls should be saved. When Christ told them that the despised Gentiles were to be given that share in the Gospel feast which they refused, they were filled with wrath and rose up at once in a mob prepared to treat him as a religious blasphemer. People who let their prejudices stand in the way of truth are the first ones to get angry at the truth. Those who refuse Christ's message are always his enemies, though they may never consider themselves such. To deliberately reject Jesus never fails to put the soul which does so in an attitude of antagonism towards him. This was Christ's last visit to Nazareth. The golden opportunity we fail to seize will be given to another, and neither in time nor eternity will it be offered us again.

—In different parts of the world, under the auspices of sixteen different societies, there are twenty-seven vessels engaged in missionary work. Six of these are employed in the Pacific Ocean, and sixteen of them along the coast or on the rivers of Africa.

—The sale of the Report of the World's Missionary Conference held in London, has already been very large, but a friend of missions, by a most liberal contribution, authorizes Mr. Fleming H. Revell of Chicago to send the two complete volumes, postpaid, to any Protestant minister or missionary in any part of the world, on receipt of only $1.50. The volumes are a thesaurus of missionary information.

—Churches are being built in New York more rapidly than ever. According to *Harper's Weekly* plans for fifty new church edifices have been made up within the past two years, involving an expense of about $4,000,000. Of the new churches built or begun since Jan. 1, 1888, there are twelve Roman Catholic, eight Protestant Episcopal, eight Presbyterian, three Methodist, three Baptist, one Unitarian, one Lutheran, one Congregational, two Jewish, besides several of a miscellaneous character. The Protestant Episcopal are the most costly as a rule, and the Roman Catholic the next in cost.

LODGE NOTES.

A resolution was adopted at the Pennsylvania encampment of the G. A. R. at Shamokin, Pa., Wednesday, requesting the United States Government to prevent the erection of Confederate monuments on the Gettysburg battle-field.

The supreme lodge "Knights of Honor" has adopted designs for honorary jewels of past officers, which may be worn by them in place of badges. They are described as expensive and extravagant pieces of lodge "furniture."

A lively contest is anticipated at Quincy for the position of commander-in-chief of the Grand Army of the Republic of Illinois. The Chicago men have brought out the Rev. Horace W. Bolton, past commander of post 28 and the pastor of the First Methodist Episcopal church. Col. W. L. Diston of Quincy is an active candidate, and it is proposed to run Gen. John McNulta of Bloomington.

A district convention of lake sailors, including the members of Assembly 136, Knights of Labor, and a number of visiting delegates, said to represent between 3,000 and 4,000 sailors, began the other day, in this city. Several important measures were before the meeting, The most prominent one is the advisability of wholly withdrawing from the Knights of Labor and the jurisdiction of Master Workman Powderly.

James Johnson, "Past Great Sachem" of the Red Men lodge of Colorado, is said to be by the organ of that society "thoroughly imbued with the principles" of lodgery, being also a member of the Freemasons, United Workmen, Sons of Veterans, Chieftain's League, Knights of Pythias, and various other leagues too numerous to mention. Most men who attain to magnificent titles in any one of the orders are familiar figures in several others.

The secret fraternities of the Northwestern University at Evanston lately banquetted for about five or six hours. It was at the annual Pan-Hellenic banquet. The press report says: "The fraternities represented were Phi Kappi Psi, Beta Theta Pi, Sigma Chi, Phi Kappa Sigma, and Phi Delta Theta. After the banquet the symposiarch, Mr. A. R. Edwards, of Beta Theta Pi made a few remarks and the 'Pan-Hell' chorus sung a song. The program was varied by fraternity and college songs, and at its close the boys went out serenading."

The following item is going the round of the lodge papers: "Chicago is to have an Odd-fellows' temple, and like everything else undertaken in that city, it is to be erected on a grand scale, and will cost $1,000,000. The new building will be located in the business portion of Chicago, and will be arranged to accommodate all the Odd-fellow lodges in the city. In addition to the lodge-rooms there will be a large auditorium that will accommodate 10,000 people. Office rooms will also be arranged for, and it is the intention of the association to make it the finest temple in the country." We hardly need say that it is only an echo of the Masonic temple project, and that is all. The idea of the Odd-fellows providing a a hall to hold 10,000 people is a good joke.

Wm. E. Curtis, the Washington correspondent of the Chicago *Daily News*, is responsible for the following: At the end of the old and the beginning of the new year the newspapers are usually full of advertisements announcing the election of officers of various financial, commercial, social, and benevolent societies, and it is amusing to note the names of the organizations in vogue among the colored people, who have a penchant for clubs, literary circles, and charitable societies. The following is a list of some of the titles of these organizations: "Junior Rising Suns and Daughters of the Vineyard," "Resolute Daughters of Joshua," "Benevolent Sons of the Young Army Shining," "First National Phœnix Sisters," "Young Ladies' Golden Harp of America," "Daughters of the First Star of Jacob," "Rising Sons and Daughters of the East," "Loving Daughters of Paradise," "Young Rising Sons of Ham," "Sisters of the Lord's Delight Society," "Heavenly Called Laborers of the Vineyard," "Originating Sons and Daughters of Business," "Young Home Search Daughters of Love," "I Hope to be Righteous Society," "United Sons and Daughters of Rising Morning Star," "The Seven Golden Candlesticks," "Benevolent Daughters of Weeping Mary Society," "Following Sons of Abraham," "Loving Sons and Daughters of Revelations," "Grand United Sons and Daughters of the Living Council of the Cross," "Young Lambs," "Peaceable Daughters of Bethlehem," "Young Daughters of the Aid of Shiloh," "Young National Daughters of Phœnix," "Infant Daughters of Love," "United Sons of Adam," "Daughters of the Golden Chariot," "Sweet Prospects of Paradise," "Loving Daughters of the Sepulcher."

DONATIONS.

For Expenses of Chicago Convention April 22 and 23:		
Rev. W. G. Waddle		$ 1.60
C. A. Blanchard		5.00
D. A. Straw		.50
Samuel A. Eby		4.00
B. Williams		.50
John Harper		10.00
E. H. Person		1.50
Cynosure Ministers' Fund:		
Lewis Roberts		.50
Wm. Mathews		1.00
James Mathews		1.00
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N. P. Eddy		3.00
O. C. Blanchard		5.00
Rev. I. Excell		.50
Mrs. I. A. Hurlburt		3.50
General Fund:		
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J. Milligan Wylie		.75
C. S. Allen		1.00
O. C. Blanchard		10.00
Free Tract Fund:		
John Dorcas		1.90
The Cynosure 4 weeks to Northern Ministers:		
Jerome Home	subscribers	100
Previously reported	"	4,756
Total	"	4,856

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Feb. 3 to Feb. 15 inclusive:

S A Eby, P Anderson, J Hart, J Gable, W C Bissell, J S Turnbull, G A Paddock, J E Ross, T B McCormick, Rev E L Harris, M Matthieson, C S Allen, Mrs M M Shaw, Rev E J Clemens, N Porter, T M Weeks, F J Minton, A C Bundy, Mrs C Denham, Rev T Hartley, J C Smee, J Henderson, Mrs A D Reed, A Mayn, A Lindsay, C L Waldron, W L Wheaton, A Bliss, H C Witte, Mrs M Phillips, O Breed, H A Fischer, S C Kimball, G Anderson, A G Mansfield, G Haskins, S Wardner, J McCall, A Whitmore, F D Hauptmann, Rev J W Logue, H C Spencer, Rev R W Chesnut, B T Pettengill, T Gilmor, L D Brown, J M Johnson, J Bittinger, W Parson, H N Waldo, Rev S R Wallace, E Houchin, J Young, W W Templeton, P S Culter, J Ralston, J Anderson, D S Dean, J W Modlin, D B Dorsey, J Marks, H Webb, S Waite, D Esch, C Reynolds, Z Graves, J McFadden, N T Warnock, Rev T M Chalmers, Rev I Excell, Mrs E Hinsdale, N P Eddy, W Berry, E C Mason, Mrs I A Hurlburt, E Allison, J Greer, H G Bush, B S Smith, Mrs M A Walker, J Crabs, J Cochran, M J Boyce, C D Coppock, J Mettinly, E H Person, T C Patterson, T Hudson.

Capitalists and small investors read "War" Robertson's advertisement in this paper.

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OBITUARY.

DEACON DAVID WEST died at Sycamore, Ill., on Tuesday, February 4, 1890.

He was born in Waterville, Oneida Co., N. Y., July 16, 1806, and at his death was past the middle of his eighty-fourth year. He lived during the years of his earlier manhood at Evans, Erie Co., N. Y., where he felled hundreds of acres of the forests and made them fruitful and smiling fields. He removed in 1843 with his family to Sycamore, Ill., and his home till his death was on the farm he then made from the then wild prairie.

He was a giant in physical strength, but his greatness was in his great, God-loving, God-fearing, God-serving heart. In his youth, while in spiritual darkness and somewhat in despair about ever finding the way of life, he went alone to the woods, and there in the solitude of the forests, alone with God, he made the firm resolve that, whether he ever found the light of life or not, he would never neglect any known duty. From that moment he never knew the want of that light which with him grew brighter and brighter unto the perfect day.

He was the early friend of the slave, casting his vote for Birney in 1840, and that position he held politically, far above and aloof from the petty and selfish wrangles of the old slavery political parties till the shackles were stricken from every slave in the land.

His house in Sycamore was a station on the old underground railroad where many a dark-skinned fugitive from oppression rested during the day to be carried in the darkness to the next station on the road to freedom. He was ever a leader in the temperance reformation. He formed his ideas of secret societies during the times of the Morgan excitement, and has been a life-long worker against all forms of secrecy, with an earnestness of purpose that was as deep as his religion. Always active in all revival work, he has probably labored personally with more people concerning their spiritual interests than any other man in the community in which he lived.

His influence in building up a people amongst whom he lived, and in moulding all religious and social and political institutions aright during the formative period of a new settlement, was greater than can ever be told. There was a time after the building of the first school, church and other public buildings in Sycamore, and of the Chicago Theological Seminary, that he could say that he had paid more for public buildings than for his own buildings on the farm.

Many a man will say in his heart as the king said to his servant of old, know ye not that a prince and a great man is fallen this day in Israel? Let us rejoice that such a prince and great man has been permitted to walk so long with us; and in our sadness at our loss, we will also rejoice that he has gone as a prince to reign with Christ in his kingdom forever.

RESOLUTIONS OF RESPECT.

At a meeting of the Board of Trustees of Wheaton College (Wheaton, Illinois), Feb. 6, 1890, a committee, consisting of A. H. Hlatt, J. M. Hitchcock and L. N. Stratton, was appointed to give an expression in writing of the life, character and services of Mrs. M. A. Blanchard, deceased, which they did as follows:

WHEREAS, in the infinite wisdom of the All-wise Father it has seemed good for the fulfillment of his divine plan as it related to Mrs. Mary A. Bent Blanchard, wife of President Emeritus Jonathan Blanchard, to remove her from the scenes and vicissitudes of earth to the place prepared for the finally faithful of God; therefore,

Resolved, 1st, That while her physical presence is henceforth removed, we feel assured that her spirit lives, and her influence survives, and will endure while motherly kindness is remembered by the students she has encouraged, and while matronly traits are copied and womanly virtues are prized by the widening circle of influence she has projected among the educated young for nearly fifty years.

Resolved, 2nd, That the Board of Trustees of Wheaton College can but feel deeply the loss to this institution in the removal after thirty years of continued service from the "Ladies Advisory Board" of so safe a guardian and so wise a counselor as was she.

Resolved, 3d, That we hereby personally and collectively tender our deep sympathies, and fervent prayers to the desolated husband and bereaved children, for the great loss they have severally sustained in yielding up at the hand of death a devoted wife and a precious mother, though it be to give her to the more complete enjoyment of the "better things prepared" in the house of many mansions.

Resolved, 4th, That these resolutions be spread upon the minutes of this board and furnished for publication to the *Christian Cynosure* and *Wheaton Illinoian*.

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To carry on this work contributions are solicited from every friend of the reform.

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FARM NOTES.

AGRICULTURAL MULTIPLICATION.

We have always held that many farmers are land poor; that they would make more money if they had less land; that the thorough cultivation of a small farm would produce better results than a large farm poorly cultivated. These truths are pointedly enforced by a short dialogue in the *Western Plowman*. The conversation runs thus:

"How many acres of land have you?"

"One hundred."

"Then you have bought some more; you had only twenty."

"No, I haven't bought any, I haven't had any given to me; I haven't rented any. Still I claim that I have one hundred acres."

"How do you make it out?"

"Just this way. I plowed it thoroughly, utilizing every foot of ground, making on an average one acre equal to two. That gave me forty acres."

"Just so."

"I then fertilized the land so that one acre produced as much as three did before. That made me twenty acres more, making the total sixty."

"I see."

"Then I practiced persistent cultivation, which I can prove will double the yield of an acre. Twenty acres more, you see, which makes me eighty."

"Yes, and now for the other twenty."

"The other twenty I got by only using the best of seed and by putting brains and system into my work. And to prove that my farm contains one hundred acres I am willing to compare results with the average one hundred acres anywhere in this section of the country. Things qual to the same things are equal to each other, you know."

THE FARMER'S HEALTH.

The farmer's health is vastly more important than the health of his stock or the dimensions of his purse. Next to a certain provision for the great beyond, the health of the farmer and that of his household should be his first concern. Oftentimes he makes it his last concern. His table might be spread with the purest health-giving food in the world, and yet oftener it groans beneath heaps and heaps of dyspeptic germs in great variety. But this is rather for the consideration of the farmer's wife than for that of the farmer. Then that cesspool of abominations, the receptacle of the slops of the house, is again, on the approach of warm weather, commencing its work of death. The air above it becomes contaminated with the virus of disease, which finds its way into the farmer's lungs and preys upon his vitality. Then its hidden percolations find their way, perchance, into the well, and ultimately into the system of the inmates of the house. The farmer is by nature so situated that he might enjoy a larger measure of health than any other class, and yet he does not. The extra vigor given him by a perpetual inhalation of fresh air is more than neutralized by improper conditions of living, self-imposed, and these, like a stern miner chipping away at the foundation of existence, deprive him of his great strength. There is no item of farm expenditure that runs up so fast as a doctor's bill, and nothing so destructive of the material interest of the farmer as the deprivations of sickness.—*Christian at Work.*

DON'T MORTGAGE THE FARM.

Keep your homestead free from mortgage. No matter how promising the speculation may be, how large a return the investment may afford, don't mortgage your home to raise money. We know of but one good cause for a mortgage on the homestead—hunger.

The rate of interest to be paid for borrowed money, added to the taxes and the current expenses, will eat up the best farm in Kansas.

Hundreds of homes throughout the West are passing into strangers' hands under foreclosure of mortgage. Money borrowed three or five years ago, at 12 or 18 per cent. interest on improved lands, worth at the time it was borrowed three times the amount loaned, could not, in many cases, to-day be paid if the farm was sold for it. Unexpected expenses, losses of crops, poor markets, one cause and another makes the payment of the principal almost impossible. Money loaners may glibly tell how easy it is to pay the interest, and as times get better, meet the principal. Thousands and tens of thousands of dollars released from manufacturing enterprises of the East, are now offered in every town of the West. If the contraction of currency continues and we are to reach specie resumption in 1879, the payment of the mortgages made to-day will take the farm upon which they are placed. Shun the mortgage as you would a contagious disease. The Legislation of to-day is in the hands of money, and all that will guard, protect and make money more valuable will be done. Better to live in the homestead cabin with the clothes ragged, and the implements old and worn, than sign a mortgage which, after years of worry and suffering causes the home to go to the usurer. Wait; if prosperity comes, the mortgage will not be needed; if it does not, all the more reason to have the home clear from debt. Mothers and fathers, if you want the home for the children, don't sign the mortgage.—*Kansas Farmer.*

Sufferers

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NEWS OF THE WEEK.

WASHINGTON.

President Harrison, on Monday, nominated Charles Emory Smith, of Pennsylvania, to be United States Minister to Russia.

The President, on Monday, signed the proclamation opening the Sioux Reservation in South Dakota. He also issued an order establishing land offices at Pierre and Chamberlain.

Attorney-General Miller has decided to instruct the United States district attorney at New Orleans to bring suit against the directors of the Southern Exposition held in that city in 1884–5 for an unpaid balance of $700,000 of the $1,500,000 loaned by the government. The directors are among the most influential and wealthy men of the city—bank presidents, merchants, and commission men, worth together $5,000,000 or $6,000,000—so that if judgments be obtained the money can be collected.

The Senate Wednesday afternoon in executive session confirmed the nomination of Thomas J. Morgan to be Commissioner of Indian Affairs by a vote of 28 to 16. The case was discussed for nearly five hours. Senators Spooner and Manderson took up especially the charges affecting General Morgan's military career and answered them at length. Senator Jones, of Arkansas, who has led the opposition to confirmation on the floor of the Senate, closed the debate.

CHICAGO.

Seth Twombly, the engineer who was responsible for the South Englewood collision in which seven people lost their lives, with his fireman and conductor, were put on trial, Feb. 10.

The heirs of the late Conrad Seipp, the brewer, yesterday distributed $135,000 among seventeen hospitals and other charitable institutions, in sums ranging between $15,000 and $5,000.

John Graham, charged with jury bribing in the Cronin case, did not appear in court and his bonds for $15,000, with F. H. Trude and W. P. Whelan as sureties, was forfeited.

At the meeting of the Chicago Presbytery, Feb. 14, the advocates of a moderate revision of the creed were successful, the extremists who wanted a new declaration only mustering twenty votes.

Fire in the great Farwell Building, at Adams and Market streets, Feb. 14, damaged the stock of Work Bros., Taylor Bros., and Mendel & Co. to the extent of $375,000. The damage to the building was about $75,000. All were fully insured.

Carnegie, Phipps & Co., of Pittsburg, Pa., were on Wednesday awarded the contract for three and a half miles of iron work on the Chicago Alley Elevated Railroad, the work to be completed by July.

COUNTRY.

The question of closing saloons on Sunday in Racine, Wis., is coming up for considerable discussion just at present. Mayor Mitchell has recently issued orders urging policemen to be very watchful and arrest all who should sell liquor on the Lord's day. The municipal election will, in all probability, be fought on this issue next April.

Monday night at Central Lake, Mich., Oliver Benway's house was destroyed by fire, resulting in the burning to death of Mrs. Benway's mother. Two children were also seriously burned.

The excitement over the lottery bill claimed to be in the interest of the Louisiana Lottery Company, reached its climax Feb. 10 in the House of North Dakota, when further consideration of it was indefinitely postponed.

It is expected the prohibition bill of South Dakota will be sent to the Governor some time this week. The Senate and House have agreed upon the penalties, the date of enforcement, and a number of other points of importance, but a committee of conference will doubtless effect unanimity in a few days at the outside. There is a feeling that the sooner the bill is out of the way the sooner the legislative wheels will get under motion again, and it is certain some pretty fast time must be made hereafter, or the results will be meager and few.

The municipal election in Salt Lake City, Monday, resulted in the defeat of the Mormons, causing the wildest demonstrations of joy on the part of the "gentile" population. The "saints" threaten to appeal to the Supreme Court of the United States.

It is reported from Allendale, Barnwell county, S. C., that a Negress who had not denounced the recent wholesale lynchings, was decoyed to her door at night by Negro women dressed in male attire who beat her almost to death and killed her infant. Fifteen of the women are said to have been arrested.

The steamer Amsterdam, which arrived at New York Monday, passed through an icefield 165 miles long.

The boiler of a locomotive burst Friday near Douglas Station, Pa., killing Engineer John Ludwig and Flagman Charles Jenkins and injuring three or four others.

Albert P. Miller, colored pastor of Dixwell Avenue Congregational church at New Haven, N. Y. was awarded $500 damages against an Albany steamboat captain for discriminating against him on account of his color.

In accordance with the opinion the Colorado Supreme Court rendered Friday that the State had the right to close the saloons in Denver on Sunday, all those places, with one or two exceptions, where liquor was sold in restaurants closed their doors at midnight last night, and will be closed until Monday morning. This is the first time the law has been enforced in Denver. There was no disturbance, and the general expression was that the law would be successfully carried out in the future.

FOREIGN.

The religious riot at Hull, Canada, caused a heated debate, Wednesday, in the Canadian Parliament, creating such wild excitement that the Speaker at one time left the chair.

A close friend of Dom Pedro says he has received a letter from Brazil announcing that the movement there to place the ex-emperor in nomination for president of the republic is strengthening and spreading. The emperor has been informed of the intention of his friends and they await his consent to the use of his name. The emperor has already expressed his willingness to return to Brazil in any capacity, public or private, it being his supreme desire to be allowed to die among his people.

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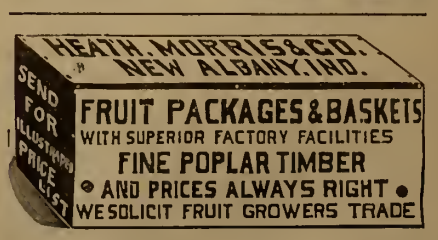
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As we go to press there is an anxious interest in four great cities over the vote on the Columbus fair in the House of Representatives. The struggle for this prize has occupied the attention of the country for months, and the vote of Monday will not settle the question. On the fourth ballot Chicago was supported by 134 members, New York by 95, St. Louis by 48, and Washington by 29. The majority must be 154 votes. The attempt to drag the affair into party politics in New York has been deprecated by every man of patriotic spirit. The Senate must yet vote and may not agree with the House, so the end is not yet. With all the anxiety to secure the fair, if it is opened upon the Sabbath day it will be a curse to whatever city secures it.

The formation of Sunday Rest Leagues in the different wards of Chicago is an interesting feature of the Sabbath reform. Their organization was suggested and is urged by the city Sabbath association and their object is "to co-operate with the Chicago Sunday-Closing association in securing, by all proper means, freedom from unnecessary Sunday labor, and especially the closing of factories, shops, stores, and saloons on Sunday." A number of wards have organized and it is believed that 40,000 voters have already enrolled their names in favor of this movement, and it is certain to have a strong influence on city politics. These leagues, ignoring party politics, will endeavor to select for the city council men who favor the objects above named. Their success means an infinite boon to thousands of laboring men, and a great opportunity for the churches.

With the new hope of regeneration for Utah a bill has been brought before the U. S. Senate to provide a school system for the Territory which shall keep pace with the revival, and both lead and nurture it. It is an elaborate and comprehensive measure, providing for all needed legislation. It secures a Commissioner of Education, who is to supervise the conduct of the public schools in each county and appoint assistants with the aid of the Governor and probate judges. It provides, moreover, for instruction in temperance and good morals and the use of the Holy Bible, and forbids sectarian or denominational books or doctrines. The Word of God is upon every Mormon pulpit, but it is seldom opened, and always set aside in favor of the dogmas of the Mormon prophets. If it is quoted its words are wrested to support these impious tenets. Senator Edmund's bill, if honorably enforced, would illumine every Mormon valley with that holy light which must ever banish superstition and false worship.

Our esteemed English correspondent, Rev. John Boyes, sends us a note from one of his papers which claims that the recent restrictions upon the movements of the anarchists in Switzerland have led to important changes in their mode of operations, and to the adoption of alliances in conspiracy likely to produce bad effect in Ireland. So-called political refugees were prevented by the Swiss police from holding secret meeting, and although some anarchists tried to escape the vigilance of the authorities not only in Berne, but also in Zurich and Schaffhausen, their plot was discovered. A few of them left for Sweden, while others decided to proceed to Alexandria. The necessary funds were supplied by the Russian Revolutionary Committee. The Nihilists are said to be in communication with the Clan-na-Gael for the purpose of aiding the agitators in Ireland, and also with the Austrian Socialist Association, in view of creating disturbances and strikes throughout Austria. A Russian woman, who belongs to the Nihilist Committee, has started for Ireland, where she intends to stay for several months.

Permission has been granted, by the inside ring of the G. A. R., to the colored ex-soldiers of the South, 30,000 of whom are said to live in Louisiana and Mississippi, to organize colored Grand Army posts. Gen. Alger, "commander-in-chief," concurred in this action, and organization goes forward. Like its Masonic parent, however, the Grand Army, at least in the South, refuses to receive colored men into companionship. At a recent departmental encampment of the G. A. R., held in Augusta, Ga., colored delegates claimed admission into the body from the colored posts which they represented, but were refused. The Augusta post gave a banquet to the encampment in the evening, to which the colored delegates were not invited. This action reveals the inevitable lodge nature to be inhering in the G. A. R. as all the rest.

The *Champion*, published at Louisville, Ky., is a paper respectable in size and ability, and aims to represent the colored citizens of that city. The colored people do well to have their own papers. Many facts and arguments that would never find expression in the Southern press have a voice, and reach the national heart. But the *Champion* seeks to do more than this. It is an especial organ of the secret lodge system, and *champions Freemasonry*. It has one or two columns especially devoted to this object. Never could there be a greater mistake. A paper that seeks to elevate a poor and oppressed people, and begins by teaching them to emulate the extravagance, the folly and the wickedness of those who call themselves "the superior race," is doing much to mislead and injure them. The best moral sentiment of the nation is *opposed to the lodges;* the worst is in favor of it, or at least quite indifferent. Some of the colored men who have recently suffered mob violence were prominent members of colored lodges. Their Freemasonry availed them nothing as against Georgia ruffians, whether Masons or not. The time, money and attention given to this order by colored men, would be a vast help to them if wisely appropriated. We are glad to know that many prominent members of the race are becoming awake to this fact.

A call has gone forth for a national convention to be held in this city, it is thought, at an early date, of the Triangles, or I. N. B. branch of what was once the United Brotherhood. In the seventies the Clan-na-Gael began its existence in this country as a physical-force, secret revolutionary body. At first its affairs were governed by a national executive committee, but, through the efforts of professional patriots, the executive officers were reduced to seven, then five, and finally, under the reign of Alexander Sullivan, to three—himself, Michael Boland and Dennis C. Feeley. These three formed the triangle. This triumvirate became infamous, and a split in the order ensued. In the summer of 1888 the two factions, the Clan-na-Gael and the Irish National Brotherhood, came together again in the United Brotherhood. When the I. N. B. murdered Cronin, last May, another split occurred; and, in national convention assembled, the Clan-na-Gael, by far the larger faction, unceremoniously ousted the I. N. B., or Trianglers. Now the Trianglers are to have their innings, and this call is for the purpose of organization.

NO CROSS, NO CROWN.

BY VICTORIA ALEXANDRA BUCK.

'Tis better thus to live,
Though burdens crush our hearts until they break,
And all our way is hedged about with thorns;
Though morning brings fresh woes to hearts that ache.
'Twill only brighten crowns which heaven adorns
Upon each conqueror's brow,
So white with suffering now.

'Tis better thus to live,
And drink the cup once drained by martyr lips,
When standing girt about with burning flame;
To count each drop of blood that slowly drips,
And bear it all in agony and shame,
Because, by this we wear
A chaplet over there.

'Tis better thus to live:
What have we gained by living? Much, indeed,
Because 'tis only once that we can live
This life of pain and turmoil. May we read
In lines of flaming light, what he will give
In that land of endless calm,
With chaplet, robe and palm.

East Randolph, N. Y.

THE FORWARD MOVEMENT IN BRITAIN.

BY REV. JOHN BOYES.

The various churches of this country are vieing with each other in what is called *the forward movement*, and it would indicate some deficiency either in piety or pluck if Methodism were to stand disconnected with this progressive movement. This departure consists in new ways of doing old work, and the new ways are more or less imitations of Salvation Army methods, and have probably been suggested thereby. This is not necessarily the case, as the same thought will often take rise in minds diverse and unknown to each other, as might be shown by many of the discoveries and inventions of the last few years. The formation of Christian bands for visitation purposes, the introduction of brass bands of music into church work, evangelistic services, lectures, cheap restaurants, clothing clubs, temperance and thrift societies, and numerous other agencies in connection with our churches is *modern*.

In our large centers of population many of the churches were formerly filled with attentive congregations, but the houses have given place to mills and warehouses. As a consequence the congregations are small and the buildings comparatively useless. These buildings are being remod-

elled at considerable expense, their ecclesiastical look taken away and made into a kind of halls. Some of them, under the new arrangement, have been wonderfully successful, so far as getting people into them is concerned, though there are a few cynics who say with partial truth that many who become attendants at these halls are those who otherwise would have been in our churches, and that the new excitement is acting prejudicially on them by impairing the feeling of reverence. There is an unwarrantable tendency on the part of some to blame the churches for not doing more in helping on the working classes to a higher social and spiritual plane, as if the working classes were the only ones that ought to enlist the sympathy of the churches. A large amount of this kind of talk seems to us a bid for spurious popularity. One thing is certain, namely, that there never was a period in the history of our world when the working classes were in such a good condition. They never had better wages, better food, better homes, better institutions of an educational, philanthropic and religious kind than during the present age; and certainly Christianity has played an important part in this work of amendment. The churches are representative of Christian life, work and enterprise; and whatever may be said of exceptional individuals and their doings, the churches of the present century have been the best friends of the working man. The present *forward movement* seems an honest attempt to bring Christianity into fuller touch with the working population. The great danger is lest the leaders of the movement should become so excited as to lose their balance and so drift off into communism, which would be fatal to the welfare both of the church and the commonwealth.

Huddersfield, England.

THE GAMBLING OF PUBLIC MEN.

BY ANTHONY COMSTOCK.

It is urged, "Our judges and other high officials, both State and Federal, and gentlemen of prominence all patronize the races and buy pool." The races are the veriest subterfuge. How many go to the races except for the sake of gambling and with the hope and expectation of enriching themselves from the sharpers' ring? Professional gamblers, sharp, keen, experienced tricksters many of them, are the fellows to pluck the crowd. They hold the pool into which the dishonest employe, the bank embezzler, the defaulting cashier, the sneaking husband who carries off the bread and clothing of his wife and children, all bring and deposit their stealings. It is not hazarding too much to say that a pool is never made up upon any race in which some dishonest fund is not a component part.

The wretched part of it is "the sure tips." These are often the inventions of the gamblers. Young men get the idea that they are sure to win, and they are so carried away with the certainty of a hit that they are bound to try their luck by fair or foul means. Two young men of most reputable families were brought to my notice last summer who obtained over $100 worth of jewelry upon false pretences, went at once and pawned it for $50 and staked it in a notorious den in Barclay street upon a "sure tip," only to lose it. Then ruin and a prospect of arrest for grand larceny stared them in the face. Friends brought the case to the Society for the suppression of vice. The gambling den was raided and closed, and we saved these two youths and their families from disgrace.

A mother with a nursing babe, a lady of great refinement, recently was asking for advice and assistance, having been forced from a comfortable and happy home to a hovel in the rear of a tenement house because her husband had robbed her of about $3,000 and spent it in one of the New York city pool rooms

The iniquitous Ives Pool bill is responsible for these and hundreds of similar crimes. Although it pretends to prohibit pool selling and bookmaking everywhere, except upon the race courses between the 15th of May and 15th of October of each year, and has been upon the statute books nearly four years, yet not a single conviction has been secured under it. Nearly fifty of these dens have existed in New York alone up to within a few days.

It is not infrequent that judges and prosecuting attorneys and other officials are seen at these places dipping their fingers in the gambler's pool, although at common law it has for centuries been held that a gambling house is indictable as a public nuisance. Imagine a young man stealing a thousand dollars and placing it in the gambler's pool. He is detected and convicted of his crime. The judge who is to sentence him bet in the same pool, and, being more fortunate than the prisoner, won, and, as he sits in judgment, some of the very money which this young man stole and lost is in the judge's pocket, his proportion of the gambler's pool of stolen plunder.

The Society for the suppression of vice has undertaken to defend innocent women and children, remove temptations from our young men, and prevent the tempter from decoying honest labor to feed its capacious maw.

New York.

SOME SOCIAL PROBLEMS.

BY REV. A. B. CURTIS.

We said some things in our last article that would lead us to infer that there was a profound secular as well as religious and moral import in those words of Paul to Timothy, in which he exclaims with considerable fervor that "the love of money is the root of all evil." While this is true it is equally true that money is the root of all good; that is to say, as a civilizing tool, it is as indispensible to our progress as movable type to the printer, and labor-saving machinery to the farmer. I wish to say a few things about money as a tool, as a means to an end, and in this way point out the folly of loving money in such a way as to make men miserly and grasping.

If we trace our English word "pecuniary" back to its sources we shall find that *pecus* means ox, that all wealth once consisted in oxen; oxen were money, and there was no other. If a man wished to buy a certain article, and did not have his ox with him to barter, he drew from his pocket a piece of leather, on which was written the word *pecus*, ox, and gave it in exchange for what he desired. That piece of leather was good for one ox. When the Romans became an agricultural and mercantile people, and had other wealth besides cattle, they still called their money *pecunia.* When we to-day ask our lawyer what his fee will be, we are in reality asking what his ox will be. The old Anglo-Saxon word for ox is fee (*feoh*). The Spartans used wood and iron for money, the Abyssinians used salt, the Chinese little cubes of compressed tea. Mr. Mill tells us of an African tribe that has a standard of value called the macute, so that they speak of an ox being worth so many macutes, a house worth so many macutes, and so on. But there is no macute made; it is just an imaginary thing. A very cute idea this, but we would feel sore perplexed if our silver dollars were all imaginary. Let us see how we can buy and sell in such a state of civilization. I have a bushel of potatoes, and want five pounds of sugar. I go to the man who has sugar to sell, but he doesn't want any potatoes. He does want apples, and would exchange sugar for them. I have no apples, so we can't trade. I go to another man. Yes, he has sugar to sell, but doesn't want potatoes. Could I let him have butter and eggs in exchange? No, I have no butter and eggs, but I must have sugar, and I must hunt till I can find some one to exchange with me. Imagine the delay, the inconvenience, the impossibility of carrying on business in such a way. Yet at one time men had to do just this. When man discovered fire he was able to make a long stride forward, but he could not have gone far had he not also discovered that wonderful tool, that most labor-saving of all machines, money. Now I sell what I have for money, and with money buy what I desire. And as Carlyle has said, "Whoso has ten cents is lord of the whole world to the extent of ten cents."

In those old days a man could not barter and obtain what he wanted, so he fell to making his own clothes, his own weapons, his own tools, and raised whatever he desired for food. Each man was a "jack of all trades," and as a consequence "good at none." But when the new tool, money, was discovered; money, the measure of value and tool for effecting exchanges, then men began to progress very fast, to specialize in their work, and became able to perform a certain definite kind of work rapidly and accurately.

Quick estimates are now made of the money value of men and things. In the book of Job we are not told that Job was worth so many thousands or millions of shekels, for at that time there was no such coin in common use. So we are told in a long list what Job's wealth consisted in. It would be tedious to have to resort to such a method now.

Money makes it possible for men to specialize, and this habit of knowing how to do one thing rapidly and well has led to nearly all the important inventions since then, as we shall see in another article.

THE RACE PROBLEM.

BY REV. H. H. HINMAN.

This is the great question both for the South and for the nation. Grant all that is claimed as to the ignorance of the Negro, and his unfitness for the duties and responsibilities of citizenship, yet this is not the great obstacle to securing him his political rights. It is not that he is *ignorant*, but that he is a *Negro.* Among the mountain whites there is a vast amount of illiteracy, but this has been no objection to their voting. The opposition is even greater to the educated colored man than to the ignorant. The latter can be bull-dozed or cheated out of his ballot. With the former it is not so easy. Hence it is that with the growth of education there has been no abatement of bitterness, hatred and violence, but an increase, until the political demagogues that at first denied that they had deprived the Negro of his political rights, now openly boast of it, and affirm that they can never be restored. They give as their reason, that the race conflict is irrepressible, and that a man who has a trace of African blood is unfit to have a voice in National or State legislation. They appeal to race prejudice as their justification. Education alone, though the most pressing necessity, is not in itself a sufficient remedy. Nor is expatriation. This, if it were possible, which it is not, would be unjust, unwise and inhuman. Voluntary emigration can never secure the consent of more than a fraction of the colored people. Forced emigration would be strongly opposed by all but the worst elements in society. We must conquer the South. Not with arms and violence, but with the power of truth, and an appeal to their true interests. No people was ever conquered whose convictions were not changed. In this sense the South was never conquered. It will take something mightier than the sword to conquer them. Mr. Grady, in one of his brilliant speeches, charged Vice President Wilson with saying that this was "a war of ideas," and that the South "must give up her convictions." Mr. Grady said, "this could never be." And yet it must be, if they, and we, would have peace. Whatever might be true of ignorant slaves, it cannot be true that educated freedmen will consent to be deprived of the rights to which they are legally entitled. Nor can it ever be that the Christian people of the land will regard with indifference a perpetual violation of a fundamental law of the nation—the 14th and 15th amendments of the Constitution. The people of both the North and the South have greatly changed their convictions in the matter of slavery, and they will be changed as to Negro suffrage. Political animosities will never settle this question. They rather inflame it. The Gospel of Christ is the most powerful factor. Next to this the necessities of the public welfare will be a potent educator, and will finally eradicate the spirit of caste.

Comparatively little is said by the public press about the recent death of Rev. Johnston at Huntington, W. Va., in consequence of a fall that he received while being initiated in the Royal Arch degree of Masonry. It was an accident, by which a Methodist congregation lost its pastor, and that is all that is made of it. This Methodist minister, too, who lived a day or two yet after the accident occurred, seems to have had no thought that he was not about his Master's business when the disaster befell him, but spoke about constant readiness for death. Christians ought to bethink themselves, however, that putting themselves into needless danger is tempting God and placing themselves beyond the pale of the divine promise of protection. Masonry is an institution with which the disciples of Jesus should have nothing to do, because it does not recognize him to be the Lord of

all and the Saviour of the world, and if they meet their death while going out of their way to court its favors, the accident is doubly sad. Masons say that "there is less danger about the Royal Arch degree than any of the others." But there is danger enough about this degrec to result in death. Those who will not heed the warning of danger to their souls in Masonry ought at least to heed such warning of danger to their bodies.—*Lutheran Standard.*

AN INFAMOUS INSTITUTION.

JUDGE GRESHAM ON THE LOUISIANA LOTTERY.

"The Louisiana lottery is an infamous and pernicious institution, and it is only the tolerant or collusive policy of Congress that perpetuates it."

Judge Walter Q. Gresham is the one Posmaster-General of the United States who has made a fight against the Louisiana lottery on the ground of its illegal use of the mails for gambling purposes. He is familiar with the details of the lottery company's operations and the power of the United States Government to stop the business, and his positive declaration cited above embodies the result of years of investigation into this wholesale gambling. The judge was found ill in his room at the Palmer House, but he consented to an interview on the lottery question, and spoke as freely as his peculiar relations with the Louisiana company would permit.

"The present efforts of the lottery company to perpetuate its lease on life by getting into new territory," continued the judge, "is significant, and the possibility—I might almost say probability—of its succeeding should induce the government to take the most stringent measures to abolish the evil once for all. It was only the force of public sentiment that has put matters in a state of abeyance in North Dakota, and an evil of such gigantic proportions should not be left merely to public opinion as recorded by an enterprising press. The lottery company has preyed for years upon the ignorant and credulous. Its profits have been enormous, and its influence a sort of cancer on the public. It has gained its power largely by underhanded wire-pulling and bribery, and I doubt if it will see its franchise terminate without the most persistent efforts to transplant itself to one of the new and poor States where public opinion is not so strong as in the East."

"Do you think the company could get a renewal of its charter in Louisiana?"

"By means of bribery and purchase money I certainly do, and hence I think the general government should take the matter in hand. There is a strong feeling against the lottery in Louisiana among the best people, but ample funds in the hands of shrewd, unscrupulous men, such as the managers of the lottery are, can accomplish what is desired. That the company has an enormous influence among the members of Congress I know, but its manipulations arc of such a character that to make direct charges of corruption or bribery is impossible. It is one of the things suspected and believed, even to certainty, and still not provable.

"In a measure my lips are sealed as to thc lottery business, from the fact that I am now the defendant at Washington in two suits for damages of $100,000 each, growing out of the crusade against the legalized gambling of the Louisiana company. I am anxious to get the suits in court and get thc matter out of mind, and as a judge here can't consistently anticipate my case in Washington, where I shall bc a defendant. But thc lottery gambling can bc stopped, I am confident. When I was Postmaster-General, merely by cnforcing the law relative to thc usc of the mails, I compelled the company to do its business in the name of a New Orleans bank. I followed the matter up and almost suspended these secondary operations. Thc result was that both the lottery company and the bank brought suits for damages, which have been pending ever since. The suits may have been mere bluffs, but the fact remains that the enforcing of the mail laws interposed a barrier to the company's nefarious proceedings that it deemed necessary to remove. The company knows it is in bad business. It presumes to a certain extent on its patrons for protection, and it is willing to furnish purchase money for what it cannot get otherwise. When I was in Washington the city was a veritable hotbed of agents for thc concern. What is needed is a vigorous fight, and an honest, fearless Congress."

"What legislative steps are necessary, in your opinion, to suppress lottery gambling?"

"Partly from the reasons already given, and partly from the fact that I have not followed closely what has been done in Congress since I was Postmaster-General, I do not care to particularize. I will say this positively, however. I know that it is in the power of Congress, by the enactment of a suitable law, to utterly abolish the whole traffic, and I further believe that if the matter were taken up in earnest the necessary legislation would have support enough to carry. I say this with a full sense of the power of the lottery people at Washington. Steps can be and should be taken to remove the whole question from the realm of uncertainty. The trouble in leaving the mattter in abeyance, as in North Dakota, is that it leaves an opportunity for bribery and hasty action before public opinion can assert itself. This is liable to occur in the legislatures of any of the newly-admitted States, and it behooves the national government to preclude the possibility of such a course."

"You think, then, that the recent attempt to get a charter in North Dakota was but the beginning of an organized movement on the part of the lottery company?"

"I do; and I further believe that the company would spend enormous sums of money to get a charter. What is more, I fear that in the absence of proper legislation this company will succeed. Definite and conclusive action by Congress is the only safety, and to that end popular sentiment should be directed. Legislation is needed, and should be clamored for till secured."—*Chicago News, Feb. 15.*

THE TOBACCO MANIA.

BY GEORGE W. CLARK.

The *Evening Journal* of Rochester, N. Y., published not long ago an article on "The Effects of Tobacco!" The article was evidently written in the interest of the tobacco mongers, and was an attempt to palliate the evils of this poison weed. As the article was misleading in many of its statements, and calculated to do great harm, especially to the young and inexperienced, a reply was sent to that paper, but after keeping it several days, finally, by request, it was returned to the writer. It was then taken to every other daily paper in the city, where it shared the same fate!—"*all with one accord making excuses!*" And all their offices with the same accord stinking with poisonous tobacco smoke!

It would seem the mercenary tobacco interest, like its twin incarnation, the liquor interest, has come to muzzle and control the press. Said article starts out with the strange assertion, "That no two doctors agree on the injurious effects of tobacco." How an intelligent person, aiming at the truth and understanding the subject on which he essayed to write, could make such a statement, is indeed a marvel!

Nearly all the well-read, most learned, and eminent physicians, surgeons and physiologists agree with remarkable unanimity on the utter uselessness, the great wastefulness and the serious hurtfulness of the tobacco vice, and scholarly men of high standing and wide reputc on both sides the Atlantic, as Drs. Rush, Warren, Sewell, Mott, Muzzy, Brodie, Spoor, Williams, and Dr. Holland; Drs. Woodward, Monroe, Hosack, Gibbon, Whitfield, of St. Thomas Hospital; Dr. McCosh, professor in the Calcutta Medical College; Prof. Dudley Reynolds, of the Hospital of Medicine, Louisville, Ky.; Dr. Lizar, professor of surgery in the Royal College of Surgeons, Edinboro, and also Surgeon McDonald; Drs. Jackson and Kellogg, at the head of the two largest sanitariums in the world, and many others. And such learned of the profession in the Old World as Dr. Lalemon, Dr. Duroy, Dr. Perring, Drs. Delaunay, Thevenot, Bouley, Goyard, etc., of the French Faculty, with Dr. McCullock, of the Scotch, and Sir Edward Smith, F. R. S., Dr. Drisdale, Dr. B. W. Richardson, F. R. S., of London, Eng., most eminent of the English Faculty, and the celebrated Dr. Krause, of Annaburg, in the kingdom of Saxony. These, with nameless others, most emphatically "agree," and have spoken able and earnest words of condemnation and warning; have issued learned treatises on the poison nature and evil effects of tobacco; some of them thundering out through the London *Times*. They charge tobacco with being "hostile to health, virility, morality and religion;" as a "wicked waste of time and money; fostering selfishness; indifference to the comfort of others; as inducing indolence, carelessness and callousness:" declare it causes and aggravates many diseases, such as "deathly nausea, giddiness, dyspepsia, liver complaint, kidney disease, conjestion of the brain, loss of memory, epilepsy, amaroases, deafness, blindness, heart disease, cancers, nervous irritability, idiocy, appoplexy, palsey, paralysis, with sudden and violent deaths." Such deaths by tobacco poisoning are frequent and fearful. I have known many myself, but the papers seldom give the true cause.

My own next-door neighbor died suddenly of tobacco paralysis. A young man in New York, only 30 years of age, not long ago a victim of the cigar, was stricken with tobacco paralysis, and after fearfully and helplessly struggling for several days and nights, died a most pitiful death. His friends and six doctors did all in their power to save him, but in vain.

Dr. Willard Parker, of New York, gives another similar, sad case of a young man only 26 years of age, in the vigor and prime of life, a victim of tobacco poisoning, who also died an untimely and terrible death from the same cause. I could give many similar cases did time and space allow. Again, many and fearful deaths occur every year from tobacco cancers; cancers in the mouth, on the tongue, on the lip, etc. I have personally known several sad cases. In one the cancer had eaten a hole in the side of his mouth, so that I could see the roots of his tongue; then it turned and ate down into the windpipe, and the victim died after great suffering. An old acquaintance of mine in Buffalo had a cancer on his lip where he carried his pipe. I advised him to go to Dr. Kingsley, at Rome, which he did, and had the cancer taken out, but it disfigured him badly. He died not long after. Dr. Carson, of Chicago, had a similar case and cut the man's lower jaw all away to save him, but in vain. He died a horrible death. I have a recent case, a distinguished man, a legislator of long experience and ability, Judge Kelley, whom nothing could release from terrible suffering but death. This foul destroyer makes no distinction between high, low, rich or poor. Among its conquered and slain victims are also such men as Senator Carpenter, Senator Hill, Gen. McClellan, Gen. Sheridan, and Gen. Grant; and the amiable and promising "Fritz," Emperor of Germany. What a serious loss to Germany where so much was expected from his reign! These able men might have been in most robust health, on duty, and enjoying active, wholesome life to-day, but for the useless indulgence of the poison and pernicious weed.

And yet, after all these and hundreds of other cases constantly occurring of the deadly effects of tobacco poisoning, the article alluded to very strangely asserts "there are only two cases of fatal nicotine poisoning on record." I could give many more marked fatal cases did space permit. It is time such Rip Van Winkle writers awakened to the terrible effects of this widespread evil.

Again, one of the least considered, and yet most serious and far-reaching evils of this tobacco mania, is the transmission of its deadly effects to offspring. The inexorable law of heredity accepts no excuses, tolerates no ignorance, makes no compromises, allows no evasions. It exacts its retributions up to the very line. "Whatsoever a man soweth that shall he also reap." Here also wise doctors (not themselves victims of tobacco) "agree." Drs. Piddock, Kellogg, Ambrose, Zeiglar, Carson, Jackson, and others say, "In no instance is the sin of the fathers more strikingly visited upon the children than in the sin of tobacco smoking." The enervation, the hysteria, the insanity, the dwarfish deformities, the consumption, the irritability, the long train of nervous affections, the suffering lives and early death of the children of smokers bear ample testimony to the feebleness and unsoundness of the constitution transmitted by this pernicious habit. I know of three marked cases of malformation, and physical and mental malaction from this same inexcusable cause. An old doctor told me he knew of two families in which there was a nest of little children made idiots by the tobacco vices of their

parents. O! ye tobacco fathers, think of this! A little child was taken sick and its parents feared it would die. The doctor prescribed, but in vain. He then advised the mother to take the child into the country, which she did, and it was soon restored. But soon after its return home it was stricken again in the same way, but another visit to the country soon restored the little one again to health. But after returning home, and it was seized again with the third attack of the same symptoms, the doctor suggested what he should have advised at first, that the father "stop smoking in the house," which he did. The little child was soon well again, and had no more of such attacks.

Again, many doctors "agree," such as Drs. Rush, Muzzy, Agnew, Kellogg, Jackson, that the use of tobacco creates unnatural thirst, rendering water and simple drinks insipid and unsatisfying, and hence leads to strong drinks, and is therefore a feeder to intemperance and drunkenness. "Take a cigar" and "take a drink" are synonymous terms; they both appeal to the same class of sensuous, depraved, morbid appetites. Dr. Adam Clark, the great Methodist commentator, in an able work on the evils of tobacco, said: "So inseparable an attendant on smoking is drinking, that in some places the same word expresses both, thus: *peened*, in the Bengalee language, signifies both to smoke and to drink." And he touchingly adds, "It is with pain of heart I am obliged to say many I have known, through their attachment to the pipe, have become mere driveling sots." Raphael Thorious attributes the discovery of "tobacco" to "Bacchus, Silenus and the Satyrs," the three representatives of drunkenness, gluttony and lust. Sylvester, the poet, derives the name "tobacco" from "Tobacchus," and naturally couples the two together, thus: "The pipe or else the pot."

[*Concluded next week.*]

OUR WASHINGTON LETTER.

WASHINGTON, Feb. 19, 1890.

What is there of special interest happening in Washington at present? Well, much is transpiring, but its interest depends entirely upon you, what you are, what you do, what you like, and what you think. The woman suffragists, doubtless, think that it is their annual convention that opened here on Monday morning last. Others who know much about such matters, and are interested in them, would say that it is the proceedings of the American Institute of Mining Engineers, several hundred strong, which knows all about metals, that is holding its annual convention here now. The Presbyterians would be likely to say that by far the most interesting event of the week was the discussion by some of their noted Washington divines of the proposed revision of the Confession of Faith. As a rule, Washingtonians would say the absorbing theme is the business now before Congress, for that much abused and alway tardy body has at last undertaken to consider the World's Fair project, and its present intention is to vote on the question of a site next Monday. But zealous advocates of prohibition would say while some of these matters are well enough, and interesting in their way, the most important work of which the capital can boast is being done for the cause of temperance.

The non-partisan temperance organization of Washington, that recently-organized union which wants prohibition without politics, held its first meeting here last Sunday, and was supported by Congressman Stewart, of Georgia, and Morse, of Massachusetts.

The former began his address by relating a touching story which caused him to become a temperance man. When a lad, living among the Georgia hills, he had a friend, bright and promising, who married a beautiful and wealthy girl. He fell a victim to drink, and coming home once in a debauch, seized his little child who ran forward to meet him and dashed it against the wall. Not knowing what he had done, he threw himself upon the bed and was soon in a drunken slumber. When told a few hours later by the crazed wife and mother that the child was dead, he rushed out of the house and no one ever saw him again. "That day," the speaker said, "I looked up to God and swore that I would always fight the curse." He thought no section of the country was so much in need of prohibition as the South. It would enable the two races to live together in peace. Of the ten race riots during the holidays in Georgia, eight of them were directly traceable to whisky. He said if every church member of every denomination would do their duty in working for temperance, prohibition would sweep the land. The Massachusetts legislator paid due honor to Postmaster-General Wanamaker for the manly stand he had taken on the temperance question, and said that those who claimed that they could drink or let it alone were simply mistaken.

All the famous advocates of woman suffrage who came to the city to attend their suffrage convention now in session, gathered at a banquet last Saturday at the Riggs house, and celebrated Miss Susan B. Anthony's 70th birthday. The first toast was "St. Susan," and all drank to it in cold water, Phoebe Cousins, the St. Louis lawyer, making the speech. A dozen others followed, among them "Susan's Wedding" in rhyme, by Mrs. Blatch, a daughter of Elizabeth Cady Stanton, who herself sat among the skirted knights of her long crusade. This able stateswoman, who looked like a lord chief justice with her snowy hair puffed all over her head, *a la* the time of Louis XIV., says that in less than ten years women will all vote.

Senator Blair, of New Hampshire, sat beside Miss Anthony, and when asked to tell something new that might be done for the cause, proposed that a crusade be made upon the South. Said he: "The people of the South are quick to acknowledge it if they find they are wrong; not like us of the North, who maintain and hold to errors we have committed." *

REFORM NEWS.

FROM THE GENERAL AGENT.

ACROSS THE THRESHOLD OF SEVERAL CITIES IN EASTERN MASSACHUSETTS, WITH PROMISES OF FUTURE VISITS.

BOSTON, Mass., Feb. 15, 1890.

Last Sabbath I supplied the Reformed Presbyterian Chambers Street Church in this city morning and afternoon. The congregation is itself a tribute to its founder and pastor, whose "works live after him" in the intelligent, well-instructed people who so long attended upon Bro. McFall's faithful ministry. No one admitted to this pulpit need hesitate to take advanced ground or to speak freely of any real reform or living question of the day.

On Monday morning I joined Mrs. Stoddard, who had preceded me to Wellesley, spending Sabbath with our gifted N. E. correspondent. We were glad to find her so far restored as to be able to go about the house, and occasionally walk to church without the aid of a cane. Her restoration now seems assured, and I hope yet to hear from her lips on the platform such words of strength and courage as delight those who read her articles. Since she has taken the office department of the *Independent Christian* her quiet cottage parlor has put on the appearance of the "editor's sanctum," and the numerous exchanges indicate a wide field through which she may range to gather facts for many less favored to read.

We were disappointed in not finding Rev. P. D. Cowan at home when we called, but Mrs. C. gave us facts of interest, and assured us of her own and her husband's aversion to the lodge. Special services had been held in their church and were to be resumed, and one young man who belonged to the Odd-fellows in a neighboring town had been seriously impressed, so that when the question came up whether he should attend the lodge or the church service, he decided to "Go up unto the house of the Lord," lest the festivities of the lodge should dispel more profitable and serious thoughts. As Bro. Geo. C. Needham is to conduct services there during next week, it is to be hoped that this and other young men, perhaps more needy, will receive instruction on the danger from this system of false worship.

At Wellesley College we met Miss Tuttle, assistant lady principal, and informed her of the student's plan of correspondence, which seemed to be received with favor, and a promise of further consideration. Mrs. Stoddard called on some of the most active W. C. T. U. ladies and explained our work.

At Worcester we were entertained by our long-time friend, Mrs. T. S. Bliss, whose kindness greatly enhanced the pleasure of our stay. This good lady fearlessly maintains the testimony of her sainted companion, and is, in her quiet way, making her influence felt. Bro. Pratt and his wife have put us under new and great indebtedness to them by their attention to our wants and their liberality in support of the cause. Of the six pastors seen in Worcester five had decided convictions against the lodge, J. F. Lovering being the exception. This, perhaps, was to be expected, since he is an active member of several lodges, and is reported in the papers as having taken eighteen degrees of Scottish Masonry, and figured prominently with Geo. F. Hewitt, a liquor dealer, in some of their public exhibits. I cannot vouch for the statement, but incidentally learned that of the $25,000 paid in salaries for administering the city government, $23,000 go to active members in the secret orders. If this is correct Worcester is certainly governed and taxed at the discretion of the lodge.

At Putnam, our next stop, we were received at Hon. George Buck's, and treated "right royally" by our host and hostess. The Congregational church, of which they are members, is at present without a pastor, Rev. A. I. Love having recently resigned and started on a trip to the Holy Land. We attended and enjoyed their Thursday evening prayer meeting, in which Dea. Davenport spoke of the Universalists as not differing materially in the ultimate analysis of their creed from the Congregationalists. Dr. Sharp felt called upon to correct what he thought an error in the statement of theological teachings, and made some very pointed remarks, but all in a most excellent spirit.

Bro. George M. Morse was away at the time, but his pastor, Rev. Mr. Stubbert, of the Baptist church, reassured me of his views in opposition to the whole system of secret brotherhoods. He has but five secretists in his large church; and, if I rightly understood him, all but one of these joined while in the army. He conferred freely in regard to meetings there to discuss the subject, and is willing to attend and give his testimony. Bro. Morse has an annual holiness convention which opens this year in his hall, March 4. I hope to attend and present our work, and to induce others of our friends to attend and take part in the discussion, if it is allowed.

At Webster, Mass., I found a union meeting in progress. Calling on the four pastors of the city I learned that two were decided and outspoken against the orders, and that neither of the others belonged or were favorable. Rev. N. H. Harrimen, evangelist, said he found the lodge one of the greatest obstructions in revival work. The M. E. pastor told of very unpleasant experiences with the orders at funerals, and said one of the saddest things he had known of late was that of four promising young ministers being initiated the same night in a Masonic lodge at Springfield. Owing to special services in progress it was not thought advisable to have the subject discussed there at present, but I was encouraged to hope for a future opening when meetings could be held with the co-operation of some, at least, if not all the pastors.

Leaving Webster, my next stop was at Oxford. Repairing to the Congregationalist parsonage, I was met by the intelligent wife of pastor W. L. T. Dean, who informed me that her husband received only emergent calls until after 1 P. M. I did not insist, but stated my mission, to which she responded with most hearty assurances of sympathy, and assured me of her husband's accord. Passing on to the M. E. parsonage I found Bro. P. R. Stratton a member of a college secret society, and of some insurance order that is, he said, in a sense secret. He had received and read four copies of the *Christian Cynosure*, and agreed with its general teachings as far as Masonry and the older orders were concerned. I shall correspond with the brethren at Oxford and Webster, in the favorable expectation of obtaining a hearing for our cause in both those cities.

Returning to Boston, I find a marked copy of the West Boylston *Enterprise*, in which Bro. L. W. Frink states very clearly, and in excellent taste and spirit, some of the objectionable features of the Grange ritual. Evidently there is an interest in this question at West Boylston, and a lively discussion going on, which can only result in good. Rev. E. C. Faris, from Barnet, Vt., is here to supply the Chambers Street R. P. church for two Sabbaths, and in a conference with him it

has been agreed that I am to go to his State and fill appointments as they may be arranged. Will friends in Vermont and along lines of railway leading from Boston, who desire to have the lodge discussed, write me at No. 309 Tremont street, Boston? J. P. STODDARD.

OVER THE HILLS TO PITTSBURGH.

ALLEGHENY, Pa., Feb. 19, 1890.

DEAR CYNOSURE:—I have often desired to ascend some mountain that I might behold what God hath wrought in nature. My trip of fifteen miles over Stone mountain to McAlevy's Fort on foot was a weary, but in many ways a pleasant, one. At Readsville I found myself in a narrow but fertile valley. Two miles on toward the mountain I found an old stone woolen factory, where honest toilers were engaged, as had been their fathers and grandfathers, in producing durable homespun goods. A bubbling mountain stream next attracted attention. The clear and sparkling water seemed to sing a merry song as it rushed on to turn the mill below. Numerous signs, "No fishing allowed," told that the finny tribe knew where health was found. As I neared the mountain the song of the brook was hushed. Its source, doubtless, lay buried thousands of feet where no explorer has ever been. Suddenly it came leaping forth from its dark caverns with such force as to turn the mill-wheel which some ingenious farmer had placed in its way. The woodmen I met were rough and dark-skinned, as a class, having long black hair extending to the shoulders and clipped off in front just above the eyes, resembling in this regard the "bangs" of some silly girls who do not enjoy modern enlightenment.

The iron ore secured in these mountains is said to be of the finest quality. Many men are engaged in mining and preparing it for market. Long caravans of mule teams, six being attached to each wagon, are daily seen bearing it to the railway.

Space forbids my recital here of many things of much interest to me. I found many warm friends at the Fort who turned out largely to my lectures, notwithstanding the bad roads. Rev. J. M. Adair, for years pastor of the U. P. church, had not neglected to instruct his people as to the evils and dangers of the lodge. Other pastors had not been so faithful, but had encouraged this thing of darkness which, unless checked, will destroy all vital piety in the churches they endeavor to build.

A secret society having some prominence here styles itself "The Golden Eagle." A few deluded souls imagine by going through its ceremonies and wearing a bright string around their hats they will gain a great insurance and much assistance. Although they only profess to insure for this world, they assume to themselves such titles as the following: "High Priest," "Venerable Hermit," "Worthy Bard," "Noble Chief," etc. If officers are what their titles would indicate, there is certainly a strange mixture. Every thing possible for my comfort and assistance was provided by kind friends. I departed with feelings of gratitude, after having given three addresses and planted twenty-one subscriptions to the *Cynosure*. Dr. Lussey kindly volunteered to act as *Cynosure* agent at the Fort. Any who can get their friends to take it will do them a great favor.

When stopping at the hotel at Petersburg for dinner, a young man who knew I had just come from the Fort in the stage inquired if I had attended the anti-secrecy lectures there. I assured him that I had, and inquired what he had heard about them. He replied that he understood it had made a great stir there, that the "Eagles" were pretty mad, but he guessed they did not amount to much.

I inquired what was said to make them angry.

"Why," he replied, "they said he said they were a lot of Barn-burners."

I explained that the lecturer had not called them Barn-burners, but by way of illustration had said, "Suppose I join a lodge and bind myself with what is considered an oath to keep secret the plans and workings of that lodge, and then find they are plotting against my neighbor to burn his barn or destroy his property; should I keep my pledge to secrecy, or warn my neighbor?"

This is one of the many illustrations where prejudice and a muddled brain mixes. A number of meetings are planned for this city and vicinity. Some circumstances are discouraging, but I shall find more doors open than I can enter.

W. B. STODDARD.

A HOPEFUL WORK IN ILLINOIS.

DEAR CYNOSURE:—I left home the next day after the N. C. A. Board meeting, Feb. 10th, and stopped at Creston. I called on an old friend whom I had not seen for twenty years. He subscribed for the *Cynosure*. He introduced me to Mr. Mettler, who subscribed for two copies for the ministers of Creston. Mr. Mettler took me four miles into the country to see Mr. N. Countryman, who subscribed five dollars to send the *Cynosure* for one month to fifty Illinois ministers. I called upon the ministers of Creston. One of

(*Continued on 12th page.*)

CORRESPONDENCE.

THE CYNOSURE COLPORTEUR IN INDIA.

It is a fact! My "dream" has come true! Just received a letter from Bombay which says that our colporteur exangelist mission committee have employed a native Christian as a regular colporteur upon the funds collected through the *Cynosure* office. Will every Christian who reads this please stop right here, bow your head a moment and pray: *God bless the Cynosure colporteur in India?*

Now, while your heart is happy over it, just think what an easy thing it would be for God's people to have a dozen such workers out in poor old India. Only $5.00 per month. Many a man or woman could give that much. Many more could give one dollar or less per month and so bear a share in this needful work. All this with no decrease of gifts elsewhere.

The *Cynosure* colporteur is working under the immediate direction of a missionary who was converted in Moody's mission work in Chicago, and has proved a successful minister in Bombay. Bro. Prautch is pushing the sales of books and tracts in Bombay in an excellent style, and the new *Cynosure* colporteur will do great good there.

Bro. C. B. Ward, my blessed colleague in the India *Watchman*, has recently sent one of his Telegu mission workers to sell books for the *Watchman* Repository. This will be still another worker to spread the anti-secrecy literature, along with other excellent books, in various parts of India.

Will everybody please remember that *India needs thirty thousand more missionaries* to give her the same proportion of Christian workers that you have in the United States. Who will go? Who will send? WALLACE J. GLADWIN.

Miles, Iowa.

THE CHALLENGE RENEWED.

SCHUYLER'S LAKE, N. Y.

Rev. D. P. Rathbun's lectures on Freemasonry having been slurred and belittled last fall by the Schuyler's Lake correspondent of the Richfield Springs, N. Y., *Mercury*, Mr. W. B. Stoddard read the allusions in the pulpit before opening his sermon and in comment said that this was conformable to the methods of Masonry, which fought with falsehood and misrepresentation; that Masons had declined an opportunity to reply at the end of lectures and subsequently a challenge for debate, but chose an unfair, unmanly and underhand defense. In his sermon he also casually remarked that Christian parents should oppose Masonry because it seduced their children, like the animal that stole their chickens, which was subsequently made a special catchword of reprobation in default of more important matter for censure. Misled by reporters, general remark was magnified into personal insult to excite his anger, but attacks on the order was the principal offence as proved by the opposite terms of the mingled praise and denunciation. The correspondent, who is a justice, the orderliest of the orderly, opened the gates of his wrath and raged, raved, stigmatized and denounced to the climax of the lie and "vile cur snarling at Masonry" which suggests if it does not imply the deepest affront of the vulgar, when he exhausted his vocabulary but assured that more was forthcoming if his dignity was again assailed, and graciously offered to shake hands "across the bloody chasm" with a lady correspondent who had lucklessly come in for a share of his venom.

After the correspondent had ventilated his anger and before the other party had been allowed more than a finger's breadth in reply, the editor stated that the discussion of the Masonic question at Schuyler's Lake was closed to all parties. This was in response to offer for publication of the following, which, despairing of a fair and equal opportunity in print, demanded a public debate. But even this was too much for personal or business interests and a suggestion of a defense was refused:

> The correspondent at Schuyler's Lake having closed his one-sided discussion of reformers to his satisfaction, the opposite party would like to speak in its own defense, and desiring a fair field and no favor, hereby challenges him and his lodge to a public debate by their champion at the above place. The question is: "Resolved, that Freemasonry is inconsistent with the Christian religion and a republican form of government," which embodies the issue. The Rev. D. P. Rathbun will take the affirmative as the advocate of the reform. If the challenge is accepted, it is to be announced in the *Mercury* with address of committee on arrangements.

In revenge for use of churches by reformers the correspondent withheld his annual contribution of two dollars, and another Mason refused after promising the same, which I believe substantially completes the history of the episode to the present time.

In his attacks the correspondent attempts to mislead by the extremes of exaggeration, but merely deceives himself. His boasted institution is a fraud of modern growth. It had its inception less than two hundred years ago and proved its recent origin by its immediate spread with a score of years to every country of Europe and through colonies to the four quarters of the globe. It is a parasite on Christianity and followed to the utmost parts to wage war upon it and convert churches into hollow pretences where it could gain access; for a man that swears to murder in the lodge cannot be otherwise than a hypocrite in a church founded on the Bible that forbids it; and a church controlled by such must be dead to efficiency like an insect loaded with parasites on a body with malaria. It is a rival and enemy of government,—a pattern and justification of Mollie Maguires, Clan-na-Gaels, Socialists and a multitude of the ilk who imitate to assassination. All who unite justify by the act the fact and principle of the murder of Morgan and are guilty by example of that of Cronin and others. But if it is wrong for an individual, it is worse for a combination to murder, for the crime is aggravated by conspiracy which adds to the evil and the penalty. Slavery in a free country once shamed the conscientious man, and Masonry with "servant societies" now walks hand in hand with the law of assassination, to proclaim the failure of free institutions. Recent excesses should excite opposition, but seemingly makes more indifference. American Catholics, overawed, it is said, recently resolved to receive all secret societies but Masonry, and promised to accept this within a year, although a few years ago it was called by the Pope the head of all evils in our day.

A good cause courts publicity but a bad one cloaks itself in a virtue as a need, sails under false colors like a pirate, and like him murders for silence. It is the antipodes of morals, and honeyed praise is the refuge of deceit like tyled doors.

In view of a second visit to the county by the Rev. D. P. Rathbun in the immediate future, it is proposed that the question of debate be reopened, and the above challenge is hereby renewed to the above parties. CITIZEN.

THE WORK AND NEEDS OF THE MEMPHIS SCHOOL.

February 13, 1890.

DEAR CYNOSURE:—Your many readers will be surprised to know that I am now in Brooklyn, N. Y. Four weeks ago I left Memphis, and took the field in the interest of our Memphis school. The shortness of the cotton crop in the counties adjacent to our city, cut off a large amount of money pledged by our own people for the support of the school, in the way of pay for teachers and other expenses. Many of our country friends lost their mules, cows, and even their hogs, in some instances, have been taken away from them to satisfy the supply merchant. Your readers are, no doubt, aware of the fact that we have nearly all over our Southland the iniquitous mort-

gage system, and most crops are mortgaged ere they have peeped out of the soil. These mortgages are made: first, to the owner of the soil; and second, to the merchant who supplies the planter with provisions for himself and family.

But I must tell you of my missionary tour, for I have been, and am off on a mission. Having heard of the broad and generous heart of the New Englanders, and especially their interest in the colored people of the South, I thought I would visit some portions of it. Being favorably impressed with my visit during the meeting of the N. C. A. in December last, I returned to canvass this district. My efforts were first to get into the churches of Boston irrespective of color. I could not hide or cover in any way the true flag or creed of our school—"anti-tobacco, anti-liquor and anti-secret society." The first two were excellent, but the last one was a "stunner," as the little boy would say. I managed to get into a very few churches. Our creed would not go down. I met pastors who were heart and soul in sympathy with our creed, but they were afraid for me to go before their congregations.

I went to my boarding-house day after day and would pray to God in the deepest agony of my soul, when I saw and heard of the general cowardice of men who were occupying the sacred office of message-bearers for the Lord Jesus, yet were moral cowards, afraid to give the world their honest convictions. When that time comes to me I want the Lord to take me home to heaven, for I must never cease to have the courage to express my convictions, no matter where I am placed.

This plainness has militated against me, and has made my tour almost a failure, and the most I have done has been among the colored people. I have visited Boston, Worcester, Providence, Stonington, New London, Lyme, New Haven, and now I am in Brooklyn. In every place I found the ministers—Methodist, Baptist, and Congregationalists—devotees at the altar of Baal. And what surprised me more than aught else was that most of these colored ministers were men of learning. Some of them were graduates of Newton, Cambridge, Yale, Fisk, Richmond (Va.) Institute, and other schools; and yet they were, without exception, worshipers of the lodge. And then the women and men, deacons, class-leaders, stewards, local preachers and the children belonged to the lodge; and not one of them seemed to be awake to the blasphemy of their institution.

In Providence I met one A. J. Green, presiding elder of New England A. M. E. Zion church, with whom I had quite a lengthy debate through the Boston *Advocate* in 1887, on the subject of "Secret Societies as a Handmaid to Christianity." We met then for the first time. He was sitting in the pulpit of one of his elders, and having had an introduction to me he immediately called to my memory the subject of our debate. He was adorned with the badge of Baal.

Everywhere I stopped, except at Lyme, Conn., I had a fight with the minister on this subject, and I found myself at times very much hampered, but I prayed unto Him who hath promised to help me, and in every pulpit I gave no uncertain sound. In New Haven the Baptist and Congregational pastors are Masons, and the Methodist pastor is a seceding Odd-fellow; he met me with open hands and with joy. I sounded in his congregation the tocsin of war against the lodge, and it was no little surprise for him to learn that several of his members were ready to leave the lodge. The church was draped in mourning, because of the death of one of the officers a few weeks ago. This officer was a high Mason. The lodge met, made arrangements for the funeral, and sent the pastor word that the Baptist and Congregational pastors, as they were Masons, would conduct the funeral services at his church, and he could say a few words when they were through. He informed them quietly that they had "the cart before the horse." It was enough; they unhitched and did the right thing. The Congregational pastor is a graduate of Fisk University, has spent two years as a missionary in Africa, and is an old resident of Tennessee. His wife met me with joy, and is a radical anti-secret society woman. Both of them know of my society record, and both were glad to see me. The sister said she hoped God had sent me to talk to her husband, for every time he spoke of the lodge he caused her to sin. She had one baby boy, and laying her hand on his head she said, "If I thought this boy would grow up and be a member of any lodge, I should pray night and day for God to take him away now."

I preached for this brother with no uncertain sound, and at each place I would preach and tell of our work and ask for a collection.

I have raised in my four weeks' tour only $100, and I was hoping to get $500. We are needing this much now, and I shall return home on Monday, the 17th, and ask the Father of all to open a door by which the amount may come to us.

Our school is doing well, and is becoming a great moralizer in our community. Last week one of our young men was called to the pastorate of the First Baptist church, Chelsea, North Memphis. He accepted the call, is to be ordained next Sabbath, the 23rd inst., but is now serving, and has already organized a fund in the church to care for the sick and bury the dead, and has told the members they must one and all leave the lodge, and they are obeying his call without a murmer. Praise the Lord. I feel almost ready to take the field among the colored churches and pastors here in the North, for they are honeycombed and hampered under lodge influence.

You must excuse my long letter. Pray for us that God will help us and prosper us in our work.

Yours for truth and righteousness,

R. N. COUNTEE.

PITH AND POINT.

PRESBYTERIAN.

Your circular concerning a call for a Conference on the Secret Lodge System meets my approval, and although I may not expect to attend, yet I heartily second the movement. Hoping that much may be accomplished by the Conference in the right direction, I remain,—J. V. GRISWOLD.

REFORMED PRESBYTERIAN.

I sign the call which you send me for a Conference on the Secret Lodge System with a great deal of pleasure. The whole system is one of the worst evils with which we have to contend, and the time certainly seems propitious for such a Conference. I trust that a hearty response will be given by all classes of Christian people, and that the Conference will be held and will be a grand success. My prayers will be with you in your efforts.—J. S. THOMPSON.

UNITED PRESBYTERIAN.

If you desire it, I will present the call to our Ministers' Association and gain as many signatures as I can. "Murder will out." Then it is time for execution. I am in hearty accord with the movement.—PETER SWAN.

Our hearts are with you in your work against the secret order system. Hoping you may have a good convention, I am, yours,—S. L. BALDRIDGE.

CONGREGATIONAL.

As to the call of the convention, I am greatly in favor of it, and shall be delighted to be present. Perhaps age and increasing infirmities may cause my absence. I authorize you to put my name to the call.—NATHANIEL SMITH.

Most willingly do I sign the call for a convention against the Secret Lodge System, and return the same herewith. Rev. S. W. Eaton (pastor here) told me that he should sign the call sent to him. *God help us!* The professors on your list are my dear friends.—ERNEST COLTON

I can and will say that I believe that oath-bound secret lodges are a detriment to both church and state. I am a member of the G. A. R., and in it I see things I do not like, and I am willing to give it all up if it is in the way of Christ and his work.—P. D. WALLACE.

Cannot the time of this Conference be set in the week before the Commencement of the Congregational Theological Seminary, or in the week following, so that those *at a distance from Chicago* who may wish to attend that Commencement can attend the proposed Conference in connection?—SAMUEL D. COCHRAN.

UNITED BRETHREN.

I heartily endorse such a call, and feel that now is a very proper time for such a Conference, as now the nation is aroused as never before on this question. The only difficulty is to publish anything in the noted papers of our land.—N. L. HEIDGER.

I have signed without mental reservation, except that I can not certainly promise to attend the Conference. In addition to the secret clans mentioned as making the Conference imperative, might also be mentioned the Ku-klux and other secret political organizations, which have for their object not only the overthrow of free suffrage and free constitutional government, but also the subversion of all RELIGIOUS FREEDOM; and which seek on the one hand a religious despotism; or on the other, an anti-religious communism. May God prosper this endeavor!—P. H. MAGNES

LITERATURE.

In *Babyhood* for February is described a recently discovered means of relieving whooping cough, which is purely mechanical and so simple and harmless that it seems worthy of trial by mothers and intelligent attendants. Another medical article which will interest parents is that on "A Diet Disease," by Dr. James H. Young, in which the results of the injudicious feeding of infants are strikingly brought out.

Biblia, a monthly magazine for Bible students, teachers and readers, is the authorized organ of the Bible-Readers' Union. The February number contains the fifth paper on "Proper Names in Genesis," an interesting study. The daily Bible readings for the month are upon the attributes of God as Person, giving the various Scripture references with an expository note. The department for Christian Endeavor societies is ably edited. Published at 198 Broadway, New York.

The *American Agriculturist* for February is a full number. This is one of the oldest farm papers, having entered upon its fiftieth volume. It makes a fifty-paged magazine, calculated to meet the needs of farmers in the way of information in all departments of their business. Also the household department of the paper makes it valuable to the good wives. Some of the subjects treated are: "Making Rooms Comfortable in Winter," "Hints about Winter Work," etc. The children are not overlooked in the make-up of the magazine. Several pages are devoted to them.

Good Health for February, issues from the Battle Creek, Mich., Sanitarium in its uniformly attractive form. Dr. Oswald's health study is this month devoted to the Polar Regions. Various health topics are discussed. Dr. Kellogg, the editor, under "Medical Frauds," takes up the matter of specialists, and particularly the "pile doctors" or "orificialists," as they now term themselves. He takes up the case of "E. H. Pratt, A.M., M.D., LL.D., homeopathist, orificialist, etc. The proposals of this "specialist" are reviewed and severely ridiculed at length. This same "M.D., LL.D." was many years ago expelled from Wheaton College for membership in a secret society in defiance of the rules.

The *Illustrated Review* is *not* meant to fill a long-felt want. Instead it purposes to fill some portion of the public mind with entertaining fact, and the pockets of its publishers with coin of the commonwealth. It aims to illustrate the picturesque in contemporary life, and to review judicially leading persons, places and things. The February number gives as a frontispiece a fine portrait of Henry George, along with a sketch of his life. "The Landless," otherwise life in the slums, sketched on the spot by artist and author; "A Place of Concord," an authoritative account of the new Lenox Lyceum, very fully illustrated, and a charming bit about F. Hopkinson Smith, along with reproductions of two of his pictures. Published by Cornish and Co., No. 2 and 4 Spruce street, New York, for $1 per year.

The February number of *Our Day* opens with an article, from the Negro's point of view, on "Unsolved Negro Problems." Mr. W. H. Thomas, from whose pen it comes, is agent for the Lincoln Institute, near Columbia, S. C. He was a member of the Otterheim University in the class of 1862, and has made a prolonged study of these problems. He speaks thus for his race: "We state our case. The Negroes are a law-abiding class. They are sincerely solicitous for the best development of the South and its people. The chief and foremost grievance of the colored population of the Southern States is our rigorous subjection to a universal and intolerable bondage of illiteracy. A second cause of complaint will be found in our industrial slavery. The ex-slave holders have at this time almost as complete a command of the persons and movements of the freedmen as before their emancipation." On the moral side of the Southern problem an evil of grave magnitude has laid its withering blight. A glance will reveal the hideousness of the situation and the helplessness of the victims, when it is affirmed that a majority of the so-called better class of white men have colored mistresses. Mr. Blaine and Mr. Gladstone fight what Mr. Gladstone calls a duel on the great theme of Free Trade and Protection, Mr. Gladstone basing his argument chiefly on large generalization, and Mr. Blaine on the concrete facts of American industrial industry. An account of the large meeting of the Imperial Federation League, held in London, Nov. 15, will be of interest to "annexationists." England will not let Canada go if she can help it. Dr. A. J. Gordon arrays the critics of the Prayer Cure: Rev. J. M. Buckley, D.D., Prof. A. A. Hodge, Prof. W. H. Whitsit, and Prof. John Tyndall. Hon. John Jay of New York, President of the National League, answers the questions to specialists. Several pages are devoted to Dr. Storrs and Dr. Thompson on the missionary policy of the American Board, and to the proposed reunion creed for Churchmen and Non-conformists. The editorials touch Mr. Covell's case before the American Board; Broad-church Theology; International efforts for the suppression of the slave trade in Africa; Unstable Government in Brazil; Afro-American League.

CALL FOR A CONFERENCE

—OF—

CHRISTIANS ON THE SECRET LODGE SYSTEM,

—TO BE HELD—

APRIL 22 and 23, 1890,

—IN—

First M. E. Church, Corner Washington and Clark Streets, CHICAGO.

During the past year events of national importance have fixed the attention of our people as never before upon the extent and power of the Secret Lodge System.

The Cronin murder in Chicago, the investigation of Mormon oaths in Salt Lake City, and the uprising against Jesuit intrigue in Boston and the British Provinces, have been a new revelation to multitudes of the danger lurking in this system.

This influence affects the administration of justice and all other departments of the Government, but especially is it inimical to the Christian Church. Believing the time Providential for a candid discussion of the character, aims and practical workings of the secret orders, we the undersigned, hereby give our voices in favor of such a convention to be held in the city of Chicago, on April 22 and 23, 1890.

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(CONTINUED ON 13th PAGE.)

The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR.

CHICAGO, THURSDAY, FEBRUARY 27, 1890.

THE CALL FOR THE CHICAGO CONFERENCE and its 333 signers have a place in this number. It is worth an ordinary convention, by itself. It is a convincing argument that our pastors and educators at least are ready for the discussion of secretism. In this list there are represented thirty institutions for higher instruction, and at least sixteen religious denominations. There are the names of 201 pastors, 115 professors in colleges, and 17 editors, lawyers, etc.

THE CHICAGO CONFERENCE will cost something. The hall rent, printing, railway fare of speakers, etc., etc., will be several hundred dollars. The committee appointed by the N. C. A. Board to arrange for the meeting make hereby a personal request of the friends of the movement, that the amount needed be made up before the date of the conference, April 22. This can easily be done if a small amount is sent from each. A hundred $5 bills would do it. Already the enterprise begins to pay many fold. Read the long list of signatures in this number, and answer if it is not of more value to the reform than the whole cost of the meeting. Some of those signing have done so with a true spirit of self-sacrifice. Let their good deed be met with a liberal hand.

CHRIST'S "GREAT TEMPTATION."

Dr. E. P. Goodwin preached an exceedingly able sermon in the First Congregational church, Chicago, last Sabbath, on Christ tempted by Satan (Luke 4). His doctrine was that believed by the evangelical churches: that Christ was tempted as a man; that the temptation was literal, as the Bible should be taken when no other intimation is given; that the devil doubtless tempted in person, not in his true character, but as a plausible fiend simulating an angel of light. The discourse produced a strong effect upon his hearers, and enforced his closing appeal to them to embrace their triumphant Saviour.

We wish to submit to Dr. Goodwin, and to the several theological seminaries of Chicago and vicinity, the following questions, to which we respectfully and earnestly beg answers:

1. Does Gentile worship (1 Cor. 10: 20) mean all the worships then practiced on earth, invented by men, without a Messiah or Mediator?

2. Are all like worships of the present day offered, as those were, "to devils and not to God?"

3. Are all self-projected, idolatrous worships, whether in pagan lands or Christian, now paid to devils as Paul says those were?

4. As almost all secret lodges have altars omitting the Messiah or Christ, and as every pagan shrine was a lodge (see Bishop Warburton), is not our secret lodge system, as that of the pagans, a system of demon, or devil worship?

5. As we are tempted in all points, like as Christ was, should not these self-projected worships be the chief burden of a sermon on the temptation of Christ?

6. And is not this our chief temptation, as it was that of Christ's?

7. Since covetousness, or mammon, or world-worship are considered idolatry, are not these pagan and Christian lodge-worships now covering the earth, in fact, by omitting the Mediator, Christ Jesus, the grand cause which obstructs Christ's coming, and makes this earth the moral ruin we see?

8. And as such altars dissolved and destroyed the United States of Palestine, are not our United States, by the same false worships, tending rapidly to the same dissolution and destruction?

9. Do these altars by omitting the Mediator, by whom alone finite minds can reach the infinite God, deprive our race of the knowledge of the true God, and leave mankind no alternative but atheism, or the worship of "*the god of this world?*"

We respectfully submit the above questions, imperfect as they are, to the religious teachers of the teachers of the present day. And we earnestly beg Dr. Goodwin, or some other fearless advocate of God's truth, to put these topics in clearer and more cogent form, and give their answer to the public through the *Cynosure* or other religious papers. We humbly submit to our respected brethren, that the above propositions contain the pivot of the destiny of our beloved county and the human race.

RELIGION AS RELATED TO INSANITY, SUICIDE AND DIVORCE.

Nothing in social science concerns us more than the great increase of mental disease and suicide that has been manifested during the last fifty years. If we add to these the enormous increase of divorces, so great that in some of the States they are nearly equal to one-fifth of the marriages, we see great occasion for anxiety if not of alarm. Within twenty years the percentage of cases of insanity in Massachusetts has increased at the rate of 135, while the population has increased at only 36 per cent. The increase of suicides has probably been as great. All this indicates an unhealthy condition of society, and demands inquiry as to the causes. We cannot attribute it to diminished physical health, or any deterioration of physical vigor. There has been a manifest increase in longevity, and there has been no deterioration in size or strength. Five hundred years ago men were smaller and shorter lived than to-day.

Nor has it resulted from greater difficulty of securing the necessities and comforts of life. Wages of laborers have been better than in the first half of the present century, while the cost of both necessities and luxuries has steadily diminished. The average native American is better housed, clothed and fed than half a century ago.

The use of intoxicating drinks, though contributing largely to the result, cannot account for this increase, for a smaller amount of alcohol per capita is consumed now than in 1830, and there is a larger percentage of total abstainers.

The great facilities, as well as uncertainties in the accumulation of wealth have developed a morbid activity and greed for gain. This has been a contributing influence. But the main cause has been and is, in *lowered tone of piety* and the elimination, in a large degree, of the element of self-sacrifice from our religion. This is manifested in many ways; the substitution of some other method of raising funds besides direct giving, the institution of ritualistic ceremonies or similar attractions solely for the human side in all, or nearly all, of churches as an allurement to the outside world, and especially the practice of making pleasure-seeking a prominent element in religious work. Our holiness people, including the best element in the religious world, are wont to meet at some watering place or other pleasure resort and there spend some days or weeks in a sort of intellectual and spiritual dissipation. The poor cannot possibly be there, and rarely know anything of the thoughts that are presented. These religious junketings are attended with great expense, and to that extent, diminish the ability to give for any real benevolence, while they have ministered to a morbid estheticism that has tended largely to eliminate from religion the *vital element of self-denial.* Doubtless Chautauqua, Lake Side and Lake Bluff have contributed somewhat to knowledge and piety, but instead of benefiting the masses they have tended to separate them from all interest in Christianity.

Whether the church has followed the world, or the world the church, in this chase for pleasure, it is quite evident that pleasure-seeking has become in so large a degree the *business* of the people, that self-restraint has been greatly weakened, and the fear of God largely eliminated. Growing out of this general condition of the religious world there has been a great increase in what is called "liberal" theology, not among the illiterate, but in the centers of religious thought. So long as a considerable percentage of our religious teachers hold the present life is not a final probation, and a large and mixed church council can give this doctrine their implied sanction, it is no wonder that the ungodly should see little necessity of becoming Christians *just now;* nor that all forms of looseness in morals should be practiced in the churches. Secret societies have both grown out of and promoted this condition of the religious world, and are the legitimate fruits of false teaching.

Now it is abundantly evident that the fear of God is the great conservative element in society, and that whatever takes away or materially diminishes the element of self-denial for conscience' sake, but opens the flood-gates for all manner of profligacy, insanity, and suicides. The remedy, if we ever reach it, must be a radical one. The strictness of Puritanism was inconceivably better than the looseness of modern liberalism. Men who "count all things but loss, for the excellency of the knowledge of Christ," are not the men who become insane. It is rather those who have set their hearts on pleasures and have been disappointed. The best security for the marriage tie is Christian forbearance with the infirmities of others; and its greatest danger is in the self-indulgent spirit. No doubt we want better divorce laws, and that there ought to be more care in entering into the marriage relation. But what we most need is a return to the original doctrine of Christ, "*If any man will come after me, let him deny himself and take up his cross daily and follow me.*"

MAY THE LORD'S TABLE BE GUARDED?

The present revival of the discussion of the lodge evil in Oberlin began, as we understand, in large part from the public defense of the rule of the First Church by Prof. Ballantine. This rule, adopted in 1866 or 7 when President Finney was yet the pastor, was understood to embody his radical views of secret societies and exclude them from Christian fellowship. When the rule was defended last year, it was on the ground of Christ's explicit word, "Ye cannot serve God and mammon." The argument of Prof. Ballantine met a hearty response, and the result has been the able address of Prof. Henry C. King, which has been published for wide circulation, and which, with a few modifications which we have lately noted, we hope may be heard from the lips of its author by many thousands in different parts of the country.

The Wesleyan brethren are now being tried as were the United brethren by an influential part of their communion who chafe at the restrictive rule against all secret societies. It is with much regret that we see names of good men supporting the agitation to admit members of some secret orders while excluding the rest. Without claiming to exhaust the argument, or derogating from the reasoning of others, there are some considerations we wish to present.

It is said that we have no right to exclude from church fellowship those whom Christ receives and claims as his own. The proposition is accepted. But it includes the presenting of evidence, and such evidence as will satisfy, not the infinite God, the searcher of hearts, but of fallible church members. They have a right to be assured of the Christian faith and purpose and life of those who would join them. Philip required as much of the eunuch before he would baptize him—"If thou believest with all thine heart." Acts 8: 37. Nowhere in Christ's instructions for baptism can there be found anything less. In all the churches founded by Paul the test of admission was the sharp separation from the old life of paganism. In the Samarian revival there was perhaps no lack of care, but Peter and Philip did not at first discern the real character of Simon Magus. Simon believed and was baptized as a Christian, but Peter had to say sternly that he had "no part or lot" in Christ. Acts 8: 21.

Christ is no longer here in person to question those who would follow him as in Mat. 8: 19; 16: 24; 19: 21; Luke 9: 49, 57–62; but he has left rules for our guidance which we must use with Christian fidelity and love in maintaining the purity of the church, and we are plainly guilty if we ignore them.

The second consideration is that no one secret society can be fairly singled out for exclusion and the rest admitted. They are all parts of one system. Because Freemasonry has a religious literature and its pagan philosophy and derivation fairly understood, we may not therefore condemn it to the exclusion of the rest. Every secret order has its religious ceremony. The Good Templars have an altar and one to minister at that altar; so the railway conductors' fraternity and all the rest. That means some sort of religion. Even the Woodmen, started by a Freemason, who was determined to shut out religion, —yet this order cannot exist without its burial service, which is a religious performance; and

their throwing evergreen sprigs into the grave is just as much religion as putting the branch to the nose in Ezekial 8: 17. These lodges require a belief in God, but no such belief as shuts out Jews and other unbelievers in Christ. This can not therefore be a Christian creed, and those who accept that creed in the churches of Christ cannot honorably turn about and confess the creed of the lodge, any more than they can honorably be confessors in a Presbyterian or Wesleyan church, and in a Catholic or Mormon at one and the same time.

These orders claim to instruct their members in various moral precepts, but in the church these virtues are enforced and sustained by Christian faith and the command of God; not so the lodge. Thus the temperance lodges make men sober not by the grace of God, but by a human obligation. There is no place in the secret rituals for such Christian faith.

These are some considerations which have not, we fear, been fully considered by brethren whose demands would open the church to the lodges of every name, as the United Brethren are sadly proving.

—The committee of the N. C. A. Board having in charge the preliminary arrangements of the Chicago conference, April 22 and 23, desire to thank especially the religious papers that have rendered them assistance. Among these are the *Wesleyan Methodist*, which prints about three columns, the *Wesleyan Herald*, *Christian Worker*, *Free Methodist*, *United Presbyterian* and others.

—Bro. H. W. Johnston, former editor of the *Crank* of College Springs, Iowa, and afterward assistant on the *American* of Washington, is now a Wesleyan missionary in Africa. He writes to the *Wesleyan Methodist* of his journey and arrival at Freetown where he was welcomed by Rev. J. Augustus Cole and others. He begins his new work with good courage. His wife and little child are with him.

—There has been such a demand for our issue of January 23 containing the account of the Royal Arch sacrifice of a West Virginia clergyman that the issue was long ago exhausted and many orders could not be filled. As they continue to come, we judge the interest is sufficient to warrant the republication. This will be done, God willing, next week. Those who wish copies for circulation will do well to order early. Orders already on file in this office will be filled.

—The editor of the *Vanguard* of St. Louis, seeing the notice in these columns that Bro. A. W. Parry, late of Evansville, Wisconsin, was preaching for the Congregational church of Annawan, Ill., published the indiscreet comment that he would rather have heard that he had gone to heaven, supposing that of necessity he had joined the church to which he is preaching. Bro. Parry still, however, retains his connection with the Wisconsin Free Methodist Conference. If the judgment was a correct one, and the Congregationalists are as bad as is implied, Bro. Parry is surely justified in preaching to them so that they may repent.

—The beautiful souvenir for Washington's birthday is admired by every one. Framed it becomes a handsome ornament for the wall. Its best use, however, is for posting in some public place. Our publisher sent last week a copy to all those who have made donations to the National Association since last annual meeting. In response he immediately received orders from several for a number of copies. The picture is finely printed on heavy paper, the fourteen portraits of Washington and his compatriots making a splendid group. It is safely mailed on a pasteboard roller, and no one will regret the investment of a dime for it.

—In a letter from Secretary Stoddard we learn that the address of Rev. Roland D. Grant of Beverly in the Boston conference was widely reprinted in the local papers of northeastern Massachusetts from the *Cynosure* report. It was revised and 2,000 copies printed and circulated by a gentleman who was much interested in the argument. Notwithstanding this publicity given to his radical views, Mr. Grant's congregations have increased until they number from 2,000 to 2,700, and his call from the Harvard St. Baptist church, Boston, shows that some people in New England are not afraid of a preacher who stands by his convictions. Let us all be encouraged, and especially the timid pastors.

NEW ENGLAND LETTER.

Some weather notes—Singular phenomena—Hampden ministers speak out against increasing the navy—Mr. Cook on the race problem—The hand of the Jesuit as seen in the daily press of Boston—A most excellent High Priest—Masonic salvation.

A thunderstorm on the 18th of February is a rare experience, particularly when snow is falling fast at the time, but this has only been one of the phenomena attending our remarkably open winter. Besides pansies and dandelions blossoming in unexpected places, Connecticut farmers are happy over the unlooked-for success of their potato crop, which many had left in the ground in fall as not worth digging. Tobacco in Connecticut, I am happy to say, has lately given but unsatisfactory returns, owing to Jack Frost's appearing early and nipping the Virginian weed before it had gained maturity. Leaders in agriculture advised the substituting of potatoes instead, but though the frost kept off, the wet weather wrought havoc with all the farmer's hopes. Now these same farmers have begun to dig the potatoes they abandoned as worthless, and are delighted to find the crop excellent. Leaving them in the ground and the open winter seem to have acted both as a preservative and a restorative, and may lead to some experiments on the part of practical agriculturists by which this foe of the farmer—the potato rot—may be successfully combatted. Everybody agrees that New England winters are changing. Drifts as high as the fences at Thanksgiving are things of the past; but nobody pretends to understand why, though any amount of ingenious theories have been put forth. The most marked change seems to be in the slowness, the kind of lingering reluctance with which winter now approaches. His nipping breath is still "keen and shrewd;" but February is here, and March with its bluebirds already at the door before he wakes up to business sufficiently to give us a good, hearty grip.

The *Globe* states it as a curious fact that among all the Chinese of Boston there has not developed one solitary case of la grippe. Dr. Gee Joe, the only celestial practitioner in the city, being interviewed as to the cause for this singular immunity, attributed it to the fact that "the Melican man" wore tight collars and covered up his throat; and when he had a cold dosed too much instead of applying simple natural remedies. When further asked if he was not afraid some of his people might yet catch the grip, Dr. Joe added this rather severe stricture on his Occidental brethren in the healing art, "No, no; me no letee Chinaman go to Melican doctor when sickee. Then he no die." Lack of proper caution and too much patronage of the drug stores, I believe to be the cause of three-quarters of the deaths which have been set down as resulting from the epidemic.

The Congregational ministers of Hampden county, Mass., passed a resolution at their last regular conference that I could wish might be adopted by every conference and convention in the land, whether made up of pastoral or lay workers. Charles Sumner, greatest of American statesmen, said in his day many things whose wisdom we shall not soon outgrow, and one was that "a big naval armament was the child of suspicion and the forerunner of violence." The Hampden ministers planted themselves squarely on the same great principle, and resolved that "whereas, the proposed plan for the construction of heavy armored line-of-battle ships for service on the high seas is likely to be construed as a policy of defiance rather than defence; is a departure from the established principles of the Republic; a menace to the peace of nations; a detriment to the true glory of our country, and a project opposed to sound political and financial morality, our representatives in both houses of Congress are hereby humbly petitioned to oppose all schemes for the construction of a navy for other than defensive purposes."

Mr. Cook, in the prelude to his second lecture on "The Race Riots of the South," put the whole question in a nutshell when he said "it was a question of party rather than color, and Democratic shotgun supremacy would not be endured forever by the nation." In treating of the remedies he said: "I want improved industrial conditions in the South, and legal defence co-operation. I want federal appointments at home and abroad made among men who are not in sympathy with the oligarchy of the ex-slaveholders. And lastly I want immediate and continual elimination of fraudulent representatives from Congress." To which every patriotic American, North or South, can but say Amen, even if they do not consider these measures a complete cure all. Race troubles in the South will never cease while the taint of the old slavery regimen with all its nameless barbarism and revolting immorality still lingers in the air.

Some people are surprised, almost incredulous, when told that every daily paper in Boston is controlled by the Jesuits, but internal evidence that this is so is patent to every thinking mind. It isn't simply that all anti-Romanist news is studiously left out, but every now and then some editorial will show in its whole animus the masked face of the Jesuit behind it. For instance, here comes the *Transcript*, sometimes sneered at as "a ladies' paper" by lovers of the *Globe* and the *Herald* because of its literary and refined tone. Noticing the fact that the independent women voters of Boston are already raising funds to be expended for the campaign next fall, it kindly warns them to take care lest their zeal lead to intolerance. And the *Traveler* which prints more religious and reform news than any other daily, in a lengthy article on the recent Romish riots in Hull, Canada, instead of standing up for freedom of speech and rights of conscience, would cravenly stop the mouths of these noble female evangelists, and actually reads them a lesson on the inexpediency of pressing religious work or holding meetings in opposition to the prejudices of a community. This advice acted upon would stop all missionary work, home or foreign; nay, it would have stopped Christianity at the outset. Would the *Traveler* have given such advice to the Apostle Paul? and if not to him, why to the devoted men and women of the present day who are but following in his steps? Thus humbly does our daily press bend the knee to Rome!

Most Excellent High Priest Thomas Kellough, of East Boston, was recently "presented with a magnificent jewel and diamond by his Masonic friends." The address which accompanied it as given in an East Boston paper has some unique points. Readers of the *Cynosure* may enjoy the following choice bit:

"The name of Kellough is synonymous with good Masonic work, and your brethren have always felt safe when the master hand of Tom Kellough was at the helm, for then they knew that the Masonic ship would not deviate from its course, and although we have addressed you as Most Excellent High Priest we pay you no less respect when we say that in our heart of hearts your name will forever be inscribed as our friend and companion, Tom Kellough." How can the un-Masonic reader help a shock when he thinks of a Most Excellent High Priest being addressed as Tom! We have all known the proverbial "Tom, Dick and Harry;" men of a low standard of culture, who read neither Plato nor Shakespeare nor the Bible; who have little dignity and less religion. Everybody knows the type. But read Heb. 4: 14, and kindred passages and think of the blasphemy of applying to a man whom his companions can dub in this low familiar style, a term that can never have any true application even to the most spotless of the human race—but only to the God man, our blessed Redeemer who has passed into the heavens and by concentrating in himself all priestly titles abolished them forever.

At the risk of wearing the reader I will quote one more passage: "When you arrive at the East Gate and pass through its portals to the light beyond, and the glory of the sunlight of a new day flashing with refulgent splendor from the east of the sanctuary breaks on your waking vision, and you tread the tessellated pavements of the celestial lodge to the grand old anthem of 'All hail to the morning,' and bow in adoration before the Grand High Priest, may he extend to you the right hand of love, and welcome you to a seat in his Celestial Chapter, where you shall go out no more forever."

Who shall say after this that Masonry is not a religion, and that the Mason who tells you that all good and worthy members of the craft are sure of final salvation, has not fully apprehended the teachings of the order? ELIZABETH E. FLAGG.

The Home.

WHY?

Why do we suffer? Why should God,
Who loves his creatures, scourge them so?
He hath the right—we need the rod;
That is enough for us to know.

We search and question, to what end?
No providence hath made it plain;
The finite can not comprehend
The infinite mystery of pain.

Shall earth-worms burrowing in the soil,
Aspire to guage creation's plan?
Or strive to measure, 'mid their toil,
The strange complexities of man?

As well may we, earth-born and low,
Stretch upward from our mole-hill clod,
And ask, with daring front, to know
The "wherefore and the why" of God!

—*Margaret J. Preston, in The Independent.*

THE POWER OF GOD IN HEALING.

From an article by A. J. Gordon, Boston, D.D., in "Our Day."

If called to choose between a faith which tends to fanaticism, and a reason which tends to rationalism, we must frankly give our vote for the former. And in a time when the school of unbelief has such an efficient and respectable faculty we cannot quite understand why eminent confessors of the faith need enter the lists side by side with notable impugners of the faith to do battle against certain humble Christians who hold that God recovers the sick by purely divine means. That he did so once is so truly an article of the Christian creed that it is counted infidelity to deny it; that he does so now is, by some, considered such scandalous fanaticism that they are ready to adopt the weapons of infidelity in order to put down the delusion. "The age of miracles is past, and I am heartily glad of it," vociferates a teacher of teachers from the platform of Tremont Temple, a remark which would be startlingly bold but for the fact that there are others who are willing to go so much farther and protest that there never was an age of miracles. Skeptics, on the whole, may be trusted to do their duty, and the philosophic Christianity of to-day having been reclaimed from the irruptions of that supernaturalism by which it was originally environed, if any credulous believer should attempt again to let in the flood, we may be sure that the rationalists can be depended on to stop the gaps and repair the dikes, and so save our religion from such an inundation.

Of the articles above cited we notice first, "Faith Healing and Kindred Phenomena," by Dr. J. M. Buckley, the "kindred phenomena" meaning, as the context shows, the occult performances of mesmerism and spiritualism and esoteric Mormonism. By making these akin to "faith-healing" it is of course intended to disgrace it at the outset by disreputable family connections. As to the writer of the article, he may be supposed to speak for modernized Methodism, the Methodism which is shrewd, politic, and prudent, not given to tampering with anything indiscreetly supernatural, but on the contrary having an eye to worldly advantage and holding it very desirable that the ecclesiastical chariot should be hitched to General Grant or some other notable as opportunity may offer. If any one supposes that we are slurring a great and noble body of Christians by this remark he is mistaken. We are simply about to take sides with the excellent remnant,—we trust excellent majority,—of that honored communion who prefer the Methodism of John Wesley to that of Dr. Buckley, the Methodism which came into being on bended knees, and with both hands clasping the horns of the altar, and which believed with all its heart that whatsoever the Lord did in the beginning he can do to-day and will do according to the faith of his people. For the glory of primitive Wesleyanism was in this, that at a time when the church had become utterly materialized and rationalized it appealed to the original sources of power; and believing that he that descended in the person of the Holy Ghost to abide in the church forever is the same as he that ascended up above all heavens, it laid tremendous siege to the doors of the supernatural, whose hinges had become rusted by long disuse, until those doors re-opened and ushered in a new Pentecost upon the church,—a Pentecost in which thousands were again converted under a single sermon, and in which the lame man who had long lain at the gate of the temple was again seen "walking and leaping and praising God." We do not exaggerate. The annals of early Methodism, which detail the marvelous pulpit triumphs of Wesley and Whitfield by which multitudes were brought to repentance, record with the same unqualified frankness the victorious faith of Joseph Benson, who, praying over Ann Mather, a cripple in both feet, so prevailed with God that "immediately her feet and ankle bones received strength," and she rose up and walked. "All believed," says Benson, "that the power to walk which she received in an instant was communicated by an immediate act of omnipotence." Read that, oh wise and prudent Doctor, and beware lest in trying to discredit Divine healing by introducing it as kinsman to certain ill-favored and ill-savored relations you do not stain your own family escutcheon.

Dr. Hodge, the late honored Professor of Theology in Princeton, by his sharp arraignment of supernatural healing, incurs a like danger of reproaching venerated ancestors. For if there be any body of Christians more deeply implicated in "Faith Healing and Kindred Phenomena" than the fathers and founders of Presbyterianism we know not where to find them. Only in this case the alleged phenomena were really kindred, prophecy, the discerning of spirits, the casting out of devils, etc. And the men involved in these doings were no illiterate and nameless fanatics either, but the most illustrious in the Scottish Kirk,—Knox, and Wishart, and Welch, and Peden, and Bruce, and Scrimgeour. Let the reader procure a copy of that famous book, "The Scots Worthies," and read for himself if he would learn how little novel these phenomena are in that church. We must remind the investigator, however, not to take up with an expurgated edition of this work. For some critics of later time, judging no doubt that the stories therein recorded constitute an unseemly exposure of the miraculous, have woven for the book a texture of footnotes, and erasures, and glosses, and apologies, and scientific explanations, and with these, like the sons of Noah, have with averted faces gone backward and covered the nakedness of their fathers.

Dr. Whitsitt confutes the prayer cure from the standpoint of a Baptist theological professor, though his entire argument is based on quotations from the "Book of Mormon." As the authority of that book is not generally conceded, it is to be regretted that the discussion should be needlessly embarrassed by bringing it forward, since there is plenty of wholesome Scripture of inspired quality to which appeal could have been made. "Ah! but are you so stupid," we imagine the professor would say, "as not to perceive that I am outflanking the defenders of the faith cure by showing that the execrable sect of polygamists appeal to the same texts of the New Testament, and profess the same answers to prayer for the sick which the faith healers adduce? You don't understand me; it is not that I believe in the Mormons or in their books, but if I can only taint the prayer curers with the bad odor which clings to the followers of Joseph Smith, they will be shunned by their neighbors; don't you see? Do me justice. I am not in love with the Mormon Bible because I use it as a small-pox flag to hang upon the doors of Pastor Simpson and Dr. Cullis to scare away visitors."

To which we should reply: "You represent a denomination which preaches immersion as the only true baptism and you insist on excommunicating the rest of Christendom because it does not agree with you on this point. But the Mormons see eye to eye with you on this question, and rigidly hold immersion as the true baptism. Ought not this fact to be sufficient to attaint forever the whole Baptist family, and to justify the rest of the Christian world in sending them into ecclesiastical quarantine, till they are disinfected of this eccentricity?" . . . .

Finally, in what we have written we have been less intent on defending the advocates of Divine healing than in opposing their critics. It may be that some of those who have espoused the doctrine in question have been indiscreet in their statements, and fanatical in their practice. Be that as it may, there is no reason why their Christian critics should go to the other extreme, and recoil towards skepticism because they have rushed towards enthusiasm. What is this but to avenge excess by excess—excess of credulity by excess of unbelief?

Let us gather ourselves up and inquire what all this discussion is about. In the New Testament, which all orthodox Christians are supposed to accept as an unquestionable authority, it is written, "The prayer of faith shall save the sick and the Lord shall raise him up." There is no more explicit and unambiguous promise in Scripture than this. Many devout Christians of our day have had the presumption to believe these words and to act upon them; and from different parts of Christendom have come reports of remarkable answers to prayer for the sick. Whereupon more than half a score of theologians, many of them eminent as defenders of the faith, have attacked the doctrine of "faith healing," as they have derisively termed it. The plain logic of it is that they have impugned a text of Holy Scripture and attempted to discredit any alleged fulfillment of the promise therein contained. Against their course this paper is a protest. We ask, what has come over us, that, whereas Saul has sometimes been found among the prophets, now the prophets are found with Saul? When Professor Tyndall attacked the doctrine of the prayer cure, although with many qualifications and concessions, he received such a church-mauling as has not been administered to any public man in this generation. But now, when eminent doctors and expounders of Christianity repeat his offense, we hear no outcry against them. We recognize, indeed, the pains which these writers have taken to blunt the edge of their denials; we observe the padding of faith which they have been careful to insert here and there between the layers of their irony, lest tender believers might be too much jolted by their utterances; but we recognize just as distinctly that the whole drift of their argument is to dissuade Christians from expecting any supernatural help in sickness in response to believing prayer. For this we fervently blame them, while we charitably concede that they have intended to do nothing against the truth, but for the truth. If they have seen no instances of Divine healing which satisfy them as being genuine, they are perfectly right in saying so; but this fact does not justify them in satirizing other Christians who believe, with the most unshaken confidence, that they have seen such instances or have been the subjects of such healing. For if there are genuine miracles in the world to-day it is barely possible that these writers might not have encountered them. Miracles have never moved in what is called the best society, social or philosophical, as theologians are supposed to do; therefore the two may not have met, even though both have an undoubted existence.

It is not therefore the mere question of demonstrated facts which we are discussing; but of Scripture promise. If Divine healings do not exist we allege that the Bible, at all events, calls for them; and if evangelical doctors have no faith in the reals which human witnesses bring forward, they are not therefore justified in smiting the ideals which the Holy Scriptures set before us.

BREAKING OF THE OCEAN.

Mr. Ruskin, writing incidentally about what "Wandering Willie" in "Red-gauntlet" calls "the roar of Solway," gives a fine description of the breaking of the ocean:

"No other sound of the sea is for an instant comparable to the breaking of deep ocean, as it rises over great spaces of sand. In its rise and fall on a rocky coast, it is either perfectly silent, or if it strike, it is with a crash, or a blow, like that of a heavy gun. Therefore, under ordinary conditions, there may be either splash, or crash, or sigh, or boom, but not roar. But the hollow sound of the countless ranks of surfy breakers, rolling mile after mile in ceaseless following, every one of them with the apparent anger and threatening of a fate which is assured death unless fled from—the sound of this approach, over quicksands and into inextricable gulfs of mountain bay, this, heard far out at sea, or heard far inland, through the peace of secure night, or stormless day, is still an eternal voice, with the harmony in it of a mighty law, and the gloom of a mortal warning."

The greatest event in a hen's life is made up of an egg and a cackle. But eagles never cackle.—*H. W. Beecher.*

THE PILLOW PARTY.

Perhaps I should not call it a party, for there were only two persons at it, one, the hostess, the other, of course, the invited guest. The name of the former was Sadie Howell, that of the latter Laura Dodd. The party was held in the garret, a long, low room with a window at each end. One window faced the west, and very close to it the two girls sat upon two old boxes tearing paper into bits. "What for?" do you ask? To make pillows.

Sadie and Laura had recently called upon a sick child whose mother had once been employed in both of their families as washerwoman. The sick child, Mamie Snow, they had found bolstered up in bed with one small pillow and a bundle of old clothes.

"It seems to me," Sadie had remarked, "that you don't lie comfortably. Wouldn't pillows be easier for you than these clothes?"

"I'm sure they would," Mamie had replied with a faint smile that had no joy in it, "but I have to put up with the clothes because this is the only pillow mamma owns."

"The only pillow!" exclaimed Sadie.

"The only pillow!" echoed Laura.

A flush came into Mamie's face. "We had more pillows," she said, "but they're all gone."

"Where do you suppose Mrs. Snow's pillows went to?" asked Sadie of her mother that evening.

"Perhaps she has pawned them," said Mrs. Howell, "or sold them to get money to buy food. Poor soul, I suppose she has a hard time. I ought to look after her."

She really intended "looking after the poor woman," but like a great many others she put off her aid until a more convenient season. Meanwhile Sadie, wondering how she could get a pillow for Mamie Snow, saw an item in the paper concerning pillows made of bits of paper. She clapped her hands in joy, and then ran over to tell her intimate friend, Laura Dodd, all about her plan.

"We have a great big box full of old letters in our garret," she said, "and mamma doesn't want them. She said she was going to make a bon-fire of them when she cleaned house. Oh, Laura, won't it be fun to make the pillows!"

Laura thought it would, and so, right after dinner, she went over to Mrs. Howell's to begin work. She found Sadie at the sewing-machine.

"Why, Sadie Howell!" she exclaimed, "does you mother let you fuss over her machine? Mine doesn't."

"I'm not 'fussing,'" answered Sadie, laughing. "I know how to sew a straight seam, and see, I managed to turn those corners," and she held up to view something that she had just finished.

"For the pillows?"

"Yes, the ticks. Now for the garret!" and the girls ran a race to see who would get there first.

"Do you dare read them?" asked Laura, as they began tearing the letters into bits.

"Perhaps mamma would be willing that we should read some of them, but I haven't asked her, and so we'd better not read any of them. Besides, we can work faster if we don't read."

The little hands were very busy, and so were the little tongues for a long time, but at last hands and tongues both grew weary. Thoughts of "Araminta" and "Victoria," the beloved dolls, waiting for them down stairs, made them long to stop work for awhile and have a play.

"My hands are getting stiff," said Laura, "aren't yours?"

"Yes, mine *are* stiff. They've been so some time."

"We haven't got to finish these pillows to-day," ventured Laura.

"No, we haven't *got* to," asserted Sadie, wondering if any one had disturbed "Araminta" since she left her sleeping on the couch. But just then a face that was not "Araminta's" obtruded itself on her mind,—a pale, sweet, human face, with gentle, pleading eyes. That face decided her.

"But we *will* finish them," was the way she finished her sentence, "for Mamie needs them *to-night.*"

And they were finished. The children carried them down stairs to show to Mrs. Howell.

"Look, mamma," Sadie said. "What do you think of our pillows?"

Mrs. Howell took them and examined them critically. "Where did you get them?" she asked.

"We made them," and they told her of the process, "and we are going to give them to Mamie Snow."

"What made you think of such a thing?" Mrs. Howell asked in surprise.

"Why, she *needed* them, mamma, so we thought of it," Sadie said innocently, and then she wondered what made her mother's eyes so misty. "I wish we had some pretty pillow-cases for our pillows."

"Perhaps I can find some," said Mrs. Howell, her voice a little husky. "Come to supper first—it is all ready—and then I will see."

How good the supper tasted! much better than any supper had tasted for a long time.

"I wish I could take Mamie a biscuit and a piece of cold ham and a cream cake. Could I, mamma?"

"Yes, my dear," and again came that strange "mist," and a "quiver" in the voice.

After supper the children hugged "Araminta" and "Victoria," while Mrs. Howell went upstairs to see if she could find pillow-cases. She succeeded in her attempt, and brought down not only these, but a large bundle beside.

"I think I will go with you, children," she said, "if you are willing."

"Oh, mamma, we will be so glad," assented Sadie.

And pretty soon in Mrs. Snow's cottage there was a scene such as not only the angels must smile upon, but also He who has asked us to minister unto the "least of these."—*Christian Intelligencer.*

The school-house and the open Bible will conquer and redeem Utah and Idaho if given a fair chance. No other agency ever can succeed in curing such moral diseases and transforming such monstrosities. The best laws, backed by ignorance and supported by atheism or Buddhism or Mohammedanism, never have and never will lift up a people. Good laws grow naturally, as the seed is planted by the school-master and the Bible teaching missionary.—*Inter-Ocean.*

TEMPERANCE.

KANSAS STANDS FIRST.

Warden George H. Case, of the Kansas State penitentiary, made his settlement with the State Feb. 12. He says that the total convict population in the penitentiary is 855, a decrease of about thirty since he became warden, less than a year ago. The September term of the district courts have just closed, and they swelled the population about thirty. From now to June the number will be about the same, and from June to October the discharges will outnumber the admissions. There is a steady decline in the aggregate number of prisoners in the penitentiary from year to year in spite of a steady growth in the population of the State, a state of facts which it is believed exists in no other State in the Union.

A PUBLIC RIGHT.

I yesterday received from Meta Lander, the authoress of that comprehensive treatise, "The Tobacco Problem," (Boston: De Wolfe, Fiske and Co.) an excellent tract of 14 pages, entitled "Steamers and Smokers," being a reprint of an article in the *Independent* and published now by the Woman's Temperance Publishing Association, 161, La Salle street, Chicago. Those who have experienced a common discomfort of river, lake and ocean travel, and had their journeys seriously spoiled, through the disregard shown by many users of the weed to the right of the public to the uncontaminated air with which the Creator has supplied them, will welcome this protest and, further, may aid in bringing about a change by interesting themselves in its circulation.

"The Right of the Public to a Non-Narcotized Atmosphere" is appropriately recognized by the Philadelphia and Reading R. R. Company in having had placed in their waiting-rooms lettered signs bearing this inscription: "SMOKING in any of the Stations of this Company is STRICTLY PROHIBITED, and All Agents Must see this Order RIGIDLY ENFORCED." Such a strong notification was sorely needed. The order has not been as fully respected as it should be, but the change for the better has been marked. I remember the fact, that, being in one of the waiting-rooms of the line mentioned, quite a number of years ago, I took the liberty of quietly asking a young smoker who was seated near me whether he would not please refrain, inasmuch as I found the odor was unpleasant and a placard on the wall said, "No Smoking Allowed." The man showed so much resentment at the request that thereafter I preferred to pace outside, even though fatigued, or else to seat myself in the room reserved for ladies. A large number of non-users of the weed have had a similar experience.—*Josiah W. Leeds.*

NO GREAT MAN SMOKES CIGARETTES.

It has come to be generally understood that the boy who smokes cigarettes makes himself smell bad and grows idiotic. The Charleston *Sun* on this subject says: "And now we learn that Emperor William of Germany is a cigarette smoker. That settles it. He will never turn the world upside down. Water cannot rise above its level, and smoking cigarettes never yet inspired anyone to heroic deeds. From Alexander to Napoleon Bonaparte, no great man was ever addicted to this habit. The man who spends the most appreciable portion of his existence striking matches to keep alive the lighted end of a roll of paper stuffed with vile smelling tobacco, rehashed out of eastway cigar stumps, has very little brains, and soon fritters away the modicum with which nature has endowed him."—*New Orleans Picayune.*

"PROHIBITION DOESN'T PROHIBIT."

One of the best replies that have been made to the stock argument of the opponents of sumptuary legislation — to-wit, "Prohibition doesn't prohibit"—is that of Mr. F. P. Baker of Kansas, who was for twenty-five years the editor of the Topeka *Commonwealth.* He was asked by a *Tribune* reporter about the anti-prohibition movement, and here is his reply:

"I fought prohibition for years. It was adopted in spite of my best efforts, and I have now seen it work. Let me tell you. Kansas will never go back to the open saloon. If the question were resubmitted to-day prohibition would have a majority of 50,000 votes. The Eastern people talk about prohibition not prohibiting. It doesn't. If I want a drink in Topeka I can get it. But the saloon has gone. I have a grandson growing up who has never seen a saloon. Isn't that a good thing? The saloon and its crowd of ward-workers are no longer a political power. That alone is worth all prohibition has cost. Thousands of the men who fought the measure the hardest have been converted as I have been. There isn't the possibility of a repeal of the law."

So, probably, it would be in Illinois. Nobody believes that a prohibition law in this State would absolutely stop the sale of liquor in Chicago any more than he believes that the criminal code effectually prevents crime. But it would destroy the saloon as a political power, and that alone, as Mr. Baker says, would be worth the cost of the experiment.—*Daily News.*

SOLUTION OF THE RACE PROBLEM.

The flow of whisky during the recent holidays, and the instigation of the devil, have led to local race disturbances here and there, and given a fresh start to the writers and speakers who make a specialty of the race problem in our country. Whisky-drinking and blood-shedding are as inseparable as cause and effect. Subtract from the sum-total of so-called race collisions, great and small, all that were the direct or indirect results of strong drink, and the number left would be astonishingly few. The danger is that the trouble started by a drunken brute of either color, through family ties, race affinities and exaggerated reports, induces a state of excitement that is unfavorable to fair judgment and sensible action on the part of all concerned, and draws better persons into its vortex. We deliberately affirm our conviction that if we could suppress drunkenness among us the race problem would thereby be at once half solved.—*Nashville (Tenn.) Christian Advocate.*

REFORM NEWS (*Continued from 5th page*).

them remarked that he had never succeeded in winning a Freemason to Christ. When I was an unconverted youth I was advised by my teacher to study law. I decided not to do so, fearing that I would be hindered, as a lawyer, from becoming a Christian. Masonry is a religious institution. Its religious rites are heathen, and its confession of faith and ritual of worship are deistical. What a pity, therefore, that the fear of being ensnared by Satan, as flies are ensnared by spiders, does not keep our young men out of the lodge.

The Congregational minister of Creston has not been able to rescue a single soul from that dreadful snare. The Methodist minister had noticed that Masons who were members of his church were not helpful in the spiritual work of the church. He regarded the secret society system with disfavor, though he had himself joined the Grand Army, and for the sake of its insurance feature he was considering the propriety of joining the Woodmen. I referred him to the Total Abstinence Mutual Life Insurance Association, of which Gen. Singleton is agent, and told him if that was what he wanted, he had better seek insurance where he would not be giving countenance to organized secrecy, which, experience had demonstrated, was liable to be used for the most criminal purposes, for the obstruction of justice, and for the corruption and subversion of our holy Christianity. He signed the call for the Conference to be held in Chicago in April to consider the lodge question.

From Creston I went to Rochelle where I found one friend who subscribed $2.00 to send the *Cynosure* for one month to twenty Illinois ministers, that they might have the report of the coming Conference.

From Rochelle I came to Byron. I thought to arrange for lectures here, but found the ministers of Byron engaged in a union revival service. So I made a few calls and secured a subscription to send the *Cynosure* to the Byron ministers for three months each, and came to Leaf River and stopped over night with the radical U. B. minister. I arranged to preach for him Sabbath morning at Adaline, and also to preach at the same place in the evening on the relation of Freemasonry and kindred orders to the Christian religion.

There was a funeral late in the afternoon that was largely attended, so that many of the people could not return again that night, but, notwithstanding, there was a good attendance. I also arranged with Rev. Moshier, the U. B. minister, to lecture at Lightsville, another of his appointments, on Tuesday night. The brother with whom I stopped Saturday night subscribed to send the *Cynosure* for one month to fifteen Illinois ministers.

Let us unitedly pray for the triumph of the truth as it is in Jesus, and for the overthrow of the rum power, the lodge power, Jesuitism and Mormonism, that our land may be Immanuel's land, and the day hasten when the whole earth will be full of his glory. C. F. HAWLEY.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON X.—First Quarter.—March 9.

SUBJECT.—The Great Physician.—Luke 4: 33-44.

GOLDEN TEXT.—He cast out the spirits with his Word, and healed all that were sick.—Matt. 8: 16.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Luke 4: 33-44. T.—Mark 1: 21-39. W.—Matt. 8: 14-17. T.—Psa. 103: 1-22. F.—Luke 8: 26-39. S.—Acts 3: 1-16. S.—Psa. 46: 1-11.

COMMENTS BY E. E. FLAGG.

1. *The Unclean Spirit.* Vs. 33, 34. We notice (1) that there is no place too holy for the devil to invade. We read in Job that "when the sons of God came to present themselves before the Lord, Satan came also among them." (2) All that the devil wants is to be let alone. If he can get Christians to concede him this one thing he will be perfectly satisfied. He knows that evils, like weeds, do not need to be cultivated or watered to make them grow. The gigantic growth of the lodge power within a few years is the result of this let-alone policy on the part of churches and ministers. Whatever the evil may be, all we have to do to make it thrive is simply to ignore it. (3) We must not wonder if we find unclean spirits in our churches. Lodge funerals, with all their paraphernalia, theatrical displays, fairs and festivals to raise money,—all belong to this world of which Satan is chief and prince. It is stated by Rev. E. P. Marvin that one Sunday-school gave—not three missionaries to preach the Gospel to the heathen, but—*three actors for the stage;* the natural result of the young people participating in dramatic entertainment with the sanction and approval of the church. (4) Where the Spirit of God is, though Satan may intrude, he will always be cast out. Jesus came to destroy the works of the devil, and if Satan is at peace with us and does not fear us, we may know that we are not Christ's.

2. *The devil cast out.* Vs. 35–37. Jesus refused the testimony of devils, though they acknowledged him to be the Son of God. It might seem at first view that testimony from such a source was peculiarly valuable. Christ did not think so. It could only be prejudicial to his high mission to accept anything from Satan—even unwilling homage. The true church does not want the praise of the ungodly; still less does she accept their unrighteous gains. As soon as she courts the favor of the world she loses all spiritual power. "The devil threw him"—a vivid picture of the malicious yet impotent wrath of Satan against his escaping victim; "but he hurt him not." Satan may take advantage of the infirmities of a pardoned sinner, but it is impossible for even the devil himself to do him any actual harm if he is really trusting in Jesus.

3. *The healing of Simeon's wife's mother.* Vs. 38, 39. Christ is a Saviour for the body as well as the soul. He cares for our physical well-being. He does not want his people to be sick and suffering; but disease and death is a consequence of sin, and cannot always be averted even by prayer. But though we may not be saved thereby from the ordinary trials and sorrows that afflict humanity, it is always a blessing to have Jesus as our constant guest, for then we have an infinite Helper ever at hand. Christians who have their Lord's presence only occasionally, are weak of faith. It takes them a great while to find the Master and present their petition. There would be more cases of divine healing, because there would be more of the prayer of faith, if every Christian lived in constant nearness to the Lord. We forget too often that this is our blessed privilege, for he has promised to be with us—not at special seasons, not when we are engaged in active service for him, but "all the days;" sleeping or waking, in health or sickness. When Christ heals us through the divine communication of his Spirit, it must impart to us at the same time so much of his own likeness that we can't help using our recovered strength to minister to others.

4. *Our debt to the heathen.* Vs. 40–44. The people wanted to keep such a great Physician in their own city. They forgot there were demoniacs and lepers, the fever-stricken, the palsied and the lame in other cities who needed Christ. So we are apt to forget how many there are in heathen lands who are sick in soul and body but have never heard of Christ. To give to home missions and none to foreign is to be as selfish as these dwellers in Capernaum. Let us not give less to evangelize our own heathen, but more to save the perishing world outside.

HELPFUL THOUGHTS FROM PELOUBET.

CHRIST'S EXAMPLE AS TO THE TRUE METHOD OF SPREADING THE GOSPEL.—Like Christ, if we would succeed in saving men, we must (1) preach the Word of God with the authority of divine truth and of our experience; and (2) we must confirm the Word by good deeds,—helping the poor, visiting the sick, cheering the despondent, aiding the unfortunate, comforting the lonely, looking out on every side for some one whom we can help and whose burdens we can bear. Thus we can prove the strength and the sincerity of our efforts to save men's souls.

THE MISSIONARY IMPULSE.—1. Here is an example of the missionary impulse—not only an illustration, but an example.

2. This is utterly opposed to that spirit which is too prevalent in some churches, that they must wait till their own community is wholly converted before they give and do for the wider field; and that they must see all the needs of their own country supplied before they give to foreign missions.

3. To convert a whole town to a non-missionary Gospel, to a selfish religion, would be but a small gain even to themselves.

RELIGIOUS NEWS.

—A revival has been going on at Plymouth, Ill., for two weeks. Twenty have been converted and many more are interested; congregations are so large that many times standing room cannot be obtained.

—Ex-President James McCosh of Princeton College suggests a return by all denominations to the old parish system as a means of securing the proclamation of the Gospel to every creature in the country districts and the cities of America.

—Rev. Sam Jones is preaching in New Orleans. He has fearlessly attacked the Louisiana State Lottery, and, as a consequence, is being ignored by the press.

—Twenty-five new members were recently admitted to the Pottsville, Mich., church, the fruits of revival meetings conducted by Rev. C. F. VanAuken.

—Friends of the McAll Mission in Paris distribute 50,000 copies of the Gospels, 22,000 religious newspapers, and over 250,000 tracts at the gates of the recent Exhibition. Besides these, at the British and Foreign Bible Society's stand inside the Exhibition, 134,000 Gospels and specimens of John 3: 16, in 287 languages, were taken from the tables.

—Rev. J. S. Stone, a former missionary of the Methodist Episcopal church abroad, is now engaged in city missionary work in New York. In an article on "Reaching the Masses," in the *Christian Advocate*, he describes his work during the past year. After describing a visit to a "dive" near the Forsyth Street church, he says: "I have visited black holes of sin in Calcutta and Bombay, where the depravity of the Orient shows its darkest sides, but I never saw degradation more hopeless. It seemed a hideous burlesque on our nineteenth century civilization. Mission work in Lucknow is easier, cleaner and pleasanter than work among the masses even of the Ninth Ward of this city. Work among the barbarians of New York is unromantic, downright hard work."

—The next annual convention of Christian Workers of the United States and Canada is to be held in Hartford, Conn. The convention is composed of delegates from the city missions, evangelistic workers, etc. The last convention was held in Detroit, Mich.

—Rev. John Stewart has been holding a series of meetings with the United Presbyterian church in Alliance, Neb. Over one hundred persons professed conversion, or made a re-profession of their faith. Mr. Stewart has determined to give himself to evangelistic work entirely.

—A gracious season of revival has been enjoyed by the U. P. church of Colorado Springs, Col., Rev. H. H. Bell, pastor. There has been an accession of thirty to the membership.

—Mr. Henry Villard of New York city, president of the Northern Pacific railway company, has just made a gift of two thousand dollars to the Brainerd, Minn., Railway Young Men's Christian Association toward the erection of their building.

—Evangelist Merrill has held a series of meetings in Medford, Minn., assisted by Pastor Sutherland of the Congregational church. The whole community was moved and a large number of conversions are reported. The work still continues.

—Up to Dec. 10, 4,632 students in American colleges had expressed their willingness to go as missionaries to foreign fields. Of these 78 per cent are men, 22 per cent women, 35 per cent graduates; 27½ per cent are Presbyterians, 18 per cent Congregationalists, 14 per cent Methodists, 11½ per cent Baptists. Forty denominations are represented.

—Twelve hundred converts have been baptized in the Baptist Mission in Russia in the past two years, The mission is principally among the German colonists in South Russia. There is also a successful mission in Roumania and Bulgaria.

—The Gustavus Adolphus Society, to carry the Gospel into Catholic countries, last year received $230,000, or $5,600,000 since 1832. The society has had 1,444 applications for aid from Roman Catholic countries.

OBITUARY.

Died in Menomonie, Wisconsin, Thursday, Feb. 6th, 1890, REV. ISAAC B. BRANCH, D.D.S.

Born in Middletown Vt., May 1st, 1815, carefully nurtured by pious parents, he became a Christian when 11 years of age. His best years were given to the Baptist ministry. Sister's son to Rev. Nathaniel Colver, he entered heartily into his uncle's views and enterprises in the interests of Anti-masonry, anti-slavery, anti-ignorance, anti-sin. He was married Nov. 6, 1842, to Miss Elizabeth Willson of Fort Madison, Iowa, sister to Capt. William Willson of Menomonie, Wis. The Sabbath preceding his death (Feb. 2) he taught his Bible class with his usual vigor and interest. Not until the Tuesday following did he exhibit specially alarming symptoms. His interest in Christian work and general helpfulness was unabated, but he welcomed the call to come home. His wife and three sons survive. C. K. C.

MRS. ELLEN M. CAMPBELL closed her eyes to earthly scenes at her home in Geneva, Allen county, Kansas, Feb. 3, 1890, aged 29 years, 4 months, and 5 days.

Being acquainted with her for several years and knowing her true devotion to her religion, the text chosen for the funeral services was 2 Tim. 4: 7, 8, which seemed to be fitting to her pious life and her faith in death. After the services in the church at Geneva her husband, Dr. A. J. Campbell and her brother, J. T. Van Petten, took charge of the remains of the mother and of the babe, which followed her in death twelve hours later, and took the train for Washington county to bury them by the side of her father and sister, who had preceded her but a few months. ISAAC M. FRISLEY.

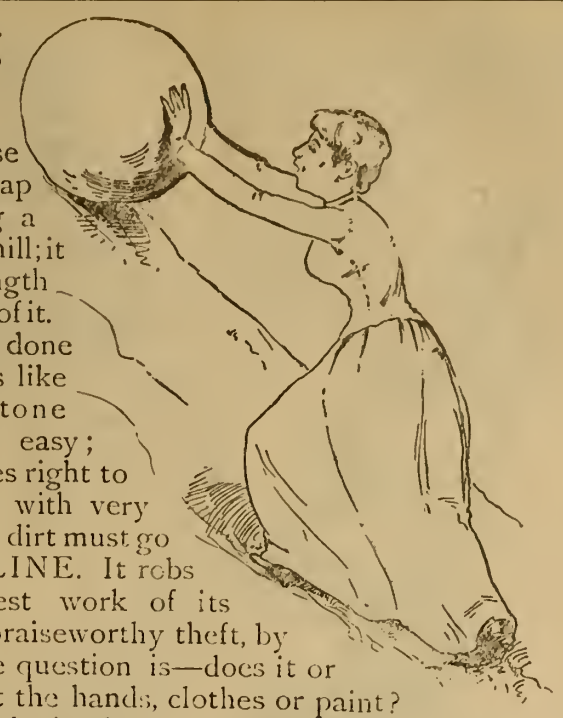
LIST OF SIGNERS TO CALL CONTINUED.

S. M. Krohn, U. P., College Corner, O.
John A. Wilson, " Wooster, O.
J. E. Curry, " Huntsville, O.
W. R. Jamison, " Scio, O.
David Paul, " New Concord, O.
W. H. French, " Cincinnati, O.
H. C. Marshall, " Rock Island, Ill.
A. K. Strane, " Idaville, Ind.
J. C. Roe, " Kenton, O.
W. R. Hutchinson, " Savannah, O.
J. Y. Scouller " Fair Haven, O.
J. C. Taggart, " E. Liverpool, O.
Clinton Riddle, " Dunbar, Neb.
J. G. Madge, " Dalton, O.
James D. Smith, " Lodi, Wis.
S. F. Clark, " Nassau, Iowa.
C. H. Mitchell " Keota, Iowa.
H. P. Jackson, " Greenfield, O.
S. R. McLaughlin " Elvira, Iowa.
W. P. McNary, " Tarkio, Mo.
R. C. Montrich " Coulterville, Ill.
R. S. McClenahan " 16-Mile Stand, O.
John P. Robb, " Iberia, O.
H. Y. Leiper, " Moore's Salt Works, O.
H. T. Ferguson, " Sunbeam, Ill.
W. J. Buchanan, " Media, Ill.
W. H. Ernst, " Albion, Wis.
C. T. McCaughan " Winterset, Iowa.
J M Billingsley, Baptist, Westfield, Ill.
S R Wheeler, 7th Day Bapt, Dodge Centre, Minn
M G Stillman, " Utica, Wis
S H Babcock, " Walworth, Wis
E H Socwell, " Garwin, Iowa
N Wardner, " Milton Junction, Wis.
Jos W Morton, " Chicago, Ill
J H Hurley, " Welton, Iowa
J C Calhoun, U P, Viola, Ill
T P Robb, U P, Vinton, Iowa
W H Ross, W M, River Junction, Mich
John B Lelloway, U P, Vernon, Wis
Thomas Scott, M E, Nortonville, Kan
G M Cottrell, 7th Day Bapt, " "
F Lines, M E, Ottawa, Ill
J G Kennedy, U P, Wellsville, O
Jas C Lytle, U P, Norwood, Ill
Silas Bumphus, 7th Day Bapt, Farmington, Ill
I A Sommer Editor *Bundesbote*, Berne, Ind
W L Enlow, Editor *Free Press*, Birmingham, Iowa
Rev A Pattison, U P, Birmingham, Ia
C. C. Potter, U. P., Seotch Grove, Iowa.
J. W. Conley, Baptist, Oak Park, Ill.
T. B. Collins, Baptist, Chicago, Ill.
C. T. Tolman, Sec. Am. Bapt. Miss., Chicago, Ill.
J. C. White, minister, Hanover, Ill.
William Parker, Presbyterian, Altona, Ill.
W. C. Williamson, U. P., Keokuk, Ind.
V. P. Welch, Kirkland Mission, Chicago, Ill.
O. S. Morrow, U. P., Oskaloosa, Iowa.
John Harper, U. P., Smithville, Ill.
S. A. George, R. P., Mansfield, Ohio.
W. F. Clarke, M. E., Hanover, Ill.
W. H. Lytle, U. P., Ainsworth, Iowa.
John C. Scott, U. P., Knoxville, Iowa.
Geo. W. Baxter, Presby'n, Knoxville, Ia.
Joseph Boyd, U. P., Albia, Iowa.
J. P. Cowan, U. P., Indianapolis, Ind.
W. M. Butler, U. P., Martin, Mich.
M. M. Longley, Cong'l, Belvidere, Ill.
F. H. Smith, Cong'l, Byron, Ill.
A. B. Mettler, M. E., Yorkville, Ill.
Norman A. Millard, Cong'l, Millburn, Ill.
James R. Kaye, Cong'l, Rock Falls, Ill.
Wm. H. Carwardine, M. E., Steward, Ill.
W. J. Robinson, M. E., Evanston, Ill.
George G. Barnes, Pres., Humboldt, Neb.
G. G. Grassmueck, M. E., Humboldt, Neb.
E. S. Eyerly, People's, Humboldt, Neb.
George W. Hawley, M. E., Humboldt, Neb.
U. M. Babcock, S. D. B., Long Branch, Neb.
Robert L. Jones, Christian, Humboldt, Neb.
A. J. Burnett, Cl'k Ses., U.P., Bad Axe, Mich.
W. A. Robb, Jamestown, Ohio.
Hugh McCormick, Elder U. P., Rankin, Ill.
Joseph Calhoun, U. P., Indianola, Iowa.
Wm. M. Ritchie, minister U.P., Indianola, Ia.
D. M. Cleland, U. P., South Hudson, Ill.
Madison Harry, S. D. B., Marion, Kan.
L. Proudfit, U. P., Ewing, Neb.
James Ingles, U. P., Scotland, Ind.
J. P. Lytle, Sago, Ohio.
D. S. Kennedy, U. P., Sandwich, Ill.
A. McDowell, U. P., Murray, Ind.
John Bell, U. P., Hayesville, O.
August Berens, German Evangelical, Elmhurst, Ill.
F. J. T. Fischer, M.D., Elmhurst, Ill.
J. Lueder, Prof. Elmhurst College, Elmhurst, Ill.
D. Irion, Pres. " " "
J. G. Brodt, Prof. " " "
F. C. Rahn, Prof. " " "
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The following have made remittances of money to the *Cynosure* from Feb. 17 to Feb. 22 inclusive:

Miss M A Hand, J Zimbro, F Mayer, Jr, J W Peterkin, J P Aikin, Mrs J Anderson, Rev J H Hudson, C M Swan, D G Foster, J Glass, W A Robb, A R Elliott, J Lindsay, J W Modlin, W A Kindel, Rev J P Stoddard, L Woodruff, J G Augustine, P Gates, S J Blanchard, Mrs W C Walston, A Walston, A N Peter, G Richey, W Clopper, J Motter, T C Kirkwood, L Wood, J W Field, J V Potts.

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HOME AND HEALTH.

HYGIENE OF THE EYES.

Dr. Lincold of Boston, in the *Annals of Hygiene,* formulates the following rules to be observed in the care of the eyes for school work:

1. A comfortable temperature, and especially let the feet be warm and dry.
2. Good ventilation.
3. Clothing at the neck loose; the same as regards the rest of the body.
4. Posture erect: never read lying down or stooping.
5. Little study before breakfast or directly after a hearty meal; none at all at twilight or late at night.
6. Great caution about study after recovery from fevers.
7. Light abundant, but not dazzling,
8. Sun not shining on desk or on objects in front of the scholar.
9. Light coming from the left hand, or left or rear, under some circumstances from in front.
10. The book held at right angles to the line of sight, or nearly so.
11. Frequently a rest by looking up.
12. Distance of book from the eye, about fifteen inches.

CARE OF UMBRELLAS.

After coming in out of the rain let the umbrella down, and stand it on the handle, that it may dry in this position. The water will thus drip from the edges of the frame, and the cover dry uniformly. When placed with the handle upwards, as is frequently done, the water runs to the top of the umbrella, and the moisture is there retained in the lining underneath the ring for some length of time, csusing the silk or fabric with which the frame is covered to become tender and soon rot. Ordinarily the top of an umbrella wears out sooner than any other part of it, and in the majority of cases may be thus accounted for. A silk umbrella is much injured by being left open to dry; the silk becomes stretched and stiff, and will sooner split thus cared for. When not in use let the folds hang loose, not fastened down. The creases are less apt to split from such usage. When carried in the hand, in anticipation of rainy weather, the folds may be strapped down, as it adds to the neatness of its appearance.

A SUGGESTION ABOUT IRONING BOARDS.

Is your ironing board fixed so it is a pleasure to iron on, and no trouble to keep elean? Let me tell you a good plan: Take a long wide board (a narrow one is a nuisance) tapering at the left hand end; cover it within a foot of each end, thickly and smoothly on both sides, with a woollen blanket; do not make a seam on the flat side, but with carpet tacks fasten the blanket on the narrow edge. Next cover tightly with a sheet doubled, keeping both sides of your board perfectly smooth. Now you are ready for the outside. Take stout muslin and make a cover the same as you would for a bolster case, open at both ends, make it to slip on tight; this is easily removed and laundried, and your board is always neat and clean. Iron calicoes on one side, white clothes on the other side. You will find this a great improvement on the old plan of ironing all on one side, and having the colored lint coming off on the starched white clothes.—*Martha, in the Country Gentleman.*

THINGS I HAVE LEARNED.

That to wash smoothing-irons in dishwater after washing skillets, will make them smooth and prevent rusting.

That if you fold your clothes as you take them from the line they would iron much easier.

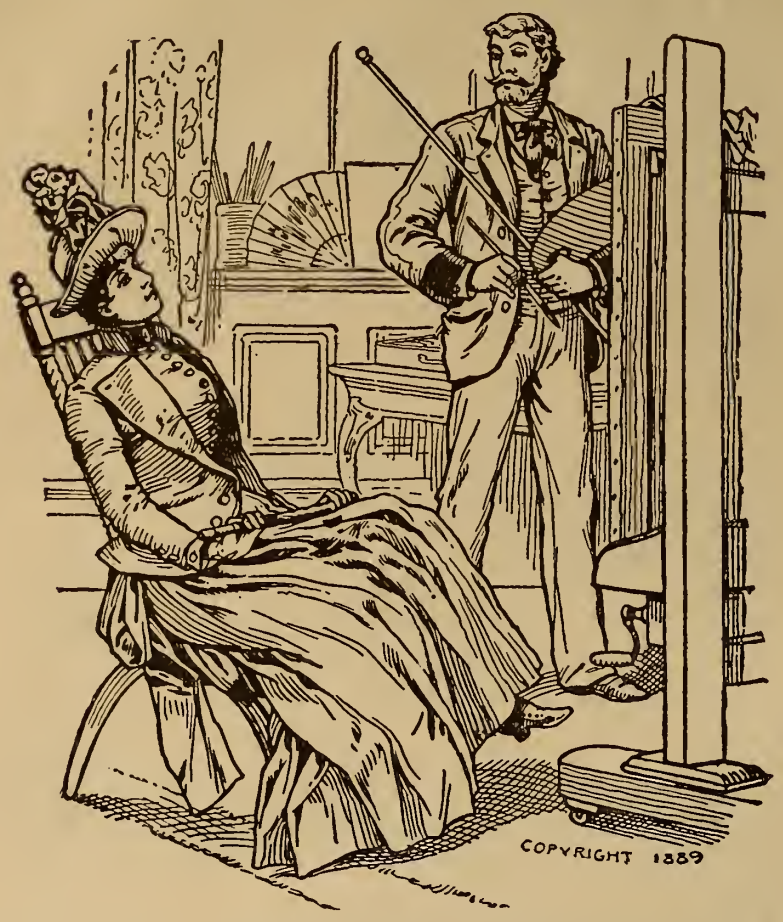
That your copper wash boiler, if well rubbed with a cloth dipped in coal oil, will be clean and bright.

That you can sweep a rag carpet much cleaner sweeping crosswise of the width.

That if you want to keep your house free of moths, never put down your carpets till the floor is thoroughly dry.

That to keep your bedding pure and wholesome, open your beds to the air the first thing in the morning.

That in making up unbleached muslin, allow one inch to the yard for shrinkage.



SHE COULDN'T WAIT.

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FARM NOTES.

WHY THE BOYS LEAVE THE FARM.

In this great city we see every day so many illustrations of the often-repeated folly of leaving good homes and prospects in the country for a "wider field" or "better chance," that we take deep interest in whatever may induce young men to stand by the old ways and succeed to the labors and rewards of their fathers. Doubtless modern facilities for travel have rendered impossible the old-time stability of population. Young men would not be worthy of their sires if they were content with less than the highest achievement which genuine enterprise can compass. If the great and fertile West is to be made productive, both of material and moral wealth, our sons and daughters must many of them leave their childhood's homes and bend their energies to the task. And our cities must also draw largely from the same source, that the great industries and the intellectual growths that center in them may be supplied with that which is more costly than capital—brains and moral principle.

Still, the mania for going away from home has too universally infected the present "rising generation." It seems to be regarded as a matter of course that the farmer's boy will try to better himself, as soon as he comes of age, by going to some great city or to some richer soil a thousand miles away. In many cases he would be wiser to better himself by staying at home. The farm ought to be bettered by constant culture, and his "chance" with it ought to be better than in a half-settled country anywhere. The advantages of country-life are underrated when those of city-life are depicted. City-life means a steady fight with heartless competition, with disproportionate expenses, with unhealthy physical and moral tendencies. City-life demands great waste of energy by friction, by undue excitement, by exhausting methods, and they who have fair opportunities to gain a livelihood and be useful to their kind in a country village have no need to envy the city clerk living in a hall bedroom at a rent of $200 a year.

We were prompted to these remarks by an article in the *Country Gentleman*, which contains some practical hints that we would commend to the attention of those who have sons anxious to leave the farm for a clerkship or factory.

The writer says that with boys, from the time they are large enough to do a few chores till they are twenty-one, it is apt to be work, work, from morning till night, the year round, without other hope of reward than their board and clothes. The father seldom consults his son in regard to his plans about the farm, and, as the boy grows older, he cares very little about them. After the work for the day is done, the boys come in and want something to do; they have been at work all day, and their muscles are tired; but their brains have been resting all day, and are pining for exercise. They look around, and perchance see a paper full of politics, or a paper whose columns are filled with local news of trivial importance, which they have read over and over, but see no books which tend to enlighten the mind and elevate the soul. Having nothing else to do, they go down to the village, and there they soon learn to smoke, chew, and swear with dissolute companions. After a time they come into contact with one of those fellows who has been off to "seek his fortune" and come home "dead broke" to live on his friends. They listen to his stories of adventures by land and sea, and, since they have seen little of the world outside of their native town, believe all he says; and as they have seen none of the advantages of a farmer's life, but all its disadvantages, they are disgusted with it, and resolve to get away from home and try their fortune in other parts. Here they make a great mistake, for they have no trade, no money, and are perfectly friendless in the great world. After being knocked about from place to place, until hard work has broken their constitutions, they return to their native town, homeless, penniless, friendless, to drag through a few more years, and then sink into the grave, with few to mourn their loss or take warning by their example.

In order to make them stay on the farm, you should get them interested in farm-work, tell them your plans, ask their opinion, and, when they have given it, ask them why they think so and so, and what has led them to such a conclusion. Draw out their thoughts, procure good agricultural and literary papers and books—not trashy, yellow-covered things, but books written by our best authors, no matter what they treat on, whether it be farming or astronomy; get something that will interest your sons. Once get them to reading, and they will take to good literature like ducks to the water, and instead of spending their hours at the village tavern they will be storing their minds with useful knowledge that will be of infinite value to them as they grow up.

As soon as they begin to read they will want to try experiments for themselves. Let them have a good piece of ground, help them to plow and get it ready, and then tell them to go ahead. If they come to you for advice, give it; but do not tell them they must do this and they must not do that, for they have quick perceptions, and if your advice is good they will soon find it out and follow it. Soon they will begin to talk about fixing up the house a little, and setting out some fruit and shade trees. A coat of paint, a few new blinds, and numerous other little attractions, render your house hardly recognizable to one who saw it a year ago, although your purse has not been made much lighter by the outlay. Then go to the woods and get some trees, and plant them around the house, and in a few years they will make a delightful shade, which you can enjoy on a hot midsummer's day. Next, help the girls to prepare some flower-beds, which will add wonderfully to the beauty of your grounds. Next, plant a hedge in place of the old, broken-down fence in front of the house, and other improvements of like trifling cost will follow in due time, the carrying out of which will render your home a lovely spot, which your children would never for a moment think of exchanging for a city home.—*Selected.*

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NEWS OF THE WEEK.

WASHINGTON.

The President has approved the joint resolution congratulating the people of Brazil on their adoption of a republican form of government and the act for the relief of the sufferers by the wreck of the United States steamer Nipsic at Apia, Samoan Islands.

COUNTRY.

It is said that St. Paul and Minneapolis street railway companies will within three months put in operation a complete electric power system.

In Beacon street, Boston, George H. Bradford, a wealthy resident, while enjoying a horseback ride, was run down by an electric street car and killed.

Mrs. Rebecca Bruchey, who was shot by White Caps Feb. 16 at Frederick, Md., while resisting expulsion from the town for leaving her husband, has not improved in condition, though the wound is not necessarily fatal.

A peculiar and fatal cattle disease is reported raging in the vicinity of Columbus, Ind., the animals becoming uncontrollable, and finally dying in convulsions.

Mrs. Burritt of Racine, Wis., finished a fast of twenty-one days as a cure for dyspepsia. She is in an exhausted condition, but was willing to continue the treatment several weeks longer if necessary.

Seventeen prominent citizens of Sharon, Ga., and vicinity were arrested on charges of conspiring against and intimidation of S. L. Duckworth, the newly-appointed postmaster there.

Miss Mary Louise Baldwin, a young colored teacher, has been appointed Principal of the Agassiz Public School at Cambridge, Mass. Miss Baldwin is highly educated, and has had several years training in different grades of the school to whose head she is now promoted.

Minnie Worley and Frank Middleton, night telephone operators, respectively, at South Bend and Michigan City, Ind., were married by telephone last week. They secured no license, and the justice who united them thought the matter a joke, but it is asserted that the ceremony is legal.

The Farmers' Co-operative Brotherhood of the United States was incorporated at Springfield, Ill., the 19th, with a capital stock of $50,000,000. Its object, as stated, is to do a general farming business, buy and store grain, and protect the farmers against trusts of all kinds.

Death warrants have been issued for the hanging of five men in Pennsylvania on the 9th of April.

While skating near Port Dover, Ont., the 19th, three boys were drowned.

The deadlock in the Iowa House was broken by arrangement of the parties. Mr. Hamilton, Democrat, was elected Speaker, while the Republicans secured the Speaker pro tem., the Chief Clerk, his first assistant, and important committee chairmanships.

By a vote of 21 to 8 the North Dakota Senate adopted Feb. 19 the Australian election system.

A near friend of Andrew Carnegie says that his gift of $2,000,000 for a public library in Pittsburgh will take but little more than one year's income from his enormous Bessemer steel business.

Warren Bloom and Warren Adkins, boys of 12, quarreled over a game of cards at Hope, Ind., the 19th, when Bloom drew a revolver and fatally shot his young companion.

FOREIGN.

The general election for members of the German Reichstag took place Feb. 20. The size of the vote polled was phenomenal. The election officials were overwhelmed with work, and at many of the polling-places were unable to cope with the crowds or electors who, during the dinner hour, hastened to deposit their votes. A majority of the factories were closed for the day. At midnight the apparent result was that the government parties had lost fifteen seats, and the Socialists throughout Germany had doubled their vote.

A great sensation was created recently in Berlin by the sudden receipt of an order from the Emperor, for all the troops comprising the garrison of the city to march to Kruezberg forthwith. The order was instantly complied with. The people were almost panic-stricken, until it was announced that the maneuver was simply one of the military surprises inaugurated by the Emperor to test the efficiency of the garrison to repel a sudden attack by an enemy. The troops proceeded to Templehof, where they remained several hours engaged in maneuvers.

The Paris correspondent of the London *News* says Dom Pedro's nervous disease increases and partly unhinges his mind. He lives in daily expectation of being recalled to rule Brazil and does not realize the precarious state of his own finances. He refuses to reduce his imperial suite and maintains his expenses on a grand scale.

The Russian Government has ordered the planned great railway line across Siberia to be begun in May. When the line is completed it is estimated that the tour of the world in fifty days will be feasible.

The French Government proposes to celebrate the twentieth anniversary of the establishment of the Republic on Sept. 4, in an extraordinary style at Paris, Bordeaux, Lyons and Marseilles.



DR. TALMAGE says: "A great deal of sorrow is caused to young hearts and old by the thought that Christmas comes but once a year," but he continues, "why not extend the glorious season of joy, gladness and good will throughout the year?" This beautiful thought has been brought rather forcibly to our attention of late by the hundreds of letters we daily receive, asking for "Christmas Boxes." What! Christmas Boxes in March, the idea! who ever heard of hanging up stockings in the Springtime? But then people have to use soap the year round and nearly twice as much is used in summer as in winter—you would'nt think that—would you? But it is a fact, and if folks want "Sweet Home" Soap and wish to make the whole household merry with lots of useful, pretty, valuable and ornamental things, why not do it now as well as in December? and so we extend "Our Mammoth Christmas Box" offer for a limited time. Another thing! There was such an awful rush of orders last Christmas that some of our friends did not get the goods as soon as they expected. It aint so now, you can have the Mammoth Christmas Box when you want it. ***Better order at once.*** Very Soapfully Yours, J. D. LARKIN & CO., Factories: Seneca, Heacock & Carroll Sts., BUFFALO, N. Y.

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The following are articles of our own manufacture which we take great pride in presenting to the readers of this paper. Send us your name on a postal card and we will deliver you freight prepaid, on terms given below, a Mammoth Christmas Box containing all of the articles named below:

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One Bottle Modjeska Perfume.
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One-Fourth Dozen Artistic Toilet Soap.
One-Fourth Dozen Creme Toilet Soap.
One-Fourth Dozen Elite Toilet Soap.
One English Jar Modjeska Cold Cream.
Soothing, Healing, Beautifies the Skin, Improves the Complexion, Cures Chapped Hands and Lips.

Our Mammoth Christmas Box Contains a great variety of Toys, Playthings, etc., for the Babies, and sundry useful and amusing things for the older folks. *It also contains:*

ONE SET (6) SOLID SILVER TEA SPOONS, PLAIN PATTERN—SUCH AS YOUR GRANDMOTHER USED, VERY RICH AND ELEGANT.
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10. Thos. Carlyle,
11. Commodore Farragut,
12. "Stonewall" Jackson,
13. General Scott,
14. Thomas Edison,
15. Benj. F. Morse,
16. Jos. Jefferson.
17. Benj. Franklin,
18. Henry. M. Stanley,
19. Oliver Perry,
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22. Alex. Hamilton,
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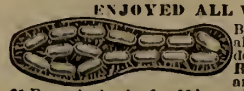
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"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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That the giving way of the great storage reservoir at Walnut Grove, near Prescott, Arizona, was not attended with immense loss of life, is only because there were few people in the region. The dam is described and illustrated in a very entertaining article in *Scribner's Magazine* for January; but in that account nothing is said of its fraudulent construction. But even this defect was not finally any more the cause of fatalities than a saloon in the neighborhood. On the way to warn the settlers below, the messenger got drunk, and another was sent too late except to lose his own life.

Last week the new Governor of Iowa took his oath of office. He was elected by an Anti-prohibition vote, and is of course a Democrat, the first of the kind ever known in Iowa. His inaugural address is about half devoted to an argument against the law of the State which he took an oath to enforce, and a harangue for the saloon. To fitly celebrate the occasion a crowd of Chicago Democrats, led by such characters as "Mike" McDonald, the late gambler king, repaired to Des Moines. The following incident, reported by an admiring organ of the same party, shows the quality of the crowd: "Lieut.-Gov. Hull had rapped for order and requested the audience to rise while prayer was offered. One of Chicago's contingent, misunderstanding the chairman, called out in a loud voice, 'Three cheers for the new Governor of Iowa,' and the delegation arose as one man and cheered with great enthusiasm, after which the chaplain proceeded with his devotions." Iowa, will be very tired, we hope, before next election.

A Masonic member of one of the Congregational churches of this city has for more than a year been before the courts of this city. He was once prominent as a church officer, and had such influence and hardihood that he was able to drive ministers who did not approve the lodge from church councils. He was put on trial for issuing fraudulent warehouse receipts for many thousand dollars. Twice he has been tried and convicted, and now the Supreme Court has ordered him a third trial —and for what reason? Simply because the word "Savings" had been left out of the indictment! The name of the bank which was prosecuting the suit had been changed during the progress of the case, this word being left out. On such a flimsy pretext the Supreme Court of Illinois sets aside the judgment of courts. The other day a Springfield dispatch explained somewhat the moral condition of the State court. A lodge of the order called Elks was formed there by a number of Chicago Freemasons and other secretists, and S. P. Shope, the Chief Justice of this court, joined in the frivolous hilarity and was elected as the reward of his humiliation the "Esteemed Leading Knight" of the new lodge.

Two men are presumed to be training for the next Presidential race, whom we should pray may never reach that goal until they change their moral sentiments. Chauncey Depew, president of the New York Central railway, is one of these. A popular and able man, he is yet weak enough to urge from the beginning that the Columbus fair be opened on the Sabbath day. Russel B. Alger, the Michigan millionaire and present head of the Grand Army order, is another. The Chicago *Tribune* has openly declared for him, and so has Mr. Clarkson, the assistant Postmaster General whose principle business has been to run Democrats out of the postoffices and get in Republicans. It is some satisfaction to know that Clarkson wishes to resign and that he is not in sympathy with Mr. Wannamaker. The latter wishes the postoffice to be an efficient servant of the people, the former of the politicians. It was very generally believed that the G. A. R. office was to Alger a step only toward the White House. The nation should pray to be delivered from such aspirants.

The March number of the *Chautauquan* contains an able and excellent article by Senator Fry on the Pan-American Congress, in which he considers, among other topics, the importance of international arbitration. He says: "International and internecine wars weaken, impoverish and destroy. Prosperity, progress in the arts, science, literature, civilization and material affairs never can be promoted by an appeal to arms." He also quotes from the President's Message, asking "that better securities be devised for the maintenance of peace among American nations, and the settlement of all contentions by methods in harmony with Christian civilization." We are glad of these timely words, and trust this congress of republics will adopt measures tending to this result. But why stop with American nations? We are more nearly akin to the people of Europe than to those of South America. Instead of adopting the motto, "In time of peace prepare for war," by building a great navy and coast defences, let us rather say that in time of peace we will prepare for peace, by assembling in 1892 a congress of all Christian nations and the adoption of an international tribunal for the adjustment of all controversies. The first step in civilization is taken when a people commit the protection of the individual to the *whole people*, instead of his own hands. Why should not the nations of the earth commit the protection of *each* to the care of the *whole*, and declare that a people who break the world's peace are the common enemy of all others?

Dr. G. C. Lorimer of the Immanuel Baptist church in this city is the only Freemason of whom we ever knew whose vaulting ambition ever overstepped the line of temerity in defending the lodge. In a public welcome extended to Pere Hyacinthe in Farwell Hall ten or twelve years ago, this "Grand Lodge orator" took occasion to vindicate Freemasonry, and shield the order from the bull of the Pope. The Catholics have now their turn. They say Dr. Lorimer was drunk the other night at Holyoke, Mass. He was to lecture on the French Revolution. Instead he spent an hour in incoherent raving at the Catholic church. He explained later that he was so affected by an over-dose of quinine as to be without ordinary mental control. We may accept the apology, for he is known to be opposed to the saloon; and such accidents may happen to those who are not "devoured of a personal ambition," as is said of Dr. Lorimer by good judges. It may be a lesson of humility, which such a pet of Freemasonry as he should ponder with contrition.

Since writing the above Dr. Lorimer's church had a meeting, and on the motion of N. T. Gassette, "Commandant of the Lines" in the Knight Templar conclave of 1880, the reports of the address were pronounced untrue and malicious, and Dr. Lorimer given six weeks vacation to recruit from nervous prostration.

SHALL WE REVIVE THE ANTI-MASONIC PARTY?

BY REV. ALEXANDER THOMSON.

As an old member of that party and one who still believes in its principles, I answer, Yes, and No. *No* for the present; and *yes* for the future.

First, so far as I have been able to read the ways of God in the Bible and in history, there is no warrant for pushing our anti-lodgeism along party lines at present. There was a time when I did not know which was the next great question pushed by the providence of God to the front for settlement. I am in doubt no longer. On the question of the accursed saloon, which is degrading our people, debauching our politics and destroying our homes, God is to-day pouring such a flood of light as perhaps he has never given to man on any other question, save that of the cross. Dull indeed must that ear be that does not hear his solemn, "Forward, march," to the great battle against the saloon; and blind indeed must that man be who does not see the saloon hosts preparing for the decisive struggle.

Now I cannot find that God ever gave mankind but one great work to do at a time. I have been profoundly impressed with this fact. Did not slavery exist over the whole known world at the time of Christ? Was it not as wicked in those days, as practiced by the cruel Romans, as it was in our own country in the time previous to the civil war? Yet we do not find Peter, or John, or James, or Paul warring against it. Why? Manifestly because there was one thing for the people of that age to do; to break away from that idolatry and accept Christ the Lord.

Coming down to the time of the Reformation slavery still existed, and drunkenness, to an extent which in decent society cannot now be imagined. Yet little was said about these two great sins. The whole attention of man was concentrated upon an effort to escape from the spiritual adultery of the church of Rome.

Coming down to our own times we know that there were many questions agitating the public mind in the "sixties," but were they not all for the time swallowed up in the one tremendous question whether the slave-holder or the free man should control this nation?

Now what question has God called upon us to settle to-day? What question is being burned upon the hearts of the saints of God, stirring the wives and mothers of this nation as they have never been stirred before? On what question has religion and science and literature, and judicial opinion concentrated to pour a steady blaze of light that makes ignorance or indifference a mighty sin before God? Is it not this tremendous question of the saloon? If it is, then to push another question to the front cannot be in accordance with the design of Providence.

Again, how many, whose hearts are all afire on the question of saloon or no saloon, know little or nothing of this lodge devil, that is also destroy-

ing the people of God, to the utmost extent of his power, and lying like a huge stumbling-block in the way of souls, which would otherwise escape to their Father? Nay, how many thousands are caught in the great drag-net of the lodge who are yet sons of the true faith and brethren beloved of God, even as God's saints in the day of the Reformation sometimes held slaves, and drank intoxicating liquors—and for the same reason, the light not present. Now by working with these in the movement against the saloon, while at the same time we keep our own faith with God by refusing to vote for conspicuous lodge men, shall we not do more to open their minds to the truth on the lodge question than in any other way? And if, in the blessing of God, we live to see the saloon overthrown, then in the Anti-secret League we will have the skeleton of the party that is to be; and, free from the darkening influences of whisky and beer, will be able to take up the next great movement in the name of God.

Let the *Cynosure* and papers of a like character move on in their light-giving orbits. Let every teacher and pastor to whom God has given the light on the Secret Empire, be faithful to his trust. While storming the nearest stronghold of the devil, let us not fail to point out to God's warriors the dark and terrible fortress that lies just beyond, and sends out its succors to our present enemy, and when we have captured the first, the advancing army may be ready in God's name to assault the other.

Bartlett, Ill.

SOME SOCIAL PROBLEMS.

BY REV. A. B. CURTIS.

It has been hinted that the use of money as a tool for effecting exchanges has led to other civilizing and economical inventions. Let us notice a few of these.

The first engine made was unable to propel itself without the aid of a small boy to turn the steam off and on. He was compelled to sit lever in hand all day and turn the steam into the rear of the cylinder to force the piston out, then reverse this, let the steam in at the front and force the piston back again. But this was so simple an operation that the boy thought the engine might do this itself and he invented the way. If we go through any large manufacturing establishment we shall see that the work of the laborers is narrowed down to one particular set of tasks. The simpler the work is made the more the laborer can accomplish. But at last his task becomes so simple he invents a machine that will do the work for him. And for this reason the machinery is made to specialize its work. We could not invent a machine that would turn out a watch ready made. But one machine makes the tiny screws, another the hair-spring, another the escapement and so on. But the machine for making screws was not invented until many a man had spent his whole life-time doing nothing but making these tiny screws by hand. Many men have lived and died knowing just one simple trade; but they studied their trade, they simplified and reduced to order every motion until at last a machine is found that can perform the work equally well. We see plainly that all this is impossible in an age without money when each man is a "Jack of all trades." We have heard of medicines warranted to cure every disease flesh is heir to, but a machine that shall do the work of a man in every department of activity is an impossibility.

Without money, that which has made this multifarious division of labor and possibility of progress a common place of life, we could never have advanced in civilization beyond the flocks and herds of Job, and the famines of Jacob's sons in Canaan while Joseph was in Egypt. But now a man may learn to do one thing well; and, however lowly the task, an honest laborer may turn that skill into dollars and his dollars will command the baker and grocer to feed his family; they will command the clothier and dry-goods merchant to wrap them warm and they will obey; they will command the architect to raise a home over their heads and it is so. What a wonder-worker is money! What a God-send, when once we learn ow to win it, and, which is more important, how o spend it.

But this is exactly the lesson men fail to learn. Why doesn't some one who is a ready writer send his editor an article brim full of benevolence and shrewdness on "The Uses of Money"? When the laboring man learns how to use money his grievance is more than half appeased. I would almost dare to say that an honest man can earn money honestly—mark, I do not say inherit it from a rich Wall Street banker—in exactly the proportion that he knows how to spend it honestly. What we need to do is to teach men how to use their time and how to use the money into which they turn their time.

"Take the tax off of tobacco," says a certain circle of politicians, "it's the poor man's only luxury." It's his only luxury! Shall I kill myself eating candy colored with Paris green because it's the only colored candy I can afford to buy? Shall we encourage the poor laboring man in the use of whisky and tobacco because these are his only luxuries, when we know full well that it is the use of these that keeps him poor and ignorant, and, I might say, immoral?

These so-called luxuries, like the Paris green candy and a thousand other so-called luxuries, are first and foremost poisons, and they undermine the intellect and stupefy the heart; while every sane student of our social problem knows that what our laboring men need most of all is more brain, more moral fibre. And so I say let us give a little more attention to the uses of time, the uses of character and the uses of money in our discussions of the labor problem. Time, God's greatest gift to man; character, time's heavenly reward; money, time's earthly reward—let us study these.

[*To be continued.*]

SECRETISM AND CHURCH MEMBERSHIP.

The following is from a paper read by Rev. H. A. Day, at an association of ministers held near Rives Junction, Mich., Dec. 17, 1889, and published in the *Wesleyan Methodist:*

To the question as to whether members of secret societies should be admitted to church membership while retaining their connection with, and standing in, any secret society, we answer, without any "equivocation, mental reservation, or secret evasion of mind in us whatever," certainly not.

The principle of secrecy in secret societies is the characteristic feature to which we object in these societies. We believe this principle to be in direct opposition to the openness of method inculcated by the Gospel of Jesus Christ. We believe the principle of secrecy in societies to be in accord with the darkness mentioned in Scripture and opposed to which the Word of God calls our attention to light. These two principles are set before us as the governing principles in the actions of men. "If we walk," *i.e.*, move or act, "in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." "If we say that we have fellowship with him, and walk in darkness, we lie and do not tell the truth." John 1: 6. "This is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." John 3:. 19, 20, 21.

Paul says to the Romans: "Let us therefore cast off the works of darkness, and let us put on the armor of light." And again, to the Corinthians he puts the following queries, after having established the idea of the peculiar distinctiveness of Christianity from all other systems: "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?"

Assuming, as he had reason to do, that the church of God at Corinth, and in all other places, would and could, with consistency, give but one answer to his questions, he proceeds to exhort them to act in accord with the principle established by the answer which they must give to the questions, and says: "Wherefore, come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

On no other conditions will the Lord receive us as his children and grant us the privileges and benefits of his grace. We may profess to enjoy them, but we do not, and cannot, until we have complied with these conditions.

Paul, writing to the church at Thessalonica, tells them to "Prove all things, hold fast that which is good," and "Abstain from all appearance of evil."

Secrecy in any society gives it the appearance of evil. Therefore Christian churches should not grant them their fellowship and protection. Let it but appear that this fatal principle is incorporated into any society and its condemnation should be sealed in the minds of all good men. And, by the term "good men," we mean only those who are followers of Christ in the fullest sense.

Christ says: "He that followeth me shall not walk in darkness, but shall have the light of life."

John says, with reference to this: "He that saith he abideth in him ought himself so to walk even as he walked." Christ walked in the light. He dealt with openness and invited the world to look upon the work and see the methods by which it was accomplished. He said: "In secret have I said nothing." Why did he say that? Did he, the Saviour of man, anticipate the state of things in which we now find ourselves placed? Did he look forward to the time when there would seem to be what almost amounts to a passion for some form of secretism? when it seems as though people imagine there can be no success in any enterprise unless there be connected therewith this element of secrecy as a component part? when churches are rent over the question and well-meaning men stand in doubt as to the exact course to be pursued in the crisis which is upon us? Did he, the blessed Saviour, utter these words that the doubting and struggling ones might receive light and take courage from his words? Let us accept them as such, and follow his example.

JUSTICE TO INDIANS.

Kirk Munroe reminds our nation in the current *Scribner's Magazine* of an opportunity to do justice that may soon be out of our reach. It is to protect from rapacious white men the remnant of the Florida Indians that escaped the Seminole war forty-five years ago. He says:

White settlers are crowding the Seminoles away from their old-time haunts, their choicest lands are being seized upon by speculators Their future offers no brighter prospect than that of many another tribe long since blotted from existence, and, unless some attention is given to their condition, another chapter of our Indian history will be sealed with injustice and murder. Some of the Indian fields, upon which they are most dependent for their food-supplies, have already been homesteaded by white land-grabbers, who, when asked to show proofs of occupation and improvement, point to the work of the Indians and claim it as their own. President Cleveland became much interested in these Seminoles, and declared that, as he could discover no substantial reason for their removal from the country they now occupy, they should not be molested during his term of office.

To remove them from their tropical home to the comparativcly cold latitude of the Indian Territory would not only be an act of cruelty, but of unnecessary and costly cruelty. The lands they now hold belong to the Government, and can never be of great value to white settlers. It would cost the Government nothing to reserve them forever for the use of their present occupants, nor would it entail any hardship upon the whites, to whom they would thus be made a forbidden territory. On the other hand, if the crowding and persecution of the Florida Seminoles, already begun, is continued, they will ultimately be driven to desperation, and will choose to die fighting rather than be killed by slower but equally certain methods. Feeble remnant as they are, they could, in their swamps and watery fastnesses, maintain for an indefinite period a contest that would entail the loss of hundreds of precious lives and millions of dollars.

To-day these Florida Seminoles are peaceful, industrious, and self-supporting. Civilization has already gained a hold upon them, and each successive year finds them living more and more as white men live.

THE TOBACCO MANIA.

BY GEORGE W. CLARK.

[*Concluded.*]

In my long experience in the temperance cause I had sad proof how almost impossible it was to reform a drunkard while he clung to his tobacco. Many I have known relapse to drunkenness by tobacco, while many are first led to drink by this vice. Of 600 convicts in the State's prison near 500, it is said, were first led astray by tobacco, thence to liquor, thence to crime, thence to prison, and often to the gallows. The first words uttered by young Lattimer at Jackson, Mich., recently, after his conviction for the murder of his own mother, was, "Give me a cigar." And the last words spoken by the drunken Sovereen, who was hung at London, Canada, as he stepped out on the gallows (the jailor told me), where he was hung for the (whisky) murder of his wife and seven children, was, "Give me a chaw of terbacker!" Thus are tobacco and liquor, these twin incarnations of Satan, one and inseparable in their unholy work of human degradation, crime and death.

As I said before, some truths were stated in said paper of the evils of tobacco, and then all "kicked over" by recommending its use in "moderation," advising "when" or "the best time to use it," and "how to avoid certain bad effects" by "using it after meals," etc., etc., as though there was any best time to do a foolish or bad thing.

This tampering or dabbling with a "bad thing," with evil in "moderation," is the devil's starting point to all intemperance and drunkenness. It is the initiation, the entering wedge, the beginning of the end in all downward roads to ruin and disgrace. "Abstain from all appearance of evil." "Touch not, taste not, handle not the accursed thing." This is the divine council. These are the words of wisdom. If tobacco has the poison nature and injurious effects proved by universal experience, by the united testimony of hundreds of the most able physicians, and admitted by thousands who use it; and being of no earthly use (except to kill bugs, flees on dogs, and lice on the backs of cattle); and of no good to body, soul or spirit; and an expensive, filthy, "bad habit," as its victims confess, why in the name of common sense and common decency use the vile stuff at all? or tolerate its use anywhere? why not cry out against the evil everywhere, and help save our boys and young men from the defilement and ruin to which, in this country, it leads over 20,000 of them every year?

Again, it is said by some writers, "smoking won't hurt laboring men, as they have no nerves." This assertion is not only unphysiological and unjust, but a cruel slur upon the toiling masses. Laboring men are constructed like other men, "of one blood," with all the primal powers and sensitive organs and faculties of human beings, though sad to say, many of these are badly fouled and deadened with tobacco and beer, the great bane of the hard working poor, a terrible robber of the scanty earnings of the wage workers. They have, however, one very sensitive nerve, and they owe it to their families as well as themselves and the community that the sensitiveness of this nerve should be most carefully heeded,—that is the "pocket nerve." Fifteen cents a day (and some waste twice and thrice that amount, some more) would get for the comfort of their families in the course of the year: 2 tons coal, 2 cords wood, 2 barrels apples, 2 barrels potatoes, 2 barrels flour, a barrel Indian meal, 20lbs. oatmeal, 20lbs sugar, give you $5 to take your family on a recreation trip to the lake on the 4th of July, have ten or twelve dollars left for the church, for books, papers, street cars, or "frocks for wife and babies." I appeal to you, sober, thinking, laboring men, if this would not be vastly better, and make your homes purer and happier, than fouling and poisoning yourselves with tobacco and beer? It should be known and not forgotten that the smoke of tobacco, the nuisance that meets you everywhere, and so contaminates the air we have to breathe, contains two most violent poisons, and hence it is that this smoke is so very offensive, forbidden every decent place, and never intruded into any respectable company by gentlemen. The smoke of tobacco has been analyzed by the ablest physiologists and chemists now living—B. W. Richardson, F.R.S., of England, and Dr. Krause of Saxony—and they find it to contain two violent poisons, carbonic oxyd gas and carbonic acid gas; hence the sickening and deathly nausea and pallor of many wives and children in houses where the husbands smoke, and where they have to inhale not only the sickening smoke, but the poison eminations of the husband's and father's tobacco-poisoned bodies; and hence, also, the deathly pallor so often seen in persons of tender age, girls especially, who work in tobacco factories, and are compelled to breathe the poisoned air of such pernicious establishments. Dr. Kellogg says, "One strong cigar contains poison enough, if condensed, to kill two men." He placed one-seventh part of a drop of nicotine on the tongue of a cat. The poor thing gave a tremendous bound across the room, uttered a piercing shriek, and then fell dead in a few seconds. He injected one-fourteenth part of a drop into the leg of a frog. The sweet songster of the pond gave a leap and a croak, but it was its last leap and its death croak.

One of the most pernicious forms in which this vice is insinuating itself into wide and most hurtful use, and in spite of the laws against it, is the vicious cigarette; and this insidious corruption of our children is on the increase, over a hundred and sixty millions being sold in this country last year! Prof. Laflin says: "The cigarette is four poisons ahead of the cigar in the race of death!" Walter Fletcher, the brightest boy in his class at Louisville, Ky., died recently from cigarette smoking. John Fogarty of Bayshore, L. I., was recently taken to an insane asylum from cigarette poisoning. Every cigarette smoked causes physical reaction, destructive of the life tissues and the vital forces, and renders its dupes liable to any malignant disease that comes along, and in such cases fatal results are quite sure to follow. If our youth did but know of the pernicious ingredients, the worthless refuse used, the filthy process, the dirty places in New Orleans, Savannah, San Francisco, and other places where they are prepared, and the foul and often leprosed hands that make them, they never would put one of the vile things between their lips.

Notwithstanding all these evil effects, the mercenary tobacco mongers are seducing our youth all over the country by every artifice in their power, and no voice of reproof, warning, or instruction is heard from church, school, statesman or press. It is of vital importance to our children, to future generations, to our manhood and motherhood, the healthfulness and wholesomeness of the homes as the nurseries of our race, that these potent voices should be loud and long against this deadly, this insidiously undermining foe. A noted doctor declares, "Many a good woman supposed to be dying of consumption is simply poisoned by inhaling her sweet husband's tobacco-poisoned breath and the foul eminations of his tobacco-poisoned body." What "sweet husband" won't abate this murderous nuisance for the sake of his "better half" and their little innocent children? Many women complain they can not enter a postoffice, a lawyer's office, a railway office, an insurance office, and sometimes, sad to say, into a minister's study, without being stifled and half suffocated with foul tobacco smoke, and often disgusted and nauseated with the loathsome tobacco slobber, with which floors, cuspidors, cars and sidewalks are besmeared, and that they can scarcely get a breathing place on the corner, sidewalk or street cars, where poison tobacco smoke, poured out from foul mouths, is not whiffed into their faces. O shame, where is thy blush?

Again, the victims of tobacco are no less the bond slaves of their morbid appetites than are the victims of alcohol or opium. Many have I known, even ministers, who, convinced of its evil effects, and of the bad example they were setting, have struggled hard and long, but in vain, to get free and clean from the power and control of the noxious weed, and finally confessed themselves in miserable and hopeless bondage. An old tobacco victim said to me, and I repeat it to young men, "Don't learn to use tobacco. My head is often in such a whirl, my brain so foul, my strength so exhausted from the use of it, that I cannot leave off. I am compelled to forego much that is pleasant in life and live a tobacco-tortured existence, and be a driveling slave till I die." In Louisville, Ky., as I started out for church Sunday morning, a pale, puny little boy ran up to me, crying out, "Mister, give us a chaw of terbaker." "Is it possible," said I, "a poor, little, feeble urchin like you is poisoning himself with tobacco? You won't live through your teens. Why don't you quit it, and now?" "O! sir," said the little fellow, pitifully, "I have tried; but I can't."

I offered a young man, who had become a cigar victim while in the army, a gold watch if he would quit smoking. As much as he desired the watch, the cigar was master; and to this day it controls him, against all remonstrance and pleading and the obvious ill effects upon his health. King Louis Phillipe chided his gardener for smoking before the King; but more especially for smoking in the presence of the Queen of France and the Princesses. "Sire," answered the gardener, "it is stronger than I am. If your majesty is not satisfied with my services, I shall have to present my account; for I shall probably die with vexation over the matter, but it will be with my pipe between my teeth." How significant the caution, "Let it alone before it meddleth."

A few words as I close, about the great and wicked waste. A young man in the city of Brooklyn found himself worse than throwing away three shillings a day for tobacco. He made up his mind it was a useless, wasteful and pernicious habit, and that he would quit it, and lay by the money every day and put it into the savings bank. The first year he had saved over $138. Every year thereafter he deposited the money in the bank, where it drew 5 per cent compound interest. Awhile ago his sixty-fourth birthday came around, and, Mr. Smoker, what do you think his savings amounted to? Besides the benefit to body and soul which he received, he had to his credit in the bank the nice sum of $31,275.31. He then purchased a home, for which he paid $20,000; and the interest on the balance just supported his family comfortably. Young men, fathers, try the savings bank instead of the wasting "terbacker!" Only twenty cents a day saved, and invested in the bank at only 5 per cent compound interest, would, in 10 to 15 years, buy good, comfortable homes for your dependent families. Is not this better than the total loss of your hard-earned money, and the injury, the foulness, and offensiveness it leaves all along its foul and useless way? France, Germany, Holland, Austria, Russia, England, Ireland, and the United States, waste more money on useless, poison tobacco, than on needful wholesome bread; more for the bane of life than for the staff of life, say nothing of the amount spent for devilish liquor; but put together the amount to a sacrilegious waste of over $2,000,000,000, say nothing of the consequential cost which runs up into the billions; and which falls most oppressively and degradingly upon the poorer classes. The money so wickedly wasted on these pernicious and dehumanizing poisons every year in this country would build two railroads around the globe; fill the world with missionaries of the cross, with Bibles, schools, teachers, tracts, electric lights, and supply the destitute and desolate homes with all the needed comforts of life. Oh! for such a change! Let us help this glorious consummation all we can. Every woman, every man—"the good time coming!" It is fitting that reform on this subject should begin and lead on in this country, as this deleterious weed is a native of our American soil. After the discovery of this country by Christopher Columbus, tobacco was transported into Spain and Portugal from here. It was afterwards introduced into England by Sir Walter Raleigh; and from England it was soon introduced into France, Russia, Germany and Italy. When its poisonous and deleterious effects became known in these countries, as would be most natural, strenuous efforts were made to suppress its use, and save the people from its contamination. King James, the First, imposed heavy duties upon it to keep it out of England. Russia prohibited its use under the penalty for the first offence of having the soles of the feet beaten and lacerated; for the second offence, having the nose cut off. What a sorry noseless spectacle most of our men and boys would present if such a law were to be executed in this country. But for the third offence, the poor Russian tobacco victim was to be put to death. In Switzerland those who would use tobacco were held and punished as criminals. If any person had the audacity or indecency to use

tobacco in the meeting house in Italy, he was at once expelled from the church.

In Turkey the victim of tobacco was led through the streets with his nose transfixed with a pipe stem, as a warning to others. In Persia tobacco using was held and treated not only as an offence, but as a crime against society, and punished as severely as any other capital crime. Notwithstanding these earnest and persistent measures against this vicious mania, it has continued to increase and spread throughout the world, until it is now next to impossible to estimate, either the number of its victims, its evil effects upon the race, or the enormity and wickedness of its waste. How is it possible, may we not ask, for an advanced, or advancing state of Christian civilization, political purity, intellectual culture, physical health or stamina, or religious spirituality and zeal in Christian reform to be reached, secured and maintained, among peoples whose bodies and minds are thus stupefied and beclouded, and whose sensuous natures are thus besotted and bedeadened and poisoned with liquor and tobacco? Will the good people, the well wishers of our race, awake to a realizing sense of our true condition and great danger, and arouse and unite to stay the onward sweep and fearful sway of these debasing and deadly foes to the nation's still greater greatness, goodness, grandeur and happiness? Oh! parents, you must save the boys, if you would save the men!

Detroit, Mich.

OUR WASHINGTON LETTER.

Washington, Feb. 26, 1890.

It is not widely known that there has been in active operation here for more than half a century a temperance organization known as the Congressional Temperance Society. It is the oldest organization of its kind in the United States, having been organized in 1833. That was three months before the first temperance convention ever held in this country. Other temperance societies had been organized prior to this, but had died out or been superseded, so that this is really the patriarch of such organizations. This society originated among members of Congress, is managed by them, and made up of Senators and Representatives. Since its organization it has enrolled the names of hundreds of our national legislators as members, and in it there have always been a faithful few who kept the fires of temperance burning. Its membership has been increasing of late and a deeper interest is being taken than ever before.

On last Sabbath evening these cold-water statesmen met to celebrate their society's fifty-sixth anniversary, and many prominent people of Washington interested in temperance and temperance legislation attended the meeting. There were several interesting speeches from members of Congress, the last speaker being Representative J. J. Taylor of Ohio. He made an announcement that was met with loud and prolonged applause. As chairman of the Committee on Alcoholic Traffic, he stated he could safely say that the bill to establish a commission on alcoholic traffic would be favorably reported. Laborious efforts have been made by this society to have Congress appoint a Commission to investigate the liquor traffic. Four times the bill has passed the Senate, but it has always failed in the House. Representative Taylor thought this proposed inquiry was at least a step in the right direction. It was not capital so much as appetite that he feared. The drink of the nation was more than the capital of the National bank, greater than the earnings of all railroads, and this explained the want and destitution existing.

Representative Pickler of South Dakota gave an account of the work of prohibition in his State, and said it was an example for other States to follow. Twenty years was the time he gave for prohibition to triumph, and he felt convinced that it would prevail within that time. He said this reform would never go backward, that we must have agitation, but the stone had been cast into American politics, and it will never cease to roll until its work was completed. He also said South Dakota was more indebted to the W. C. T. U. for prohibition than to all men.

Mrs. Ellen Foster of Iowa, the organizer of the Non-Partisan Temperance Society, who has spent the week here in the interests of her temperance work, has been telling her audiences about the success of prohibition in Iowa. She showed through Governor Larrabee's last message to the legislature of Iowa how crime had decreased, business improved, and the moral tone of the community been raised by the prohibitory law. The Governor, who had formerly opposed prohibition, was now strongly in favor of it, and as strongly opposed to high license. The jails are empty for several months of the year in many of the counties of the State, and there seems to be so little use for the new penitentiary building at Fort Madison that the Governor has suggested that it be sold to the Government for Federal prisoners.

While Congress was balloting on the World's Fair site, there was intense excitement on the floor of the House and in the galleries. When the contest was over, and the West had won, there was a brief demonstration of applause, but in a few minutes the hall and galleries were both empty.

Washington had rested her chances for the Exposition upon the fact of being the national capital, and that a great commemorative celebration in the name of the Government could not well be held at any other place. Depending upon considerations of this kind, and not upon the more potential influences of the lobby, the capital was counted out at an early stage of the proceedings.

With all the prestige that attaches to the seat of a great government, Washington really wields less political influence than any other city in the country. She neither has elections of her own nor a voice in elections elsewhere. It now depends upon the Senate to endorse or antagonize the action of the House, and to say whether there will be a Fair at Chicago or not. *

Reform News.

FROM THE GENERAL AGENT.

PASTORS AND LECTURERS OF BOSTON.

Boston, Mass., Feb. 21, 1890.

There is no faltering on the part of those of our brethren here who took part in our late convention. They are all busy men, with hands and hearts full. Dr. Gordon says, "I will encourage and help on your good work wherever I can, but I can't spare the time to go to Chicago." Bro. Gifford assures me of his increasing interest; and as we looked over Masonic rituals to-day by Mackey and McCoy, and I explained to him the R. A. degree where Johnston was murdered, and the "raising" of the third degree, he expressed great surprise that any intelligent person should ever engage in such a miserable farce. Both Bro. Gifford and Bro. Lansing expressed a wish to witness the public working of the degrees if it were practicable. If the ministers of Boston, Worcester and cities convenient wish to meet, or any considerable number of them, to witness the work of the third degree, and will write me at 309 Tremont St., I will endeavor to arrange for an open lodge and the explanations of the several ceremonies by some one who is competent to do the work.

Joseph Cook was greeted by the largest audience of the season at his last Monday lecture, and their highest anticipations were fully realized. Not only the great ability, but the candor and fairness with which Mr. Cook discussed election manipulations and frauds, received repeated and hearty responses from his audience, and will be read with approval by tens of thousands not present. In a personal interview he expressed great satisfaction at the interest shown by the distinguished and numerous signers to the call for an anti-secrecy convention in Chicago, promised a notice in *Our Day*, and said, "I am going West to California about that time, and, if practicable, will drop in at the convention." He finds it difficult to obtain official statistics of a late date on the lodge, and its interference in legislation, church discipline and the civil courts. Any person in possession of facts that can be authenticated along this line would confer a favor and render valuable service by sending them to me here.

Dr. L. W. Munhall, the evangelist, is holding a successful series of meetings at Somerville. From him I learned something of his past relation with Lodge No. 500 of Indianapolis, of which Charles, a brother of B. F. Jacobs, was W. M. He adheres to his position taken at Knoxville, Tenn., and at Worcester, and said: "I seldom close a series of meetings without reaffirming that testimony." The mystery in Bro. Munhall's case is that he should continue in *nominal* connection with an institution which he has not entered for fifteen years, and against which he hurls the thunderbolts of Jove. Masonry, however, is a mystery, and we seldom approach it from any side without meeting a surprise.

Bro. Grant has been doing solid work at Beverly on the bed-rock of anti-lodge reform by preaching freely from his pulpit on the subject. He told me that his congregations had increased to about 2,700, and that the subject was being discussed by the papers quite generally throughout his county; that his speech at the Boston convention, as reported in the *Cynosure*, was reprinted in the local papers, and that a friend has ordered two thousand of a revised edition for general distribution. He has received and accepted a call to Harvard Street Baptist church and expects to enter upon his new field about the first of April.

This is the coldest day of the season that I have experienced. There are a few sleighs out in Boston, but at Brookline and other suburbs the thoroughfares are thronged with the "merry-makers." Mrs. Jones is kindly making some needed repairs for our comfort and the accommodation of the work. We have ordered appropriate signs for the building, which we hope to have out this week. Friends calling have had trouble with the bell, but in future these little incidental inconveniences will be removed and the N. E. headquarters will be readily distinguished and easy of access by ringing the bell at 309 Tremont St.

JOSEPH COOK ON MORMONISM.

Feb. 24, 1890:—Going to Tremont Temple today, the spacious auditorium was well filled and the speaker on the platform when we entered.

The "Pan-American Congress" was the theme of the prelude, in which Mr. Cook highly commended the effort of American nations to secure better commercial relations, and the settlement of difficulties by a court of arbitration, and expressed the hope that the World's Fair in 1892 might make the continental reforms contemplated by the Pan-American Congress cosmopolitan.

The lecture proper that followed on the Mormon Problem will take rank among the ablest in the series of 214 delivered by Mr. Cook in the Boston Monday Lecture course. No part was more highly appreciated than the scathing denunciation of the unlawful and treasonable oaths and the horrid penalties under which the "avenging angels" performed their bloody work. His arraignment was based on the findings of the courts in the recent trials, strongly corroborated by the statements of highly respectable citizens who were in a position to know the facts. He gave the estimated number of murders under these oaths at 600 within ten years. Few probably, who were not Masons, in that large audience, knew that the disemboweling, throat-cutting, and the tearing out of the heart and tongue of the bloody code of Mormonism were the same as the penalties of the first three degrees of Masonry, as practiced in Boston and elsewhere; but such is the fact, and every intelligent Mason who listened to Mr. Cook's lecture could not fail to note, not the similarity simply, but the identity; and he must have felt that his own order was being discussed under another name. A single sentence at this point, putting all associations or societies with similar oaths and penalties on a par, would in my judgment have been timely and have driven the nail in a sure place.

The remedy for this monster evil proposed was: 1. Compulsory education. 2. Liberal financial aid to all unsectarian schools. 3. Disfranchise for the crime of polygamy as for other crimes. 4. Prohibit the immigration of criminal classes, especially polygamists. 5. Deprive all polygamists of benefit of homestead laws, etc. 6. Prohibit polygamy by constitutional amendment in all the States of the Union. 7. Keep Utah out of the Union until she has thoroughly proved her loyalty.

I spoke Sabbath afternoon at the Bethany Mission, Haymarket Square, and in the evening at the Sailor's Bethel on Hanover street, at both of which places I found friends to our work. Learning from a friend I met at the Bethel of a holiness meeting in Wesley Chapel on Monday at 3

P.M., I made my way to the hall to find it packed with a fine-appearing people, about two-thirds of whom were women. Their testimonies were very definite on "Divine Healing," "the second work," "freedom from all inclination to sin," etc. They seemed a spiritual, and were certainly a very earnest, people. I conversed with some of those who were most prominent and found every one opposed to secret lodges. Tracts were received thankfully by both men and women, and if in the city on Monday next, I hope to attend and introduce our work.

FEB. 25TH.—I called on Joseph Cook to-day, who said, "Give me official documentary evidence on the lodge question, and I will speak as freely as I did on the Mormon oath." It is no lack of courage or interest, but a want of facts judiciously established that is delaying his utterances, which are sure to come in sledge-hammer blows in due time. Friends, please make a note of this and send me facts in cases you may know, giving names of parties, dates and particulars so far as you can.

DR. MUNHALL ON SEPARATION.

This was the topic of a Bible reading by Dr. Munhall at Somerville to-day. The audience room of the Congregational church was well filled, a large per cent being women. Quoting Exodus 33: 16, Dr. Munhall said, God dwelling with his people, and believers walking with God, means separation from the world. He then gave 2 Cor. 6: 14 to 17, in proof of the Gospel rule. Light and darkness, God and the devil, were no more antagonistic than the Christian and the world. The yoking of believers in marriage or business with unbelievers is unscriptural and extremely perilous. His condemnation of games of chance, Sunday newspapers, the theater and the dance were unqualified. He introduced the question of

SECRET SOCIETIES

by saying, "I belong to two and have bumped against nearly all of them, and know what I am talking about. Their sociability and benevolence may be all well enough, but they belong to the world. In one to which I belonged it was voted to hold a banquet with champagne and a dance. I protested, but was overruled by the majority, and therefore came out from among them. Another got up a theatrical performance, and I left it. A man came to get me to go back. I told him why I left, and that I belonged to the church and would not have fellowship with such ungodly performances. He said, 'Don't you know bad people who do wicked things in the church?' I said 'Yes, but when the church votes to approve their wickedness, I will get out of the church as quickly as I left the lodge.'

"When a man belongs to two or three lodges and attends their weekly meetings, he hasn't got any time to go to the prayer meeting, and generally very little money to give to the cause of Christ. I have known men who would give from $25 to $250 a year to their lodges, who would sign $12 a year to the church, and the collector would have to wear out his shoes to get even that paltry sum after it was pledged. Such men are hopeless cases and I would not pray for them.

"I once went to a town that had 152 saloons and 33 secret lodges, that spent on an average $3,000 a year each for their lodges. If any man can raise money for Christian work, I can, but I couldn't get $600 in that town for a Y. M. C. A. I have about made up my mind that the whole thing is of the world, and the enemy of God and his church. Brethren, why don't you say amen. You know I am telling the truth; and I pray that you may have grace to receive it in love, as I have spoken it. As Christ's disciples we can make no compromise with the world. The friendship of the world is enmity against God."

The whole discourse was received with the most marked attention, and at its close I thought the condition most opportune for handing out tract No. 10, "A Pastor's Confession." A number, and among them the pastor's wife, stopped to speak words of approval. A Mr. Blaikie, of the firm of Blaikie and Son, contractors and builders, gave me his card with expressions of hearty sympathy.

FEB. 26TH.—A representative of the City Directory called to-day for information, which I was glad to furnish respecting our work in the city and elsewhere. If the work here promises to be permanent, he wants to insert it among the Christian associations of the city. He has been a careful observer of movements in this city for a quarter of a century, and though not connected with Freemasonry, its workings have not escaped his notice. I may be able to use to advantage some of the facts he gave me. Mrs. Stoddard is the guest of Mrs. Gleason to-day, for the double purpose of sociability and planning work for a N. E. campaign. I expect to join her this evening at a meeting of Christian workers in Roslindale. A good letter from Bro. Graves, by hand of amanuensis, tells of his severe sickness since the 9th of November last. He sends a number of names friendly and says, "I want to show up Masonry with a magic lantern if I get well enough to attend to it." Let us join in prayer for the speedy recovery of this efficient and dear brother.

J. P. STODDARD.

FROM WESTERN PENNSYLVANIA.

ALLEGHENY, Pa., Feb. 28, 1890.

DEAR CYNOSURE:—I herewith mail to Bro. Phillips the following account of my work for the past twenty-eight days: Number of addresses given, 11; number of *Cynosure* subscriptions secured, 78; number of calls made, 234; amount of *Cynosure* subscriptions taken, $105.25; collections and contributions, $14.13; amount of books sold, $10.95. Many tracts have been distributed. There is much encouragement to the agent of reform, battling for an unpopular truth, in the thought that the little seed sown through the months, with God's blessing will grow through the years and the harvest of rejoicing will come by and by. The masses in their eagerness for a little of earth's glittering gold will "fall into divers temptations." Secret insurance associations promising to pay in seven years one thousand dollars for two hundred and fifty, will rob thousands. Others will parade until almost worn out with a white bib and painted pole that they may be admired as the "great," "grand," "noble," etc., etc. But their folly departs with them. Truth alone abides the test. When the chaff is blown off, the wheat will appear.

Dr. McAllister of Pittsburg, well known to *Cynosure* readers, is giving a series of Sabbath afternoon lectures on Catholicism, in hopes to awaken an interest which will prompt to united action against the encroachment of the popish beast. The great need of speedy and earnest effort in this direction is certainly apparent.

On Monday evening I addressed an audience of some two hundred in a Lutheran church of which Rev. Lose is pastor. Four pastors of this denomination were present. Rev. L. has faithfully enforced the rule excluding lodge men from membership in his church, though amid great adversity. My lecture in the Reformed Presbyterian Seminary was not largely attended. Many who wished to have been present were detained. Remarks were made by several. I think all felt that we spent a profitable hour.

On Sabbath evening I hope to address those who may gather in a Lutheran church, South Pittsburg, Rev. Spannuth, pastor. Rev. E. M. Milligan, pastor of the Reformed Presbyterian church, Parnassus, Pa., has kindly arranged to give me a hearing on Monday evening. I go thence to Elizabeth, Pa., where Dr. Pollock of the United Presbyterian church will have arrangements made for my lecture. I shall reach home, D. V., by the 6th or 7th.

W. B. STODDARD.

A WEEK IN NORTHERN ILLINOIS.

DEAR CYNOSURE:—After I had finished my work at Adaline I called on several of the United Brethren and secured some donations to send the *Cynosure* to Illinois ministers for one month, when the conference of Christians is held in Chicago. I then went to Lightsville, where I had an appointment to lecture. The congregation was larger than we expected. The secret society men, Masons and others, came from Leaf River. A German Baptist, who was present, said to the Leaf River secretists, as they were returning home, "That was all true that the lecturer told us."

From Lightsville I came to Kishwaukee, where I spoke three times, preaching the faith of Christ and showing the antagonism of the secret society system to Christianity. I have not lectured at some points, where I thought to do so, because I found the pastors and churches engaged in revival work; but I have conversed privately and distributed literature where the way did not open for more public work.

The coming conference of Christians, to consider the secret lodge question, is regarded with favor by all with whom I have conversed. Let prayer be offered without ceasing for the divine blessing upon that gathering of God's people.

C. F. HAWLEY.

PROFESSIONAL HOLINESS IN KENTUCKY.

CAMP NELSON, Ky., Feb. 24, 1890.

DEAR CYNOSURE:—I have been here more than a week laboring for this people. I have preached eight times, besides once at White Oak, a colored church four miles away. On Sabbath, the 16th, we celebrated the Lord's Supper. The occasion was one of great solemnity. I preached from 1 Cor. 5: 7, 8, on "purging out the old leaven." The Sabbath-school averages over 100 and is well conducted. The people are interested in African missions, and yesterday at 3 P. M. we had a missionary meeting at which the children brought in their collections amounting to $7.50. Considering the poverty of the people this was doing well—far better than the mountain white people.

But a great and pressing need of this people is employment that is not demoralizing. The great distilleries here employ a good many and give them fair wages (paid mostly in goods), but the influence on the people is pernicious. No man

(*Continued on 12th page.*)

CORRESPONDENCE.

THE CHURCH RESPONSIBLE.

CINCINNATI, O., Feb. 17, 1890.

EDITOR CHRISTIAN CYNOSURE:—One of the subjects not discussed in the Cincinnati Christian Convention was, "The Church's Responsibility for Sabbath Desecration." The brother who was to discuss this theme was sick in bed. Its omission was all the more to be regretted because it is the most important topic in the whole list. It is known that church members buy and read the Sunday newspaper and no account is made of it. Church members start on their business journeys and return from them on Sabbath to save time; they go to the grocery and buy their eatables Sabbath morning; they patronize the ice wagon and milk cart, and use the street cars without let or hindrance on Sabbath. Only a few of the churches will allow the conductors and engineers who work on Sabbath to retain their membership. But any church will gladly welcome the owner of the road, for whom these conductors and engineers work, as a valuable member. The gold ring and goodly apparel and bank account are as potent to-day as in James's day. Church members go to the postoffice on Sabbath and get their mail which has been brought to the city and distributed and handed out by church members. The fact is the church has so far conformed to the world that only the image of the Sabbath remains from which the life has departed.

No permanent Sabbath reformation can be hoped for in society until there is a revival of Sabbath keeping within the church. These Diabolonians must be hunted out of the city of Mansoul. "Judgment must begin at the house of God." The ministry must use great plainness of speech. Sometimes these sins are condemned in such an apologetic manner as to condone them. A minister once said, "If you commit these sins persistently you will be punished, as it were; you will be lost, so to speak; you will go to hell, in a sense." There is too much of this smooth, velvety, lavender preaching which makes sin a matter of no consequence. It is very different from Guthrie's method.

He preached a flaming sermon against the profligacy of the established clergy. His friends said to him, "Why did you say those awful things?" "Why? Are they not true? Are the clergy not guilty of adultery and drunkenness and robbery?"

"Yes, what you said is true. But it injures the church to say so. Why did you not preach it in Latin, and the clergy could have read it and the people would not have understood it."

"Well," he said, "when they sin in Latin I will condemn them in Latin; but when they sin in English I will condemn them in English."

That is the heroic treatment needed by the church to-day. Of course there is danger in it! Some ministers will lose their places. But shall a soldier fear to be shot? Have the soldiers of the cross grown so faint hearted that they will not face the enemy? "Cry aloud and spare not; tell my people Israel their transgressions and the house of Jacob their sins." J. M. Foster.

HOW A "CALL" MAY WORK FOR GOOD.

Humboldt, Neb., Feb. 15, 1890.

My hope and earnest prayer to God is that the Conference of Christians in Chicago, in April next, may have unbounded success; that its influence may be far-reaching in all directions, and particularly so *westward.* For this end the call should be made as *loud* as possible. I have a particular desire that Nebraska should have a voice, if but a small voice, in making so important a call. "*Every little helps.*" With this feeling I resolved to bring the matter to the attention of the ministry in Humboldt and leave the results with God. I called first on the pastor of the Presbyterian church, not knowing what he might think of it, though he had previously signed the petition to Congress. Having read the call, his first words were, "*You are doing a good work.*" These stimulating words brought cheer to my heart, and I thanked the Lord for it. The German Methodist pastor expressed great pleasure at having the opportunity to endorse the call. This was not unexpected. But, approaching the new M. E. pastor was a different thing. I had a strong suspicion he was a Mason in "good and regular standing." A joyful surprise followed, such as I have not felt for a long time. "That," said he, after reading both the petition and call, "is a good thing to do," and he quickly suited the action to the word. Yet he told me he had been a Mason and knew all about the lodge, on which account, I think, his signature may be regarded all the more valuable. The enclosed paper contains the names of all ministers of the Gospel in Humboldt and immediate vicinity—an omen of good to come to the anti-secret cause here, surely it must be. Let us watch and pray for it. Wm. C. Bissell.

SOLDIERS' AND SAILORS' REUNION.

York, Pa., Feb. 19, 1890.

Editors Cynosure:—On the 24th of September, 1889, I bought a reunion badge, and attended a great reunion of all the soldiers and sailors of York county, Pa. The 87th, 130th and 200th regiments, with a score of sailors, and soldiers of various cavalry, infantry and artillery companies, made up the host. Major Gen. John F. Hartrauft, Colonels John W. Schall, James A. Stahle and Levi Maish, with a score or more of other officers, were the leaders. And I think a report of this interesting reunion can be made to encourage anti-secret reformers.

A grand, free supper was given in the Park Opera House to all who wore badges, but your reporter forgot part of the program and laid in one day's rations at home. I was well acquainted with many of these veterans, and had given and sold anti-secret tracts, papers, and pamphlets to at least one hundred of them. And I had frequently talked to many of them of the evils and dangers of secret societies. But they did not put me in the guard-house, and appeared to regard me as a genuine soldier and sailor, for I had served both on land and sea against Jeff's Confederacy.

One soldier came to me, pointed up with the index finger and drew his hand across his throat, asking me if I understood him. I said that as I had been studying that for twenty years, it would be queer if I did not. He smiled and marched off.

I noticed that while all the veterans, with very few exceptions, wore the reunion badge of their organization, very few had a Grand Army badge or button. Gen. Hartrauft was dressed as a plain citizen, and only had a G. A. R. button. He addressed us for ten minutes, and was loudly applauded. He returned home to die soon after his visit here, after a brief illness. And it is well known that three commanderies of Knights Templars attended his funeral without getting a chance to show off their burial ceremonies over the grave of a genuine soldier and hero.

Col. Maish, who is also the Congressman of this district, made a very good speech, expressing his belief that our Republic will endure and prosper; and that Europe will become republican in due time. And this speech was vigorously applauded.

Captain Benjamin F. Frick conducted the musical part. We had all the songs usually heard at reunions, including "John Brown's Body" and a few comic.

In conclusion I desire to say that the soldiers and sailors of the Union, and their sons and grandsons should receive more attention from anti-secret reformers, as they are good material to work upon. And we might also issue tracts and pamphlets that will give "more light" to all intelligent Confederates and their sons and grandsons.

I call upon all readers of the *Cynosure* who served against the Rebellion to aid in this work immediately. Edward J. Chalfant.

PITH AND POINT.

GOOD WORDS FOR THE CONFERENCE.

I am heartily in favor of the proposed Conference, and should it meet would attend if possible.—S. C. Olds.

I cordially approve of the proposed Conference, and did health and strength permit I should be very glad to take part in it.—F. Bascom.

I suppose our brethren of the honored names on the circular know they arouse a mighty beast when they stir up secretism.—M. M. Longley.

As to the call you send, I do most heartily favor such a Conference. If our former pastor, Rev. J. T. Davis, was here, we, as a people, would most gladly send him to your Conference.—J. H. Hurley.

I have not been able to attend any of the National Conventions against secret societies for a long time, but if this one goes on I will try to be present if possible. I hope you will have a strong program.—W. P. McNary.

I sign the call with pleasure. I rejoice that such a movement has been started. May the Convention prove a grand success. and a means of throwing a flood of light on the heathenish workings of the secret lodge system.—John P. Robb.

Most heartily do I sign the call. There is no one evil that hinders the spiritual growth of the church equal to secret societies. I am not pastor now, but put me down as one of the oldest settlers, having come to Chicago June 19, 1834.—Joshua E. Ambrose.

I thank the Lord that he has put it into the hearts of his children to take the "secret society" question into consideration. May the Lord add his blessing to the coming Conference, and may the world be filled with the spirit of Him who said, "And in secret have I said nothing."—J. Krehbiel.

Have never belonged to a secret order—never shall. Believe they are antagonistic to Christianity and best civil government, and especially that all Christian people should stand aloof from them. There may be honest difference of opinion as to best methods of opposing them; but that connection with secret orders is incompatible with the highest Christian character, I have no doubt.—M. Harry.

Yours concerning a notice of the Chicago Conferance at hand. Certainly I endorse and will do all I can. Nothing would please me better than to be there myself. May possibly attend, but hardly expect to. I like such meetings, and will do all I can to make them a success. We must pull together all we can. If it is not too late, Rev. A Pattison, a retired U. P. minister of this place, asked me to present his name to add to the "call."—W. L. Enlow.

FROM NORWEGIAN THEOLOGICAL LUTHER-SEMINARY.

We do not only consider secret societies as dangerous institutions, but we also regard members of such disqualified for membership in our congregations. We wish that you may succeed in your labors against secret societies.

J. Ylvisaker,
J. B. Frich,
B. Harstad.

The brotherhood of Christianity is based on regeneration and love: that of the lodge on oaths, imprecations and terror. Christianity, too, abolished the Jewish distinctions against women. The lodge retains and intensifies them. It swears its members never to initiate women. Then, also, Christ's Gospel is pre-eminently for the poor. But the lodge excludes the poor. It receives its members for money and drops them when they cease to pay.

Thus the lodge is anti-Christ in its spirit, constitution, laws, principle and forms. But the crowning proof of its fearful antagonism to Christ is, that while Christ commanded Christianity to be preached "in all the world," "to every creature," the lodge swears its members to "conceal" Masonry in all the world, from every creature but themselves, on pain of death by mangling and mutilation!

LITERATURE.

The March number of the *Arena* will contain the first paper by the Rev. Geo. B. Cheever, D.D., the veteran Orthodox minister, on God's Voucher for the Verbal Infallibility of His Word and Man's Destiny through Eternity. Bishop Spaulding of the Catholic church and Canon W. H. Freemantle of Oxford, England, representing Protestantism, are announced to review Col. Ingersoll's paper on God in the Constitution at an early date.

In the *Statesman* for February W. E. Snell, of London, England, leads off with a well-written article on the latent talents of the masses. David D. Thompson, of the *Western Christian Advocate*, contributes an article entitled "The Eight-hour Movement," to be concluded in the March number. Alfred H. Peters gives us a glimpse of Spartan and Sybarite in the nineteenth century. The Why and Wherefore of the American Cotton Seed Oil Trust is written by Mason U. Johnson, of Indiana University. Not the least worthy article is on the organization of federal government and powers granted to Congress, by Oscar J. Craig, of Purdue University. C. Richmond makes a contribution to the literature on the Negro. He writes like a "Southerner," but withal is candid, and from his view logical. Stoughton Cooley answers Johnson Brigham and Edward Jewett Wheeler on Personal Liberty and Intemperance, and Gen. W. F. Singleton has something more to say about women.

In the *Missionary Review* for March Dr. Pierson gives the second paper of the series on Missions in Old Scotland, which is full of interest. He also has an article on "Enthusiasm in Missions," which will stir the blood of the reader. Rev. Lewis Grout, an old missionary of the American Board, gives a graphic sketch of the mission work among the "Boers," or Dutch farmers, in South Africa—a marvelous history. Dr. Gracey contributes a valuable paper on "The Jew in the Nineteenth Century." Dr. J. L. Leonard's article on "Moravian Missions in America" is a highly valuable contribution to the literature of this church's missionary life. The Roman Catholic Lay Congress of 1889, from the pen of Secretary Ellinwood, is worthy of careful consideration as a candid and impartial statement. The brief article on "Nicaragua as a Missionary Field" is eminently timely and suggestive. The intelligence, correspondence, reports, international papers, monthly concert matter, reports of societies, editorial notes and monthly bulletin items, cannot fail to interest, inform and inspire the friends of the missionary cause. 20 Astor Place, New York. $2 per year.

Scribner's Magazine has, as its leading feature for March, a purely literary paper on Charles Lamb, who always commands the sympathetic interest of people who read. It also contains a brief description of the Australian Boomerang, and a striking summary of the recent wonderful French experiments in hypnotism, by Prof. William James, of Harvard. Kirk Monroe, who spends half of every year in southern Florida, has written of "A Forgotten Remnant"—the four hundred Seminoles descended from those left in the almost inaccessible Everglades by General Harney, when in 1842 he declared the war against them ended. This remnant has absolutely no legal existence, and no help from the government, yet it has cultivated fields, raised groves of fruit-trees, accumulated live-stock, and developed its small commercial resources. The author, who knows them thoroughly, believes these to be as fine specimens of the American Indian as can be found. He makes a strong plea for the interference of the government to preserve this interesting people from the heartless rapacity of white speculators: a plea in which all good men should unite. The concluding article on Ericsson is devoted to his great inventions, which cover the entire period within which civil engineering has been recognized as a distinct profession. The "Novelty," which competed with Stephenson's "Rocket" in the great locomotive contest in 1830; the caloric engine of 1833, which puzzled scientific men; the steam fire-engine, the propeller, the "Monitor," the "Destroyer," and the solar engine, are among Ericsson's famous inventions, about which much new information is given in this article. Among the illustrations are two fac-similies of the original pencil sketches of the first idea of the "Monitor," made in 1854.

Elizabeth Stuart Phelps, the author, and her husband, the Rev. Mr. Ward, intended to spend the winter in Washington. On Jan. 1 they came here and took formal possession of a cottage in Georgetown, which they leased for four months and paid the rent in advance, but they have suddenly shaken the dust of the district from their feet and returned to the classic atmosphere of Boston. The agent through whom the picturesque cottage was leased received a brief note from Mr. and Mrs. Ward saying that having changed their plans and decided to return to New England they desired to sub-let the house. When the owner moved back into his house he found a note pinned to the parlor door which contained an explanation of the sudden disappearance of these famous tenants. Mrs. Ward said that the surroundings were not conducive to continuity of thought. The view from the front windows, she said, was such that the free flow of ideas was impossible, and noise of passing wagons and carriages disturbed the meditations of herself and husband, all of which has created a good deal of amusement.

In Brief.

—Entertaining good thoughts will keep bad ones out.

—Out of 1,440 Kansas school-teachers assembled in convention at Topeka, 439, on a rising vote, declared prohibition in that State not a failure.

—Never make love in a cornfield. Remember that corn has ears and is easily shocked. You should make an oat of this.—*Lippencott's Magazine.*

—Man is by nature sympathetic, and hence does not, cannot live for himself alone. Is your life helpful or hurtful to those with whom you sympathize?

—After forming a lake covering forty acres, the great artesian well at Woonsocket, S. D., has been brought under subjection. Experts say it is the most powerful artesian well in the world.

—Dr. Atticus G. Haygood, Georgia's great educator, is going to Sheffield, Ala., to take the presidency of a college for girls. He will win friends wherever he goes—a man of large views and broad sympathies.

—A Chautauqua literary and scientific circle has been organized among the convicts in the Nebraska penitentiary. The class numbers twenty-five members. An effort should be made to start something similar in every prison.

—Berlin expects to use 80,000 tons of copper in the wire which will completely provide the town with electric lights, and the profits on all this great electric plant go to the city and reduce the poor man's taxes instead of enriching private corporations.

—There was a man over in New Jersey who took out an accident insurance policy for $5,000. One day while paring his corn he cut deeper than he intended to. Blood-poisoning set in and he died. Now his widow is suing the company for the amount of the policy on the ground that his death resulted from an accident.

—Mrs. Fawcett writes to the London *Times* that there are 44,000 children attending the schools of London insufficiently fed. She urges that it is no charity that is needed, but a summary dealing with the parents, since such suffering is often due to the fact of the father spending the larger portion of his wages on his own amusement.

—The youngest son of a Plainfield (Pa.) gardener was left alone for about half an hour, during which period he found his way into the cupboard and gorged himself with prunes and raisins. When discovered he was suffering greatly and became unconscious. He gradually swelled to an unusual size and died soon after taking medicine.

—The town of McConnellsville, O., recently passed a queer ordinance. It provides for building a high fence around a saloon in the town known as the "Blue Goose." The fence will be placed there so as to prohibit the entrance from any other than the front door, which faces the public square, the most prominent portion of the village.

—According to the official return of the damage caused by the recent earthquake at Kumamoto, in Southern Japan, the loss in that prefecture alone—an area roughly equal to that of a medium-sized English county—was as follows: 234 houses completely ruined; 239 partially destroyed; 19 persons killed, and 53 injured; at 893 places there were fissures in the ground; roads were destroyed in 137 places; forests injured at 17; building lots and cultivated land at 3,336 places, and embankments at 45 places; 24 bridges were entirely destroyed and 41 damaged, and the water in 138 wells became muddy and unfit for consumption.

—The statistics of France for 1888 contain some sad facts respecting family life. Compared with 1887 the decrease in marriages was 212, while there were 6,360 less than in 1886. There were 1,702 more divorces than 1887, and 1,758 more than in 1886; the total number was 4,708. The decrease in the number of births since 1887 was 16,794. Since 1884 there has been an annual decrease in births. In 1884 there were 937,758 births; in 1888, the number was 882,637. In illegitimate births there is, however, an increase. In 1881 they were 7.5 per cent; in 1888, 8.5. In the Seine department 25 per cent of the births were illegitimate. The official report states that if it were not for the illegitimate births there would actually be a decrease in the population of France.

—Now that the Christian world is depressed, if not discouraged, by the entire collapse of England's policy in the Soudan for the suppression of the slave trade, by extension of the Khedive's jurisdiction from Khartoum to the Central lakes, it is with peculiar interest and some fresh hope that we learn that the Sultan of Zanzibar has published a decree that after Nov. 1, 1889, all slaves entering his dominions shall be declared free; and that after Jan. 1, 1890, all children born of slaves in his dominion shall also be free. A single generation will thus see the end of slavery in this greatest of slave centers. The Arabs in Zanzibar do not seem to have waked up to the effect of these two edicts on the slave trade.

—The University of Toronto, a beautiful Norman pile, situated in Queen's Park, Toronto, was completely destroyed by fire February 21. The fire originated by the upsetting of an oil lamp by the engineer, but the destruction of the building was assured by the absence of fire apparatus. Firemen were soon in attendance, but they were unable to send a stream to the second story. In an hour after the fire started the $100,000 library, the museum with its costly collection, the electrical science department and the entire front of the building, including the tower, were beyond redemption. A company of the Queen's Own Rifles formed themselves into a salvage corps and saved a great deal of property out of the scientific department and the museum. The loss is estimated at $500,000, insurance $175,000. The construction of a new building is to be begun almost immediately.

Avoid Appearances.—A worthy gentleman, having an unusually red nose, was long suspected of being a tippler on the sly, by those not well acquainted with his strictly temperate habits. His unfortunate disfigurement was readily cured by the use of Ayer's Sarsaparilla.

LOOK HERE, FRIEND, ARE YOU SICK?

Do you suffer from Dyspepsia, Indigestion, Sour Stomach, Liver Complaint, Nervousness, Lost Appetite, Biliousness, Exhaustion or Tired Feeling, Pains in Chest or Lungs, Dry Cough, Nightsweats or any form of Consumption? If so, send to Prof. Hart, 88 Warren Street, New York, who will send you free, by mail, a bottle of *Floraplexion*, which is a sure cure. Send to-day.

SOMETHING NEW.

We have just published our new Tract Writing Paper, or letter paper that preaches, beautifully printed in colored inks, with Scripture texts and reform truth, with and without illustrations, and sold only in assorted blocks containing 100 pages, at 25 cents a block, or five blocks for $1.00. We have also just published a new supply of Tract Postal Cards, in red ink, at reduced prices: 500 for $5.00, or 100 for $1.25, postpaid. Catalogue free of the above, and also Tracts, Text Envelopes, etc. Address, Rev. A. Smith, Faith Mission Tract House, 313 Burt St., Syracuse, N. Y.

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7. To the Boys who Hope to be Men.
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The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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The General Fund is that from which the running expenses of the Association are paid. From it the agents on the field are supported.

The Foreign Fund is that from which the foreign demand for literature against the lodge is supplied to missionaries.

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The Cynosure Ministers' Fund. The donations to this fund have enabled the Association to send many copies of the *Cynosure* to the ministers of the South, especially to pastors of colored churches. The result has been a blessing to them and their churches.

Contributions to any or all these funds are urgently solicited.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.



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To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

J. BLANCHARD, Editor.
HENRY L. KELLOGG, Associate Editor.

CHICAGO, THURSDAY, MARCH 6, 1890.

THE CHICAGO CONFERENCE.

CALL FOR A CONFERENCE OF CHRISTIANS ON THE SECRET LODGE SYSTEM.

During the past year events of national importance have fixed the attention of our people as never before upon the extent and power of the Secret Lodge System.

The Cronin murder in Chicago, the investigation of Mormon oaths in Salt Lake city, and the uprising against Jesuit intrigue in Boston and the British Provinces have been a new revelation to multitudes of the danger lurking in this system.

This influence affects the administration of justice and all other departments of the Government, but especially is it inimical to the Christian church. Believing the time Providential for a candid discussion of the character, aims and practical workings of the secret orders, we, the undersigned, hereby subscribe ourselves in favor of such a convention to be held in the city of Chicago April 22 and 23, 1890.

ADDITIONAL NAMES.

E. M. Holmes, President Simpson College, Indianola, Iowa.
Joanna Baker, Professor " " " "
C. C. Cramer, " " " " "
A. W. Parry, pastor Congregational church, Annawan, Ill.
Chas. R. Hunt, pastor Presbyterian church, Colfax, Ia.
J. T. Wilson, pastor U. P. church, Tipton, Ind.
Thos. C. Johnston, Congregational minister, Warsaw, Ill.
David E. Holmes, pastor Cong'l church, Sublette, Ill.
A. E. Allaben, pastor Congregational church, Payson, Ill.
L. H. Norem, Lutheran pastor, Sioux Falls, S. Dak.
H. Randal, Swedish Lutheran pastor, Sioux Falls, S. Dak.
O. Nilson, pastor Luth. Mission church, Sioux Falls, S. Dak.
N. T. Warnock, United Presbyterian pastor, Pana, Ill.
R. B. Harsha, United Presbyterian pastor, Gavers, Ohio.

THE WORLD'S FAIR.

Now that it has been determined that the quadri-centennial of the discovery of America is to be held in Chicago, it is well that we make haste to improve the great occasion for a *moral* as well as a material development of our nation and of the world. There might, and ought to be, in connection with this great assemblage, a *Congress of all Nations* for the discussion and practical settlement of many questions which concern universal humanity. Among these are:

1. An International Tribunal for the adjustment of all controversies; or, if this were not practicable, a plan for arbitration by treaty stipulation. No nation is better prepared than ours for the inauguration of such a plan for universal pacification. Joseph Cook ably urged this suggestion in his Monday lecture of last week. The Columbus centennial, he says, should be an occasion for a conference of the friends of all great moral enterprises, temperance, peace, social reform, etc. A peace congress should be held to promote an international commission, such commission to be only advisory, but to have such moral power as to practically coerce combative nations. "The United States," says Mr. Cook, "is in the best position to call such a convention; if Germany should call it France would not come; if England should call it she might be regarded as fearing a stab in the back from Ireland; but we are not afraid of our enemies in America, and we above all other nations are prepared to propose such an arbitration commission."

2. There ought to be international action on *illegitimate* commerce, including the liquor and opium traffic. The immense quantities of intoxicating liquors which the Christian nations are sending to Africa, as well as the opium traffic which Great Britain forced upon China, are among the dreadful crimes against humanity which call for world-wide repentance. An ample discussion of this topic by the representatives of Christian nations could scarcely fail to arrest the attention of mankind and to diminish, if it did not destroy, so infamous a business. Akin to this is the question of slavery and the slave-trade, now happily confined to barbarous nations, but still a source of most terrible wickedness. This could doubtless be considered to manifest advantage.

3. The labor question. This has become world-wide, and is one of vast difficulty, but of great and pressing importance. The only plan of adjustment of the interests of capital and labor that has ever approximated success, has been that of an equitable division of profits and losses between employers and employes. This, if duly considered and urged, would doubtless secure a much larger adoption.

The N. C. A. ought especially to improve the occasion by bringing before the visitors from all nations the *evil nature and pernicious tendency of the secret lodge system.* Especially we ought to appeal to those men and women who, above all things, desire to honor their Divine Saviour. We are quite well equipped with anti-secrecy literature, and have facilities for ample enlargement. The conference in Tremont Temple, Boston, happily suggested the line of great effort which should be made for our cause in its resolution, which says:

"We recommend to the Association that every effort be made at the proposed World's Fair of 1892 to reach the multitudes which will be gathered from every land under the sun. And if this Universal Exhibition shall be held in Chicago, the headquarters of our reform, as we hope it may be, we recommend that an International Conference be held during its progress that shall adequately represent the reform against the secret lodges, and which shall enlighten the world by the vigor and power of its discussions."

This proposition should be thoroughly considered and immediate action taken. We suggest that time be given in the Conference meeting in this city April 22 to consider ways and means for an international convention, so that the National Board may have the early benefit of the best advice to be given.

Such a convention is needed to present adequately the progress of the kingdom of Christ during the four hundred years past. In 1492 Christendom, if it might be so called, was in the darkness that precedes the dawn. It was just in the end of the Dark Ages. For a thousand years priestcraft had ruled in church and state. It has been popular with some liberalizers to say that the church ruled. It is a mistake that in some writers is stupid, in others infamous, in none pardonable. The real church was burned in John Huss and Jerome and Savoarola, and massacred in the pious dwellers of the Waldensian valleys; and there were pious men in all these ages like Bernard of Clairvaux, but *Priestcraft ruled.* Now it will be a notable feature of our 1892 Fair to show the progress in the arts and in science; to give ocular demonstration how experiment has become fact, and conjecture certitude. In like manner we must show the condition of the religious world four hundred years ago, as drawn for us by such historians as Hallam, Mosheim, Guizot, the eloquent D'Aubigne. The reasons for this moral condition must be made forcibly apparent to all men, so that they may see that in all this struggle *who shall be worshiped has been* THE QUESTION *of all history*: whether the devil who receives the homage in all false rites, or Christ in all true. We cannot depend on ordinary means to present this important matter. The Jesuit is ubiquitous. Some representative of papal hierarchy is found on the program of every popular movement, and his brother of the secret lodge is by his side. It should be the great work of such an international conference to place this stupendous question adequately before the churches of America and of the world.

CHRIST THE REFORM CENTER.

"The daily press is always against us" is the common remark which every apostle of reform hears from its friends in every section of the country. Sam Jones is extensively reported in the New Orleans daily papers until he attacks the nation's robber, *alias*, the Louisiana Lottery. That is the signal for silence. When a State gives a majority only a trifle under the necessary two-thirds for Constitutional prohibition, it is in spite of the fact that nine-tenths of the daily papers are on the rum side, fighting its battles as paid attorneys. If prohibition had had a fair hearing in such cases, even in one-third of the papers, it would not have lacked its necessary two-thirds.

The dailies that favor one reform, often fight others equally vital. The leading editorial ends with the chorus, "Pulverize the Saloon," while the chief advertising column cries, "Patronize the Lottery," and the news column overflows with laudatory reports of some lodge parade or dance.

Even the religious weeklies, with noble exceptions, do not keep step, much less lead, the march of reforms, partly because they depend on a prejudiced daily press for their information, but more because they "fear the Jews." New York and Washington are alive with reforms, but a bank robbery in the former and a Congressional free fight in the latter crowd out all the good news. The "Associated Press" has vulture eyes for evil tidings, and nearly all other press syndicates care more for tinsel gossip than for the gold of truth.

The news and the truths of reform ought not to travel in slow coaches, while scandal and gossip fly by fast mail, was the thought which led to the founding of the new "Associated Press of Reforms" at 74 E. 90th street, New York. It consists of twenty-three specialists, who send to a limited list of periodicals fortnightly, on a large sheet, not public opinion, but expert opinion on current reforms. What *Our Day* is among the monthlies, this "Associated Press of Reforms" is among the syndicates of press contributions. Its value and possibilities were shown in its very first month, in two notable instances. To help the New York Assembly to pass a ballot reform bill, a special on this subject was sent to papers all over the State. As soon as the recent news came that North Dakota had fallen among thieves, an article by Anthony Comstock, exposing the Louisiana Lottery, was at once mailed to every editor in that State. This lottery reform just now is hardly less important than temperance, hardly less promising than ballot reform; but unlike the latter it has few friends among the daily papers, and unlike the former it has no special organs. A lottery that has twenty-eight millions of annual profit at stake will not be crushed by newspapers and legislatures, unless the facts and arguments against it can be scattered by some agency independent of both. Leaders of reform everywhere would reinforce themselves by getting their local periodicals to use the contributions furnished at small cost by the syndicate, even paying for it and for space to publish, if necessary, or in default of that, buying the plates and using the matter themselves.

The following are the members of this "Reform Syndicate:" Rev. Wilbur F. Crafts, Sabbath Reform; Anthony Comstock, Suppression of Vice and Fraud; W. M. F. Round, Prison Reform; Gen. Clinton B. Fisk, Indian Rights; Rev. Josiah Strong, D.D., and Rev. Frank Russell, D.D., The Church United in Reforms; Hon. Wm. M. Ivins, Ballot Reform; Prof. H. H. Boyesen, Immigration Reform; Mrs. Helen Campbell, Woman's Wages; Mrs. Josephine Shaw Lowell, Charity Reform; Rev. Washington Gladden, D.D., Labor Reform; E. J. Wheeler, Temperance; L. Edwin Dudley, Law Enforcement; Rev. B. F. DeCosta, D.D., White Cross Movement; Rev. S. W. Dike, Marriage and Divorce; Edward Everett Hale, Lend a Hand Clubs; Aaron M. Powell, Prevention of the State Regulation of Vice; Col. F. W. Parker, Educational Reform; C. F. Wingate, Sanitary Reform; Rev. R. B. Howard, Peace and International Reform; Joseph Cook, Preludes on Reform; Miss Frances E. Willard, W. C. T. U., Sisterhood of Reforms. The latest facts bearing on each of these topics, stated accurately and concisely, will be furnished by these specialists regularly to those periodicals which subscribe. We note with regret that the reform fundamental to all the rest, the one which declares for the purity of religious worship, which is assailed by the devil through the machinery of the secret lodge, is omitted from this list. We are in correspondence with the managers of this great movement to secure a place for the cause represented by the *Cynosure* and the National Christian Association.

There is a fraternity of vices to fight, and there should be a fraternity among the reformers who fight them from different standpoints. The branches of evil that hang over the wall seem to be separate, but followed up it is found that they run into the same trunk and are fed from the same roots. Prof. Ely starts out to study the labor problem, and is led to writing about intemperance. Miss Willard starts out with temperance, and is led into deep sympathy with the labor movement: and each of them find their path crossed by the lodge before proceeding very far; only they fear to publicly own the fact.

Each member of the Reform Syndicate is responsible only for what he signs, and there are differences of opinion among the members on lesser matters, but they are all agreed upon the principle so admirably stated by Hon. Carroll D.

Wright, of the National Bureau of Labor, in the following passage, which should be the watchword of all social reforms: "I believe that in the adoption of the philosophy of the religion of Jesus Christ as a practical creed for the conduct of business lies the surest and speediest solution of those industrial difficulties which are exciting the minds of men to-day, and leading many to think that the crisis of government is at hand." With this should be associated the recent utterance of Gladstone: "Talk about questions of the day, there is but one such question, and that is the Gospel. It can and will correct everything that needs correction. All men at the head of great movements are Christian men. During the many years I was in the Cabinet I was brought into association with sixty master minds, and all but five of them were Christians. My only hope for the world is in bringing the human mind into contact with divine revelation."

These sayings recall the fact that when men came to Jesus with hard questions about divorce and government and law, he uncovered the fundamental question, whose answer is the solution of all others, "What think ye of Christ?"

TACTICS CHANGING.

A trial pending in New Haven, Connecticut, is giving the lodge some annoyance. Elisha M. Trowbridge, who has certificates of his standing as a Freemason, has prepared an exposition of the ritual as far as the Royal Arch degree. He put it in the hand of a printer, who now brings suit to collect $166, which, it is alleged, was to be paid in advance so soon as the proof sheets were ready. The daily press has the sheets, and copies freely from the oaths, etc. It is the same wearisome formula which we are familiar with in the expositions for sale at this office. The New Haven papers say there can be little doubt of the truthfulness of the work; but a few Masons deny, as might be expected, and as they have sworn to do.

But a reporter of the *News* of this city took the case to Norman T. Gassette, a Chicago Mason of large exploits, for his explanation. The simple-hearted news-gatherer asked with bland innocence if Mr. Gassette would verify the oath to be correct. The reply was a hollow laugh and the remark that this was one of the periodical outbursts of sensationalists, or of men who thought they were striking a heavy blow at Masonry. "Masonry," he continued, "is a body with secrets, but there are no secrets which the public might not just as well know as not know." The Masons were the best men in the community. They pay no attention to these exposures; and this new attempt would make no difference with them.

This evasion of the reporter's question has some significance. It shows, so far as this man can speak as a representative of the lodge, that the "mystic tie" of the lodge has no more any mystery. Masons can no longer boast of their profound secrets which are beyond revelation. But the lodge must go on. Its Grand Master must have his worship, and, secrets or no secrets, the spell of lodge incantation cannot easily be shaken off. Most Masons have something to made by the lodge; when they no longer have this inducement, many leave it; and the country to-day is full of practically seceded Masons. The terrorizing and policy of threats is changing. Simple selfishness and the subtle influence of a false worship is not so easily destroyed, and they will remain to the end the pillars of the lodge.

—Bro. Hinman has made engagements for several future addresses on the lodge, in the midst of his preaching among the Kentucky churches.

—Mark the list of donations on the 13th page week by week. In this number is the beginning of a fund for the Chicago Conference which we hope to see doubled by next week. The N. C. A. has seldom presented a special object which should be more popular.

—The *Christian Conservator* has reached a circulation of over 5,000, and is a pillar of strength to United Brethren in Christ who walk in the old paths of separation from "the world, the flesh and the devil," and especially the lodge. The courts are turning back some of the arrogance and violent dealing of past years upon the pates of the very authors of it.

—Rev. S. H. Adams, D.D., acting pastor of the College Church, Wheaton, was prostrated with the influenza epidemic several weeks ago and has gone with Mrs. Adams to the sanitarium at Clifton Springs, N. Y., to recuperate. He hopes to resume his agreeable labors in Wheaton very soon.

—At the last moment we decided to postpone the re-publication of the West Virginia Royal Arch homicide until next week. It would require more space than could be spared from the present issue. It is in hand for next week. All who wish that number for a document against the lodge must add their orders soon to the list already waiting.

—After five weeks' stay in this city at the home of his daughter, Mrs. E. A. Cook, Pres. J. Blanchard returned to Wheaton last Thursday. For a part of this time he has been confined to his room, but his health, though precarious, has been steadily improving. He hopes for his usual strength by April 22, when the Chicago Conference meets.

—Prof. Burt G. Wilder of Cornell University lectured in this city Friday evening on evolution. Prof. Wilder's great letter on secret societies, drawn out by the murder of young Mortimer M. Leggett by the college secret societies of Cornell, and published in the New York *Tribune* of Oct. 22, 1873, will long be remembered as one of the most powerful indictments of the lodge.

—The *Christian Instructor* publishes the call for the Chicago Conference and kindly endorses the effort thus: "We simply take this occasion to express the earnest hope that our United Presbyterian brethren will embrace this opportunity to manifest a renewed interest in our principle of opposition to secret associations. Our church needs to have stirred up a spirit of zeal upon the question that will correspond to the aggressiveness of the lodge of to-day on the one hand, and the solemnity of our obligation to be faithful on the other. The increase of opposition by the world to an important principle in the profession of the church, instead of producing a spirit of indifference on her part, should arouse to greater energy in contending for the faith of her profession." It is a pleasure to note that the United Presbyterians of the interior are taking a warm interest in this meeting.

NEW ENGLAND LETTER.

Prohibition notes—A weak-kneed Y. M. C. A.—The demoralizing influence of the lodge in the W. C. T. U.—A tragedy for an African Shakespeare—Our country towns.

Our New Hampshire Governor Goodell's proclamation has borne fruit in a raid on the Manchester saloons, the raid being made at the instance of the Citizens' League, and the formal command of the county authorities. Forty-five saloons were visited in one day by the sheriff, but the proprietors—so the newspapers state—had evidently received timely warning as very little liquor was found. But who gave that warning? Anyone versed in the peculiarities of the Masonic covenant will not have much difficulty in answering. Just so long as the Prohibition party allows itself to be bound by secret links to saloonists they will find their plans betrayed to the enemy.

Senator Dawes has presented over 240 petitions from Massachusetts praying Congress to stop the exportation of intoxicating liquors to Africa. The memorial states that it is demoralizing the African people, and is detrimental to all legitimate commerce with that newly-opened continent—truths which our national legislature ought to know without being told. Now it remains to be seen what Congress will do with these 240 or more petitions, but the likelihood is that they will be referred to a "committee," with the tacit understanding that this shall be the last of them so far as any legislative action is concerned. But it is encouraging to know that so many of the Christian people of Massachusetts have been roused to protest against this shameful traffic.

The Connecticut *Home* "wants the Christian church, Protestant and Catholic, to be a unit in aggressive temperance work," and adds firmly that "the drink habit is by far the greatest hindrance known to evangelical labor." But how a church which makes neither rum-drinking nor rum-selling a bar to her communion, and whose priests are in a large majority of cases themselves winebibbers, can "make a unit" with Protestant Christians who believe in nothing short of absolute prohibition is certainly a problem. To think such a thing possible is on the same line with that other fatal error which leads Prohibitionists to court the lodge.

The Y. M. C. A. of Lewiston, Me., have put themselves in a very unenviable light as regards this Romish question. After a meeting in that city conducted by the venerable Father Chiniquy, twelve Roman Catholic boys applied for instruction, and the use of the Y. M. C. A. spare room was requested for this purpose. The request was granted by the Secretary, but, incredible as it may seem, *refused by the committee!* "Most Y. M. C. As.," adds the correspondent, who furnishes this item to the *American*, "are utterly ignorant or lamentable weak-kneed on the Romish question." I fear that on other points of moral reform they are liable to the same criticism. Frank Jones, the great New Hampshire brewer, who of course is a Mason and belongs to an unknown number of other secret orders, has probably done more to defeat prohibition in New England than any other man in the United States. But what can be thought when the delegates at a Y. M. C. A. convention go to his house to be entertained and accept his money to help carry on their philanthropic and religious work? No wonder they are weak-kneed!

But has the prevalence of the lodge miasma anything to do with this pitiable lack of backbone? One of the leading W. C. T. U. women of Massachusetts tells me that she was informed by an eyewitness, herself a white ribboner, that when the Knight Templars had their recent banquet in Washington, there were present W. C. T. U. women well-known in white ribbon circles who turned up their winecups and drank with others. The W. C. T. U. were once a noble band of thoroughly consecrated women, and to a large extent they are so still; but facts like the above make one thoughtful. Why is the fine gold dimmed? The atmosphere of secrecy is demoralizing always and everywhere. This is an unpleasant subject, and I will dismiss it with only one more comment. When any society or organization, whether its object be reformatory or religious, gets to be very large, influential and popular, it needs a vast amount of praying for; but unfortunately it is generally in their day of small things, when they don't need it half so much, that such bodies get most earnestly prayed for.

It is said that while Vermont is trying to attract new-comers to her deserted farms, Kansas can no longer rely on the fame of her attractions, but is obliged to send out circulars to New England setting forth her agricultural advantages, in order to prevent a decided reduction in the flow of emigration to her borders. Yankee "faculty," economy and thrift are all that are needed to make these waste places of New England blossom as the rose. The measure now before the Massachusetts Legislature, to start by legislative aid a public library in every town that does not already possess one, will, if carried, do much to give character to our country towns, and check their intellectual and moral decadence. Next to a church and a school house as a conservating and stimulating force stands the public library; and it is at our peril that we allow all intellectual interests to die down in the country districts, leaving the inhabitants to lives of mere animal drudgery, for if we make such a mistake we need not expect to raise any great men.

Perhaps I cannot end this letter more appropriately than with a quotation from "Recollections of a New England Girlhood," by Miss Larcom, herself one of the finest examples of New England country-bred genius, even in that splendid galaxy of literary talent which has become the heritage of the whole English-speaking world: "Our life—which is the very best thing we have—is ours only that we may share it with our Father's family, at their need. If we have within us worth giving away, to withhold it is ungenerous; and we cannot look honestly into ourselves without acknowledging our debt to those around us for whatever of power or beauty has been poured into ours." If each of us could take the lesson home, and wherever our lot may be placed, strive perpetually for the spiritual and mental uplifting of the community around us, only Heaven could measure the result.

Elizabeth E. Flagg.

The Home.

PEACE IN CHRIST.

[The following beautiful and affecting lines were found among Dr. Bonar's papers, after his death. It is believed they were the last he ever wrote:]

Long days and nights upon this restless bed,
Of daily, nightly weariness and pain!
Yet thou art here, my ever gracious Lord,
Thy well-known voice speaks not to me in vain:
"In Me ye shall have peace!"

The darkness seemeth long, and even the light
No respite brings with it; no soothing rest
For this worn frame; yet in the midst of all
Thy love revives. Father, thy will is best:
"In Me ye shall have peace!"

Sleep cometh not, when most I seem to need
Its kindly balm. O Father, be to me
Better than sleep; and let these sleepless hours
Be hours of blessed fellowship with Thee:
"In Me ye shall have peace!"

Not always seem the wisdom and the love:
And sometimes hard to be believed, when pain
Wrestles with faith, and almost overcomes.
Yet even in conflict thy sure words sustain:
"In Me ye shall have peace!"

Father, the flesh is weak; fain would I rise
Above its weakness into things unseen.
Lift thou me up; give me the open ear
To hear the voice that speaketh from within:
"In Me ye shall have peace!"

Father, the hour is come; the hour when I
Shall with these fading eyes behold Thy face;
And drink in all the fullness of Thy love;
Till then, oh speak to me Thy words of grace:
"In Me ye shall have peace!"

AUNT MOLL'S MAGNIFICAT.

She sat alone in her room—an old, wrinkled, white-haired woman. It was a little room, plain but comfortable in its furnishings, and neat and orderly to the last degree; for that single room in the great tenement-house was all she could call home, and to keep it in careful order was the only work left her to do.

As she sat there with folded hands in the early twilight, and thought of her life, it seemed like a pyramid, broad at its base but ever growing narrower until now it had contracted to the scantiest dimensions. She remembered the time when she was a happy wife with two boys and two girls to call her mother. That was half a century ago; and her home then was a quaint, red cottage in a quiet New England village. But a terrible epidemic had overclouded the community, and when it was lifted she was a widow, with only little Nellie left of the flock. Life never was the same again. But Nellie thrived, and work was abundant; and she felt that she was not living in vain. Then Nellie became a young lady and married and went to the city to live. For a while she kept the country home; but Nellie urged, and the claims of a little grandchild were added to the plea, so she sold her house and took up her abode with her daughter.

That was twenty years ago, yet it seemed but yesterday; and the vision of the village and the old red house was wonderfully distinct to-night. She never had gone back again, much as she would have liked to go; for the convenient time did not come until it was too late. At first life went very pleasantly in the new home, and her usefulness seemed to be doubled. But the little grandchild, who was never very strong, sickened and died; and then Nellie herself sank away, and she was left alone with her son-in-law. By and by even he left her. A change in business compelled him to be out of the city most of the time; so the home was broken up, and he hired for her the room in which she now lived. She had nothing to complain of; he always came to see her when in the city, and he provided for all her wants. But her life was lonely beyond expression. All whom she had loved and for whom she had labored were gone, and she was too old to form new friendships.

What had it all amounted to? That was the thought which was running in her mind to-night, and made her feel dispirited. She had done what she could; but was it not all a failure? She had tried to aid others in her feeble way. The children especially had ever been fond of her. When Nellie was little they used to come swarming to her house; and it was they who gave her the name of "Aunt,"—"Aunt Moll,"—a name which everybody had adopted, and which was dear to her now because it reminded her of the past. But that was long ago. Those children were men, and had forgotten all about her. They could not know her, nor she them, if they should meet. No; the work of her life had disappeared and left no trace. It might be laid up in heaven, though it seemed too scanty to support such a hope; but on earth it had passed away.

The sound of the church bell roused her from this sad meditation. Here it was Wednesday night, and she had almost forgotten the prayer-meeting! What would the pastor say if she were not there! He told her once—and the recollection of this made her face light up—that he always relied on her presence, whoever else might stay away. She must not fail him now; she could fill a corner if nothing more.

There was a stranger sitting on the platform, a middle-aged man with bronzed face and flowing beard. The pastor introduced him as his former classmate in college and seminary, and now a famous missionary in India.

"I wish you to listen to him with special attention for my sake," said he. "But for him I should not now be your pastor, for it was his influence in college which won me to Christ, and his example and counsel which made me enter the ministry."

Aunt Moll turned her dim eyes eagerly to the stranger; for she loved her pastor, and felt drawn toward any one who had thus aided him.

The missionary rose to address them, and said: "The kind words of your pastor are far more than I deserve. The glory of whatever the Lord did for him through me belongs all to my Master, for from him was all the grace. As he was speaking of his conversion, I thought of my own. I owe it under God to a saintly woman whom I knew when I was a boy. She lived in a little cottage close by my father's house, she and her daughter alone. She was poor, and had to practice the closest economy. She was neither very beautiful nor very learned, but she was wise in heavenly wisdom, for she had been a pupil in the great school of sorrow, and she was so full of heavenly grace that I thought her face the sweetest I ever saw. We children all loved her, and she was 'Aunt Moll' to the whole neighborhood. We went to her for sympathy and counsel and love, and we never failed to receive it. And her words and life made religion so simple and pleasant to us that we learned to love her Saviour through her. The lessons which she poured into my heart were never forgotten, and they shaped my whole life. I suppose she never knew it, for she moved away from our town before I confessed Christ, and I never saw her again. But if she is in heaven to-night, she knows it all. And I speak of her because my thoughts have been peculiarly drawn to her, and because I wish you to realize that your own lives may be as full of unconscious good as hers. Doubtless, one of the things which will be a sad revelation to us, when we look back from the other world, is the evil which we have carelessly or ignorantly done here; but, on the other hand, one of the joys of heaven may be the good which we have done almost unconsciously. The bitterness of the cry, 'Lord, when saw we thee . . . . and did not minister unto thee?' is offset by the joy of the opposite cry, 'When saw we thee . . . . and came unto thee?'"

Then he passed on to speak of other things, of his work in India and its urgent needs. But Aunt Moll was hardly conscious of what he said. Her heart beat so rapidly that she could not hear him. Was this really one of her boys? And had he been speaking thus of her? It seemed impossible, and yet it could not but be true. But if true, how wonderful! how glorious! And her eyes overflowed with tears of mingled joy and shame—joy that her life had borne such rich fruits, shame that she had so recently been despising it.

Need I tell you of the scene which followed after the meeting—the words of recognition and astonishment and greeting, and how the missionary walked home with her, and stayed to talk over all the old times and old friends, and how, before he said good-by, they had a prayer of thanksgiving together? No, you can imagine it all without my telling.

But when he was gone, Aunt Moll, too happy to rest as yet, was left to think it all over once more, and she opened the old Bible and turned to the Magnificat of Mary, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his hand-maiden; for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things, and holy is his name." And as she read, each word seemed the utterance of her own heart.—*Golden Rule.*

"*Supposing him* to have been in the company, they went a day's journey" without him. Luke 2: 44. How many companies have done and are doing the same thing! How easy it is to take it for granted that Jesus is with us in our journey, and never miss him until the day is spent! And then we find that the day has been *lost.* Nay, more! It was not until "*three* days" of diligent search that he was found again. And all because of a *supposition* instead of a care that we *realize* his presence, and watch his movements and his guiding eye, move when he moves, turn when he turns, and stop when he stops. If our hearts are really occupied with him, and his will, and his work, instead of our own plans, we shall readily discern his real presence, and be saved from such loss of time and toil.—*Friends' Expositor.*

THE COUNTRY GIRL.

The most blessed being in the world, if she will but grasp her opportunities. She is the heiress of all pleasantness in nature, all beauty in the world about her, all enjoyment to be gained by doing good to surrounding friends and every-day associates. She is untrammeled by the stern, useless rules and customs of society, and free to act as her womanly instincts may lead her. Oh, it is grand to be a country girl! It is noble to accept her privileges, and use them for her own and others' advancement; and nobler yet to be content with her life, and feel determined to make the most of it, let what reverses will come, whatever disappointments will break into a happy existence.

There is something radically wrong about the farmer's home when the daughter says she will not marry a farmer. Has her natural taste for beautifying everything about her been crushed? Have you let her cultivate that bed of flowers she wanted? Have you aided her in making knick-knacks to hang here and there in the house? Have you allowed the pleasures of the picnic or ride with those of her own age? Have you allowed her means to cultivate her natural taste for music? Have you gratified her inborn taste for good reading by a supply of first-class books and papers? If you have not, I do not wonder she is despondent, and sees only the dark side of farm life—the side of drudgery, interminable toil and unremitted hardship. If you have gratified all her little fancies, all her æsthetic tastes, her voice will make perpetual music and her face spread unlimited sunshine in your home.

Country girls get an idea that city life must be pleasant, They see the brilliant costumes glistening under the glare of the lights; they see the pleasant faces, the bright eyes, the engaging smiles; and it is not wonderful that they long for the same privileges. They see the faces of handsome men glow with admiration as they whisper some compliment to a beauty. Is it wonderful that she wants just such compliments? Ah, could she but look into the houses on the next day, see the dull eyes in aching heads, the pale features, the languid manner, the cross, snarling voice, she would not exchange her light, buoyant step in the summer morning for all the glitter and show of a city belle.

Again, our country girls are the ones who are to be the mothers of the men who are to mold the destinies of the world in the future. Their sons, their daughters are going out into the world endowed with dispositions to dare and do, with pluck and ability to undertake and conquer. Can one wish a more glorious destiny? Can one hope for more fame, more influence in this world and the next?

Oh, country maiden, if you are sighing for the fascinations of the city, look about you, and see if the country has not a few attractions! You can find them if you will.—*Pittsburgh Christian Advocate.*

There are 4,000 saloons in the city of Chicago; $70,000,000 are annually spent for strong drink. Her liquor bill for one year would pay her water bill forty-five years and then leave $1,500,000 to build the temperance temple.—*Herrick Johnson.*

GIRLS WHO ARE IN DEMAND.

The girls that are wanted are good girls—
Good from the heart to the lips;
Pure as the lily is white and pure,
From its heart to its sweet leaf tips.
The girls that are wanted are home girls—
Girls that are mother's right hand,
That fathers and brothers can trust to,
And the little ones understand.

Girls that are fair on the hearthstone,
And pleasant when nobody sees;
Kind and sweet to their own folks,
Ready and anxious to please.
The girls that are wanted are wise girls,
That know what to do or say,
That drive with a smile or a soft word
The wrath of the household away.

The girls that are wanted are girls of sense,
Whom fashion can never deceive;
Who can follow whatever is pretty,
And dare what is silly to leave.
The girls that are wanted are careful girls,
Who count what a thing will cost;
Who use with a prudent, generous hand,
But see that nothing is lost.

The girls that are wanted are girls with hearts;
They are wanted for mothers and wives,
Wanted to cradle in loving arms
The strongest and frailest lives.
The clever, the witty, the brilliant girls,
There are few who can understand;
But O! for the wise, loving, home girl,
There's a constant, steady demand.

—*Christian Advocate.*

HOW GIRLS MAY BE CHARMING.

Every young girl can not be beautiful, for to every one God has not given a comely face nor a graceful figure. But every one can be attractive. Indeed, health and cleanliness go far to giving those bright eyes, blooming cheeks and fair skins which conduce to good looks, though some have plain and irregular features, and can easily see, by the testimony of the truth-telling mirror, that they are not remarkable for external graces. Let them comfort themselves by the thought that they may make very beautiful old ladies if they cultivate sweetness of disposition and contentedness of mind, and trust in God's goodness and love. How can the plain be charming? Well, true self-forgetfulness and kind thoughtfulness for others are always winning. The vain, selfish beauty can not compete with the homely maiden who is popular because she is so very lovable. Her father confides in her; her mother leans upon her; her friends go to her for help and advice. The little girls bring their broken toys, and the boys come for aid when the lessons are hard. By and by a marvelous thing happens. She is spoken of everywhere as "the interesting Miss Parker," or "the agreeable Miss Dornell," or "the captivating Miss Mark." She has grown interesting, agreeable and captivating; and each quality is far more valuable to a woman than the possession of mere beauty without other winning personal characteristics.—*Christian Journal.*

AN OLD-FASHIONED GIRL.

"I've been watching an 'old-fashioned girl' for quite a long while," says a writer in the Fitchburg *Sentinel*, "and I want to tell you something about her.

"Her dresses, etc., were made in modern style; but bless you, she is so old-fashioned that she arose in the morning when her mother did, and helped set the table neatly, and cooked one or two dishes daintily her ownself.

"She had 'graduated,' yet she did not think because of that fact that the kitchen was not good enough for her. Oh, no. She was so much behind the times that she actually washed the dishes, made her bed, dusted and then began preparation for the pudding for dinner. Now, wasn't she absurd, when she (following the accustomed rule) should have been lying on the sofa, with the latest novel in her hand, and her pug dog beside her? When her little brother come in crying because his kite was broken, instead of calling him a 'horrid boy,' as it is the 'fashion' to do in some houses, she helped with her own hands to mend it. How could she be in such a small business?

"After dinner had been cleared away, she produced a small work-basket, and proceeded to mend the family stockings. Shocking! After her task was completed, she accompanied her mother on a shopping expedition; and, although she met many fine looking gentlemen, she did not flirt with any of them, for, don't you know, she was so antiquated she would have been shocked at the idea. As if it was not elevating to the intellect to be on the watch for some masculine person to fascinate!

"The girl of whom I am telling you was pretty looking, with a bright, fresh color in her face, brought on by plenty of exercise in the open air and in the kitchen. But I cannot begin to tell you half this queer girl did; for, you know, she was so old-fashioned that she did whatever good deed came into her heart to do, and her heart was such an antique affair, that only pure, noble thoughts entered it. Her home was made bright and sunny by her presence, and yet she was not so perfect that she 'died young.' Oh, no. She lives to-day, a girl who has 'no secrets' from her mother."

"Start the day thinking like this: There will be nothing to-day but He will help me. There will be nowhere to-day but He will be with me. No temptation but He can deliver me. No burden but I cast it on Him. He looks out over the day for us. There is a worry waiting—He sees it and here is the patience. There is a temptation—yes, He knows that—and here is wisdom and strength. There is a bit of trial, and here He is waiting to give thee a bit of courage and faith. And don't let that be all. Ah, He will make thee glad with His favor, and send thee forth all cheerful to thy work"—*Daniel Quorm.*

TEMPERANCE.

HOW THE FLORIDA INDIANS DRINK.

The article by Kirk Munroe in *Scribner's Magazine* for March, on the remnant of the Seminoles of Florida, has the following account of their drinking habits. These poor, half-civilized beings teach their proud white brethren a significant lesson. The savage idea of the white man's celebration of the birth of his Redeemer is yet more significant, not only of the white man's depravity, but also of one serious occasion of it—the practicing of falsehood in religion. The article says:

They will drink whisky (and what Indian will not?); but even in this they observe a method and a degree of decency that white topers would do well to imitate. When a band or family decide to get drunk, they send to the nearest market for one or more gallons of liquor. In spite of the law forbidding the sale of intoxicants to Indians, they have no difficulty in finding white agents willing to procure the stuff for them.

It is indeed stuff, and that of the vilest character, though for it the Indians are made to pay at least double the price of the best quality; but what frontier trader regards it as anything but meritorious to cheat a redskin?

With the liquor in their possession the Indians retire to some remote spot where their orgies will not be witnessed by any save themselves, and deliberately prepare for their spree. They first set aside a share of the "fire water" for the squaws, who will not touch a drop of it until their lords have finished their debauch. All guns, knives, and other weapons are then placed in charge of the squaws, or, if there are no women in the party, they are delivered to one of the men, for whom a certain amount of the liquor is reserved. While the rest are drunk this guardian of the peace must remain sober, and keenly watchful of the actions of his companions. Should he prove unfaithful to his trust he will be exiled from the tribe, and no Indian will hold communication with him for the term of months or years during which his exile is enforced. While the debauch of his companions lasts he is absolute master of the situation, and is at liberty to use any amount of force, even to the taking of life, to repel an attempt to regain possession of the weapons. If these are left with the squaws, the same rule holds good for them.

The preparations being thus completed, the Indians, using one small tin cup, which is impartially handed from one to another, proceed to get solemnly, funnily, furiously, and stupidly drunk. The next day it is the turn of the squaws, or of the man who has stood guard, and they, too, taste the joys and sorrows of complete intoxication.

Fortunately for them, as well as for their neighbors, such orgies are of rare occurrence among the Indians. They generally take place at the time of the Green Corn Dance, their great annual festival, which is held late in June or early in July. At this time the Seminoles indulge in games, dances, feasting, purification by means of vapor baths, and, above all, in drunkenness. An Indian once described the festival to me as: "Plenty dance, plenty eat, plenty whisky, plenty drunk, all same white man's Kismas."

THE RUM TRADE IN AFRICA.

The *Saturday Review* is not usually given to viewing moral reforms in a very genial spirit; all the more welcome, then, are its occasional utterances in condemnation of crying iniquities. Speaking of the Brussels Anti-Slavery Conference, it asks: Will it be instructed to put down a European traffic as murderous as the slave-trade itself? Or is it that, while the conscience of all Europe has been shocked at last by slave-trade cruelties committed by gangs of heartless Arabs, it is not yet touched by the devastation deliberately perpetrated by Christian dealers in counterfeit strong waters? On this suggestion a Scottish contemporary remarks: The liquor trade in many parts of Africa is the chief trade. It is dishonest to the root. It pretends to be a trade in cordials; but nine-tenths of it is, to the knowledge of those who flourish on it, the sale and distribution of poisons. On the Cape coast "superior gin" is sold at five cents per pint bottle, while "splendid rum" is invoiced at eighteen cents a gallon! Two hundred miles of the West coast of Africa consume 20,000 tons of spirits a year, say, twenty ships of a thousand tons each; and the whole of this traffic is conducted in the main by not over half a dozen firms, the members of which profess themselves Christians! On the Kree coast, says Mr. Joseph Thompson, may be seen a Hades, peopled by brutalized human beings, whose punishment seems to be a never-ending thirst for drink. From the moment the traveler leaves Liverpool, according to the same authority, he finds himself in an atmosphere of poisonous spirits. "It pervades every corner of the vessel in which he takes passage. He sees the gin and rum disgorged from its capacious holds at port after port, and he will almost look in vain for a bale of Manchester cotton." A certain Glasgow firm used to employ a large number of looms weaving cloth for the African market; now it has not one. A trader on the Calabar river wrote recently to his principals to send no more cloth—drink was the only article in demand. In the Niger regions the natives traffic almost for drink alone, and in one Portuguese opium factory on the Zambesi the work-people are paid in spirits. Even from the merely commercial point of view it is imperative that this murderous drink traffic should be extinguished. It is draining Africa of all industrial energy and poisoning entire populations.

PROHIBITION IN ALASKA.

A recent Washington telegram says that hereafter no permits will be issued by the War Department for the introduction of liquors into Alaska for use for medical, mechanical, or scientific purposes. It is added that "sacramental wine is accepted." We venture to suggest to the War Department that there is no need of making an exception in favor of *alcoholic* sacramental wine; Alaska will be better off without it, and Christ more truly honored by the use of the pure, unfermented juice of the grape. We agree with the *Advocate* that intoxicating wine is a dangerous article to be used in the celebration of the Lord's Supper. The repeated instances of those who had reformed and abstained from alcoholic drinks, and who relapsed after tasting wine at the Lord's table, are too well known to need repetition. Protestant churches are in great and increasing numbers adopting the same views of the truth, and using only unfermented wine. It is now furnished by dealers and can be readily obtained. But not of those who make and sell alcoholic drinks.—*The Christian Woman.*

The widow of Chief of Police Watkins of Parsons, Pa., killed, while intoxicated, by a passing engine, was recently awarded $2,500 damages, which the saloon-keeper, who sold him the liquor, must pay.

REFORM NEWS (*Continued from 5th page*).

can help make whisky without excusing, if not defending it. The business, too, is unfavorable to health, and adds nothing to the permanent wealth of the people. It is understood here that church members must not drink. Some of them vote the Prohibition ticket, but their business and voting are not in harmony.

Here is an admirable place for fruit-raising, especially peaches. Could not some colored man who has a little capital come here and lease the grounds of the institution for a term of years and raise preaches and berries for the Cincinnati market? This would give employment to both parents and children. The soil is fertile, the location is high, more than 400 feet above the river which nearly surrounds it. This secures exemption from late spring frosts. There is a good school; no dram-shop or lodge.

On Thursday the 20th I visited Wilmore, on the C. S. R. R. near High Bridge. A holiness convention of five days' continuance has been in progress. The attendance was large and the spirit of the meeting was excellent. I have nowhere in the State seen a congregation of more apparent intelligence. There was evidently great sincerity and earnestness, and this and similar meetings cannot but be helpful to the general cause of Christianity. There was little to criticise. Yet I could but think that these excellent men and women are habitually doing some things that are shocking to the moral sense of the great majority of the Christian world, and leaving undone some things of most pressing necessity. Though in the midst of a large colored population, most of whom are Methodists, none were present. They evidently felt that they would not be welcome. I question, too, whether these sanctified people would be willing to break caste by eating with a Christian brother, however intelligent and pure, who was a Negro.

Then, too, their brethren in the ministry, if not they themselves, are "unequally yoked together with unbelievers," and revel in the abominations of the lodge, giving their personal endorsement to a religious worship which purposely ignores the Lord that bought them. And this system of iniquity receives no rebuke, either in their sermons or any of their publications, at least none that I have seen in this State.

I believe, too, that these good brethren are the victims of a false theory of sanctification, which is out of harmony with sound moral philosophy and the Word of God. To teach, as some do, that a man can and must repent of his *acts* of sin, while his *state* of sin cannot be repented of, but must, in answer to prayer, be taken out of him, is sheer nonsense. The Bible teaches that our sinfulness consists essentially in our *state*—in "an evil heart of unbelief, in departing from the living God." This state must be repented of, and not until then can our sins be forgiven. No sorrow for or giving up of particular sins can bring us to God. We must have a new heart in which there is no sin. Haply some of these brethren are vastly better than their teachings, and yet I could but think that they had forgotton to read the first and third of 1st Corinthians, since they profess to be saved from a carnal mind, while they approve and practice that form of evil (the sin of schism) which Paul gives as the evidence that the Corinthians were carnal. We have some ten or twelve kinds of Methodists, all zealous for their own sect, all teaching entire sanctification, and practicing "carnality" by needless and un-Christian divisions in the "body of Christ." Surely there is great need that the church preach and practice holiness, but a sanctification that does save men from sectarianism, lodgery and caste, has no prominence over the average type of Christianity.

I go from here to Berea, in the vicinity of which place I have two appointments to lecture on the lodge question. Yours in Christ,

H. H. Hinman.

—A missionary of the Rhenish Society in Southwestern Africa, remarking that under the influence of Christianity the natives and half-breeds are becoming weaned from their nomadic ways, and are settling into more steady labor on their stations (aided of late by providential affluence of rains), adds: "That Christianity brings also earthly blessing is plain to be seen in the case of our church, especially with those who have learned not only 'Thou shalt hallow the Sabbath day,' but also, 'Six days shalt thou labor.' He who learns this with us may assuredly hope for earthly blessing also."

Bible Lesson.

STUDIES IN THE NEW TESTAMENT.

LESSON XI.—First Quarter.—March 16.

SUBJECT.—The Draught of Fishes.—Luke 5: 1-11.

GOLDEN TEXT.—Fear not; from henceforth thou shalt catch men.--Luke 5: 10.

[*Open the Bible and read the lesson.*]

Daily Readings.—M.—Luke 5: 1-11. T.—Matt. 4: 17-25. W.—Mark 1: 14-23. T.—John 21: 1-17. F.—Matt. 10: 24-42. S.—Mark 16: 15-20. S.—Dan. 12: 1-3.

COMMENTS BY E. E. FLAGG.

1. *Christ preaching to the people.* Vs. 1–3. When people are eager to hear and the preacher eager to teach, any kind of a pulpit will suffice. Wesley, on one occasion when shut out from the parish church of his native village, preached from his father's tombstone. There are many answers to the question why the masses do not go to church, but discuss the matter as we may, this fact remains: that from the day Christianity was first preached through all these eighteen centuries *the Gospel has had to be brought to the masses*, and by fresh and unconventional methods made to bear on their common everyday life, as something good for weekdays as well as Sundays; good for shop and farm and market as well as the church; good for this life as well as the life to come. Peter was never sorry that he let the Lord take possession of his boat. Do we desire that Jesus should possess and use all we have? Even a mechanic's bench Jesus will make as it were a pulpit, if the one who sits at it and works day by day at his humble trade is willing he should.

2. *Letting down the net.* Vs. 4–6. We do not know how long Christ's sermons were, but the probability is that they were short. When he was through he wanted to give Peter some recompense for the use of his boat. We shall always find that our business thrives best when we are willing to let Christ in for a partner. There are many lessons to be gained from this command to Peter. We shall have no success in our Christian efforts so long as we keep close to the shore, stranded in the shallows of expediency and policy and worldly compromise. We are to launch out into the deep—into the life of faith, and wholehearted consecration and entire trust in God. It is only when we get into those deep sea soundings that we can expect to be fishers of men. We are not to despair because we "have toiled all the night and taken nothing." The noblest triumphs ever achieved in science or art have often come after years of weary and seemingly fruitless labor, and it may often prove so in spiritual things. We must be always ready at the word of the Master to let down the net. The Lord does not select his chosen instruments at haphazard. He did not choose Peter to be one of the chief of his apostles without some testing of him first. It is the promptness and unquestioning faith with which we obey which shows whether we are fit to be leaders in God's spiritual kingdom.

3. *The miraculous draught of fishes.* Vs. 7–11. There is nothing like a life of faith to make us humble. The humblest men and women in the world to-day are the ones who are trusting most and receiving most. When the Lord sends us some great and unexpected blessing that we know could not have come to us in the ordinary human way, the effect is always to empty the soul of any lurking self-righteousness and bring us down on our knees. This does not seem to human view so great a miracle as casting out devils and healing lepers, which Peter must have heard of even if he had never witnessed any of them; yet it was the draught of fishes that so strengthened his faith in Christ that he was ready to forsake all and follow him. We cannot live on other people's faith, or on other people's experiences. We may read of wonderful blessings to soul and body coming down in answer to prayer and believe it all; and yet a blessing not a tenth part so wonderful coming directly to us and in the line of our own daily wants will do far more for our advancement in spiritual life. We note (1) Satan, too, is fishing for souls, and we must be beforehand with him. He would not catch so many in the lodge net if we were more zealous and earnest in showing them a better way. (2) Our nets may break. Times of great ingathering may work havoc with established theories and methods, and burst through what is conventional and machine-like in our Christian work.

HELPFUL THOUGHTS FROM PELOUBET.

Divine Uses for Ordinary Things.—A common fishing-boat, soiled with daily use, was made an instrument for proclaiming the everlasting Gospel and the saving of immortal souls. Such use can be made of our homes, our business, our social opportunities, every one of them becoming instrumentalities for helping men and hastening on the kingdom of God. This transfigures our daily life. This makes "every common bush afire with God." This makes "every land a Palestine."

Higher Work comes to the disciples while they are faithfully performing their common daily tasks. So the song of the angels was heard by the shepherds while engaged in their ordinary work with wakeful zeal. It is to those who are faithful in the least that the call comes to higher duties.

Forsaking all for Christ.—We are to give up everything to Christ—our property, our time—*to use as he would have us.* We are to give away as much as he directs; to leave all, and be missionaries, if he demands; to suffer the loss of all, if that is needful, in order that we may do right; to spend upon our families, our business, our pleasure, just as Christ would have us, and in all things seek to build up the kingdom of our Lord, and save men from sin.

Religious News.

—While conducting meetings at Phœnixville, Pa., Dr. L. W. Munhall, finding that the more than two thousand three hundred employes of the great Iron and Bridge Co. located there could not well attend services, and that they had a full hour off duty at noon, and that most of them took their dinner with them, secured permission from the managers of the corporation to conduct services in the mill at the noon hour for thirty minutes. Fully two hundred and fifty men were present at the first service. The attendance increased until not fewer than four hundred and fifty men were present. Many of them took an open stand for Christ. More than two hundred persons have been received into the churches of Phœnixville on profession of faith, as a result of the union meetings, and there are more to follow. Dr. Munhall is now in Somerville district, Boston, and expects to spend the month of March in Brooklyn, N. Y., where seven churches will unite in the meetings.

—The Boston *Globe* of the 24th ult. says that Dr. Munhall "will close his labors at the First Methodist church to-morrow evening. During his stay in Somerville about 400 men and women have signified their desire to lead a 'new life.'"

—Rev. Parker Shields, who is holding revival meetings at Metcalf, near Danville, Ill., has been insulted, it is reported, by some of the citizens, and threatened with personal violence by White Caps. Armed friends daily attend his meetings as a guard.

—A fine communion set of ten pieces was presented last Sabbath to the College Church at Wheaton. The gift was a memorial to Mrs. Mary Avery Blanchard, so long a beloved member of the church, from her children.

—In the statistics of the Protestant Episcopal church in the United States there is an increase in the number of Sabbath-school scholars for the year 1888–9, amounting nearly to 33,000, nearly a quarter of the increase being in the diocese of Pennsylvania.

—In 1818 a Moravian missionary and his English wife undertook the charge of a leper hospital for the south African Hottentots. In 1867 a similar work was commenced at Jerusalem, and four Moravian missionaries are now devoted to this service. Both of these leper hospitals are still in operation.

—From Wie-Hien, China, comes the intelligence that an American missionary lady, Mrs. Mateer, who had been engaged in famine relief work, had the high honor lately shown her of being taken through the city by an escort of literary men of high degree. They presented her with a beautiful banner and other tokens of esteem, and their escort was a very brilliant one. Such honor shown to a woman, and a foreign woman too, by China's proudest men! This was a marvelous spectacle, and it evidences how men who are hardest of all to reach and influence in any other way, may be moved to admiration and esteem by deeds of charity and mercy, and loving personal service to the unfortunate and suffering. Mrs. Mateer said that while she was being thus honored, she tried to preserve a fitting humility, as she remembered times when she had suffered quite different treatment at the hands of the prejudiced and unfriendly literati and gentry of China.—*Spirit of Missions.*

—Missionary Bieger, writing in the *Mededeelingen* of the Dutch Missionary Society, gives, in a single sentence, a powerful impression of the deadness of soul engendered by Mohammedanism, which knows absolutely nothing of inward spiritual experience, takes absolutely no account of it. Herr Bieger has labored in Java, where the people are almost all Mohammedan, but has lately gone to the little island of Savoe, where they are or have been heathen. He remarks: "What I have not seen in Java in fourteen years, I have seen here in four months—*a tear;* the genuine witness of the fertilization of the sinner's heart by the seed of the Gospel."

—Dr. Pierson is meeting with great success in London and Scotland. Enthusiastic crowds, filling the largest churches and halls in Edinburgh, Glasgow, Dundee, and wherever he goes, flock to hear his addresses. He has averaged two or more addresses a day, we believe, since he landed at Liverpool. In his last letter he says: "Every day is filled with engagements to the 1st of May, and even June if I will consent to remain." The interest is intense. All ranks and classes and denominations are engaged in the work, and important results must flow from it.

Lodge Notes.

A sisterhood of the Knights of Pythias order, numbering fifty members, was instituted in Decatur, Ill., lately.

The order of Knights of Honor was established in June, 1873. The total number of members April 1, 1889, was 126,751.

It is the curses heard in the ante-rooms that sicken many a man who thought that Masonry was free from such muck. —*Victorian Freemason.*

An exchange says that Odd-fellowship carries on its work under the flags of thirteen different nations. Every day 150 men join its ranks, and about the same number die or secede.

W. A. Haygood, of Atlanta, Ga., at a recent banquet said: "The order of Knights of Pythias was founded at Washington City, by Justus Rathbone, in the year 1864. Since that time the growth of the order has been marvelous, and there are at present 260,000 members."

"Who Rules and Governs the World?" Under this heading a fanatically-inspired Catholic paper bought some time ago a poem, the quintessence of which is about this: "Who rules and governs the world now-a-days? Neither the kings and emperors, nor their ministers, nor their assemblies? It's the *lodge* and the *Jew* who govern the world! The lodge by depriving the people of *creed*, and the Jew by grasping at the people's money."—Quoted from the *Orient* of Budapest.—*Freemason.*

By the kindness of the Grand Secretary I collect from the report from June 30, '79, to June 30, '89, that we have initiated into the order in this jurisdiction 1,102; suspended for non-payment of dues, 1,046, leaving an increase over and above the number we had at that time of 63 members in ten years. Brothers, this is a bad showing! An increase of a fraction over six members a year is not a very flattering increase. I see that this question is agitating the whole order throughout the whole country; and I think it is one of the greatest questions of the day that the order has to deal with.—*P. G. Sire J. B. Nicholson, for District of Columbia (Odd-fellows).*

From Topeka, Kan., comes word of a concerted movement to capture the State and local government of Oklahoma. Developments have been made here, says a dispatch of the 24th, which it is alleged will explain the persistent support given the candidacy of E. P. McCabe (colored) for Governor of Oklahoma. About one year ago an organization was effected in Graham county, Kansas, which has spread over the State and into other sections. It is a secret political organization known as the First Grand Independent Brotherhood. None but those having Negro blood in their veins are admitted, and secrecy is sworn by every member. The members declare political war on the whites, demand equality in everything, and will accept of nothing less. The plan is, it is reported, to fill Oklahoma with Negroes, and to capture the State and local governments. It is understood that the agitation among Negroes in the Carolinas to remove to Arkansas and Mississippi is upon the advice of the leaders of this movement, so that a large colored population may be near Oklahoma, and ready to move into that Territory when it becomes a State. They declare allegiance to no political party, but demand a place at the white man's table, and equal privileges in the public schools for colored children.

The correct way to buy any manufactured article is direct from the manufacturer when possible, and save the middleman's profit. The Elkhart Carriage and Harness Mfg. Co., of Elkhart, Ind., have dealt with consumers direct for the past sixteen years at wholesale prices. They have no agents. Any one can buy of them, and as their work is fully warranted, and all goods are shipped subject to approval (they paying all charges if not satisfactory) the buyer runs no risk. Their 64-page illustrated catalogue will be mailed free to any address. Send for it.

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Merit Wins

DONATIONS.

For Expenses of Chicago Convention April 22 and 23:

I. A Somner	$ 1.00
W. W. Wait	5.00
O. C. M. Bates	5.00
A. Hamilton	5.00
Mrs. A. E. H. Dayon	5.00
Jas. Powers	5.00
W. I. Phillips	4.00
Previously reported	23.10
Total	$53.10

Cynosure Minister Fund:

C. W. Sterry	$ 8.50
R. Hammond	3.50

Four-week subscriptions to the Cynosure, to be sent immediately following the Chicago Conference, to ministers.

N. Countryman	50
Rev. J. H. Meddlekauf	20
Jacob Breaw	10
S. C. Krelsinger	10
J. M. Frink	5
A. W. Kelley	20
A. Carson	10
C. Spenser	10
Previously reported	4,856
Total	4,991

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Feb. 24 to March 1, inclusive:

Rev A J Chittenden, Mrs J Hulburt, N R Corning, C W Sterry, C F Hawley, R Shipley, P Baldwin, Miss E Fahs, J Bailey, S Dodd, Rev A Bartling, E J Chalfant, E M Austin, J Squier, Mrs C A Goodwin, R Hammond, Rev J Pixley, J L Brown, S Mehaffey, P Bacon, Miss S L West, J K Morris, I Leadbetter, J Hodson, I R B Arnold, J F Rock, P Beck, Rev J Garn, I V Adair, R J Hill, Rev J C Elliott, R Park, J M Howard, Mrs A P Martin, Mrs Cass, O M Shipley, E J J Ray, B Appel, Mrs M A Gamble, J F Ames.

Falling of the hair is the result of inaction of the glands or roots of the hair, or a morbid state of the scalp, which may be cured by Hall's Hair Renewer.

MSS. pages 137 to 174 received.

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Wheat—No. 2			.....
No. 3	66	@	74
Winter No. 3	67½	@	74
Corn—No. 2			28½
Oats—No. 2	20½	@	23
Rye—No. 2			42½
Bran per ton			9 75
Hay—Timothy	6 50	@	8 75
Butter, medium to best	13	@	27
Cheese	06	@	10½
Beans	1 25	@	1 65
Eggs	12	@	13
Seeds—Timothy	67½	@	1 18
Flax	1 26	@	1 37
Broom corn	02¼	@	06½
Potatoes, per bu	25	@	30
Hides—Green to dry flint	03	@	07
Lumber—Common	10 00	@	13 00
Wool	13	@	36
Cattle—Choice to extra	4 25	@	5 15
Common to good	1 45	@	4 25
Hogs	3 80	@	4 10
Sheep	4 50	@	5 50

NEW YORK.

Wheat	78	@	96
Corn	35	@	38
Oats	26	@	34
Eggs			15½
Butter	12	@	28
Wool	14	@	30

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Home and Health.

ONIONS VERSUS QUININE.

Says a writer in *American Garden:* "One day I was taken with chills and headache—signs that my old enemy, malaria, was on hand. My quinine box was empty, and I looking forward to a restless, sleepless night. In desperation I peeled a raw onion and slowly ate it, then went to bed with warm feet and an extra comforter, when presto! I was asleep in five minutes, and awakened in the morning free from malaria and ready for a day's duties. Our homely, but strong friend will be appreciated in time as medicine, and if agriculturists would turn their attention to raising a model onion, with the strong scent taken out that taints the breath so unpleasantly, families will be putting their 'pills' in the cellar by the barrel, and the doctors would take to onion farming. The onion acts as a cathartic and diuretic, and may help to break up a cold or lessen the bad symptoms. Said a doctor: 'I always store a barrel of onions in my cellar during the fall. We have them cooked twice a week, and whoever of the family is threatened with a cold eats some onion raw. If this vegetable was generally eaten there would be no diphtheria, rheumatism, gout, kidney or stomach trouble. But bless you! the young men and women are afraid to eat them. One young man went so far as to say to me, "If my wife ate onions I would get a bill of divorce."'"

HOUSEHOLD HINTS.

The oftener flour is sifted for sponge-cake the lighter the cake will be.

A small piece of sulphur placed in the cupboard or drawer will drive away ants.

The flesh of fish should be firm, the gills should be light red, and the scales silvery.

In making a mustard plaster for a patient with a delicate skin use white of egg instead of water.

Hard soap lasts much longer if dried for several weeks before using it. It is also less hurtful to the skin.

Wash mirrors in warm suds, then dust with whiting from a muslin bag and polish with chamois skin.

When eggs are scarce cornstarch is a good substitute. One tablespoon of the starch is equal to one egg.

Brooms dipped for a few minutes in boiling suds once a week will last much longer than they otherwise would.

Rub your lamp-chimneys after washing with dry salt, and you will be surprised at the new brilliancy of your lights.

To prevent the smell of cabbage permeating the house while boiling, place on the stove a dish containing vinegar.

If a cucumber is cut into strips, and the pieces put in places where ants are found, it will surely drive them away.

In boiling meat for soup use cold water to extract the juices, but if the meat is wanted for itself alone put into boiling water.

When symptoms of croup exist administer at brief intervals a teaspoonful of the mixture of equal parts of sweet oil, paregoric and syrup of ipecac.

To remove paint from silk goods saturate the goods with equal parts of turpentine and ammonia, then wash in soapsuds and let it dry between blotting-paper under a heavy weight.

Alum water will restore almost all faded colors. Brush the faded article thoroughly to free it from dust, cover it with a lather of castile soap, rinse with clear water and then alum water, and the color will usually be much brighter than before.

Take a pair of shoes that has become stiff and uncomfortable by constant wear in the rain and apply a coat of vaseline, rubbing it in well with a cloth, and in a short time the leather becomes as soft and pliable as when it is taken from the shelves of the shoe dealer.

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THE HEAVY END OF A MATCH.

"Mary," said Farmer Flint, at the breakfast-table, as he asked for a second cup of coffee, "I've made a discovery."

"Well, Cyrus, you're about the last one I'd suspect of such a thing; but what is it?"

"I've found that the heavy end of a match is its light end," responded Cyrus, with a grin that would have adorned a skull.

Mary looked disgusted, but with an air of triumph quickly retorted, "I've got a discovery, too, Cyrus. It was made by Dr. R. V. Pierce, and is called 'Golden Medical Discovery.' It drives away blotches and pimples, purifies the blood, tones up the system, and makes one feel brand-new. Why, it cured Cousin Ben, who had consumption, and was almost reduced to a skeleton. Before his wife began to use it, she was a pale, sickly thing, but look at her: she's rosy-cheeked and healthy, and weighs one hundred and sixty-five pounds. That, Cyrus, is a discovery that's worth mentioning."

The farmer's wife was right, for the "Golden Medical Discovery" is in fact the only medicine for purifying the blood and curing all manner of pimples, blotches, eruptions, and other Skin and Scalp diseases, Scrofulous Sores and Swellings, and kindred ailments, possessed of such *positive* curative properties as to warrant its manufacturers in selling it, as they are doing, through druggists, under a **positive guarantee** that it will either benefit or cure in every case, or money paid for it will be refunded. It also cures Bronchial, Throat and Lung diseases. Even Consumption (which is Lung-scrofula) yields to its marvelous curative properties, if taken in time and given a fair trial.

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Farm Notes.

UNCLE SAM'S WHITEWASH.

Excursionists who travel along the seacoast in summer are often attracted by the remarkable whiteness of the lighthouses, beacons and keepers' dwellings, and they wonder how these guides to the mariner are kept in such a shining condition during the winter as well as the summer. The material used is simply whitewash, and here is the United States Government formula for mixing a whitewash, that when properly made and applied gives a white that does not easily wash or rub off:

"To ten quarts of freshly slacked lime add one part of the best hydraulic cement. Mix well with salt water and apply quite thin."

Sylvester's process for excluding moisture from external walls consists in using two washes or solutions for covering the surface of brick walls, one composed of soap and water and one of alum and water. The proportions are three-quarters of a pound of soap to one gallon of water, and a half a pound of alum to four gallons of water. Both substances must be perfectly dissolved in water before using. The walls should be perfectly clean and dry, and the temperature of the air should not be below fifty degrees Fahrenheit when the compositions are applied. The first, or soap wash, should be laid on when at boiling heat with a flat brush, taking care not to form a froth on the brick work. This wash should remain twenty-four hours, so as to become dry and hard before the second, or alum wash, is applied, which should be done in the same manner as the first. The temperature of this wash when applied may be sixty or seventy degrees, and it should also remain twenty-four hours before a second coat of the soap wash is put on, and these coats are to be repeated alternately until the walls are made impervious to water. The alum and soap thus combined form an insoluble compound, filling the pores of the masonry, and entirely preventing the water from penetrating the walls. Four coatings will render brick impenetrable.

PLANTING SEEDS.

Amateurs may need to be reminded that the present month should see in their seed boxes nearly all of those varieties of plants which are to be brought forward for planting out in the spring. Just when to sow seeds depends on the locality and the rapidity of growth of the different kinds. Nothing is more beneficial to strong-growing plants, like the cabbage and tomato, for instance, than frequent transplanting, the effect of which is to greatly increase the quantity of roots and to make a short stocky stem. By this means, too, plants can be held in check to a great extent.

Slow-growing plants, or those which develop slowly at first, should earliest receive attention. The verbena may be mentioned as one which cannot too soon receive attention to secure strong plants in time for the spring removal to the open ground. Pansy seed should be sown as early as possible to get a good start before the hot weather comes. A great variety of seeds should now be sowed when one requires many kinds of plants. Some bedding plants used in large quantities can be raised more easily and cheaply from seed than in any other way; among these may be mentioned the white foliaged, *centaura* and *cineraria maritima*. The varieties of Lobelia used in bedding, basket and vase works are propogated in large quantities by seed, and this is the proper time to make sowings. The same may be said of all plants used for the same purpose and raised from seed.—*Vick's Magazine.*

A. M. Purdy, of Palmyra, N. Y., sends his *Fruit Recorder and Evaporator* one year for only 25 cents, and his catalogue of plants and trees free to all applicants.

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News of the Week.

WASHINGTON.

In the corridor of the House of Representatives at Washington, Friday afternoon, ex-Congressman Taulbee, of Kentucky, was shot in the face and dangerously wounded by Charles Kincaid, correspondent of the Louisville (Ky.) *Times*. The deed was caused by Mr. Taulbee pulling the correspondent's nose for giving publicity about two years ago to a scandal connecting Taulbee with a woman in the employ of the government at Washington.

The delegates to the International American Conference are beginning to talk about final adjournment, which will probably take place about April 1. Nearly all of the committees have made their reports, and several of them have been adopted. The committee on monetary convention will make two reports, one of which will recommend the coinage of a common silver dollar, to be the legal tender in commercial transactions between the citizens of the several nations.

CHICAGO.

President Blackstone, of the Alton Road, in his annual report recommends that all the railroads be sold to the government and managed by it.

The World's Fair Tower and Observatory Company, the World's Fair Guide and Comfort Company, and the World's Fair Official Catalogue Company, all of Chicago, were on Friday granted corporation licenses by the Secretary of State.

COUNTRY.

A combination of all the granite concerns in New England was formed at Boston on Friday, and the decision was arrived at that, after the 1st of May, all labor shall be paid for by the hour or by the piece.

Richard Hawes, who, by murdering his wife and two children, provoked a riot at Birmingham, Ala., in 1888, in which the militia killed a half dozen persons, was hanged Friday, first confessing that he was guilty of the crime.

Dr. J. T. Blackburn and Dr. W. E. Grant, of Louisville, Ky., was arrested while on the way, as alleged, to rob two graves at a New Albany (Ind.) cemetery. A third doctor, it is said, fled on the approach of the officers. A Negro, hired to drive the wagon, was shot dead in his flight.

The pay-roll of officers and sailors in the United States Navy this year will amount to nearly eight millions of dollars. The feeding and clothing of the men will cost another million and a half. This estimate does not include the officers and men of the revenue cutter service.

It is reported that T. Henry Villard has bought of Thomas Lowry a controlling interest in the horse, cable and electric railway systems of St. Paul and Minneapolis, paying therefor, it is said, $5,000,000.

A courier reported at Phœnix, A. T., that the bursting of the upper dam at Walnut Grove, on the Hassayampa, let loose a flood that caused thirty-one white men and three Chinese to lose their lives at the lower dam. There was no loss of life at the town of Wickenberg.

Many buildings were unroofed and several were destroyed in a cyclone at Brownsville, Tenn. A heavy rainstorm which followed did much damage to goods in the wrecked buildings.

The South Dakota Legislature has passed a law providing for the relief by the commissioners of the several counties of farmers destitute of seed grain, by furnishing not to exceed seventy-five bushels to each person who applies for assistance.

The Ohio State Senate passed the House bill prohibiting the manufacture or sale of oleomargarine as butter or cheese.

All the through mail for San Francisco, Cal., on the mail storage car of the west bound fast mail train was destroyed by fire at Blue Creek, Utah.

FOREIGN.

A committee has been formed in London, with branches at New Castle and other places, for the purpose of endeavoring to secure a mitigation of the severe treatment accorded to political prisoners in Siberia.

It is proposed to make Mr. Stanley a life member of the Savage Club in London, a distinction that he will share with only the Prince of Wales and a few others.

A bill has been introduced to enable English peers to abandon their places in the House of Lords if they wish, and be elected to the House of Commons if they can.

By the will of the late M. Chanteloupe, an extensive Canadian brass founder, almost his entire fortune, estimated at $500,000, was left to his employes. His three foremen are left the business and capital with which to carry it on.

The *Times's* Vienna correspondent reports that Prince Bismarck had actually resigned and surrendered the seals of office, but that he withdrew his resignation at the earnest request of the emperor; and that Luitpold, of Bavaria, and the grand duke of Baden, have notified the emperor that they do not approve his policy toward socialism.

The Socialist party of Germany numbers now nearly one million adherents, not quite one-fiftieth of the empire's population.

The police of Berlin have ordered that all factories using steam power must have ambulances and dressing for wounds always ready, with attendants capable of handling the same.

Japanese advices received Feb. 21 say that the storms which swept along Boshu coast on Jan. 24 was very disastrous. About one thousand fishing boats, with between 2,500 and 3,000 fishermen, drifted out to sea. Nine hundred of these boats, with all the men on board, were lost. Most of the bodies drifted upon the beach and were taken care of by their sorrowing relatives. On the same day eleven boats were wrecked in the sea off Tobishima, during a storm, and fifty fishermen were drowned. On Jan. 25 twenty-three fishermen were drowned on the coast at Maschawa Mishima Gun. News was also received of a disastrous storm which swept over the coast of the Toukomo and Chosie Kadsusa districts on the night of Jan. 26. Over three hundred fishing boats that were out never returned. Funeral services for about six hundred fishermen supposed to have been drowned have been observed, and whole villages are in mourning.

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THE CHICAGO CONFERENCE.

CALL FOR A CONFERENCE OF CHRISTIANS ON THE SECRET LODGE SYSTEM.

During the past year events of national importance have fixed the attention of our people as never before upon the extent and power of the Secret Lodge System.

The Cronin murder in Chicago, the investigation of Mormon oaths in Salt Lake city, and the uprising against Jesuit intrigue in Boston and the British Provinces have been a new revelation to multitudes of the danger lurking in this system.

This influence affects the administration of justice and all other departments of the Government, but especially is it inimical to the Christian church. Believing the time Providential for a candid discussion of the character, aims and practical workings of the secret orders, we, the undersigned, hereby subscribe ourselves in favor of such a convention to be held in the city of Chicago April 22 and 23, 1890.

ADDITIONAL NAMES.

J. L. Barlow, pastor Baptist church, Bloomington, Wis.
J. B. Adkins, pastor Cong'l church, Bloomington, Wis.
Rev. H. Ferguson, pastor F. M. church, Lawreneeville, Ill.
John Oliver, pastor First Baptist church.
A. D. Freeman, retired Bapt. minister, Downers Grove, Ill.
Wm. Edwards, pastor Bapt. church Downers Grove, Ill.
Thomas Anderson, Downers Grove, Ill.
O. G. Brockett, pastor U. P. church, Dakota, Ill.
A. M. Richardson, Ch'n Prohib. State Com., Topeka, Kan.

RAILROAD RATES.

The sub-committee appointed by the N. C. A. Board to secure rates from the railway companies has secured from the Western States Passenger Association a promise of a round trip rate of one fare and one third to all who secure certificates from the ticket agent when they purchase tickets, showing that they have paid full fare to Chicago. The roads making this engagement are the Chicago & Alton, Chicago & Northwestern, Chicago, Burlington & Northern, Chicago, Burlington & Quincy, Chicago, Milwaukee & St. Paul, Chicago, Rock Island & Pacific, Chicago, St. Paul, Minn. & Omaha, Chicago, St. Paul & Kansas City, Chicago, Santa Fe & California, Illinois Central, Iowa Central, and the Wabash. Delegates must remember, when purchasing their tickets on any of these roads to Chicago, to ask for the certificate that will entitle them to a return fare at one-third rates.

THE EXPENSES OF THE CONFERENCE.—The first request that the fund for these expenses be made up early is having a general response, as the report on page 13 will show. We must keep the subject in mind, however, and request the friends to remember what a thief is Procrastination. Let us have the nimble sixpences now, and along about April 15 to 20, will be the the time for slow shillings. All will be good, but that will come quickest, as a rule, which is given with the best zeal. The committees have now secured promises from a full number of able speakers. Five colleges are represented on the list, and from Chicago we have such names as Drs. Goodwin, Henson and Wallace, and Col. George R. Clark. Success, under God, is sure. To have a part in it is the privilege of hundreds—it is only to HELP BEAR THE EXPENSES.

Cardinal Gibbons has made an appeal in the behalf the Negro and Indian missions of the Catholic church. The best solution of the race problem, in the cardinal's mind, is Christianizing the Negro. The same as Mexico and a greater part of South America have been Christianized, does he mean?

Recent reports of outrages in the Siberian mines at Kara, if true, confirm George Kennan's writing on the Russian Exile system. One woman is reported to have been flogged to death, and three others have been driven to commit suicide. Members of the Russian legation in in Washington are not inclined to talk upon the subject, and say they know no such person as George Kennan. Mr. Hansen, secretary of the legation, says: "Our instructions are to ignore him in every way; to us he does not live." Not withstanding their studied silence, it is rumored that the Russian authorities, who have been furnished, through a press clipping bureau, with copies of all cable dispatches and foreign letters relating to Russian affairs, as well as with Kennan's articles on Siberia and the press reports of his lectures, are preparing an exhaustive reply to the charges of brutality, which will be presented to Secretary Blaine for transmission to the House of Representatives and the Senate.

The late rowdy convention of colored men in Washington was under the lead of a Negro saloon-keeper and bummer politician. Last Thursday evening a State branch of the "American Citizens' Equal Rights Association" was formed in New Orleans, auxiliary to the Washington affair. A preacher is put before as president, but next stands the well-known "Col." James Lewis, the counterpart of Washington's Perry H. Mason. Lewis will be remembered as the lodge bully and saloon-keeper who intruded his presence, with insults, upon the N. C. A. convention at New Orleans two years ago. If the colored people are to be organized under the lead of such men, they simply make their destruction sure. God and good men must appear for them if they are ever delivered from their social and political burdens.

Apropos of the color line, Harvard has a colored student, the son of a Central African chief, whose story some native Shakespeare might weave into quite a grim tragedy. His father was killed in battle three years ago by an uncle, a kind of Richard III., who usurped the throne after putting to death his mother and two brothers. He means, after his course is over at Harvard, to return and make an effort to secure his rank; but whether he succeeds in this or not, he will go back to his people as a missionary to teach them the way of life. If he gets back his usurped throne this Christian graduate of Harvard may be able to do a grand work which will extend to many other tribes besides his own in the Dark Continent.

The temperance cause in the District of Columbia is both healthy and hopeful if it can be judged by its activity and the enthusiasm displayed by its workers. Eight public temperance meetings were conducted on Sabbath evening, the 2nd inst., and were so distributed that the work reached every section of the district. Miss Greenwood, the evangelistic superintendent of the W. C. T. U., has been giving Bible expositions at the different city churches to large and increasing audiences. When her course was finished, she was requested to continue her lectures, so widespread was the interest and edification accruing from her work; consequently she is now fulfilling a second engagement. The Washington temperance people also heard during last week the able Kentucky orator, Geo. W. Bain, who denounces the Bourbon whisky of his native State with convincing and thrilling eloquence.

Senatorial secrets seem to be as hard to keep as those of Masonry and Odd-fellowship. It is impossible to stop the leaks either in the Senate chamber or the lodge. The people read in the papers what is done in executive session, and how a man is made a Mason in a R. A. Chapter. Surely "there is nothing covered but what shall be revealed, neither hid but what shall be made known." Why not? The doings of the United States Senate concern all the people, and they have a right to know them. And this is true of the great secret orders. An institution like Masonry, that has more than half a million of members and a lodge in almost every town, dishonors itself when it hides behind a veil of secrecy, and especially when it *pretends* that its obligations and ritual can never be learned outside of the lodge. If its objects are benevolence, there is not the slightest occasion for sworn concealment. If they are selfish and wicked, they ought to be published for the public good. We are heartily glad that this secrecy question has forced itself on the attention of the Senate. There is but one way in which it can be settled.

WHO IS ON THE LORD'S SIDE?

BY REV. F. O. CUNNINGHAM, SOMERVILLE, MASS.

One of the essential principles of the religion of Jesus Christ is separation from things unclean and unholy. In the multitude of vexed questions confronting the Christian at the present time, he finds himself constantly obliged to take sides, unless he belongs to that class who have no opinions of any value, or who never dare to express themselves *plainly* concerning any controverted subject. In the moral world there are two sides, and *only two*,—the Lord's side and the side of the great enemy and destroyer of mankind. Under the leadership of the great Captain of the Lord's host, or the god of this world, all mankind are consciously or unconsciously marshalled. Despite the attempt in so many quarters to obliterate the dividing line, it still exists, clearly defined by the unerring Word. As when Moses uttered the question, so to-day, it is one of great importance. Let us first answer it negatively.

1. Numbers do not determine where the Lord's side is, for it is still true that "many are called, but few chosen." The way of life is narrow and few there be that find it. Though the tendency of human nature is to follow the crowd, the command of the Word is, "Thou shalt not follow a multitude to do evil." Elijah, confronting the eight hundred and fifty prophets of Baal on Mount Carmel, in the face of a backslidden and idolatrous Israel, was not on the side of numbers, but the result proved that he was on the side of the omnipotent Jehovah. Noah, Daniel, Caleb, Luther, Knox and others are shining examples of men who have dared to stand *alone* with God.

2. Fashion is not a safe criterion. The great and noble may scorn the Gospel, and, like Dives, fare sumptuously every day, and float on in the

swirl of fashion, while the poor, like Lazarus, may be afflicted and suffer privation. But the lifted vail reveals to us that the "Lord's side" was not dependent on the wealth or luxury of the world. The common people heard Christ gladly, and the *pure* Gospel has kept largely upon the same level as at first. The Gospel determines the character of its adherents, but is not affected by their rank or financial standing. Mohammedanism, Buddhism, Romanism, etc., are systems of error, though kings, princes and nobles adhere to them. Christ's Gospel is true though only beggars embrace it.

3. Popularity is by no means a safe indication of the "Lord's side." In the history of the world the "*vox populi*" has very rarely proved to be the "*vox Dei.*" "Woe unto you when all men shall speak well of you" is the warning of the Bible. Public opinion is variable. The same multitude that cried "Hosanna" before Christ when entering Jerusalem, joined the shout, "Away with him" when the tide seemed to have turned. Success determines the allegiance of many. Few have courage to stand by the ship when breakers and a lee shore threaten. In the streets of the ancient city of Ephesus a vast multitude thronged and surged, crying with great enthusiasm and persistence, "Great is Diana of the Ephesians!" Did that make her a goddess? No! There stood a single apostle, of insignificant appearance, and with no numerical following, proclaiming that Christ was the Son of God; and so he was, and is, and evermore shall be. Popularity cannot alter facts.

4. This is not a question of profit. We must not ask, "Where can I find the most friends, money, or influence?" Many embrace the church for what they can get out of it, but the question of personal profit is alien to the Spirit of Christ. We must deny self if we are to count ourselves among his followers.

5. Zeal is no criterion. The Pharisees had zeal, for they compassed sea and land to make a proselyte, only to make him two-fold more the child of hell than themselves. Saul was full of zeal when persecuting the early church, but it was terribly misdirected. Romanists and Mormons are zealous, but not according to knowledge or obedience of the truth.

6. Elegant and costly churches do not prove their owners to be true and sincere worshipers of the lowly Nazarene. In the eleventh and twelfth centuries Europe abounded in costly edifices, but piety and even morality were at a low ebb. The church-*building* does not make a people. Christ's sheepfolds are where we find his sheep. Of course we must not go to the other extreme. God's house should be comfortable, commodious, accessible and in good repair.

To be on the Lord's side demands separation from the world. "Be not conformed to this world, but be transformed by the renewing of your mind." This separation is the essential perrequisite to adoption into the divine family. 2 Cor. 6: 14–18. Inter-marriages with heathen nations were forbidden Israel. Abraham commanded his servant to take a wife for Isaac from among his kindred. Thus God has indicated by precept and example his desire that his people should be distinct from the world in character, purposes and methods, and should thus form a marked contrast with those who try to serve God and Mammon, and usually end by becoming bond-servants to the latter.

Separation *to God* is also necessary. This means to accept his provision for salvation, obey the commands of his Word, and be a loyal soldier of the cross. The Lord knows who are his. Man may be deceived in regard to himself as well as others, but God knows who are his true children. The standard of the Lord is still unfurled in opposition to golden calves (or goats), the standards of devil worship. Who is on the Lord's side? No reversible suits will pass muster. "True blue" is the watchword. Let us be willing to be counted on the side of right, truth, and God at all times.

The present Secretary of State, James G. Blaine, is not the first convert from Rome that has been a member of the Cabinet. The late Mr. Daniel Manning, Secretary of the Treasury in Mr. Cleveland's Cabinet, was also a convert from the Roman Catholic church. He became a member of the Protestant Episcopal church, while Mr. Blaine is a Congregationalist, though he worships in a Presbyterian church in Washington. Though Mr. Blaine is very friendly to the Roman Catholics and courts the Roman Catholic vote in politics, the rough element in that church looks upon him as an apostate from the "true church." When his eldest daughter, the wife of Colonel Coppinger, of the United States Army, died last January, she was buried from St. Matthew's Roman Catholic church, Washington, as she had become a Roman Catholic at the time of her marriage. When the funeral procession entered the church the husband, as a devout Roman Catholic, made a genuflection towards the altar on which reposed the host, but Mr. Blaine as a Protestant did not bow to the wafer. This aroused the wrath of the Roman Catholics in the gallery, and they loudly hissed the Secretary. Cardinal Gibbons, who was present to pronounce the benediction over the remains of Mrs. Coppinger, did not rebuke his unmannerly followers. Doubtless he thought Mr. Blaine deserved the hissing on general principles for abandoning the faith of Rome, and in particular for not acknowledging the power of the priests to transubstantiate the wafer into the "body and blood, soul and divinity of our Lord Jesus Christ," as the Roman Catholic catechism says.—*The Converted Catholic.*

THE CHURCH UNITED IN REFORMS.

BY REV. JOSIAH STRONG, D.D.

The recent Christian Conference held in Boston and called by the Evangelical Alliance is proving in its results to have been as significant as the one held two years before in Washington. Nearly a score of denominations and as many States were represented and well represented. The application of Christianity to meet our social and political evils was the dominant thought throughout the brilliant program. It was held that the evils were to be cured only as those hurt by them and also those hurting were cured. The salvation of men was the root of the tree which every ax aimed at. This was the burning focus held over every question. When conditions become startling it is the man that is to be sought out and the remedy for the condition is to be applied to him. The fountain is to be cleansed before the rills are expected to sparkle with health. The correspondent for the *Christian at Work* says: "Gathered from the length and breadth of this great land, the most successful men in the philanthropic works of the day came together and gave each to the other the results of practical, effective work, and proposed plans where co-operative work might surely succeed in combating the powers of evil so persistently at work against the good of society."

It is hardly surprising that the press should give the discussions of this great meeting so abundant, so serious and so widespread attention. The papers, both religious and secular, had already been busy with the consideration of these vital questions. Religious life and teaching cannot now be separated from the affairs of the life of the people. Christianity must permeate or be called another name. It cannot be confined to the Sabbath and the meeting house. It will no longer wear any particular kind of dress, or be known by any peculiar tones or accents. It will go forth among men and seek their acquaintance and offer to do them good. It will call upon them as well as call unto them; it will not only speak to them, but it will also listen to what the people may have to say. It will examine with care the charge widely formulated and more widely felt, that we have given only a stone when we have heard the cry for a fish or for bread. That all papers of weight at a time when political matters were claiming public attention should not only give so favorable notice of this Christian movement, but should emphasize the lines of thought by such ready and so worthy discussions is certainly a grateful testimony.

The outlook for the work of the Alliance is greatly broadened and rendered more inspiring. Doubtless the success is due in large degree to the fact that instead of seeking to build another organization its work is to quicken the organizations now existing, viz., the Christian churches, and aid them in calling out their forces and directing them systematically and continuously in the community field.

Evangelical Alliance, New York.

THE BIBLE FOR THE SCHOOL.

A MEMORIAL BY CYNTHIA DERBYSHIRE.

To the Honorable, the Senate and House of Representatives of the United States of America, in Congress assembled:

We, the undersigned memorialists, respectfully present the following considerations on the vitally important subject of the Bible:

First, we ask your candid attention to the first principles, and time-honored practice, which have hitherto prevailed in regard to the privilege and right of reading the Bible. The Bible is addressed by its Divine Author to every individual human soul. Its teachings are not addressed to bishops or priests exclusively. And as it is addressed to all, the right to read it and understand it are equally universal.

When the Pilgrim fathers first settled in this land they brought the Bible with them, and made it perfectly free for all to read, and open for every person to use according to their individual judgment. And this is equally true of all the other colonies under Roger Williams, William Penn, Lord Baltimore, and all the rest then settled in this land. Whatever differences or controversy occurred on other subjects among the various colonists, they were a unit on this point: that the Holy Scriptures should be freely read without let or hindrance, in every place, and by every inhabitant of this land. It is not known to us that there was a nook or corner of our common country, during the period of its colonial existence, where the Bible was closed to young or old by legal enactment.

In like manner the pioneers of the more newly settled States have carried the Bible with them, and established the privilege of reading it as an inherent right in every place where they, through the stern toils of frontier life, saw a wilderness become a fruitful field.

Is it right that the hard work done by pioneers of our county, to build up a free nation, should be destroyed by foreigners who come only to enjoy the fruits of their labors?

When the colonial period of our national existence came to its end this universal respect and love for the Bible, a mighty, though unseen influence, was the one common bond of union which drew the various interests into the fraternal relation of one common government. And when the late unhappy war had disrupted the States from each other, it was the influence of the Bible, the free, open Bible, that again healed the wounds of discord, and brought the disorderly elements to peace and a good degree of harmony.

The vain efforts of those who obey not the Gospel of our Lord Jesus Christ, to scatter and break in pieces, cannot impair the fact that the free, open Bible, as the one bond of union between all true Christians, is the foundation of our national government. Christianity has its origin in the Bible, and draws its continued existence from the Bible. It knows no other starting point, or present and future support. All those people, nations or races, who draw their religious principles from the Bible are Christians; and all people who restrict, forbid or reject the Bible are not Christians, however they may profess Christianity. The Holy Scriptures owned, read, openly received, acknowledged and revered, are the tests of true Christianity, the one dividing line between Christians and heathens.

We respectfully ask your honorable body on which side of this line is our nation? We ask your particular attention to the language of the Declaration of Independence: "We hold these truths to be self-evident: that all men are born free and equal, and are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness. Now, we hold that a free, open Bible is included in every one of these specified rights; as life is shorn of its highest value if the Bible be withdrawn from it, liberty is an empty shell, and happiness a garish shadow without the light of divine revelation.

The right to read the Bible whenever and wherever it is desirable to do so, is the inherent right of every child born on our soil, or obtaining a nationality with us, under the broadly-spreading flag of the United States Government. And so generally has this right been acknowledged for a period now verging towards three

centuries, that the sacred writings have not been withheld even from criminals in any of our prisons. All persons who would set up an authority over this right, whether parent or priest, are acting a tyrannical part, and should be restrained from such tyranny. Thus, we believe that a free, open Bible for old and young and all in every place, and not only the Bible, but an ability to read it intelligently, is the chief corner-stone of American liberty.

We desire to call your attention to the fact that the Bible is the true Magna Charta of a republican form of government, and contains the promises of all our future greatness. We believe that the typical stone, spoken of in the prophet Daniel (Dan. 2: 34), not held in hands, that is not wielded by governmental authority, and which became a great mountain, and filled the whole earth, represents the Bible, and this was the best representation that could then be made to the mind of the heathen king of the means by which the kingdom of God was to be established in the earth.

In the seventh chapter of Daniel it is said, verse 27: "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." And now, after so long and full and free and unquestioned possession of this right, and great and glorious privilege, by all classes in every place under the broad seal of American liberty, the dangerous, and, as we think, fatal innovation is commenced of restricting and subverting this highest exercise of freedom. And the class who are to be forbidden their liberty in this respect, is the class who, of all others, have the strongest claim on the protection of the government, namely, the children in the public schools. But the children everywhere have the same rights as older citizens in this respect, and in common with all others should be protected in the exercise of it.

And whence comes this innovation and plot against American liberty? From the emissaries of a foreign potentate, whose presumptious claim to divine prerogatives, power and infallibility, is real blasphemy against God; and whose usurpation of an irresponsible and world-wide despotism is real treason against the inherent and inalienable rights and liberties of mankind.

We believe that this general respect and reverence for the Bible in our country has been the one redeeming characteristic of our people which has brought down from our God innumerable mercies and blessings on our land. If those counsels prevail which despise his Word, shall we not reap blasting misfortune and destruction?

We cannot believe that any true-hearted American citizen, however entangled in the meshes of unbelief, could be willing that the sacred boon which has descended to us from the consecrated hands of the forefathers of our country, should ever be wrested from us. We therefore petition your honorable body to secure this right by such further constitutional guarantees as may forever silence all question or cavil on the subject.

THE INCREASE OF OUR NAVY.

The Secretary of the Navy has submitted to the committees of Congress a scheme for the creation of a great navy, by the construction of about a hundred vessels of various classes. Some fourteen years will be required to build them, and the cost will be three hundred millions of dollars, more or less. No doubt legislation in this direction will be undertaken, and carried through with little opposition, for it is supposed to be in line with public sentiment, and each party will seek to gain favor by it. So much has been said of the weakness of our navy, and of our defenceless condition, that we are supposed to be at the mercy of any nation that may choose to make war upon us. One would think that our commerce had been driven from the high seas, that our coasts are unprotected, and our maritime cities liable to be laid waste by the guns of any vessel that might steam into the harbor. Our pride is touched. What are half a dozen or so of armored vessels to this great nation? What could our few unarmored vessels do in case of an invasion? Also the people like to hear of "the flag on every sea," and to think of our arms as a terror to all nations. The politicians find good material in this sentiment, and the trades interested are solicitous for the lavish expenditure of the public money. At the risk of seeming unpatriotic, we enter our dissent from this view, and our protest against the present scheme.

A large navy is not in harmony with our traditional policy, and has a dangerous tendency. Our policy is that of peace with all nations, and non-interference with foreign affairs. We have relied upon a peaceful policy, the justness of our claims, and the wisdom of our measures. A sufficient naval force for police purposes is necessary, and should be maintained, but a large navy, like a standing army for war purposes, is contrary to our spirit and settled policy. It springs from the old war spirit, which thould be repressed rather than fostered.

Our merchant marine belongs to the industrial development of the country, and should be encouraged and helped by such legislation as may be found to be practicable and wise. At the present time, and for many years, it has been very small, except in the coast trade, for the double reason that vessels can be built at less cost in foreign yards, and foreign investors are satisfied with less profit on their investments. Measures by which larger profit can be brought to the trade, will again whiten the seas, and cheer the ports of the world with our flag.

As to war vessels the case is quite different. Except in their construction, they do not develop our resources or maintain our industries, but are a constant and heavy drain upon our income, and foster a spirit that is not in accord with our institutions. With a nation as with an individual, the fact of being armed strengthens the aggressive spirit and tends to violence. Our spirit is peaceful; we seek the good will of all men; we refuse to make war for the enlargement of our territory, and therefore, beyond a few cruisers, we have no need or use for a large navy. As for defence, our harbors must in any case be protected by fortifications, torpedoes, and torpedo boats. Is the experience of Great Britain such as to encourage us to follow her example? Some of her greatest vessels are found to be practically worthless by the advances made in arms, and with all that has been expended in building up her navy, it is asserted that there is no certainty that London and Liverpool cannot be laid in ashes by the guns of an enemy.

What we wish to emphasize is that our strength does not lie in the army or navy. We stand before the world as a nation that loves and seeks peace, and that stands on the basis of right in all its dealings with others. We stand in the strength of a nation doing right. It is thus we have gained our greatness before the world. Now that other nations are groaning under the burdens of armies and navies, the inheritance from the days of violence and war, should we take upon ourselves the same crushing weight? Our appeal has been to the sense of right and justice; has it been in vain? Did we fail in the Alabama case? Did we adjust the Samoan difficulty by our ships? Have we ever suffered for want of arms? This nation should keep its position as an unarmed citizen of the world, seeking and maintaining peace through righteousness. Let the millions be used in establishing schools, in institutions for the best training of our people, in the development of our industries, in the improvement of our public ways, in all that relates to the betterment of the people, and the next generation will see better results than can be gained from the largest navy that floats.—*United Presbyterian.*

In appearance the beer-drinker may be the picture of health, but in reality he is most incapable of resisting disease. A slight injury, a severe cold, or a shock to the body or mind will commonly provoke acute diseases, ending fatally. Compared with other inebriates who use different kinds of alcohol, he is more incurable and more generally diseased. It is our observation that beer-drinking in this country produces the very lowest kind of inebriety, closely allied to criminal insanity. The most dangerous class of ruffians in our large cities are beer-drinkers. Intellectually a stupor, amounting to almost paralysis, arrests the reason, changing all the higher faculties into a mere animalism, sensual, selfish, sluggish, varied only with paroxysms of anger, senseless and brutal.—*Scientific American.*

KILLED WITHOUT INQUEST.

THE MASONIC TRAGEDY IN WEST VIRGINIA.

(FROM THE CINCINNATI ENQUIRER.)

[Republished by Request.]

Masonic circles are greatly agitated over the shocking accident at Huntington, W. Va., [Jan. 10, 1890] which resulted in the death of a candidate taking the Royal Arch degree.

It is the first instance on record where any accident of a serious nature has occurred in the ceremonies of that degree. In fact, the ritual which initiates the candidate into the Royal Arch mysteries is considered much less dangerous than that of any other degree. Prominent local Masonic lights state that as far as their records and memories go there have not been over half a dozen such accidents in this country.

In the face of the great and unexpected sorrow which has befallen the lodge, its members have torn aside as far as possible the veil shielding the mysteries of the ceremony, and explained fully the details attending the accident. The building was built specially for Masonic purposes. In the third floor is the lodge room proper. As is usual, three candidates had offered themselves for the Royal Arch degree. But owing to a recent accident one of them was absent. It was decided to put through the remaining two. Rev. Mr. Johnston, pastor of the Methodist church, and Rev. W. F. Marshall, pastor of the Episcopal church. One feature of the ritual occurs in what is known as the dark room. This is an apartment on the third floor. It is about eight feet wide and twenty long. At one end is a window, and at the other a door, opening into the lodge room proper, which is lighted with electricity. In the middle of the little room is a three-foot trap which opens into a vault, or an arrangement like an elevator shaft. This vault extends from the ceiling of the second story to the floor, is some eight feet square, and walled up with wooden partitions. It has a depth of some thirteen feet. In the ceiling of the dark room is a hook, to which is fastened a double block and tackle. The first block is close to the ceiling, while the second is near the floor and directly over the trap. A rope seven-eighths of an inch thick passes three times over the top block. It is attached to a ring above the second block, the end being wrapped around similar to a hangman's knot. Beneath the lower block hangs a short loop, through the end of which is passed a short stick or bar. This stick is straddled by the candidate, his legs hanging on either side, while he clutches the block with his hands and holds himself in position. He is then lowered into the vault by the members of the lodge, who have hold of the other end of the rope, which generally lies loosely piled upon the floor. The ceremony at this point is symbolic of the search in the ruins of King Solomon's temple. The vault represents the ruins, and the candidate one of a party making the search. He descends into the vault, and finds in one corner a small box, which is typical of the Ark of the Covenant. After this he is raised again to the "dark" room. Next follows the lecture, during which is explained the ceremony he has just passed through and the Biblical events it symbolizes. The block and tackle had been in constant use by the Huntington Lodge for over three years.

The initiation of the two preachers began last Friday evening. It was about 10 o'clock when the dark room was reached, and arrangements for the final ceremony commenced. One of the members, Mr. Crider, had descended into the vault and made the usual preparations. He had been taken out. Rev. Mr. Marshall then went through the ordeal, was lowered into the symbolic ruins and again returned to the room. There were six or seven members taking part in the ceremony besides the two candidates. The scene was a rather weird one. On the window-sill rested an oil lamp, whose flickering light threw fanciful shadows on the walls of the "dark" room. The door at the other end was open, and the rays from the electric lights entered. The vault looked like a black, yawning chasm. Neither of the candidates was blindfolded. Both could see everything that was going on, and perfectly understood the workings of the machinery by which they were to descend into the vault.

Mr. Johnston was a tall, well-built man, weighing some 180 pounds. He had seated himself astraddle the bar, and caught the block with his hands. Suddenly there was a whirring sound. The end of the rope was seen to jerk loose from the ring above the block. In some way, most probably from the long and constant use, the rope had been gradually becoming loosened and unwrapped, and Mr. Johnston's heavy weight detached it entirely. The end flew toward the ceiling, and there was a sudden relaxation of the entire machinery. Mr. Johnston disappeared, and an instant later was heard the dull sound with which he struck the hard floor of the vault, thirteen feet below. The members standing about the trap and holding the rope were almost paralyzed by the accident. Their cries brought the rest of the lodge to the apartment. One coil of the rope still remained over the upper block. With it Mr. Peyton, a slightly-built gentleman, was lowered into the vault. Lights were brought and the unfortunate preacher was found lying on his side at full length. He had struck on his left hip. Mr. Johnston was not unconscious, but his deep groaning showed he was suffering the most intense agony. A ladder was lowered into the vault, and, with

Mr. Peyton's assistance, he was enabled to slowly mount until ready hands could draw him out of the vault. He was carried to a stretcher, and Drs. R. D. Vickers and John D. Meyers summoned. While awaiting their coming Mr. Johnston described his experience. In the brief moment while he was falling his whole life, he said, seemed to be passing in review before him. He expressed mentally his satisfaction that there were not others dependent upon him, and that, if death came, he was ready to meet his God. The minister told this as the sixteen members of the lodge surrounded the stretcher, and urged upon them the importance of always being ready, for none knew when the summons would come. For nearly two hours Mr. Johnston lay in the lodge room. The attending physicians examined him, but could detect no outward sign of injury. This led them to pronounce his condition as not dangerous. Still he continued to complain of the most agonizing pain, especially about the lower part of the spine and chest. He was borne to the Methodist parsonage where he resided. All that night and the next morning he continued perfectly conscious.

About three o'clock Saturday afternoon he became semi-conscious from the powerful drugs administered to alleviate his intense sufferings. He lingered in this condition until 1 o'clock Sunday morning, when he peacefully passed away.

Naturally the reports of the accident created intense excitement in Huntington. The Masons made no effort to keep the details secret, and, on the contrary, took especial pains to explain fully the manner in which the accident happened. Particular stress was laid on the fact that the utmost dignity is preserved throughout the ceremony, and that nothing savoring in the slightest of levity or practical joking is permissible.

The physicians pronounced the immediate cause of Mr. Johnston's death failure of the heart, due to shock and internal injury. The Masons suggested the advisability of a post mortem to determine the exact extent and character of the injury, but the friends of the deceased expressed some opposition, and it was not made. Examination of the remains showed there was not the slightest external mark or bruise.

WHAT CINCINNATI MASONS SAY.

The fatal accident in the Huntington lodge caused a great deal of comment among Cincinnati Masons. It was all the more surprising as none of them had ever heard of a serious accident while the Royal Arch degree was being exemplified.

Col. Enoch T. Carson, who has taken the very highest degree in the Masonic order, was seen yesterday at his office on Third street and stated he had read the *Enquirer's* account of the affair with much interest.

"There is no reason why accidents should occur in any of the degrees," he said, "provided proper precautions are taken. As for myself, I generally inquire very particularly about the candidates, and when a fellow tells me he is feeling nervous I look out for him. Of course a candidate has got to keep his head about him. If he loses that, something may happen. The particular thing in the present case is that there is less danger about the Royal Arch degree than any of the others. It is the easiest of all—just as easy as to carry a hod—but, of course, in carrying a hod you've got to keep a cool head or you'll fall from the ladder. The drop in the Huntington lodge room was only about a dozen feet. In taking one of our degrees there's a drop of over sixty feet. Here in Cincinnati we've always been very careful. In fixing the machinery and making the other arrangements over there in the Masonic Temple, I consulted with a physician so as to avoid any possibility of an accident. There can be no accident if proper care is taken. I am afraid the Huntington brethren were a little negligent in not examining and testing the rope. Still it is a thing that could happen only through the purest accident. As far as my memory goes, there have been some half a dozen

FATAL ACCIDENTS TO CANDIDATES

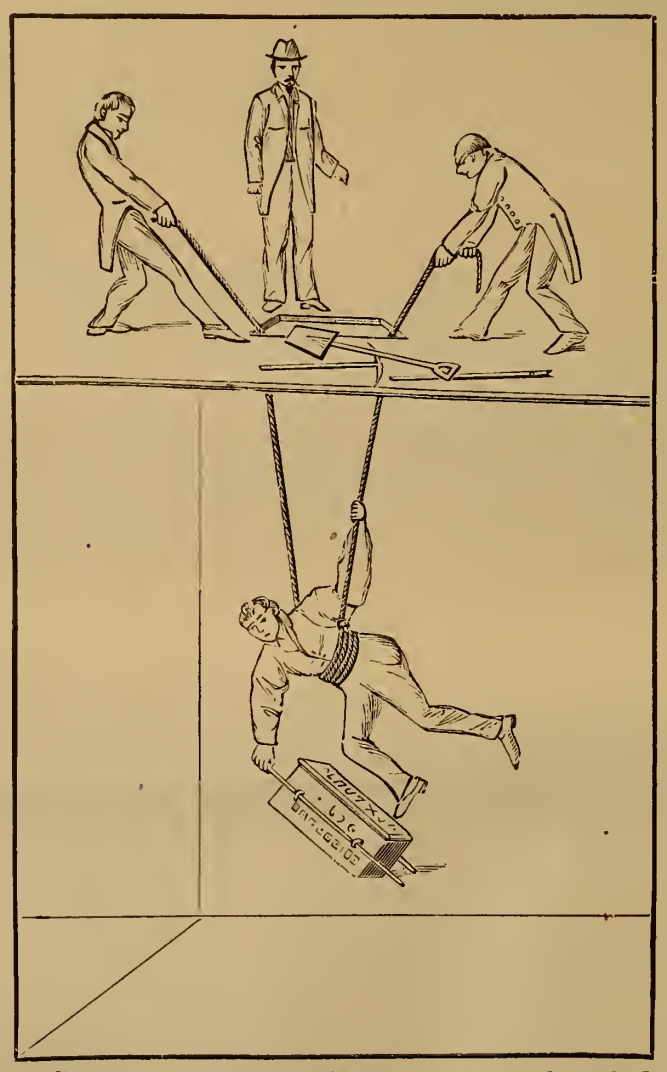
while being initiated in the various degrees. I have never heard of any in the Royal Arch degree except that at Huntington. They have mostly occurred in the Third or Master's degree, which you must term the most exciting of all. The danger, of course, is from nervous shock, and it is always best to find out if the candidate has ever been threatened with heart trouble. The last case I can recall occurred some six or seven years ago. A candidate in a Pennsylvania lodge was taking the Master's degree when he suddenly fell to the floor, and when picked up he was dead. A sudden nervous shock had affected his heart and caused death. Of course there had to be an examination, and the Coroner investigated the matter. I don't remember whether there was a formal inquest or not. The Masonic influence in that community was great, and my impression is that the matter was finally smoothed over and nothing came of it. Very little publicity was given to the affair. This is the only case of which I can at present recall any of the details."

God gives every bird its food, but does not throw it in the nest.

NEW ENGLAND LETTER.

Rhode Island politics—The heathen Chinee of Boston vs. the lodge—A new Don Quixote needed—A Christian benefit order—Mrs. M. L. Shephard mobbed in Connecticut—The hand of the Jesuit in Boston—Rev. J. H. Brown going as a home missionary to Minnesota—Our new tract for women.

Rhode Island politics are, as usual, in a very mixed state. Little Rhody has not only "a mind of her own," speaking in a political sense, but unfortunately she has several minds, and the result is a decided muddle. There are four parties in the field, the fourth one calling itself "the union reform." It denounces the repeal of the Amendment, and seems to occupy the same ground practically as the Prohibitionists. It dates from last year when it made itself quite a power at the outset, as it neutralized the Democratic plurality, and threw the election into the Legislature, thus giving the Republicans the victory. As their name indicates, their platform embraces many excellent reforms. Meanwhile each party opposes all the others, yet there really is but one issue that is worth taking into consideration,—rum or no rum; and his Satanic majesty must laugh in his sleeve to see how cleverly he can make partyism confuse all the dividing lines, and set good temperance men to playing at cross purposes with each other.



[*Sacrilegious Farce of Hunting for the Ark of God, which Uzzah was Slain for Touching, as Performed in the Traditional Masonic Style in the Royal Arch Degree.*]

In the town of Grafton, Mass., a school house has been moved by the authorities during the past year in order that a hotel-keeper could get his desired license. It has had the effect to so stir up the better portion of the community as to bring the question of license or no license to the front. Grafton, like most other New England towns, is full of lodges, and prohibitionists will yet have to learn by sad experience that it does not matter how many individual members are temperance men, while all the great brewers and distillers in the country are Masons, and thus can hold in leading strings all the lodges in town or city, and make them politically a unit for rum.

One of the leading dailies asks in Monday's issue: "Is there in Boston a large secret society of Chinamen, organized for the perversion of justice?" and adds, "There is a suspicion to that effect among the officers of our courts, and there are facts within their knowledge that seem to warrant it." Now it is very possible that Harrison Avenue has its lodge room with tyled doors for meetings of "Highbinders," for there is no reason why the Chinese of Boston should be behind their brother Celestials in San Francisco. But is there not more than a suspicion that a very large secret society exists among native Bostonians, which, whether it was organized for that purpose or not, *is* perverting justice to an alarming extent, as more than one lawyer in our city courts can testify? Heathenism is always bad enough, even in "the heathen Chinee;" but when it crops out in men who were born in a Christian land and might naturally be supposed to know better than to bow at strange altars and swear to keep every secret of a brother, though he be a saloonist, a thief or an adulterer, it is surely worse.

By the way, the newspapers had better stop their gibes at the South for its numberless "Colonels," and take a look at home. Some Yankee Don Quixote ought to arise and hit with scathing satire our ever-increasing army of "Knights,"—Knights of Pythias, Knights Templar, Knights of Honor, Knights of Labor, and so on *ad infinitum*. The titles, captain or colonel, however opposed to truth and good taste when indiscriminately applied, have at least a good republican savor,—coming all the way from the days of our forefathers, when rough, old-fashioned virtues were more in demand than they are now. But knighthood and orders of chivalry savor of popish times, and a kingly and aristocratic regime utterly opposed to all American traditions, and it is high time that the people rose in revolt against this sort of thing, this donning of the cast-off rags that have descended from the fools and *roues* of European courts. But I am deeply convinced that men can only be weaned from this reign of false worships as they were weaned from the reign of popery—by a religious reformation. As the churches have grown dead and formal, substi-

(*Continued on 12th page.*)

Reform News.

FROM THE GENERAL AGENT.

Boston, March 4, 1890.

From the Beverly *Times*, Feb. 26, I clip the closing part of "Great Prophet" Charles A. Russell's address to "Chickataubut Tribe of Red Men: "Let us live up to the teachings of our order, and when the grim arch of death is reached, we will leave the trail below for that wigwam where the council fire burneth in richness and is never quenched." Or, in the words of Scripture: "Where their worm dieth not and the fire is not quenched." The reporter appropriately adds, "a banquet and dance followed."

Washington Lodge of Alexandria, Va., presented Liberty Lodge of Beverly, on Washington's birthday, with a wooden mallet, accompanied with the message, "Alexandria Washington Lodge, No. 22, sends to Liberty Lodge this gavel, made of wood from the last tree planted by Washington at Mount Vernon, the handle of wood from Christ's church at Alexandria." Of course it was intended to glorify Masonry by making the "Father of his country" the patron saint of the order. It was stated that he was the first master of Alexandria Lodge, etc. Bro. Grant proposes to give the readers of the *Times* the facts of Washington's Masonic record as learned from authentic sources.

The Baptist ministers, at their meeting in Tremont Temple Monday, March 3, briefly discussed Masonry, as it came up in connection with the difficulties in the Perkins St. Baptist church, Somerville. This seems to be a very singular case, in which it was voted, after a lengthy investigation, that a former pastor's domestic life was not above suspicion, and that he was in the habit of using intoxicating liquor to excess, while in Kansas City, in Hamilton, Ohio, and in Somerville; and yet, after this finding, it was voted 157 to 132 to grant to the accused and his wife letters to any Baptist church. The thing has a strange look, and the inquiry has been made, "Has Masonry anything to do with these unusual proceedings?" It will be likely to get a pretty thorough sifting. It is due to the pastor of Perkins Street Baptist church, Rev. C. L. Rhoades, to say that he showed his fidelity to Christ and to his church by promptly resigning, as announced in to-day's papers.

J. P. Stoddard.

THE OUTLOOK AT BEREA, KY.

BEREA, March 4, 1890.

Our "January thaw" here in central Kentucky began about the 1st of December, and continued, with slight interruptions, until the 1st of March, terminating somewhat abruptly in some old-fashioned winter weather. Meanwhile, peach trees had blossomed and began to form fruit. Pear trees had blossomed and were in full leaf, and apple leaves and blossoms were coming out. They looked sorry enough to-day. The fruit prospect is bad, but that of wheat was never better.

The constant assumption of the Southern politicians is that race prejudice is "instinctive, inherent in human nature," and, therefore, unreconcilable. Hence, they infer that all schemes, past, present, or future, for political equality between the races, must *fail*, and that the only choice is between white and Negro supremacy. By constant affirmation they have made themselves *believe* this, and by constant appeals to race animosities they secure a large majority of the white people of the South in support of their position. Matters in the South are rapidly approaching a crisis, in which this question, like that of slavery, will have to be met and settled; and happy will we be if this is effected without bloodshed. Race prejudice exists both North and South, but it is not "instinctive," "inherent," nor "unreconcilable." The same animosities have existed among other races, and among different families of the same race. The hatred of Jews and Samaritans; the bitterness between Christians and Jews, so great that in Europe, for centuries; they would never eat with each other; the feuds of the Scottish clans, and those of the mountain clans here in Kentucky, all prove that there is nothing inherent in human nature to make people of different races hate each other more than those of the same race. Caste in India does not depend on race, and no where is there any manifestation of the caste spirit, except as the *result of education*. In all the countries of Europe, Negroes are estimated according to character instead of color.

That the two races can live together in all the intimacy of college life, without friction and without scandal, is abundantly evident. For more than fifty years Oberlin has received colored students. They have never been a large percentage of the whole number, and yet many of our leading colored men are graduates of that institution. At first they were objected to by their fellow students, and admitted under protest. Now no one stops to inquire whether his classmate is of the Chinese, African, or Anglo-Saxon race. This is now true of nearly, or quite all of the colleges of the North.

Here at Berea the white and colored students have recited in the same classes and eaten at the same tables for twenty-five years, and with scarcely a ripple of discord. Not more could be said of any college in which but one race was present. For more than two months I have taken my meals in the Ladies' Hall of this institution, together with about 140 students, a majority of whom are colored; and yet I have never seen the slightest manifestation of race feeling; and this among students nearly all of whom are Southern people. In courteous behaviour and true self-respect, they will compare favorably with any similar number of students in the country. Nor has this harmony of the races degenerated into anything immoral or scandalous. No; it is the men who *hate* the Negro, and not those who respect his manhood, that are the corrupters of virtue and the progenitors of the mixed race in the South.

The church here—the only church in the place—has about an equal number of white and colored members. Of the four deacons, two are white and two are colored. At our communion season yesterday, one white and one colored man waited on those on each side of the house; and this is right in the midst of churches that are made up on the color line, and among a people who have been taught that intimacy with any of the Negro race was not immoral provided they were regarded as *menials*, but that to eat with them, *even at the table of the Lord*, is an unutterable disgrace.

There is perhaps no danger to this nation more threatening than this race animosity, and especially the support it gets from the color line among Christians. That there ought to be "no schism in the body" of Christ is a Bible truth assented to by all Christians. Division into denominations is excused on the ground that each thinks itself right, and that the responsibility for the schism rests on the others. But no such plea can be made when those of the same sect are divided, not because of any difference in faith or polity, but simply because of race. The unity of all believers in Christ was forever settled by the vision of Peter (Acts 11: 18), "What God has cleansed, that *call not thou common*." Manifestly the sin of schism (heresy), which Paul classes with the grossest of crimes (See Gal. 5: 20), is practiced by all these color-line churches.

Nor is there the slightest hope that the worldly and selfish people of our land will take a position in advance of those who profess to be the disciples of Christ. This question rises into transcendent importance to us as a *nation*. So long as the churches divide on the race line, and refuse to come together, we can never have national *unity* and *peace*. We must go back to the barbarism of India, or we must come up to the precepts of the Gospel of Christ. The responsibility for this sin of schism does not rest *solely* on the white man. The colored brother is perhaps no better Christian than his neighbor. But surely the Christian white people of the South ought to take the initiative and declare that in the *house* of the *Lord* there is *no* distinction except in the relation that men sustain to the Lord Jesus Christ. Every impulse of patriotism, as well as every principle of Christian morality, demand it.

H. H. HINMAN.

SECRET AND PRIVATE—A DISTINCTION.

Mar. 6, 1890.

DEAR CYNOSURE:—I write on the way to Washington. Our train has just left Johnstown. While numerous evidences of the dire calamity, which so recently visited this town, remain, it has been largely rebuilt, and life seems to have returned. The many lager-beer signs in sight tell that this destroyer of manhood and virtue did not depart with the flood.

I left Washington one month ago to-day, and as I review my plans and efforts, I feel grateful to God who has so led as to give much success. Over one hundred subscriptions to the "Pole Star" have been added to our list. There has been a general willingness to hear what of truth I might bring, and a good response in support of our temporal needs.

Since last writing I have addressed audiences in Pittsburg, Parnassus and Elizabeth, Pa., in the Lutheran, Reformed Presbyterian, and United Presbyterian churches; at least two hundred were present at each lecture. Judging by demonstrations and conversations, lodge members were not the least agitated of those present. While in Parnassus and Elizabeth I was the guest of the pastors of the churches in which I spoke,—Rev. E. M. Milligan and Rev. D. H. Pollock. The success of the meetings was due much to their interest.

Some thoughts have been suggested by Rev. E. M. Milligan, which I wish to state in brief for the consideration of friends: That we may antagonize this secret foe in a successful manner, we must start on a sure, logical basis. I have based my lines of argument on the fact that lodges make the wrong use of secrecy, and have not taken the position that secrecy was in every instance wrong. That there is a vast difference in the use of the word "secret" as it appears in Scripture is evident. Christ said, "In secret have I said nothing," and yet commands his followers to pray "in secret." If the term "secret" in both these instances means the same, then the Gospel is contradictory. May we not lay down the following rules that we may know where *secrecy* with its full import is intended, and where only *privacy* is suggested.

1. In the Bible they can always be distinguished by the fact that in the one case the thing referred to is condemned. In the other commended.

2. Secrecy involves crime, shame, or deception. Privacy always concerns things lawful and honorable.

3. Secrecy relates to things performed by few, and by them hidden. Privacy to things generally known and recognized.

4. Secrecy relates to that which concerns the public welfare. Privacy to personal interest.

5. Secrecy requires a promise or oath. Privacy needs none.

6. Secrecy denies lawful investigation and ignores public good. Privacy is willingly made public when information is sought by properly constituted authorities, or the public good demands.

I have just read with much interest a sermon preached by Rev. J. M. Adair, in the church of which he was pastor at McAlevys Fort, Pa. It is printed in pamphlet form. Any one desiring a brief, clear answer to the so-called arguments favoring secretism, and a strong argument against it, will find what they desire in this pamphlet.

W. B. STODDARD.

CORRESPONDENCE.

WAYSIDE NOTES.

KANSAS CITY, Mo.

The National Reform Association and the National Christian Association are doing the most needed reform, or home missionary work in our land to-day. Because of the powerful opposition arrayed against them, their agents and lecturers need to be men of strong faith and constant prayer. It is so difficult to find friends ready to open doors for the proclamation of such unpopular truth, and there are so many prejudices, and so much apathy to encounter, that without divine aid how little can be accomplished.

I recently visited Weston, Mo., where Walruff moved his brewery from Lawrence, Kansas. It has several saloons and a distillery, besides the brewery, and about eight churches, but only one resident pastor, and I found that he was preaching away from home. The president of the W. C. T. U. said the women and children run the churches, and in most of them there was service only once a month. There were ten women in the churches for every man. She said the town was overrun with lodges of all kinds, and was surprised when I enquired if the women and children did not run the lodges.

"Why, no!" she replied, "that is where the men are, and there are lodge meetings every night in the week, Sunday night not excepted."

I not unfrequently hear these white ribboners complain of the lodges. They are getting their eyes open to see that what keeps their men folks, not only away from home, but away from lectures and church, is their lodge meetings.

The president of the Rochester, Mo., W. C. T. U. said to me with great earnestness, "Bro. G., I do not know whether you are a Mason or not, but I want to tell you that Freemasonry is one of the greatest evils of our times." Her husband was a Mason, but she had prevailed on him to quit attending the lodge. I was surprised to find country lyceums in Missouri, even where no ray from the *Cynosure* had ever penetrated, discussing the anti-secret issue. Surely there is "a sound of a going on the tops of the mulberry trees."

I preached last Sabbath to good congregations at Salem and Mt. Bethel, Mo., where very few of the older people were not rebels during the war. Yet they listened kindly to my strongest utterances about the war being a penalty for the sin of slavery. The younger people lean toward prohibition. In a few years when these youth of both sexes cast their ballots, the new South will be a reality.

Rev. G. M. Elliott, our missionary at Selma, Ala., wrote me a private letter recently, in which he says: "This nation must yet pay the debt of crime that it has committed, and is still committing, against the Negro. We who live in the South see the shadow of this coming crisis as it is not possible for you to see it. All the Negro desires is justice and protection for his life and possessions. He has never had either. Our nation is lingering under a curse. The hand of the Almighty is already lifted up. Woe to the land when this uplifted hand shall smite! I can see much in the mild winter throughout the South. We have had no winter at all. I look for the yellow fever to sweep the South the coming summer. This South land has sinned more than ever during the past nine months. Innocent blood has flowed freely. Those who are in favor of right and righteousness have been persecuted. For three transgressions, and for four, God will soon visit our land."

I recalled these startling words of Bro. Elliott, when I heard intelligent Southern men say recently that they were opposed to Senator Blair's Educational bill, because it contemplated the education of the Negro. They believed the only thing to do with the Negro was to keep him down, when they had him down.

I lectured in an Iowa town recently by invitation of the M. E. pastor, but a J. Ellen Foster Union set themselves in opposition, even going so far as to warn a friend who entertained me that I was one of those hateful Prohibitionists. The peculiarity of this Foster faction is that they are intensely partisan, for they can tolerate no one who is not for the Republican party. I regard J. Ellen Foster as the worst enemy of moral reform.

M. A. Gault.

A DEBATE IN OHIO CENTRAL NORMAL COLLEGE.

Pleasantville, O., March 3, 1890.

Editor Christian Cynosure:—I have hailed with pleasure the prompt delivery of your paper each week at my table, and have perused its pages carefully. It has been of much value to me in open combat with secret fraternityism.

Our village is held in the oath-bound clasp of K. of P., Odd-fellowship, and Masonry, at which from time to time I have been hurling the darts of reform. But when churches sanction, and business men accept, and educators defend, how mightily the evil may grow!

In November last I held in Chapel Hall of the college, with a fellow teacher who is well up in degrees in a number of lodges, an open discussion which continued four days, upon the merits of secret societies. My opponent being an A. B. in learning, a professor of experience, a titled member of various lodges, and well informed in lodgery, due preparation was made to fight Goliath at his home, and anti-secrecy did not suffer. The brighter side of lodge working was held up in glowing terms. Its history was rehearsed, the interest and result brightly polished. The Bible was used as a reference and history, political and sacred, brought up as testimony.

But, alas! how vain are all the attempts of polished oratory when erroneous fancies are measured by the leveling rule of ideal society, consisting of sound morality, religion and political government. Reformatory cries should be heard everywhere and notes of warning sounded distinctly, before our young men have taken the first great oath which locks their mouths forever from an utterance of true conviction.

How adverse to the inculcating of true morality is that system wherein murder farces are played by gray-haired fathers with all the solemnity of reality! How strikingly contrasted is that religion wherein we are only permitted to be participants under a death penalty should we ever reveal its truths, with that of the Mediator, whose probity is to be proclaimed from the housetop! How strangely opposite is that government wherein men swear to conceal only the *truth*, to that wherein they swear to *reveal* the truth only!

Give us purity of morals, of opinion, of religion, and honesty in government, and our society is safe.

Q. Leckrone.

THE RIGHT COMBINE.

Chicago, March 1, 1890.

The barbers of Chicago are combining to secure a day of rest—a Sabbath. They reason that a day of rest is necessary to man and beast, for health, for social enjoyment, for religious purposes. I am glad the barbers are asking this boon. Men need rest, change, social and home influences, and they need to cultivate the religious element of their nature.

But this is not true of the barbers alone. It is just as true of the butchers, bakers, milkmen, grocers, and street-car employes. Let me ask, Bro. Editor, why the masses should be so anxious for recreation as to deprive a large number of their fellow men of a day of rest, by keeping them running street-cars all through the Sabbath day? Why should the Christian public (professedly Christian at least) be so strenuous to attend church at certain given places that they deprive a large number of men of the privilege of church attendance altogether in order that they may attend? Why cannot everybody purchase groceries on Saturday, and give the grocers and grocery clerks a Sabbath for rest, worship and enjoyment? Why should we be so particular to have our roasts fresh on Sunday that we rob the butcher of his Sabbath day and the privilege of partaking of "the meat that endureth unto eternal life?" Why should it be reserved to professedly Christian America to doom all the employe classes to ceaseless toil, while England and Canada are Sabbath-keeping countries? Why cannot we keep milk on ice, or meat on ice, as well as the milkman and butcher? Or if we do not take ice why can we not boil our milk on Saturday and thus ensure its sweetness? And why cannot we cook our fowl or roast on Saturday for the Sabbath dinner?

I believe, Bro. Editor, that these questions can be intelligently answered in the interest of a Sabbath day. And believing the Sabbath to be one of the bulwarks of our continued existence as a free people, I urge the intelligent consideration of these questions.

Mary C. Baker.

THE RIVER MISSION CHAPEL.

Wheeling, W. Va.

The boat-builders, after having a general description of what we want, have just shown us drawings and figures. The chapel is to be 30 by 110 feet, will seat 600 people, and cost $1,500 without seats. We can use temporary seats till we are able to buy chairs. We have $300 that has been contributed by friends of the enterprise, and can pay $500 ourselves. This leaves only $700 yet to be raised. If we can have this by the 1st of April, the boat can be launched by the 1st of May. Shall it be done? Our hearts have almost wept at times as we opened letters and found liberal contributions from persons who were not able to pay so much. Bro. and Sister Shepardson, with scanty support for themselves, sent us $5 from Louisiana. A widow sent us $1, which she obtained by selling the eggs her hens laid on Sunday. Some have done well by soliciting small sums from their neighbors.

We are anxious to get into the work with the chapel. *Reader, what can you do to help this work along?*

I. R. B. Arnold.

PITH AND POINT.

FROM A PARISHIONER OF DR. COLVER.

Nathaniel Colver was my pastor for several years, and was my favorite preacher. I remember him as a seceding Mason during the agitation arising from the abduction and murder of Wm. Morgan. It confounds me as I compare the relation of the Baptist pulpit in respect to Freemasonry in 1827, with what it seemeth to be at the present time. Then Baptist ministers were called upon to renounce Masonry. They complied or they were found out of Baptist fellowship. In 1880 it is not so. We seldom hear the candidate for either ordination or membership in the Baptist family plied with questions like the following: Are you a member of a secret order? If so, do you purpose to leave that society in becoming a Baptist.—A. B. G.

THE LODGE SAYS JOIN OR STARVE.

I am expecting to follow my trade of a carpenter, and already there seems a cloud rising of a conflict with the "union." If I cannot have work, or continue to keep it, without uniting with an organization, then I will go without work. I believe in freedom of action of whatever character. I believe in loving my neighbor, and to do that I must act out the motto, "Live and let live." All "unions" are un-Christian in character. I pray the Lord to extend the influence of the *Cynosure* till all such organizations are done away.—W. H. Bauser, *Pueblo, Col.*

READ, REFLECT AND REFRAIN.

Having seen a copy or two of the *Christian Cynosure*, and read its contents, I am surprised at the exposure it gives of the secret orders. I was not so aware of their evil tendencies. I have been asked to join some of them, but shall refrain from doing so.—Thomas E. Kerlinger, *Stewartstown, Pa.*

DR. LORIMER AND HIS MISHAP.

Dr. Lorimer is well known as a prominent Freemason. He gives his personal endorsement and support to that institution. He does this to the great grief of his brethren in the ministry. Moreover, he has been known to make use of the sacred desk and the Lord's day to appeal, by Masonic signs, to his "brethren," many of whom are avowed infidels, and a majority make no profession of Christianity. Dr. Lorimer knows that, together with all other absurdities and abominations, Freemasonry enjoins a religious worship, from which the name of his Divine Master is carefully excluded. We regard such endorsement as worse, if it were possible, than being overtaken by a temptation to use intoxicating drinks, as the Catholics claim he did at Holyoke. It is quite probable that the doctor does not view it in this light, but yet it is not more difficult to prove that Masonry is an un-Christian and a false religion, than to prove that the papacy, which he so bitterly denounces, is out of harmony with the Gospel of Christ. Nor will his plea of sincerity be worth any more than the equally valid plea of the vast number of learned and good people who have been sincere papists.—H. H. Hinman.

THE WASHINGTON SOUVENIR.

Many thanks for the picture of portraits. I will get it framed, so my children may read every day what great and noble men think of secret societies. Wishing you the blessing of God in your work of opening the eyes of the blind in the South and in all lands.—Mrs. T. Pearce, *Iona, Ont.*

LITERATURE.

Three very timely and important subjects are treated in the March *Century* by specialists. The first is the subject of Municipal Government, Dr. Albert Shaw describing the workings of the local government of Glasgow, one of the world's model cities in this respect. The subject of Irrigation is treated in the first of a series of three articles by Professor Powell, the Director of the United States Geological Survey. This paper is entitled "The Irrigable Lands of the Arid Region." The third great subject is discussed in a paper by Professor Fisher on "The Nature and Method of Revelation"—the concluding one in his very timely series. In this number begins the most authentic and original account yet published of the "Prehistoric Remains in the Ohio Valley." In the next number of the *Century*, Professor Putnam will describe the famous "Serpent Mound." The number contains also the second group of illustrated "Letters from Japan;" an article on "Gloucester Cathedral" by Mrs. van Rensselaer, with pictures by Joseph Pennell, and an article by Mr. Wilson, the photographer, depicting "Some Wayside Places in Palestine," which are referred to in current International Sunday-school Questions; also a striking paper on "The Sun-Dance of the Sioux," by Frederick Schwatka, with pictures by Frederick Remington, and a curious study by Professor Wood of Philadelphia, on the subject of "Memory."

In the March *St. Nicholas* Mrs. Preston tells of "George and Nellie Custis," the children of Mount Vernon, who seem to have been not so essentially different from our own boys and girls. The article gives us a pleasant home view of the great Washington himself, as loving grandfather, courteous host and careful landed proprietor. Some old portraits are reproduced as illustrations. There are three natural history articles: Mrs. Sandham describes "The Crows' Military Drill" preparatory to migration; Ernest E. Thompson protests against that slanderous name, "The Screech-Owl;" and E. M. Harding has a timely sketch called "Mother Nature's Babes in the Wood," wherein the preservation and provisioning of the germs of spring vegetation are described clearly, scientifically and in the interesting way which, to say the least, not all botanists attain. A doll, seventy years old, is described by Margaret W. Bisland; a true, but most marvelous, escape from a cyclone's fury is written and vouched for by M. Louise Ford; and some suggestions for making kites fly properly are offered by Harper Pennington.

Sabbath Reading, the excellent paper issued from the office of the *Weekly Witness*, of New York, deserves a cordial support from every Christian parent, and especially from those who are urging the importance of Sabbath reform. The variety and excellence of its contents ensures its popularity with people of good taste and candor, and its price, 75 cents a year, makes it an investment of but one cent and a half weekly, a trifle not worth mentioning when the real value of the paper is considered.

The *Converted Catholic* presents strong articles on "The Primacy of St. Peter," by Rev. Thos. Connellan, late a priest of Rome, and on "Was the Apostle Peter ever at Rome," by Rev. Mason Gallagher. Rev. George C. Needham writes in his usually entertaining manner of some of his experiences in Roman Catholic evangelization. "Romanism and the Republic," by the editor Rev. James O'Connor, is an able presentation of the Catholic usurpation in America.

In the *Evangelical Repository*, Dr. Wm. Wishart, of Monmouth, writes on "The Doctrine of Gratuitous Justification Conducive to Holiness." Dr. W. J. Reid, of the *United Presbyterian*, opens on "Dr. Thomas Guthrie as a Preacher." Dr. Carson of Xenia and Dr. Irons of Muskingum College are among the contributors to the S. S. lesson notes.

Vick's beautiful magazine always has its practical side. "Practical Horticulture" opens the March number, while articles on "Cross-fertilized Corn," "A Beginner in Fruit-growing," "Spraying Apparatus," "Pruning Roses," are interspersed with beautiful illustrations and timely talks on roses, hydrangeas and other floral attractions.

It is rumored that the first volume of Bismarck's unpublished correspondence, extending from 1862 to 1880, is about to be issued, and that the second volume will appear soon after the first.

A BALLOT ON "REFORMS."

"THE WOMB OF THE PRESENT IS BIG WITH REFORMS. IT IS AS WHEN GAD WAS BORN—HIS MOTHER CRIED, 'A TROOP COMETH.'"

Each reader will please indicate his vote by penciling a circle around "Yes" or "No" after each question. If undecided put the circle about the "?." After so marking the whole list, return it to the Associated Press of Reforms, E. 90th St., N. Y.

DO YOU FAVOR—

1. The two essential features of "Ballot Reform," namely, the official ballot and secret voting? Yes, or No, or ?

2. Perpetual disfranchisement of every person convicted of participating in bribery or attempted bribery? Yes, or No, or ?

3. Denial of suffrage (to take effect in the year 1900) to any person not previously a voter who cannot then read or write, and to foreigners who have not resided ten years in our country, and to persons convicted of drunkenness or any other crime during two years previous to the election in which they desire to vote? Yes, or No, or ?

4. Restriction of immigration from China and all other foreign countries by laws impartially shutting out all foreigners whom our consuls have not recommended as likely to make honest and self-supporting citizens, but no others? Yes, or No, or ?

5. Limited woman suffrage, for election of school boards only? Yes, or No, or ?

6. Municipal woman suffrage, for city and town elections only? Yes, or No, or ?

7. Woman suffrage, with no limitations except such as apply also to men? Yes, or No, or ?

8. Closing the mails by law of Congress to all lottery advertisements, whether in circulars or newspapers, and the withdrawal of charters from all National banks that are the accomplices, that is, guarantee payments, of such companies? Yes, or No, or ?

9. State laws making the advertising of a lottery or any other participation in any gambling scheme a crime, with severe penalties? Yes, or No, or ?

10. Raising the "age of consent" to twenty-one years? Yes, or No, or ?

11. State laws forbidding city governments or police authorities to license prostitution directly or indirectly? Yes, or No, or ?

12. A uniform marriage and divorce law to prevent both contemporaneous and "consecutive polygamy?" Yes, or No, or ?

13. A provision in marriage laws, whether Federal or State, that divorce with permission to marry again can be granted only for the one cause of adultery, and only to the innocent party? Yes, or No, or ?

14. The enactment and enforcement of such laws as will prevent theatrical managers, tobacconists and others from displaying pictures whose tendency is to arouse lust in our youth? Yes, or No, or ?

15. Having the churches, as such, both separately and in unison, take a more active part in reforms than is usual, by protesting against bad laws whenever proposed, and promoting the enactment and enforcement of good ones? Yes, or No, or ?

16. Institutions for permanent but kindly confinement of adult incapables, who have often been released from jails and workhouses only to speedily return, meantime preying upon the public, and by the laws of heredity multiplying crime and pauperism? Yes, or No, or ?

17. The quiet American Sabbath, rather than the Continental Sunday of open saloons, theaters and race tracks? Yes, or No, or ?

18. Sabbath Rest for postmen, railroad men, telegraphers, barbers, newsdealers, tobacconists, confectioners and provision dealers, as well as other toilers? Yes, or No, or ?

19. A Sabbath Law for the Capital of our country that shall give its residents as complete protection against needless work and noise and dissipation on that day as is enjoyed by the most favored of the States? Yes, or No, or ?

20. The "Sunday closing" of the World's Fair? Yes, or No, or ?

21. At least a half Sabbath and half a week day per week to street car employees? Yes, or No, or ?

Bad blood causes dyspepsia and dyspepsia reacts by causing bad blood. So both go on, growing worse, until the whole system is poisoned. The surest means of relief for the victim is a thorough and persistent course of Ayer's Sarsaparilla.

CONSUMPTION SURELY CURED.

TO THE EDITOR:—
Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address. Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., New York.

Printers' Ink, a weekly journal published in New York, serves as an exponent of the principles of the art of advertising, and offers practical suggestions to newspaper advertisers. It also indicates to the inexperienced advertiser how, when and where to advertise, how to write an advertisement, and how to display one. It contains in each issue interesting matter—original and selected—of interest to advertisers, and discusses advertising topics in an intelligent, impartial and instructive manner. Its subscription price is $2 a year.

Capitalists and small investors read "War" Robertson's advertisement in this paper.

THE MASONIC CATECHISM,

which appeared in the *Christian Cynosure*, has been printed from the *Cynosure* type on book paper, so that a limited number can be furnished in tract form. Order at once if you wish to be sure of obtaining this Catechism. Postpaid,

Per pound.....35 cents
30 Catechisms.....10 cents

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The Christian Cynosure.

J. BLANCHARD, Editor.
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CHICAGO, THURSDAY, MARCH 13, 1890.

EGYPTIAN MASONRY.

Miss Amelia B. Edwards, "the most learned woman in the world," is lecturing through the country on Egypt. At her Oberlin lecture, among other evidences of her profound scholarship, she exhibited to her audience the latest Masonic discovery, and expressed the hope that the Masons present would be interested in it. It consisted of the working tools of a Mason, specimens of materials, and vessels for holding the "oil, corn and wine." All were exquisitely modeled, and of so small a size that they could be laid on a sheet of letter-paper. This, coming so soon after Prof. King's lecture, is doubtless the Masonic answer: How wonderfully convincing!

A few years back Lieutenant Gorringe, of the U. S. Navy, brought from Egypt the first Masonic find. Under one of the old obelisks there was discovered (it is said) a square, compass and representation of an apron. This proved beyond all controversy that speculative masonry was of ancient origin. But it occurred to some outsiders that there was nothing very wonderful in stonecutters having the implements of their art, and that supposing the find to be *real*, it proved nothing in reference to modern Masonry. Now, it seems that a more elaborate "discovery" is demanded. "The most learned woman in the world" comes to the rescue. It is suggested that she send for and exhibit the newly-discovered tibia of Hiram, king of Tyre. She should also send and get the Masonic "stone of foundation," which, according to Masonry, was in the possession of Adam in Paradise, was used by Abel in the construction of the altar on which he offered the acceptable offering, and also by Seth and Enoch for a similar purpose. It is said that it descended to King Solomon, and is now in the archives of Masonry, having on it the "ineffible name." If this does not convince the world that Masonry is the genuine religion, the mission of Miss Edwards, who has been made a dupe or tool by the craft, will have proved a failure.

THE ROYAL ARCH TRAGEDY.

On another page we reproduce the story of the killing of Rev. J. W. Johnston, pastor of the Methodist Episcopal church of Huntington, West Virginia, while undergoing initiation in the Royal Arch chapter of that place. It would have seemed that the wide publication of this story, in a form similar to that of the Democratic Cincinnati *Enquirer*, from which we reprint, would have given ample circulation to this affair, so lamentable in itself, but in its instruction and warning so providential. Repeated calls for the number of the *Cynosure* first containing the story, have warranted a republication, and since we have announced this intention such orders have come in that the present edition, though of extra size, is already engaged before the last forms go to press, and to meet the call our publisher will issue a tract of ten or twelve pages.

This fact is in itself interesting, as it shows the constant and extended use made of the affair to refute Masonic falsehoods. The first of these was the statement sent out by gentlemen calling themselves the "High Priest," "King," "Scribe" and "Secretary" of the Huntington chapter. They say, and the Associated Press dispatches repeated the very words: "No blame attaches to any one for this very unfortunate accident, and no persons can be more deeply grieved than are the members of the Masonic fraternity." There is no blame, possibly, in the sense that there was any malicious intent about the occurrence; but there is a blame which attaches, not only to the immediate actors, but to the whole Masonic order as well. If children play with fire and burn down buildings and destroy life, nobody is so morally stupid as not to blame them. Nobody was ever killed at a horse race, or in a theater, without blame attaching to the performers, and to all who aid and abet them. Why? Because the loss of life or property comes, not from a mischance in the management of some enterprise for the public good, or for public necessity, but from a performance where grown men are spending their time and wasting their substance in folly and dissipation. No man, whether he is a preacher or not, saint or sinner, has any moral right to put his life in jeopardy for any such stupendous folly as pretending to hunt and scratch about in a dark room for the Ark of the Covenant. It is especially for a preacher not only folly, but blasphemy; because the Ark was the most sacred portion of the whole furniture of the ancient Jewish church, and the very touch was punished with death.

The second falsehood put forth by these Masons of Huntington was that "this sad accident to Bro. Johnston occurred in the performance of rites in no way derogatory to the dignity of his profession." This is a lie point-blank, and no honest Mason can read it without confessing the fact in his soul. If the word is severe we cannot help it: the blame is upon the men who uphold such mockery and blasphemy as the pretended death and resurrection of Hiram Abiff; the play of the "Burning Bush;" the scene of the Royal Arch to learn humility and of the "Rough and Rugged Road;" the mock-solemn prayers, mouthed, perhaps, by a "chaplain" whose ordinary speech is vile with blasphemy; the indecent strippings, the oaths, and the whole performance said to be provided to teach men wisdom and morality. The "profession of a clergyman" would be absolutely stripped of its dignity, and degraded into a by-word and hissing, if a preacher should go through such ceremonies in the presence of his congregation. The minister who should dare go through the Masonic rites in public would be hooted out of every Christian pulpit.

It has also been stated by Masons that there was no such scene in the degrees as that in which this minister was killed. Perhaps in certain exigencies, where the construction of the building would not allow of a lower room, some expedient has been contrived to answer the purpose. We know that a Royal Arch chapter was years ago started in Wheaton, Ill. The rooms were over a store, and the descent into the cavern under Solomon's temple was not possible. That chapter was long since removed to another town, where a hold could be had—into which we hope it has gone for burial. This affair is, therefore, not only a providential warning, but also a refutation of falsehood and a confirmation to all the world of the truth of what we have said for years of the character of Masonic rites. It should be noticed that the account does not agree in detail with the picture. The latter represents the traditional method of performing this religious rite of Freemasonry. There are unnumbered variations from the letter of the law in this as in other parts of the lodge ceremonies, as can be proved in many instances from the secret society press.

If Masons do not kill men outside the lodge any more, they do within. Since this Huntington affair we have learned by correspondence of the death of Judge White of Cooperstown, New York. About the year 1863 he told his wife on leaving home that he was to be initiated in a Masonic lodge. Late the same night his dead body was brought home. The bearers told the horror-stricken wife that they found him lying senseless on the sidewalk a short distance from his own door. She did not credit the story, and recovered strength to tell them, "He left home to join your lodge and you have murdered him!" Friends demanded an inquest, and during the inquiry it was proved that during the initiation he was accidentally killed.

Our lecturer, Bro. Hawley, was lately told by relatives of the killing of a man in the third degree, when the blanket was carelessly held and the master's mallet knocked the wretched candidate so that he fell over it and broke his neck.

No member of the order, who has his right reason, will atttempt to deny or confute the confession of so eminent a Mason as Enoch T. Carson of Cincinnati. Study carefully his words as reported by the *Enquirer*. The taking of Masonic degrees is dangerous to human life, as well as to moral character. Men are dropped sixty feet, he says, in some spectacular initiations. He himself remembers a number of fatalities. He always looks out for a man with heart disease, lest death should result from the initiation. Now with such well-known instances before them, and with the ever-present fact that these ceremonies are shameful folly, unholy mockery and blasphemy, of no use to any living thing, man or beast, it is a warrantable inference that when men are killed in Masonic initiations the order is guilty of the crime of murder. A Springfield, O., paper surmises that a minister might stumble, fall and break his neck going into the pulpit, and so exonerates the lodge. There is no reason or justice in the comparison. And, besides, if one minister after another should so break his neck the law would step in and have new steps put in, or lower the pulpit to the floor.

This leads us to the last point. This minister was killed without inquest. As we have said before, the worst feature of the affair is the indifference of the public press and officials. When men are killed in open day by trains, by explosions, or other accidents, the coroner suddenly becomes an important functionary. No one moves till he has made a legal investigation. But here is a lodge, meeting in the dark, with the public shut out, that, according to Enoch T. Carson, can kill men with impunity, and goes on year after year putting men through secret rites which endanger their lives. If the Baptist, or Disciple, or Dunker church should as frequently cause the death of people in immersion there would be an outcry that the law officers would hear, and especially if the ceremony was performed in secret and at night. But the lodge defies law and braves public scorn, and will continue to do so until God shall smite the iniquitous system again and again; until the church shall shut her gates upon it, and the law shall compel its false rites and false oaths to cease.

COLLEGE ROWDYISM.

Among the most important steps of a young man's life is the one that takes him from the home of his boyhood into a college, where new acquaintances will be made, new friendships formed, and new habits acquired. Here he will prepare for his life work, and failure here will run as failure in some form all through his life. In too many of our colleges recreation is made the business, and fun has degenerated into rowdyism, and in such cases nothing *but* failure can be the result. In many colleges, too, rowdyism is mistaken for class loyalty, and the annual struggle for supremacy on Washington's birthday, or other occasions, makes up a regular part in college life.

In the recent 22nd of February class-fight at Wabash College, Crawfordsville, Ind., six students were seriously injured and several others cut and bruised. At Knox College, Galesburg, Ill., the fiercest struggle for years was the one of last month. In the melee chair and seat legs were used for weapons, and more than one head was cracked and noses made to bleed. The row was continued all night and the following day, and the interference of the police armed with revolvers could not stop it.

The president of the freshman class at the Cornell University, Ithaca, N. Y., was abducted by the sophomore from the campus just when his presence was essential to the success of a freshman banquet. When his humiliation was complete he was returned, having previously taken

AN OATH TO "NEVER REVEAL

any particulars of my disappearance to any person whatsoever except at the bidding of the person holding the duplicate of this oath." The duplicate is held by the ringleader of the sophomore who abducted him. The freshmen were much wrought up by the affair and made an attack upon the other class as they marched for a train to attend a banquet, and covered them with soot and asafetida.

Professors Ferry and Trowbridge of Kalamazoo College were kidnapped by about twenty students last week, who afterward gave an oyster supper in honor of their victims. The ringleaders were two seniors. After deliberating nearly a week, during which time the institution was in a demoralized state, the faculty expelled one and suspended the other twenty young men engaged in this disgraceful scrape. The other students threaten to leave if the sentence is carried out: and what is the most serious consideration the two teachers concerned are said to be on good terms with the culprits and regret the sentence. It is worthy of notice that these two, who seem to be in collusion with interests hostile to the institution, did not sign the call for the Chicago Conference on the lodge along with others of the faculty.

Every year a few run to an exeess of folly and smirch with imbecility, brutality and sensationalism the good name of some of the best and oldest institutions of learning in the land. It is needless to say that all these things are planned in secret, and that oaths, so far as possible, cover up the perpetrators. College secret societies flourish in several, possibly all, the institutions noted above, and supply the appetite and ambition which can only be appeased by some disgraceful fracas; and as in the Cornell murder case in 1873, professors and students combine under shelter of these fraternities to shield guilt and perpetuate the power of seeretism.

—Bro. Warrington, of the *Psalm Singer*, endorses Mrs. J. Ellen Foster and her *National Crusader Non-Partisan* Women's Christian Temperance League. He should have attended one or two of the last National W. C. T. U. meetings, and taken a personal observation of both sides. Bro. Gault, who writes in another column, can give him some information.

—A national conference on the principles of eivil government will be held in Washington, D. C., April 1, 2, 3, under the auspices of the National Reform Association. This association is organized to maintain all existing Christian features in the American Government, to develop these features into consistency and completeness, and to place around them whatever legal and constitutional safeguards experience may prove to be necessary.

—The ladies of the First Congregational church of this city devote their prayer meeting on the last Tuesday in March to the Conference of April 22, praying for the blessing of God upon it. Why should not the godly women in hundreds of churehes follow this excellent example. For the encouragement of others please send word to the *Cynosure* of such an appointment. The ladies of the college church, Wheaton, have such a meeting this week.

—Rev. Frank P. Woodbury, formerly of Rockford, Ill., and more recently from Minneapolis, has been appointed one of the secretaries of the American Missionary Association. We fear this appointment means a change in the position of this beloved society. Dr. Woodbury may have changed his views respecting the lodge, but ten years ago he had the Knight Templar Másons parading and strutting in his church at Rockford, while he preached a sermon for them.

—From an article in the Wheaton *Illinoian* we learn that the proposed addition to the buildings of Wheaton College will be 40 by 54 feet, and will be four stories high. The lower floor will be devoted to natural sciences, and will provide a class-room, cabinet and laboratory; the second to the library; the third for a commereial room, and enlargement of the chapel; the fourth will furnish two halls for the young men's literary societies. The expense of these improvements will be about $10,000. Mr. Marder of this city has, through the agency of Mr. Amos Dresser, Jr., donated a printing outfit to the college, with which students can learn the printing business.

—Rev. A. M. Richardson, chairman of the Kansas State Prohibition Central Committee, kindly corrects a note in our last issue on page 7, which says that of the 1,440 Kansas teachers, 439 declared in favor of prohibition. The fact is the vote of the teachers stood 1,200 to 1 for prohibition. Kansas school teachers know a good thing when they see it, and are willing to stand up for it. Bro. Richardson closes his letter with a cheering word for our cause. "Please add my name," he says, "to the call for the Chicago Conference. I am opposed to oath-bound secret societies, first, last and all the time; never joined one in my life. I believe them wrong in principle and dangerous in practice."

—The *Daily Telegraph* of St. Johns, New Brunswick, of the 3rd inst., reports a sermon by Rev. A. J. McFarland of the Reformed Presbyterian church of that city, on mongrel religions, from the text 2 Kings 17: 33: "They feared the Lord and served their own gods." As examples of such religion in our own day the speaker pointed out Freemasonry, Orangeism, the papacy, and in short any attempted mixture of truth and falsehood in acts of religious worship. On the same day and in the same city, an M. E. preacher was discoursing in fulsome terms to the Odd-fellows, and toning up his remarks with such falsehoods as that Noah and his family were a secret society, and that the Odd-fellow obligation was the strongest that could bind men together in helpfulness. He no doubt spoke truth, however, when he said the principles of this order were derived from the Freemasons.

—The Boston *Globe* of the 4th inst. reports the meeting of the Baptist pastors on the day before. Rev. R. D. Grant, who has just been called to the Harvard Street church, in speaking of the good work being done in his congregation at Beverly, said that the greatest opposition he had experienced was from the secret societies, especially Freemasonry. He did not know whether his brother clergymen would agree with him or not, but he firmly and steadfastly believed that Masonry is the greatest evil Christian workers have to contend against at the present time. A minister present, whose name the press report very carefully conceals, took exception; but Rev. Mr. Barrett, of Medford, agreed with Mr. Grant that secret societies were a great evil. Thus the great discussion goes on among the pastors of Boston.

—Bro. F. J. Davidson, of New Orleans, yet maintains his Christian testimony against secret societies. He says in the last number of his little paper: "I am well known all over this country as an anti-secret-society man, but it seems that because I have been called to, and accepted, the pastorate of a feeble church, that the intention of some is to whip me into union with the secret lodge element or break up my church. I want to say if Jesus, whose servant I am, is not able to save and prosper his church without desecrating his house by inviting out uniformed lodges and bands of music to build his church, it ought to fall. The public is therefore hereby notified that the Freemasons laying the corner-stone of the Old Baptist church has not dampened my opposition to lodgery, and my position respecting all oath-bound secret orders is unchanged."

MARRIED.

On March 6th inst. by Rev. W. T. Meloy, D. D., at the bride's residence, 821 Warren avenue, Chicago, Rev. J. P. Richards, of Wheaton, Illinois, and Mrs. Annette P. Dobbin, M. D., Chicago. The congratulations of the *Cynosure*. This is the first instance, we believe, of the marriage of any member of the N. C. A. Board during term of service.

OUR WASHINGTON LETTER.

THE VALUE OF THE LOBBY.

Have you heard of the tricks which the Free Traders recently played on the Protectionists at the capital? The Protectionists have for several months advertised a convention. A few days before the date announced for it, the Free Traders sent two of their leaders, not known as such in this community, to take advantage of the advertising of the other side. They announced a meeting for an earlier day in the same week to discuss "Protection," naturally giving the impression that it was the long-expected convention. They invited the chief Protectionist in the city to preside at their meeting, giving him the idea that it was on his side. He consented. Then the Free Traders, thinking that there might be a scene when he discovered that he had been tricked, attempted to provide a refuge by saying, casually, "There may be *some* speaking on the other side," which aroused his suspicion and led him to decline. Nothing daunted, they continued to announce an "impartial discussion," even after every person who had any right to speak for the Protectionists had positively declined. Such Protectionists as were tricked into attending the meeting by the misleading notices, not thinking it wise to attempt any opposition without a leader, allowed the Free Trade resolutions to pass unanimously. The Washington papers did not discover, at least did not publish, the deception, and the campaign went on. The Free Traders next circulated a leaflet, headed, "Freedom Association," and with it a petition, headed, "The American Constitution Must be Preserved," with the numerous quotations from great statesmen about taxation, that gave no clue to the fact, gently hinted at in the middle of the long petition, where but few would read it, that the petition was really against Protection. This petition was subsequently presented to a committee of Congress as meaning, "The American Tariff Must be Destroyed." They also circulated a newspaper, headed, "The *American Sentinel*, devoted to the defence of American institutions," hiding the fact that it was devoted to Free Trade. They also announced public "Readings," inducing people to attend on the supposition that it was a miscellaneous entertainment, and then devoted most of the time to reading literature against Protection. These readings were published and sold from house to house as "Readings for the Home Circle," the buyers discovering too late that it was a Free Trade argument in disguise. They also sold, from door to door, a large book called, "The Marvel of Nations," giving the impression that it was a general book of history, whereas it was simply a covert argument for their political views. "Which things are an allegory." For "Protectionists" read American Sabbath Union; for "Free Traders" read Seventh-Day Adventists; for "Freedom Association" read Religious Liberty Association. The "Readings" are "Bible Readings for the Home Circle." *This is the worst specimen of low politics that Washington has ever seen.* Any political party that would duplicate it would find such deceptive sheets its winding sheets. The Seventh-Day Adventist organ, recently quoting a statement of the Philadelphia Sabbath Association in regard to the great number of liquor's "Liberty Leagues" in that city, said in substanee: "How impossible for a Sabbath Association to compete with such corrupt politics!" Were it not that the Seventh-Day Adventists are on the same side of the fight against Sunday laws and the Sunday closing of saloons, we should return the compliment by saying that the Seventh-Day Adventists could match them with their own weapons.

The year thus far in Washington, as elsewhere, has been unusually fertile in proposed reforms. There are two Sunday Rest bills, one in the Senate and the other in the House—the latter for the District of Columbia, the former for all who are under the jurisdiction of Congress in this matter, that are now pending. Petitions representing more than two millions of people have been presented to this Congress, asking for such laws as are proposed in both bills, in addition to ten millions of petitioners who appealed to the last Congress on this same subject. The most influential of the new endorsements of the petitions are: The Southern Presbyterian Assembly, the Cumberland Presbyterian Assembly, the Southern Baptist Convention, the Lutheran General Synod, the National Congregational Council, the Episcopal Council of Virginia, the Montana and Minnesota Methodist Conferences. Other pending bills seek to shut out lottery advertisements from the mails, and undesirable immigrants from the country, and whisky from the savage races and the capital, and ignorance from all our States, and injustice from all our publishing houses.

Whether any or all these measures will pass the First and Second House, depends very largely upon the "Third House," to which all the people that are not in the other two houses should belong. This is a letter *from* Washington, but more important are letters *to* Washington. *No doubt all these reform bills would pass, if all who believe in them would elect themselves to the "Third House," and send their approval in a snowstorm of letters.* The Congressmen get letters enough, but not of the right kind. A letter about any project from a person not financially interested in the "spoils," is "as rare as a day in June"—that is, there are not more than thirty such in a Congressman's big mail in a year. The man who has money interest at stake lobbies, but the man that has only moral interest in a project is often too lazy even to write. Well-written letters have one kind of value, but still more influential are letters whose spelling and penmanship indicate that nothing but great interest in the subject induces the writer, one of the people, to send it. You cannot better invest a quarter of an hour in reforms than by writing two letters at once, expressing in your own way—no clippings—that you desire your Congressman and Senator to help on these reforms. While you are about it add another quarter hour to tell your Representative and Senator in your State legislature what you desire with reference to the reforms that are there pending.

WILBUR F. CRAFTS.

The Home.

IS THAT ALL.

Sometimes I catch sweet glimpses of His face,
But that is all.
Sometimes He looks on me and seems to smile,
But that is all.
Sometimes He speaks a passing word of peace,
But that is all.
Sometimes I think I hear His loving voice
Upon me call.
And is this all He meant when He spoke,
"Come unto Me?"
Is there no deeper, more enduring rest
In Him for thee?
Is there no steadier light for thee in Him?
Oh, come and see!
Oh, come and see! Oh, look, and look again!
All shall be right;
Oh, taste His love, and see that it is good,
Thou child of night!
Oh, trust thou, trust thou in His grace and power!
Then all is bright.
Nay, do not wrong Him by thy heavy thoughts,
But love His love.
Do thou full justice to His tenderness,
His mercy prove;
Take Him for what He is, oh, take Him all,
And look above!
Then shall thy tossing soul find anchorage
And steadfast peace;
Thy love shall rest in His; thy weary doubts
Forever cease;
Thy heart shall find in Him and in His grace
Its rest and bliss.
Christ and His love shall be thy blessed all
Forevermore!
Christ and His light shall shine on all the ways
Forevermore!
Christ and His peace shall keep thy troubled soul
Forevermore! —*Bonar.*

THE PERFECT WORKMAN AND THE PERFECT WORK.

For years he had served as parish clerk in a church in Devonshire; a church which had its sisterhood, the most ornate of rituals, and whence more than one of its clergy had seceded to Rome; but the frequent services, the gorgeous vestments, the splendid music, had, even in health, alike failed to satisfy him, and at length he was laid upon what was destined to become his death-bed, and had time to think upon things which concerned his soul.

Now it had happened that as he had passed along the road one day, he had heard a laboring man from the same town preaching, and standing to listen to what the preacher had to say, he was so much impressed by what he heard that he determined that if ever he found himself on his death-bed he would send for him. And now the hour had arrived, for the presentiment of his fast approaching end pressed heavily upon him, and accordingly he sent a message to the man whom he had heard preach, asking him to come and see him, as he was very ill; and it was not long before the preacher, much wondering at what the summons might mean, was standing at the bedside of the sick man.

"Sit down," said the clerk. "I am glad that you have come, for I feel that I am dying, and I want to speak to you about my soul."

"About your soul?" said the preacher in much surprise; "but haven't you sent to your clergyman to speak to you about that?"

"No," said the clerk, "I haven't; and now I'll tell you why I sent for you. I once heard you preach, and I said to myself, 'That's the man I should like to have speak to me if I were on my dying bed.' And now here I am—not long, I fear, for this world, and I have sent to ask you what I must do to be saved."

For a moment there was silence in the room; but it was soon broken, for the preacher, who had been gazing about, suddenly remarked, "That's a nice cabinet you've got over yonder."

"Well," said the clerk, "it's a pretty good one, I believe, though I shouldn't be the one to say so, for none ever put a touch to it but myself."

"And good work, too," said the preacher; "but I'll tell you what I'll do. I'll just bring my tools round one of these nights, and put a few finishing touches to it."

"It is kind enough of you to say so, but, indeed, you mustn't," said the clerk; "and I'll tell you why. You see, when I'm gone, I want my family to have something to remember me by. Now, I've done every stroke to the cabinet myself, and that'll just be its value in their eyes. With them it will be the workman that gave value to the work, and it wouldn't be the same thing to them at all if a stranger put a finger on it."

"I quite understand," said the preacher, and added, "just now you asked me what you were to do to be saved. Let me just say that there's nothing that you *can* do that could ever save your soul. But the Lord Jesus Christ has done a work, and it's a perfect work; for when he was expiring he said, 'It is finished,' so that there is nothing left for you to do. Now the One who did that work was a perfect workman, for he was none other than the Son of God, and it is his person that gives the value to the work. And just as when you are gone the value of the cabinet in your family's eyes will be the fact that you made it, so what gives value in God's eyes to the work which Christ has wrought out is that *his Son* has done it. You couldn't do the work, and I couldn't do the work, which would fit us for God's presence; for we are sinners, and so are imperfect workmen. Christ is a perfect workman, and has done a perfect work—so perfect that God has been satisfied and glorified by it, and by virtue of it he can offer a free pardon to you."

Like showers upon a thirsty soil fell this message on the ears of the poor dying clerk, and he whose life had been taken up with shadows grasped with eagerness the substance, and rested his soul's eternal salvation, not on aught that he could do, but upon what Christ had already done; and so, when the summons came, he passed down to the river which leads to the gates of the Celestial City undismayed.—*John Fort.*

AN INCIDENT IN THE LIFE OF W. H. MILBURN, THE BLIND CHAPLAIN.

The "blind man eloquent," who has been elected for the fifth time chaplain of the House of Representatives at Washington, has been a prominent figure for more than forty years. The following account of his first election was written long ago by T. B. Thorpe, Esq., for a New York journal:

"In the fall of 1845 he made his appearance in the Northern and Eastern States as an advocate for the cause of education in the West, and was everywhere received with enthusiasm, not only on account of his intellectual qualities, but also for his amiable disposition and eminent social virtues. On his journey North Mr. Milburn found himself on board of an Ohio river steamer, on which were three hundred passengers. From the number of days the passengers had been together, Mr. Milburn had become pretty well informed of their character, and he found most prominent among the gentlemen were a number of members of Congress on their way to Washington. These gentlemen had attracted Mr. Milburn's attention on account of their exceptional habits. On the arrival of Sabbath morning, it was rumored through the boat that a minister was on board, and Mr. Milburn, who had up to this time attracted no attention, was hunted up and called upon to 'give a discourse.' He promptly consented, and in due time commenced divine service. The members of Congress, to whom we have alluded, were among the congregation, and by common consent had possession of the chairs nearest to the preacher. Mr. Milburn gave an address suitable to the occasion, full of eloquence and pathos, and was listened to throughout with the most intense interest. At the conclusion he stopped short, and turning his face, now beaming with fervent zeal, towards the 'honorable gentlemen,' he said: 'Among the passengers on this steamer are a number of members of Congress; from their position they should be exemplars of good morals and dignified conduct, but from what I have heard of them, they are not so. The Union of these States, if dependent on such guardians, would be unsafe, and all the high hopes I have of the future of my country would be dashed to the ground. These gentlemen, for days past, have made the air heavy with profane conversation, have been constant patrons of the bar, and encouragers of intemperance; nay, more, the night, which should be devoted to rest, has been dedicated to the horrid vices of gambling, profanity, and drunkenness. And,' continued Mr. Milburn, with the solemnity of a man who spoke as if by inspiration, 'there is but one chance of salvation for these great sinners in high places, and that is, to humbly repent of their sins, call on the Saviour for forgiveness, and reform their lives.'

"As might be supposed, language so bold from a delicate stripling, scarcely 22 years of age, had a startling effect. The audience separated, and the preacher returned to his state-room to think upon what he had said. Conscious, after due reflection, that he had only done his duty, he determined at all hazards to maintain his position, even at the expense of being rudely assailed, if not lynched. While thus cogitating a rap was heard at his state-room door, a gentleman entered and stated that he came with a message from the members of Congress—that they had listened to his remarks, and in consideration of his boldness and his eloquence, they desired him to accept a purse of money which they had made up among themselves, and also their best wishes for his success and happiness through life.

"But this chivalrous feeling, so characteristic of Western men when they meet bold thought and action combined, carried these gentlemen to more positive acts of kindness. Becoming acquainted with Mr. Milburn, when they separated from him they offered the unexpected service of making him Chaplain to Congress—a promise which they not only fulfilled, but through long years that have passed away since that event, have cherished for the 'blind preacher' the warmest personal regard, and stand ever ready to support him by word and deed."

A BOY'S PARADISE.

The father mentioned in the following incident belongs to the class of people who believe that "boys can be poked away anywhere," and in planning his new house no provision was made for the room which his young sons were to occupy. Fortunately, the lads had a grandmother who knew that an attractive room, all his own, has a wonderful power to keep boys indoors in the evening, and the way in which she converted the father to her belief is thus described:

"David," she said to her son, "who is that large chamber for with the bay-window and two mantlepieces?"

"For company, mother," was the reply.

"What company? I didn't know you expected any," said the shrewd old lady.

"Oh, for anyone who happens along! By-and-by Emma will leave school, and have company, you know. James's wife and cousin Hepsy come down twice a year to shop, and always stop here a night or two."

"But your own boys come here to sleep three hundred and sixty five nights in the year, and have a thousand times the claim on you that any 'company' have."

"Yes?"

"What arrangements have you made for them?"

And the father repeated the remark he had made to his easy wife so often, that "boys didn't care, and that they could cuddle down and sleep anywhere."

"But these boys must not sleep anywhere after the new house is done. Unless you divide that long spare chamber into moderate-sized ones, and give it to one of them, I shall settle them in the room you have planned for me, and make my home with Catherine. She has plenty of room, and is always urging me to come to her. I will not crowd your sons out of a room."

David Lane loved his mother, so the result was that the long "spare chamber" was finished so as to meet the wants of the boys.

Two happier boys never lived than these two when the time came for furnishing and ornamenting that room! Grandma took the matter into her own hands, and said they should have everything to their mind, so long as they kept within bounds.

"Now, what do you want in your room?" she asked when the house was nearly done.

"In the first place, we don't want a carpet, because somebody would be always telling us not to kick holes in it. We don't want black walnut furniture, nor a big looking-glass, nor china vases, nor anything grand that scratches or tears, or breaks," Morton said.

"Well, say what you *do* want, then," said their grandmother.

"Well, grandma, we want an oiled floor, and two of your great braided mats; and an open fire-

place, with your brass andirons from the garret; and a big hearth, where we can pop corn and roast nuts; and we want bright wall-paper, with pictures of the country; and two little iron bedsteads, with blue spreads; four chairs, painted blue; a glass case for our stuffed birds; shelves for our books, and lots of hooks to hang our things on. These, with the old sitting-room lounge, and the old easy chairs, will make us the most comfortable boys in the world."

Before the month closed, the "Boy's Paradise" was complete, and a score of wise fathers and mothers, with several scores of less wise boys and girls had been invited to see it. No one now complains of the Lane boys for hooting from the top of the stone walls, or howling about the streets by night; and their mother says their music and their company do not disturb her half as much as the anxiety as to where they were by night used to do.—*Ex.*

TO THE BOYS.

Aim high, my boy, and strive to climb
The heights where heroes stand;
Whose purposes were all sublime
And aspirations grand.

Each hero's life a lesson is,
And if you read it well,
It gives you help and strength, and this
Is what it has to tell:

Be true; be earnest for the right
In every time and place;
Toward high endeavor's beacon light
Set steadfastly your face.

Be brave of heart; if sore defeat
O'ertake you in the way,
Then with fresh zeal and courage meet
The foe another day.

The great men of the world are those
Who swerved not to left nor right
When base, ignoble men opposed,
But kept the goal in sight.

Though baffled, beaten for a time,
From each defeat we gain
A strength that makes the strife sublime,
And takes away its pain.

Be brave, be steadfast, and be true;
And ever, as you climb,
Keep God's clear beacon light in view,
And win in His good time.

—*Eben E. Rexford, in Union Signal.*

BOY CHARACTER.

It is the greatest delusion in the world for a boy to get the idea that his life is of no consequence, and that the character of it will not be noticed. A manly, truthful boy will shine like a star in any community. A boy may possess as much of noble character as a man. He may so speak and live the truth that there shall be no discount on his word. And there are such noble, Christian boys, and wider and deeper than they are apt to think is their influence. They are the king boys among their fellows, having an immense influence for good, and loved and respected because of the simple fact of living the truth.—*Child's Paper.*

BOYS, GO HOME.

Ah, boys! you who have gone out from the homestead into the rush and bustle of life, do you ever think of the patient mothers who are stretching out to you arms that are powerless to draw you back to your old home nest?

No matter, though your hair is silver-streaked, and Dot in the cradle calls you grandpa, you are "the boys" so long as the mother lives. You are the children of the old home. Nothing can crowd you out of your mother's heart. You may have failed in the battle of life, and your manhood may have been crushed out against the wall of circumstances; you may have been prosperous, gained wealth and fame, but mother's love has followed you always. Many a "boy" has not been home for five or ten or twenty years. And all this time mother has been waiting. She may be even now saying, "I dreamed of my John last night. May be he will come to-day. He may drop in for dinner;" and the poor, trembling hands prepare some favorite dish for him. Dinner comes and goes, but John comes not with it. Thus day after day, month after month, year after year passes, till at last "hope deferred maketh the heart sick," aye, sick unto death; the arms are stretched out no longer.

The dim eyes are closed, the gray hairs smoothed over for the last time, and the tired hands are folded to everlasting rest, and the mother waits no more on earth for one who comes not. God grant that she may not in vain wait for his coming in the heavenly home. Once more I say unto you, boys, go home, if only for a day. Let mother know you have not forgotten her. Her days may be numbered. Next winter may cover her grave with snow.—*Selected.*

A GOOD THING FOR BOYS.

Manual training is one of the few good things that are good for everybody. It is good for the rich boy, to teach him respect for the dignity of beautiful work; it is good for the poor boy, to increase his facility for handling tools, if tools prove to be the thing he must handle for a living afterward; it is good for the bookish boy, to draw him away from books; but most of all it is good for the non-bookish boy, in showing him that there is something he can do well. The boy utterly unable, even if he were studious, to keep up in book-knowledge and percentage with the brighter boys becomes discouraged, dull, and moody. Let him go to the work-room for an hour, and find that he can make a box or plane a rough piece of board as well as the brightest scholar—nay, very likely, better than his brighter neighbor—and you have given him an impulse of self-respect that is of untold benefit to him when he goes back to his studies. He will be a brighter and better boy for finding out something that he can do well. Mind you, it is not planing the board does him good; it is planing the board in the presence of other boys, who can no longer look down upon him when they see how well he can plane. He might go home after school and plane a board in the bosom of his family, or go to an evening school to learn to plane, without a quarter part—nay, without any—of the invaluable effect upon his manhood that it will have to let him plane side by side with those who, in mental attainments, may be his superiors.—*American Magazine.*

TEMPERANCE.

HORRORS OF LONDON SLUMS.

On the other hand, in Great Britain it is impossible to go through any of her large cities any time, day or night, without seeing drunken men and women. This, of course, is in the slums, such as Whitechapel in London, where are collected the foulest, filthiest beings I ever saw. In one short street which we passed through we got glimpses through the doors of the dirty dens these wretches occupy. Heaps of humanity—men, women and children—were in one mass, the children half smothered by the drunken parents. All along the street, on door-steps, in alleys, men and women and boys and girls who never knew what a home or parent is, were crouched together trying to sleep. The policemen did not seem to mind them, and amid all this ruin were saloons—or public houses, as they are called there—crowded with men and women half crazed with drink. These people never work; they steal, and when they cannot steal they starve. These saloons do a great business, and are no doubt owned by some highly respected Londoner who neither knows nor cares how he gets his wealth, as long as he gets it. This class, next to the British Government, is partly to blame for this horrible condition of affairs. Luxury and wealth, misery and want, debauchery that hell might blush to own, stagnate in the heart's core of a nation that claims the Bible and Christianity as the secret of her power. Her majesty, the queen of Great Britain, was once asked by an Abyssinian prince the secret of her power. She is said to have pointed to the Bible. If she were asked to point out the cause of this horrible misery, to what would she point?

We have misery in America, we have crime in America, but nothing to be compared to what I saw in London. I am not exaggerating. No pen can do justice to the true state of affairs. I did not see anything like this in Germany, but we did not visit many places there, and so cannot say what the condition of things there really is. In Belgium, where we spent Sunday, every one seemed to enjoy himself. No law here prohibits the sale of liquor on Sunday, but I saw no drunken people. The business people are very honest. This cannot be said of Paris.

One of the great evils in Europe appears to be idleness. In Britain, for instance, steady work is hard to find, and the British workman who can pay his expenses, and have a dollar to spend on Saturday or Sunday, is looked upon as being in very good circumstances. The thought of owning his own house is not even dreamed of.—*William Milligan, in Daily News.*

ALCOHOL ON THE CONTINENT.

It is a general belief that there is little of drunkenness on the Continent, and casual visitors undoubtedly see but little to alter this belief. But facts are coming to light which show that drunkenness is far more common than is supposed. The Anti-Alcohol Congress at Paris has come to an end. One of many saddening facts it brought out is that there has been an increase of 5,000 dram shops in Paris since 1880, when the number was 24,000. The consumption of alcohol has been trebled in thirty years, and as much as 36,000,000 gallons has been manufactured out of potatoes for the French market. The average yearly consumption per adult man is over twelve quarts. We are glad to know that women and children have not yet learned to tipple in these gin shops. Between 1875 and 1885 the consumption of alcohol has doubled. Strangely enough, the consumption is least in the wine-producing countries of the South. It is most deplorable to find that drunkenness among children is on the increase. In Austria this is particularly noticeable, many cases of nervous diseases being traceable to the use of alcohol. The Congress resolved that the governments of the world should be asked to impose a prohibitive duty on alcohol, and exempt from duty tea, coffee, and other ingredients for temperance drinks.—*Christian Commonwealth.*

A LIQUOR SALOON DEMOLISHED.

The temperance crusade in Missouri is spreading. Thursday, Feb. 20, a number of women at Pickardsville resolved to close up a club house, run by Dury Davis, in defiance of the liquor law. Friday evening, armed with stones, hatchets and axes, they proceeded to the saloon, accompanied by a complement of boys and curious men. With the stones the women smashed in all the windows and with the axes chopped down the door. They then carried the bottles and kegs of beer and barrels of whisky into the streets, and emptied their contents into the gutter. The saloon fixtures were also demolished. Hamilton Brady, owner of the building, says he will prosecute the women for destroying his property. Davis, who runs the saloon, has nothing to say.

The British brewery syndicate have now about $45,000,000 invested in American breweries.

Germany spends 430,000,000 marks for its army annually, but not much less for its alcoholic drinks, which costs 406,000,000 marks.

Dr. B. W. Richardson, the world-renowned physician, of London, England, in a recent address said, "People take a swallow of brandy to keep off infection when going to attend upon sick people; others whose work leads them into sewers and other similar places, do the same. The fact is, that taking the brandy prevents the evil to which they are inevitably exposed, from passing out of the system quickly. Indeed, taking the brandy keeps the poison in the system longer than it would otherwise stay."

Mrs. Cairns, W. C. T. U. superintendent of the relation of temperance to labor, attended the recent great meeting at St. Louis, which resulted in the union of the Farmers' Alliance and Knights of Labor, a union which has prohibition in its platform, and represents 4,500,000 voters. She gives the following pen portrait of Powderly: "Mr. Powderly is a masterful man. In every line of his face there is life and power, and especially I was pleased to see in this born leader's face the same finely-cut, firm lines of the cheek and chin that express power, conviction and determination so thoroughly in Frances Willard's face. Purpose and strength are carved on both faces, and we may rejoice that these two leaders are so much in accord in work for humanity.

NEW ENGLAND LETTER (*Continued from 4th page.*)

tuting church machinery for individual responsibility, they have drifted away from the Bible idea of dependence on God. What we want is such a revival of apostolic, Holy Ghost religion as shall beget practical, living faith,—the kind that can personally appropriate every word of promise, and trust God even without the handful of meal or the cruse of oil. What does a man want of benefit societies who believes that he has the word of One who cannot lie: "Thy bread and thy waters shall be *sure?*" A card issued by A. S. Orne, of the Gospel Mission at Dover, N. H., and headed Christian Alliance, carries out this idea in such a unique and happy style that I cannot forbear copying it entire:

Protection against disease, disaster and death. Psalm 91.

There are two degrees: First, John 3: 3. Second, Acts 1: 8.

Admittance fee. John 3: 16.

Dues. 1 Thess. 5: 17.

Duties. James 1: 27.

Benefits. Psalm 103: 2–5.

This is the oldest and most reliable society in existence.

Any and all may join. Isaiah 1: 18.

Mrs. M. L. Shephard, "the Converted Nun," lectured recently at Waterbury, Conn., and stirred up the Romish element of that little city to mob fury. Mrs. Shephard is a brave woman, and met the situation heroically, refusing to leave the hall by a back way; but as she went fearlessly down the stairs and stepped into the street, she was greeted by the hoots and yells of the crowd, who were only kept at a distance by the cordon of police which conducted her to her hotel. If it is true, as the *American* alleges, that there are Protestant ministers in Connecticut who dare not give public announcement of one of her lectures without an apology for the same, the sooner these ministers go over to Rome in a body the better for Protestantism.

Attention was called in a former letter to a plan for muzzling the press of Boston, by passing an ordinance to forbid the giving away of handbills on the street. An Italian lad, a slender, quiet boy, a member of the Bethany Mission, who was distributing handbills on this subject, was roughly assaulted by a burly policeman and taken to the police station; but finding nothing against him, the vigilant guardians of the public peace let him go. Evangelist Davis, in his account of the affair, very pertinently asks: "If this is the way they do things in a green tree, when there is no law to prohibit such distribution in the streets of Boston, *what will the Romanist police of Boston be likely to do when the proposed city ordinance is passed making it a crime to distribute handbills in the streets of the city?*" New England promises to be the battle-ground of religious freedom, and the time may not be far off when to "endure as seeing Him that is invisible" may have a more practical meaning for some of us than it does now.

A letter just received from Rev. J. H. Brown informs me that his residence after April 1 will probably be Tintah, Minn. The Macedonian cry, "Come over and help us," has reached him from former parishioners of his, and he yields to the call. He goes to establish a self-supporting home mission on the Bishop Taylor plan in a region where there are no religious privileges of any kind. We can but regret his departure from New England, where he has endeared himself to so many of our anti-secret workers, while at the same time we join with the *Cynosure* readers in asking God's blessing upon him as he goes to his new field. Such noble witnesses for the truth are needed in every part of our country, and we expect to hear of much good done through his self-sacrificing labors, though the full number of the sheaves he gathers may be left for eternity alone to tell.

I am glad to inform the women of the N. C. A. that no financial hindrance now stands in the way of publishing the first issue of our monthly tract, to be distributed free to the W. C. T. U., but especially to lodge men's wives, thus enlightening them on the real nature of Masonry if they are indifferent; and showing them how to combat it with the weapons of faith and love if they already know enough about the lodge to hate it. How many a dear sister, oppressed by this monster, and daring not to speak what she really feels and thinks, would welcome our little leaflet as just the ally which she needs! If any Christian woman has in her keeping some of the Lord's money which she feels directed to give in aid of this noble cause, please send it to Mrs. Anna E. Stoddard, 309, Tremont street, Boston, Mass.

"Is not this anti-secrecy reform one that most closely affects the *home?* and ought not women to take it up as a specialty?" Thus writes missionary W. J. Gladwin, from whom the plan emanates; and I leave it to the women, not of New England alone, but of our whole beloved country, to answer this question; remembering that the happiness of many a wife and mother, and the salvation of many a soul, will hinge on the reply they give. Elizabeth E. Flagg.

Bible Lesson.

STUDIES IN THE NEW TESTAMENT.

LESSON XII.—First Quarter.—March 23.

SUBJECT.—Christ Forgiving Sin.—Luke 5: 17–26.

GOLDEN TEXT.—Who can forgive sins, but God alone? —Luke 5: 21.

[*Open the Bible and read the lesson.*]

Daily Readings.—M.—Luke 5: 12–26. T.—Mark 2: 1–12. W.—Matt. 9: 1–8. T.—Acts 3: 1–11. F.—Ps. 32: 1–11. S.—Ps. 51: 1–19. S.—Isa. 55: 1–13.

COMMENTS BY E. E. FLAGG.

1. *Jesus a Saviour from sin*, vs. 17–20. This might have been Peter's house, where Christ was residing for the time. At least it was some private and probably humble dwelling. Neighborhood prayer meetings are often great spiritual blessings to a community. We can imagine how this home in Capernaum must forever after have seemed hallowed to its inmates; so nothing will make our own homes seem so sacred as to open them occasionally for meetings of prayer. Where we have felt the power of the Lord present to heal and bless, we cannot so easily let in worldly cares or frivolous company. If "we would see Jesus," either for ourselves or for our friends in some case of urgent need, we sometimes have to try very unconventional methods. It was contrary to all established procedure to go and tear away the roof in order to let down this poor paralytic, where Jesus could see and hear him. But they did not care what remarks were made by the crowd, or how much they were wondered and stared at. Theirs was the true spirit of earnestness which takes heaven by storm, and refuses, like Jacob, to let go its hold on God until it wins the blessing sought for. But the first thing Jesus does is not to heal this man's body, but his soul. We are not sure that his disease was caused by sin. He may not have been a grossly wicked man; only one who had lived for himself with no thought of his Maker. Anyway Jesus knew that his soul was sicker than his body, and that must be healed first before there could be any channel for a physical blessing. The greater must include the less. The life is more than meat. So a true "faith cure" must always come through the soul to the body, and not through the body to the soul. Jesus can always see faith, be it little or much; but he wants us to have a faith that others can see too, and then when it is justified to the world by the result, men "glorify God."

2. *Jesus a Saviour for the body*, vs. 21–26. Sitting by were Pharisees and doctors of the law. Full of prejudice and pedantry, they had come as cold, caviling spectators. They wanted in some way to trap this young teacher and check his growing popularity with the people. But the charge of blasphemy which they were hoping to bring against him fell to the ground in the face of the stupendous miracle which followed. They could not gainsay the truth of Christ's argument, visibly demonstrated before their eyes: that the same power which heals the body can also forgive sins, and the latter is the greatest manifestation of power of the two. David, in Psalm 103: 3, couples together the forgiveness of sins and the healing of diseases, and doubtless Christ had often read those very words, or heard them read in the synagogue. "But that ye may know," etc. In all true cases of divine healing it is not the healing itself which is the important thing. Their highest use is to show Christ as a Saviour for the soul. They are not wrought to excite idle wonder, or for philosophers to speculate about, but to make it manifest that "he has power on earth to forgive sins." The real heart cry is always for pardon more than for mere physical healing, for there is an instinctive sense in every human being that it is better to have a soul at peace in a diseased body, than a soul full of pain and unrest in a well body. There were two parties who glorified God: the healed man and the crowds which saw him healed. This is always the result of coming to Christ in faith. We do not read that the Pharisees glorified God; indeed, we are sure they did not, for they continued to oppose and persecute. The greatest manifestation of divine power only hardens the heart that persistently refuses to be convinced.

HELPFUL THOUGHTS FROM PELOUBET'S QUARTERLY.

Faith and Forgiveness.—(1) Here is an illustration of true faith, not merely "a strong conviction of any doctrine *about* Christ, but a strong trust and confidence *in* Christ," founded on what they believed about him, not philosophically, but practically. They could not have confidence *in* him unless they had some true faith *about* him, and the truer their faith about him, the stronger their confidence in him. (2) Faith is necessary in order that the sinner be led to go to Christ. (3) It is necessary because it is the accepting of the forgiveness. It is the taking God at his word when he promises to forgive. (4) It shows a state of heart and mind which makes it safe to forgive. Otherwise forgiveness would increase sin, not remove it. (5) Whosoever has real faith in Jesus will forsake and hate sin and love and obey his Lord and Saviour.

Religious News.

—Bishop Paret, of the diocese of Maryland, has charged the clergy of his diocese to resist all movements made by Roman Catholics which are detrimental to political or social institutions.

—The colored Baptists of Missouri have started a denominational school with temporary location at Independence. About 180,000 colored people are in Missouri, with 300 Baptist churches.

—A remarkable religious revival is in progress in the village of Marlborough, Ulster county, N. Y. It is now in its sixth week, and 250 conversions have been made. On a recent Sunday morning the Rev. Dr. Dodge, pastor of the Methodist Episcopal church, received on probation 186 persons, and of that number 86 were baptized.

—The *Teller* of New Orleans says: "Through the kindness of Bro. C. W. Sterry, a Christian gentleman of Pontiac, Ill., the Saint Matthew Baptist church has succeeded in buying two lots at the corner of Clara and Second streets, whereon they expect to commence erecting a house of worship in April."

—There have been one hundred conversions in the revival services at Keene, N. H., under the auspices of the Young Men's Christian Association.

—Mr. W. S. Hunt, of the Senior Class in Chicago Theological Seminary, and one of the founders of the Student's Bureau of Correspondence, has received a hearty call from the church in Columbus, Neb., to visit them with a view to settlement.

—The *Christian Intelligencer* of the 5th inst. speaks thus of the week-day religious services in New York: "The services conducted by Mr. Moody in the Collegiate Church on Fifth avenue and Twenty-ninth street have attracted a multitude of people last week and this week. The large building has been insufficient to contain all desiring to be present. After addressing these audiences, Mr. Moody has been conveyed in a carriage immediately to the Madison Avenue Presbyterian Church, the second in size among the Protestant church buildings in this city, to repeat there the discourse just finished in the Collegiate Church, and has found this large audience-room crowded to the door. The first of these services has begun at half-past ten o'clock. Besides these large audiences, another, consisting entirely of men—merchants, bankers, brokers and employees, has completely filled Trinity Church at noon, day after day, to hear sermons from the Rev. Phillips Brooks, D.D., of Boston."

—The Bible Institute in Chicago, of which D. L. Moody is the head, has been fortunate enough to secure the services of Prof. W. G. Moorehead, of Xenia, Ohio, for the three months of April, May and June. Prof. Moorehead is regarded by many as the most suggestive, thorough, and stimulating Bible teacher in the country. Mr. Moody sends out a cordial invitation to all ministers, evangelists, theological students and other Christian workers in all parts of the land who wish a new inspiration in the study of the Word of God to come to Chicago for the entire three months or a portion thereof and take advantage of this great opportunity. The new building of the Institute is open; and those who come, will, as far as possible, be accommodated in it. Those who desire rooms in the building should send their names and references at once to the Supt., R. A. Torrey, 80 W. Pearson St., Chicago. Those who cannot be accommodated in the building will find furnished rooms near at hand and can board in the Institute Restaurant. Four dollars per week will cover all necessary expenses. As the seminaries close in April, theological students are especially invited to come and give a few weeks to Bible study under this gifted teacher and get the experience to be gained in the aggressive work of the Chicago Evangelization Society, among the masses of the city. Ministers who feel the need of fresh Bible study and contact with active workers, are also cordially invited. Christian young men and ladies from the colleges could profitably spend the spring vacation attending Prof. Moorehead's lectures.

Lodge Notes.

The income of the grand lodge of England is over £26,000 per annum. It has invested funds exceeding £75,000 and large freehold properties. Half its income is devoted to charity. It has 2,044 lodges under its jurisdiction.

The Masonic museum, of London, England, claims to have come into possession of the tibia of one of the legs of Hiram, king of Tyre. The account of the finding and preservation of this relic seeems to be well authenticated, according to the *Freemason*.

The grand council of Illinois Royal Templars of Temperance, met in Salem in the tenth annual session a few days since. The Methodist Episcopal church was opened, the mayor delivered an address of welcome, and at last the grand body repaired to Odd-fellows' hall for a banquet.

Hon. John H. Crocker, aged 61, Republican member of the Illinois legislature in 1882, and mayor of Maroa, died of paralysis lately. He was an Odd-fellow, a Mason, Knight Templar, and for three years Supreme Treasurer of the Supreme Lodge of the Royal Templars of Temperance.

The Covenant Mutual Benefit Association has been established thirteen years and has 33,701 members. A. W. Berggren of Galesburg, Ill., says: "I am satisfied that securing of insurance in the Covenant Mutual has stimulated the desire to obtain membership in the order of Odd-fellows that they may be able to secure the additional benefits guaranteed to them alone."

There were dances and dances on the West Side last night. Montefiore Lodge, No. 13, Independent Order Knights and Ladies of Honor, kept Prof. Frank Shradel's orchestra guessing at Bohemian Hall, and the Garden City Lodge, No. 75, Independent Order Sons of Benjamin, were out in full force at West Twelfth Street Turner Hall. The Knights and Ladies of Honor danced thirteen dances and the Sons of Benjamin thirteen. "We chose thirteen dances on purpose," said President Derdiger, of the Sons of Benjamin. "Our lodge has had so much good luck since we organized that we feel like tempting fate a while."—*Chicago Inter-Ocean.*

Among the newer secret societies is the "Independent International Order of Owls." Hon. H. L. Rogers, of St. Louis, says: "Having been one of the party of five Masons in attendance on a convention at Toronto, Ontario, Canada, who came into possession of the manuscript containing the constitution, tradition, ritual, etc., of the Supremus Nidus Ululas; and being second officer of the present Supreme Internation Nest, and presiding officer of St. Louis Nest, No. 1, I am naturally very proud of the phenomenal success of the institution." It seems to be an attachment to the Masonic system. The owl is well adapted as a symbol of a secret lodge. It can see nothing in daylight and lives on rats, etc.

Press reports from Topeka concerning the alleged scheme to colonize Oklahoma and make a Negro State out of it have aroused the settlers to a high pitch of excitement Twenty miles west of here, at Downs, a secret organization has decided to drive out the few Negroes and allow no more of that race to become settlers. Four miles northeast of Downs resides a colored family named Hawkins, and near by another colored family, Burgess by name. Hawkins was suspected of firing the prairie grass a short time ago on a neighbor's claim. At an early hour yesterday morning ten masked men from Downs broke into his house, took him from his bed, and severely whipped him. Buck Hawkins, a son, aroused the Burgess family. Abe Clark and Sam Burgess armed themselves with shotguns and fired at the masked party from ambush. Henry Chambers was badly wounded about the head and face. The Negroes were pursued and surrounded by the irate settlers. They were thoroughly frightened, and promised to leave the country. The elder Hawkins arrived at Kingfisher to-night and asked protection. The few Negro settlers in the vicinity of Guthrie have become greatly alarmed, and several have offered to sell their claims for a mere pittance,

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OBITUARY.

Died at Abilene, Kansas, on Tuesday, February 11, 1890, aged 72 years, 9 months and 21 days, Jacob Augustine, who for twenty years had been a resident of that city.

The subject of this notice was born in Stark county, Ohio, and at an early age was employed in a store as a merchant's clerk. His extraordinary energy and superior business habits enabled him in a short time to take a front rank among the young men of his age in the prosperous city of Massillon, Ohio.

Mr. Augustine was converted at an early age under the preaching of the evangelist Avery from Oberlin, Ohio, that great center of advanced thought, presided over for so many years by that great preacher and wonderful man, Rev. C. G. Finney.

Mr. Augustine became an enthusiast on the subject of religion. He accepted the advanced teachings of the Oberlin school, and entered with heart and soul into the spirit of the radical teachings of that celebrated band of religious instructors that had been gathered around the St. Paul of Oberlin, President Finney. When quite a young man he took an active interest in the anti-slavery work of those days. He was a disciple of Lloyd Garrison, Wendell Phillips and their co-laborers. He used every means possible to extend the circulation of the *Liberator*, the Oberlin *Evangelist*, and Dr. Bailey's *National Era*, that first gave "Uncle Tom's Cabin" to the world. He believed with all his heart that "slavery was sin," and that the country could have no permanent peace until it was abolished.

Immediately upon his conversion he united with the Presbyterian church at Massillon, Ohio, and was one of its most active and untiring workers so long us he remained a resident of that city.

Business necessities finally took him away from Massillon, and for many years he was actively engaged in mercantile life and purchasing produce on the line of the Ohio canal, and shipping to Cleveland, Ohio. During all these years as he grew to a more mature manhood his early convictions, and what was denominated radical principles, became, if possible, more intensified. He was proud to be designated as an "Abolitionist." During his whole life he abhorred alcohol, and was always an active worker in the temperance reform. Living in Kansas for the last twenty years, he has been one of our most active, practical Prohibitionists.

In every respect a clean man of pure life, setting an example it would be well if more young men would follow. It scarcely need be stated that Mr. Augustine, holding the views he did on the slavery question, was a third party man. He voted for James G. Birney for President, also for John P. Hale, and was ever in advance of the public sentiment of the community in which he lived. For many years he was a subscriber for the *Christian Cynosure*, and heartily endorsed its opposition to all secret organizations.

Two years ago Mr. Augustine was attacked with diabetes. This gradually broke him down so that one year ago he abandoned all business cares, devoting himself to the care of his health. Gradually he failed and finally passed away gently, surrounded by a loving wife, son and daughter, and other relatives. He was conscious to the last. Peace to his memory. J. M. H.

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In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the 'Anti-Masonic excitement" by a sincere desire first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

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Home and Health.

HELPFUL HINTS.

To clean brass lamps, scour with damp bath-brick with a cloth, then rub well with paper and dry brick-dust.

Pumice-stone will remove match stains and other surface stains from hard-finished walls, and restore the original clean look to soapstone stoves.

Put a teaspoonful of molasses in with your blacking before applying it to the stove. It will keep the dust from flying and make the polishing process easier.

To take spots of paint from wood, lay a thick coating of lime and soda mixed over it, letting it stay twenty-four hours. Then wash off with warm water and the spots will disappear.

To remove warts, take Irish potato and cut a piece off the end and rub on the wart two or three times a day, but every time you rub it on cut a slice off the potato so it will be fresh; oftentimes one potato is sufficient.

Good cologne is made from oils of rosemary and lemon, each half a drachm, oils of bergamot and lavender, each one-fourth drachm, oils of cinnamon, cloves, and rose each four drops, and alcohol, one pint; mix and shake often for a week.

For a cough, roast a lemon, carefully, without burning it; while it is thoroughly hot, cut it open and squeeze the juice into a cup on three ounces of sugar finely powdered. Take a spoonful as often as the cough is repeated. It is as useful as it is agreeable to the taste.

To drive moths from upholstered work, sprinkle the upholstered parts with benzine. The benzine should be put in a small watering-pot such as is used for sprinkling house plants. It does not spot the most delicate silk, and the unpleasant odor passed off after an hour or two exposure in the air.

After shaking carpets thoroughly and tacking them in place, go over them with a cloth wrung from warm water with a little ammonia in it. If there are spots on the carpet, scrub them with ox-gall and water. The carpet in an invalid's room may be quite well cleansed by being wiped with a cloth wrung from clear water.

PAPERING.

The wall should be prepared before the paper is put on; if very greasy or smoky it should be washed with weak lye or soap-suds or strong soda-water. If the wall is hard-finished, or if it has been painted, it should be covered with a sizing made of white glue, and put on with a whitewash brush. With a pair of long shears trim the paper close to the pattern on one side, allowing the roll to lie on the floor, and rolling up again on the lap as fast as trimmed. Have a board wider than the paper and a little longer than a single breadth when cut. All the full breadths that will be required for the room should be first cut off and matched when cut. The pieces left will serve for spaces over doors and windows. Begin at the right and work toward the left. Lay all the breadths on the board one on the other, paste the top breadth with a broad brush, fold the two ends down, bringing the pasted sides together, for ease in handling. Adjust the top of the breadth carefully in one place, using soft towels to press it on the wall, first down the middle of the breadth, and then on either edge. In turning a corner press the right hand part of the breadth in place and then the left. Wall paper is half a yard wide, and there are usually eight yards in a roll. The colors of the paper should harmonize with those of the carpet and furniture. A low ceiling will be heightened by lines running up and down; a sunless room will be brightened by much gilding and a cheerful tint in the paper. Build no fire in a freshly-papered room till it is dry. For the paste use an ounce of pulverized alum to every pound of flour, mix it smoothly with cold water, then pour on boiling water till the proper consistency is secured. When it swells and turns yellow it is done. A few drops of carbolic acid may be added to keep vermin away. Do not use the paste till it is cool. The paste may be made one day and the rolls trimmed, and the papering be done the next day.—*Sel.*

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News of the Week.

CHICAGO.

The movement to elevate the railroad tracks and construct subways inside the city limits is rapidly taking shape. An ordinance is drafted which provides that the railroads shall elevate their tracks seven feet within the city limits, and outside the business district subways will be constructed for the streets and trains can be run at full speed.

Joseph Kane, an Omaha butcher, wanted for stealing diamonds, was arrested last night by Officer Linnville on Clark street. He shot the officer twice, shot a bystander who interfered, and then kept an immense at crowd at bay until he reached the Pullman Building, fatally wounding Officer Briscoe on the way, who had attempted to stop him.

COUNTRY.

A bill is before the Governor of Kentucky which requires all corporations and persons engaged in mining or manufacturing to pay their employes semi-monthly, and to pay them in legal money.

Thursday, at La Harpe, Ill., James Bridgman and William Landis were fined $100 each for "bootlegging" whisky. Yesterday William T. Mills and A. S. Horn were fined $50 each for the same offense.

The Baltimore & Ohio Road has leased for 999 years the West Virginia and Pittsburg Line, which, as reported, gives the Baltimore & Ohio almost complete control of West Virginia railways.

Hon. J. C. McGregor, Reading Clerk of the Ohio House, died Friday of diphtheria in his home at Zanesville. His wife passed away a week ago, and four of their children a few days previously. One of the remaining children and Mr. McGregor's aged father are now believed to be dying of the dread malady.

Friday it was reported at Philadephia that within a month the gunboat Concord and Bennington and the cruiser Newark will be launched for service in the United States navy.

A Boston syndicate was reported Friday to have nearly completed the purchase for $500,000 of 1,500 acres of land between Muncie, Kan., and Mills Creek. It is stated that it is its intention to erect woolen and other mills, and put up an electric light plant on the property.

Some days ago a local-option license bill was introduced in the Iowa House. After considerable discussion the question was voted of reference to the Committee on Police Regulations, wherein the Democrats have a majority, or to the Committee on the Suppression of intemperance. On roll-call the prohibitionists won by a vote of 46 to 45.

The Louisiana lottery is said to have secured a charter from the Legislature of the Choctaw Nation. While the attention of the public was directed to Louisiana and North Dakota the lottery men were quietly at work in the Choctaw Nation, so quietly that the fact was generally unknown in the Nation till the laws of the Choctaw Nation appeared in pamphlet form. The lottery scheme resembles the North Dakota proposition in outline, conditioned upon the payment of an annual sum in the Choctaw treasury.

In the Iowa Senate the Reininger resolution against adulterated lard, as adopted by the House, was passed.

It is reported that an English syndicate wants to buy all the manufactories in Indianapolis, Ind., over $1,000,000 being the price named.

At the opening at Springfield of the convention of Illinois miners, Secretary William Scaife reported in favor of shortening the hours of labor, saying that it would reduce the output at the mines and increase the value of the product.

Congressman F. W. Wheeler's mammoth ship-yard at West Bay City, Mich., was reported to have been sold to an English syndicate for $3,500,000.

Charles A. Pillsbury, the Minneapolis miller, is reported as saying that if the short selling of wheat is not stopped that cereal will within five years be selling at 25 cents a bushel.

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The peace belt in southwestern Michigan was nipped by frost March 5. The thermometer registered zero, and it is feared that the peaches are badly damaged.

Snow to the depth of from twelve to eighteen inches is reported to have fallen throughout New England on the 2nd and 3rd inst.

Twenty students at the Kalamazoo (Mich.) College went to the room of Professors Ferry and Trowbridge, and, binding and blindfolding them, took them out for a walk, finally leaving them in a cornfield. Upon complaint being made the students confessed, and most of them were suspended.

A freight wreck on the Fort Wayne Road, near Lakeville, Ohio, was followed by the explosion of oil tanks, causing a fire that resulted in the destruction of twenty-eight cars and the warping and burning of 300 feet of the track. Three of the train hands were killed.

Four suns, each surrounded by a rainbow perfect in its prismatic colors, are reported to have been seen on the summit of the Alleghany Mountains by the residents of Christianburg, Va.

The Chicago express train on the Lake Shore Road was wrecked near Hamburg, N. Y., a Pullman and two day coaches being piled in a heap. Ten persons are reported killed and about twenty-five more or less severely injured.

The reported negotiations of a London syndicate for the purchase for $5,000,000 of the business of four firms controlling the manufacture of soda water and beer apparatus in the United States were confirmed at Philadelphia by Charles Lippincott, senior member of one of the firms interested in the deal.

It was reported at St. Louis that the Kansas Farmers' Alliance had about completed arrangements to store the corn raised by its members until better prices can be obtained, advancing money on the consignments until a sale is effected.

FOREIGN.

Abraham Lincoln, son of Mr. Robert Lincoln, the United States Minister, who has been suffering for a long time from blood-poisoning arising from a malignant carbuncle on the left side below the armpit, died in London last week.

The authorities of Paris have forbidden the production of Mme. Bernhart's "Passion Play."

Dispatches from the South African Republic say that a serious demonstration has been made there against the existing government. It appears that Mr. Kruger, the President of the Transvaal, attempted to make a public speech, but the crowd refused to listen to him and he was compelled to retire. A mass-meeting was then organized and resolutions were adopted denouncing the Transvaal Government. After the meeting the crowd proceeded to the government buildings and tore down the flag of the republic. Subsequently a mob went to a house at Landrist where Mr. Kruger was reserving a deputation, and sung "Rule Britannia." The railings around the house were destroyed by the crowd and the Transvaal flag, which floated from a pole in front of the house, was pulled down and trampled under foot by the excited people.

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Twenty-seven of the thirty-four wards in Chicago were represented at the recent meeting of the central committee of the Sunday Rest League. Great enthusiasm prevails in all parts of the city, and already twenty ward clubs have been organized. It was the sense of the meeting that the Sunday Rest League ought to work against the election as aldermen of pot-house politicians and boodler candidates. Committees were appointed to raise money and dispense it to carry on campaign work. A rousing effort will be made to secure a city council that will shut the Sunday saloons and enforce the law against the more outrageous violations of the Sabbath.

The Masonic Orphan Asylum in this city, though for a long season after its opening with a grand display of Knight Templar feathers and Grand Lodge pomposity, with the eloquence of Dr. Thomas and Bishop Fallows thrown in, had but three or four inmates, is yet a "good enough" asylum until after the dance. The great "charity" ball in aid of this needy asylum was lately given by the Masons. The press reports: "George M. Moulton, the Grand Commander of the Illinois Knights Templars, resplendent in his official regalia," and "the imposing figure of Sheriff Matson, in full Templar uniform and fatigue cap, loomed up in various parts of the floor." And so they danced and promenaded and displayed their clothes, quite forgetting the wailing of orphans in their asylum.

A gentleman lately employed in the Chicago postoffice has been giving us an emphatic opinion of the subordination of that great institution to to Romanism. "It is Mickey from top to bottom," to use his words; and the man who is not a Catholic has to endure the bantering of the crowd, as the vast majority of the employes belong to the Pope. The same ominous evil is found in Washington. To an exchange the wife of a Union soldier writes: "I am in —— Department. There are nine Irish to one American. The persecution to which I am subjected, in hopes of driving me out, is difficult to describe and hard to bear. They preach their religion and their politics. If a word is said against it the air is made blue with profanity, and such words as 'Get out, you heretic; we'll make it hot for you,' are heard on every hand." This will not do. Clanna-Gaelism is worse than slavery.

The lottery has received its death blow in North Dakota. The House of Representatives refused to listen to the proposition of the Louisiana Lottery Company to furnish 250,000 bushels of seed for the farmers. The fight of the lottery friends is now directed against men who killed the bill, in hopes of killing them politically. Mr. Winship, who was leader in the successful fight, and is said to have refused a $10,000 bribe offered for his vote, is the prominent object of attack. Is it not time that Congress should enact a law strong enough to suppress the vice of lotteries? The conflict of the postal authorities with the lottery, and the bold movements of the lottery men to openly buy up the legislators of a State, makes some stringent law a necessity. It is folly to say that the people have not the right of self-protection.

The Farmers' Alliance which has become so considerable a factor in public questions in the trans-Mississippi region was started years ago. In Colorado and Dakota, we understand, it was an open, honorable body discussing in a friendly way the agricultural interests. In the Southwest, however, it became a secret lodge and as such has spread through Missouri, Kansas and regions further to the south. As such, also, it was put under ban by Bishop Fink of Kansas and Catholics were forbidden to join. Protestants were also forbidden its "unequal" yoking by their "great Shepherd and Bishop," but they sinfully disobeyed him. And here we have a revelation of the nature of this order. Christ's word is given not a single thought, but the prohibition of a Romish bishop is dreaded. Immediately State and county officers of the order waited on the prelate and assured him that there was no intention to conflict with the all-powerful Romish church and all religious ceremonies would be weeded out of their ritual. With this promise the order was accepted as good enough for Catholics and they are permitted to enter.

George William Curtis says in *Harper's* for February that "the electric light is an untamed Afrit," and that "its laws are apparently ill understood." The editor of the *Electrical Engineer* takes exception to this judgment, and maintains "the laws of electricity are well understood; that, like water and steam, its current and pressure can be accurately measured; that its effects under given conditions can be accurately predicted and limited, and that it has caused destruction to life and property through the neglect of perfectly well known precautions and safeguards, just as people are burned alive in railroad cars heated by stoves." If this be true every death by electric wires should be the subject of inquiry by coroners and grand juries, for they come within the limit of the law of murder. In like manner the killing of men in Masonic ceremonies, as at Huntington, West Virginia, should be subjected to the severest legal scrutiny. That such is not the case shows that our judicial system is subordinated to the secret oaths of the lodge rather than the oath to God of the state.

The proposal of the Emperor of Germany to call an inter-national conference to consider the interest of labor and laborers is worthy of all praise. Whatever might be true in our land, there can be no question that among the densely populated nations of Europe the competition of labor brings down the price to a point where it sometimes is inadequate to support life. The appeals of laborers to the royal ears have not been in vain. Unlike Rehoboam, the young Emperor does not despise the suggestion that if he would be a wise ruler he must first be a good servant of the people. Doubtless, laborers need protection, and no conference of nations can undertake a nobler work than a careful consideration of their interests. All rulers would do well to consider the admonition of the Psalmist, "Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy: rid them out of the hand of the wicked," Psa. 82: 3, 4. But laborers need protection not only from unjust employers but from each other. The secret labor unions have been a source of great cruelty and wrong to those not of their number. They have constituted a system of despotism equaled only by chattel slavery. The idleness that they have enforced has deprived vast multitudes of bread, deranged the general business interests of the country and have been the occasion of many scenes of violence and crime. If it takes the arbitrary hand of a Kaiser to break up the despotism of these secret conspiracies, still we will rejoice in their removal; for we believe that laborers would be vastly better off without than with them. In any event, God speed the Emperor in his noble undertaking.

THE GREAT COMMANDMENT.

BY REV. S. F. PORTER.

The question is sometimes asked, Why ought men give God the first place in everything? [Matt. 22: 37.] Well, the duty is plain, for it is based upon fundamental and unchangeable relations. As God was good and desired to do good, he wished to communicate and increase happiness. So he invented and brought into existence this universe; and at the head of this earthly sphere he placed man, whom he made in his own image for his own child and heir, Gen. 1: 26.

The animal body of man is not the image of God. It is made out of the dust of the ground and is continually changing, so that in seven years the body is mainly made up of new materials, and when death comes it "returns to the earth as it was," Eccl. 12: 7. The human body is an excellent structure and worthy of its place at the head of the animal races of earth. But it is not the image of God, as he has no physical nature.

Having made of dust the outside shell of man, Gen. 2: 7, he breathed into him the breath of life, "and man became a living soul." This was the image of God; so man came to possess the power of reason; the ability to use language; a moral nature, to judge of right and wrong; a free will, to choose and act according to his own pleasure, and so create his own moral character. Here was a new cause, like God, but exceedingly small. So God gave him dominion over all the earth as his heir. As a child should honor his father and mother, so a man should give God the first and supreme place in his thought. All that we have, all that we are, all that we can be, we owe to him.

The fatherhood of God is still more fully shown in his merciful way of saving mankind when ruined by sin. He took upon himself our nature, and bore the penalty of our crimes to deliver us from destruction. And every one of the human family who believes on him is redeemed by the blood of the great elder Brother. Thus the immovable foundation of the first commandment is the boundless love of the universal Father.

The obligation of the Lord's day, or the Christian Sabbath, naturally grows out of the same unchangeable relations. The great loving Father would have his children come home one day in seven to tell him of all their trials, temptations and sins, and of all their joys and sorrows, to ask for his direction and help, to thank him for all his favors and to listen to his Word. And he has so formed the human body that man can accomplish more with a seventh-day rest than he can

by uninterrupted toil. The same is true of the domestic animals. But to disregard the day of the Lord, deadens the filial spirit in man and turns him away at length a wanderer and an outcast from the Father's house; while he is ever calling, Come home! Come home! It is from his house, the church, that we are to do the Father's work of kindness and mercy, to feed the poor, visit the sick, comfort the mourners, help the widow and the fatherless and show forth brotherly kindness toward all men until all are brought to a knowledge of their high birth and privileges. What shall we say of the Sabbath-breaking of the railroads and other great corporations, the Sunday newspapers, the mail-carrying of the U. S. postoffice department by which tens of thousands are taught to disobey and disregard the great Father of all, the beer gardens and Sunday excursions and saloons gotten up to silence that voice which still calls, Come home! Come home! to the disobedient and silly children? Will a man rob God?

Now it necessarily follows that if the human race is made in the image of God, and all mankind are his children, that they are all one family of brothers and sisters. They are all equal before God, are all endowed with equal rights and privileges, and all owe equal kindness and love to one another. All are on one great platform of equality. The rules of justice and equity between man and man are, by the divine arrangement, established by the voice of the majority. And the agents to administer the laws are to be appointed in the same manner. And, accordingly, emperors, kings and lords are usurpers in civil government; and popes, cardinals and bishops are usurpers in the Lord's church.

Having thus briefly stated and defined the foundation of the relations between God and men, I propose in the light of them to examine some of the evil ways of mankind. It is plain at the very outset that the greatest injury that can be done to any one is to induce him to act in opposition to the wishes of the Almighty Father. Selfishness is the center of all vileness in human action; it is the root of all rottenness in moral character. The selfish man says, "All for myself; not what my Maker has appointed me with his broad and equal love. The first place, the best position, all that I can take, I will have and hold. I have a right to care for my own affairs. I will be an emperor, a king, a pope or a cardinal if I can. I will 'be rich and increased in goods,' a millionaire. It is nothing to me what others lack. I am not 'my brother's keeper.' Let them attend to their own affairs." This gospel of Satan is proclaimed and practiced in many ways by men of the world who do not scruple to use any effective means to accomplish their selfish ends.

Thus the saloons attract multitudes by every inducement of social amusement and pleasure. Yet they cast off all responsibility from themselves, saying, "this is a free country and our customers have a right to do as they please." I would rather my brother were hit on the head by the highwayman's club and his money taken, then left to crawl home wounded and sore, than to have him drawn into the saloon to acquire the liquor habit and drown his soul in the intoxicating cup. No one but a devil incarnate would try to make money by such practices.

But the evil that I would here especially expose is the widely prevailing iniquity of secretism. In many countries bands of robbers and thieves have existed, having their headquarters in mountain fastnesses and secret caves. They were bound together by barbarous oaths and penalties always to conceal and never to reveal the doings of the brotherhood. Everything was done that cunning could invent or falsehood affirm to render their strongholds absolutely secret. The secret places, called lodges, are now prepared at the top of houses of many stories, with windows well secured, and a man with a drawn sword to guard the door and to admit none but the brotherhood; and any one not able to give the required sign is thrust instantly away. Now the people could not enter the first, because it was the fortress of highwaymen; they could not examine the second, it was a den of thieves; they cannot go into the last, it is a lodge! A what? What is a lodge? It is the business office of Supreme Selfishness; and in order to succeed, it is necessary to keep its plans and modes of action from the knowledge of all who are outside. This marks it as the narrow brotherhood of Satan, for without this secrecy they cannot steal a march on the people to form greedy trusts and to obtain government offices and fat contracts on public works.

They have no stolen goods in the lodge; but they have taken an oath to have their throats cut if they do not strive their utmost to shield from punishment their brothers who may rob or steal or commit any other crime, "murder and treason" excepted. Thus secretism is manifestly the certain mark of selfishness; and it is still more evident that it is used to overreach the rest of mankind by their system of swearing in those who are admitted to the lodge. In a den of thieves among highwaymen, a thing of the first moment is to secure the absolute silence of every member of the band. To administer an ordinary oath would do no good, as it would not be legal, and God would not take part in such a transaction. So they must terrify their companions into silence with horrid oaths and blood-curdling penalties. And this is the way the lodge does. The initiate is made to swear that if he reveals anything, the penalty shall be his "tongue plucked out by the roots," his "left breast torn open," and his "heart taken" out, "the skull smote off," and the body "left to rot on a dung-hill."

Here we have the unerring proof of the paternity, the moral character, and the use of the lodge. The father of lies is the father of it; its character is that of a school of deception; and its use is to teach the brotherhood how to lie when they tell the truth, and how to tell the truth when they lie, so as always to get the advantage over others in this world. They are all *offices of selfishness*, from the baby lodges of Good Templars, the G. A. R., the Daughters of Rebecca and the labor unions up through the 150 kinds to the Knights Templar, the Knights of Pythias, the Jesuits, the Odd-fellows and the 33° Masons. *All deny the universal Fatherhood of God and the universal brotherhood of man by their very organization.* In honest, fair and upright societies there is no need of secretism.

We will now notice two arguments used in favor of the lodge. It is often urged that the object of these secret brotherhoods is benevolent. If by this is meant that the design is to help those inside, we do not deny it. That is the infamy of it. Why are the multitude shut out if all is fair and honorable? There is no tyler with a drawn sword placed at the door of the church of Christ to keep the people out. And who are shut out of the lodge? The aged, and men who have lost a foot or a hand or an eye, or are otherwise maimed or infirm. Very benevolent! All the weak and the needy are utterly excluded. Only mature men of sound mind and body, in good health, are admitted to the brotherhood.

Again, the vindictive spirit of these clans towards those who oppose them shows that they are not benevolent. They are taught in the lodge how to injure in secret their opponents, and to pursue with spite, and to punish with Satanic hate, their enemies. Like the bands of thieves and robbers, they endeavor to terrorize and silence all who oppose them. All this demonstrates that the lodge contains only a selfish brotherhood.

But it is urged that secret societies must be good morally because good men have been initiated. Well, brother, listen to what Paul says, Gal. 1: 8: "Though we or an angel from heaven preach any other gospel . . . . let him be accursed." The good man must give God the first place in his thought and obey him, or he is not good; and he must give every one of the human family a brother's place, or he is not good. The man who becomes a member of the lodge and upholds the selfish, narrow brotherhood of Satan, cannot make it holy and good, whatever may be his character and habits in other respects. And whoever follows such a one into the paths of selfishness and sin, will soon stand before the great Elder Brother who died for all, and will hear the final sentence, "Depart!" "Inasmuch as you did it not to one of the least of these my brethren you did it not to me."

Dr. Briggs's volume, entitled "Whither?" has been criticised with a good deal of severity in various quarters, but there is one utterance (p. 54) which has called forth a unanimous shout of approval. "Here is one of the difficulties of the Revision movement. The statements of the Westminster Confession on the principles of the Reformation are a thousandfold better than anything we could get from the dogmatic divines of our day." The best evidence of this is seen in the emasculated colorless systems put forth in recent days. They are as weak and pulpy as a jelly fish. Whereas in the old time, men passed through fire and through water in defence of what was dearer to them than life, and therefore they held it with the grasp of a giant and stated it with the clearness of the sun shining in his strength.—*Christian Intelligencer.*

WINE DRINKING.

BY REV. H. H. HINMAN.

Among those professed friends of temperance who oppose prohibition, including Miss Kate Field and Dr. Howard Crosby, there is no more common plea than that the use of light wines tends to diminish the appetite for, and tendency to use, stronger drinks, and if wine-making were quite general, and its use unrestrained, we should soon reach the millennium of the temperance reform.

It seems strange that such people should have overlooked the appalling fact that in California, where the most wine is made, there is the most drunkenness, and that it steadily increases.

In the wine-producing countries of Europe there has been such an increase of dissipation, together with crime, pauperism and insanity, resulting from drunkenness, that the governments have become alarmed, and, especially in Switzerland, strong repressive measures have been adopted.

It is a hopeful sign that in Great Britain (and we believe in the Scandinavian states) there has been a considerable falling off in the use of intoxicating drinks. In the wine districts the reverse is true. But the fact that ought to convince the wine-drinkers (and they include the majority of Congressmen, State legislators, and nearly all of the fashionable world) is this: while the use of what is called *imported wines* has increased more than *sevenfold* during the last fifty years, the quantity *actually imported* is less now than in 1840.

The following from the Philadelphia press gives the official figures:

"The importations of foreign wine in 1840 and in 1888 were as follows:

1840..... 4,748,362 gallons
1888..... 4,654,545 gallons

"The figures, as will be seen, are almost exactly the same for both years. In forty-eight years the national capacity for foreign wines had not altered perceptibly. Everything else had changed. Our population had more than tripled, growing from 17,069,453 to 64.000,000. Our wealth, which might be held a fairer measure of the capacity for costly foreign wines, had grown from less than $10,000,000,000 to over $60,000,000,000. Our cities have grown from a New York of less than half a million to one of nearer 2,000,000. The thirst of Chicago and San Francisco, and all places between where "champagne and other wines" of rare labels are nightly opened, has been added to the national demand. We have built our entire railroad system, and everybody knows the skill, the capacity and the ability of a railroad man in dealing with the wine—as freight. We have added enormously to the thousands whom a few years abroad always gives new views and new tastes, and more rarely new discrimination in dealing with foreign wines.

"But the statistics of our imports remain. No more wine reaches this country than did in 1840. The returns may not have been completed then; they are far more rigorous and accurate now. The amount of wine smuggled is trifling. There is no possible question that the figures we have given above are accurate, and 1888 was a very good year for wine imports. The average imports for the five years ending in 1888 were 4,350,000 gallons. This includes everything, cask and glass, still and sparkling, French, German and all.

"The total consumption of wine in this country has grown seven and one-half told since 1840—which is about the increase one would expect. It has grown six-fold since 1850. three and a third since 1860, and tripled since 1870. This is the increase one would anticipate, all things considered. But our consumption of foreign wines has not grown since 1840, is two-thirds that of 1850, and one-third that of 1860 and 1870. This one would not expect—judging from the labels."

The conclusion is that the mingling of strong drink, to which Solomon alludes, and on which he pronounced a woe, is not a lost art. Never in history was the ingenuity and cupidity of wicked men more conspicuous than in the manufacture of spurious wines from the meanest whiskies; and never was there such a vast array of fools who think themselves wise men and wise women, as those who are deceived and cheated by the sham. Truly. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is *not wise.*"

A MODERN USE OF EASTER.

As Easter approaches the usual or perhaps more than the usual preparation is being made for its observance by Protestant and Roman Catholic churches and by the world. Many who will in one way or another be engaged in its observance, will neither know nor care whether they are honoring a heathen or a Christian festival, whether it be Baal, or Ashtaroth, or Christ who has appointed the festival, or whether the rites and ceremonies used are Christian or heathen. The Romish church, in order to please the nations in idolatry and thus bring them to Rome, mingled the Christian's God and the heathen idols together as objects of worship, incorporated Christian, Jewish and heathen rites into one system of worship, and did the same with Jewish, heathen and Christian festivals. Thus we find the pagan feast of Astarte, the Jewish feast of the passover, and the professedly Christian feast in honor of the resurrection of Christ, united under the name of Easter, which has received an insertion in the Authorized Version of the Bible instead of the word *passover*, which it should have been translated.

One of the signs of the times is that the true reformed church, having repudiated the Easter festival as not only without Scriptural authority but idolatrous, is returning again to its observance, and its mode of observance is of the same nature, to a considerable extent, as that of the Romish church. The Protestant church, in its return thus to the observance of Easter, virtually admits that its solemn protest against these institutions of Rome's devising is false, that Rome has triumphed, and Protestantism is put to shame. Every church that observes the Easter festival, does it with its face toward Rome, and every minister who leads in the celebration of its rites is protesting against Protestantism. He has set out in the way of repudiating the simplicity of the reformed religion, and setting his seal to the ritualism of the Romish church as proper in a system of worship.

But there is another use to be made of this Easter festival which would bring the blush of shame to those who celebrate it, if their consciences were awake to the presumption of substituting human institutions in place of those appointed by Christ. A new passion play has been prepared for use in the theaters in connection with Easter. It is called "The Young Messiah." It is performed with music, tableaux, etc. It is mingled with acts virtuous and vicious in order to play upon the passions of the multitude. The crucifixion will be enacted, and a young lady is to represent the Messiah. Thus the very subject which Catholics and Protestants unite in making an occasion of solemn worship, the world unites in making a subject of amusement and even mockery. It makes an unappointed religious occasion one for evincing its profanity and sacrilegiousness. The theater was once a religious institution in which pagan nations used the drama in connection with the sacrifices to their gods.

When the church in the early part of this dispensation began to decline, Biblical narratives were dramatized by ministers in the churches, as a means of devotion and impressing truth upon the minds of the people. Theatrical performances were conducted for religious purposes. The theater is now an institution for amusement, for simple gratification—sensuous and sensual gratification. Its moral tone is graded by its profits in dollars and cents, regardless of any other interest of society. Rarely does the law, which exists professedly for the defence of the purity of the community, assert its prerogative in the theater by preventing the vicious and demoralizing scenes that are attractive because they are vicious. Popular favor usually in such cases asserts its claim to be higher than the laws which are intended to preserve the morals of the people. A passion play, however, in which the scenes in the life and death and resurrection of Christ were dramatized, was a few years ago placed under the ban of the law. But it is claimed for this one that it is free from those features that would invoke the penalties of the law.

It will be well for those churches which are seeking to perpetuate the Easter festival, and thus to furnish attraction to the people, to consider what relation this attractive feature in the worship of the church sustains to the Easter dramatic representation of the Messiah as an attraction for the profane and vicious.—*Christian Instructor.*

AMERICAN OR FOREIGN SCHOOLS.

The educational laws of Illinois and Wisconsin were intended to make Americans of our children and not Germans, Englishmen, Poles or anything else. To this end a certain amount of instruction is required in our own language. The war upon this school law has become bitter in Wisconsin, and those who foment it are well known to be the Catholic priests. A Milwaukee letter to the *Inter Ocean* reviews the state of the question. It says that the politicians, and especially the Republicans, are scared into dumbness by the threats of the foreigner-speaking people, and that all the alarm has come "through the agitation of a few German Catholic priests who are openly hostile to the public schools."

The letter proceeds: "Try to hide it as they may, the fact remains that the opposition to the Bennett law originated among the known enemies of the public schools.

"The German Lutherans, who are now fighting the law and threatening with political annihilation every person who speaks kindly of it, were not the ones to begin the fight against the measure. Not till the German Catholic organs dinned into their ears for several months that the law contemplated the destruction of parochial schools, were the German Lutherans aroused. And once aroused it mattered little that both the spirit and the letter of the law had been misrepresented to them. As soon as the Lutherans had their batteries planted the Catholic papers retired from the field, not willing to continue to display their enmity toward the public schools, when their purpose could be accomplished better without. To use another simile, the Roman Catholic monkey is just now enjoying hugely the chestnuts that the Lutheran cat is scrambling to get out of the fire.

"Here in Milwaukee the fight is hotter than elsewhere, and it seems to be generally conceded that no person not opposed to the statute can be elected to an office at the coming municipal election. Paul Bechtner, who has designs upon the mayoralty, prefaces the announcement of his candidacy in this morning's *Herold* with the signed statement that there are features of the Bennett law which threaten the liberties of the people. He doesn't say what those features are, and the inference is that he hasn't read the law; still his statement carries weight.

"The main features of the Bennett law have been already given in these dispatches; but it may not be amiss to repeat that the law is a compulsory education measure, with the requirement that every child between the ages of seven and fourteen years (with the usual exceptions) shall attend a school at least twelve weeks each year, where writing, reading, arithmetic and geography are taught in the English language. The Catholics and Lutherans both claim that in all their parochial schools English is taught. If this is the case the law does not affect them at all. But they object, as Editor Koeppen of the *Germania* says, to the State assuming supervision of the parochial schools. This 'objection' is one of the fallacies of the controversy. People who haven't read the law are led to believe that the State proposes to run the parochial schools. If it does, one would never suspect it from a careful reading of the law. It does not interfere, nor attempt to supersede the parochial schools. The real objection to the law, when analyzed, is against the principles involved, which principles underlie the establishment of the public school system.

"The Bennett law may be termed a child of Governor Hoard, and that official is showing his loyalty to his offspring by firmly maintaining first that the law is a necessity, and secondly, that it is based upon true American principles. The impression is gaining ground daily that unless Governor Hoard withdraws his support from the law, the Republican convention will not dare to renominate him. And, certainly, if the Republican leaders continue to feel as they do now about the matter they will not support the Governor. But there is reason to believe a change will come. And it is safe to predict now that within four months the gentlemen who ran to cover so hastily will be ashamed of their action and will be staunch supporters of the law. A large part of the opposition to the law is based upon misapprehension, and when the law is more generally understood it will be seen to be just.

"The pronunciamento of the Catholic bishops of the State against the Bennett law will be issued Thursday morning. It is a very long analysis of the law, and contains nearly 5,000 words."

SECRET SESSIONS IN CONGRESS.

The United States Senate is wrestling with the question whether it shall in its deliberations always act as an honorable body of gentlemen, or on occasion resolve itself into a secret conclave of gossips who will in private say against men what they would not say before all the world. Roughly put, that is what it means. Everyone can readily see why the consideration of treaties with foreign governments should to the end in the Senate wear the confidential character that marks the earlier negotiations between the executive officers of the government; but when it comes to the question of confirming appointees to public offices, will any high-minded Senator be willing to say against a man in secret and behind his back when he cannot answer or explain, what he would not say before all the world? And should any low-minded Senator be allowed to do that? It is a sound rule in private and in public life to make no allegation against any one unless sure of its truth, to make it not *about* him unless you are willing to make it *before* him, and only to make it if necessary to prevent wrong. There are cases in the family and home life and in private business matters in which there may be a confidential freedom of personalities different from this; but beyond that the violation of the rule becomes slander; and yet how common in social and political life the violation of the rule is. How common inuendoes, insinuations, aspersion of motives, retailing of charges, "in confidence," by tongue and pen, about a man that are not and would not be made in his presence when he could answer them. In social and political life only? We wish we could say it is not common in the ecclesiastical world also; but we have seen it there in ways shameful and humiliating. Public men especially ought to be honorable men. They should scorn to say in secret about others what they would not proclaim upon the housetop; to whisper or write "confidentially" any ill thing about any one which they would not say before him.—*Presbyterian Journal.*

ORIENTAL JUSTICE.

Dr. Henry M. Scudder relates a case of Oriental justice that it would be difficult to outdo for sharp and subtle discriminations. Four men, partners in business, bought some cotton bales. That the rats might not destroy the cotton they purchased a cat. They agreed that each should own a particular leg of the cat; and each adorned with beads and other ornaments the leg thus apportioned to him. The cat, by an accident, injured one of its legs. The owner of that member wound about it a rag soaked in oil. The cat going too near the fire, set the rag on fire, and being in great pain, rushed in among the cotton bales, where she had been accustomed to hunt rats. The cotton thereby took fire and was burned up. It was a total loss. The three other partners brought a suit to recover the value of the cotton against the fourth partner who owned the particular leg of the cat. The judge examined the case and decided thus: "The leg that had the oil rag on it was hurt; the cat could not use that leg, in fact it held up that leg and ran with the other three legs. The three unhurt legs, therefore, carried the fire to the cotton, and are alone culpable. The injured leg is not to be blamed. The three partners who owned the three legs with which the cat ran to the cotton will pay the whole value of the bales to the partner who was the proprietor of the injured leg."

—A new star in the W. C. T. U. constellation has appeared. We refer to Miss Scovel, of Tennessee. Miss Scovel was healed by faith after a long-continued illness, and is giving her entire time to Bible work. The Hillsboro (Ohio) *Herald* says of her: "She is a theologian, logician and philosopher in a high degree. Eloquence being a secondary gift or accomplishment among the rare possessions of this extraordinary woman."

NEW ENGLAND LETTER.

The way the Massachusetts legislature treats public questions—Romish tactics—The G. A. R. and Rome—A curious kind of "brotherhood"—Rev. L. W. Frink and his fight with the Grange.

Periodically the Massachusetts legislature bends all its lofty powers of mind to a wrestle with the dog question. Whether our law-makers are suddenly seized with a conscientious fear that they may not be earning their salaries, or whether they consider the discussion of this interesting subject an agreeable variety by which to enliven the dryness of ordinary legislative duty, nobody knows—probably they do not themselves—but it has come to be an established rule that once a year this ridiculous farce should be enacted. Usually there is a bill introduced to put the tax so high as to make it practically prohibitory, but the last one proposed makes it incumbent on every owner of a canine to keep the animal muzzled *the whole time* without any regard to size, breed or disposition. "Man's most faithful friend" found plenty of advocates, however, who rallied in force and defeated the foolish and barbarous measure. This would not be worth writing about were it not to show by contrast the reverse side of the shield. This same body, which can afford to spend its time in such a senseless discussion, when a really vital question comes up can seem to see nothing in it but a matter for coarse, flippant joking. It is not very long since the bill to prevent the sale of tobacco to minors was so treated, and with so much contumely and insult that more than one woman who attended the hearing avowed herself henceforth a full believer in woman suffrage; as it was patent to every intelligent mind that if they had stood on the same plane as male constituents, having the same voting power, no legislative body would have so dared to treat their just and reasonable demand. As an illustration of this disposition on the part of our law-makers to poke fun at any reform measure which comes up, take the case of Mr. Hill, of Northampton, who has lately resigned his seat for the reason that he could not retain it consistently with his self-respect. Of course the liquor interest tried to make it appear a mere matter of pique on Mr. Hill's part because the rest of House did not agree with him; but these are the facts: Mr. Hill had presented a bill authorizing the search of persons for concealed liquors. To this a Mr. Mitchell, of Charlestown, offered the ridiculous amendment that the use of a stomach pump should not be authorized, and, incredible as it may seem, the House endorsed this coarse jest, careless of the appearance it would make on the State records, by a rising vote! No wonder Mr. Hill's sense of self-respect would not permit him to keep his seat in a body which could thus make of its legislative duties a mere mockery.

The March meetings have been generally satisfactory to the friends of prohibition. If the law can be enforced in these many country towns which have voted No, Massachusetts will have at least four-fifths of her area, though not four-fifths of her population, under practical prohibition. A case which occurred in Blackstone in '88 shows how Romanism can combine forces with the saloon, if need be, to make war on our free schools. An "overflow" school was held in a certain building—pending the erection of a regular schoolhouse—within 400 feet of which were four flourishing saloons and a licensed hotel. As the State law makes such proximity illegal, one or the other must go, the saloons or the school. Soon there was a petition circulated to remove not the former but the latter, on the plea that the building was unsafe, the petition being headed by the proprietor of one of the saloons, and clinched by the resident priest. Members of the W. C. T. U. who saw through the subtle scheme, the building having been pronounced safe by the State Inspector, rallied to oppose it, and it was not carried. But before the year closed a new schoolhouse was erected, and the licensed venders of crime and death could pursue their murderous business without ban or check. American people are very easily humbugged. They are by nature frank and unsuspecting, and do not understand either practicing or combatting the Macchiavelli craft, which has been for centuries an inherent part of the church of Rome. But we need to keep our eyes open. Under what seem to be only innocent devices for the public good the hand of the Jesuit may be weaving the web in which to strangle our religious liberties. That rum and Romanism together inspired the proposed ordinance to prohibit the distribution of handbills on the streets of Boston does not admit of a doubt, but now Mammon has unexpectedly come to the rescue. The printers and paper manufacturers, it is found, have something to say about it, and as they claim it would cause a loss of half a million to the business of the city, the prospect is that the objectionable ordinance will not be passed. A great effort is at present being made, led by some of Boston's most influential business men, to obtain State aid for the New England Conservatory of Music. This is a noble institution, and the arguments in favor have a plausible sound, but the *Woman's Voice*, the able organ edited by Eliza Trask Hill, denounces it as a dangerous move, an entering wedge to obtain State aid for parochial schools.

The G. A. R. post in Brighton recently buried two comrades, and in both cases the priest refused to allow the American flag, which covered the body, to come into the church, or the members of the post to enter with their G. A. R. belts on, whereat the Grand Army men are filled with exceeding indignation, though it is a question whether they consider the insult to their patriotism or their lodge the most flagrant.

Zion's Herald is a New England sheet, so, perhaps, the following choice bit from its Southern correspondence, showing that the lodge spirit of caste is the same North or South, may be read with interest. After praising Dr. A. E. P. Albert, editor of the *Southwestern Christian Advocate*, of whom it says, "Not a criticism has reached us but hearty enthusiasm for the man and his work," it goes on to add, "Dr. Albert is another object lesson to the relentless prejudice in that city in regard to the possibilities of the Negro.... For years Mr. Bently was the business manager of the *Southwestern*. He was a noble man and highly esteemed. He was a member of the lodge of Knights of Pythias of New Orleans. In his last illness he requested Dr. Albert, with whom he had been so closely associated, to attend his funeral. At the sad service the Knights of Pythias absolutely refused to be present because Dr. Albert was to officiate. When prejudice will thus extinguish the sacred relations of brotherhood how can we be patient or moderate?" A "brotherhood," indeed! Does *Zion's Herald* really think that a Christian who believes that the Lord hath made of one blood all men that dwell on the earth, and that one Saviour has died for them all, can hold membership in any such "brotherhood?" and how can relations incompatible with Christianity be in any sense "sacred?"

Rev. L. W. Frink, of Boylston, continues to keep up his fight with the Grange, and his opponents adopt the usual lodge tactics of abuse rather than argument. Well may he desire our prayers that God may deliver him from wicked and unreasonable men. The Manchester (N. H.) *Union* has taken up the matter, and the flame seems likely to spread. God bless this brave witness for the truth.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, March 12, 1890.

At a public meeting recently a distinguished Washington pastor expressed the opinion that it is more difficult to be a Christian at the national capital than in any other American city. He said Washington presents obstacles to religious life such as do not exist elsewhere, and that there was a spirit of worldliness which was fostered by the exactions of society. He spoke of the difficulties that lie in the way of a Christian life here, and laid special emphasis upon the uncertainties of politics as associated with the career of those in government service. A number of clergymen, as distinguished as the first, joined issue with him, and held that he had drawn his shadows a little too darkly around the capital.

Said one of them: "Washington life is peculiar in that it is pleasure-seeking. In New York it is money-seeking. In New Orleans it is fun-seeking. The temptation is only of a different kind, and I do not see that any more temptations stand in the way of the Christian here than elsewhere."

Another said: "I have lived in Brooklyn, in Chicago, in Indianapolis, for years in each place. I have been stationed here in Washington for eight years, and I must say I have met with less vice in this city than in all the others, and with more thoroughly good and earnest people than in any community I ever saw."

Another, speaking of the social life here, said: "What is it after all—these receptions from 4 to 7? These little teas and dinners are as innocent as can be. I go to them and enjoy them. I meet friends at these receptions, and I find it a great help to me in my church work because I am thus enabled to meet many who I would find otherwise difficult to see." He insisted that it was perfectly consistent and proper to go from the prayer meeting to some reception, and that receptions and teas had no tendency to draw one from religious work.

This optimistic minister readily admitted, however, that there were many exceptions to his rose-tinted picture, and that at some receptions they would have punch, and that some of the dinners were given by fast men. Still, he said, that happens everywhere, and good people must discriminate. The general average of social life here he held to be innocent and not to be decried.

Still another well-known Washington clergyman related that whenever he went away from here his friends asked him how he managed to live in such a sink-hole of iniquity as Washington. Now he thinks the capital is a pretty moral place as compared with others, and quite as much of a church-going city as any. He said he knew that there was licentiousness and gambling and extravagant tendencies in Washington society that are harmful. He mentioned an immense sum of money that a wealthy gentleman recently gave his sister to be spent in social gayeties in Washington. The champagne that was bought with that money, and the extravagance that followed it, were very demoralizing, but the speaker did not think that such rare and extreme cases proved that an unhealthy tone existed in the average social life of this city. *

"A trifling misunderstanding between Slusher and Smith factions at Flat Lick, Ky., resulted in five sudden deaths, after which Sheriff Calloway was fatally shot while trying to arrest a Smith. An accommodating neighbor, who came to Barboursville after a load of coffins, told the tale." The above from a Cincinnati daily shows how common has become the practice of murder among these mountain clans of Kentucky, and how little attention they are receiving from the authorities and the press. A Christian lawyer of Kentucky, who had been in the habit of giving to the support of foreign missions, said recently that he had been reading Judge Lilly's report to the legislature on crime and violence in his district, and he had concluded that so long as there is so much heathenism in Kentucky we can much better afford to use our means for the support of missionaries in this mountain region than to send them elsewhere. It is probable that Bourbon and moonshine whisky is the most important factor in these conflicts. But whatever the cause, they are a disgrace to Kentucky and to the nation. We would not undervalue foreign missions, but if there are any heathen in the world that need to be converted to the Gospel of peace, they are these mountain clans.

Governor Campbell, of Ohio, has made a statement in justification of his presence at the recent celebration of Washington's birthday, under the auspices of the Patriotic Order Sons of America, in Columbus, O. He made no apology for being a guest of a secret organization, but only for the speech made by L. W. O'Brien, State Vice-President of the order, who, the Governor says, is a mechanic, and not a public speaker, and probably said more than he really meant. O'Brien's remarks were construed to be an attack on the Catholic church and priestcraft.

—The young evangelist A. F. Houser, whose good work in a protracted effort at Wheaton we noticed in December, is now in Rochelle, Ill. At Clinton, Iowa, his fervor for the truth and faithful condemnation of the evils of lodgery gained him a warning from the "White Caps" of some secret society of the place.

—Among the missionaries who sailed for Liberia Jan. 30, 1890, to reinforce Bishop Taylor's missions in Africa, was Miss Mary O'Neil of Pittsburgh, a convert from the Roman Catholic church.

REFORM NEWS.

ILLINOIS CAMPAIGNING.

DEAR CYNOSURE:—From Kishwaukie I went to Belvidere, and called upon several parties, two of whom subscribed for the *Cynosure*. From Belvidere I went to Marengo where I arranged for lectures at some future time.

On Monday I turned to the southwest and stopped at Lockport in Will county and made several calls. Rev. John Lee, the pastor of the M. E. church, is taking a lively interest in the investigation of secret societies and will speak at the Conference to meet in the First Methodist church at Chicago next month. From here I went to Morris, Grundy county, and called upon J. J. Cox and wife, who are earnest friends of the N. C. A., and intend to devote the most of their property to the carrying forward of this great reform.

From Morris I went to Marsailles and called upon Rev. A. Ethridge, pastor of the Congregational church, and others. I stopped over one night and attended their meeting for prayer, and was pleased with the interest manifested in their church work. I secured several donations to the fund to send the *Cynosure* to the ministers.

I then came to Streator where I stopped one night and had the privilege of meeting with the brethren for prayer, and secured a promise of $10 for the N. C. A. funds. I went into the country to see Rev. Jacob Phillips, an Old School U. B., who donated $7 for different objects. He was anxious that I spend some time lecturing in the U. B. churches in that vicinity. The next morning he took me several miles to see his pastor, who was in hearty sympathy with my work, but for reasons that seemed valid, preferred to have the work postponed a few weeks.

I therefore came on to Wyanet, Bureau county. While writing in the P. O., my young friend Mr. Herrick, formerly a student in Wheaton College, but now a medical student, through whose kindness I had an opportunity to ride into the country several miles to the parsonage of the Bureau church and stopped with Rev. Pinkney. I spoke thrice on the Sabbath and got out an appointment to lecture at the Hickory Grove church on Tuesday night.

As this field is new to me I intend to continue my prospecting tour through Henry, Mercer, Warren, Knox and other counties, returning in time to attend the Conference April 22 and 23. Parties desiring lectures can address me in care of the *Cynosure* office.

Satan is stirring up those whom he can deceive and lead to great activity in their lodge work. Christ by the Holy Spirit is lifting up a standard against these works of darkness. The elect, whom Satan would, if possible, deceive, are being enlightened and rescued from the meshes of the net that is spread for their feet, and into which so many uninstructed ones have gone. But the truth, when it comes to their knowledge, makes them free. No one, who rightly understands the nature of the secret lodge system, will continue to adhere thereto, who has a heart of love and loyalty to Christ. Good men may be deceived and drawn into the lodge, but if the light that is in them does not become darkness, they will soon perceive, as did Mr. Finney when he was but a babe in Christ, that the lodge is no place for a Christian; and, like him, they will abandon it forever. Let continual prayer be offered for the deliverance of God's people from these snares of the wicked one. C. F. HAWLEY.

GOOD RESULTS OF AGITATION IN NEW BRUNSWICK.

ST. JOHN, N. B., Mar. 12, 1890.

Editor Christian Cynosure,

DEAR SIR:—On Sabbath the 2nd inst. I preached a sermon to my congregation in this city from 2 Kings 17: 33, on the theme, "Mongrel Religions," in which I held up Freemasonry and Orangeism as striking examples of the half-breed religion of the text. A reporter of one of our city papers called after the service and obtained an outline of the sermon which appeared in the paper the next morning. I think I sent it to you. In this mail I send you two papers, in one of which is a criticism on my sermon by a Presbyterian Doctor of Divinity in our city, and in the other is my reply together with a statement showing the unfairness of the *Telegraph*.

If this little agitation should be attended with as good results as the one I had with Dr. Macrae in July, 1884, I shall be very thankful. Dr. M. was very much worked up at the time and wrote me a letter in reply to my Open Letter to him, that was in very bad temper and wanting in his usual dignity. Some time after I learned from one of his brother ministers here that he had withdrawn from the lodge.

On the day last week that Dr. MacDougal's article appeared Dr. Macrae and I were together at a funeral and he referred to the article that had appeared that morning criticising my sermon. As we talked freely about the matter, to my surprise he confessed that he had done a foolish thing to write to me as he did, and had been sorry for it ever since; and before we separated he told me that he had withdrawn from the Masons. I gave him my hand and told him I regarded him as a brother more than ever.

This incident clearly teaches us that we shall not lose the respect and kind regard of men by bearing a strong testimony in a kindly way against these entanglements of secretism. It also shows that it is only necessary to present the facts to men of true Christian character, and they will abandon the lodge. The truth and Spirit of God are as potent as ever. I pray that the outcome of the present stir in the enemy's camp may be that many will see the mongrel character of the religion of Masonry and leave it in time. Yours very sincerely,

A. J. MCFARLAND.

CORRESPONDENCE.

THE MEMPHIS BIBLE AND NORMAL INSTITUTE.

MEMPHIS, Tenn.

EDITOR CHRISTIAN CYNOSURE:—The name of this institute is doubtless familiar to the readers of the *Cynosure*. As you well know, it is the outgrowth of the brave fight for righteousness on the part of brethren Countee, Brinkley and others of Memphis against whisky, tobacco, secretism, and kindred evils.

The light shines forth clearly and its influence is steadily and markedly increasing. One by one the churches are swinging into line, and not many years will pass, if the institution continues to grow in favor, before there will be a solid phalanx confronting the enemy. Thus will the consecrated zeal of the lamented Woodsmall and the benefactions of Peter Howe continue to bless the generations.

The attendance has been large in the various departments, over 380 names already upon the roll. A spirit of earnestness characterizes the students in all the grades. Besides the training of preachers and teachers, and the training in domestic science, and in the manual arts (this last in its incipiency for lack of facilities), much interest has centered this session about the mission and nurse-training class of married women, conducted by Miss Barkley, a returned missionary and an educated physician. Several of the first physicians of the city are volunteer lecturers to the class. It is anticipated that this class will prove the nucleus of a nurse-training school, and so a most useful and much-needed vocation be opened to the colored women who are receiving religious training in the Bible and mission class.

A novel feature of the school this year is the lunch counter managed by the cooking class. Soups, biscuits and savory lunches are served daily, to the great satisfaction of the students. Thus in this department as in all others theory and practice are combined, and the idea of independence and self-support is fostered and illustrated.

You will remember that this is the peculiarity of the institution, being dependent upon no missionary or philanthropic society. It makes heavy pulling and some dark days, but manifestly it is the way out and up for any people in the process of development.

This year especially do the trustees deserve and need the co-operation of all who are in sympathy with this work of faith and labor of love, because of the failure of crops and the consequent financial straits of the people in all this country. The tuitions and donations from the colored churches —aggregating $2,700—will pay somewhat more than one-half of the expenses, which for a school of this kind is quite unusual. Seek first the kingdom of God and his righteousness (rightness) is the motto constantly before teachers, pupils and board, and we have faith that the $1,000, the "needful" thing, "will be added" unto us. The annual meeting is March 31st. Remember us in your prayers. H. R. TRAVER, *Principal.*

ENCOURAGEMENT FOR LOCAL AGENTS.

YORK, Pa., March 6, 1890.

EDITORS CYNOSURE:—The year 1889 was a very bad one for me; as a member of my family was sick for four months, a flood gave me five feet of very dirty water in the house, and I have quite a long list of troubles to get over. But notwithstanding all this, I can make a report that may encourage some of our friends to try to push the reform against secret societies.

During the year 1889 I sold 1,400 anti-secret, anti-Catholic and Prohibition newspapers, about one-fourth of them being *Cynosures*. I also sold 104 anti-secret pamphlets, and 145 anti-Catholic books and pamphlets.

In 1884 we had about ten feet of dirty flood-water in the house; and this flood cost us about $600. So you can see that I can sympathize with Noah, and also with the unfortunate citizens of Johnstown.

I hope that all the readers of the *Cynosure* who can do so, will sell or distribute the *Cynosure* and the anti-secret books and pamphlets, as it is the best thing we can do to arouse the friends of civil and religious freedom.

We should sell all anti-secret publications; but I find that the illustrated pamphlets sell themselves, while I have to use my tongue quite freely to sell the others. This is a very plain hint to both publishers and agents. Even three or four illustrations, if good and attractive, will add to the chances of those who sell.

Many famous men have been book sellers, book agents, printers, etc. S. R. Wells, the famous phrenologist, once said that the best way to get a good wife was to get good books and keep both eyes open while you go around selling them. The single men who read this may take this plain hint free of charge, and, as the Masons say, govern themselves accordingly.

If floods, cyclones, earthquakes, the "grippe," and the other ills that flesh is heir to, will only let me off for the year 1890, I will perhaps give a better report, and a few more plain hints in regard to some other important matters.

EDWARD J. CHALFANT.

THE BAPTIST PASTORS OF NEW ORLEANS.

NEW ORLEANS, La.

DEAR CYNOSURE:—It has been some time since your readers have heard from this part of the vineyard; but, thank God, we are yet here battling for God and the right. Although the way sometimes seems gloomy and dangerous, we can hear the voice of our dear Saviour saying, "Lo! I am with you alway, even to the end of the world."

It seemed as though—and, indeed, I thought that—our Baptist anti-secretists had been scared into silence, until a few weeks ago when it became a public rumor that the Grand Lodge of Freemasons was going to lay the corner-stone of the new building of the old Baptist church of this city at the conference of Baptist ministers. Elders A. S. Jackson, G. W. Walker, John H. Fleeming, C. W. Williams, J. Baptist, J. Marks, Wm. W. Davis, S. T. Clanton, B. D., editor of the *Christian Herald*, and myself, all arose with one united voice and denounced the actions of the pastor of the old church in inviting the Freemasons to lay the corner-stone. The pastor seemed much affected at his error, but it was gone too far, he said, to be remedied. We are told that the aforesaid pastors visited the church on Feb. 9 and preached; but before the "Sons of Hiram" were ready for solemnizing their infernal lodge rites over the stone the prominent Baptist pastors had left the scene. I never visited the grand Masonic Baalite scene at all.

Through the kindness of Bro. C. W. Sterry of Pontiac, Ill., I have been successful in purchasing two lots, corner of Second and Clara streets, in a splendid locality, whereon I expect, D. V., by the first of April to try and commence building a new

house of worship for the St. Matthew Baptist congregation. The lodge element hates to see my little church prosper, but God is just fighting our battles. We lack yet $275 to finishing paying for our lots; also lumber to build will cost us much. We would be thankful for any amount contributed to help us. We have a day school of 56 in our little chapel, also we have a sewing school every Friday at 3 P. M. We would be thankful for anything to help make our work a success. Our custom on Friday is to teach the little ones to sew, crochet, knit and mend garments; also where there are poor children we occasionally give a little jacket, coat, apron, dress, or such things as we are able to furnish. God helps us in the work. Despite our opposition and many foes, God has helped us to increase in membership from 13 to 36 from last May, and in our Sunday-school from 25 to 131. From the 12th of May, 1889, to Jan. 1, 1890, our little church gave to the sick and helpless $20.20 cash and some three hundred or more pounds of groceries, and on Feb. 7 gave a decent funeral to one of our deceased members. Francis J. Davidson.

A NATIONAL PROSPECT.

Rogers Park, Ill.

Dear Cynosure:—Your editorials of March 6, on "Christ the Reform Center," and "The World's Fair," sets before your many readers the importance of the duties which they owe. The fair will be a great opportunity for exercising them; and that there will be a great contest between the forces of good and evil cannot admit of a doubt. You tell us that "*the question of all history has been who shall be worshiped, whether the devil*, who receives the homage in all false rites, or Christ in all true." You tell us also that "the *Jesuit is ubiquitous*," and "*his brother of the secret lodge is by his side*" in "every popular movement." Yes, not only lodgeites and papists but their "ap(e)istic" time-servers are willing supporters of popular delusions, ever ready to conform to, rather than *reform* the wrongs in the country, or in such popular Christianity as Christ would reprove.

One thing is too much overlooked, viz., that our politics are unscrupulously used to support abuses in the church and in the state, by Rome and her followers or imitators, the "apists;" but the reformers are, alas! much divided. The soundest of them are those who are truly loyal to Christ in his own kingdom, which is not of this world, and therefore they dare not admit party politics into it!

This loyalty prompts the good soldiers of Christ to "seek first the kingdom of God and his righteousness," and to "fight the good fight of faith" only with the weapons which divine wisdom has appointed, one being the sword of the Spirit, or Word of God, whilst they also pay taxes and are loyal to the civil power (Cæsar) as a "terror to evil doers and a praise to them who do well." But whose glory does the loyalty of lodgery and papistry and apistry seek first? Not the glory of our Christ in their ritual and worship, but the glory of their respective "false teachers and false Christ." Grand they may be in lodge esteem, or be enthroned like the Pope as supreme representatives of the divine will, and therefore claiming the right to plan work politically, and in every other way in order to obtain supremacy over the government and people of the whole world! Universal brotherhoods, indeed! But destitute of the very first principle which can truly give them a just claim to the title, namely, obedience to Christ.

Worn out in parts of Europe, Rome sees her new opportunity in the too great laxity of our free institutions towards the hordes of her foreign members whose allegiance is due first to the Pope. Rome has skillfully laid her plans, and her wisdom, experience and cunning will probably be found to far exceed that of the impulsive, brave Southerners in the late unhappy strife which threatened our national existence.

Freemen of these United States, watch your public schools! Watch the grants of your legislatures! Watch and carefully guard the fundamental principle of your glorious Constitution which your heroic Forefathers in wisdom bequeathed to you, free from the anti-Christian corruption of state connection with the Church of Christ, the wife of the Lamb. You quote Gladstone, "that the only hope for the world is in bringing the human mind into contact with divine revelation," and Christendom responds, Amen and Amen. But how sad to think that millions among us are dupes of "false teachers!" and that many are actually being trained secretly in military exercises! For what purpose? Before the execution of the seven anarchists in Chicago, hundreds of them used to march in our streets with their banners flying. How of the United Brotherhoods of Mormons, and Rome's Jesuits and Clan-na-Gaels, and others of like character who are oath-bound to aid them in preference to our civil government when so required? Verily, your closing question was all important: "*What think ye of Christ?*" For those who are loyal to the New Testament Christ can be relied upon as loyal to our civil government, and as good citizens every time; but those who are bound to the beast, or his image, cannot be relied upon if a time of severest need shall again test the loyalty of her citizens.

Christian citizens, on you devolves the great work! Let us all be zealous in the instruction of our inhabitants, whether born under and influenced by despotisms, whether abroad or among us, or rejoicing in their inherited freedom under our Stars and Stripes. Yours, R. Park.

A W. C. T. U. PUZZLE.

Editor Cynosure:—In one column of a daily paper in one of the leading cities of the great West appeared two notices which caught my eye. One advertised that the regular meetings of the Nationalists were held in the W. C. T. U. Temple on Sunday afternoon; the other that the Sabbath Observance department of the W. C. T. U. was giving lectures upon keeping the Lord's day.

Were these two notices wholly consistent? was a natural question. Interviewing a leading W. C. T. U. officer, I asked whether their committee approved the holding of political meetings in their rooms on Sundays. I was informed that the Nationalist clubs did not discuss politics in those meetings. Their next notice announced that *the ballot* would be the subject of discussion at their next Sunday meeting! In a subsequent report of the Nationalist Sunday meeting at the Temperance Hall the topics stated were: "Persian Civilization of the Fifteenth Century," "Co-operative Principle in Government," "Nationalization of Railroads," etc. The only thing I saw about it that looked specially religious, was the statement that in the coming dispensation of nationalism women would not marry for money, but for love.

The great cause of national reform is too valuable to endanger itself by holding its secular gatherings upon the Lord's day, and the Woman's Christian Temperance Union has a reputation too sacred to allow it to be compromised by countenancing such an innovation. Whereunto will this grow? Prohibition Patriot.

PITH AND POINT.

FROM A WELL-KNOWN WRITER ON ROMANISM.

The Cronin tragedy, the recent disclosures in Salt Lake City, and the stealthy movements of the Jesuits, especially in Boston, ought to lead *every* intelligent American citizen to believe that there are, at least, some secret societies in our midst that are a positive evil. I believe that "a candid discussion" of the entire subject will result in good.—(Rev.) John Lee.

ANOTHER CHURCH VOTES RIGHT.

It may be too late to avail anything, but it will express to you my hearty sympathy and concurrence in the proposed conference of the friends of truth and light. I don't know whether I ought to promise certainly to be there, but, God willing, it will be my pleasure to come and see face to face so many of the old veterans of reform. Some three months since the little church here adopted a resolution of unalterable opposition to all secret associations.—(Rev.) W. W. Ames, *Coloma, Wis.*

HALLECK FLOYD ON THE CONFERENCE.

I hail with great joy the awakening of the churches on this important interest. The secret lodge power has rent in twain my own church (United Brethren in Christ), and it is sapping the very life out of the churches of America. I see but few names of United Brethren signed to the call. But if it were presented you could get large numbers to sign it. We are, and have been for more than one hundred years, opposed to the secret orders.

THE WORLD AND THE CHURCH WALKING TOGETHER.

I hope your work may result in much good, not only in showing the necessity of churches keeping from "unequal yoking" with the lodge, but from worldly conformity in every phase. One of the worst troubles I find is the introduction of worldly purposes and principles into the management of the church, and the losing sight of the one simple, grand and proper purpose of the organization,—to tell the story of the cross in "demonstration of the Spirit and of power."—F. O. Cunningham.

VICTORY THROUGH FAITH.

I have no language to express my hatred to the system of secrecy. I have no quarrel with individuals that are drawn into the meshes of the fraternities; duped in, you may say. For while they are made to say that they go in of their own free will and accord, yet such is not the case. Many are over persuaded to take the terrible step, with the promise that it shall be nothing that shall in any wise interfere with their duty to themselves or their families, or to society, or to their God; when in truth it does interfere with each and all of these. But I had no thought of trying to delineate the evils of secretism, for their name is legion. But I feel like asking for the remedy. My own idea is that prayer is our stronghold. While I appreciate the sacrificing labors of the noble ones who have faced the persecution they must meet who dare to speak against the lodge, yet I feel that without the Holy Spirit to crown their efforts, all would fall like water spilled on the ground; and that comes in answer to the fervent prayers of God's saints, of whom there are many besieging the throne of grace daily on this subject. God does hear prayer. I believe slavery was abolished in answer to prayer, and that was a formidable thing to meet, but not too hard for the Lord. Neither is secretism; and if the abominable thing was wiped out, the saloons could be handled. But while they are so identified and held up one by the other, they are a great foe to God and humanity. But we may not despair while Jehovah lives and Jesus pleads in our behalf. A true friend to the cause.—Mrs. J. Griffin.

GOD WILL JUDGE US.

I believe God punishes nations for their sin. He punished ours for slavery just as we deserved. Now I should think Masons and liquor men would tremble. God will surely put them down with all who uphold them. It's a question of time, that is all. Justice is sometimes slow, but always sure. God loves America and will purify it in his own good time, and I want to be found on the Lord's side always. For once I am going to vote as I pray.—C. M. Swan, *Union City, Michigan.*

LITERATURE.

Miss Willard has the first place in the March number of *Our Day* and discusses the "Progress of the Prohibition Party" and the probable effect of the action of the seceding W. C. T. U. on the growth of prohibition sentiment. "New Biography of Jonathan Edwards," by Rev. J. W. Wellman, will be welcomed by all theologians of every denomination as an important and valuable document. Dr. D. C. Greene of Japan contributes a paper on "Joseph Hardy Neesima," the Japanese missionary, whose recent death is lamented by all friends of missions. The Monday Lectures, now in their 15th year, were opened Feb. 3. "Dr. Storrs' Policy in Missions," by Joseph Cook, is his first discourse in this season's course and appears in this number. *Our Day* furnishes the only authorized report of the Boston Monday Lectures. Other departments include "Denial of Constitutional Rights to Colored Citizens in the South," by Hon. John M. Langston of Virginia. A review of "Hon. Carroll D. Wright's Report on Divorce," by Rev. Will C. Wood, is supplemented by an "expert opinion" on the same topic by Rev. Dr. Dike of the National Divorce Reform League. The German Emperor as a Labor Reformer; British Opportunities in Africa; The New British Extradition Treaty, etc., are the topics of the editorial notes.

Mr. Stanley has advanced so far with his account of his adventures in achieving the rescue of Emin as to be able to announce the title of his book, "In Darkest Africa, and the Quest, Rescue, and Retreat of Emin, the Governor of Equatoria." All sensible persons will await with patience for the publication of the authentic account, though there will be an abundance of Stanley literature turned out from the printing presses during the next few months. Charles Scribner's Sons will be the only authorized publishers in this country.

The old reliable and uniformly popular *American Agriculturist* has a finely illustrated article on the grand prize corn crop of 1889, which was raised by Z. J. Drake in Marlborough county, S.C. Here on an acre of the poor land of the South, which in 1887 produced only 5 bushels per acre, by proper application of manures of various kinds there were grown 255 bushels of corn. This acre won a $500 prize. This March number of the *Agriculturist* is full of good things for the farmer.

Good Health for March is a very readable number. Dr. Kellogg, the editor, continues his attack on the pile-doctor frauds. These gentlemen are routed by his logic. Dr. Oswald writes in a very entertaining manner of Japan, and Dr. Alcott shows, from an interesting experiment, how a vegetable diet supplies the need of water-drinking. The various departments are full of valuable hints and suggestions.

A BALLOT ON "REFORMS."

"THE WOMB OF THE PRESENT IS BIG WITH REFORMS. IT IS AS WHEN GAD WAS BORN—HIS MOTHER CRIED, 'A TROOP COMETH.'"

Each reader will please indicate his vote by penciling a circle around "Yes" or "No" after each question. If undecided put the circle about the "?." After so marking the whole list, return it to the Associated Press of Reforms, E. 90th St., N. Y.

DO YOU FAVOR—

22. Sunday closing of drug stores, except for an hour or two early and late in the day? Yes or No, or ?

23. Suppression, by church discipline, if necessary, of Sunday trains for camp meetings, church dedications and the like, so far as they are run at the request or by the permission of church members? Yes or No, or ?

24. Suppression of the noisy huckstering of Sunday newspapers? Yes or No, or ?

25. "Early closing" of places of trade? Yes or No, or ?

26. Saturday half holidays for at least the summer months? Yes or No, or ?

27. Prohibition of child labor, at least for those under sixteen years? Yes or No, or ?

28. Wages for women equal to those of men for the same quantity and quality of work? Yes or No, or ?

29. Laws requiring railroad companies to supply freight trains with the air brake, patent coupler, and other safety appliances generally used on passenger trains? Yes or No, or ?

30. Government management of the telegraph as a part of the postal system, and also of the express business by a cheaper parcel post, and postal savings banks? Yes or No, or ?

31. City ownership and management of gas works and water works? Yes or No, or ?

32. The people's ownership and management, by elected officers, of all railroads, local and interstate? Yes or No, or ?

33. Bellamy's nationalization of traffic? in its chief features? Yes or No, or ?

34. As a remedy for trusts, the giving to the Interstate Commerce Commission, or some other, power to compel *fair trade by free trade*, that is, by proclaiming to all lands temporary free trade in any article whose producers have combined to force up the price? Yes or No, or ?

35. The eight hour day for mechanics, but as a child of Reason, not of Violence? Yes or No, or ?

36. Graded taxation, the percentage increasing in proportion to wealth? Yes or No, or ?

37. "The Single Tax" on land? Yes or No, or ?

38. Tenement house reform by compulsory thinning out and cleaning out of city slums? Yes or No, or ?

39. A "National Commission of Enquiry Concerning the Alcoholic Liquor Traffic," to gather official and impartial statistics? Yes or No, or ?

40. Removal of all screens that hide the interior of saloons and so conceal violations of law? Yes or No, or ?

41. Forbidding the sale of liquor and tobacco to minors, also their entering places where liquor is sold? Yes or No, or ?

42. Forbidding children under sixteen to be on the streets, except in the company of adult guardians, after nine o'clock at night—a curfew bell giving due warning? Yes or No, or ?

43. Forbidding more than one saloon to each 500 of the population? Yes or No, or ?

44. The permanent closing of all saloons (if not all places where liquors are sold), that is, closing out all places where drinkers loaf and treat and hatch crimes and treasons; all places where liquors are sold to be drunk on the premises, except with meals at *bona fide* eating houses? Yes or No, or ?

45. Law and Order Leagues, uniting good citizens of all parties and creeds to enforce not only existing liquor laws, but also those against gambling, vice and Sabbath breaking? Yes or No, or ?

46. Special attention by such leagues to enforcing laws against the corruption of youth by lustful pictures, papers, books and exhibitions? Yes or No, or ?

47. Proclamations by Governors, similar to the recent one in New Hampshire, calling attention of offenders and executive officers to neglected laws and insisting on their enforcement, in order that bad laws may be repealed, imperfect ones amended, and good ones utilized? Yes or no, or?

That tired, debilitated feeling, so peculiar to spring, indicates depraved blood. Now is the time to prove the beneficial effects of Ayer's Sarsaparilla. It cleanses the system, restores physical energy, and infuses new life and vigor into every fibre of the body.

Printers' Ink, a weekly journal published in New York, serves as an exponent of the principles of the art of advertising, and offers practical suggestions to newspaper advertisers. It also indicates to the inexperienced advertiser how, when and where to advertise, how to write an advertisement, and how to display one. It contains in each issue interesting matter—original and selected—of interest to advertisers, and discusses advertising topics in an intelligent, impartial and instructive manner. Its subscription price is $2 a year.

CONSUMPTION SURELY CURED.

TO THE EDITOR:—
Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address. Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., New York.

Baldness ought not to come till the age of 55 or later. If the hair begins to fall earlier, use Hall's Hair Renewer and prevent baldness and grayness.

Capitalists and small investors read "War" Robertson's advertisement in this paper.

SCOTT'S EMULSION



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19. Freemasonry, a Christ-excluding Religion.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
28. Nathaniel Colver, D.D., on Masonry.
33. Hon. Wm. H. Seward on Secret Societies.
37. Why a Christian should not be a Freemason (German).
39. Should Freemasons be Admitted to Christian Fellowship?
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45. Ought a Seceding Mason to Keep his Lodge Oath?
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The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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The Christian Cynosure.

J. BLANCHARD, Editor.
HENRY L. KELLOGG, Associate Editor.

CHICAGO, THURSDAY, MARCH 20, 1890.

THE CHICAGO CONFERENCE.

CALL FOR A CONFERENCE OF CHRISTIANS ON THE SECRET LODGE SYSTEM.

During the past year events of national importance have fixed the attention of our people as never before upon the extent and power of the Secret Lodge System.

The Cronin murder in Chicago, the investigation of Mormon oaths in Salt Lake city, and the uprising against Jesuit intrigue in Boston and the British Provinces have been a new revelation to multitudes of the danger lurking in this system.

This influence affects the administration of justice and all other departments of the Government, but especially is it inimical to the Christian church. Believing the time Providential for a candid discussion of the character, aims and practical workings of the secret orders, we, the undersigned, hereby subscribe ourselves in favor of such a convention to be held in the city of Chicago April 22 and 23, 1890.

ADDITIONAL NAMES.

C. E. Cesander, past. Luth. ch., Geneva and St. Charles, Ill.
G.W. Whittington, ch'rm'n Fox and Rock Riv. Dists., F.M.Ch.
Edward Beene, pastor M. E. church, Creston, Ill.
D. W. Irons, pastor U. P. church, Barlow, Ohio.
Isaac Bancroft, Congregational minister, Everly, Iowa.
George M. Freese, pastor U. P. church, Washington, Ill.
C. Bender, presiding elder Rock Riv. U. B. Conf., Mendota, Ill.
J. L. Harrison, United Brethren church, Leaf River, Ill.
W. E. Mosher, United Brethren church, Leaf River, Ill.
O. F. Smith, United Brethren church, Mt. Carroll, Ill.
J. J. Margillith, United Brethren church, Mt. Carroll, Ill.
E. Y. Smith, United Brethren church, Mt. Carroll, Ill.
W. O. Oberheim, United Brethren church, Mt. Carroll, Ill.
J. O. Schwarts, United Brethren church, Princeton, Ill.
J. T. Lambert, United Brethren church, Savana, Ill.
J. W. Lewis, United Brethren church, Amboy, Ill.
George W. Wilfong, United Brethren church, Fenton, Ill.
A. L. Williamson, United Brethren church, Dover, Ill.
Joseph Brewster, United Brethren church, Rockford, Ill.
M. H. Negus, Baptist minister, Sandwich, Ill.
Robert L. McCord, pastor Cong'l church, Sheffield, Ill.
C. A. Burdick, pastor S. D. Baptist church, Farina, Ill.

RAILROAD RATES.

The sub-committee appointed by the N. C. A. Board to secure rates from the railway companies has secured from the Western States Passenger Association a promise of a round trip rate of one fare and one third to all who secure certificates from the ticket agent when they purchase tickets, showing that they have paid full fare to Chicago. The roads making this engagement are the Chicago & Alton, Chicago & Northwestern, Chicago, Burlington & Northern, Chicago, Burlington & Quincy, Chicago, Milwaukee & St. Paul, Chicago, Rock Island & Pacific, Chicago, St. Paul, Minn. & Omaha, Chicago, St. Paul & Kansas City, Chicago, Santa Fe & California, Illinois Central, Iowa Central, and the Wabash. Delegates must remember, when purchasing their tickets on any of these roads to Chicago, to ask for the certificate that will entitle them to a return fare at one-third rates.

The following persons have definitely promised to address the Chicago Conference of Christians on the Secret Lodge System:

Prof. Henry C. King, Oberlin College.
" Joseph Moore, Earlham "
" A. A. Smith, Northwestern "
" C. M. Esbjorn, Augustana "
" Joseph L. Daniels, Olivet "
Rev. W. P. McNary, D.D., United Presbyterian church, Tarkio, Mo.
Rev. J. S. T. Milligan, D.D., Reformed Presbyterian, Dennison, Kans.
Rev. John Lee, Methodist Episcopal, Lockport, Ills.
" H. A. Day, editor *Wesleyan Herald.*
" B. T. Roberts, editor *Free Methodist.*
Bishop Halleck Floyd, United Brethren.
Rev. Thomas D. Wallace, D.D., 8th Presbyterian Church, Chicago.
Rev. P. S. Henson, D.D., 1st Baptist Church, Chicago.
Rev. E. P. Goodwin, D.D., 1st Congregational Church, Chicago.

Five colleges and eleven denominations are represented by the above speakers.

Satan is never more pleased than to be the subject of a joke. There are few debates on the question of his personality where he does not inspire a considerable part of the argument. The lodge likewise thrives on the funny stories about its terrors, and its goat, and so we see them repeated in its organs. They confound the reason so that the conscience is not troubled at the real horrors of the dark "chambers of imagery." The devil is well-pleased to have men become familiar with anything but the reality of secretism.

GOD'S METHOD.

The Christian Conference next month (April 22) bids fair to secure a more general representation from the American churches than any previous meeting. Hence, the methods recommended and adopted by that body are of the first importance.

The American churches were in theory opposed to human slavery from 1620 to 1863, two hundred and forty-three years. But, until immediate abolition was insisted on in 1831, slavery grew under their opposition. This deplorable result was on account of their mistake in method. The churches opposed it in words, but sheltered it in practice.

But slavery was a child of false worship,—the worst institution of heathenism. The first man born into the world killed the second because the latter worshiped Christ, through "faith," by a lamb; and the world's false worships have been paid to Satan, "*a murderer from the beginning,*" ever since. Hence, the false worship of the secret lodge, as in the case of Dr. Cronin, includes the spirit of murder, and every crime this side. The April Conference, therefore, meets to consider a subject second in importance to none which has ever brought men together for deliberation.

In thirty short years from Christ, Christianity had overspread the then known world. The pagan historian Tacitus says, "In thirty years this *lætabilis superstitio* (deadly superstition) has reached not only our great cities, but spread to the remotest country villages." Almost nineteen centuries have passed away since Tacitus wrote, and there are now fourteen hundred millions on our globe, two-thirds of whom to-day have not heard of Christ. Millions wear no clothes, and worship four-footed beasts and creeping things. This argues some terrible fault of method in opposing false worships. What is that fault?

No argument is needed to prove that lodges worship. The secret order of railroad conductors even have an altar standing in the center of their hall; and altars mean religion. The methods of opposition to these strange altars vary. The most common method by pulpit and press has been universal silence, the boon which evil spirits asked, but which Christ *did not grant.* The sage, John Quincy Adams, sixty years ago condemned this method, and the ignorance which it produced, in the sharp words, "*An ignorance which they are careful to preserve!*"

The next method adopted by our clergymen has been to refrain from joining secret lodges, and to condemn them in words while permitting and so sheltering them in their communions. But this is not God's method. Had he permitted false worships to mingle with the true, the Hebrew polity would have broken down centuries before the Saviour was born,—and for this plain reason: that without a mediator and access to God through him, no God is left to mortals but the "*god of this world;*" for the finite cannot apprehend the infinite. Hence, if God had allowed idolatry and tolerated idolaters among his chosen people, they would have had no religion but that of Cain, which had neither Messiah nor "faith."

He therefore excommunicated Cain, the first false worshiper, from the fellowship of mankind, because he invented his worship, offering the fruits of the earth without faith, or a lamb to represent the Saviour, "who died for our sins according to the Scriptures." With such a religion there could be no civil polity, no oath to swear witnesses by, and no Christ to "judge the world in righteousness;" and no person guilty of *one* sin could have had access to a holy God by the merits of a man that never sinned, that is by Christ. Hence, the whole Hebrew polity was administered by Moses and Joshua by God's immediate direction, upon the principle that to allow a strange worship would be to fail,—to leave mankind without a Saviour and the world without hope! And the history of our race would have gone out like the history of the posterity of Cain.

Look at the fidelity and severity, terrible to the transgressors, with which Moses enforced this one grand, fundamental principle. At Sinai he executed three thousand Israelites at one time, for adding a heathen ritual to an orthodox creed, attempting to worship the God who brought them from Egypt, by a calf, the symbol of the Egyptian religion; and he enacted this terrible necessity into a law (Deut. 13: 6–9):

"If thy brother, the son of thy mother, or thy son or thy daughter, or the wife of thy bosom, or thy friend, which is as thy own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou nor thy fathers; namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him, but thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people."

Joshua did a like act of fearful necessity when he executed Achan and his family for hiding the accursed things of idolatry in his tent. And he who condemns them as cruel would have blamed Washington for executing Andre by the laws of war, when the fate of the United States hung upon his fidelity. Those Hebrew leaders had to choose between the suppression of false worship and striking out the nation which was to bring in Christ, the Saviour of the world. They would have stricken out Christendom from the maps of our globe! *Who wishes they had done it?*

But Christ HAS *come.* And we are not now "under law, but under grace," though our weapons are mighty through God. We are to conquer, not by bloody executions, but "by the blood of the Lamb and the word of our testimony." But we must not fellowship the unfruitful works of darkness. False worship is as fatal now as it was then.

Let us pray for our April Conference that this great meeting may blend the fidelity of Moses and Joshua with the love of Christ and the power of the Holy Ghost. Let us not assume to be wiser than God, or be ignorant of Satan's "devices." In the power of the Spirit let this April Conference set a light on every mountain and hill-top in the United States, whose beams shall lighten "the dark places of the earth" now "full of the habitations of cruelty."

PAPACY IN AMERICA.

In his lengthy allocution, delivered at a secret consistory, Dec. 30, 1889, Pope Leo XIII. says, "Here (in Italy) our enemies never cease to attack the church, and are even daily becoming more bold;" "the rights of the Roman Pontiffs are attacked in the very city of Rome, and are so impaired in the minds of men that they are said to be of no greater importance than that which is generally ascribed to the affairs of Royal Houses." Not only so, but "everywhere the minds of men are inclining to the same direction, and all have the same object, namely, to raise enmity against an ancient religion," etc. Yet not quite "everywhere," for he says that, in the midst of this universal revolt against Papal pretensions in countries that have had plenty of experience with Catholicism, "a timely consolation has reached us from America." The Pope has most seriously looked upon every attempt made in America to secure the Catholic vote, and obsequiousness to the Catholic voter has been taken to mean humble obeisance. He is evidently impressed with the idea that not many days hence he will have an acknowledged representative at Washington and the United States an ambassador at the Vatican. What is to hinder such a result when all parties are clamoring for the Irish constituency?

But indifference to Catholic aggression is not universal. William Parel, the Episcopal bishop of Maryland, delivered a charge not long since to the clergymen of his diocese in which he says of Baltimore and the Roman Catholic priesthood: "This city is the central point of Roman Catholicism in this country. Here resides its highest prelate, and here it puts forth its greatest effort. It is using political and social influence to obtain the religious control of this Nation. God forbid that I should blame the Catholics for any honest effort made by them toward this end. The issue, however, is greater than ever before, and they are now concentrating all their hopes and plans in this land. We must meet this advance with loving resistance. Three-fourths of their members were born in Europe, and nearly all of the remainder are children of foreign-born parents. The foreign spirit in the church is remarkably powerful. Their members become Americanized very slowly, and are not being assimilated rapidly. Our rights as citizens and churchmen are menaced by this power. The laws of naturalization are abused, and an immigrant often becomes a voter before he has caught our tongue. We have been neglectful in calling the attention of our parishioners to the encroachment of the Roman Catholic Church. I do not advise you to preach a course

of sermons attacking their doctrines, but when any movement is made by them detrimental to our political or social institutions don't be silent, but speak out bold and clear on the subject. Parochial schools should be increased, so that the school life of the young in our church may not be neglected. Of course you know that I do not antagonize the public school." If our Protestant pastors would rouse themselves from their criminal apathy and deal with the Catholic question as Americans and Christians we should more often hear such sentiments as the above, and more rapidly should we see the priest power fading from its seat of authority over the consciences of men.

—The Swedish Lutheran church of 300 members, at Princeton, Ill., was opened last Sabbath afternoon for a discourse on the relation of Christianity to the lodge by Bro. Hawley.

—An engineer in Fall River, Mass., having read an exposition of Odd-fellowship found his eyes suddenly opened to the character of the order to which he had never given a thought. He now wishes to read on Freemasonry and know if he has been equally ignorant respecting that order.

—A strange story of loss of memory is told by Arthur Dow, a church member and a "strict temperance man," who disappeared from Littletown, N. H., and was found by his wife in Seattle, Washington. One of the first things that he thought of when his memory returned was the lodge. "Why," he says, "I am a Knight Templar. I forgot all about it till this moment. If I had known it in my troubles I would not have wanted for anything." Why did he not think of his relation to the Christian church? That he did not proves that the lodge had supplanted his Saviour in his affections.

—A private letter from Secretary Stoddard tells of continued interest in our work in New England. The brief speech of Rev. R. D. Grant in the meeting of Baptist pastors in Boston, and the debate with secretists at Boylston by Rev. L. Frink, are hopeful indications. Bro. Stoddard preached March 9 in the Congregational and Baptist churches of Boylston. At Worcester on Monday evening of the present week Bro. Pratt was expecting an opportunity to speak and had well prepared himself with facts and arguments. Rev. W. T. Sleeper of that city promised to second his testimony, and he relied on Rev. I. J. Lansing's aid also.

—A. T. Wolff, the present Grand Chaplain of the Grand Lodge of Illinois, was some years ago pastor of a Wesleyan Methodist church in Sandy Lake, Pa., and an eager advocate of the work of the National Reform Association. He finally became a Presbyterian and removed to Illinois and took up the title of D. D. When pastor of the Presbyterian church of Paris, Ill., he ordered a bill of books of the N. C. A. for which he did not pay. Next year, when pastor at Alton, he acknowledged the debt and promised to pay, but has not to this day fulfilled his word. The next we hear of him is two years later that he is chosen Grand Chaplain. Since this exaltation we learn of his visiting Wheaton to coquet with Anti-masonic friends.

—The Philadelphia *Times* says: "We at last have a glimpse into the awful mysteries of Masonry in the veracious correspondent's account of the death of a West Virginia preacher, who was fatally hurt while being lowered into a pit during the progress of his initiation into the Royal Arch degree. It has been popularly supposed that the most thrilling ordeal to which the Masonic novitiate was put was riding the wild and frisky goat, and if it is well established that a part of the ceremony is to drop defenceless preachers into unpadded pits, the Masons will have to go or cushion the pit." Cushioned and padded pits would not be more inconsistent with the hiding place of the Ark of the Covenant than the ceremony of finding it as practiced by Masons. The silly story of "riding the wild and frisky goat" is not more silly than the things that *are* really done.

—An ex-alderman fell dead of heart disease in Chicago last week. Preparations were made for his funeral, in which the city authorities were to take part. They were ready to take their carriages when the order was countermanded and the funeral postponed. The priest refused a certificate that the dead man was a good Catholic, and without it the cemetery company would not allow the body to be buried. The priest's reason was that the man had joined another religious society, to-wit, the Masonic, and could no longer be recognized as a Catholic. The opinion was given that the Baltimore lay convention had decided to remove the ban of the Romish church from all secret societies, but the priest is acting under orders, and says no.

—Prof. Traver's letter on the Memphis Institute deserves a candid reading. The field over which the immediate influence of this school is exerted is western Tennessee, northern Mississippi and eastern Arkansas, with a population of about half a million colored people. Last year there were 374 enrolled, from 6 years old in the kindergarten, to 60 in the pastors' class. About 100 were adults, and 34 were pastors of churches. The school was inaugurated and is officered by colored men; all the instructors but the president and preceptress are colored. By its act of incorporation it is pledged to instruct against all forms of iniquity, and trustees, teachers and students must be opposed to the liquor traffic, tobacco and the lodge. Such an enterprise is truly worthy of ample support, and we desire to heartily recommend it to our readers.

—Principal Dickson, of Grand View Normal Institute, Tennessee, has issued an appeal to the friends of the mountain missions of Tennessee. Many are kept from the school because there are no accommodations for them, and those who do come are crowded into small rooms that were built for scarcely more than half the number. Two teachers hear classes at the same time in a room 18x24 feet in size, and the crayon dust, floating in the air when scholars are working at the blackboard, is almost stifling. The dormitory is crowded to twice its real capacity, and many walk six miles to school every day. Any contributions of money to change this unpleasant condition of affairs will be gladly received and accounted for by Mr. Dickson, at Grand View, or may be sent to the office of the American Missionary Association, 56 Reade street, New York. Contributions of clothing, books and papers may also be sent.

—The *Religio-Philosophical Journal* is the organ of the spiritualists in this city. Its former editor was shot by a man whose wife it is believed he seduced. This paper editorially assails the approaching April Conference as interfering with matters outside its business. What if there are secret societies? Men have a right to join them if they wish. On the other hand the *Western Catholic News* says: "The movement indicates an earnest effort on the part of these gentlemen to stem the swelling current of secret societies in this country, the bane and curse of every country in which they find a foothold. Secret societies have been the primary cause of much of the tyranny exercised by European governments; and secret societies, if not checked in this country, will lead to revolution and anarchy. Every department of the local, State and National Government is honey-combed by one or more secret societies. The Catholic church is on record as the great opponent of secret societies and never fails to denounce them as injurious to the welfare of the human family. When a member of the church joins a secret society, let its aim or object be what it may, he ceases to be a member of the church and is cut off from all her benefits."

The Pope in his late encyclical gives council which, for policy's sake, it would appear as though he should have omitted, but which tradition and the scheme of the church requires that he should declare. It is that Catholics owe allegiance in all political matters first of all to the church; that is to say, that church interests must always be considered superior to those of the state, and be cared for accordingly. Even if it make him a poor citizen, or even a traitor to his country. The true Catholic must be loyal to Rome. With this as the declared policy of the Pope, it is curious to hear Catholics complain that in the United States they are ostracized politically, or, at least, that the prevailing sentiment of the country is hostile to their advancement. Why should it be otherwise?—*United Presbyterian.*

THE SECRET EMPIRE.

GRAND UNITED ORDER OF BROTHERS AND SISTERS OF FRIENDSHIP.

Among the villainous schemes for defrauding the colored people of the South out of their scanty and hard-earned wages, there is perhaps none that is at the same time so specious, deceptive, so mean and cruel as the secret society known by the above title. It is a weak imitation of Freemasonry. Any one at all acquainted with the ritual of the Blue Lodge, cannot fail to see the earmarks of the "order."

Like its prototype it is eminently religious, and in like manner it is a religion in which both men and devils can unite. Members of this order must believe in God. "The devils also believe and tremble." But in neither case are they required to believe in Christ. In the forms laid down to be used there is a careful exclusion of his name. It is true that some Christian hymns are used, but in such connections as to make them blasphemous rather than devotional. Only so much religion is put into it as will satisfy the demands of an unenlightened conscience, and to terrify all who discard its behests.

There are seven degrees, each with its grips, signs and passwords, which for the convenience of outsiders we give together with the mode of initiation in the first degree.

The following are the titles of the officers which are abbreviated in the ritual: Most Eminent Monarch, Princess, Provos, Provosess, Recorder, Securetess, Prelate, Inspectress, Provider, Senior Warden, Junior Warden, the term Most Eminent being prefixed to each.

Persons, both male and female, are eligible to membership if between the ages of 15 and 60.

The form of initiation is as follows:

FORM OF INITIATION.

M. E. M.—Brothers and sisters, we are now ready to initiate candidates.

M. E. R. and M. E. I.—You will now retire to the ante-room and examine the candidates by asking the following questions:

M. E. R.—Candidates, do you solemnly declare upon your honor, that, uninfluenced by mercenary motives, unbiased by friends, you freely and voluntarily offer yourselves as candidates for the mysteries of the Grand United Order of Brothers and Sisters of Friendship?

Candidate.—I do.

M. E. R.—Do you believe in the existence of Almighty God, the maker and governor of the universe?

Candidate.—I do.

M. E. R.—Do you solemnly declare and affirm that the statement you are about to make shall be the whole truth and nothing else but the truth, so help you God?

Candidate.—I do.

Are you a man of one wife? (or woman with one husband, as the case may be). Are you lawfully married to her? How many children have you? Are you at peace with your neighbors?

The candidate shall give entire satisfaction to all of the questions.

M. E. R.—Do you solemnly declare before Almighty God, that if you are admitted to membership in this order, that you will cheerfully conform to all the established laws, usages and customs of the fraternity?

Candidate.—I do.

M. E. I.—Are you willing to suffer any punishment that the lodge may inflict upon you, should it ever be found that you have made a false statement here?

Candidate.—I am.

Here they will return to the holy altar with due regard and say, "M. E. M., your orders have been obeyed, and we find the candidates duly qualified and ready for initiation."

M. E. M.—Thank you, worthy officers. You may now resume your stations.

M. E. M.—M. E. Prin., M. E. Pro., and M. E. Pros., prepare the candidates.

Here they will retire to the ante-room, take from candidates their watches, pistols, knives, moneys, etc., and keep them until they are through, then return them. Hoodwink the candidates and place their hands on each other's shoulders, bring them to the door and cause them to give three distinct raps on the door, hard. M. E. S. W. runs across the floor very heavily to the door and responds thus * meantime all shall be as still on the inside as death.

M. E. S. W.—M. E. M., I hear fierce alarms on the outside of the door.

M. E. M.—M. E. S. W., you will attend the alarm.

M. E. S. W.—What mortal dares to intrude within these mystic walls, to disturb the peace and harmony of this lodge.

M. E. Prin. (outside).—A poor blind stranger, fleeing from envy, strife, prejudice, intemperance, dishonesty

(*Continued on 12th page.*)

The Home.

THE PATH FOR MY FEET.

I cast a backward glance down life's rough road
O'er which my weary, earth-worn feet have trod;
And 'midst the dark, I see the pathway strewed
With priceless blessings from the hand of God.

What though sharp piercing thorns infest my path;
Are there not here and there some rare, sweet flowers?
God sends us good and ill in love—not wrath;
We need some bitter in this life of ours.

Are shadows falling? There is light above.
Do storms descend? The sun will smile again.
And so I recognize the hand of Love
That guides me gently through a life of pain.

'Tis not all darkness. Some soft golden rays
Have shed their radiance o'er my darkened life.
And though I wander now through troubled ways,
Their memory comes like blessing after strife.

So I accept whate'er my Father wills,
Since he designs it for my highest good;
For what to our weak sight are seeming ills,
Are richest blessings if but understood.

God has been good to me. I cannot ask
For richer mercies than his love has given,
Until my soul is freed, and I shall bask
In the broad sunshine of his perfect Heaven.

O All-Wise Father, I will not disown
The love which sends the bitter with the sweet,
Nor will I murmur though I walk alone
The path thou hast appointed for my feet.

—*Selected.*

ANOTHER TESTIMONY FROM STANLEY.

A more emphatic and influential witness for the good providence of God in the affairs of men has seldom been given than is found in the letters of Henry M. Stanley on his return from the African interior. One of his latest published letters is to a son-in-law of the late Dr. Livingstone, and will be read with joyful interest by the friends of missions. It speaks of the course of events at Uganda, subsequent to the murder of Bishop Hannington by the natives. It is most interesting to read the testimony of the great explorer to the work of the Church Missionary Society and the fidelity of its missionaries. Mr. Stanley writes:

"What would have pleased Livingstone so much is that a body of Christians can become in twelve years so numerous and formidable as to depose the most absolute and powerful king in Africa, and hold their own against any number of combinations hostile to them. What can a man wish better for a proof that Christianity is possible in Africa?

"I take this powerful body of native Christians in the heart of Africa—who prefer exile for the sake of their faith to serving a monarch indifferent or hostile to their faith—as more substantial evidence of the work of Mackay than any number of imposing structures clustered together and called a mission station would be. These native Africans have endured the most deadly persecutions—the stake and the fire, the cord and the club, the sharp knife and the rifle bullet have all been tried to cause them to reject the teachings they have absorbed. Staunch in their beliefs, firm in their convictions, they have held together stoutly and resolutely, and Mackay and Ashe may point to these with a righteous pride as the results of their labors to the good, kindly people at home who trusted in them.

"I suppose you do not know Mackay personally. Well, he is a Scotchman—the toughest little fellow you could conceive. Young, too,—propably 32 years or so, and bears the climate splendidly—even his complexion is uninjured—not Africanized yet by any means, despite twelve years continued residence. These mission societies certainly contrive to produce extraordinary men. Apropos of Scotchmen, can you tell me why they succeed oftener than other people? Take Moffat, Livingstone, Mackay, real Scotchmen with the burr—they stand pre-eminent above all other missionaries, no matter of what nationality. It is not because they are Scotchmen that they succeed; it is not because they are better men in any one way or the other, physically, mentally, or morally—of that we may rest assured—but it is because they have been more educated in one thing than all others. While I say this I review mentally all whom I know and have met, and I repeat the statement confidently. That one thing is duty.

"These missionaries, Moffat, Livingstone, Mackay, piously brought up, are taught, among other things, what duty is, what it means, not to yield to anything but strict duty. Thus, Moffat can persevere for fifty years in doing his duty among the heathen; and Livingstone, having given his promise to Sir Roderick that he will do his best, thinks it will be a breach of his duty to return home before he finishes his work; and Mackay plods on, despite every disadvantage, sees his house gutted and his flocks scattered, and yet, with an awful fear of breach of duty, clings with hopefulness to a good time coming, when the natives of the country will be able to tell out to each other the good news of 'Peace and good will to men.'"

THE YOUNG WOMEN TOURISTS.

He is without vision who sees nothing in the trip of two women around the world, each going in an opposite direction, alone and without a guide, except a freak of modern adventure or a gust of newspaper enterprise.

Miss Bisland, a native of New Orleans, but for some years a writer for the *Cosmopolitan*, a monthly magazine, started west and returned by way of Liverpool. Miss "Bly," the *N. Y. World's* correspondent, left New York, went east and returned by way of San Francisco, reaching New York in seventy-two days, six hours and eleven minutes from the time of starting. Miss Bisland was a little longer, owing to having taken a slow steamer from Liverpool.

To have made that trip in that time would have been impossible even ten years ago—railroad and steamship speed was not then equal to such a feat. For a woman to undertake such a trip was one hundred years ago an impossibility of thought. Six hundred years ago such a trip was both a physical and a moral impossibility. Six hundred years ago a woman unattended on such a journey could not have gotten safely through Christian Europe. She would have been hung as a spy, burnt as a witch, cast into a dungeon as a person dangerous to the government, or seized and spirited away for vile purposes.

There is in this more than a practical demonstration of the progress of science and the triumph of genius over time and space. Think what progress in the comity of nations had to take place to permit the success of this adventure. Where are the walls of China? What has become of the exclusiveness of the Middle Kingdom? What has tamed the Ottoman tiger? What has gone with the suspiciousness and cruelty of ignorant ecclesiastics? Above all else, whence has come into the rulers and masses of men this new respect for human life and this strange regard and even tender and protective concern for individual welfare?

Individual vices abound in all countries, crimes are numerous and disgraceful, but the shame of them we feel is due not to their excess over past centuries, but to our improved sight of their guiltiness; everywhere there is quite too much wickedness, but this event is incontrovertible proof that there is all around this world a deepened sense of the sacredness of human life. What has brought about this change? The living Word.—*Wesleyan Advocate.*

HIS DUTY.

A TRUE STORY.

Benny Waters got up at daylight that morning to build a fire, and warm the room for his mother, who was not strong, and found the keen air of the early spring very trying in their rudely-built cabin, a few miles out on the plains from the village. All the time he was about this labor of love, he was thinking of the fortunate opening likely to be his that day.

He had been searching for something to do in the village, for matters were getting serious in their little home. The mother had been sick so long, and their expenses had been so heavy, that the little they had saved against a time of need, was now completely gone. Next to nothing remained for them to live upon, and if possible he must find work of some kind to keep actual want from the door.

So for two or three days previous to this morning he had been looking for work, but without success. He was either too young or not strong enough, or they had no work for a boy, and he had become well-nigh discouraged. The evening before, however, just as he was about to give up trying further for that day, he had stepped into the store of Field & Swinburne, hardware dealers, and asked if they needed a boy. He was shown into the office, where he found Mr. Swinburne alone.

That gentleman, after making some inquiries as to Benny's age, and where he lived, said:

"Yes, we do need a boy, but Mr. Field is now out of town. You may come to-morrow, however, at 9 o'clock, and we will see what can be done for you. Mind, now, and be on time, as we shall hire the first boy that comes along."

"What wages would you be apt to pay?" Benny ventured to ask.

"Oh! two or three dollars a week," answered Mr. Swinburne, carelessly. "It depends altogether on how well you work."

So Benny built the fire, and busied himself in cooking the potatoes—all that they had for breakfast—happy at the prospect before him, and sure he would do his best to earn the highest wages suggested. On that amount he felt confident his mother and himself could, with proper care, live comfortably until she was able to work again.

The breakfast—if a dish of potatoes can be called a breakfast—once ready, he went to the door of his mother's room and called her.

"Only think, mother," he exclaimed, as they sat down at the table, "I'm to have work to-day; and if I'm worth it I'm to have three dollars a week, and that'll be enough for us to live on."

"Yes, indeed!" responded his mother, "but I fear you are too young to undertake so much; above all to take your long walk after each day's work."

"Oh! I can stand it easily enough, mother," he asserted, confidently.

When the poor little meal was finished he brought in several huge armfuls of wood, and arranged, as far as possible, for his mother's comfort throughout the day, and then put on his coat and started.

"Here is your scarf, Benny," said his mother, calling him back. "It will be chilly as you walk home to-night, and you will need it."

He laughingly took it, not realizing then how it would be of special service to him a little later.

It was not yet 8 o'clock, and he had ample time to reach the village before the appointed hour. The most direct way was down the railroad track, and he hurriedly tripped over the ties, as happy as a boy could well be.

Within a mile of the village the track made a sharp turn to the right, and entered what was known as Hemway's cut—where the road-bed had been blasted through solid rock for a number of rods. As Benny reached the curve, he, as a precaution, glanced back along the track to be sure the 8:45 passenger train was nowhere in sight, and then entered the cutaway. When about half way through, however, he suddenly stopped, for in front of him lay a large boulder, which had fallen from the cliff above, and completely blocked the passage.

But it was possible to climb over it, and Benny began to do so; then he as quickly got down again. The thought had come to him that the train, number twenty-seven, coming around the curve at full speed would not have time to come to a stop before reaching the obstruction, and a smash-up, more or less terrible in its results, was inevitable unless some one gave the warning.

But if he waited to warn the train of its danger he could not reach the village at the appointed hour, and might lose the place. Indeed, Mr. Swinburne had distinctly said if he was not there on time they should hire some other boy.

There was not time enough to go on to the village and have some one sent to flag the train. At least it would be a tremendous risk to do so.

The first house back up the track was a full mile away, and to go there and leave word to stop the train would also make him late at the store.

Then came his great temptation. Might he not slip across the field unobserved to the road and reach the village in that way? then no one would ever know he had discovered the rock, and could not blame him. Thus he would arrive at the village in ample time for his engagement.

For a moment he hesitated; more than this, he *actually* left the cutaway and went a short distance up over the cliff toward the highway. Then he came back to the track, and with quivering lip

sat down. He knew it was his duty, whatever the personal sacrifice, to stay there and warn the train.

As if to test the strength of his determination to the full, a sense of their absolute need now came home to him as it never had before. It frightened him. Starvation stared them in the face. There was only food enough in the house to last them a day or two longer. He must have work at once, or he must *beg*.

He shrank from the thought with a shudder. But if he lost his place and could not get another, he might be forced to do that for his mother's sake; she must not suffer for want of food.

"I can't leave here," he resolutely said, "even if I do not work, and we have to beg."

The train was late that morning, and for nearly an hour he sat there. He knew it must already be 9 o'clock, and he wondered if some other boy had been hired to fill the place he had only an hour before been so sure of. In spite of himself the great tears would come to his eyes.

The low rumbling of the train at last aroused him from the despair into which he was fast falling. Springing to his feet he exclaimed:

"I wish I had a red flag, an' I'd stop the train easy enough."

Then his eyes fell on his scarf; it was large, and of a bright red color. The next moment he had cut a long stick and stretched his scarf to its widest capacity over one end, forming a wide flag. He now hurried down the track towards the coming train, moving the scarf to and fro as he had often seen flagmen do.

On came the train; now it was near enough for the engineer to plainly see him; the next instant a prolonged whistle, which Benny knew meant down breaks, rang on the air, and he jumped from the track.

The cars shot by him, but came to a standstill near the curve. The engineer sprang from his cab, asking:

"Well, my boy, what is it?

"Just step around the curve, and you'll see for yourself," answered Benny.

The engineer, fireman, conductor, and a crowd of passengers hurried into the cutaway, and a moment later stood by the boulder.

"It is a big morning's work you have done, my lad," the conductor at length said; "had we come around that curve and stove full force into that rock there would have been terrible work here. How came you to discover it?"

So Benny briefly told his story:

"Was going to work for Field & Swinburne down at Scottsville this morning at 9 o'clock, and left our cabin back here a couple of miles to go there. When I got here I saw the rock, and knew I ought to stay to give you warning. Though I 'spose I have lost my place by it," he added, regretfully.

"How is that?" asked a tall, finely-dressed gentleman standing by.

"Why, Mr. Swinburne said I was to be there on time," answered Benny, "or else they should hire some other boy."

The conductor now decided that with enough men and proper tools, the obstruction could be removed in an hour or two at the farthest, and dispatched a messenger to the village for them. He also advised the passengers to return to the cars and make themselves as comfortable as possible during the delay.

Then a gentleman spoke up enthusiastically:

"Let us make up a purse for the lad. Here are five dollars towards it."

A hat was passed among the passengers, and a few minutes later the gentleman announced:

"We have got a hundred dollars. Now, where is the boy?"

He could not be found, but a brakeman finally said:

"I saw him go off towards the village with the man the conductor sent down there."

"He'll be back this way by-and-by, likely as not," said the conductor; "if not, it can be left at the Scottsville depot for him."

It was true, Benny had hastened off to the village, hoping he might even yet reach the store before some one else was engaged. But in this he was disappointed. For as he entered Mr. Swinburne's office that gentleman looked up at him and curtly said:

"You are too late, sir; I engaged another lad half an hour ago. Learn next time to be punctual at the appointed hour."

Poor Benny! Without offering a word of explanation he left the store and hurried off home. He had no heart to look elsewhere for work that day at least. He knew he had done right—that his mother would approve of his course—still he could not get over the great disappointment that had come to him. What in the world would they now do for bread?

As he reached the cutaway he found the men busy blasting the boulder to pieces, and paused to watch them. While he stood there the conductor caught sight of him.

"Look here, youngster," he said, "aren't you the boy that stopped the train?"

"Yes, sir!" promptly responded Benny.

"Well," he went on, "there's a gentleman up at the cars that wishes to see you."

Wondering what could be wanted of him, Benny went up to the train, clambered into the parlor car and asked:

"Is there a man here who wants to see me?"

"Yes, sir!" exclaimed a gentleman, dropping his paper, and springing to his feet. "We all want to see you. We all want to thank you for your unselfish conduct this morning, and give you this roll of bills as a token of appreciation of your act;" and he handed Benny the money.

"I didn't expect nothing," said Benny modestly, and ungrammatically. "I didn't just like to see the train busted up."

"We can afford to give this money to you," replied the gentleman, kindly, "for some of us would have doubtless lost our lives but for you; and had the overturned cars taken fire in that cut, none of us would have escaped.

With joyful heart Benny now hastened home. Nor was his joy any less when his mother, after listening to his story, said:

"I had rather a son of mine should do his duty, even if it forced us to beg, than to have secured the best position in the world by a dishonorable act."

But the good flowing from Benny's unselfish act did not end here. The very next morning, as he was cutting wood at the door, a gentleman rode up and asked:

"Are you Mr. Benny Waters?"

"Yes, sir!" replied the astonished boy.

"Well, here's a letter I was asked to leave here," said the gentleman, handing it to him.

It bore the heading of Field & Swinburne, and read:

"Scottsville, Ky., March 2, 1887.

"Mr. Benny Waters—Dear Sir: Mr. Field, of our firm, was upon the train you so bravely warned of its danger yesterday, regardless of your own loss. We have decided that we have got a place in our store for a boy like you, and we will furnish your mother a tenement in the village, rent free, and allow you at first five dollars a week. I trust you will be magnanimous enough to overlook my unpardonable curtness of yesterday, for had you explained the cause of your delay, we should have hired you then and there. At your earliest convenience let us know your decision. Respectfully yours,

"George A. Swinburne.

"Firm of Field & Swinburne."

Benny and his mother have already moved into their comfortable home at the village, and he is busy at work in the store. He studies hard evenings, and hopes to thoroughly master the business he has entered. He says:

"I just did that morning what I knew was my duty, and all came out right in the end."

So it will always.—*William Pendleton Chipman, in Sunshine.*

TEMPERANCE.

THE NON-PARTISAN W. C. T. U. ALLIANCE.

The women of Pennsylvania who have withdrawn from the Woman's Christian Temperance Union because its National Convention repeatedly declared its sympathy with the Prohibition party in politics, held a meeting in Philadelphia last week to organize their work in Pennsylvania. This step invites from all friends of temperance the candid and earnest consideration of the necessity and wisdom of their course. We concede cordially the sincerity, the earnestness and the Christian purpose of the women who have just met in Philadelphia. But we are constrained to say that in our judgment their action is not sustained by the reasons adduced in support of it and will not be justified by future events.

It is a grave matter to divide any living organization on which the Spirit of God has placed the crown and seal of his evident co-operation in its work. The Woman's Christian Temperance Union had its birth in one of the most manifest and most marvelous movements of the Divine Spirit ever witnessed in this country or the world. No less unmistakable have been the tokens of his presence and help in its labors hitherto. When differences of judgment arise between the members of a body which is thus informed and actuated by the Holy Ghost, it is always wise, remembering how fallible are human judgments, and how liable we all are to mistake, to content ourselves with remonstrance and dissent, and to wait for further light. This is the only right course in the Church of Christ, and this rule ought to be respected in other organizations of Christian believers formed for purposes akin to those of the church. Of course the differing minority must be allowed liberty to dissent; they in turn ought freely to accord to the majority liberty of action according to their own best judgment in the fear of the Lord. This liberty of dissent was not denied to the minority in the prolonged discussion which has culminated in this breach. On the contrary, every individual member was free to express her dissent from the political deliverances of the National Union. Every State Union, every local Union, was free to endorse these deliverances or to withhold endorsement. The dissent of the minority was repeatedly heard in the National Convention, spread upon its minutes, and published in its weekly journal. But the minority were not content with this. They denied the right of the majority to declare their sympathy or to co-operate with any political party. This denial led logically to a struggle against the right of the majority, and, this resistance being unsuccessful, the objectors have withdrawn to set up a counter society. In so doing they violate, as it seems to us, the first principles of associated action. They make themselves responsible for the friction, the collision and the waste of resources which will inevitably attend the operations of two societies having the same general end, laboring in the same territory and appealing to the same communities for sympathy and help.

This conclusion would hold even if it were admitted that the majority erred in judgment, and the Prohibition party was not entitled to the sympathy and help of temperance workers. It is immensely strengthened by the familiar facts of our recent political history. The appeal of the Woman's Christian Temperance Union to the National Conventions of all great parties, the scant courtesy with which they were received and the absolute refusal which they met, except at the hands of the Prohibitionists; the attempt to foist high license on the country as a righteous and suitable method of dealing with the awful evils of intemperance; the persistent crowding of secular issues to the front to the exclusion of this and all other moral questions; the proposal of Prohibitory Constitutional Amendments to divert public attention from the just responsibilities of parties, and the treacherous defeat of these amendments at the polls—all this and much more is part of the record upon which the action of the Woman's Christian Temperance Union must be judged. Friends of a true reformation might well have been excused for welcoming the rise of any party which bases itself on the supremacy of moral principles in the domain of politics, and the paramount authority of the law of God.

Besides, the "non-partisan" idea, as insisted on by the women who have formed this new "Alliance," would forbid their ever espousing the cause of any political organization. Even if there were but two parties in the field with this as the sole issue between them, they pledge themselves not to lend their influence to the party striving for prohibition. We think too highly of these estimable ladies, many of whom are our personal friends, to suppose that in such a case it would be possible for them to keep their pledge.

Some such solution as this we anticipate in the near future. Political managers cannot forever suppress these moral issues. Or ever they are aware, the country will be aflame under a new breath from the Spirit of the Lord. Political ties will be dissolved. New combinations will be formed, and those who have parted hands for the time will find themselves standing shoulder to

shoulder in the final conflict and shouting with one voice in the hour of victory. Meanwhile, let friction be lessened as far as possible. We are glad to say that the tone of the speakers at last week's convention was kindly, and that moderation and charity were advised upon the promoters of the new organization.—*Christian Statesman.*

THE SECRET EMPIRE (*Continued from 9th page.*)

and dissipation, seeking refuge within the walls where exists virtue, truth and benevolence.

M. E. S. W.—M. E. M., the alarm was made by legal strangers. I recommend their admission.

M. E. M.—M. E. S. W., admit them.

Here, the M. E. Prin. will escort them around the hall four times and sing the following ode, worded by one in an adjoining room in low tones:

My thoughts on awful subjects roll,
Damnation and the dead;
What horrors seize my guilty soul,
As in this hall I tread!

Lingering about these mortal walls,
She makes a long delay;
Till, like a flood with rapid force,
Death sweeps the wretch away.

Then, swift and dreadful, she descends
Down to the fiery coast,
Among abominable fiends,
Herself a frightened ghost.

There endless crowds of sinners lie,
And darkness makes their chains,
Tortured with keen despair they cry;
Yet wait for fiercer pains.

Here the M. E. Prin. will return the candidates to the ante-room and then remain in silence five minutes. Meantime they drop and roll a ball across the floor in the lodge-room, rattle and drag heavy chains on the floor, make a noise with their feet as if trying to hold and something like a goat. They shall not speak.

Here the M. E. Prin. shall bring them to the door and cause one to rap thus, *.

M. E. S. W.—Thus, *. *. *. Who knocketh there?

M. E. Prin.—A poor blind stranger, seeking admission into your portals.

M. E. S. W.—Strangers, you are prepared to be admitted?

Candidates all.—I am.

M. E. S. W.—Strangers, have you enemies here?

Candidates.—I trust I have none.

M. E. S. W.—Strangers, according to your desires you may be admitted, but be careful and remember that you are walking on triggers untouchable.

Here bring them in, members rise to their feet ready to assist if needed, march candidates around the hall twice, sing first and last verses of "A Charge to Keep I Have," and leave them standing alone five minutes. M. E. Pros. will smite them on their chest and say, "Strangers, take warning!"

M. E. M.—Pilgrims kneel and pray here, when they are about half through.

M. E. M.—Oh, that praying won't do, you can't pray. Here the men prepare, grab one and run with him.

M. E. M.—Mercy! mercy!! mercy!!! brothers.

M. E. Pros.—We'll give him a ride (if it is a man), place him carefully across a beer-keg, with paddle in hand, say to him, "Candidate, do you know the first principle of this order?"

Candidate.—Virtue. Strike a blow easy.

M. E. Pros.—What is the second principle?

Candidate.—Truth. (Marked thus, *. *.) Little harder.

M. E. Pros.—What is the third principle?

Candidate.—Benevolence. (Marked thus, *. *. *.) Very severely.

M. E. M.—Brothers, these are the principles on which our noble institution is based. Here stand them around the altar, take their hoodwinks off and cause them to place their left hand on the open Bible, where they shall take the following obligation:

OBLIGATION.

I., A. B., do solemnly promise and affirm that I will never divulge any of the mysteries or secrets of this order to any person not authorized by this order to receive them. And I will never do or say anything to injure a brother or sister of this order; and I will furthermore promise and affirm that I will assist a worthy brother or sister in distress, if the nature of the case require it, and I will avoid talking against a member's character, and that I will defend them. And I furthermore promise and affirm that I will cheerfully conform to the laws of my country, and avoid conspiracies against the government; and that I will obey all orders emanating from the chief executive of this order, from the officers in the lodge-room. Binding myself under no less penalty than of having this pure water (here pour water on their heads) rise up against me with all of my brothers and in the day of judgment at the last day—should I violate this my obligation wilfully—so help me God.

M. E. Provider, hand the candidate a bowl of water, saying: "Wash your hand from everything against the members of this order. Wash them clean!"

[*Concluded next week.*]

Religious News.

—A religious canvass was recently made of the city of Hartford, Conn., mainly by students of the Theological Seminary. In number of attendants the Roman Catholics led with 19,000, the Congregationalists being next with 8,500. Those having no preference numbered 2,700. There were 25,000 Protestants to 19,000 Roman Catholics. Nine and one-half per cent of the population did not attend church.

—The Chicago Hebrew Mission, working for the 40,000 Jews of the city, had during the past year a Sunday-school attended by from fifty to seventy children, which has been so successful as to rouse the opposition of Hebrew papers. An industrial school and Sunday meetings have also been maintained. A reading-room is open most of the time, and Christian books and tracts are at the disposal of inquirers. Mr. Bernhard Angel, a young Hebrew studying in Chicago Theological Seminary, is in charge of the work. Prof. H. M. Scott of Chicago Seminary is president of the mission.

—About 100 conversions are reported at Centenary Methodist church, Portland, Oregon.

—The next International Sunday-school Convention will be held in Pittsburgh, Pa., in June.

—The Methodist church at Wabash, Indiana, is experiencing a great revival. About 200 have professed conversion.

—The Baptist national anniversaries are to be held next May in Chicago. It is many years since that city was chosen for these gatherings.

—The Freedman's Aid Society of the Methodist Episcopal church now owns forty-one institutions of learning in the South, with 7,688 pupils and 328 teachers.

—One hundred and eighty-five new societies of Christian Endeavor were recently formed in one week. Of these 43 were Presbyterian, 26 Methodist, 20 Baptist, 15 Congregational and 8 Christian.

—At Whitewater, Wis., during three weeks of special services, under Mr. N. P. Peterson, about 100 conversions have taken place. Eighty-five have already united with the Methodist church; others will follow.

—If Chicago has the World's Fair, then it has the next Catholic congress, for the last one voted to meet in the year 1892, wherever the Fair might be held, supposing, of course, it would be in New York.—*Mail and Express.*

—Revival meetings are being held every evening at the Mariner's Temple, corner of Oliver and Henry streets, New York, and are being well attended. Rev. J. F. Avery, the pastor, is an earnest and indefatigable worker, and is already reaping some reward for his untiring labors in the largely increased congregations and in the professed conversion of several to Christ.

—Rev. Philip Schaff, D.D., LL.D., the eminent church historian, has sailed for Genoa, from whence he will go to Rome, there to pursue investigation among the treasures of the Vatican library, a privilege which it is thought will be granted to him because of his scholarship, his fairness as a writer on the Roman Catholic church, and the letters of introduction he carries from the most eminent Roman Catholics in this country.

—A deep religious interest is now prevailing in the Ohio Wesleyan University, Delaware, O. Of the 907 students in attendance this term, 628 were reported as Christians on the day of prayer and 279 as non-Christians. Over ninety students have been transferred from the non-Christian to the Christian column, through the special services which have followed the day of prayer. About 100 citizens also have begun the Christian life through these services. Several students have offered themselves for the ministry and some for missionary work.

—A converted Chinaman on our Pacific coast sold himself as a coolie in New Guinea, for the sake of working among his own countrymen. Before he died he was the means of the conversion of two hundred of his companions.

—The Protestant world has 377 missionaries working among the Jews. It is estimated that there are 9,400,000 in the world—one missionary to every 10,976 Israelites, a larger number in proportion than among the heathen.

—Rev. Dr. James Johnson says that the signs of the times denote that Israel will be largely reclaimed by the study of the Hebrew New Testament version.

—Rev. Dr. John Hall has begun a course of five lectures on Foreign Missions before the students of the Reformed Theological Seminary, New Brunswick, N. J.

—Rev. A. Miyaki, who graduated from the Theological Seminary at New Brunswick in 1888, has become the pastor of a Congregational church at Sendai, Japan.

—D. L. Moody and Mr. and Mrs. George C. Stebbins have been conducting successful evangelistic services in Brooklyn, beginning with a large men's meeting early in February, at Association Hall, 502 Fulton street. Men's meetings were held in the hall every night except Saturday for the next two weeks, and services for men and women on corresponding week-day afternoons. The latter services continued every day for a third week, during the first three evenings of which other meetings were held in another part of the city. During the second week Mr. Moody received and read before his afternoon congregation a very touching letter from a Christian working-woman, asking that women employed during the day might have the same opportunity as had been afforded other women by the afternoon services. The result of this was that special women's meetings were held on the evenings of February 19, 20 and 21, supported both morally and financially by the Christian women of the city to whom this appeal had come, and carried on by a committee appointed from their number.

—The opinion is cystallizing that a great American Missionary Conference should be held in this country in 1892 to consider especially the future of the Latin-American republics.

—Mrs. Bentley, the wife of one of the best-known African missionaries, is teaching telegraphy to some black boys on the Congo. She hopes to have them ready for service by the time the Congo railroad is laid.

—It is said that Sweden, Denmark and Norway contribute $300,000 annually for the support of mission work among the heathen. These countries employ 100 missionaries in various countries, and have a membership of 29,000 converts.

—Chester S. Lyman, professor of astronomy in the Sheffield Scientific School, whose death is announced, went in 1845 as a missionary to the Sandwich Islands, and Queen Emma was one of his pupils. When the Queen visited this country a few years ago she made a point of calling on her old teacher.

—It is stated that there are now 150,000 Protestant Sabbath-schools—meeting every Sabbath—in this country. These have 1,300,000 teachers and officers and about 10,000,000 pupils. This indicates a gain of 50 per cent in the last twelve years, but still there are 11,000,000 more children not reached.

—The building of the new Protestant church at Bethlehem, in Palestine, which was interrupted when it had only been half finished, in 1888, has now been resumed, the Sultan having, as the special wish of the German Empress expressed during her recent visit to Constantinople, given his sanction for the completion of the edifice.

—Up to December 10th, 4,632 students in American colleges had expressed their willingness to go as missionaries to foreign fields. Of these 78 per cent are men, 22 per cent women, 35 per cent graduates, 27½ per cent are Presbyterians, 18 per cent Congregationalists, 14 per cent Methodists, 11½ per cent Baptists. Forty-one denominations are represented.

—The pupils of the Huguenot Seminary at Wellington, South Africa, have formed the Huguenot Missionary Society, which sends out from its ranks missionaries to labor among the heathen in Africa. The lady principal, Miss Ferguson, and the other teachers, are all earnest Christians, and seek to lead all the pupils to Christ.

—The Moravians have projected a mission on the Victoria Nyanza, but have been unable to establish it by the lack of funds. Just before the opening of their General Synod this year news was brought that a legacy of between $25,000 and $30,000 had fallen to the church, and it is probable that the work will speedily be carried forward, as the men are ready.

—The totals of missions in China are: 39 societies, 526 male missionaries and 597 women; total, 1,123 missionaries; 162 native ordained helpers, 1,278 unordained, 34,555 communicants in the churches, and 14,817 pupils in schools; $44,173 were contributed by the churches the past year, and the net increase in membership was 2,295.

—According to the Statistical Year Book of Germany for 1889, the latest data on the religious status of the country are these: 29,369,847 Evangelicals, 16,785,734 Catholics, 125,673 other Christians, 563,172 Jews, 11,278 confessors of other religions or professing no religion at all. The Evangelicals include Lutherans, Reformed and the United church, *i.e.*, the union formed in 1817 in Prussia and some other States between the two Protestant confessions; the Catholics include Roman Catholics, Greek Catholics and old Catholics.

—Ten thousand Italian priests have secretly signed a petition to the government praying for protection against the tyranny of the Vatican. They have been promised assistance by several deputies, who will plead their cause in Parliament.

—A late letter to the *Mennonite* from Russia tells how the Czar yet demands the unrequited toil of this people whose creed will not allow them to serve in the army: "The other day we drove out to visit one of the 'forstei' (Government timber claim), which is being cared for by young men of our people. This kind of work is being substituted for military service. The men must serve here from the age of 21 to 25, and after that are placed several years on the reserve list, liable to be called on duty at any time. I am told that these timber plantations, like so many other Government enterprises, are a poor paying business. However, it is a great privilege that the Russian government grants our people this kind of service. For here they are alone and away from the demoralizing influence of military life. Here they have their own preachers on every plantation. I was glad to hear that at several places they had revivals and a number of the young men were converted to the Lord and enlisted in his service. Here we also had several well attended services during the week day evenings."

In Brief.

Chicago seems likely to become a ship-building center. Her new ship-yard has just received a contract for two iron vessels, each to cost nearly a quarter of a million dollars. Other contracts on hand are for six boats for the iron trade.

Japan has thirty-one schools of medicine, one of dentistry, and two of veterinary surgery. The University of Tokio graduates an average of one hundred medical students yearly. Tokio alone has over twenty hospitals and numerous active medical societies.

The sale of lots at the new prohibition town of Harriman, on the Cincinnati Southern Railroad, owned by the East Tennessee Land Company, came off Feb. 26. The town is laid off in an old field, and there are not half a dozen houses in the place, but the lots sold for an average of $26 per front foot, and 223 lots were sold. Four thousand people were present, twenty-four States in the Union being represented. The company appropriated $1,000,000 for streets, water and lights, and improvement of the town site.

Paint from potatoes is a new wrinkle in the arts and sciences. *Kuhlow's Trade Review* gives the manner of preparation. Boil a kilo of peeled potatoes in water. After mashing, dilute with water and pass through a fine sieve. Add two kilos of Spanish white diluted with four kilos of water, and the result will be a color of beautiful milk white. Different colors can be effected by the addition of different ochers or minerals. Apply with a brush. It adheres to plaster or wood very well, will not peel, and best of all, is cheap.

Mrs. Mackay, the wife of one of the bonanza kings of California, has recently recovered damages against an English newspaper, which charged that she had been a washerwoman before her marriage to Mr. Mackay. Even if the charge was true, there is nothing disgraceful in it. Honest labor in any direction is honest in man and woman alike, and it is difficult to see with American eyes how such an accusation can be construed into a libel, even in England, where the accident of birth so frequently determines a person's social standing. Mrs. Mackay has not increased the esteem in which she is held by her foolish action.

The entire property of the Ursuline Convent at Pittsburgh, Pa., with its magnificent buildings, will be offered at public sale, in spite of the interference of the Pope. The sale is the outcome of a quarrel between the Mother Superior Alphonse and five French sisters and Bishop Phelan, who deposed Mother Superior Alphonse and placed another sister in charge of the institution. The Pope decreed not long ago that the French sisters, as founders, be paid $60,000 for the property, but they refused this compromise, and claim the protection of the State, not ecclesiastical, laws in maintaining ownership. The property is valued at $400,000.

The full bench of the Massachusetts Supreme Court, says the Boston *Herald*, has given an interesting decision relative to gambling in the case of John J. Murphy vs. John Z. Rogers, which was an action to recover $120.50 on certain notes signed by the defendant, who, in defense, contended that notes were given wholly or in part for money or goods won by plaintiff from the defendant by gaming or playing at billiards or pool. The court allowed a verdict for the plaintiff, and reported the case to the supreme court which orders a new trial. The court says: "If the plaintiff kept a billiard saloon and played with defendant upon the terms that the defendant should pay for the use of the table by both parties in case he lost, but otherwise that he should not pay anything, that was gaming within the meaning of the statute. So also it was gaming if they played together upon the terms that the defendant, in case he lost, should pay the plaintiff for liquor or cigars to be used by the plaintiff, but otherwise not. In such case, the price of the use of the table, or of the liquor and cigars, was money won by the plaintiff from the defendant by gaming."

DONATIONS.

For Expenses of the Chicago Conference April 22 and 23:

C C Foote	$3.00
J B Dodds	1.25
A D Freeman	1.00
M L Worcester	1.25
J S T Milligan	5.00
J P Thomas	1.00
Jos Morris	.50
W W Jones	5.00
John Harley	1.00
T D Anderson	5.00
John Crawford	3.50
J Phillips and wife	3.00
W McCoy	2.00
Robert Moore	2.00
C M Canden	1.50
F A Armstrong	.25
A Austin	1.00
Previously reported	140.10
Total	$177.35

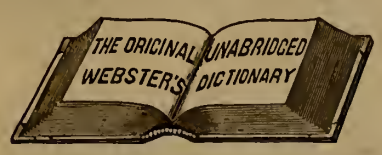
SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from March 3 to 15, inclusive:

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See advertisement of Webster's Original Dictionary on page 14 of this paper.

FINNEY ON MASONRY.

The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth 75c; per dozen $7.50. Paper cover 35c; per dozen, $3.50.

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Winter No. 3	67½	@	74
Corn—No. 2			28½
Oats—No. 2	22	@	23½
Rye—No. 2			42½
Bran per ton			9 75
Hay—Timothy	6 50	@	8 50
Butter, medium to best	13	@	25
Cheese	06	@	10½
Beans	1 25	@	1 65
Eggs	12	@	13
Seeds—Timothy	1 12	@	1 27
Flax	1 26	@	1 37
Broom corn	02½	@	06½
Potatoes, per bu	20	@	45
Hides—Green to dry flint	03	@	07
Lumber—Common	10 00	@	13 00
Wool	13	@	36
Cattle—Choice to extra	4 30	@	5 20
Common to good	1 45	@	4 25
Hogs	4 10	@	4 35
Sheep	4 75	@	6 25

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Home and Health.

CARE OF THE TEETH.

At the meeting in Berlin last spring of the German Association of American Dentists, the best means of preserving the teeth were discussed, and Dr. Richter of Breslau said: "We know that the whole method of correctly caring for the teeth can be expressed in two words—brush, soap. In these two things we have all that is needful for the preservation of the teeth. All the preparations not containing soap are not to be recommended, and if they contain soap all other ingredients are useless except for the purpose of making their taste agreeable. Among the soaps the white castile soap of the English market is especially to be recommended. A shower of tooth preparations has been thrown on the market, but very few of which are to be recommended. Testing the composition of them, we find that about 90 per cent are not only unsuitable for their purpose, but that the greater part are actually harmful. All the preparations containing salicylic acid are, as the investigations of Fernier have shown, destructive of the teeth. He who will unceasingly preach to his patients to brush their teeth carefully shortly before bedtime, as a cleansing material to use castile soap, as a mouth wash a solution of oil of peppermint in water, and to cleanse the spaces between the teeth by careful use of a silken thread, will help them in preserving their teeth, and will win the gratitude and good words of the public."

NECESSITY OF FOOD FOR STUDENTS.

The notion that those who work only with their brains need less food than those who labor with their hands has been the cause of untold mischief. Students and literary men have often been the victims of slow starvation from this ignorance of the fact that mental labor causes a greater waste of tissue than muscular. According to careful estimates, three hours of hard study wear out the body more than a whole day at the anvil, or on the farm. "Without phosphorus no thought," is a German saying, and the consumption of that essential ingredient of the brain increases in proportion to the amount of labor which the organ is required to perform. The wear and tear of the brain are easily measured by careful examinations of the salts in liquid secretions. The importance of the brain as a working organ is shown by the amount of blood it receives, which is proportionately greater than that of any part of the body. One-fifth of the blood goes to the brain, though its average weight is only one-fortieth the average weight of the body. This fact alone would be sufficient to prove that brain workers need more food and better food than mechanics and farm laborers. —*Journal of Chemistry.*

URIC ACID AND MENTAL DEPRESSION.

Dr. Haig believes there is a relation between retention of uric acid in the blood and a state of mental despondency. When uric acid is present in excess, depression of mind and irritability of temper are marked, but give place to a feeling of mental buoyaney when the excess is gotten rid of.—*New Remedies.*

I want to tell prospective mothers of a circumstance that happened in my native village. Mrs. A. was a strong and healthy young woman; she wore corsets and continued to do so up to the day of her confinement, wearing them so tightly laced that a stranger would call her form a good one. What were the consequences? She died after bringing forth a living child, to be left without a mother. The long-continued tight lacing had so weakened the muscles that they had no power or strength to contract, and death was the result. She was a lovely young woman, and the local paper published a long obituary about her; but I could not help thinking that it would have done much more good to publish the real cause of her death, and had the article signed by her attending physician.—*August Flower.*

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The Facts Stated.

HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire first, to vindicate the violated laws of my country and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

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Farm Notes.

A NOVEL PROJECT.

When it was stated some weeks since in the newspapers that the building of a milk pipe line from a point in New York State to New York City was projected there was a rather general smile, and the matter was treated as a joke. The projectors were, however, it seems, in sober earnest. A company with a capital of $500,000 has, it is announced, been formed at Middletown, N. Y., for the purpose of constructing such a line. The proposed method of forwarding the milk is in cylindrical tin cans surrounded and propelled by water, and the promoters of the scheme assert that the time of transportation for a distance of 100 miles will not exceed an hour, while the profit will be about one cent a gallon. *Fire and Water* thinks if this sort of thing goes on, we need not be surprised ere long to find New York the converging point not only of oil, natural gas, and milk pipe lines, but of whisky ducts from the blue grass regions, and beer ducts from Cincinnati, St. Louis, and Milwaukee. The pipe manufacturers may well feel cheerful at the prospect before them.

FARMERS' SONS WHO BECAME FAMOUS.

Washington, Adams, Monroe, Jackson, Van Buren, Tyler, Polk, Taylor, Buchanan, Lincoln and Garfield were all born on farms; Henry Ward Beecher was a country boy who loved farm life all his days; William M. Evarts came from a farm in Vermont; Chauncey M. Depew used to run barefoot around Peeksville till Vanderbilt took a fancy to him; Whitelaw Reid is from Ohio, and was thirty years ridding his hair of hayseed; De Witt Talmage first expanded his lungs calling to an ox team—he still looks country all over; Sunset Cox hoed potatoes on his father's farm near Zanesville, O.; Abram S. Hewitt was a rosy country lad, whose garments were made by the village seamstress when he first went to New York. The list might be continued indefinitely.—*Pittsburgh Dispatch.*

A SHEPHERD DOG.

A flock of sheep blocked up the entrance to a bridge spanning Mill Creek, near Chester Park, Ohio. A large shepherd dog had been trying to induce the sheep to cross the bridge, but they were suspicious and held back. Presently the dog, discouraged at his unsuccessful efforts to drive them, leaped upon the backs of the sheep, which, in their crowded condition, looking like one woolly floor, ran along to the bridge entrance, leaped upon the floor, and seizing in his mouth the neck of one of the ewes, dragged her along on to the bridge. Once on the floor of the bridge, the old ewe's suspicions were allayed, and she trotted on across followed by the whole flock, while the dog stepped to one side, let them all pass, and then trotted along behind.—*Humane Appeal.*

Here is a little girl's composition on the cow, as it appeared in the Hartford *Times*: A cow is an animal with four legs on the under side. The tail is longer than the legs, but it is not used to stand on. The cow kills flies with her tail. A cow has big ears that wiggle on hinges; so does the tail. A cow is bigger than a calf, but not as big as an elephant. She is made so small that she can go into a barn when nobody is looking. Some cows are black and some hook. A dog was hooked once. She tossed the dog that worried the cat that killed the rat. Black cows give white milk, so do other cows. Milkmen sell milk to buy their little girls dresses which they put water in and chalk. Cows chew cuds and each cow finds its own chew. This is all there is about cows.

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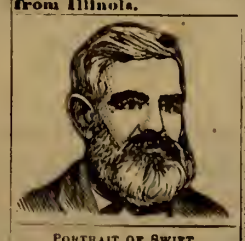
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NEWS OF THE WEEK.

WASHINGTON.

The work of the Pan-American Conference has so far progressed that adjournment is confidently expected within the next thirty days. With that in view, arrangements are making for the trip through the South, which will end the official hospitalities of the United States to the delegates.

The friends of Chicago at Washington do not hesitate to state that they are of the opinion that Mr. Belden and Senator Hiscock, uniting with Mr. Flower, are determined to adopt some expedient which may result in defeating Chicago and in giving the World's Fair to New York.

Early Tuesday morning at Washington, ex-Congressman W. Preston Taulbee died from the effects of the wounds inflicted by Charles E. Kincaid, the newspaper man. The latter was immediately rearrested and held to await the result of the inquest.

President Harrison Thursday pardoned Lewis Carter, sentenced by a court-martial May 25, 1885, to ninety-nine years imprisonment in the Stillwater penitentiary for alleged criminal assault, assault, robbery and desertion, the pardon to take effect May 25, 1890.

The German societies of Washington held a mass-meeting to protest against any legislation pertaining to the restriction of immigration. They are opposed to some of the proposed changes in the immigration laws; and, while they do not intend to obstruct the legislation prohibiting the introduction of pauper labor, yet they think the laws can be amended in many ways.

FLOODS.

It is evident from news received from points along the Mississippi River that the present flood will surpass in disastrous results the great calamity of 1883, when so much property was destroyed and so many human lives were lost. Reports from points on the Missouri and Mississippi show the rivers were rising during the week, and telegrams from the interior show all the smaller streams to be very high and the low lands in the vicinity of creeks and rivers to be under water.

At New Orleans the river on Thursday was reported by the harbor station at 17 feet, but it remained at that point but a short while when it receded to 16 feet 8 inches, where it seemed to make a stand. This was six inches above the record of other years, and the water went over the levees all along the city front at every depression or low place, and soon flooded the streets and sidewalks of a large section of the city.

At Black Rock, Arkansas, the water is reported to be six feet deep in the principal streets. The lower part of Batesville is also reported flooded; and the river is rapidly rising at Pine Bluff. No trains reached Little Rock from Fort Smith for days together.

Black River, Ark., along which there are many mills, is ten inches higher than ever known, and all the saw-mills are under water. Workmen, with their families, are in great want, and considerable distress is felt among the settlers. Every house in Powhattan, the county seat of Lawrence county, is under water, except the postoffice, which stands upon a hillside. Several bridges have been washed away, horses, cattle and hogs have been drowned, and the damage along the river is at least $50,000. If the situation continues much longer the laboring classes will be forced to ask for help.

COUNTRY.

The Supreme Court of Indiana upheld the law enacted at the last session of the Legislature providing uniform school books for the entire State. This law provides that the State Board of Education shall enter into a contract with the lowest and best bidder to supply books to all schools.

Judge McComus, who, as acting Governor of Virginia, signed the death warrant of John Brown, the Harper's Ferry hero, died Tuesday at Fort Scott, Kan., aged 74.

An English syndicate is reported to have secured options of purchase on all the Columbia River canneries save three, and is likely to secure control of the business.

Rev. David McGrew, pastor of the colored Baptist church at Armstrong, Mo., Mrs. Andrew Beyman, and Will Jackson, all colored, were run over by the Union Pacific train and killed. They were returning from Armstrong, where they had attended a prayer meeting.

Henry Villard is taking the first steps toward carrying a magnificent scheme. The intention is to turn the immense force in the Falls of St. Anthony into electricity and furnish motive power, heat and light to Minneapolis and St. Paul.

A landslide on the west side of Warren's Hill, at Troy, N. Y., swept away a two-story brick house and demolished a cottage, killing three people instantly and injuring a number of others.

Governor Francis Nichols of Louisiana promptly refused a donation of $100,000 from the Louisiana Lottery Company for the flood sufferers because he believed he had no right to put the people of the State under obligations to the concern.

The freezing weather in the Northwest seriously damaged the fruit and wheat, reports of losses being made in Iowa, Illinois, Michigan, Indiana and Missouri.

George Brown, a Negro preacher of more than ordinary intelligence, is organizing a colony of his race in St. Louis to emigrate to Africa. In response to questions, he said he was making splendid progress with his scheme, but had not been making a noise about it. Already he has, he says, enlisted some sixty or seventy families probably all told, as many as 400 or 500 people.

Settlers and boomers occupied the Cherokee strip last week, which drovers had rented from the Indians. President Harrison issued an order directing the boomers to get off the strip. The settlers fired the prairies and the cattle moved with a rush.

FOREIGN.

The press of Berlin expresses great gratification at the meeting on Saturday of the International Labor Conference called by the Emperor. The *National Zeitung* says: "It is a gratifying spectacle to armed Europe to see delegates assemble for the purpose of deliberating upon measures for the amelioration of the social condition of the people."

It is now known that eighty-eight persons lost their lives by the explosion in the Morsa colliery in Glamorganshire, Wales.

It is officially announced that the King of Dahomey, accompanied by his female warriors, has retired to Lama, after remaining at Godemey four days, and not daring to attack the French posts. The rest of his army remains at Godemey, where it is erecting fortifications. During the campaign 1,000 Dahomians, including a female general, were killed. It is stated that the French captives taken by the Dahomians are safe at Whydah.

The engineers employed on the West river have joined in the strike of the engineers on the Tees and Tyne for a reduction of the hours of labor. The coal-miners in Yorkshire, Lancashire and Derbyshire have struck work for an advance of wages. A number of the masters in those counties have already acceded to the demands of the men.

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DAVID M'FALL.

Amid the festivities of last New Year's day the Reformed Presbyterian congregation meeting in the historical church on Chambers street, Boston, were bowed in heavy grief as they returned to earth the form of their beloved pastor. In seventeen years he had given to them the strength of his young manhood, generously lavish of his strength in his zeal for the church and people of God. His unsparing labors had their harvest; and a brave and noble life was cut off in its prime and beauty.

David McFall was born in the north of Ireland, near Coloraine, on the 12th of March, 1846. He studied at Coloraine Institute, but in his twenty-first year the migratory impulse, which has driven from Ireland her best and her poorest, sent him to America, and he completed his studies at Westminster College, at New Wilmington, Pa., and at the Reformed Presbyterian Theological Seminary at Allegheny, under Prof. J. R. W. Sloane and his co-educators.

His first work was at Oil City, Pa., a locality then full of the fever of oil speculation. He was ordained and installed in May, 1871. His influence upon the mixed and shifting population of the oil country was great, and his services were in demand for addresses on questions of public interest.

After two years of this work he was called to Boston and became pastor of the Chambers street church, where he was installed on the 11th of July, 1873. On the 16th of October, the same year, he married Miss Clara B. Milligan, daughter of Rev. A. M. Milligan, D. D., so long the Nestor of the Covenanter church. Another daughter, Margaret Ellen, was married at the same time to Prof. C. A. Blanchard, now President of Wheaton College.

Chambers street church is situated in an old and densely inhabited part of the city, north of the State House and on the other side of Beacon Hill from the Common. In the near vicinity is located the old Jay street church, memorable for Abolition meetings and for mobs. To this interesting pastoral work Mr. McFall gave himself without reserve, and became so fixed in the esteem and love of his people that death alone seemed to be able to part them.

But in 1880 an enlargement came to Mr. McFall's work. Secretary Stoddard was speaking for the National Christian Association in New England, and came to Boston, where he arranged for three meetings in the Chambers street church. A vote of the congregation in favor of an exposition of the Masonic degrees changed the nature of these meetings after the lecture of the first evening. Rev. D. P. Rathbun, who was then in Boston, was asked to conduct the public initiation. Before the close of the second evening, Feb. 5, 1880, a Freemason arose and began a severe denunciation of the church and its officers



who would allow such a performance, which was a desecration of the house and a libel on Masonry.

Mr. McFall bravely stood forward as pastor of the church and defended its position as patriotic and Christian. While he was pastor of that church or any other it should be open to combat the enemies of Jesus Christ; and he considered Freemasonry a system of organized infidelity. He then confounded the lodge champion with one or two questions, so that he subsided in confusion. The Boston papers gave wide report to the discussion, but unfairly favored the lodge.

The exposition of the third degree was to follow on the next evening. The members of the lodge seem to have determined that it should not be given. They rallied early and strong and filled the church when the doors were opened. The speaker and members of the congregation could not find a place even to stand, and from 1,500 to 2,000 people were turned away from the doors. Suppressed and intense excitement filled the room, but none were so cool and determined as the young pastor, who, understanding the situation in a moment, had a police captain and large squad brought to the scene. The row began promptly, but the speaker kept on until the lodge devotees became furious as Baal's priests. They shouted and stamped like rowdies. They threw cabbages and turnips at the speaker. One well-known and wealthy citizen sat with two revolvers displayed; which, however, he dared put to no further use. Three times the police captain came to Mr. McFall in despair. He could not control the rioters, and begged the proceedings to close. "Never, until we are through," was the only reply. The degree was finished amid the tumult and howling of the mob. Next day the press of the whole country gave the story to their readers, but with a strong prejudice in favor of the lodge, and much unfavorable criticism of Mr. McFall and his people. The latter were thoroughly aroused, and those who sympathized with them no less so. A national meeting was immediately resolved upon. Mr. McFall on the Sabbath following preached two powerful sermons on the lodge system, one of which was widely published.

The memorable convention at Music Hall was held on the 24th and 25th of March following. The mobs that filled that noble hall with deafening and outrageous clamor, that assailed the delegates on the street with eggs and bricks, that attacked the aged Samuel D. Greene (then over 90) and his lady attendant with abuse, made a record for New England Freemasonry that covers that order with ineffaceable disgrace. Through all those exciting days David McFall was an intrepid leader, aiding to secure a large police force, and more brave than any officer in his effort to secure the arrest of the more villainous of the lodge mob. Such a display of moral courage was not without its effect on the Masons. Some it shamed, others it awed, from all it commanded respect. Round such a leader his people rallied with enthusiasm; and, although that church seemed to stand alone among the churches of Boston, its unfaltering stand for principle and right conquered prejudice and marked the way in which other churches and pastors are following with the blessing of God upon them. There would have been no Tremont Temple Conference in December last but for Mr. McFall and his church.

(*Continued on 9th page.*)

THE WI GEE HONG SOCIETY.

BY REV. J. P. STODDARD.

This is a newly discovered enterprise among the Chinamen in Boston. It is their latest accession to the Secret Empire, and though insignificant in numbers and influence when compared with the Masons, Odd-fellows, Knights of Pythias, etc., yet its interfereuce with the "maintenance of law and order in the city" has given occasion for alarm.

According to a statement of the *Herald* of March 3, a "sworn band of 1,200 Chinamen" has its headquarters at No. 34 Harrison avenue, where it initiates members, plots, conspires and executes its penalties, and celebrates its victories in the courts and "the escape of a brother from the toils of the law" with riotous feasting and uproarious demonstrations. Evidence given before a jury of twelve men in the trial of Gun Long Quong in the Superior Criminal Court, shows that "Wi Gee Hong" is a secret society. That it imposes oaths with ferocious death penalties. That it trumps up charges and seeks the destruction of its offending members under forms of civil law. That when other methods fail, as a last resort (like Morgan for revealing Masonry, like the victims of the "blood avengers" at Salt Lake City, and Dr. P. H. Cronin for resisting the Clanna-Gael rulers,) the offender must suffer death at the hands of the "executioner," a regularly appointed officer.

The writer of the *Herald* article says of the penalty: "They stick a knife into a man in the society room or elsewhere, cut up his body into pieces sufficient in number to go around and give one portion to each brother, who is expected to convey his share to an appropriate place and get rid of it as best he can." . . . . "It is hardly conceivable that a society having such a frightful regulation should exist in the center of this civilized community, and still it does."

The writer evinces surprise that "some persons claim a Masonic character for the "Wi Gee Hong," and asserts that "but very little Freemasonry enters into its composition." The

points of similarity are too striking to be overlooked by any one at all familiar with the initiations, oaths, penalties and government of a Masonic body. When the candidates are ready, says the *Herald* reporter, "The initiation begins at midnight. From ten to fifty are initiated in a batch. From the door of the society room to the feet of the president, they crawl on their hands and knees. During this time they are at the mercy of the old members, who are at liberty to cuff, beat," etc. If this is not modeled on the Royal Arch initiation, there is a very striking coincidence between going under the "Living Arch," or over "the rough and rugged road" between Babylon and Jerusalem, and the prostrate form of the novitiate crawling to the president's feet amid the kicks and cuffs and thumps of the "old members." Every Royal Arch Mason will at once recognize the paternity of this ceremony as a child of the chapter.

After calling attention to some of the dangers to be apprehended from this murderous society, the question is very appropriately asked, "Why should not the guardians of the peace at least take cognizance of the institution?" If the guardians of the peace are not to suppress societies for conspiracy, coercion and murder, what then are their duties? And why would it not be well for these same guardians of the peace and morals of Boston to investigate the clans that are under like treasonable oaths with death penalties, whose principal night rendezvous is Masonic Temple, corner of Tremont and Boylston streets? Why not treat the whole family of brotherhoods impartially?

A glance at the City Directory will show these guardians of the peace that there are 599 secret lodges, beside the "Wi Gee Hong," meeting in Boston, or nearly two and one-half lodges to one church, including Catholics, Unitarians, Jewish, Universalists, missions, and what not calling themselves churches. If the judicial findings in Utah and in the Cronin murder case in Chicago; the death of Rev. Johnston at Huntington, W. Va., at the hands of Royal Arch Masons; and the discovery of a Highbinder society with 1,200 members in Boston, does not furnish just occasion for vigilance and action, then it would be difficult to conceive of any condition of danger from secret lodges that would arouse the people. The spirit of inquiry is abroad, and God is moving upon the hearts of the people. Let every friend do what in him lies to push on the good work.

SOME SOCIAL PROBLEMS.

BY REV. A. B. CURTIS.

The uneven distribution of wealth is a very serious cause of complaint, and many of the complaints are wholly justified. But if we think these complaints a characteristic of our own country or our own age, we are mistaken. The questions raised by the Nationalists and Socialists are very old questions; and just because they are old they ought to be studied historically. No upstart need expect to utterly ignore the past and come before the world with a theory that shall at once set up a heaven on earth. It is not by any such revolution or "sudden conversion" that God regenerates society. Excellent as are some of the things said by Mr. George and Mr. Bellamy, we feel that in the very grounds of their ideas they have ignored some of the basal elements of human nature. The daily press teems with sensations that declare beyond dispute that while "Looking Backward" might do for angels, it will not do for men as we find them. Though it might work with the men we meet at the church, it will not work with the men we meet on the railroad track, in the saloons, and on back alleys at midnight.

"But let us agitate the subject," says some one. "Let us preach Christian Socialism; let us begin to practice the 'having all things in common' as did the early Christians. Let us slowly and surely nationalize the telegraphs and the railroads and other lines of industry, until at last society shall collectively own all that individuals owned originally. Then we will hear no more the cry of 'hard times,' but one man will fare as well as another, and all will be happy in proportion as they are good and blessed in proportion as they are faithful." That there is much of the best intellect and the warmest enthusiasm for humanity behind this proposition I will attempt to neither palliate nor deny. But still the question arises, "How shall we advocate?"

In this age we are studying all things historically. No man is accounted of value in mental or physical science unless he knows the history of those sciences. And especially in view of recent agitations is it necessary for the theologian to be acquainted with the history of theological belief; and some one has suggested that a history of testimony may have a very marked influence upon the problem of Christian evidences. Now, in view of these facts, it is especially fitting for the socialist to acquaint himself with the history of the efforts of the lower classes to obtain justice, and a history of those customs and those efforts that have made the rich richer and the poor poorer.

In giving a history of this subject we must be influenced more or less by the contributions of evolutionary science. Not that a man must believe in evolution, as Mr. Spencer and Mr. Darwin have indicated, in order to comprehend the present social situation, but because our most helpful writers on social subjects for the last fifty years have been in a sense evolutionists. It is not necessary to believe man sprang from the ape and the mollusk in order to absorb the higher spiritual truths of evolution. Any man who believes that the world is growing better, that we as a race are more moral and spiritual to-day than we were in the dark ages when the people could not read and the priests did not care, when the Ten Commandments were forgotten and vice ran wild; any man who believes that our social order is an improvement upon that described in the book of Job or the book of Judges, when the children of Israel had no rulers and no prophets, and every man did that which was right (or wrong) in his own eyes; any man, I say, who believes this, is so far an evolutionist. And this is all the reader is asked to accept as a basis for our further study. Either, as Browning has written,

> "God's in his heaven,
> All's right with the world,"

or all this struggle and aspiration is futile. Preaching is foolishness. When the Son of Man cometh he will find no faith on the earth. I am not an alarmist. I believe our present social upheaval will subside, leaving the spiritual, intellectual and moral field more fertile and more inviting to the laborer than ever before. I think a short account of man's social achievements in the past will prove this.

While New Jersey is trying to amend her constitution so as to make unlawful for any power, foreign or local, to use dictation or coercion in order to compel the attendance or enforce the absence of children from any particular school, and thus protect herself from the ruin that follows in the footsteps of Roman Catholicism, the Right Rev. John J. Keane, D. D., rector of the Catholic University at Washington, is trying to hang on to both horns of a dilemma at the same time. He dare not offend the Pope: he is afraid to offend the people of the United States. In New Jersey the church has declared that Catholic children must be removed from the public schools and sent to parochial schools under penalty of excommunication as an evidence of the disposition of the church. In Washington Dr. Keane says: "People come to America from all the countries of the world, with all forms of political convictions and opinions, but America does not minimize her political principles in order to suit these conflicting views. She coerces none, but she states her principles, clearly and fully, trusting to their evident truth, and to the utility of their practical workings, and the result is as she hoped. All are convinced and embrace her principles, and we have the most homogeneous people in the world. Now if this be true as to our social principles, how can it be false as to religious principles? No one should be coerced into Christianity, but Christianity should be taught in its fullness, so that its evidentness and its beauty may of themselves win the minds and hearts of all. He would have very poor confidence in Christianity who would fear to put it to this test, and he would do injustice to Christianity who would refuse it this much fair play." Precisely so. People come to us knowing that we are a Christian nation; that the Bible is our "formation stone;" that the Bible is a non-sectarian book. All we ask is "fair play." Leave the Bible in our schools and the results with God.

ROME'S ASSAULT ON OUR PUBLIC SCHOOLS.

FROM AN ADDRESS BY REV. DAVID M'FALL BEFORE THE QUARTER-CENTENNIAL OF THE NATIONAL REFORM ASSOCIATION, PITTSBURG, APRIL 23, 1889.

The next step rises higher than either of the preceding. It is a denial of the state's right to educate. When you expel the Bible to suit Rome, she will not take the multiplication table at your hands. You have no right to teach anything. Father Conaty, a priest of Worcester, Mass., says: "The state, as an educator, is a relic of barbarism." The *Tablet*, a Roman Catholic journal, says: "We hold education to be a function of the church, not of the state; and in our case we do not, and will not, accept the state as an educator." And the 47th section of the Syllabus of Errors says: "Public schools open to all children for the education of the young should be under the control of the Romish church, and should not be subject to the civil power, nor made to conform to the opinions of the age." Here we reach the climax. All disguise is now laid aside. There is no reference to such sectarian grievances as the Lord's Prayer, the Ten Commandments, and Sermon on the Mount. Even alleged immorality vexes no longer. If your schools were "pure as ice, and chaste as snow," the Pope would condemn them. Why? Because they are under the control of the state, and not subject to the Romish church. This is the issue between us, and they have made it. Rome, or America, as educator for the youth of the Republic. Let us scorn compromise and spurn all halfway measures, and fight it out on this line, if it takes all of life to do it.

To stimulate the hesitating in this conflict—if such there be—let us think what kind of an education Rome would give. She frankly tells us that reading, writing and arithmetic would not be considered necessary. The course would begin with the scapular and end with the catechism. Cardinal Antonelli said, "The essential part of the education of the people was the catechism, and that while arithmetic, geography, reading, writing, and other similar studies might be useful, they were not essential." The *Catholic World* for April, 1871, says: "We do not indeed prize so highly, as some of our countrymen appear to do, the simple ability to read, write, and cipher. The best ordered and administered state is that in which the few are well educated and lead, and the many are trained to obedience, are willing to be directed, content to follow, and do not aspire to be leaders. We believe the peasantry in old Catholic countries two centuries ago were better educated, although for the most part unable to read and write, than are the great body of the American people to-day. This is the only legitimate conclusion from Cardinal Manning's manipulation of statistics in the March number of the *Forum*. Surely this is sufficiently frank and plain. Rome's ideal education for their country is that of the peasantry of Catholic countries two centuries ago, when the majority could neither read nor write! But the *Catholic World* did not need to go back two centuries to find this ideal. Two-thirds of the population of Rome to-day can neither read nor write, and yet there is a Catholic teaching force there of over 6,700, or one for every fifty inhabitants. When Victor Emmanuel took possession of the Papal states, only five per cent of the native population could read and write. Perhaps, indeed, this per cent is too large for the *Catholic World*, and it may have been somewhat less than two centuries ago; but surely ninety-five per cent of illiteracy ought to have been enough to begin with. Fifty-seven millions out of our sixty millions unable to discern between their right hand and their left! This is the service Rome is ambitious to render to America. Surely shame itself cannot be otherwise than ashamed of such an avowal. Will Catholics themselves—who breathe our free air, and have tasted of the heavenly gift of knowledge—submit to such masters? Victor Hugo said to the clerical party in France, "You claim the liberty of teaching! Stop. Be sincere. Let us understand the liberty you claim. It is the liberty of *not* teaching." And truer words were never spoken.

But we have not yet done with the program. They hope to make us swap horses in the middle of the stream. "The time is not far away," says priest Capel, "when Roman Catholics, at the order of the Pope, will refuse to pay their school tax,

and will send bullets to the breasts of the Government agents rather than pay. The order can come any day from Rome. It will come as quickly as the trigger, and it will be obeyed, of course, as coming from Almighty God himself." This belongs to the program, but the performance has not yet reached it. But when it does reach it, what then? According to the priest, the Romanist will refuse to pay his taxes. This shows that he will be loyal to the Pope, and disloyal to his country. The property will then be sold for the taxes. Some one not on his hands and knees before the Pope will buy it. The courts will give a title to it. But all the power of the Government in that locality will not be able to protect that man in the peaceable possession of that property. A guerilla warfare will be inaugurated. As soon as it is inaugurated, the priests will loudly condemn it, but secretly foster it. They will point out the Government's inability to keep the peace, and officially proclaim their own ability to do it. But they will not do it until the Government grants their demand. That demand will be the same as they make to-day—a division of the school fund; not in proportion to the amount they pay, which would be a mere trifle, but in proportion to the number of children attending their schools. In some localities, this would be far the larger part of the fund. Then Protestant money goes by the power of the Government to support the Romish religion. If they succeed thus far, the next step will be the foisting of the Romish church on the state, as the Established Church; and the next will be the suppression of all other forms of religion. To this consummation, the Encyclical of 1864 points as directly as the needle to the pole. The 78th section declares that "The Roman Catholic religion should be the only religion of the state, and all other modes of worship should be excluded." This is the program in outline. The details may be varied according to circumstances, but the plan will be rigidly pursued to the end. It is needless to say that it is a dream on Rome's part, and a wild one; as wild a dream as the devil's when he warred with the Almighty for the mastery. But let us not imagine that because wild, and impossible, it is therefore harmless. The bubble will be punctured some day, but it can be done now, at less expense of good neighborships, to put it on the very lowest footing, than it can be fifty years hence.

What measures should be taken to nip this incipient rebellion in the bud?

1. Let Protestants of every name, together with their allies—the liberty-loving millions—who do not belong to any Evangelical denomination—organize, and present an unbroken front to this common enemy. Let the action of the one be suited to the effort of the other.

2. Let the press be redeemed from its present enslavement to Romish influence. The way to do this is through the counting-room. Patronize such as will give a full and fair account of the controversy, and let the priests take care of the rest.

3. Let our laws be sharpened so as to protect, on the one hand, our institutions from Jesuitical intrigue; and on the other, to put a stop to priestly bulldozing. A bill is now before the Massachusetts Legislature having this end in view. In supporting it, Representative Gracey said a woman in Salem told him she left Ireland because her child was abused, but not taught, in a Catholic institution. When she came here she thought she was in a free country, but now the priest was after her, and again demanded the education and care of her child. This tyrannical interference on the part of the priesthood with the rights and liberties of American citizens must be stopped. It can be done. Italy has done it. Mexico has done it. Shall we not do it? Shall the world say we are intolerant when we refuse to bear a yoke cast off by those who have been inured to it for centuries? Let the amendment now before the National Legislature be pushed until, in some proper form, it is imbedded in the fundamental law of the land. Demand especially that the same restriction be put upon each of the States, as is now placed on the National Government, respecting the establishing of religion, and gifts of money, or grants of land for sectarian purposes. Close every door against the Jesuits, lock it, and throw away the key. Bear this in mind, if you do not save your institutions by the ballot, and timely legislation, your children will have to do it with the sword.

4. Bring all parochial schools, with teachers, and text books, under state supervision. Never mind the religious instruction given in these schools. Let them teach as much or as little of that as they please. But give the *Catholic World* and the shades of Antonelli to understand, that reading, writing and arithmetic are essential to the education of American youth. See that the histories in use there are true. If you find them saying, as they do, that the Jesuits, and not the Pilgrim Fathers, founded this country, take the liberty to correct it. And if you find these schools teaching disloyalty to the President of the United States, intimating that his superior is to be found anywhere on earth, then close them immediately.

5. Resolutely oppose everything looking toward a division of the school fund.

6. If it must be done, banish the Jesuits. This has been found necessary elsewhere, it may be found necessary here. Look into the matter and see, and if you find it necessary, let it be done. Our fathers tolerated Rome's religion, but forbade her Government. The same measure may yet be required at our hands. If the patriotism of the citizen, and the wisdom of the statesman shall now join hands, our country may yet realize the patriotic prayer, *Esto Perpetua*, let her stand forever.

THE SECRET EMPIRE.

GRAND UNITED ORDER OF BROTHERS AND SISTERS OF FRIENDSHIP.

[*Concluded from last week.*]

The signs of the respective degrees are given in letters arranged according to the following cypher plan:

A B C D E F G H I J K L M
N O P Q R S T U V W X Y Z

In this system A is N and N is A, etc., and the "day hailing sign" is given in the ritual thus: 1st, C Y N P R, G U R, O N P X, B S, G U R, E V T U G, U N A G, H A Q R E, etc. The translation is as follows:

DAY HAILING SIGN.

1. "Place the right hand under the throat, replace on the side. The word is, I hail in I. S. & O.

2. "Place the right hand on the left hand over the eyes, then by the side, which means, I see in I. G. & O."

3. "Cover the heart with the right hand. Place it by the side. Word is, I call in J. G. & O."

4. "Stretch out your left hand in full. Replace it by your side, which means, I come."

NIGHT HAILING SIGN.

"The hailer gives three raps. On hearing them, the party hailed shall also give them three raps, when the hailer shall advance towards the party hailed and say to him or her that, 'I say that what some bosom friend.' The party hailed shall say, 'to tell my secrets to.' When your life is at stake act thus: Stretch out both arms in full length and fold them across the breast. At night cry thus, 'Oh, Lord, have mercy upon me,' three times."

TOKEN GRIP.

"Grasp the hand as usual. Press the thumb between the joints of the second and third fingers, slightly drawing the thumb down the same. Then testing party shall say, 'You responded in V. T. & B.'"

First Degree.—"Stand erect. Place your right hand on your heart and say, 'Virtue.'"

Second Degree.—"Stand erect. Slightly lean forward. Place the first finger of the right hand on the tongue and say 'Truth.'"

Fourth Degree.—"Stand erect. Stretch out the hands. Clasp them together and say, 'Affectionate.'"

Fifth Degree.—"Stand erect, the two first fingers and point, say, 'Fidelity.'"

Sixth Degree.—"Stand erect. Advance two steps. Step off on the left foot and stop on the right. Bend forward and say, 'Integrity.'"

Seventh Degree.—"Stand erect. Raise the right hand as if to sound a gavel and say, 'Kindness.'"

On this ritual it is worthy of remark:

1. The promise of the candidate that he would willingly suffer any punishment the lodge may inflict upon him in case he made a false statement, is a promise that is untrue in fact, and that he had no right to make; for a lodge has no authority or right to inflict any punishment.

2. The hoodwinking the candidates and the effort to terrorize them is as foolish and wicked as it is mean and cruel. The ode on death is especially designed to inspire them with terror. It amounts to a threat of eternal torments with the damned spirits in case they are not obedient. This is administered to *boys* and *girls* of but 15 years of age. The heavy chains dragged across the floor are but to deepen this impression. The singing, smiting on the breast, the command to pray, the sudden interruption of the pretended prayer and the seizing the candidate and riding him on a beer-keg, are all worthier of a company of demons than of Christian citizens.

The obligation, as in nearly all other secret societies, embraces the two principles of secrecy and obedience. The candidate swears that he will "never divulge any of the mysteries or secrets of this order," and that he "will obey all orders emanating from the chief executive, or from the officers of the lodge." This takes away all right of private judgment and makes the member the slave of the order. Such a covenant no person has a right to make or is bound to keep, since he has no means of knowing what he must conceal or what orders he will be required to obey. The pouring of the water and the appeal to God are designed to impress the candidate with the danger of everlasting death in case he repents of his unholy promise.

The oath required of officers of this order at their installation is especially worthy of remark. It is as follows:

Here they shall repeat their names and say, I— —, in the fear of the Almighty God, and in the presence of these my brothers and sisters, with my right hand upon the Bible, the Holy Word of God, do solemnly promise and affirm that I will faithfully serve in the position to which I have been elected, and at the expiration of my term I will deliver to my successor all the properties I may have, by virtue of my office, belonging to this lodge and order. And I furthermore promise and affirm that I will not reveal any of the transactions of this lodge, or loan any books or papers belonging thereto—so help me God and keep me steadfast.

It is ordinarily sufficient to require of the officers of any voluntary association a simple promise to fulfill their duties. These are not of such a nature as to demand the solemnity of an oath; and it is but degrading that solemn appeal to God, and "taking his name in vain" to prostitute it to such purposes. This oath, it will be observed, swears again to secrecy. We must notice, too, the list of "working tools" used in this lodge. They are thus given in the ritual:

WORKING TOOLS.

The working tools of this order shall be a ladder, stone, compass, rule, Holy Bible, clock, globe, goat.

What, we would ask, must be the moral effect, —or *de* moralizing rather, of thus making the Book of God a tool for all sorts of men, like clocks, ladders, stones and *goats!* This sacrilege is abominable.

The "Monarch" (mark the word!) wears an emblem of the blazing sun on his cap front, and the "Princess" the likeness of a moon. This indicates the conformity of this order to ancient sun-worship, and such a use of the Bible might be expected of people engaged in heathen ceremonies.

ALLUREMENTS.

Perhaps the worst feature in the whole plan is that the organizer, who may be any man willing to do the work of the order for liberal pay, can become a member and be authorized to organize lodges, grant charters, initiate candidates and collect dues, though he has never been initiated himself. Charters and certificates of membership are made out and sent to him duly signed by the officers, but with the names of persons and places left blank. Moreover, such organizer is told to collect $1.30 each from all who shall be organized, for his own services and something more for the Grand Lodge. He is to promise those uniting $3 per week in case of disability and $5 on their decease, *to be collected by assessments on the members.* Thus the members must not only support the Grand Lodge, pay the salaries of its officers and its rents as well as local expenses, but must pay the organizer a good salary, and all this for the privilege of paying to each other such sums as may be assessed against them. The ignorant are made to believe that this is benevolence, and they join the order under the expectation of receiving much more than they pay out. They are made to pay for more than they have any right

to expect. They take upon them the burden of supporting the officers of an order who simply fatten at their expense. They may indeed receive a moiety, if the order is conducted honorably and carefully, but they have no assuranee that this will be the case.

It is such societies as these that make and keep the freedmen poor. They take away the stimulus to exertion and thrift by promising help in sickness and an honorable burial. They destroy true Christian charity by teaching Christians to "give that they may receive as much again." Sinners do this. They take the time, attention and means that are sorely needed by the church. They substitute spurious religious ceremonies in place of Christian worship, and foster a great company of human vampires who suck the blood from the innocent poor, and leave poison in its stead. It is time that the whole secret order system was suppressed.

NEW ENGLAND LETTER.

The Sunday newspaper—Another Spiritualist swindler behind the bars—How Governor Goodell concluded to be his own lawyer—The defeat of another temperance bill in the Massachusetts legislature—What Mr. Hill says about them—Is there not a reason?

The other day an advertisement of the *Sunday Globe* met my eye and set me to pondering the mystery, how public sentiment can stand this hash of corrupt reading that goes into thousands upon thousands of American homes leaving behind it the veritable "trail of the serpent." "The gross, overweighted and vulgarly obese Sunday newspaper, reeking and unctious for the most part with useless information," as one writer describes it, is degrading and defiling to the last degree; and my only wonder is that the pulpits everywhere do not thunder against it, and all people claiming even the shadow of respectability cast it from their houses as if it had the plague. This subject of pure newspapers came up at a recent meeting of the Liberal Union Club in Providence, and Mrs. Anna G. Spencer suggested that there be an organization in every city of intelligent, earnest men and women to watch the daily press and reform it. This sounds like a suggestion to pare the lion's claws. The only possible way to reform such a paper as the *Globe*, for instance, is by a strict boycott from all respectable people; but as long as such will buy and read it, it is useless to suggest a remedy. The paper which a family reads, not simply tinges but is wrought into the daily woof of its life and manners, and no wonder the effect of such a vast increase in this prurient journalism has been not only a stunting but a retrograding in public morals and intelligence.

The arrest of another spiritualist medium in Springfield has exposed a few more of their vain and dark tricks, but it is a singular fact that none of these revelations have shaken the faith of the genuine believers in spiritualism. They recognize the presence of imposters as only another evidence of the truth of their creed. It may be a surprise to some readers to know that there is or was—I believe it is now about dissolved—a spiritualistic bureau in Boston whose special object was to help mediums in hard straits. A medium receiving a call to lecture before any particular people, could, through this bureau, obtain many valuable facts regarding their deceased relatives with which to startle a credulous audience without any converse with the unseen world. All he needed was a good memory and enough mother wit to cover up any little mistake in detail. A story is told of one woman who consulted a medium on two different occasions to know what she should do in a difficult situation. The second time the advice she received was exactly opposite to what he gave her at first, but when she ventured to call the medium's attention to this fact, he drew himself up with dignity and solemnly answered, "Madame, the second advice is the best, take that." She was obliged to pay one dollar for the precious information. Which horn of the dilemma she concluded to take history saith not.

Governor Goodell of New Hampshire, who is now seriously ill with spinal trouble to the deep regret of all who appreciate the importance of having such sturdy Abdiels actively at the front, attended the recent meeting of the Massachusetts Total Abstinence Society at Cambridge. Governor Goodell is a simple farmer and manufacturer and does not pretend to be an orator, but he can give a very interesting address. When the idea was impressed upon his mind that as a prohibition governor it was his duty to see that the law was properly enforced in New Hampshire, he consulted one lawyer after another to see how far his authority as chief magistrate extended. They all informed him that he had absolutely no power in the premises; he could call out the militia in the case of riot or any great emergency, but strange to say he had no authority vested in his office to make rumsellers obey the law. But Governor Goodell being a man of independent thought, began to investigate on his own hook, and finding that there were decisions of the courts which gave him sufficient precedent for such action, he issued his famous proclamation. In his address he gave among other hard nuts for high license advocates to crack some statistics showing that while New Hampshire has only one-fifth the population of Massachusetts, the former State under prohibition has less than 250 convicts, while the latter under high license has—not five times as many convicts in the proportion of her population as New Hampshire, but twenty times as many.

The retirement of Mr. Hill, the Northampton member alluded to in my last letter, has caused many comments, wise and otherwise. Some of his friends are disposed to regret it, feeling that he should not have allowed himself to be driven out by vulgar insult. But in no other way could Mr. Hill have made so emphatic a protest, or one that would have so arrested public attention, and lead people to consider what kind of men they were sending to the capital to make their laws for them. The old seaport town of Beverly has long been engaged in a bitter fight over the question of town division, and one of his first experiences after taking his seat was to find that one side kept a hotel open in Beverly, a dram shop annex where delegations from the Legislature were taken out and feasted, he himself being almost daily importuned to make one of the number. Who can wonder at his disgust? While giving due credit to many of our representatives as able and thoughtful men, Mr. Hill considers that "the great majority are there because they have forced themseves into prominence without any special fitness or even general qualifications for understanding the needs of the State." But how many of these members have obtained their seats by pulling lodge wires; and, to quote Cowper with a slight variation,

> "Have they not sworn on every slight pretense,
> Till perjuries are common as bad pence?"

The Boston Political Class, whose last lesson was on civil government in England from the reign of Henry VII. to that of Queen Elizabeth inclusive, would do well to consider the subject of secret societies in their influence on government as shown in the history of France, and England under the Stuarts. There is great and just complaint of venial legislatures, but how can this be otherwise when the members owe their seats to venial methods? When the sense of honor and righteousness is not keen enough to prevent a man from hoisting himself into office through lodge patronage, it will never be strong enough to keep him from being bought, and betraying his constituents when he has once got in.

ELIZABETH E. FLAGG.

—The Chicago Home Missionary and Church Extension Society has built five new churches during the past year.

REFORM NEWS.

OBSERVATIONS ON SOUTHERN AFFAIRS

DEAR CYNOSURE:—The sectional feeling at the South has been manifested more than usual the past season. Disappointment in politics, on account of the election of General Harrison, was no doubt one exciting cause; and the funeral of Jeff Davis furnished an excellent opportunity for secessional display. One notable circumstance, however, was the total absence of the masses of the people from the show. The politicians and the old-time slaveholding aristocracy had the day mainly to themselves. I saw no general movement of the population in Memphis, or in the towns I passed through in northern Mississippi on that day, nor in Birmingham, Ala. It was nothing like what I saw on Thanksgiving and the evening before, when the people manifested their interest by unmistakable signs. My impression is that the old slaveholding spirit still survives among the old men, and that it has been largely instilled into their descendants; and thus it is readily aroused by the friction of passing events. The most exciting cause of all is the steady, constant advancement of the freedmen in learning, in character and in wealth. Their schools and colleges are crowded with students; their fine large churches are filled with intelligent worshipers; and the mines, furnaces and shops depend largely upon them for their efficiency.

It is a law of human nature that men hate those whom they have wronged; and if the wrong is not repented of it becomes a permanent disease. What is called race prejudice has its foundation here. No people were ever more utterly abused and robbed of all than the freedmen. They were bought and sold and used as cattle for many years; so they who did it hate and abhor them. The great effort is self-justification, not only in the sight of the world, but at the bar of their own consciences. One delusion that they have hovered over and half asserted is that the freedmen have no souls. An elderly lady in Nashville, Tenn., affirmed this doctrine in the year of grace 1890. At any rate the South affirms that they shall not be treated as if they belonged to the human family. Citizenship shall be denied them, as far as possible their ballots counted out, and every one shall be refused admittance to the caucus; and they must go apart in the cars, like cattle.

In the meantime the Afro-Americans are making great progress in the arts of civilization. They are entering all the fields of mechanical industry. A multitude are engaged as teachers in schools. They are entering the professions of law, medicine and theology. They are generally earnest, faithful and self-possessed men, and most of the rank and file can read. When the Southerners see how prosperous they are becoming, they curse the Government for not sending them to Africa. When the freedmen use their privilege, and emigrate to Kansas or Texas, they curse them for leaving. Let the South heartily return to the American doctrine of the universal brotherhood of man, and repent of their crimes against humanity, then their troubles will be ended. And as long as God lives there is no other way; for the children of Ham and the children of Shem are as near and dear to him as though children of Japheth.

On my way North, I stopped over at Atlanta, Ga., and preached in the A. M. E. Bethel church on Wheat street. The pastor, Rev. Mr. Thomas, is an able man, and we had a large audience, while I discussed the work of the N. C. A.; which seemed to be generally approved. But I got the impression that our teachers and missionaries in Georgia were laboring under the surveillance of the police. And in this respect it seemed the hardest field in all the South.

I stopped several days in Chattanooga, and on Sabbath morning I preached in the Congregational church, at the invitation of the pastor, Rev. J. E. Smith. I had a large audience, that appeared to be in full accord with the National Christian Association. In the evening I addressed a large assembly in the A. M. E. church, by request of their pastor, Rev. Mr. Harris.

From Chattanooga I passed on to Nashville, where I stayed some time with Bro. A. F. Smith, resting up. Things look prosperous in the schools and universities, which are overflowing with students. On Sabbath, February 9th, I preached a reform sermon at 3 P.M. in the College Street Mission. On the following Sabbath morning I addressed a large Sabbath-school, which was engaged in interesting revival services in northeast Nashville. There were a number of hopeful conversions. In the afternoon I preached to a Disciple church there; and on Wednesday evening following I addressed the faculty and students of Fisk University in Livingston Hall. This institution, under the able management of Pres. Cavath and his assistants, is enlarging its influence and usefulness. My last Sabbath in Nashville was a rainy, muddy day; but I preached on reform to a small audience in the First Baptist church at 3 P.M. On the 28th ult. I arrived at Lane Seminary on Walnut Hills, Cincinnati, O. Thus ends for the present my Southern campaign S. F. PORTER.

WHERE THE MONITOR CONQUERED.

Office N. C. A., Washington, D. C., March 19, 1890.

Dear Cynosure:—I have just returned from Norfolk, Va. My purpose in going thence was to more thoroughly understand the Southern situation of our work, and if possible to devise some plan through which the light of the "Pole Star" could farther penetrate. After studying the field as far as opportunity would allow, I have a plan which I shall suggest in due time to the N. C. A. Board.

This trip of nearly four hundred miles was made by boat, a much cheaper, and, when water is calm, much pleasanter way of travel than by rail. Taking the steamer *Leary* one week ago this evening we were soon gliding down the Potomac at a very rapid speed. My stateroom proved to be neat and pleasant. After committing myself to Him whose eye never sleeps, who rules on land and sea alike, I slept soundly, awaking in the morning just in time to see the sun as it appeared to arise out of the ocean, for we were now on Chesapeake Bay, off Cape Charles. Soon Ft. Monroe came in sight. As the black-mouthed cannon peered through the grim port-holes in this defiant fortification, I was forcibly reminded of the nation's dire scourge, which it is to be hoped may never come to us again.

Large hotels at "Old Point Comfort," I was told, were constantly filled with those seeking health. A refreshing sea breeze is almost constant here.

Norfolk is a city of about thirty-five thousand inhabitants, more than half of whom are colored. Being a sea-board city, it harbors all vices known to such cities. Misery and distress confront you at almost every corner. Hundreds sit in poverty and idleness, while scores beset each incoming white man with cries of "Shine, sir?" "Carry your valise, sir?" etc., etc. The reason of this sad condition of things was made evident on acquaintance with the causes which brought it about. Here are about twenty thousand colored people, having at a low estimate six thousand children who should be in school, and only two schools for them to attend, accommodating together about eight hundred. One of these schools is sustained by the United Presbyterian church as a mission. The children who are not fortunate enough to secure a place in one of these schools, are mostly compelled to roam the streets in idleness. But the light is shining and this people is advancing. I met colored preachers, lawyers and doctors that would excell many of their white brethren in the same lines. Schools are hated by the Southerner, who looks upon the colored man as necessarily his servant.

While visiting the U. P. mission school I was happily surprised in meeting Dr. Fulton, pastor of the Fourth U. P. church, Allegheny, Pa., and Mr. and Mrs. Arey of Sewickley, Pa. The Dr. is spending a little time in the South to regain health, which is already much improved. Rev. D. R. McDonald, the newly elected principal, took great pleasure and pains in conducting us through the departments and explaining the work they are doing. I regret that space does not permit a review. I am sure could many Northern people see the eagerness of these children to learn, and the proficiency they make, they would give these schools all possible encouragement.

To encounter the lodge in a place like Norfolk is extremely difficult, but with patience and grace much may be accomplished. Children are taught from infancy that secret societies are good. Babies in the cradle are insured in them. The people are taught that not to join a "siety" means to be buried like a pauper. To join an influential "siety" means to be buried like a king. Many look upon the painted poles and glittering gewgaws with all the admiration of blinded superstition. On the persons of a number of colored Odd-fellows I saw parading at a funeral, there were enough trinkets to have amused a half dozen babies.

All the pastors to whom the *Cynosure* had been sent had either refrained from joining these lodges or come out if they had previously united.

Sabbath morning I spoke in the Bank Street Baptist church, Rev. Young, pastor. In the evening Rev. Cook arranged to give me a hearing in his church, the A. M. E. Both these churches are large and well attended, the latter having thirteen hundred members, I believe. They worship in a new church edifice erected at a cost of some $30,000. St. Paul's Episcopal church has a cannon ball in the southeast corner, thrown there during the Revolution. Most of the gravestones are of very ancient date in the cemetery around this church. One bears the date of 1673; another 1687. One epitaph read as follows:

"Remember me as you pass by,
That as you're now, so once was I;
Whilst you're in health prepared be,
That when death calls to follow me."

W. B. Stoddard.

THE MASONIC OATH AND RESERVATION.

Dear Cynosure:—The lecture that I arranged for the Hickory Grove church was a failure on account of heavy rain and deep mud. I went to the place, however, and stopped with Mr. Bradley, who donated $5 to the reform work. Returning to Wyanet and then to Princeton I was entertained hospitably by Mr. and Mrs. Hodgman, the latter being president of the W. C. T. U. The pastor of the Swedish Lutheran church invited me to lecture on the relation of Freemasonry and other secret societies to the Christian religion, in his church, at 3 P. M. on the coming Sabbath.

The Sabbath was a busy day. I preached morning and night and gave the lecture in the afternoon. The Lutheran, Methodist Episcopal, and Free Methodist pastors were in the congregation. The M. E. pastor offered the opening prayer, and when I saw him afterwards, expressed his approval of the argument. He said I made some points with which he was not acquainted before. The Swedish pastor, in whose church I lectured, also expressed his approval of the lecture, and a regret that all of his young men were not present to hear it.

A number of the city churches were represented in the audience, and I could but feel that Christ, our Lord, owned and would bless the effort.

While I was working up the meeting I called upon a gentleman who was formerly a minister of the Methodist Protestant church, but now preaches to a congregation known as the People's Association. He frankly informed me that he was a Mason and had taken the Knight Templar degree.

"But," I said, "you are not opposed to the investigation of Freemasonry and the secret society system in general?" He replied, "Certainly not." I then asked him if he would kindly announce my afternoon lecture in his morning service. Without hesitation he agreed to do so. Entering into familiar conversation with him on the subject of Masonry, I asked for an expression of his views, and he said that he saw nothing wrong in it, as far as he had gone.

I then called attention to the obligation of a Master Mason to keep the secrets of a brother Master Mason when committed to him, "murder and treason excepted:" and the obligation of a Royal Arch Mason to keep the secrets that a companion Royal Arch Mason may commit to him, *without exception*. I suggested the possibility that such obligations might embarrass witnesses, when called upon in the courts of their country to teil the whole truth about what they had Masonically sworn to keep an inviolable secret. He did not call in question the statement that Master and Royal Arch Masons were so sworn, but called my attention to the assurance given them that there was nothing in the obligation they were about to take, that could conflict with their duties to God, or their country, or their neighbor, and so drew the conclusion that they were not bound to keep any criminal secrets that duty to God, to their country or their neighbor would require them to reveal. I could but think that my friend took a very happy view of his Masonic obligations, and wondered whether he took those oaths without any evasion or mental reservation, and whether he was posted in the Masonic dogma, so tenaciously taught and held, that it is the *covenant* that makes the Mason, and that what makes one Mason better than another is that he more strictly observes his covenant.

It is unfortunate for a man to pledge or swear to do a thing the nature of which he cannot know until after his oath is given. It is poor comfort when he finds that he is sworn to keep criminal secrets, to remember that he was told beforehand that there was nothing wrong in the oath he was about to take. But the sad fact remains that it was the oath he took and not what the Master said about it that made him a Mason. Why, thought I, is murder and treason excepted, when a man takes the oath that makes him a Master Mason, if they don't mean to bind him to keep all the criminal secrets in the calendar of crime except those two? And how, in view of that exception in the Master's oath, can a man, when he takes the oath that makes him a Royal Arch Mason, resist the conclusion that they mean to make his heart the sepulcher, where his Royal Arch companions may bury their secrets, though they be murderers, or plotters of treason? And when they teach, as they do, that the covenants of Masonry are more binding than either civil or ecclesiastical law, what wonder is it that the administration of justice in the courts of our country, and of discipline in the church is obstructed? What kind of a witness will that man make who is Masonically sworn to keep as an inviolable secret, that which he is judically sworn to tell the whole truth about? Good citizenship, sound morals, and pure Christianity all unite in a protest against the secret lodge system.

C. F. Hawley.

—After a religious revival in Honolulu, one thousand persons joined a temperance society.

CORRESPONDENCE.

THE CHURCH MUST PREPARE THE WAY FOR POLITICS.

DeKalb, Iowa.

A political organization, even with the best of principles, like the American party, cannot succeed in carrying a State or the nation without regular politicians. Perhaps Hon. S. C. Pomeroy came nearest filling the bill. He is our best statesman, and did the best he could for prohibition by resigning in favor of St. John. Those of us who voted for St. John and then for Fisk will never regret it. The Prohibition party has a goodly number of politicians. We have none. We are not on that line. Prohibition is the best of statesmanship. The American was in advance of the Prohibition party with a prohibition plank in its national platform. All evils are akin, and when national prohibition is won, it will at least weaken all compacts used to perpetuate the rum traffic. A. Thomson well says, He is dull who cannot hear the "Forward, march!" of our great Commander, who never lost a battle. The rum fiend is to be met with our ballots. Nothing is so damaging to the drunkard-making interest as prohibition ballots. If I remember right Bro. Thomson says, "Blind is he who does not see the saloon hosts preparing for the decisive struggle" (in the lodge). I know of no language sufficiently strong to use in condemnation of the worse than heathenish rum traffic. It never could have grown to be the gigantic curse that it is without the cover of secretism.

A minister who resided in Omaha said, "If a merchant opposes the saloon they go into their secret lodges and ruin his business." Honest Freemasons have told me that "the lodge is being used for very bad purposes by rascals in it;" and saloon men are mean enough to use secretism for all there is in it, or as far as it will screen them. The lodge is the bulwark of the saloon in disguise. But of course there are prohibitionists in the lodge who will not allow it to be thus used where they can help it. Providence seems to use the American party and our reform to help prohibition, not only by voting but by giving noble-hearted temperance men light, who have been unfortunately blinded by lodgery in regard to the most crafty enemy of prohibition. Satan, through purely human organization, appears to temperance men as an angel of light and blindfolds them.

The best we can say for the lodge is that it is a human institution. It has no place in the economy of God. All legitimate human law governs both ecclesiastical and civil organized governments, and has its foundation on the solid rock of eternal truth. The law governing lodges is neither civil or ecclesiastical, consequently cannot possibly have any foundation in truth. The church is both human and divine. The lodge is human and Satanic. Who ever heard of any one in the church to meet with a fatal accident and lose their life while being initiated into "the kingdom of God and his righteousness?" A man recently lost his life by being initiated into the sev-

enth degree of the kingdom of Satan. There is said to be less danger to the body from accidents in this degree than any other. The most fatal danger is to the soul.

Is not the whole realm of Satan's kingdom a hurt to every good work? If not, why does it cost so much to move reform on any line? Are not the "unfruitful works of darkness" but broken reeds for temperance men to lean on?

We are glad to see a growing movement among Christians to "have no fellowship with the unfruitful works of darkness." It is a divine command; and when the churches walk obediently in the light, the church of Christ will be freed from the lodge.

When the churches give the commands of God the prestige they should have, then there will be a political party with the ablest statesmen and wisest politicians, more than willing to insert the principles of our anti-secrecy plank in their State and National platforms and carry them into perpetual effect. The church must first do its work, then God will raise up the men we need in civil affairs. No reform ever amounted to anything that did not start in the church. "Righteousness exalteth a nation." Now what does the conference of churches mean? Cyrus Smith.

WORDS OF CHEER TO REFORMERS.

Montdale, Pa., March 10, 1890.

Editor Christian Cynosure:—For many weeks past my time has been much absorbed in special evangelical work, genuine "Christian Endeavor," and with encouraging results. My health and age not allowing me to do much more than the regular pastoral work, I called Bro. Sanford, now of Thompson, Pa., to assist in the effort. He is of the Moody school, and of a thoroughly reform spirit on all "living issues," with a spinal column in him—anti-secret, anti-saloon, in short, *anti-sin* at every turn of his moral make-up. The "sword of the Spirit" is most emphatically his weapon.

Our program was to pray in every house, saloon and all, which was literally carried out in every case where it could be. Somewhere from forty to fifty hopeful conversions may be reported and a goodly number seem serious and in an enquiring mood.

There are two churches: Baptist, in which the meetings were conducted, and M. E., with which many of the converts were connected in family ties. Probably the converts will divide about equally between the two churches; between which the fullest harmony has been aimed at. Bro. Allen, the M. E. minister in charge, was with us in the meetings part of the time, his health not permitting him to enter in fully to the work. Bro. A. is among the noble exceptions in the M. E. ministry, an anti-lodge man, though not radically and actively so. He well understands the ignoble wire-working of lodgery in the M. E. conferences. He sees that no outspoken anti-lodge man need look for desirable parishes in the M. E. church.

A number of the members of this Baptist church, who went out twenty years ago on the anti-lodge issue, held by this church, have been revived in spirit, and we hope will come back to the fold, and such now seems to be the indication. Some lodge men have professed to be converted, and would unite with us only for our anti-secret record. They can go into the M. E. society here if they desire. It has no rule against secretism, only what is found in the M. E. book of discipline. The M. E. church here was founded on the division in the Baptist church twenty years ago, and its leading spirits "went out from us." The most marvelous, if not the most disgusting thing in that division, was the fact that the disaffected party called a council of Baptists, with a D. D. at its head, which council took side with the lodge party against the church. Then it was that your humble correspondent stood up with this church *seemingly* against great odds. God was with us because we were on *his side*. It has seemed to me that God intends to vindicate the right here.

Our hope is now that he will also clean out the saloon. Only one is here. We have visited it, and by the consent of the occupants, prayed with them. Many interesting things have happened, but I must not enter into details. Our meetings have, as a rule, been extremely quiet, solemn and orderly. Some saloon victims made a demonstration or two in the meetings. We visited and prayed with the leader of the disorder two days later, and a daughter and her husband were converted and stand candidates for membership in this church. The father has been a bartender in this saloon and is a Freemason.

Allow me now to most earnestly congratulate you on the great success of the Christian Conference at Boston, and to express my most sanguine hope of a still grander success at Chicago, April 21st and 22nd. Add my name to the list in said call. We have everything to gain from discussion of this subject. Our side has nothing whatever to fear from the most exhaustive investigation by the giant minds of this nation in church and in State. Let us advertise most vigorously.

On looking over the list of those who call for said congress, I find very few Baptists. How is this? Are Baptist ministers and educators going behind in this God-appointed move? How many Gordons and Giffords are we to reckon upon in the lists of this important meeting?

Did the *Weekly Witness* of New York recognize in any way the Boston Congress? I have read the paper most of the time from its beginning and am much attached to it for very many reasons, but cannot see why it nearly or quite ignores so important an issue as secretism in our land. Surely its columns teem with things of much less moment, both to church and state. I am puzzled at its reticence on this question of paramount interest to our whole people.

On the 22nd of April, if I live till then, I shall be seventy years of age. What a treat it would be to me to spend that 70th birthday in Chicago, in the prospective conference. My soul is thoroughly enlisted in every phase of every moral question now thrust before us by God's providence. My very soul burns with indignation against saloonism and its twin brother lodgery. I sometimes imagine that I feel like a volcano, with its crater clogged, and am ready to exclaim, "Oh, that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence; as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence," etc. Isa. 64: 1, 2.

Nathan Callender.

PITH AND POINT.

STRONG AND GOOD WORDS FOR THE CONFERENCE.

"Our Prof. Burr hopes that he may attend some of the sessions, but cannot agree to prepare to speak. Many of us feel the importance of discussing the question of secrecy as an element in our national development, and we hope the convention may be productive of good."—Edward D. Eaton, *President Beloit College.*

"I trust the conference may be a success. I thank you for assigning me so vital a topic: but its discussion is simply out of my power at present."—Herrick Johnson, *Prof. McCormick Theological Seminary.*

"We are in full sympathy with the object of the convention, and are rejoiced to see the number of names attached to the call and the character of the persons represented. I trust it may be a success.—J. B. McMichael, *President Monmouth College.*

"I trust the meeting will be a success. May the blessing of God rest upon it."—H. Q. Butterfield, *President Olivet College.*

"I would gladly undertake the service you desire of me, if I were not loaded with extra work. I do not dare to pledge myself for anything more than I have already agreed to undertake: and those of our Professors who sympathize with the aims of the convention fully and heartily are unable to attend. But I feel sure you will not want for able speakers and that you will have an enthusiastic and profitable gathering. Wishing the movement great prosperity, I am yours ever sincerely."—Edward H. Merrell, *President Ripon College.*

"You may attach my name to the 'Call.' I am surprised not to see the names of Bishops Floyd, Wright, Barnaby and Becker on the list. They are surely in sympathy with the movement. Also Dr. L. Davis and Dillon of Dayton, O. I am a 'Radical' U. B. throughout. I remember well when Weaver called President J. Blanchard 'our dictator.' Some of the President's sayings have come sadly true to our church. Success to him and co-laborers. I was at the first 'congress' and want to be at the next.—Rev. Geo. M. Freese, *Washington, Ill.*

"We come in contact almost continually with the dark orders of secretism. Those of the U. B. church who are most persistent in its revolution through nullification are also most persistent in demanding that secretism have a place in the denomination and that the church should cease its opposition to all secret societies. Hence we are ready for a congress of churches to be held in the city of Chicago. I am advertising the 'Congress' at my quarterly meetings, and it is almost universally endorsed by our people."—C. Bender, *Mendota, Ill.*

"I will attend the Conference April 22 and 23, God willing. I am firm as ever, and I certainly think victory will eventually come on our side. A few more Cronin and Morgan affairs and we have it."—W. O. Dinius.

LITERATURE.

Voices of Praise for School and Church and Home. Compiled and edited by Rev. Charles L. Hutchins. Price 40 cents. Ditson and Co., Boston, New York and Philadelphia.

No book of hymns and tunes for the devotional use of children ever received more unequivocal recommendations than this, and that its great popularity is sustained is proved by the fact it is nearly twenty years since the first edition was given to the public. Several revisions have followed, and the last has given the dear little singers in our homes a book about the size of the four books of "Gospel Hymns" at less than two-thirds their price. There are 383 hymns with tunes, and an excellent addition of about 60 chants, clearly printed and well arranged, and though this is about twice the number of pieces given in the ordinary Sabbath-school hymn book, yet with this great increase in number and variety, the book is light and convenient. But it is the *character* of both words and music that more especially commend this book. The fact that children are very rapidly educated in their musical taste and in their ideas of music in the worship of God as well as in their ideas of religious experience and doctrine as expressed in hymns, should cause parents and teachers to exercise the extremest care in their selection of hymn books. Books that are made "to sell" should have no quarter, and every composer who feels compelled to amend for the paucity of his music by adding a chorus of "vain repetitions" to each number should be marked down. It is said that organ-grinders and cheap musicians are not allowed to perform on the streets of German cities because of the ill effect on the rapidly forming musical taste of the children. Our American children are beset with a multitude of second to fourth-rate Sabbath-school organ-grinders. We are much better off with lesss music, if we retain the best. The work of Mr. Hutchins as a compiler has been generally done with excellent taste. The hymns and tunes are, as a rule, dignified without being dull, and are full of brightness, enthusiasm, sense and piety. And we are especially glad to note the addition of so many chants, with which our American children should become more familiar. But we must strongly protest, in the midst of general and hearty commendation, against the introduction of "Christmass" and "Easter" hymns, of which there are a considerable number. The very excellence of the rest makes these selections more to be avoided. Few books of the kind are to be sure above our criticism in this respect, but there is a larger and better selection than usual in this book.

The April *St. Nicholas* will contain the first of several important papers entitled, "Six Years in the Wilds of Central Africa," by Mr. E. J. Glave, one of Stanley's pioneer officers. These articles will contain vivid descriptions of the author's personal experiences, and will in addition, tell much of the methods and achievements of the great explorer Stanley. The series will be illustrated by Kemble, Taber, and other artists, after sketches by the author.

The last issue of the *African News*, Bishop Taylor's magazine of the missionary work in Africa and other mission fields, is full of information. The Bishop has several articles and among them we note, "Justification by Faith," "Don't Read Novels," and an address to local preachers. Rev. Ross Taylor contributes an article on the origin of the Congo State. A large share of the magazine is given up to correspondence.

Mr. John La Farge will contribute to the April *Century* a continuation of his "Letters from Japan," with illustrations by himself, engraved by Marsh, Kingsley, and Whitney. Mr. La Farge's letters have the double interest of being written by a traveler of experience, and by an artist who stands in the front rank of his profession in America. The special subject this month is the "Shrines in the Holy Mountain of Nikko."

The *American Garden* is rich in hints on horticulture and contains eleven illustrated articles on fruits and flowers. Potatoes and onions come in for their place as does also the culinary department, the reading-room and the conference corner.

A BALLOT ON "REFORMS."

"THE WOMB OF THE PRESENT IS BIG WITH REFORMS. IT IS AS WHEN GAD WAS BORN—HIS MOTHER CRIED, 'A TROOP COMETH.'"

Each reader will please indicate his vote by penciling a circle around "Yes" or "No" after each question. If undecided put the circle about the "?." After so marking the whole list, return it to the Associated Press of Reforms, 74 E. 90th St., N. Y.

DO YOU FAVOR—

48. The appointment of police commissioners for great cities by State rather than city authorities? Yes or No, or ?

49. Separating city elections from party politics and uniting all friends of law against the forces of lawlessness? Yes or No, or ?

50. An amendment to the Federal Constitution prohibiting the importation, manufacture and sale of all intoxicating drinks? Yes or No, or ?

51. Interstate Commerce legislation to prevent interference with State rights and nullification of State legislation by the sending in of liquors from license States into prohibition States? Yes or No, or ?

52. Total abstinence rather than "moderation" as the right attitude of the individual toward the drinking usages of society? Yes or No, or ?

53. Some form of prohibition, rather than any form of license, as the right attitude of government toward the liquor traffic? Yes or No, or ?

54. Jury reform to the extent of (1) making something less than a unanimous verdict sufficient to convict or acquit, and (2) providing for the panel being made up in an absolutely impartial manner, and (3) providing against the exclusion of persons of intelligence who have read about the case but declare themselves able to hear the case impartially? Yes or No, or ?

55. Greater simplicity and celerity in court proceedings, namely, the expression of laws in language easily understood by the people, prompt trials guaranteed by statute, with more equity and less technicality and delays and appeals? Yes or No, or ?

56. Taking from Governors the pardoning power and vesting it in a commission or court of pardons? Yes or No, or ?

57. An amendment to the Constitution forbidding any State to unite church and state as Congress only is now forbidden to do? Yes or No, or ?

58. Civil Service reform, in the main? Yes or No, or ?

59. Transforming Indian tribes into educated individual citizens with necessary safeguards for a few years against sharpers? Yes or No, or ?

60. Maintaining the American common school substantially on the present plan, with no division of the school fund for sectarian uses, and the Bible read without comment, but not without expression, in the opening exercises? Yes or No, or ?

61. The teaching of hygiene in the public schools, with special reference to the influence of alcohol? Yes or No, or ?

62. Elementary manual education in public schools, enough to dignify labor and qualify boys and girls to do simple mechanical work for themselves, or to start in trades at an advantage? Yes or No, or ?

63. Maintaining Normal schools at State expense as heretofore? Yes or No, or ?

64. Discontinuing State universities? Yes or No, or ?

65. Opening colleges to both sexes? Yes or No, or ?

66. Leading features of prison reform, namely, making prisons "*reformatories*," and aiding discharged convicts into honest industry? Yes or No, or ?

67. Leading features of the Charity organization movement, namely, that pauperism should not be fostered by giving to unknown beggars on the streets or at the door, or to repeaters who secure aid from several societies by concealment for lack of a common bureau; and that even applicants for aid who are found to be worthy should be helped to help themselves rather than helped to become helpless? Yes or No, or ?

68. Dealing with the "race problem" as in part a rum problem and in part a problem of "the three R's" by the forced emigration of rum and ignorance, whatever else may be necessary? Yes or No, or ?

69. The application of the Australian ballot to all elections of Congressmen by a law of Congress? Yes or No, or ?

CATARRH CURED.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren St., New York, will receive the recipe free of charge.

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BY REV. H. H. HINMAN.

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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR.

CHICAGO, THURSDAY, MARCH 27, 1890.

THE CHICAGO CONFERENCE.

RAILROAD RATES.

The sub-committee appointed by the N. C. A. Board to secure rates from the railway companies has secured from the Western States Passenger Association a promise of a round trip rate of one fare and one third to all who secure certificates from the ticket agent when they purchase tickets, showing that they have paid full fare to Chicago. The roads making this engagement are the Chicago & Alton, Chicago & Northwestern, Chicago, Burlington & Northern, Chicago, Burlington & Quincy, Chicago, Milwaukee & St. Paul, Chicago, Rock Island & Pacific, Chicago, St. Paul, Minn. & Omaha, Chicago, St. Paul & Kansas City, Chicago, Santa Fe & California, Illinois Central, Iowa Central, and the Wabash. Delegates must remember, when purchasing their tickets on any of these roads to Chicago, to ask for the certificate that will entitle them to a return fare at one-third rates.

The following are among the papers and addresses that have been promised for the Chicago Conference of Christians on the Secret Lodge System, to be held April 22 and 23, 1890, in the First M. E. church, corner Washington and Clark streets:

Secret Societies.—A general discussion of the whole subject, by Prof. Henry C. King, Oberlin College, Oberlin, Ohio.

Secret Lodges Out of Harmony with Christian Churches.—By Rev. J. S. T. Milligan, D. D., pastor Reformed Presbyterian church, Denison, Kansas.

Subject to be Announced.—By Rev. P. S. Henson, D. D., pastor First Baptist church, Chicago.

Secret Orders and Revivals.—By Col. George R. Clark, Superintendent Pacific Garden Mission, Chicago.

College Secret Societies.—By C. S. Bullock, Theological Student, Evanston, Ill., and by ex-President A. A. Smith, Northwestern College, Naperville, Ill.

Jesuitism as a Secret Oath-Bound Organization.—By Rev. John Lee, pastor M. E. church, Lockport, Ill.

Civil Government and Secret Societies.—By Rev. B. T. Roberts, editor *Earnest Christian* and *Free Methodist*, North Chili, New York.

Have Our Best Men been Masons?—By Prof. Joseph Moore, Earlham College, Richmond, Ind.

Secret Beneficial Societies.—By Rev. W. P. McNary, D. D., pastor United Presbyterian church, Tarkio, Mo.

What is the Duty of the Church Concerning Secret Societies?—By Prof. C. M. Esbjorn, Augustana College, Rock Island, Ill.

Mormonism as an Oath-Bound Organization.—By Rev. Thomas D. Wallace, D.D., pastor Eighth Presbyterian church, Chicago.

The Relation of the Minor Secret Orders to the Christian Church.—By Rev. Halleck Floyd, D.D., bishop of the United Brethren church, Dublin, Ind.

The Jesuit Policy.—By Prof. Joseph L. Daniels, Olivet College, Olivet, Mich.

Subject to be Announced.—By Rev. E. P. Goodwin, D. D., pastor First Congregational church, Chicago.

Unity of the Ancient Mysteries and Freemasonry.—By Prof. David McDill, D.D., United Presbyterian Theological Seminary, Dayton, Ohio.

The Exaltation of Christ, as Lord and Saviour, Our Purpose.—By President C. A. Blanchard, Wheaton College, Wheaton, Ill.

SOLOMON'S METHOD WRECKS CHURCH AND STATE.

In contrast with God's method of dealing with false worships, which we explained last week, let us now consider the nature and deplorable results of Solomon's unwise tampering with the pagan religions about him.

How do we know that the false altars of secrecy are the same in nature as the false altars in Judea?

Answer: The standard writers of Masonry affirm it. (See McClenachan, "Book of Ancient and Accepted Scottish Rite," pp. 558, 568, 575, etc.; Mackey, Manual, pp. 12, 22, 23, etc.; Mackey, Lexicon, Art. "Antiquity;" Fellow's Mysteries of Freemasonry, p. 9; Dr. Weisse, The Obelisk and Freemasonry, pp. 3, 22, 47, etc., Rebold, Pierson, Morris, and numerous other Masonic writers.) These all affirm the Egyptian origin of Masonic mysteries, and that they came from the mysteries of Isis and Osiris through the Phœnicians, Greeks and Romans, Druids, etc., down to our own day. They say the baptism of the ruling rite of 33° of the present day "came directly from the religion which existed before the pyramids;" and Solomon's first strange altar came with his first political wife, Pharaoh's daughter, from the same source. We read:

"Solomon went after Ashtoreth, the goddess of the Sidonians, and Milcom, the abomination of the Ammonites. Then did Solomon build an high place for Chemosh, the abomination of Moab, and for Molech, the abomination of the children of Ammon. Likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods."—1 Kings 6: 11.

These all were political marriages, and like the political altars of our day, political altars. They borrowed from the true worship of God, which Moses received in the mount, enough to save their worships from popular contempt and deceive the masses; but they left out the Decalogue and the Messiah,—the law of God and the Gospel of Christ. This wrecked both church and state. Warburton says: "Each of those pagan shrines had secret rites, to which only the initiated were admitted." They left no national oath or worship. Their high places were national brothels, and their religions are characterized by the Bible as ABOMINATIONS.

Moses, Joshua and David had enforced God's law against these false worships. (See last week's editorial.) But Solomon, as seen above, admitted them, though in his prayer dedicating the temple, he had prayed that God would incline their hearts "to keep his commandments and his statutes and his judgments which he commanded our fathers.—1 Kings 8: 58.

The rigid exclusion of these false altars had enriched the nation and exalted Judea above all other nations. Solomon received in one year six hundred and sixty-six talents of gold; the targets and shields of his royal guards were of beaten gold, so were the drinking vessels of Solomon. He violated the law of the realm by introducing cavalry and chariots into his army for pomp and purposes of invasion, and his commerce exceeded that of any other realm. This led to his political marriages, and his marriages plunged the nation into idolatry; so that in his reign the masses followed the court, invented religions and built secret altars of their own, and the age became one of secret lodge altars and nightly picnics.

"Wherefore the Lord said unto Solomon, forasmuch as this is done of thee I will rend the kingdom from thee; notwithstanding in thy days I will not do it for David thy father's sake. But I will rend it out of the hand of thy son."—1 Kings 6: 11.

All which came literally to pass. And those who will read Josephus's "Wars with the Jews," will see how wrath came upon the people to the uttermost. They were split into parties, and rent by factions which fought each other with such terrible malignity, that while the axes of the Edomites were ringing on their gates, and Roman battering rams thundering at their walls under Titus Vespasian, in the year of our Lord 70, three parties within the city under John, Shimean and Eleazer fought each other with malignity so diabolical that blood ran ankle deep out of the principal gate! In the famine women took their nursing babes from their breasts and cooked them to satisfy their hunger: and though the mercy of Titus would have spared their magnificent temple, the words of Christ were literally fulfilled, and of that temple not one stone remains upon another to show where it once stood.

And yet at first Solomon, like the clergy of our day, condemned false altars. He would not allow the daughter of Pharaoh, his first political wife, a residence within the capital city, Jerusalem, because the places where the ark of God had been were holy, and her's was an unholy religion. (2 Chron. 8: 11.) We read, "And Solomon loved the Lord, walking in the statutes of David his father; only he sacrificed and burnt incense in high places." (1 Kings 3: 3.)

Now the National Conference of April 22nd next month, are to have the learning, character and influence of the churches of America to settle for them the question whether the secret altars of our day are identical with those of Solomon. If they do so, our nation will be saved, as the United States of Judea were saved, by the vigorous action of kings like Josiah and Hezekiah,—saved from the curse of God which has "dried up those realms to deserts." The promise then was that the Messiah would come. He did come, and was rejected. But the promise now is that he will come for his final triumph. That he will put all enemies under his feet, deliver up the mediatorial kingdom to the Father, and God shall be all in all. "Now if the fall of the Jews has been the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness." (Rom. 11: 12.)

O, brethren! may not the time be at hand when even the Jews, scattered and peeled for centuries, will say, in the words of Christ, "Blessed be he that cometh in the name of the Lord." (Luke 13: 35.)

THE BIBLE AND THE WISCONSIN SCHOOLS.

The good people of Wisconsin were surprised last Wednesday by the news that their Supreme Court had decided against the use of the Bible in the public schools.

The case is that of Weiss against the Edgerton School Board. Catholic parents objected because school teachers read the Bible to their pupils, and especially because King James' version was used, parts of which are repugnant to Romanists. The Circuit Court of Rock county rendered a decision in the case which was widely published and hailed by all patriotic people. It overruled the objection on the ground that the Bible was not a sectarian book. This decision is in turn overruled by the State Court, and the victory is thus given to the Catholics and the use of the Bible in Wisconsin schools declared unconstitutional unless the Supreme Court of the United States shall be called upon to decide, and shall reverse the order.

The Wisconsin Court holds that reading from the Bible is instruction; and many passages of it sectarian instruction; as, for instance, the portions teaching the eternal punishment of the wicked, the divinity of Jesus Christ, the binding force of the sacraments, etc. It says that the place where the Bible should be read is a place of worship, and the constitution forbids the use of school houses as places of worship.

The first reply that we would make to this decision is that it is perfectly Masonic, and therefore it is the business of the *Cynosure* to expose and oppose it with all the power God has given us.

The reasons for this judgment are:

1. The Christian religion is the only religion taught by the Bible: and this is the only true religion.

2. But if the Bible is sectarian, as the court affirms, the Christian religion is sectarian.

3. And if the Christian religion is sectarian we are thrown back upon the religion of nature, which Cain practiced, which is the religion of the Masonic lodge. The dogma of Rob. Morris, Masonic "poet laureate," is iterated and reiterated throughout the whole collection of Masonic writers. It is the concensus of public opinion. He says:

"So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew, and the Mohammedan, in all their numberless sects and divisions, may and do harmoniously combine in its moral and intellectual work with the Buddhist, the Confucian, and the worshiper of deity under every form."

"The religion of Masonry is pure theism," says Mackey. "Masonry can and will educate the pious man to that higher religion—that religion in which all men can agree—which, indeed, embraces the lower religion of creeds and sects," says Steinbrenner in "Origin of Masonry," page 13, 14.

Now the Wisconsin decision puts the Christian religion upon this same basis. It therefore denies virtually that the Christian religion is the true, and is purely Masonic.

But the decisions of courts, the opinions of our ablest jurists and law-givers, and of such fundamental documents as the Ordinance of 1787, which covers the territory of the State of Wisconsin, could be quoted by the page that the religion held to be the true in these United States is the Christian religion, of which the Bible is the foundation. And as the final decision, which establishes the judgment of courts and makes it law, is a matter of opinion, we desire in our next to give at some length the opinions of individuals and of bodies of men which prove that the Christian religion and the Bible are not sectarian, and that therefore the work of this Wisconsin Court cannot stand.

—Secretary Stoddard attended last Thursday the "Bethany Missionary anniversary," at "Park" Congregational church, as near as we can understand his letter. He met workers from all parts of New England and found them opposed to the lodge. He distributed many tracts, and addressed the meeting, as did Bro. Wm. F. Davis, who spoke directly against Freemasonry.

DAVID M'FALL (*Continued from 1st page*).

Following this event Mr. McFall was frequently called upon to speak at anti-secret conventions. One of these addresses, before the New York State Convention, was regarded as one of the ablest of its kind and was immediately published in Syracuse for wide distribution. He gave other addresses in New England, and was for some years president of the New England auxiliary association.

As a warm friend and supporter of the National Reform movement, he was always ready to give his best efforts to the promotion of that great and fundamental work. One of his last addresses was that from which we have quoted on another page. During the struggle for free speech in the public places of Boston, and in the cause of the Protestant religion and the American common school against the intrigues of the Jesuits, Mr. McFall rendered brilliant service, although his health was for some time shattered. The admiration for his addresses was not limited to the locality of his home, for in 1882 he was selected to give the annual address on Commencement day at Wheaton College.

Of his abilities as a speaker, a contemporary has said: "Mr. McFall's logical powers were of the highest order. His style was pure, terse and singularly strong; while his wit flashed like a scimetar, and his earnestness glowed like a furnace when he spoke on any theme which appealed strongly to his conviction."

For two years or more his health had been failing, and his congregation gave him a long respite. He wished to take a sea voyage, but his condition seemed so hopeless that vessels in New York refused to receive him as a passenger, lest he should die on the voyage. He recovered, however, so as to go on with his work in the church for a year or more longer. But all too soon for those who knew and loved him came the call to his brave spirit, "Well done; enter thou into the joy of thy Lord."

A PERSONAL ACKNOWLEDGMENT.

A very large number of letters have been received from the friends of Mrs. Blanchard, whom the beloved Dr. Hasselquist speaks of as removed to the "better country, that is an heavenly," where "her health is and will be forever perfect."

Physicians have enjoined me from writing, on account of my own health, which, through the mercy of God, seems likely to be restored; and since it is impossible for me to write answers, I take this method, therefore, of answering the friends who have written, and of assuring them of the affectionate gratitude I hold in Christ toward them all. J. BLANCHARD.

CONFERENCE EXPENSES.—The amount needed for the Chicago Conference for hall rent, printing, advertising, and for the railroad fares and hotel entertainment of speakers, will be about $500. If each send a little, the expense will be easily met, and go far toward making the Conference a success. Sixty-nine contributions have been received, amounting to $238.85; yet needed, $261.15. One hundred more, doing as well as the sixty-nine have done, would give an abundance. As you read this ask the Lord whether you shall pay anything for him towards the expenses of this important meeting.

—A National Conference on the Christian principles of civil government will be held in Lincoln Hall, Washington, D. C., April 1, 2, 3, under the auspices of the National Reform Association. Among the speakers announced are Rev. Henry T. Cheever, of Worcester, Mass., who will discuss "The Prohibition of the Liquor Traffic;" Dr. McAllister, of Pittsburgh, "The Secular Theory of Government;" Secretary Wylie, "The Accountability of Nations;" Secretary Weir, "Christian Politics;" Dr. I. N. Hays, of Allegheny, "The Acknowledgment of Christ in Thanksgiving Proclamations;" Secretary George, "The Kingly Authority of Jesus Christ." The annual meeting of the Association will be held in connection with this Conference.

—The following from the *Union Signal* helps us to understand that the lodges are not in the business of saving men from the saloon curse: "A celebrated orator, in speaking of Sacramento, says: 'The last thing you pass by as you enter the cemetery gate, and only sixty feet from it, is a saloon. The first thing which confronts a mother after laying away her boy, a victim of the liquor traffic, as she passes out at the gate, is the legalized business that destroyed him. Inside the cemetery are places set apart for the burial of Odd-fellows, Masons, and members of the Improved Order of Red Men. It seemed to me that what was most needed in wine-cursed California was an improved order of white men.'"

San Francisco has resolved that Chinatown shall be removed into the suburbs. We do not greatly wonder, for the Chinese quarters is not a pleasant part of the city, neither is the Chinaman the best sort of a citizen. But there are a class of people in that and all our other cities who need "removal" far more than the Chinaman. They are the men who make and sell whisky. These men, by the business they pursue, produce poverty, corrupt morals, incite to crime, and cause thousands of deaths. Worst of all, they control our political parties in their own interests. The Chinaman, on the other hand, is industrious, self-supporting, and in the main peaceful and law-abiding. He is a heathen, but that is not altogether his fault. He is generally willing to learn, and by his honest labor makes the country richer rather than poorer. There are a thousand-fold more reasons why the saloon-keeper should get out of our cities than that John Chinaman should go. This San Francisco movement is probably only a bluff. It is well enough understood that no city has a right to legislate against Chinamen any more than against Englishmen or Germans.

By the decisive vote of 37 to 31 this important measure has been rejected by the U. S. Senate. It has previously passed the Senate by considerable majorities, and was only lost in the House by party machinery. Had it reached a vote in the last Congress it would have unquestionably become a law. Since its first introduction, the State provision for schools in the South has considerably increased and national aid has seemed less a pressing necessity. Still we cannot but deplore its failure, for the greatest need of both the colored and poor white people of the South is greater facilities for education. We are far from believing that education is the only and final remedy for the race troubles. So far, the education of the Negro has tended to intensify political animosities, just as the demands of the Abolitionists (both in Egypt and America) tended to tighten the chains of the slave. But one thing is certain: that without the education of the Negro the race problem can never be settled. Our speediest road to unity and peace, both at home and abroad, lies through the universal education of all the people. In view of the enormous sums that are being expended and proposed for pensions, for fortifications, and for a great navy, it seems most unreasonable and cruel that the remedy, which if applied would avoid all occasion for the means of war, should be withheld.

"Were half the wealth bestowed on camps and courts,
But given to redeem the human mind from error,
There were no need of arsenals and forts."

A STRANGE STATE OF LAWLESSNESS.

GLENWOOD, Ill.

The man of sin is not my theme to-day, though I purpose to say a few words about a sinful man who deliberately fired a revolver at the school-house in Glenwood, Cook county, Ill., on Sabbath, March 16. Three young men were in the yard back of the school-house. One of them had a revolver. He was bantered and dared by one of his comrades to fire at the school-house. At first he demurred, not wishing so to do, but at length yielded to the pressure, and pulled trigger, sending a ball through the glass in a window.

The firing took place after the teachers and scholars had assembled for Sabbath-school, and were awaiting the opening exercises. The ball struck Mrs. Luella Worrell on the side of the head near the left ear, making a flesh wound which proved not to be very serious, as the force of the ball was nearly spent. As soon as this fact was ascertained, her husband rushed into the yard and went for the offender and marched him to his home to hold him until he could be taken to Bloom (the next town) and given over to the guardian of the law. It was claimed by a number of persons that it was illegal to hold the young man, who must be arrested by a warrant. Therefore he was allowed to go free.

On Monday J. R. Worrell went to Bloom to have warrants issued. The warrants were not issued by the circumlocution office, but the applicant was advised to go to Chicago, and have the matter prosecuted. He did so, but with no better success, and so the wrong-doers are at large. And so, as we have no justice of the peace, no constable and no lock-up in our village, we are left to the tender mercies of every ruffian who may think best to make a school-house a target, and all that is left us is to be glad that things are no worse than they are. BENJ. F. WORRELL.

OUR WASHINGTON LETTER.

WASHINGTON, March 19, 1890.

An interesting question to be decided is who, which, or what will purchase the tract of land known as the battlefield of Valley Forge, now owned by a Philadelphia lady. It is for sale, and there is no lack of proposed purchasers for this historic, revolutionary spot. A bill has just been presented to Congress for its purchase by the Government. A summer hotel syndicate wants it, and a New York syndicate of brewers wants it. The secret order known as the Patriotic Sons of America want to preserve it from becoming the property of liquor dealers, and the W. C. T. U. of Pennsylvania, New Jersey, and Delaware, rather than see it given up to the manufacture of liquor bearing a Valley Forge trade mark, are raising money to buy it. The tract consists of 192 acres, and is valued at $60,000. It comprises the defense line of the great camp, and is said to be the only place in the country where the original fortifications remain. The brewery pool, which wants to buy it, is willing to pay more for it, it seems, than any one else, but the owner has just declared that she would prefer to sell it to the Government at a low rate, and hence the bill just introduced in Congress.

There is also a bill before Congress for the establishment of an asylum for inebriates here in the District of Columbia. Recently a citizens' mass meeting was held to urge Congress to act in this matter. It was attended by merchants, doctors, lawyers, and ministers of the Gospel, and many good things were said on the subject of temperance.

Judge Cox opened the meeting by saying, while it could not be called a temperance movement, it was an attempt to afford some relief from the groveling effects of intemperance. He considered intemperance a disease. If insanity was a disease of the brain, a confirmed drunkard was insane. He should be so treated, and removed from the temptation long enough to effect a cure. He did not think intemperance was a proper matter for discipline. There were many who used stimulants in a small way through years of a useful and honorable career, to whom came a time when excess was necessary. The garland of roses became manacles, the friend who had been welcomed became an enemy, and no exertion could save him from downfall. For such a man anger should give way to pity.

A distinguished physician also contended that people should have more sympathy for fallen souls. After the habit got hold, it was a disease. He said if an asylum is a mere sobering-off place, where men may recuperate for another drink, it is not of the slightest value. "We have tried jails and workhouses here;" he continued, "now let us try a home, giving it sufficient power to be of benefit, with broad fields surrounding it, outdoor work, compulsory labor, regular mental and physical occupation." Another said that people are beginning to understand that "children's teeth are set on edge because their parents ate grapes." Intemperance was a disease, hereditary or otherwise.

The governor of the Soldiers' Home, near this city, who has had much experience with inebriates, about three-fourths of the inmates of this institution being so, said you might as well punish any other class of deeds committed by insane men without malice aforethought. Punishment led to no reform, but he thought through such a humane institution as is proposed, at least one-third of the cases could be cured and restored to lines of usefulness.

The Home.

I CLIMB TO REST.

Still must I climb if I would rest,
The bird soars upward to his nest;
The young leaf, on the tree-top high,
Cradles itself within the sky.

The streams that seem to hasten down,
Return in clouds the hills to crown;
The plant arises from her root,
To rock aloft her flower and fruit.

I cannot in the valley stay;
The great horizons stretch away;
The very cliffs that wall me round
Are ladders unto higher ground.

To work, to rest,—for each a time;
I toil, but I must also climb.
What soul was ever quite at ease,
Shut in by earthly boundaries?

I am not glad till I have known
Life that can lift me from my own.
A loftier level must be won,
A mightier strength to lean upon.

And heaven draws near as I ascend;
The breeze invites, the stars befriend,
All things are beckoning to the best;
I climb to Thee, my God, for rest.

—*Lucy Larcom.*

LET PARENTS REMEMBER.

My dinner table was laid for invited guests, and everything was ready for them to be summoned into the dining-room. I gave a parting glance at my well-arranged table, and felt proud and pleased. I knew, too, that the dinner was well cooked, and the feelings of satisfaction which possessed my soul more than compensated me for the extra labor and care I had had in preparing it. I had seated my little girl, five years old, fresh and sweet in her clean starched dress, in her high chair, and was about to turn to go into the parlor to call them to dinner, when a sudden cry from her made me look back. She had, by some terrible unlucky accident, overturned a tureen of gravy, and the greasy liquid was rapidly spreading itself over the table. My temper rose in a twinkling, and an angry expression rose to my lips. I was overwrought with work and excitement, for a dinner party was not a common occurrence in our quiet household, and our guests were those of whom, to tell the truth, I stood somewhat in awe. A minute before everything was so auspicious, and now, what should I do! It seemed a drop too much for my tired nerves—many drops too much for my table cloth. I was about to jerk my child down angrily from the table, when a blessed influence held me. I caught the expression on her face. Such a sorry, frightened, appealing look I never saw, and suddenly a picture of the past came, and stood out vividly before my mind's eye. My child's face revealed feelings which I had experienced twenty years before.

I saw myself a little nervous girl, about eight years old, in the happy home of my childhood. It was a stormy afternoon in winter. It was when coal-oil lamps were first introduced, and father had bought a very handsome one. The snow had drifted against the kitchen windows, so, although it was not yet night, the lamp was lighted. Mother was sick in bed, upstairs, and we children were gathered in the kitchen, to keep the noise and confusion away from her. I was feeling very important, helping to get supper; at any rate, I imagined I was helping, and in my officiousness I seized the lamp and went down to the cellar for some butter. I tried to set it on the hanging shelf, but, alas! I didn't give it room enough, and down it fell on the cemented floor.

I never shall forget the shock it gave me. I seemed almost paralyzed. I didn't care to go up stairs, and I was afraid to stay down there, and to make it worse, I heard father's voice in the kitchen. He had cautioned us all, again and again, to be careful of that lamp, and now, there it lay, smashed to pieces! But his voice seemed to give me the impetus I needed to go up, and meet the scolding or whipping, or both, which I felt sure awaited me, and which I really felt that I deserved. So I crept up the dark stairway, and as I entered the kitchen I met father with such a stern look on his face that I was frightened. I saw there was no need to tell him what had happened. He had heard the crash, and if he hadn't, I guess my face would have told him the story. The children stood silently around, waiting to see what father would do, and I saw by their faces that they were horror-struck, and that lamp had been the subject of too much talk and wonder to be smashed without creating a sensation.

As for me, I felt so frightened, so confused and sorry, that I couldn't speak. But upon glancing again at father I saw the angry look die out of his eyes, and one of tenderest pity take its place. I doubt not that he saw the same look on my face then which I saw in my child's face to-day. In a minute he had lifted me in his arms, and was hugging me close to his breast. Then he whispered, oh, so kindly, I can hear his voice now:

"Never mind, little daughter, we all know 'twas an accident, but I hope you will take the small lamp when you go down to the cellar again."

Oh, what a revulsion of feeling I experienced! It was such a surprise to me that I was suddenly overwhelmed with feelings of love and gratitude, and burying my face in his whiskers, I sobbed as if my heart was breaking. No punishment could have affected me half so much, and nothing can ever efface the memory of it from my mind.

How I loved my father to-day, as the sight of my own little girl's face brought all so freshly before me. Will she love me as dearly, I wonder, twenty years or more from now, because, moved by the God-given impulse which stirred my father's heart in that long-ago time, I was able to press the little frightened thing to my heart and tell her kindly that I knew she didn't mean to spill the gravy, and that I knew she would be more careful another time! Will she be helped by it when she is a mother, as I have been helped to-day? Oh, how impossible for parents to estimate the effect of these seemingly little events!

If it had taken as long for this to pass through my mind as it does for me to tell it, my dinner would surely have been cold, and my guests tired of waiting. But it was all done in a twinkling, and buoyed up by a new and sudden strength, I quickly wiped off the soiled cloth, spread a thickly-folded clean one over the place, and called my company to dinner. Strange to say, the awe I had been feeling for my guests was gone. I felt easy and tranquil, and such a remarkable spirit of happiness and sociality prevailed, and everything passed off so smoothly, that I couldn't help feeling as if unseen hands and an unseen presence had helped me through it all.—*Sel.*

WHAT A HYMN DID.

A touching little incident occurred not long ago in the woman's prison on Blackwell's Island. It happened at a Sabbath afternoon service in the chapel of the prison. The first part of the service was a sermon. It was short and simple and full of earnest feeling. But it seemed to fall like good seed upon the stoniest ground. The hundreds of poor wretched creatures ranged before the preacher apparently lost none of the hard, desperate look that sin and despair had stamped upon their features. They sat bolt upright, seemingly hearing nothing of what was going on before them. After the sermon, two lady visitors present asked the privilege of singing a few hymns. They began with that sweetest of spiritual songs, "Jesus, lover of my soul," which they sang with much expression. "Very soon," said one who was present, "I noticed the faces beginning to soften. And in a moment's time the heads began to go down, and before the verse was finished they were sobbing aloud in all parts of the room." Rev. S. Howland conducted a song service in Tompkins' Square, New York, every Sabbath afternoon last summer. The power of Christian song has never been more strikingly illustrated than in that series of services. Thousands of men and women, many of them among the worst characters in the city, were brought together Sabbath after Sabbath, to listen to the singing of hymns. Evidence is not wanting that the saving truths of the blessed Gospel were in this manner, on the wings of sweet music, carried home to many hearts. It would have been impossible, such is the general character of the neighborhood, to have held any other kind of religious service in Tompkins' Square. They would not listen to sermons, but they could not resist the influence of sweet singing.

MRS. CRAIK AS A HOME-MAKER.

Few writers have depicted home-life more tenderly and beautifully than has Dinah Mulock Craik, the beloved author of "John Halifax." It is a pleasure to her admirers to know that her own home life was as ideally perfect as any which she has described in her books. In 1865 she was married to George Lillie Craik, the younger, a member of the publishing house of Mac Millan & Co. The home they built for themselves is said to have been one of the most charming about London, across "the lovely Kentish meadows" at Shortlands, ten miles southeast of London. Outside the house toward the garden was a little recess called "Dorothy's Parlor," where Mrs. Craik was fond of taking her work or her writing on a summer's day. It was named for the little daughter they had adopted years before, and who was the sunshine of the house up to the time of her foster mother's death. Within the recess was the Latin motto "*Deus haec otia fecit*" (God made this rest), which Mrs. Craik once said she selected as the motto she would wish to build into a home of her own, should it ever be given to her to make one. In the house there was one charming room that served for library, music room and parlor, filled with books and choice pictures, but chiefly beautiful because of the presence of its mistress, as she brought her work basket out for a quiet talk with her friends. Over the mantel of the dining-room was the motto, "East or West, Home is Best," which pleasantly gave the spirit in which Mrs. Craik lived in her home, for she used to say that home-keeping was more to her than story-writing, and she often got only one hour a week for her pen.—*Christian Standard.*

The New York *Advocate* utters this needed note of warning, which we would sound in the ears of all our Evangelical parents also: "Parents are sometimes ignorant of the habits and practices of their own children, and if one should tell them the facts in the case they would be offended. A traveling secretary of the Young Men's Christian Association recently made an address in an Oregon town, in which he drew a picture of the haunts of young men in that place. A gentleman in the audience challenged him to the proof of his statements. The secretary offered to show him that what he had said was literally true, and at the close of the meeting the two started together on an exploring expedition. The first place they entered was a gambling den, and when with considerable effort they had forced their way in, the skeptical gentleman was horror-struck to find himself face to face with his own son. Thousands of young men are spending their nights in such places, while their parents are fondly dreaming that there is no danger. It is possible to exercise too rigid a surveillance over young people; but when a young man once abuses the confidence of his parents, and visits places where he knows it would grieve them to have him go, he is on the high road to ruin."

WRITE TO THEM.

"Yes," Tom said to me that morning while he stood in the hall, surrounded by trunks and boxes, and tried to look manly and don't-care as he tightened the straps of his valise, "yes, you can say what you choose; but it's hard lines on a fellow to be packed off this way to school for three or four years at a time, and I'm sick of it!"

"But, Tom dear," I reasoned, with what he calls my "big-sister tone," "you must have an education, you know, and you can't study nearly so well at home. Besides, it isn't very long before vacation."

Tom was struggling into his overcoat, and the exertion was probably what made his voice so suspiciously husky, as he said impatiently: "That isn't it. I don't mind the going away from home so much, for there are some jolly fellows up at school, and we have gay doings sometimes; but then, you see, when I think of you all here, and remember that I'm the only one away, it makes me lonesome in my throat."

When Tom was a baby, and tried to tell mother what homesickness was like, he had called it being "lonesome in his throat," and the use of the childish expression made me feel that big Tom was, after all, at heart, my little brother still.

Then mother came into the room, and put her arms around her tall son's neck. Tom gave her

a bear hug, and then, half ashamed of the honest tears in his eyes, he broke out: "Look here, you people, it wouldn't be half so hard if you'd write to a fellow oftener. Some fellows' mothers write every day. Billy Lawrence gets a letter from his mother every morning regularly. I wish you'd do that."

"But, Tom," expostulated the little mother, diligently plying a wisk over her boy's broad back, "how can I write a letter every day? I haven't very much time, with a house like this, and, more than that, I have three little children, to say nothing of my big ones, and my sewing and church work and poor people, and calling and shopping. I try to write to you every week, and I know you're happy and well cared for. Remember, dear boy, that your mother isn't like Mrs. Lawrence, and has four sons instead of one. Besides, Tom, what would I find to say? You know that I hate to write letters anyway, and nothing ever happens here that can't be saved for the weekly letter."

"Well, I know, mamma," Tom answered, "but Alice and Belle and Kate don't write to me either, more than once a month; and father never does, except to send me a check. Not that I am complaining about the check. Don't think it; but sometimes a letter with it would taste awfully good. I know there isn't very much to say. Billy Lawrence's mother never says much except just 'I love you, and how are you getting on?'"

"All right, Tom, dear," said his mother as she gave him a final kiss, "we'll try to do better, and Alice and I will write to you as often as we can, even if we don't say anything except 'We love you, and how are you getting on?'"

So Tom departed, and when the mending-basket and I joined forces, a little later, we had time to think it over, and this was the conclusion we came to. Tom was right; it isn't fair to the boys that they should have so few home letters. Of course, I argued, we are busy. Here the mending-basket seemed to heave a great sigh of assent. But, after all, there isn't any love in the world like home love, and that is made up, in a great measure, of mother and sister love; and our boys are far too precious to us for them to be allowed to slip away, and lose the close home interest that makes them "think back" to the mothers and sisters left behind.

And a boy's school life is his forming time—his growing time. He makes new friends, and touches life in new ways, and, when the school days are merged into the college days, we do not want to feel that we are losing the brothers, that they are turning their lives into channels which run far away from the home river.

So we decided, the mending-basket and I, that Tom must have more letters. They need not be long ones, but just little reminders to bring his heart home often, and keep him safe by love. Boys are tender-hearted, many of them, and often impulsive and easily led. Why, then, should the tiny threads of influence which surround the boy, and are to weave the web of the man's destiny, be held by the careless or indifferent hands of school acquaintances, when mother and sister can hold them so tenderly and lovingly that the boy will feel them growing stronger each year?

Tom's home letters were much more frequent after this. Often, on busy days, it seemed all but impossible to find a moment for writing, and sometimes the letters only contained this: "Dear Tom, we love you, and how are you getting on?" Of course he rather objected to this treatment, but, after all, when we unpacked his trunk, we found twelve or fourteen little notes carefully tied up, and none of them containing anything but these few words.

This is the way we succeeded in managing matters. There was no scramble or hurry for envelope or stamps, for a package of stamped envelopes, all directed, occupied a special pigeon-hole of the library desk, and in each was a blank sheet of letter-paper. This was Belle's idea. Then we took turns; first mother did it for a week, then each of the sisters, and the result was that Tom had a letter from some one at home every day, even if it were but a very few words.

And he liked it, and told it among the "fellows," and other sisters are trying it too. For it is a good plan, sisters of boys who are away at school, beginning their new lives without you You, too, will find it so, and many a warm, loving thought of his sister will find its way into the heart of your Tom, and make it truer and better for all the years that are to come, if sometimes you will pause in your own happy, busy lives to say, "Dear Tom, I love you, and how are you getting on?"—*Ex.*

WITHOUT HIM YOU CAN DO NOTHING.

A little boy once said: "How hard it is to do right! I've tried and tried, and there's no use trying any longer."

But one day, after reading his Bible, he said: "Why, I've been trying to change myself all the time, and here I read that only God can change me. I can no more change my heart than a colored man can make himself white. How foolish I have been not to ask him!"

And he was right. Are you trying to change your own heart? You can never do it. It will get worse and worse until you ask Jesus to give you a new heart.

The first point of wisdom is to discern that which is false; the second, to know that which is true.—*Lactantius.*

TEMPERANCE.

GENERAL GRANT REFUSED WINE.

Let us take a few facts: When traveling in India he was surrounded with social customs, to disregard which required the strongest will and the firmest purpose. Not a few foreign residents in the East are hard drinkers. There were not hours enough in the day for Grant to accept the invitations he received. To be courteous, he not infrequently accepted invitations to half a dozen tiffins on the same day, at each one of which he would remain a few moments, until the last one had been reached. At all these gatherings, wine and liquors were freely used. He became so thoroughly disgusted with the custom that, on his return to his hotel, he said to his wife, "Julia, I do not intend to take another glass of wine to please anybody." That was in 1878, and from that time forward to Mount McGregor, his temperance habits were above suspicion.

From Calcutta he went to Burmah. The reception committee furnished large baskets of champagne and liquors. These were subject to Grant's orders. To the disappointment and disgust of the committee, the baskets were not opened. Surprise was expressed; but Grant simply said, "Gentlemen, I do not wish anything to drink," and the baskets were returned unopened to Calcutta. I received accounts of this incident from General Litchfield, late Consul-General to India, and from Mrs. Grant.

After Grant reached California, his old friends were the witnesses of this new proof of his personal decision. While in the city of Mexico, his enthusiastic admirers invited him to what is called "a wine dinner." Bishop Harris was present, and he informed me that General Grant deliberately turned his glasses upside down.—*Rev. Dr. John P. Newman in the American Magazine.*

THE BEER PITCHER.

A great deal, says the Pittsburgh *Commercial Gazette*, was heard about "working the growler" during the hearing of the applications for liquor licenses before Judge White last spring. One of the greatest evils connected with the retail business is the facility afforded for carrying beer into the homes of the middle or lower classes, and the means usually employed is a pitcher or bucket in the hands of a child of tender years. The evil has grown to such large proportions in these two cities that the court could not fail to take cognizance of it, and to make it a rule not to license any dealer who would sell to that class of customers. The official organ of the Wholesale Liquor Dealers' Association has joined in the crusade against the beer pitcher as a terribly demoralizing agency. Says the *Wine and Spirit Review:*

The overdone beer business in what is popularly called "working the growler" is the cause of the ruin of many homes. It makes sots of the women of the lower grades of life. The beer pitcher is kept going from morning until night, and the result is an alarming increase of intemperance. No one knows this better than our saloon-keepers, and it is especially gratifying and a hopeful sign of improvement in the retail trade that there are men among our saloon-keepers who have the courage to acknowledge this openly. At the last meeting of the Eighteenth Precinct Liquor-Dealers' Association, of which Mr. William Padian is president, Mr. Riley arose and said: "I know that the increase of intemperance, of which many complain, is due more to an excessive use of malt liquors than spirits, especially by women." This statement openly made, which went uncontradicted in a society of retail liquor dealers, should be proclaimed from the housetops. It is the truth.

DRINK IN IRELAND.

Why will so many, who claim to be friends of Ireland, keep studiously out of sight the truth that drunkenness and the drink traffic have much to do with the present misery of Ireland? Drunkenness has wrecked more homes—once happy—than ever fell beneath the crowbar brigade in the worst days of the eviction; it has filled more graves and made more widows and orphans than did the famine; it has broken more hearts, blighted more hopes and rent asunder family ties more recklessly than the forced exile to which their misery has condemnad emigrants.

The whole land is suffering from the direct or indirect power of the drink trade. In times of depression only one interest still prospers—its profits may be slightly lessened, but its gains are always large and safe—that is, the great trade in drink, which enriches half a million of brewers, distillers and publicans, with the trades depending on them, and wrecks millions of men, women and children. This one traffic more than any other destroys the domestic life of the people. —*Cardinal Manning.*

One would think that Ireland had troubles enough without those that directly flow from the intoxicating cup, but it is evident she has her full share of these. The Recorder of Dublin, in disposing of certain applications for new drink licenses in that city about two months ago, uttered these strong remarks on the evils bred by the licensing system: "I have been for a whole week trying cases such as no Christian judge ought to have to try—cases of outrage and violence in the city, every one of which originated in public houses. The drinking system of Dublin is responsible for three sentences of penal servitude, and seven heavy sentences of imprisonment which I had to impose, varying from twelve to twenty-four calendar months. I marked the evidence in every single case, and every one of them began in the public house. It is the drink system, and drink alone, that leads to all this crime and misery and sorrow. Yesterday I went through a mile and three-quarters of miserable, wretched streets, manifesting on every side the penury and wretchedness of the unfortunate people who lived in them. The only bright spots were the public houses, which, brilliantly lighted up, reflected and contrasted with the surrounding misery. I hate this magnificence. I look upon it with horror. I know it but too well. As each case of crime and violence comes before me, the same wretched story is told—the Drink Demon is as necessary a part of every case as the police or myself."—*Messiah's Herald.*

Most States that license rum-sellers make a farce of requiring that those who take out licenses shall be men of good moral character. We do not know whether a man of good moral character ever took out one, but it is certain that nine hundred and ninety-nine out of a thousand are a sorry set. Take the whisky-sellers in the city of New York, for example, and see what a refined and moral set have been provided, as required by law. Of the whole number in the city 2,004 have served their time in different State prisons; 2,645 have been confined in county prisons, and 1,769 have been "cooled off" in the station house, leaving only 1,616 out of the 8,034 who have thus far managed to successfully cloak their deviltry from the police. Of the whole number over 502 are American. The number of Germans is 2,179; of Irishmen, 3,041; of Negroes there are 265.

The policemen of England and Wales, if brought together, would form a great army. They number 37,296. Nine-tenths of this army could be discharged if the sale of liquors were prohibited.

Bible Lesson.

STUDIES IN THE NEW TESTAMENT.

LESSON I.—Second Quarter.—April 6.

SUBJECT.—Christ's Law of Love.—Luke 6: 27-38.

GOLDEN TEXT.—As ye would that men should do to you, do ye also to them likewise.—Luke 6: 31.

[*Open the Bible and read the lesson.*]

Daily Readings.—M.—Luke 5: 27-39. T.—Luke 6: 1-26. W.—Luke 6: 27-49. T.—Matt. 5: 1-20. F.—Matt. 5: 21-48. S.—Matt. 6: 1-34. S.—Matt. 7: 1-29.

COMMENTS BY E. E. FLAGG.

1. *The law of love.* Vs. 27–30. An unrenewed man can abstain from injuring his enemies, but he will never truly love them unless he has the Spirit of Christ. To give love for hate, blessing for cursing, is utterly opposed to the spirit of the world, as well as to every false system of which the god of this world is the chief. Truth may be distinguished from falsehood by the way she treats those who oppose her. Paganism has always persecuted Christianity, but true Christianity never persecutes in return. So every system which emanates from paganism is marked with the same bitter, malignant spirit. The long chapter of Masonic outrages,—of faithful men of God, ostracized, abused and boycotted by the lodge for their testimony against it, is full as good proof of its heathen origin as even the testimony of its own writers. He that is "born after the flesh" will always continue to persecute "him that is born after the Spirit." The command does not mean a tame submitting in all cases to injustice and wrong. Such a course would be opposed to the general good, nor is it in any true sense love to an enemy to allow him to go on doing us malicious injury unrebuked. The example of Christ himself and of his apostles shows that it is the spirit and not the literal letter of these commands which is to be obeyed. See John 18: 22, 23, Acts 16: 37.

2. *The Christian's only true standard.* Vs. 31–38. Christ tells us first what charity is *not*. It is not to do good with the expectation that in some way we shall get the equivalent back again. This is the line on which all the so-called "good deeds" of the lodge are done. It takes in only the healthy and strong, the very class who will not be likely to need charity; and after paying out for the relief of its needy members only about a third of what has been paid in, it poses before the world as "a purely benevolent institution." At the best the lodge only does good on the principle condemned by our Saviour; and if it were honest enough to pay out to its members the full equivalent of what they pay in, it would still be simply business and nothing more. But charity is not business. It is not machinery nor red tape. It is something which is not of this world but belongs entirely to the other. It is not governed by worldly maxims, nor measured by any human standard whatever. But it has a standard nevertheless, which Christ tells us is nothing short of Infinite Perfection. We are to be merciful even as our heavenly Father is merciful. The boldness, the simple grandeur of this assertion alone would be sufficient to show the vast difference between Christ and all other religious teachers. All salvation by works is based on the idea that the human soul if properly trained and developed contains within itself a perfect standard, when all humanity can do at its noblest and highest is simply to *reflect* such a standard; for it is only in the character of our heavenly Father that absolute perfection is to be found. Our Saviour evidently means that no Christian should aim at anything less than this, and if he honestly does his best, though he may fall infinitely short of attainment, he will approach much nearer the mark than if he aimed lower. Emerson's saying, so much quoted, "Hitch your wagon to a star," is based on this idea. The principle is not peculiar to Christianity. It has not only been at the bottom of every great achievement in art, but of all real success in life. The man who hid his talent in the earth is the type of the slovenly, slipshod Christian who makes his inability to attain fully to the standard before him an excuse for not striving at all. To "conform to the law of God" is to bring ourselves under the dominion of the same laws of righteousness and truth which govern the Eternal Being. This is to be in that state of holiness or sanctification, which Jesus in this lesson, sets before us as the only true goal of the Christian life. It is to have God's image restored in us, however wavering and broken may be the reflection.

HELPFUL THOUGHTS FROM PELOUBET'S QUARTERLY.

What do ye more than others?—I. *Disciples have to do more than others.* 1. Maintain the Christian life. 2. Extend the cause of Christ. II. *They are able to do more than others.* 1. They are in alliance with God. 2. They have more light and knowledge. 3. They have more moral power. III. *More expected of them than of others.* 1. By their Saviour. 2. By the world. 3. By their own consciences.—*Condensed from the None-such Professor.*

PRACTICAL SUGGESTIONS FROM PELOUBET.

I. If the laws of heaven were obeyed on earth, earth would become like heaven.

II. The only power that can overcome evil is good, Rom. 12: 19-21.

III. To fight evil with evil makes two evils instead of one, and cures none.

IV. The desire of the Christian is always to *give*, to help, to lend, to make others happy.

V. It is easy to love those who love us, or to think we do. The *proof* of love is to love where it is hard to love; to love enemies, the unthankful, the unworthy.

VI. "All hopes of heaven which do not lead us to strive habitually to do to others as we would that they should do to us will fail us at giving up of the ghost."

VII. God's children must be like him. There is no other *proof* that we are his children.

VIII. Children of God are heirs of his nature, his love, his care, his joy, his home.

IX. God gives many things to all alike, but men do not use them alike; they can raise thistles or wheat, thorns or flowers, with his rain, and do deeds of love or hate in his sunshine.

X. Christians ought to do more than others. 1. They have received more. 2. They profess more. 3. They expect more. 4. They are more.

Religious News.

—A very hopeful revival at Melrose, Ill., a short distance west of Chicago, has been conducted by the Free Methodist pastor, Rev. Mr. Kendrick, who was assisted by Rev. Mr. Ferrics, of this city, and Rev. J. J. Hales, of Crystal Lake. Twenty-five are hopefully converted.

—Three hundred and fifteen days in the year Mrs. Judge Williams, of Eugene, Oregon, corner Seventeenth and C streets, uses her elegant parlor for the honor of the name of Christ every afternoon in the year except Saturdays. She gives Bible readings and lectures. The Judge is ex-United States Attorny-General. She became inspired for this work about three years ago. The Lord healed her body and saved her soul from her fashionable, worldly life, and she gave all her energies to his work, visiting the sick and winning souls. The Judge has been converted, and she has been successful in the conversion of infidels. God bless the work.—*Fire and Hammer.*

—The number of Lutheran Synods in America was recently increased by the organization of the first Finnish Synod in the country, *Snomi Synoden.* The meeting was held at Houghton, Mich., and on this occasion the new Finnish Lutheran church at Hancock, Mich., was dedicated. Finnish emigrants are coming to our shores in great numbers, and like their neighbors, the Scandinavians, they are all of our faith.

—Prof. Lansing, of the Reformed Theological Seminary, New Brunswick, N. J., who is a fine Arabic scholar, has offered to associate himself with three of the students in that seminary, for the purpose of doing missionary work in some Arabic-speaking country.

—Mr. Graham Wilmot-Brooke, whose attempts to establish an independent mission in the Soudan are well known, has now become fully connected with the Church Missionary Society, which has assumed the responsibility for the mission under the name of the Upper Niger and Soudan Mission. Three gentlemen have been associated with Mr. Brooke, who will also be accompanied by his wife. The mission is to be supported by a special fund, made up of voluntary offerings for the mission. All the missionaries will adopt the dress of Mohammedans of the Soudan, and will not avail themselves of their rights as British subjects, but will go among the people, conforming to their manner of living as closely as possible. There are no Christian missionaries yet in the Soudan, and this attempt to reach the far interior will be watched with great interest. The people are intelligent, well-clothed, and partly civilized; the climate is healthful, transportation up the Niger is easy; and the prospects for success are exceptionally favorable, if the prejudices of the Mohammedans can be overcome.

—The Moravians have projected a mission on the Victoria Nyanza, but have been unable to establish it by the lack of funds. Just before the opening of their General Synod this year news was brought that a legacy of between $25,000 and $30,000 had fallen to the church, and it is probable that the work will speedily be carried forward, as the men are ready.

—One-fourth of the Congregational pulpits of Vermont are without permanent supply; one-half of the population is unchurched.

—Rev. Duncan J. McMillan, D.D., president of the College of Montana, has been elected third secretary of the Presbyterian Board of Home Missions.

—One hundred and ten thousand dollars have been appropriated by the Book Committee from the proceeds of the Book Concerns to the relief of superannuated ministers, widows and orphans of the Methodist Church for the current year.

—The Presbyterians of Tennessee have petitioned the Legislature protesting against the introduction into the schools of the State of a State history written by the Hon. James Phelan. They assert that in his chapter on "Churches" he had sadly misrepresented the Presbyterian church, and the reason for the origin of the Cumberland Presbyterians. Moreover, he shows too strong Methodist proclivities.

—The ninth national convention of the United Societies of Christian Endeavor is to be held in St. Louis this year. From 5,000 to 8,000 delegates are expected to be in attendance. The dates fixed for the convention are June 12, 13, 14 and 15.

—The Beacon Hill Church, of Boston, has decided to dispose of its property. Dr. Cullis has secured five lots of land, at a cost of $16,020, on Huntington avenue, on which will be erected a new church edifice and parsonage and a business house. Negotiations have also been concluded by Dr. Cullis for the purchase of the George W. Hollis estate at Wellesley Hills, formerly known as the Scudder estate, for $75,000.

—Rev. James Pettie writes from Okayama, Japan: "By far the greatest faith enterprise in this part of Japan is the Okayama Orphan Asylum, opened two years ago by Mr. Ishii, a medical student, and his excellent wife, in humble imitation of the great George Muller. It has grown steadily from three orphans to fifty-five. Its home now is in a Buddhist temple. Mr. Ishii is one of the purest, strongest spiritual characters I ever knew in any land. He depends entirely upon God. His faith is something marvelous. He has beggared himself for these little waifs, and devoted his life to this one noble cause. The home has had some remarkable experiences in the line of answers to prayer, and those children are just as sure as Mr. Ishii himself that God will not let them starve. This institution has no debt. It spends only what it receives, and that most wisely. Twenty dollars annually will support a child under the best influences. This asylum, though positively Christian, is wholly unsectarian. It is supported by voluntary gifts. There is a movement on foot to buy the Buddhist temple for the asylum. Two hundred dollars will do it. Subscriptions to this cause may be sent to Horace Pettie, Esq., Manchester, New Hampshire."

—When the Presbyterian missionaries in India, whose salaries were $1,050 a year each, heard in 1873 that the salaries of their secretaries in New York were raised from $3,000 to $5,000, they petitioned their Board for an increase in their own salaries. The petition was refused, whereupon some of them resigned. "And," said the *Missionary Review* fourteen years afterward, "the missions have been barren of spiritual results ever since."

—Arnot says: The object I had in going to Africa to establish a station in a healthy part of the interior, was accomplished after seven years. Though I traveled without a white or even a black companion, and with no body guard or show of arms, I never received any ill-treatment. Guns were carried by some of the party for hunting purposes, but I was generally careful to keep them out of sight during the day, a fact which the natives were not slow to notice. Repeatedly they expressed their joy and satisfaction at the way I had treated them by coming amongst them with open hands. Difficulties, of course, arose from time to time by the way. My porters sometimes got me into trouble, and mistakes were often made by myself; but every difficult case that arose I referred to their own native tribunals, demanding justice from them; and, without a single exception, I received nothing but just and fair treatment. As the result of seven years' experience, I would say that you can go anywhere in Africa, if you only go in peace and love. I pray that God may thrust forth many more laborers into poor, dark Africa.

—Marshall Booth, in reviewing his Salvation Army forces at Chicago, said that within twelve years 1,000,000 men and women have been rescued from the slums and transformed into self-supporting, sober, Christian citizens by its work. He is prepared to establish at once in London ten more Rescue Homes for 300 girls (which will enable the Army, by the help of God, to rescue at least another 1,000 a year), and also to establish ten food and shelter depots, six for women and children only, and four for men, with a capacity for 1,000 beds per night for women, 500 for men, and 200,000 meals per week, or at the rate of 547,500 beds and 10,100,000 meals per annum. He appeals for $75,000 to meet the expense of fitting up and furnishing these twenty buildings.—*Miss. Review.*

—It has been determined to open in Springfield, Mass., an industrial and technological school in connection with the School for Christian Workers, of which Rev. David A. Reed is the head. The object of the new school will be the training of manual school-teachers, skilled artisans, and mechanical missionaries. Sufficient subscriptions toward a fund of $100,000 have been secured to erect a new building, for which plans have already been accepted. Religious teaching, which will be a prominent feature in the course of study, will be conducted by the Rev. D. A. Reed, who has resigned his pastorate of Hope Church to give his entire attention to the new work.

—The first Young Men's Christian Association in the United States Army has recently been established at Fortress Monroe, Va. Although only two months old it now has eighty members. Books and papers for the library would be gratefully received at the office of the depot quartermaster, No. 25 Whitehall street, this city, and will be forwarded to Fortress Monroe.

LODGE NOTES.

A new paper, devoted to the interests of the Patriarchal Circle, will soon be issued in this city.

The Grand Commander of Illinois Knights Templar, George M. Moulton, has issued his call for the observance of Easter and Ascension Day.

Sheriff Matson, of Chicago, had his flashy $250 diamond pin nipped from his shirt-bosom while attending the G. A. R. Encampment at Quincy, last week.

During 1889 153 new sections of Knights of Pythias were organized, 3,300 new members were admitted, a record unequaled in any previous year since its organization.

At the meeting of the G. A. R. Encampment of Indiana, at Indianapolis, Wednesday, resolutions were passed urging Congress to have a service pension law at the present session.

A charter list of 225, entirely of A., F. and A. Masons, many of whom hold eminent degrees, have completed the formation of Hobomok Tribe of the Improved Order of Red Men in Boston.

John A. O'Neill, Master Workman of the National Operative Potters' Association, which has a membership of 8,000, has tendered his resignation, owing to dissatisfaction expressed with his work.

A number of women met at the residence of Judge John S. Harvey, Centralia, and organized a branch of the F. M. B. A., to be known as the Farmers' Mutual Benefit Association Ladies' Guild. They have sixteen charter members. A committee was appointed to draft declarations of principles, and issue an appeal to the farmers' wives and daughters of Illinois to organize thoroughly and assist their husbands and sons in the battle for their rights. The next meeting will be held April 4.

A Canton, Ohio, special says that the expulsion of District Delegate O'Malley, of Canton, from the Atlanta Knights of Labor Convention has borne fruit. Canton Local Assembly of D. A., No. 93, which Mr. O'Malley represents, has withdrawn from the order, and returned its charter to District Secretary Lewis, to be forwarded to the general headquarters. Delegate O'Malley said to-day this was the first assembly of seven organized in Canton, and it is the last one to go. It leaves that city without K. of L. organization.

The members of Tessing Council, No. 59, Order of Chosen Friends, decided to have a good time yesterday, says a late *Inter Ocean*, and they had it. They invited a large number of their friends and their friends' friends, and gave them about twelve consecutive hours of fun and enjoyment. In order to make sure of having a good time these Chosen Friends began at 3 o'clock in the afternoon with a musical program. Supper was in order and remained in order from 7 till 8 o'clock. The festivities of the evening were of a two-fold nature, and consisted of frequent vile and frothy potations from the bar-room and the long German waltz. It was morning before the Chosen Friends dispersed.

IN BRIEF.

Jonathan Young Scammon, the founder of the Chicago *Inter Ocean*, died at his Home in Hyde Park, last week, aged 78 years.

A fire occurred last Monday in the Bowen-Merrill book-store in Indianapolis. While a number of firemen were on the roof the walls fell in, and they were buried in the debris. Ten were taken out dead and sixteen were injured, several fatally.

The British East Africa Company is about to start a railroad which is expected ultimately to connect Victoria Nyanza with the sea. The company has sent two caravans of a thousand people into the interior for purposes of exploration. If the church were half as enterprising as commerce, the world would soon be converted to Christ.

The widows of the victims of the Nottingham mine disaster, by which eight men were killed by an explosion of gas, about six weeks ago, have entered suits in Wilkesbarre, Pa., against the Lehigh and Wilkesbarre Coal Company, for damages aggregating $100,000. They claim that the accident was due to criminal negligence on the part of the company in not providing sufficient ventilation to prevent the accumulation of gas in the mine.

In Gasconade county, Missouri, with fifty-four school districts, one-half of the public schools are taught in the German language. The same is true of a large number of public schools in other counties in the vicinity of St. Louis. In some of the schools, especially in St. Louis county, the Catholic or Lutheran catechisms are taught, thus making them virtually parochial schools. In other cases appropriations to parochial schools are made from the public funds direct, by accommodating officials. This sapping and mining of the public school system should be made constitutionally impossible.

The Michigan *Advocate*, an independent Methodist paper, thus speaks of the periodicals of that denomination: "It is understood that some of the official papers are not self-sustaining, and are published at a loss to the church. From the reports of the New York house it appears that the New York *Advocate* yields a profit of $27,662.07, and the *Sunday-school Journal* a profit of $14,309.91, while the *Review*, *Sunday-school Advocate*, *Classmate*, *Northern Christian Advocate* and the *Southwestern* are all published at a loss. It has cost the church a net loss of $41,903.11 to try to establish *Our Youth*.

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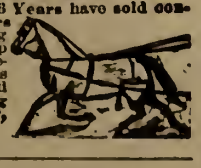
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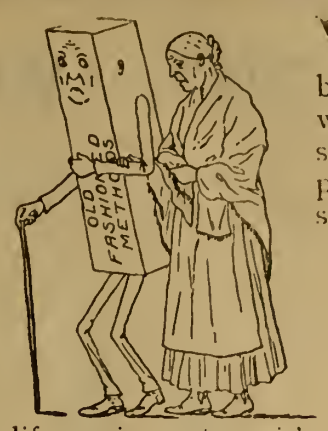
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DONATIONS.

For Expenses of the Chicago Conference April 22 and 23:

A. G. Mansfield	$ 2.50
W. L. Bittey	5.00
Dan'l Brown	3.50
W. O. Percival	2.00
C. W. Sterry	5.00
Rev. John Stahl	2.00
Jacob Davis	.50
Mrs. M. W. Bingham	5.00
Mrs. L. C. Andrews	1.00
H. A. Fischer	5.00
A. A. Johnson	1.50
Washington (Iowa) friends	6.50
James Steel	2.00
D. G. Foster	2.00
College Church of Christ, Wheaton	16.00
(*Previously reported, $15.50. Total, $31.50.*)	
E. R. Worrell	2.00
Previously reported	177.35
Total	$238.85

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from March 17 to 22, inclusive:

Rev S Collins, I C Wellcome Rev J P Dyas, N Jacobson, W C Gladdis, K A Orvis, C M Candee, J Marsh, S Stutzman, H Johnson, J F Swigert, J M Modlin, T C Radabaugh, D Durfee, D Brown, E Dresser, S Blanchard, J Stahl, Mrs M H Woodsmall, L Powers, J Davis, G L Paine, Rev J S Amidon, S Burroughs, S Grover, A C Staples, M Betzner, C T D Cowles, A A Johnston, A Hall, R E Bennett, J McLeod, J Stubbs, B F Forbes, T Fraser, J J Kyose, J H Stitt.

THANKS.—Who will be the next one to pass the hat?

Enclosed find $6 50 for the expenses of the Chicago Conference. Let it be credited to *Washington (Iowa) friends.* I simply held out my hat to a few anti-secret-society friends, and this pittance is the result. W. MCCLELLAND.

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Second, We do *not* offer a premium to a *new* subscriber to hire him to take the paper. When he has subscribed for the paper and paid for it himself, and knows its worth, then if he will take the trouble to introduce the paper to others, he can have a premium on the new subscription, but *not* on his own.

Third, We do *not* offer a premium where one member of a family stops the paper, and another member of the same family subscribes for it. We do not consider such a name the name of a new subscriber.

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HOME AND HEALTH.

TREATMENT FOR DIPHTHERIA.

Dr. Robert Walker, in his *Journal of Health*, recommends the following treatment for diphtheria: First, isolate the patient. Give him a large, airy room to himself, with nobody to enter it except the nurse and doctor. When a patient is taken with fever, sore throat, perhaps sickness of the stomach, and illness which calls for attention, let the throat be examined, and if a dirty, yellowish, white coating or membrane is found just where the mouth becomes throat, viz., the fauces, diphtheria may be diagnosed. The first thing to be done after putting the patient to bed is to wrap his throat in ice. If an ice-bag can be promptly obtained from the drug store, fill it with ice and place it over the throat, and refill it as often as the ice melts. Keep the throat cold. By the application of ice the external skin will become as red as though a mustard plaster had been applied, causing the internal swelling to subside, the condition for rapid decomposition to be obviated, so that in the course of a week or ten days the patient will become convalescent. In connection with the application of ice, which should not be neglected in any case, the feet should be kept warm, and the bowels should be emptied by enemas of tepid water. Three or four enemas daily during the fever will not only tend to relieve the bowels, but will cool the fever wonderfully by its soothing influence upon the alimentary canal. The tepid bath once a day is also in order, though not really necessary, and may be dispensed with if the half-pack, made by folding a sheet twice, wringing one-half of it out of tepid water, and wrapping it around the patient between the arm-pits and the hips, being careful that it is smooth and comfortable, covered by the dry end of the sheet, which is wrapped around the wet sheet and the body, and allowed to remain in place from one to three hours, if the patient is comfortable, and it is found to be agreeable. At the end of three hours it may be taken off and repeated, if it cools and soothes the fevered patient.

There is not much else to be done, except to wait. The patient has no appetite, and all food should be withheld, even for one, two, or three days. In case of appetite, the patient may be allowed to eat very lightly of plain food, such as gruels, fruit, home-made bread, without meat, eggs, soups, beef-tea, or anything of the kind. If this treatment is followed, the mortality will be found to be very slight indeed.

HINTS FOR THE SICK-ROOM.

An exchange says that if a mustard-plaster is mixed with the white of an egg instead of water, it will draw but will not blister.

When first recovering from a cold, wear thin layers of wool or cotton batting over the chest and gradually remove them when strong and well.

Flaxseed tea is an excellent remedy for a cold. Pour boiling water over whole flaxseed, using from four to six tablespoonfuls of flaxseed to one quart of boiling water. Add the juice of two lemons, putting in half of the yellow skin, and sweeten the mixture to the taste. Allow it to stand in a warm place. Strain out a glassful when needed with an ordinary little tin gravy strainer. This is an excellent drink for any person suffering from pulmonary difficulties, as it seems to loosen the cold. A fresh pitcher of this tea should be made every day, as it soon becomes unfit for use.

When first going out in the air after recovering from a severe cold, it is well to wear a little cotton in the ears and to avoid talking in the open air. If such precautions are observed a convalescing patient may take exercise with safety in the open air much sooner than he otherwise could.—*N. Y. Tribune.*

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Farm Notes.

GOOD ROADS AND PUBLIC ECONOMY.

The experienced traveler who finds himself at the beginning of a newly-mended road will betake himself to the nearest house and learn how far the improvement extends; if for the distance of ten miles, he will then inquire by what circuit, not exceeding fifteen miles in length, he can escape from the danger of the repairs. After a time nature mends the damage done by the process of reconstruction, and the journeyer finds once again a way tolerable, save where the hillsides are steep or the ground wet. In the winter season such roads, at least in the counties where the soil is of a clayey nature, are often practically impassable. In such regions, after a distressing experience of some decades, the people find themselves willing to turn over to a corporation the precious privilege of controlling their highways. A little knowledge as to the art of road-making, an expenditure of not more labor than is normally given to the annual repair of the roads, would in most cases have secured to the community about as good roads as they obtain by the construction of turnpikes. In other words, our system of ignorant mismanagement in the construction and maintenance of rural ways leads to a vast and purposeless expenditure. If we take the misapplied expenses of our countryways, if we count at the same time the mere social disadvantages which they bring to the people, it is probable that the sum of the road-tax in this country is greater than that of our ordinary taxation. From some data which I have gathered in my personal experience with roads, I am inclined to think that even in New England the cost to the public arising from ineffective roadways, as well as from the waste of money expended on them, amounts to not less than an average of ten dollars a year on each household. In this reckoning I have included the loss of time and of transporting power of vehicles, the wear and tear of wagons and carriages, and the beasts which draw them. It is probable that the expenditure in this direction is greater than that which is incurred for schools or any other single element of public interest. I am inclined, indeed, to think that it comes near the sum of our State and Federal taxation together. —*From the "Common Roads," by Prof. N. S. Shaler, in Octobrr Scribner.*

Let the Farmers Know their Prosperity.—"A Minnesota Farmer," of Donnelly, Minn., writes: "The United States Senate, that august body of plutocrats, has refused to have the mortgage indebtedness of the farmers taken for the census! The Senators prefer to keep the slaves ignorant so they will not complain. It is natural. The American aristocracy is just like all others—it fears intelligence on the part of the people. It fears it can no longer gull them with tariff clatter if they see the grip the money-loaners have on them. If farm mortgages are evidences of wealth and prosperity, why not let us have a list of them so we can see how rich we are? Are they afraid we will become purse-proud and haughty, and refuse to work? If the farmers of Iowa owe Eastern money-loaners $65,000,000, as Senator Wilson says, the interest at 8 per cent is $5,200,000 a year. This interest bill calls for 35,000,000 bushels of corn this year. Now, if it is desirable to ship 35,000,000 bushels of corn from the State each year, without getting a penny for it, then according to the wise Senators we had better double the debt until it takes all our crops to pay the interest."

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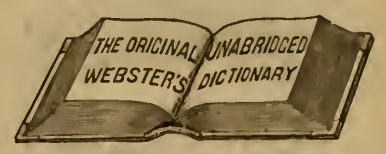
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NEWS OF THE WEEK.

WASHINGTON.

The National Department of Agriculture reports 970,000,000 bushels of corn and 156,000,000 bushels of wheat in the hands of farmers, and adds that the stock of corn is the largest ever reported in March.

General Robert Cumming Schenck, Congressman, soldier and diplomat, and a leader in public affairs a generation or more ago, died at 5 o'clock Sabbath evening of pneumonia, at his residence on Massachusetts avenue, just off Thomas Circle.

CHICAGO.

At the meeting of the Council an ordinance was passed allowing the railroads to run their trains at higher speed under certain conditions of safety gates, fences, and watchmen.

A portion of the Pullman Palace Car Comany's works at Pullman was totally destroyed by fire.

The body of Major General George Crook, late commander of the division of the Missouri, who died suddenly Friday, was placed in a casket and borne to the parlors of the Grand Pacific Hotel, where it lay in state. General Crook's obsequies were conducted by Rev. Dr. S. J. McPherson Snuday, and the remains taken East for interment.

COUNTRY.

Disappointed boomers are returning in large numbers from the Cherokee Strip to Kansas towns. It is expected that a few will remain until driven out, but the military think they can clear the strip in less than two weeks.

Arthur Henry, the station agent and telegraph operator at Hartsburgh, Ohio, was murdered by a burglar upon his refusal to open the safe.

A bill requiring that United States flags be placed on school buildings in towns and cities of more than one thousand inhabitants, and also providing for military instruction, was introduced in the Iowa senate.

George Jackson, an aged man, tried to light his pipe in the derrick of the Kelly gas well, near Marion, Ind. An explosion followed, and he and several others were more or less seriously injured. From the month of the well there issues a volume of fire and water 100 feet high.

Notwithstanding that, under the law, but ninety-three liquor dealers are licensed at Pittsburg, an official report was made that there are 800 "speak easies," or unlicensed groggeries, in that city.

The residence of Martha Washington, at Fredericksburg, Va., is said to be for sale for $40,000, and it is suggested that either Chicago or New York secure the relic.

Mrs. President Harrison and party spent the Sabbath in Jacksonville, Fla., very quietly. Mr. and Mrs. Russell Harrison and Mrs. Wanamaker, Miss Wilson and the young ladies visited the subtropical exposition. Mrs. President Harrison objected to going because it was the Sabbath. "We stole away," said the younger Mrs. Harrison, "because we were determined to see this exhibit. The next stopping place of the party will be at Atlanta; from there it will go to Asheville, N. C.

The levees continue to hold out in the New Orleans district. The Nita crevasse is now 450 feet wide and appears to be entirely beyond control. There was a severe wind and rain storm last night along the river from Vicksburg to Arkansas City.

The negotiations of an English syndicate for the leading distilleries of Kentucky have been closed. Julius Goldman, who has been acting as the agent of the English company, refused to affirm or deny the report, but prominent distillers say it is correct.

It was stated in St. Paul, Minn., that the Minneapolis elevator men have agreed to furnish 300,000 bushels of seed grain, at 75 cents a bushel, for the needy farmees of North Dakota, but to guard against loss the relief committee of that State will charge the farmers $1 a bushel.

Dispatches from various points in the Indian Territory state that a general raid has been begun there by United States Marshal Walker and his deputies against the sellers of intoxicating liquors. The marshal is determined that the sale of liquor in the Territory shall be stopped.

Invaders of the Cherokee Strip are rapidly returning to points in Kansas, fearing they may be dispossessed of their homestead rights. The ordering of the troops into the strip to evict the "sooners" is regarded as positive proof that they were mistaken in thinking that the President would allow them to remain.

Five men perished in a fire at the Germania mine, near Hurley, Wis. The flames cannot be extinguished, and it is thought the damage will be over $100,000.

At Lavalle Station, Wis., two trains on the Northwestern road were in collision, resulting in injuries to a dozen persons. Two of the victims may not recover.

A law providing that railway employes who have worked twenty-four consecutive hours shall not resume until they have had eight hours' rest, has been passed by the Ohio legislature.

A State conference of Iowa Republicans, who favor a modification of the liquor laws, will be held April 2, in Des Moines.

At Joliet, Ill., Tommy Wineman, a boy 12 years old, shot and killed Bertie Polhamus, a companion of 10 years. The boys were playing marbles, and a disagreement in the game caused young Wineman to draw a pistol and shoot his little playmate in the stomach. He died a few hours later.

FOREIGN.

The *Herald's* Rome correspondent says he is authorized to announce that the Pope would consent to act as mediator in negotiations for a general European disarmament.

The massacre of 130 Siberian exiles by Russian troops is reported from Irkutsk.

General Von Caprivi, commander of the Tenth Army Corps, has been appointed Chancellor of the Empire, to succeed Prince Bismarck, who, in his note to the Emperor tendering his resignation, alleged that old age and failing health were his reasons for desiring to withdraw from public life.

The resignation of Prince Bismarck, which was received at first with general complacency, and without much care one way or another, is now arousing considerable fear among the people, which increases as the alleged full significance of his act becomes understood. In other words, the possibility of war when the Kaiser takes into his own hands the relations of the German Emperor with foreign powers is alarming.

The students of the University and the Academy of Agriculture at St. Petersburg, engaged in a serious riot Friday. The students insisted upon the restoration of the liberal regulations of 1863, and the refusal of the authorities to comply with their demand, led to the outbreak. Five hundred students were arrested and imprisoned. Troops guard the streets in the vicinity of the university, and all traffic in the neighborhood is stopped. The newspapers make no mention of the disturbances.

It is announced that the work of the International Labor Conference at Berlin is so far advanced that the final sittings are expected to be held April 9. The decisions already protocoled by the committees embrace these commendations: Only males 14 years of age shall be employed in mines; female labor underground shall not be allowed; children's labor in factories must depend upon their completion of the prescribed school course; the employment at night of persons under 14 years of age is prohibited, or where permitted only six hours' labor out of twenty-four, with a half-hour interval, shall be required; the employment of children in unhealthy or dangerous trades is prohibited; Sunday shall be a day of rest in all employments except those in which work is necessary for the continuity of production, or which can only proceed at certain seasons.

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The absurdity, as well as the eruelty of the eonvict-leasing system of the South, is illustrated in the case of Kilrain, the pugilist. He had been guilty of violating the laws of the State of Mississippi by his brutal prize-fight with Sullivan. He was eondemned to pay a small fine and to two months imprisonment. His baeker at onee hired his "serviees" for the two months, and he will doubtless spend his time in giving exhibitions of boxing. Had he been an ordinary eriminal he would have had small ehanee of escaping with his life. Meanwhile Sullivan, by the liberal use of money, seems to be able to eseape the law, and is still engaged in his barbarous and degrading business in Boston and New York.

Sabbath evening Dr. Norman Seaver preaehed on the Sabbath question in the New England Congregational ehureh of this eity. His diseourse was of the radical type not always heard in eity pulpits. The Anglo-Saxon people have been known for centuries as a Sabbath-keeping people. Their history has been one of great prosperity, and it is just to infer that adversity will follow Sabbath deseeration. The Sabbath destroyed, and the eonseientious workman must give up religion or his job. Then elections will be held on the Sabbath, and the Christian man must give up his vote. Then publie offiees will open on that day, and no Christian man ean hold offiee. And from sueh a despotism we would gladly take shelter in the domain of the Czar.

An additional proof that the empire of Brazil was overthrown by Masonic plotters is given by the Italian papers. The *Bittadino di Genoa* says: "To prove the important part which the Masonie organization took in the conspiraey in Brazil, espeeially where the new standards were raised, it will be suffieient to observe the faet that, in certain Italian journals, the new Republiean flag of Brazil was deseribed before any news, by telegraph or otherwise, eould have arrived. Indeed, the thing is very plain; the new flags, destined to symbolize the revolt of the people of Brazil, were sent not very long ago from the port of Genoa under a false entry in the custom-house. And we believe that the flags were not the only things sent from Italy." It may be elaimed that the revolution was benefieial to Brazil. But the revolution is not yet "out of the woods." Beside, from all reports, it began with merciless injustiee and massaere, and the government overthrown was already benignant and humane. A republie would have eome in a few years when the masses of the people, ineluding large numbers of released slaves, eould be ready for it.

All friends of seientific temperanee instruetion feel deeply the defeat in the Massaehusetts Legislature of the bill for hygienie text-books in the publie sehools showing the effeet of liquor and nareoties on the human system. The law as it now stands is evaded and violated by instruetors and sehool-boards unfriendly to its enforeement, to a degree that makes it in many plaees null and void. Henry H. Faxon reeently made the statement that "there is more lying and deeeption in eonneetion with liquor eases than with any other class." This is the reason why it is so imperatively neeessary that all laws on this subjeet, whether for temperanee instruetion in the sehools, or to prevent liquor-selling, should be radieal and elear-eut—the very thing whieh seems to be most studiously avoided.

The diseussion of the eight-hour working day by the Chieago labor lodges shows the seeds of anarehy are ready to sprout again into bombs. At a Seandinavian meeting last Sabbath day a member of the Cigar-makers' Union, and former president of the Trade and Labor Assembly, made a speech whieh the reporters have given us in these words: "The man who will not strike at the present time, who will not work for a shorter day, is not a true American, is not a eivilized man. If there should be another panie like that of 1873, with no organized labor to relieve the sufferings of idle brethren, instead of a few hundred thousand idle men, as then, there would be ten millions. They would take possession of the eities and burn them. Millionaires' heads would fall." Sueh are the vieious sentiments promulgated in the sceret soeieties.

Rhode Island, on aeeount of her diminutive size, has long been esteemed a fair target for newspaper jests. The latest speeimen is from the Pittsburgh *Chronicle*, whieh asserts that a Pittsburgh man lately asked of a friend just returned from that State, "What is the outlook?" and received for reply, "Why, that is all there is in Rhode Island." However, the importanee of the world's great battle fields are not measured by their size. Some theologians have thought that our little planet, though but a tiny atom among the worlds that revolve through space, has been seleeted to be the Waterloo of this whole moral universe—the field on whieh shall be fought out the last deeisive struggle between good and evil. However this may be, all things considered, no State in the Union is now attraeting more attention from the friends and foes of prohibition than little Rhody. High lieense eannot complain that it hasn't for onee been given "free course," though the result is hardly of a nature to "glorify" it even in the eyes of its most enthusiastie advocates.

The war on the common sehools of Wisconsin, whieh eulminated in the deeision of the Supreme Court, is not likely to be settled by that aetion. Two weeks or more since the Catholie bishops of the State published a formal protest against the new law requiring eertain instruetion in the English language. This law they affirm to be needless, offensive and unjust to their people, whose paroehial sehools already give the instruetion required. If this be so, we do not understand the neeessity of a formal protest. But while a month since the politicians of both parties were terrified and abjeet, ready to drop an obnoxious and dangerous topie, a pronouneed ehange is reported among these weather-eoeks of popular opinion. Governor Hoard has from the first stood by the law, and with the sagaeity and integrity of true statesmanship has maintained that the prineiples of the law were right and would in time prevail. He was willing to stand by it though it eost him a re-eleetion. Men are rallying around a leader who has eonvietions and ean stand by them, and the law will doubtless be saved.

The resignation of Prinee Bismarek and his total withdrawal from publie life is the unwearying theme of European dispatehes. It is now stated that the young Emperor aetually eompelled him to resign. The German press is very reticent and gives nothing official, and our sources of information may not be altogether reliable; but sueh as they are, they are sufficiently alarming. Kaiser William eould not, with Bismarek at the head of the eouneil of state, be free to earry out the ambitious and willful designs of youth; and from treating the old Chaneellor eooly, he went on to give such orders as must foree a separation and eause a resignation. Bismarek has been in offiee sinee 1862, and sinee the sueeesses of 1870 he has been the foremost figure in European history. His efforts have placed the authority of the Prussian crown upon a firm base, and given the young Emperor a terrible edged tool in the German army, with whieh he may hew and perhaps be hewn. His imperious temper is ominous, and all Europe feels the shoek of Bismarek's fall as of a great tower from the wall of European peaee. Bismarek has so long been a man of "blood and iron" that it is remarkable with what unanimity the sympathy of the world goes out to him. In Berlin his departure for his home was the oeeasion of "the greatest publie demonstration" sinee the return of the vietorious army in 1871; and the press reports speak of him as one of the great benefactors of the raee.

THE BIBLE CAST OUT.

BY REV. H. H. HINMAN.

By a reeent deeision of the Supreme Court of Wisconsin the Bible has no place in the publie sehools of that State.

The Roman Catholie ehureh has its Index Expurgatora, in whieh all books inimieal to its interests are marked as dangerous and to be avoided. The prineiple, if rightfully applied, is eorrect. Any book or other publieation that would tend to corrupt the morals, impair the loyalty, or mislead the mind as to important faets, ought to be exeluded from our sehools. There are some sueh books, but the Bible is *not one of them.* There are books that find a plaee in our school libraries that ought to be left out, —books whieh exeite the imagination, but do not improve either the mind or the heart. Sueh books are unwholesome food and should be prohibited as we prohibit other poisons. But when a great State, either by its legislature or its judieiary, deliberately exeludes from our sehools the Book of books, the fountain from whieh we draw the prineiples of soeial morality and eivil government, it commits an aet that is little short of madness. What they need is not to stigmatize, but to exalt and honor it; for if the people of Wisconsin do not become utterly demoralized, it will be because of the benign influences of the Word of God. For both Protestants and Roman-

ists admit that it is the great source of our knowledge of morality and religion, and that it contains the *word and the law of God.* Even the Jew, though he does not acknowledge the divine character of Jesus, does admit that his moral teachings are excellent, and are unsurpassed. All men admit that Christian morality is fundamental to the highest well-being of society, and to the highest success of a republican government.

What we most need is a higher tone of public morals. Our heaviest burdens and our greatest dangers come from our small regard for Bible morality. If the State teaches *anything, it must teach morality,* for morality is far more essential to public happiness than mere intellectual culture. If morality is to be taught we must have a *text book.* It has not been proposed to exclude the Koran or the books of Confucious from our schools, yet who will not say that the Bible is incomparably better than they are?

We cannot exclude the teachings of morality from our schools if we would. No teacher can govern his school except by moral precepts. The truth is that higher and purer moral teachings is the great want of our nation and our times. Our intellectual development has altogether out-run our moral growth. The mental machinery has been overtaxed, and we have lacked the balance wheel of moral restraint. This is why crime, suicides and insanity abound.

Under such circumstances to exclude the Bible from our schools, as the one book on which above all others we would place a moral stigma, is practically to repudiate truth and exalt iniquity.

But we have no right to infer that either the legislature or the judiciary of Wisconsin do not believe in, and respect the Christian Scriptures. Utterly unjustifiable as was such a decision, it did not mean that they disowned the Bible. They surely would not class it with evil books. It was manifestly a *political trick.* To secure *party ends* they seem willing to cast out the Bible and all else that is sacred. Wisconsin has a large Roman Catholic population, larger in proportion than any other State. The Romanists are unwilling to have the Bible in schools except as it is interpreted by their priests. They will not support any political party that will keep the Bible in the schools. So both parties are bidding for their support. Each seeks to bow lower than the other. In Wisconsin, as elsewhere, the interests of public and private morals count as *nothing* when put in competition with the interests of a *political party.* Next to a revival of religion we need a revival of patriotism.

Berea, Ky.

WE MAY KNOW MASONRY.

BY REV. DAVID M'KEE.

When we undertake to determine the character of secret societies, we are met by the declaration that as you have never been a member of these societies, nor initiated into their rites, you know nothing of their character; that it is unfair to receive the testimony of the enemies of these societies in regard to their character, and reject the testimony of their friends.

I reply that such is not the case. In forming a judgment in regard to secret societies we may avail ourselves of the testimony of both friends and enemies; of those who adhere as well as of those who have seceded. Adhering members have been publishing so much of their history and ritual as they thought proper to reveal for ages past. Large volumes have been written, and lexicons compiled explaining the meaning of the symbols employed; at the same time admitting that there are secrets which they are not at liberty to reveal. Again, seceders from these societies who have taken the different degrees, and become familiar with their secret rituals and mode of operation, have renounced their membership in these associations and published their ritual and mode of operation to the world.

It is rather a bold declaration to tell an individual who reads the writings of both adhering and seceding members, that they know nothing about them; and are incompetent to judge of their character. It implies that either these institutions have nothing that can be revealed, or that when an individual enters them he becomes incapable of ever afterwards being able to speak or write the truth; for nothing is more certain than that both adhering members and seceding members have for years been trying to tell us what they are. We may, however, be constrained after all to adopt the opinion of the Yankee who was asked to define a certain thing. He said, "It was the little end of nothing whittled down to a very small point." Henry Clay is said to have varied the figure when he called one of these societies "a great big nothing."

THE GOOD-MAN FALLACY.

BY MRS. L. M. HOYT.

In conversation with a lady friend recently, she said, "The reason I don't condemn Freemasonry is, so many *good men* belong to the order that I am led to believe it cannot be so bad as some people say. If it were, these good men would not join it, and if they did join and found it bad, they would renounce it at once."

I wish first, without using any Anti-masonic arguments, to show *why* these men are in the lodge, to quote statements by adhering Masons themselves made *personally* to me.

In conversation with a Mason of high degree, a man qualified to teach in high school or college, and titled as "Professor," I asked why he joined the lodge? if it was to better his condition spiritually or financially? His reply was, "No; I had no idea of spiritual benefit, but I had an eye to *financial advantage.*"

"Now," said he, "to illustrate my point; if I was to come to Ware and apply for a situation as a teacher in the high school, and another man equally qualified, made an application also who was not a Mason, if the school committee were members of the Masonic order, I would get the position, and the other man would have to hunt a position elsewhere. I joined the Masons for the sake of advantage, yet it costs me heavily. I seldom get through the year for less than two hundred dollars. Spiritually, I know I do not enjoy what I once did. I have fallen into a state like that of the majority of popular church members. I go to church, pray and speak, but the fervor and enthusiasm of my early Christian experience has died out. In fact, I do not *enjoy* religion as I did years ago."

When living in Pennsylvania I had quite a prolonged conversation with a "Masonic physician" on the lodge question. He said, "Mrs. Hoyt, we have *an object* in belonging to the Masonic fraternity. In case of malpractice, if we should be attacked by law, I doubt if a judge and jury could be found that would find us guilty. In the first place they would have to get the testimony of a physician that it was malpractice, and I doubt if there can be found an M.D. of any note who is not a member of the lodge."

I asked if that was the reason why an acquaintance of mine had failed to bring two physicians to justice, who were just as guilty of murder in the first degree as though they had shot their victim in the highway. "Yes," said he, "the man came to me to get me to testify against them; but I would not do it, for they were members of the same order—Free and Accepted Masons."

It is a self-evident fact that crimes of the most heinous and brutal character are covered under the ban of secret organizations. The Dr. Cronin case is only one of many to which we might call attention, in which are found so many "*good* men."

"*Good,*" according to Webster, is having the qualities God's law requires, virtuous, pious, religious, applied to persons, and opposed to bad, vicious, wicked, evil. It cannot be said truthfully that men who adhere, and are connected with these horrible conspiracies, are *really good;* if they were, they would not be found in the company of such men as are found in every lodge-room in the world.

It is an old and true saying, "A man is known by the company he keeps." But, they say to us, don't the righteous and the unrighteous mingle together even in the house of God? Yes, I admit that they do, but then the *good Christian man* does not take an oath, to "always hail, ever conceal and never reveal" whatever may be done by the *unrighteous* of that assembly. I understand full well that a host stands ready to condemn a man when he renounces secretism, after seeing and knowing for himself how contrary to the divine teachings is the whole system of oath-bound lodgery. They certainly ought to be as consistent toward these men as they are toward sinners. That vile, wretched sinner, when he bows at the altar of God and seeks the forgiveness of sins, and confesses them, is honored by every respectable, law-abiding citizen, and all that love the Lord Jesus Christ. But when a man, after going into the lodge, sees that he has done wrong, and renounces the whole system, many, even *professing Christians,* stand ready to condemn him and say, as one man did to me, "Morgan *ought* to have been *killed*; and I am *glad* he got his just deserts. It is just what every man ought to get who leaves the lodge after joining them."

What a system of *bondage* and *tyranny* a man joins when he goes into the lodge! He dare not assert what he knows to be his right as an *American citizen.* He has a *right,* according to the Word of God (Lev. 5: 4,5), to come out boldly and let the world know into what a *whirlpool of destruction* he was drawn, and, by so doing, warn others of their impending danger.

What would be thought of a church that had such a system of idolatrous mummery, oaths, and death penalties? It would not be tolerated in a civilized land, but would be put down by law. And, yet, the church has just as much *right, legally,* for these secret conclaves.

It is not in accordance with the law of God, nor the law of civilized nations, that these lodges should take life, or dispose of their victims just as they see best and in accordance with the heathenish rites they practice.

Personally, I have no confidence in "*Masonic*" *Christians.* We are either Christians or not Christians. There is no "half-way" about the work of God. He says (Matt. 12: 30), "He that is not with me is against me; and he that gathereth not with me scattereth abroad." I have never found a "*half-way place*" on this heavenly way, and I don't believe the greatest Masonic preacher ever found it. "Ye cannot serve God and mammon." Luke 16: 13. There is no use for us to "daub with untempered mortar." If we are combating the lodge element because it is wrong and sinful, there is no use in saying we can be Masons and be Christians at the same time. Such a *theory* is not consistent with our work.

Ware, Mass.

A CRIME AGAINST LIBERALISM.

The decision of the Supreme Court of Wisconsin against the reading of the Bible in public schools has created grave surprise. This is an age distinguished by its liberalism; orthodox people read "Robert Elsmere;" nationalists and socialists read and admire the strong individualism of Tolstoi; everybody who pretends to general information knows something of Darwin or Huxley. That the school children of Wisconsin should be doomed by a decree of the Supreme Court to learn nothing of the most most marvelous literature extant seems incredible.

Job's description of the war-horse, the story of Solomon's Temple, the description of the New Jerusalem, as given in the Apocalypse; the Beatitudes, the narratives of Joseph in Egypt, and of the birth, life and death of Moses, certainly are not "religious teachings," except as all that is virtuous or wonderful or sublime is religious—meaning, as religious truly and firstly does, "binding" upon the thoughts and imaginations of all peoples in all lands. One and all they contain nothing that could disturb the creed of a Mohammedan, a Confucian, a Roman Catholic, or an agnostic. They are literature, pure and simple; and they are literature to be ignorant of which is disgraceful to the church or state ordaining such ignorance upon its members. The morality of the Beatitudes is the morality of the highest order of created intelligences. It is morality the inculcation of which seems to be peculiarly needful in these days of social agitation.

The decision of the Supreme Court of Wisconsin is too wide in its sympathy with ignorance and prejudice, and too narrow in its sympathy with liberalism in education. The doctrinal epistles might perhaps be well left out of school exercises, but there is small chance of their ever being brought into them. It is not in the doctrinal chapters that the highest eloquence of Scripture is reached; it is not by them that the imagination of youth is kindled. It is not from them that

mankind at large derives the most pleasure; they even are falling into desuetude into the pulpits of most churches. It is in the historical and moralistic portions of the Bible that men take most delight; it is from them that the secular orator derives his most glowing imagery; it is by them that the mind is most enlarged. It seems as unjust and as illiberal to exclude the orations of Paul upon Mar's Hill from the text books of the free schools as to exclude a description of the death of Socrates or an extract from Cicero against Catiline. Religion apart, it is as needful that a child should learn something about the origin and philosophy of the ancient Jews as that he should learn something about the history of Rome or Greece. It is as needful that he should know who Christ was, and what he said, as it is that he should know who Columbus was and what he did. For if Christ had not been, Columbus never would have sailed in quest of regions to convert to Christianity.

Nor does the act of teaching the history of Christ necessitate the teaching of his divinity. We tell the scholar what the motives of Columbus was, we leave him to judge of the wisdom of the motive. We place an extract from the Phœdo in the hands of a youth, we direct his attention to the eloquence of its tone; we leave him to judge in after years as to the soundness of its philosophy. To exclude the Bible as a whole in each and all of its parts; to prohibit alike the sublime poetry of Job, the pastoral poetry of the book of Ruth, the elegant narrative of Esther, the severe oratory of the address to the Areopajites, the simple beauty of the Sermon of the Mount to the youth of this Republic seems to us to be a crime against the liberalism of the age.—*Inter Ocean.*

HOW GREAT AND GOOD NAMES ARE USED BY MASONRY.

The *Daily Telegraph* of London, England, printed April 28, 1875, contains the following in an editorial:

Another contemporary newspaper, speaking of Freemasonry, writes as follows: "Hard as it is for men to believe that it is so diabolical abroad, it is harder still, it is simply impossible, for them to think it other than a mere 'friendly society' at home, when thousands well known for their principles, for honor and honesty of purpose in their own circles, have willingly, nay gladly, placed their names on the rolls of its various English lodges. Englishmen, loyal and Protestant, could never lend themselves or their names to support the ends for which Freemasonry is said to exist; yet many such are actually Masons, and sworn members of that same society which is so numerous and so widespread abroad. That society, then, cannot be the evil it is said to be; or else Freemasonry here is not the same as elsewhere. This latter would appear to be the general opinion, and to rest upon a basis of something like fact; for the craft is too wary to overlook the English love for law and order, too sharp not to recognize in this character an obstacle to its own final success, and too cautious, therefore, to admit any but those who have been well tried and sounded to a knowledge of its present actions and future aims. Here, as abroad, the multitude of the brotherhood have little more idea of the scope of Freemasonry than the general public has; they are kept at play in the ante-chamber, like children in the nursery, whilst real business is transacted in the inner chambers by the older members of the family. Men are slow to allow that they can be duped, and it will be no easy matter to get those who have joined the craft to relinquish their membership, or to deter those from joining it who are so inclined, on the strength of what certainly is, to say the least of it, a well-founded suspicion of dark dealings. But the question is not a matter of mere judgment or prudence; it is one of morality and conscience."

But a still stronger testimony is that of one of the most eminent of the French Freemasons, M. Louis Blanc. He says:

"It seemed good to sovereigns—to Frederick the Great—to handle the trowel and to put on the apron. Why not? Since the existence of the higher grades was carefully hidden from them, *all they knew of Freemasonry was that which could be revealed to them without danger.* They had no reason for concerning themselves about it, seeing that they were kept in the lower grades (though nominally the highest), in which they perceived nothing but an opportunity for amusement, joyful banquets, principles forsaken and resumed at the threshold of the lodges, formulas that had no reference to ordinary life—in a word, a comedy of equality. But in these matters comedy closely borders on tragedy; and princes and nobles were induced to *offer the cover of their names and the blind aid of their influence* to secret undertakings directed against themselves."

"Can any reasonable man doubt, after reading such an explicit admission as this, that kings and princes, statesmen and legislators, may be found in grades of high honor and dignity—provided by Freemasonry for their especial benefit—may assume the first place in its public manifestations and the *external* direction of its government, and may yet remain in ignorance of its hidden designs as unconscious and complete as that of the *'profane,'* who are altogether excluded from its lodges?"

In spite of all their caution, however, the real nature of Freemason doctrines occasionally becomes revealed to their noble dupes; and an instance of this is to be found in the resignation of Frederick, Prince of Orange, second son of William I., King of the Netherlands, who had been chosen on the 4th June, 1816 (when he had scarcely attained his nineteenth year) as National Grand Master for life of the Grand Lodge of the Hague. The next year he was elected, in the Grand Orient in Brussels, to the Grand Mastership of the Southern—now called the Belgian—Lodges. Although he had only been made acquainted with a very small portion of the impious legendary teaching of the craft, yet that little was enough. He resigned his dignities instantly, and alleged the following reasons, of which we will give a short extract: "I am a Christian, and will ever remain one. Everbody will understand how extremely painful it is for me to be compelled to speak of the abuse made in the Masonic Legend of the teaching of my Divine Master, the Son of the Heavenly Father.... How could I write the story of thy life, O Divine Jesus, and then call it the *Legend of the Degree of Rosicrucian?*"—*Translator's note to Dupanloup's "Study of Freemasonry."*

THE TYRANNY OF LABOR UNIONS.

There exists in Montreal a Stonecutters' Union, to which the entrance fee for Canadian workmen is $5, the subscription 25 cents a month, with benefits of $3 a week if disabled, a funeral allowance of $20, and a gratuity of $75 to widows. So far good, but there is a clause which compels all foreigners to pay no less than $50 entrance fee. In decreeing this impost the Montreal Association acknowledges its disgraceful subservience to the New York Union, which refuses to acknowledge Montreal workmen going there unless the rates charged are equalized. Discerning as we do in so many of these combinations the greatest danger of the age, we are tempted to ask how long persons interested only for themselves or the particular trade or clique to which they belong, are to be allowed at their own crude and irresponsible wills to take action damaging to the whole body politic?

The utterance of a Scotch stone-mason on the subject conveys a world of meaning: "I should have no objection," he says, "to pay $5, but $50 is a terrible dose." No doubt it is a terrible dose, and one of which it is a sheer iniquity to enforce the swallowing. "I knew," he continues, "that New York was doing this, because they sent notices all over Great Britain that after six months they would put on that charge, *but I did not know that here in a British colony there was any such thing to encounter.*" No, indeed, how could the poor fellow know that Montreal unions were only the ignominious vassals of New York combines? "Yes, I promised to pay. What could I do?" What could he do but submit to the abominable know-nothingness of a narrow greed? There is little excuse for this sort of boycott in Canada. The United States, whose commercial notions run in this line, can of course do as they please, but Canada essentially requires building up in population by precisely that highly respectable class of labor to which our Scotch friend belongs. Are these narrow exclusives to be allowed to work their "wicked will" to the detriment of the whole Dominion without let or hindrance? We say No! Such arbitrary compulsion requires legislative check. Canada has now arrived at that pitch when all such labor can easily be absorbed, more especially, as regards this particular craft, in Montreal, which prides itself on its constantly increasing building operations. Look at the effect. "Some Scotchmen have been driven off, I am told." "Aye, there were fifteen of them from Peter Lyall's job a fortnight ago, four more from another. They were told there was a good job at St. John, and there they went rather than pay the $50. It is an outrageous price!"

It was well no doubt that there was a good job at St. John. The Dominion did not lose an excellent class of citizens, but Quebec did.

We cannot too often or too strongly present to thinking men the great danger of the age—the rapidly extending tendency to the suppression of individual freedom and enterprise by associated cliques worked in the narrowest spirit, too often by interested propagandists. No tyranny of the absolutism of Czar or Kaiser is comparable, to the instincts of free-born citizens, to that which we are coming to groan under of all sorts of cliques and combinations. Not by such methods have been built up those great mercantile industries which afford steady and remunerative occupation to so many thousands of estimable mechanics and workmen of all sorts.—*From the Critic of Halifax, N. S.*

OUR NEW YORK LETTER.

The Evangelical Alliance, which is "The Church United in Reforms," has moved into larger and more beautiful quarters in the renovated Bible House, representative of its enlarged and ennobled work under the new leadership of Dr. Josiah Strong and Dr. Frank Russell. The valuable and thrilling report of their recent Boston Conference has just been published by Baker, Taylor & Co., of this city, and it is almost the only "Report" that is also a standard and salable work. Anthony Comstock, whom we love for the enemies he has made, Secretary of the "Society for the Suppression of Vice," *and Fraud* should be added, for he fights the gamblers as much as the corrupters—who began his work seventeen years ago in a little room, hardly bigger than a pantry, in the American Tract Society building, and extended it into two adjoining rooms subsequently, is just moving into ampler quarters in the beautiful *Times* building. He started out this year with forty-nine convictions in two months, and his office is visited every hour by fathers and mothers and good citizens seeking his aid in the suppression of the evils which he is so ably fighting.

Time would fail to tell of the almost countless organizations for charity and reform which exists in this city. It has been aptly said that there is hardly a form of wrong-doing or misfortune, for the removal of which there is not some society, national or local, in New York. An English lady, Miss Synge, however, has discovered two neglected fields, one of them the messenger boys —2,000 of them—to whom she has become a missionary, reaching them by literature and personal interviews and an organized society for their moral and religious benefit. She ought to have the help of the law to a larger extent than she does, for there is scarcely any form of child-labor more demoralizing than that to which the messenger boys are doomed. Not only do they have the handling of money before they have fairly learned the rights of property, but they are sent at all hours of the night to all sorts of places, the worst oftener than the best. Workingmen and philanthropists should recommend the adoption of the English system, by which after night-fall all messages are carried by full-grown men. This earnest lady, reaching out for still further usefulness, has inaugurated a Sunday afternoon meeting for postoffice clerks and letter-carriers, another class whose work takes them to all sorts of places except churches, from which they are largely debarred, like the messenger boys, by Sunday work.

The recent noon Bible lectures of Phillips Brooks in Trinity Church, at the head of Wall street, which was crowded to the doors with business men, and the equally-thronged noon meetings of Dr. R. R. Meredith and Joseph Cook in Boston, and those of Dr. Pentecost for several months together in Glasgow, suggest as a new method in city missions the establishment of half-hour noon lectures on the Bible in the busy cen-

ters of our great cities all over the country, not for once a week or one week in the year, but for every day. Very many who never attend a noon prayer meeting would thus receive a practical application of the Bible principles to business life in the very heart of each business day. Such a lecturship should be endowed as are the preacherships of Harvard and Cornell.

The Presbyterian Social Union, having disposed of the creed discussion for the time being, lately turned its attention to one of the practical reforms of the day, the Indian question, listening to addresses by Herbert Welsh, Gen. Armstrong, Gen. Howard and Rev. Mr. Hill, of the Indian Territory. The addresses strikingly illustrate the fact that all the great reforms are interlocked. It was shown that the chief need of the Indians is a common school education *on the reservations*, supplementing the distant schools, Hampton and Carlisle and the rest, which might serve as normal schools to supply Indian teachers for the common schools. Incidentally it came out that the opposition to Gen. Morgan's confirmation as Indian Commissioner, was simply the fight of the parochial school advocates against the common school system. It was also shown that the lack of Civil Service Reform has caused the largest political difficulty in the solution of the problem by allowing the appointment of spoilsmen for Indian Agents, without regard for their fitness to represent American civilization for the savage. It was also shown that the serving of government rations was an evil only second to ignorance itself, and that charity reform is needed to enable the Indian to help himself, by giving him, instead of food, tools and farming implements by which to support himself. Gen. Armstrong claimed that the present generation of adult Indians can be put on their feet by putting among them one teacher of farming to each hundred men, and that the future can be provided for by putting the 30,000 youth to school. He believes that in addition to Indian common schools, in which there should be both mental and manual education, "contract schools" are also needed to afford adequate moral and religious education. He therefore advocates the English system by which a definite allowance per child shall be made by the government to every charitable private school which comes up to a fixed grade of excellence. Mr. Welsh strikingly illustrates the value of the Indian Rights Association," by saying that in 1882 it prevented Congress from passing a bill to open 11,000,000 acres of the Sioux reservation to settlers, paying the Indians the very unjust price of eight cents an acre, the very acres which recently, because of the efforts of the Indians' defenders, have been voluntarily sold by them at $1.25 an acre. These speakers believe that not only the Indians, but even the border whites may be civilized. Gen. Howard went to the foundations, in closing the discussion, by saying that what was most needed was that the Indians and the white men, and even the politicians, should be "born again." Christianity is the supreme remedy. Wilbur F. Crafts.

Many of these societies profess to be religious. They have a ritual of worship. So far as their members are members of the church, they neutralize to a great extent the influence of Christianity. It is not in the nature of things that a man should go into the lodge and ignore the name of Christ in conforming to its religious requirements, and then go into the church with a heart to honor the Son even as he honors the Father. Men who make the attempt are endeavoring to serve two masters, and God will reject the services professedly offered in the name of Christ and in the rejection of his name. Secretism, therefore, constitutes an element of disloyalty to Christ, and of opposition to his truth. Yet it is marvelous that the church is harboring so many of those who worship on Sabbath in the name of Christ and on the week day in rejection of that name. The tendency is toward a Christless church.—*Christian Instructor.*

In proof of the statement that prohibition does prohibit is the fact that the proprietor of a brewery at Grand Forks, N. D., has petitioned the legislature of that State for the sum of $10,000. His brewery, he claims, is damaged that amount by the adoption of the prohibition Amendment.

Reform News.

FROM THE GENERAL AGENT.

Providence, R. I., March 26, 1890.

There is no lack of zeal on the part of Bro. Conant and the few friends at Willimantic, Conn., where I spoke twice on last Sabbath. Before leaving I made a hasty call on Rev. Mr. I. Coker, pastor of the Baptist church. He told how he had been deceived and his confidence betrayed by an infidel, who, under pretext of a temperance lecture, had obtained the use of his audience-rooms and the endorsement of a notice from the pulpit, to advocate the organization of a secret lodge in Willimantic. He spoke to me in positive terms of opposition to all secret and deceptive methods for promoting any good work, and I hope his voice may be heard publicly declaring his sentiments as freely as they were expressed to me in the privacy of his home.

At Putnam I found Bro. Buck, Bro. Cutler and the old friends on duty, and spent a few hours scattering Bro. Grant's speech among the people. A very cordial welcome awaited me at the home of Bro. S. A. Ives, pastor of the Baptist church at Thompson. I was disappointed in not meeting Bro. Joseph S. Perry, but it was no fault of his, and I am sure he will regret it as much as I. Bro. Ives had posted notices of the lecture in the Town Hall. I visited and left Bro. Grant's tract at each house in the village before the lecture, and gave a personal invitation to attend. There was a small audience, but those present listened with marked attention, and as they were mostly young men, good may follow and some be saved from the "snares spread in secret."

While visiting at the depot I learned from the ticket agent that the Grangers keep a lobbyist and vigilance committee of one in Congress to influence legislation, watch movements and to report; and where any man did not vote right, according to the Grange standard, "He is spotted, and gets no more Granger votes." He said further that it was optional with N. E. Granges to use the manual or adopt such form as the ex gencies of the case required.

An Irishman, whom I took for a R. R. "walking boss," was much interested and disposed to talk. He said we were going to have a change in railroad management soon. That the real owners would take the control into their hands, and that after next June we would see the workmen on the road with flags on their hats, and that they would get four dollars a day for their work, etc. The fellow didn't say what secret lodge was going to upset the present system and bring in the working man's millennium, but intimated that it was widespread, and felt sure that there was no such thing as a failure.

While delayed in changing cars at Blackstone for an hour, I went into the town with tracts. I met here upon the street Rev. D. E. Land from Sugar Hill, N. H., an evangelist now holding meetings in one of the churches. He said, "Wherever I go I find these ungodly, Christless lodges sending people to hell in platoons. My soul is stirred within me, and I must cry out and denounce them, though they tell me it is hurting my influence." Bro. Land is a colored man, but seemed devoted, earnest and fearless in defence of the truth.

At Providence I found Bro. Paull as genial, as cordial, as hopeful and as helpful as ever, and after a brief interview I repaired to "Bethesda," No. 317 Friendship street, where were about twenty women and two men waiting in prayer for the induement of the Spirit for the Master's work. The conference proper opened in the evening, and is expected to continue three or four days. I hope to present our work at some of the sessions.

March 26.—The National Christian Union has been holding sessions since the opening services last evening. Every meeting has been characterized by deep and earnest piety. After a morning session for prayer, the necessary business was taken up, which occupied most of the forenoon. After devotional services in the afternoon, on request of the program committee I presented some of the anti-Christian features of the Secret Lodge System. Bros. Ryder, H. Davis, and Sister A. T. Fiske of Hartford followed with faithful and stirring words, when I again took the stand to answer questions. I have seldom, if ever, been plied with more intelligent questions, covering the field of unequal yoking together with unbelievers. The Good Templars, the Sons of Temperance, the Grangers came in for their full share; and, what was best of all, the devout and sweet spirit of love continued to the last. At the close many earnest souls came forward to talk with me personally about some special case,—a husband, a father, a brother, a son, or the Freemason lodge, the Odd-fellows, Knights of Pythias, or some case of peculiar danger or trial. All were willing to bear testimony and to distribute literature, and it was certainly a most blessed season of the communion and fellowship of God's people, who are free in Christ Jesus. J. P. Stoddard.

FROM THE ILLINOIS SCOTCH SETTLEMENT.

Dear Cynosure:—From Princeton I went to Sheffield. The Free Methodist pastor was holding a series of meetings. I preached for him twice while canvassing the town and the adjacent country. I also visited the adjoining town of Annawan. There will be an opening for lectures at these towns some time in the future, I think.

I returned to Wyanet and called upon an old friend of the cause, who assured me that he meant to remember the N. C. A. in his will. He is also donating what he can afford from year to year. I then came to Kewanee, and went three miles into the country and called upon Bro. Russell, who donated liberally to send the *Cynosure* to the Illinois ministers, with a report of the addresses to be delivered at the April Convention. He took me to Elmira the next morning to call upon the United Presbyterian pastor, who invited me to preach in his church Sabbath morning, on the antagonism of the secret society system to the Gospel of Christ. I went with Bro. Russell and did some more work about Kewanee, and then returned to Elmira on Saturday afternoon and filled my engagement for the Sabbath. A good congregation, mostly Scotch and their descendants, were present to hear. I remained until Monday afternoon and attended the meeting of the session, and obtained several contributions for the work. On my way to Kewanee from Elmira I received donations from the Turnbull brothers for the same purpose.

I visited the Swedish Lutheran minister in Kewanee, who expressed hearty sympathy with my work, and a desire that I should, at some future time, speak on the lodge question in his church.

I then came on to Galva and made some calls. The Lutheran minister was not at home, or a conference with him might have resulted in an arrangement to lecture there. I then came to Hopewell, and have arranged with Rev. O. C. Bedford to speak here and at Bethel the coming Sabbath.

During the month of March I have sent in 396 short-time subscriptions to the *Cynosure*. I hope to get a few more before the month is finished. The pastors of the churches must be awakened to realize the antagonism of the secret society system to the Gospel. C. F. Hawley.

FROM WASHINGTON HEADQUARTERS.

Washington, D. C., March 24.

Dear Cynosure:—Mrs. Ellen Foster spoke in the First Congregational church of this city yesterday (Sabbath) afternoon, in behalf of her new W. C. T. U. At the same hour, in the Foundry M. E. church, a meeting was held in the interests of the old Union. Mrs. Foster opened her address by telling of her family. How she had fostered and cared for her little ones that were now grown. She purposed to give her life to the temperance work, and was now willing to foster all the women who would join her non-partisan party.

She said there was no difference between the old and new unions in that they both believed in total abstinence, and that the traffic in alcoholic liquors should be abolished. They differed, however, as to the methods. Some did not believe in signing the pledge, but she did. She was anxious to see the liquor traffic overthrown, and she wished the right method adopted. She had come from New York to Washington on the train because the engineer used the the right methods Had he not employed the right methods the train would have gone to smash. Some thought this traffic should be abolished by State legislation,

others by national. She believed the latter to be the best. She did not believe in license, high or low. License has proved a failure. Under high license in Philadelphia, said she, there are 1,500 licensed and 4,000 unlicensed saloons.

The reason she did not favor the Prohibition party was because she did not favor making any moral question an issue between political parties. In the Tariff question there was nothing moral involved. It was simply a question of expedieney. If one party adopted a moral question, members of the other felt that they must oppose it, although in sympathy, for if the moral issue sueeeeded it meant the sueeess of the party that adopted it. The inferenee was, if they were not allied to either of the great parties in the field they eould use both in seeuring their end. Seemingly forgetting that the eases were not parallel, she eited the Prohibitionists to their opponents, the liquor dealers. They refuse to eombine in either party, but hold the whip over both. When the Prohibitionists have the whip the eases will be parallel, but now they have not even the whipstoek. She spoke highly of the National Reformers. She believed they gained great strength by not allying themselves to any politieal party.

In short, she was much in favor of political aetion in regard to the liquor traffie, but not party politieal aetion. She eould not work with the old Union beeause it was allied to a party, and now she purposed to run her own party.

March 27.—A few days ago I ealled on a thirty-three degree Mason of this city who subseribed for the *Cynosure*. When his attention was called to the killing of Rev. Johnston while taking the Royal Areh degree he expressed surprise, and said that he agreed with Col. Enoeh T. Carson, "that there is less danger about the Royal Areh degree than any of the others." Col. Carson says, "In taking one of the degrees there is a drop of over sixty feet." (See *Cynosure*, March 13). This thirty-three degree Mason says this is not neeessary for any of the degrees that he knows anything about. Ten feet will answer all praetieal purposes. So the devil gets the fellow at the bottom, I don't suppose the distance he has dropped will make any material differenee.

Last Sabbath evening I addressed an audienee of about 100, gathered in the colored Presbyterian ehureh. Of the half dozen or more with whom I shook hands at the elose not one belonged to an oath-bound secret soeiety, and nearly all were interested in our work. I have sinee found there are a few seeretists in this ehureh, but they were largely at home, I judge, on this evening. Here was further proof of the faet that when the lodge absorbs a man's time and interest it is lost to his ehureh and home. I expeet to address these friends further on next Thursday evening. Twelve have already subseribed for the *Cynosure* and others will. I am eonvineed that there is no good reason why a hundred or more eolored families in this eity should not have the truth of the *Cynosure* if the proper effort is made to seeure their subseription. It is emphatieally their paper. And I am sure when they realize this they will help sustain it.

It is our privilege to entertain Rev. R. C. Wylie, of Ray, Ind., who is here as a John the Baptist for the National Reform Convention, to be held next week. He reports the outlook as very eneouraging. A eanvass of the pastors assures him that there will be general loeal interest and eo-operation. Bishop Newman is visiting the M. E. ehurehes in the interest of the purposed university to be ereeted here by this ehureh. He is thus far reported to have received pledges of loeal support to about $35,000. He hopes to secure one-half the eost of the ground, whieh it is said will be $100,000. In his Sabbath sermon he represented John Calvin as turning in his eoffin while John Wesley, his John, was marehing on. He had referenee, of eourse, to the ereed revision. If this university is to better fit men to win souls for Christ, it will be a blessing. If simply to magnify one John's teachings above another's, can it be other than a curse? W. B. Stoddard.

The Chieago *Champion* is calling on the friends of the liquor traffie to come to the front with their money to help defeat the Amendment in Nebraska, and says that even though it should eost $100,000 it would be worth ten times more to the trade of the United States than it would cost.

Correspondence.

WAYSIDE NOTES.

Garnett, Kan., March 22, 1890.

Mrs. J. B. Lidgett of Girard takes the *Cynosure* and sends it to the Y. M. C. A. reading-room. She is a United Presbyterian, and dates her interest in the anti-secret reform to the first State Convention held at Monmouth, Ill., when she resided there. She is a sister of Rev. James Brown, D. D., and Rev. Thomas Brown, so well known in her church.

While spending a few days last week in Kansas City, I thought it would be a good plaee for an Anti-seeret Christian Conferenee. Dr. John A. Brooks says he has gone baek on Masonry and never expects to enter the lodge again. Dr. Geo. P. Hays, pastor of the largest Presbyterian church, spent half an hour before his ehurch serviee answering a variety of questions handed in by his people. One question handed in a short time before Dr. Hays left for Palestine was, "Would you advise a man to join the Masons?" Dr. Hays answered emphatieally in the negative, and proeeeded to make two strong points against the lodges,—their sham eharity, and their absorption of time and money that should be conseerated to the ehureh.

The pastor of the Presbyterian ehureh at Garnett, Kan., Rev. W. H. Pumphrey, made a seathing arraignment of the lodges in a sermon to his people reeently. The anti-lodge sentiment is making more rapid progress than any other reform sentiment. While leeturing in this part of Kansas, I have found fruits of a leeture, by Pres. C. A. Blanchard, years ago at Garnett. Dr. W. T. Meloy, of Chicago, swung around through this part of the State last winter on a leeture tour. The people highly appreeiated his eloquence; but if he had taken some of the great reform issues that are absorbing the minds of the people, he would have made a more lasting impression.

The agitation for resubmission is sweeping the State, and the most thoughtful men fear it will earry, and Kansas must fight her battle for prohibition over again,—a battle to whieh the former was but a skirmish on the pieket line.

During the past week I have lectured at Riehmond, Edgerton, Greeley, Glenloek, Welda, Beulah and Pittsburgh. This week I leetured at Girard and Berea, and Wednesday and Thursday we wound up these meetings with a Sabbath Rest Convention at Garnett, which filled the largest ehureh both evenings, and it was well filled during the day sessions. Garnett is the best eonvention town I have found in the State. The dates of my meetings were published in the *Statesman*, whieh led the Seventh-day Adventists to get on my track. It seems that it is impossible for them to arrest attention exeept they work in connection with our meetings. They eanvass towns before our meetings, putting their anti-Sabbath literature in the homes, and getting as many as possible to sign their anti-Sabbath petition; then the next evening after our meetings they give their leetures in reply. My experience is that their opposition helps our work by wakening the people to the real issue.

The Covenanter preaeher at Olathe, Bro. J. H. Wylie, gave an exeellent address at the eonvention, on "Objeetions to the Blair Sunday Rest Bill." He promises to be a first-elass platform speaker. Other ministers who gave able addresses were E. Marshall of the Baptist ehureh, W. H. Pumphery and Wm. Coleman of the Presbyterian, A. O. Penniman of the Congregational, C. H. Stong, H. B. Turner, and I. C. Rankin of the United Presbyterian ehureh.

At Berea I spoke in the Seeeder or Associate Presbyterian ehureh to a full house. These people are radical on reform questions. Their pastor, Bro. Boyd, was a fellow student with me at Monmouth College. He left that institution at the close of his junior year because of the secret society influence, and finished his course in an Iowa eollege. He lectures to his people and has them well educated on this issue. It was very gratifying to me to speak out emphatically at this place on the danger from seeret societies. In most churches where I leeture, to say anything on this subjeet is like striking a bee tree,—they all eome out and light on you.

M. A. Gault.

GOD'S CAUSE MARCHING ON IN MEMPHIS.

LIFE AGAIN THREATENED.—THE RIGHT PREVAILING.

Memphis, Mareh 12, 1890.

Dear Cynosure:—When I last wrote you I was in Brooklyn, N. Y. I returned home Feb. 22, and sinee that time I have been very busy. I had to spend one week at the bedside of my wife, who was very ill, but God has spared her, and she is now about her household duties.

When I reaehed home I found the Master had work for me to do. I was called on to assist in the ordination of a young man to the work of the ministry. This young man had been a student of our school; the ehurch gave him a unanimous eall. He aeeepted only on provision they separated themselves from the influenees and associations of seeret soeieties. They agreed so to do. Some eame out at onee, and others followed reluetantly.

The ordination eouneil was eomposed of the following persons: Elders Brinkley, Lott, MeMiehael, Traver (Prineipal of the sehool) and myself, all of us anti-seeret soeiety men. In a history of twenty-two years in the eity of Memphis, no sueh eouncil had ever convened before. The ehurch was addressed on the subjeet. The pastor, after being ordained and installed as sueh, was eharged on the subjeet; and it was a glorious time and a glorious vietory; for this ehureh, eomposed of nearly 500 members, is in the very heart of a large soeiety element. Every man in it was a soeiety man, and every woman also, and when father and mother belong, the ehildren in their eradles are members also.

One of the old ladies, a member of the ehureh, ealled on me yesterday and said, "Bro. Countee, I must tell upon what I said about you a few years ago. I was a strong soeiety woman, and I said your neck ought to be stretehed, and my husband made me hush. I told him I did not believe that God had sent you to preaeh any sueh foolishness as holiness and separation from sinners. But two years ago I got tired. Two of the members of your ehureh lived near me, and they appeared to have more religion than I had, more faith, and more graee, and they went elean and niee; and when I would talk with them they would tell me of your preaehing. Finally I saw that I was not in the ring, and did not oeeupy as prominent a plaee as I thought I deserved in the soeiety,—in faet, I was searcely notieed; and suddenly it eame over me I ought not to be notieed at all. I had no business there, and thus I awoke to the faet that I was not so good as the two sisters of your ehureh, neither so happy, beeause I was mixed with the world while they were free. And now I see you were led out of the lodge to save me and our ehureh. We owe all to you. God bless you as 'his mouth-speaker.'"

Every onee in a while the devil bobs up apparently as serene as can be, but we know him every time he eomes. The following reaehed me by mail a day or two sinee:

"Mr. Countee:—I send you this to warn you, so you may be on the lookout. The Masons and Odd fellows are not through with you yet. We are only abiding our time. We laid for you last Monday night. You do not hold up your infernal abuse of our orders, and we are determined to get you. The end is not far off."

Of eourse a document of this kind is always anonymous. But, like Paul, I read and say, "None of these things move me, neither eount I my life dear unto myself." I realize more and more that I am not my own. I am bought with a priee, and I glory in the eross of Christ my Saviour.

I want to be a full-grown man for the Master and in his service. I often feel embarrassed because of my stature and avoirdupois, but I never want to be embarrassed on aeeount of any direliction of duty on my part for his holy cause. I am in the war, on the field ready to battle for truth and righteousness at any and all times, and I feel that the people who love God are bearing me up in their prayers.

We are surrounded on all sides with high water. The Mississippi has left its channel and, using a home expression, "It has taken to the woods," and hundreds of families from the threatened bottom lands are pouring in upon us, and it seems that times were never so dull, nor money never so scarce as just now.

OUR SCHOOL WORK.

This is now one of the most important faetors in our field. All of the entire eountry, covering

an area of nearly 300 miles, is directly influenced from the school, and indirectly 500 miles are covered, and the possibilities for further extension is very great. Whisky, beer, and all kinds of alcoholic beverages are attacked in the primary department, and its baneful influences are exposed daily in a catechetical way and impresssed on the minds and hearts of 150 little ones in that department. Tobacco comes next, and then secret societies. The preachers' class is where we sow the seed of truth. The preachers among our people are the ones that shape to a great extent the destiny or character of nine-tenths of all of our people. Our minister or preachers' class has not been so large this winter as it was last because of the shortness of crops and scarceness of money. I have been using the salary my church gives me to live upon to help carry on the school work.

God has dealt with us very mercifully this winter. We have had scarcely a fortnight of real cold winter. The earth has not been frozen three inches deep. If it had been otherwise, there would have been great suffering among our people. The white people are very much interested in the school, but they give us no aid financially. The ministers come and lecture every day in the week. Three of the leading physicians of the city give gratuitous lectures to the nurse-training class, and seem to be delighted in our course of work. Our tuition is $1.25 per month, and at this low price many have been compelled to stop for lack of means. We are unable to do the good we desire, but He knows, and He will, is our only hope. I must close this, but let me thank the readers of the *Cynosure* for $26.50 since the first of February to date. God bless all. Pray for the prosperity of our work. Yours, R. N. Countee.

THE NEW JERSEY M. E. CONFERENCE MAKES A RECORD.

Millville, N. J., Mar. 21, 1890.

Editors Christian Cynosure:—The New Jersey Methodist Episcopal Conference has just closed its 54th annual session in this city, Bishop D. A. Goodsell presiding.

The session is said by the local press to have been "one of the busiest in the history of the conference," and would doubtless have been detained much longer but for the excellent abilities of the Bishop as a presiding officer. In fact, it is the unanimous opinion of all who were permitted to see or hear much of this excellent man, that the General Conference of 1888 not only made a very wise choice in selecting him to his present high office in the church, but that it would have been exceedingly *difficult* for them to have made a better choice. His words of admonition and counsel to the young ministers, whom he ordained to the offices of deacon and elder, were gems of wisdom and goodness which were lacking in nothing, not even the much needed injunction to be sure and get and stand upon the right side of the great national question of the day,—the prohibition of the liquor traffic.

An amusing incident occurred in the telegraph office the afternoon previous to the reading of the appointments which took place in the evening, richly illustrating not only the kind disposition of the Bishop, but—may we not say—also the manner in which some ministers preempt information of which they are rightfully supposed to be ignorant. A clergyman was using the telephone, telling a party that he had been appointed to a certain charge, when on turning round saw the Bishop at his elbow writing a telegram. The clergyman, it is said, came near fainting, while the Bishop quietly laid his hand on the wise brother's shoulder and kindly said, "Brother, the appointments have not yet been announced."

There were many other distinguished guests in attendance, some of whom were scarcely less popular than the Bishop himself, among whom were Gen. Clinton B. Fisk, who spoke on different topics some eight different times, Mrs. Fisk, Dr. J. M. Buckley of the *Christian Advocate*, Dr. Kynett of Philadelphia, the President of the Pennsylvania Non-partisan Prohibitory League, and Mrs. W. B. Osborn of New York city, who is a returned missionary to India and is now at the head of a missionary training school in that city.

The subject of temperance was often touched upon, and at the regular conference temperance meeting some pretty heavy prohibition chain-shot was used by Gen. Fisk and Dr. J. B. Graw, the editor of the New Jersey *Temperance Gazette*, the official organ of the prohibition cause in this State. Tobacco-using preachers were also rubbed pretty hardly, while on the last night Masonry also got a rebuff, which it is hoped will not soon be forgotten.

Bro. — Lewis of Camden, a superannuated clergyman, arose and said that the corner-stone of two new church edifices, erected within the limits of this conference during the last year, had been laid by the Freemasons. It was his opinion that this thing had ought not so to be, and it was his desire that the conference should pass a resolution against all such proceedings. A resolution was drawn up providing that the rituals of the church should be read at the laying of the corner-stones of all church edifices, and such like occasions in the future.

But of course this did not cover the ground; so Bro. Lewis again arose and requested that the word "*only*" be inserted, so as to make it read that "the rituals of *the church only*" should be read, so excluding those of all other societies. This created some stir, when the Bishop arose and said that it was his opinion that the resolutioh ought to be so worded, when it was carried by a small vote after some little balloting. Freemasonry was also touched at a previous period by one of the ministers, who said on the conference floor that he did not have to belong to that order. We are proud of this record of the New Jersey M. E. Conference on this subject, meager as it is, and we are looking for a *much* more bountiful harvest in the near future. Yours for the conflict, Dempster Tower.

QUESTIONS ANSWERED.

Editor Cynosure:—I have been requested to answer the following questions by a friend in California:

"1. Is it right to figure up interest that accumulates on the Lord's day?"

Ans. Is it right to eat what grows on the Lord's day? We must not sow, we must not reap, on the Lord's day; but we may eat it all the same. In like manner we must not lend money, we must not collect money, on the Lord's day; but we may use what we have all the same.

"2. Is it right to collect interest on government bonds and mortgage notes?"

Ans. Is it right to take pay for labor performed for the Government? or for work done on a two-hundred acre farm? Yes, that we have a right to receive. In like manner, if we give them the use of a hundred days' labor in money, we have a right to receive a suitable compensation for the same.

"3. Is usury right or wrong?"

Ans. By the word *usury* we understand, at present, illegal interest; and of course it is not right to take that. But I understand the question to be: Is it right or wrong to take interest? for that is the old meaning of the word usury. Our great Father gives us instruction as to taking interest. If you have a hundred dollars, the wages for many days of toil, you may lend it to the traveling merchant, the great land owner, the great manufacturer, or to any one who uses money in gathering up riches; and you have a right to a reasonable compensation for its use. This is lawful interest. But whoever has food and raiment, or money, and lends to the widow, or fatherless, or unfortunate poor, who are starving, and exacts interest or compensation for the same, he is guilty of usury. And God will hold him accountable for grinding the face of the poor. Deut. 23: 19, 20; Matt. 25: 27; Luke 19: 23. Yours truly, S. F. Porter.

PITH AND POINT.

THE SNOW BLOCKADE.

I am thankful that the portraits and testimonies of Washington and his Co-patriots are printed in such convenient form. Such evidence will have a good influence against the evil lodge system and show that some great minds detest the silly works of Freemasonry, and keep some sensible young men from joining the lodge. The snow blockade in the Siskyou Mountains in Northern California, and also between Rogue River and Umqua River in this State (Oregon), has caused much delay in mail matter, as the cars were stopped for near two months, and mail (after several weeks) was transferred over the high mountain passes on sleighs and wagons and taken on cars on the opposite side.—J. M. Crumrine, *Woodville, Oregon.*

COME OUT OF BABYLON.

Dear Cynosure:—You are much appreciated in my household for your brave and grand work of opposition to the secret lodge system with all of its anti-Christ abominations and all the evil roots of wickedness that it has planted. It is my conviction that if Christian churches will cast out this evil root of anti-Christ and leave it with the apostate church from which it emanated, that it will be shorn of much of its power to harm, and will be a cleansing of the sanctuary of the Lord. Has not its leech-hold on the Christian church, on pastor and parishioner, a tendency to lead all alike down into the condition the tribes of Israel were before their captivity, when idolatry prevailed, and when the prophet Hosea said, "like people like priest," Hosea 4: 9, and when the prophet Jeremiah said, "and my people loved to have it so," Jer. 5: 31? With love and kindly regards for pastor and people in all evangelical churches, for the honor of Christ's crown and kingdom, and for the good of souls, pray you in love to obey the injunction of Revelation, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," Rev. 18: 4.—Waterman.

LECTURE WORK CALLED FOR.

I love the *Christian Cynosure* more and more because it stands out boldly against all modern evils and abominations, and I believe it does more to build up Christ's kingdom than any other newspaper that I have any knowledge of. As long as it keeps up such a solid front, and defends the right and opposes the wrong, God will abundantly bless its mission. Could not some one of your agents, or some minister or advocate of reform, be sent to this wicked little city to labor somewhat in the interest of reform and Christianity? We have 4,000 inhabitants, 27 saloons, 2 Masonic lodges, 2 Odd-fellow lodges, 1 Royal Arcanum, 1 Tonti, 1 Modern Woodman, 2 United Workman, 1 Knights of Pythias, 1 G. A. R., 1 Sons of Veterans and 1 Temple of Honor. There are many infidels, and the churches are worm-eaten by the several lodges and fairly stink of whisky, beer, tobacco, etc.—Herman L. Gloege, *Monroe, Wis.*

A GOOD VETERAN TESTIMONY.

I have had the bright pages of the *Cynosure* from its first number, and it has testified to the truth. As my brother was one of the Morganites, I was led to a thorough investigation of secretism. I know what it is in courts, politics, churches and in business life. It is the bane in every department of life. I distribute my papers among friends and neighbors and have some fifteen individuals as yearly subscribers, and while I live I purpose to pray that God will send this monster back to his own home.—Josiah Shaw, *Durand, Wis.*

LITERATURE.

The April *Missionary Review* has a wonderfully interesting story of the opening of Korea to the Gospel by Rev. John Ross who had a most prominent place in it. The conversion of a Korean, who by accident was brought to a condition where he was willing to work upon a translation of the Bible. While reading Luke's description of the words and works of our Lord he was converted as another proof of the power of the Word. The address of Mrs. W. F. Armstrong, on life in Burmah, is a thrilling narrative. A letter from Dr. Pierson speaks of the addresses of Archdeacon Farrar on the subject of missions, and points out some of the inaccuracies of the archdeacon. Rev. Edward Storrow contributes an article on Foreign missions in the seventeenth and eighteenth centuries. Rev. D. L. Leonard gives us a glance at Mormonism in Utah under the suggestive title, "Babylon is falling." A. P. Happer, D.D., explodes the idea that Thibet is the only country where Protestant missionaries are not preaching the Gospel. An extensive extract is taken from the *Morning Post* (London) of a recent date regarding the revolution in Uganda where the missionaries were killed. The departments of general missionary intelligence and of missionary correspondence are full of interest.

The *Statesman* for March presents in an article on Tariff, by W. T. Mills, the proposal that this national affair be taken out of politics and given to a commission to settle. What will the old parties have left to quarrel about in that case? and is not Congress a large commission on the business? Pres. Beaton, of Redfield College, S. Dakota, writes earnestly for the poor man's right to the accumulations of labor, which will be a great question in our "Coming Politics." Prof. Craig, of Perdue University, continues his discussion of the "Organization of Federal Government." D. D. Thompson assumes to write a "History of Labor." Other articles which have much interest are "Drainage and the Chicago River" and "Manual Training and the Way to Get it."

Bulletin number 7 from the University of Illinois, Agricultural Experiment Station devoted to the biology of ensilage and experiments with oats, is bound together with number 8, experiments with corn, is full of interest to practical farmers.

OBITUARY.

Rev. Eli Tapley was born in Lowndes county, Miss., May 9, 1839, and died in the same county and State March 2, 1890.

Mr. Tapley's parents removed to Alabama when he was 8 years of age. His early youth was noted for industry and decision of character. He professed religion when 17 years of age at a night service in Mount Nebo Methodist church in Alabama. He was eight miles from home, but hastened back that night to tell the joyful news to his mother. She, knowing his decision of character, handed him the Bible the following day and he conducted family worship. He united with the Asbury Methodist church in Alabama, and was soon appointed class-leader, which office he filled for several years with faithfulness and zeal. Soon after his conversion he began to search the Scriptures with new eagerness, and often told with what beauty and sweetness and glorious heavenly light they seemed to open up before his mind. He always loved the pure Word of God and prized it as worthy of frequent perusal above all literature. He was licensed to exhort in 1861, and labored in different localities among both white and colored people as Sabbath-school teacher and exhorter, until he was licensed to preach a few years afterward.

He steadfastly resisted every effort to induce him to take any part in the war of the rebellion, being a firm friend of the whole Union. He distinctly remembered what his mother told him of a conversation between his grandfather Francis Adams and John Quincy Adams, who were relatives, which was held when the latter visited his grandfather and uncle Samuel Adams. J. Q. Adams told them that the Freemasons had certainly murdered Wm. Morgan, and spoke of the wickedness of that order. Mrs. Nancy Adams Tapley, Mr. Tapley's mother, always opposed Masonry and taught her son it was wrong; but during the war this order made great boasts of its protective benefits, and he was made to believe that the Masonry of that time and place was altogether different from that which had murdered Morgan, and which he knew to be wrong. Thus deceived, and also advised by an aged Methodist minister in whom he had confidence, he united with the order. He was disgusted, but was informed that it was still better and better farther on, and that it would be of great advantage in understanding the Scriptures. He took the second and also the third or Master Mason's degree. He was especially disgusted to find that every Master Mason was sworn to keep a Master Mason's secrets, murder and treason excepted. Finding Freemasonry, as he expressed it in his own words, "opposed to justice in church and state, and to the religion of Christ," he withdrew from the order and publicly renounced and exposed it. Through the pulpit, the press, the sale and distribution of reform literature, and lectures, he earnestly warned all against secret orders. This created much excitement and brought upon him great persecution. Guns were fired near his home. Threats, curses and slanders innumerable were heaped upon him, and at one time his house was stoned and his fence torn down to a considerable distance. Before he renounced Freemasonry he sat down and counted the cost and was never heard to regret that step, but was often cheered by the thanks of those whom he had saved from the gins of oath-bound secrecy.

He united with the Congregational church, and was ordained to preach after he moved into Mississippi and labored as a home missionary among the colored people of that State and Alabama for many years: a part of the time without any assistance, and part under the appointment of the Christian Commission, and for some years past under the A. M. A.

He was married July 4, 1865, to Miss M. A. Feemster, daughter of Rev. S. J. Feemster, and grand-daughter of Rev. Wm. C. Davis.

From youth the temperance cause found in him a warm advocate. Believing in no compromise with the devil, he was always outspoken against whatever he thought was wrong.

In the last ten years of his life he often endured great physical suffering, but resolutely prosecuted both his labors through the week and his pulpit and Sabbath-school work whenever it was possible. He leaves a wife and one daughter and four sons.

When one spoke to him during his last sickness of the extension of the work against the secret orders, he said calmly, "God has spoken against them." Exulting in the near prospect of heaven, he sung, "Home, sweet home! My long sought home," and repeated with rapture:

"The glory of God, the city of light,
The home in heaven, Oh, how bright."

At another time, looking upward with the light of the celestial city on his countenance, he exclaimed, "Heaven! through Christ!" To those who were acquainted with his life and heard from the pulpit his exulting descriptions of the glory and victory of the redeemed in heaven, the following lines will be deemed a fitting close to this sketch:

"Oh! well it is forever—
Oh! well forever more:
My nest hung in no forest
Of all this death-doomed shore.
I have borne scorn and hatred,
I have borne wrong and shame;
Earth's proud ones have reproached me,
For Christ's thrice blessed name.
Where God's seals set the fairest,
They've stamped their foulest brand;
But judgment shines like noon-day
In Immanuel's land."

CONFERENCE OF CHRISTIANS

ON

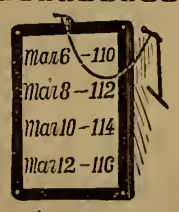
Masonry, Mormonism AND THE Minor Secret Orders,

April 22 and 23d, 1890,

AT THE

First Methodist Church, Chicago,

Corner Clark and Washington Streets.



GAIN ONE POUND A Day.

A GAIN OF A POUND A DAY IN THE CASE OF A MAN WHO HAS BECOME "ALL RUN DOWN," AND HAS BEGUN TO TAKE THAT REMARKABLE FLESH PRODUCER,

SCOTT'S EMULSION

OF PURE COD LIVER OIL WITH Hypophosphites of Lime & Soda

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18. Despotic Character of Freemasonry.
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22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
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Christianity and Odd-fellowship. Part 1, 4 pages; part 2, 4 pages.

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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AND OFFICE OF
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221 West Madison Street, CHICAGO

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The object of this Association is:
"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

J. BLANCHARD, Editor.
HENRY L. KELLOGG, Associate Editor.

CHICAGO, THURSDAY, APRIL 3, 1890.

THE CHICAGO CONFERENCE.

The following are among the papers and addresses that have been promised for the Chicago Conference of Christians on the Secret Lodge System, to be held April 22 and 23, 1890, in the First M. E. church, corner Washington and Clark streets:

Secret Societies.—A general discussion of the whole subject, by Prof. Henry C. King, Oberlin College, Oberlin, Ohio.

Secret Lodges Out of Harmony with Christian Churches.—By Rev. J. S. T. Milligan, D. D., pastor Reformed Presbyterian church, Denison, Kansas.

Subject to be Announced.—By Rev. P. S. Henson, D. D., pastor First Baptist church, Chicago.

Secret Orders and Revivals.—By Col. George R. Clark, Superintendent Pacific Garden Mission, Chicago.

College Secret Societies.—By C. S. Bullock, Theological Student, Evanston, Ill., and by ex-President A. A, Smith, Northwestern College, Naperville, Ill.

Jesuitism as a Secret Oath-Bound Organization.—By Rev. John Lee, pastor M. E. church, Lockport, Ill.

Civil Government and Secret Societies.—By Rev. B. T. Roberts, editor *Earnest Christian* and *Free Methodist*, North Chili, New York.

Have Our Best Men been Masons?—By Prof. Joseph Moore, Earlham College, Richmond, Ind.

Secret Beneficial Societies.—By Rev. W. P. McNary, D. D., pastor United Presbyterian church, Tarkio, Mo.

What is the Duty of the Church Concerning Secret Societies?—By Prof. C. M. Esbjorn, Augustana College, Rock Island, Ill.

Mormonism as an Oath-Bound Organization.—By Rev. Thomas D. Wallace, D.D., pastor Eighth Presbyterian church, Chicago.

The Relation of the Minor Secret Orders to the Christian Church.—By Rev. Halleck Floyd, D.D., bishop of the United Brethren church, Dublin, Ind.

The Jesuit Policy.—By Prof. Joseph L. Daniels, Olivet College, Olivet, Mich.

Subject to be Announced.—By Rev. E. P. Goodwin, D. D., pastor First Congregational church, Chicago.

Unity of the Ancient Mysteries and Freemasonry.—By Prof. David McDill, D.D., United Presbyterian Theological Seminary, Dayton, Ohio.

The Exaltation of Christ, as Lord and Saviour, Our Purpose.—By President C. A. Blanchard, Wheaton College, Wheaton, Ill.

RAILROAD RATES TO THE CONFERENCE.

To every friend who will attend the April meeting:—If you think that you may possibly attend the Conference on April 22 and 23, you ought to inquire of your railroad station agent whether he has on hand the blank receipts, which will show that you have paid your full fare to Chicago, and hence are entitled to the return at one-third rate. It would be better to inquire AT ONCE of your agent, so that if he has no blanks he may get them. No reduction will be given by the railroads unless you have this certificate. If you are on some little branch railroad there is all the greater necessity for attending to this matter at once.

HOTEL ACCOMMODATIONS

at the Chicago Conference, April 22 and 23, can be secured at reasonable rates either before you come or after arriving in the city. A room only can be had at the Palmer and other first class hotels at $1 per day. Good rooms can be secured near this office, and also near the Hall in which the Convention is to be held, for 50 cents per day. You can secure your room in advance by addressing this office, and remitting the amount you wish to pay for your room for one day. If you secure your room in advance you will have full directions sent you so that you can proceed at once to your hotel from the train. As the time for the Conference is near, please let us hear from you soon.

The Petition to Congress for the suppression of the un American oath-bound societies condemned by Washington in his Farewell Address should be pushed with all enthusiasm these pleasant days of spring. There is time for several weeks' work before adjournment of Congress. Notice will be given in these columns when to return them. Meantime let all work.

There can be but one moral system of the Universe, whose author and executive is God. And for this plain reason, that a second Infinite, if distinct, must displace the first. And the badge and binding-force of this moral system, the very bottom on which right and wrong rest, is *worship*, which binds mind to the God of mind. Now the one point which we make is that these secret societies, by substituting another worship for the true, in effect displace God from his own moral system, and so destroy it; that, in short, horrible as it may seem, there is no obligatory right and wrong in a lodge!

THE BIBLE AND THE SCHOOL.

A good New England brother raises the question whether the *Cynosure* is not departing from its proper course in the discussion of prohibition, Romanism, Bible in schools, etc. We hardly agree with him. Nothing that concerns the coming of the kingdom of our Lord Jesus Christ is foreign to the work we have in hand. As for Mormonism, we have clearly proved, both from its record and from its principles, that it is thoroughly Masonic. Prohibition we have shown to be most endangered by lodge influences. Romanism is controlled by the Jesuits, the oldest and most despotic of the secret societies, if we except the groups of anarchists and nihilists, which have been known as Internationals. The Bible-in-school question is a lodge question, as we endeavored to show last week. As it is important that this be clearly understood, we return to it.

The three judges of the Wisconsin Supreme Court say in their unanimous opinion:

"The question seems to narrow down to this: Is the reading of the Bible in the schools, not merely of selected passages thereform, but the whole of it, sectarian instruction of the pupils, in view of the facts already mentioned, that the Bible contains numerous doctrinal passages upon some of which the peculiar creed of almost every religious sect is based, and that such passages may reasonably be understood to inculcate the doctrines predicated upon them? An affirmative answer to the question seems unavoidable."

We argue that if the reading of the Bible is "sectarian instruction," the religion founded on that instruction is sectarian, and therefore not the true. To get a true religion, therefore, we are compelled either to wait for a new one to be revealed, or invent one, or accept something beside Christianity, which is already invented: and there is none better of this sort than the "higher religion," which Masonic writers tell us includes all the rest, and in which "*all* men can agree." This is all there is left us.

The decision is Masonic because it deals with the Christian religion exactly as does Freemasonry. If we are to oppose the Masonic religion, we may not pass by the decision of courts which would, if possible, establish that religion by law.

But this decision cannot stand, not only because it is contrary to truth and fact, but because it is contrary to that agreement of intelligent public opinion, the *vox populi*, which becoming the *vox Dei*, settles finally all questions of human law. The decision of the Wisconsin court is the opinion of three judges, fallible men. Their successors may disagree with them and overturn their work. The best expression of American opinion is against them.

Let us begin with that opinion stated in terms of law. The fundamental constitution of the territory of the State of Wisconsin is the Ordinance of 1787, which says:

"Art. III. Religion, morality and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall be forever encouraged."

This was adopted by Congress before there was any United States Constitution, and no State court or legislature can repeal it. The constitution of the State of Ohio is of like sentiment:

"Religion, morality and knowledge being essential to good government, it shall be the duty of the General Assembly to pass suitable laws to protect every religious denomination in the peaceable enjoyment of its own mode of public worship and encouraging schools and the means of instruction."

Of the same tenor is the constitution of New Hampshire:

"As morality and piety rightly grounded on evangelical principles will give the best and greatest security to government . . . . the people of this State have a right to empower, and do hereby fully empower, the Legislature to authorize, from time to time, the several towns, parishes, bodies corporate or religious societies within the State, to make adequate provision at their own expense for the support and maintenance of public Protestant teachers of piety, religion and morality."

A decision of the Supreme Court of Pennsylvania in 1824 says:

"Christianity is part of the common law of this State. It is not proclaimed by the commanding voice of any human superior, but expressed in the calm and mild accents of customary law. Its foundations are broad and strong and deep; they are laid in the authority, the interest, the affections of the people."

If we appeal to individual sentiment, we must begin with him whose deliberate and careful opinions have—and may they ever have!—the force of law. Washington, in his Farewell Address, says:

"Of all dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens."

A friend of Rufus Choate, examining the private library of that great lawyer, expressed surprise that while he found on the shelves not a single copy of the U. S. Constitution, there were no less than seven different editions of the Greek Testament. "Ah," responded Mr. Choate, "you forget that the Constitution of my country is in every one of them." John Adams, the orator of the Revolution and second President, may certainly speak for us on this subject:

"Religion and virtue are the only foundations, not only of republicanism and of all free governments, but of social felicity under all governments and in all combinations of human society."

As an interpreter of law James Kent, Chief Justice of New York, and Chancellor of the State, may be ranked with the Wisconsin court. He wrote:

"The general diffusion of the Bible is the most effectual way to civilize and humanize mankind; to purify and exalt the general system of public morals; to give efficacy to the just precepts of international and municipal law; to enforce the observance of prudence, temperance, justice and fortitude, and to improve all the relations of domestic and social life."

Joseph Story, for thirty-four years judge of the U. S. Supreme Court, and commentator of the Constitution, has left this word:

"One of the beautiful traits of our municipal jurisprudence is, that Christianity is a part of the common law from which it seeks its sanctions of right and by which it endeavors to regulate its doctrine."

John McLean, also of the Supreme Court, and the only member of that body who dissented from the infamous Dred Scott decision, is no less emphatic:

"The superior civilization, moderation and justice of modern times is attributable to the benign influence of Christianity. The ancient republics were destitute of this power. They were united by military powers, by the glory which arises from the butchery of our race and from acts of injustice, rapine and plunder. Physical force was the abiter of right and the dispenser of justice. But now there is an element of moral power which more or less pervades all civilized nations and which has its foundation in the Bible."

Benjamin Rush, the father of American temperance, and the good angel of the yellow fever plague of 1793, has left his testimony:

"That the Bible contains more knowledge necessary to man in his present state than any other book in the world." "That knowledge is most desirable and religious instruction most useful when imparted in early life." "That the Bible when not read in schools is seldom read in any subsequent period of life."

The illustrious name of Webster, the expounder of the Constitution, whose interpretation of national law was equal to the decision of courts, pronounced this grand eulogium upon Christianity as the law of our land in respect to religion. The judgment of the Wisconsin court is contemptible in comparison:

"The general principles and public policy are sometimes established by constitutional provisions, sometimes by legislative enactments, sometimes by judicial decisions, and sometimes by general consent. But however they may be established, there is nothing that we look for with more certainty than this general principle, that Christianity is part of the law of the land. This was the case among the Puritans of New England, the Episcopalians of the Southern States, the Pennsylvania Quakers, the Baptists, the mass of the followers of Whitefield and Wesley, and the Presbyterians; all brought and all adopted this great truth, and all have sustained it. And where there is any religious sentiment amongst men at all, this sentiment incorporates itself with the law. *Everything declares it.* The massive cathedral of the Catholic; the Episcopalian church, with its lofty spire pointing heavenward; the plain temple of the Quaker; the log church of the hardy pioncer of the wilderness; the mementoes and memorials around and about us; the consecrated graveyards, their tombstones and epitaphs, their silent vaults, their mouldering contents; all attest it. *The dead prove it as well as the living.* The generation that are gone before speak to it, and pronounce it from the tomb. We feel it. All, all, proclaim that Christianity, general, tolerant Christianity, Christianity independent of sects and parties, that Christianity to which the sword and the fagot are unknown, general, tolerant Christianity, is the law of the land."

Such a declaration as that of Commissioner Smart of Ohio in 1875 must not be overlooked:

"If there should exist in any commuuity a school which exerts no moral influence and in which no moral instruction is given, such school is an injury to that community and to all communities, since the power of influence reaches out without limit."

Nor do we forget the words of eminent ministers of the Gospel. Dr. George B. Cheever yet lives to confirm this word written years ago:

"Now we affirm that no nation on earth has more indisputably secured and entrenched itself in this right and duty of self-preservation by the freedom and protection of religious teaching under the Christian religion than our own. Both the duty and the right of religious instruction, and the perpetual protection of its freedom are in our constitution and our laws so plainly imbedded and inwoven, that any judge or superintendents or boards of education, whether town, or State, or national, undertaking to expel the Bible and the Lord's prayer, or either, from the place they have always occupied as fixtures of instruction, from the knowledge or admitted practice of the children, do *themselves violate the law*, and lay themselves open to the penalty. They set the example of such violation; and, therefore, whenever and wherever the cause is tried, the Supreme Courts will have to decide that, by the Constitution, our children are to be protected forever from such an invasion of their guaranteed rights. The invasion is a crime against both our public policy and our private interests. This security of the rights of our children, and this shield in the Constitution over them, ought to be our national pride and boast; and if

it were not in the Constitution, it ought to be there, so plainly that he who runs may read."

Dr. Talmage says:

"Put the Bible in the school. Palsied be the hand that would take the Bible from the college and the school. Educate only a man's head and you make him an infidel. Educate a man's heart and you make him a fanatic. Educate them both together and you have the noblest work of God. An educated mind without moral principle is a ship without a helm, a rushing rail train without brakes or reversing rod to control the speed."

Dr. McAllister of Pittsburgh has written much and ably on this topic, but nothing better than the following:

"In Webster's Unabridged Dictionary we find this definition: 'Education is properly to draw forth, and implies not so much the communication of knowledge, as the discipline of the intellect, the establishment of the principles, and the regulation of the heart.' If *education*, then, lies within the sphere of the state's action; if the state undertakes to *educate* children in its schools, it must employ such means as will enable it best to establish the principles and regulate the hearts of its scholars. It must develop and cultivate, not only the intellectual, but also the moral faculties of its youth. Can it do this without the aid of the Bible and the Christian religion? The definition above given from Webster is founded on the nature of humanity. It would be a misuse of words to speak of the education of a mere animal. There must be a rational and moral nature to admit of education, properly so called. To build up a system of education in which there is no reference to moral principles is naturally to deny the moral nature of those who are to be educated."

Prof. George H. Gould, D.D., of Amherst College, wrote nothing more truly than this:

"There is no book which strikes so directly at the foundation of all true government, the self-government of the individual. Indeed, it is from this book that the world has received its first just notions of human liberty. . . . . This free Protestant Bible, to-day, more than all other forces beneath the sun, is steadily preparing the way for the downfall ultimately of the last fabric of political despotism that now curses the earth."

There are testimonies from other lands also which add force to the foregoing. "There are no politics like those in the Bible," wrote John Milton, first of poets, Secretary of State for England in the notable days of Cromwell. An eminent political writer has declared John Calvin to be the founder of the American Republic, not because of his theology, but because in the renowned church at Geneva were so clearly developed in the minds of the Puritan refugees the rights of opinion and freedom of conscience. Hume, the infidel, bitterly confessed that to these men of the Bible England was indebted for all the liberty in her constitution. Macauley has written more eloquently of the same men and their time:

"Then were first proclaimed those mighty principles which have since worked their way into the depths of the American forest; have roused Greece from the slavery of two thousand years; and from one end of Europe to the other have kindled an unquenchable fire in the hearts of the oppressed."

The eloquent De Tocqueville, the ablest political writer of his time, adds to this cumulating evidence:

"It is religion that has given rise to the Anglo-American communities. In the United States religion is blended with the national customs and with all those feelings that one's native land inspires; this gives it a special influence. . . . . Religion, which among the Americans never directly interferes with the government of society, should be regarded as the first of their political institutions which singularly promotes the exercise of liberty."

In these extracts we have quaffed deep from an exhaustless fountain. If the stains of the Wisconsin decision can be washed out from American records, it will be because these sentiments prevail in American hearts. Each of the three judges who signs this stultifying decision thinks it necessary to put in a pettifogging plea to sustain it, for it is most evident that it is too untruthful and dishonest to stand alone. These special pleadings show under what restraint these unworthy men are laboring. They fear the Roman Catholic vote; but it is beyond controversy that the Romanists care little about the question of this or that book in our public schools—it is the school system itself which they wish to overthrow. The Bible question is but an episode. Indeed, in the early part of this century, the New Testament was read in the Catholic schools of Germany: and in the preface to one edition is the direction of Pope Pius IV. given in the year 1778 requiring the daily reading of the Scriptures in Catholic schools. This book was known as the "Schul-bibel" (School Bible).

It is significant of some hidden power working to overthrow our American institutions, when at the moment we are running up the flag above our schools with shallow huzzas, the very foundations of our school system is being undermined. While we are making laws to enforce the teaching in our English tongue of the primary and indispensable parts of an education, the first principles of that education are being repudiated. But we cannot think this decision will be allowed to dry upon the records of Wisconsin. To declare the Bible and its religion sectarian and untrue is a falsehood too outrageous to common sense and subversive of American principles to be allowed to stand.

—The ladies' prayer meeting of the First Congregational church last week, which had for its object of prayer the April Conference of Christians against the lodge, was an eventful and successful meeting. It was the first of the kind in the city, and some were amazed at it. Mrs. E. A. Cook presided. There was the utmost freedom and deep interest. Several spoke earnestly against the lodge, while a few were in its favor. We trust it may be the beginning of much prayer and inquiry on the part of Christian women.

PERSONAL NOTES.

—Rev. Dr. Lewis Davis, the faithful counsellor of the United Brethren denomination, honored as an able theologian and beloved as a noble man, died Sabbath evening, March 23, in Dayton, O., aged 77 years. He was twenty-five years president of Otterbein University at Westerville, O., and fifteen years senior professor in the Union Biblical Seminary.

—Our old friend John Sleeper of Senecaville, Ohio, is a worker who would rejoice the soul of John Quincy Adams, if that heroic defender of the right of petition were yet upon the floor of Congress. Bro. Sleeper has secured about *five hundred* names to the petition to Congress for the illegalizing of the secret orders, such as condemned by Washington in his Farewell Address. That is a grand record. We doubt if it has been equalled in the history of our reform work. But why should we not have a hearty emulation in circulating this document. While Congress sits work for it.

—Rev. Eli Tapley, whose obituary appears elsewhere, was one of our oldest and firmest friends in the South. He was one of the first, if not the very first, to reveal the Masonic oaths after our present effort against the lodge was inaugurated. With the aid of Rev. S. C. Feemster, his brother-in-law, his revelation was published in 1868 or 9 under the title, "Satan's Cable Tow." For over twenty years he has borne a consistent Christian testimony against the lodge, and has in every way possible to his limited means aided the reform, and is now gone to meet the reward of a faithful servant.

—Mr. John Brown of Madera, Cal., whose advertisement for colonists for that State have appeared from time to time in the *Cynosure*, is in Chicago. He will be here until the 10th inst., arranging for an excursion for all the patrons of his colony, and may be addressed at Room 21, No. 59 Dearborn street. It gives us pleasure to recommend Mr. Brown to all who have a home in California in view. He has been known to us by correspondence, and the warm commendations of his many friends are all verified by a brief personal acquaintance. The raisin culture, which he is hopefully developing, will offset the vicious wineries which have been earliest planted, but which must shrink before the onward march of temperance sentiment.

—After eighteen years' service as president of Geneva College, Dr. H. H. George has notified the College Board his purpose to resign at the end of the present collegiate year. Some time since he gave the trustees notice that he must soon close his labors with the institution on account of his health. The Board on receiving notice of his final withdrawal in June, adopted a paper stating their grateful acknowledgment of Dr. George's services for the College, having undertaken the charge when it had few students and no endowment. It has now fine buildings, a large endowment, and an excellent reputation for its educational advantages. The Board emphatically refutes the statement that the difficulty attending last commencement had any influence in the retirement of the President. They justify him fully in his conduct as an executive officer on that occasion, and express warm sympathy with himself and his family in the necessity which compels him to retire. Dr. George has made as great a reputation as teacher as he has as executive officer; and outside of college work he has generously and nobly given aid to various reforms that stand for a pure church and a free state. Especially has his aid been given to the work of the N. C. A., of which he was two terms president. He has several times given powerful addresses at our national conventions We trust that he will be able to do no less in the future for us than in the past.

NEW ENGLAND LETTER.

Prohibition notes—The Congregational churches of Boston and the Negro question—Municipal suffrage for women—The society of Good Fellows in trouble—Some interesting disclosures—Cheering words from a W. C. T. Union.

In Laconia, N. H., the Law and Order League has been raiding the beer establishments, one of which was owned by a man named Chamberlin, who has been in the beer business in this same town ever since 1862, and now has the novel sensation of appearing in court for the first time. May the good work go on, and never stop till the Christian sentiment of mankind has blotted out the whole nefarious business, whether beer, whisky, or alcohol, masquerading in the guise of patent medicines. The southern California *White Ribbon* makes a good point in reference to the oft-repeated falsehood that prohibition in the State of Maine is a failure. Even the greatest enemies of the cause do not pretend that there is any liquor manufactured now in Maine, whatever the quantity may be that is smuggled over the border from States where it is manufactured. It must necessarily follow, then, that with just such a law in every State, and just such a failure, there would be none manufactured in the United States, which would certainly be practical prohibition.

I do not know whether the *Congregationalist* feels obliged to Senator Morse, of Massachusetts, for defending Congregationalism against Mrs. Hoffman's attack in her recent Washington address, by saying that the Congregational churches do not endorse the anti-prohibition attitude of their Beacon Hill organ; but it ought at least to set the editorial staff of that paper to thinking whether it is good policy to continue to antagonize the principles of so large a portion of its constituents, and in every question of reform play the part of the obstinate mule which persists in heading the wrong way. But two such stalwart sermons as were preached last Sunday from Congregational pulpits on the Negro question, one by Rev. David Gregg, of the Park Street Church, and the other by Rev. Nehemiah Boynton, are certainly cheering indications that the church of the Puritans is not dead, even though it has too often seemed to be sleeping. Both were strong and earnest appeals for justice for the Negro on the broadest humanitarian ground, and not as a question of partisan politics, but of religion, which, as Dr. Gregg finely said, "was to put it into the highest possible sphere, requiring us in the settlement of it to lock hands with God." It is also refreshing to see clergymen of note, like Dr. Gordon, giving his unqualified endorsement to the work of the Salvation Army, and promising to do all he could before the Legislature to give it the freedom of the streets, as he did at a late meeting held at Tremont Temple in the interests of this organization. Last Sunday was also the commencement of Rev. Rolland D. Grant's new city pastorate, which begins under very bright auspices; for though the weather was unfavorable he was greeted by one of the largest audiences that has ever gathered within the walls of Harvard Street Church, which, by the way, is among the oldest Baptist churches in Boston.

The question of municipal suffrage for women has again come up to have its annual hearing. Of course nobody expects anything new to be brought forward on either side. The old stock arguments on the remonstrants' side have been so often repeated they have grown stale, and on the other no improvement can be made on what Theodore Parker said fifty years ago: "Looking at it as a matter of pure right I know no reason why woman should not be a voter. I do not see how I can shut myself into political privileges and shut women out, and do both in the name of inalienable right."

The Royal Society of Good Fellows are in much trouble over the action of the Supreme Secretary, Dr. Wilson, in calling for an extra assessment. A mass meeting was lately held in Boston, at which a majority advocated seceding to the Ancient Order of United Workmen. Very bitter

(*Continued on 12th page.*)

The Home.

MOTHER'S ROOM.

'Tis the cheeriest room in the household,
With window-seat battered and bruised,
Where the carpets, the chairs, and the table
Are never too good to be used.

Here little ones come with their sorrows,
Or babble with laughter and noise,
Bring sweetest caresscs and kisses,
And scatter their books and their toys.

There's an unceasing patter of small feet,
And opening and shutting of doors;
And the room that was sweet and garnished
Is covered with spoils and stores.

In the dawn of a summer morning
There's a scampering down the stairs,
And every one knows they are coming,
They whisper so loud their affairs.

And when the day's lesson is over,
They come, with their chatter and song,
To the sunniest room, where dear mother
And all that is lovely belong.

If the threads of their lives get tangled,
She quietly straightens them out,
And gathers them, sweetly united,
Her little low rocker about.

Dear mother, o'er all presiding,
O honored and beautiful queen,
You gather your loving subjects
With a grace that is rarely seen.

Then who, to keep spotless and tidy
The carpets and windows and doors,
Would lose the sweet laughter of childhood,
And love from such beautiful stores.

—*Vick's Magazine.*

THE TAKING-CARE-AS-YOU-GO SOCIETY.

"I think we need a taking-care-as-you-go society," said Aunt Azubah as she folded the morning's paper and laid it by Uncle Jonathan's seat, in readiness for him when he came back from his regular morning walk, which extended to the end of the street and back.

"What kind of a society?" I asked as I took the duster from its bag, which had been carefully embroidered with the word "Dusters," so that its use could not possibly be mistaken. Aunt Azubah replied to my question by repeating her first remark and adding:

"I have just been reading that they are going to start a 'White Cross Society' here; now, that is all very well as you look at it in one light, but it is my opinion that they have organized the life out of Christian energy in this town; nobody acts, or thinks, or reads to himself. It's always in company, always under exact drill, and to the music of the drum, if not to that of the fife, and the end is always sounded with a trumpet. I said the end, I should have said the beginning, perhaps, for there's nothing at the end in most cases."

Aunt Azubah sighed as she finished, and there was a silence of a few minutes which was broken by my asking, "And what would you have your new society do?"

"I'd have it do individual work; each member should begin on his own account and work as God directs him; but, first of all, I'd have this society formed right at home. Now this 'White Cross Society,' as I understand it, is to set up and encourage a high standard of personal purity; but what is the good of societies if they don't teach that the mother is the first and most powerful teacher, or should be, of purity. It is alone with the mother, with her hand upon its head, when the child must hear those words which will make a lasting impression upon its young heart and mind, and must bear in some degree of strength upon all its after life. Then there is the taking care each day of the children in the way of purity. Pure manners and words must be looked out for in the boys as well as in the girls. Yes, I repeat we should not see the necessity of so many different organizations to keep the morals of the community at par, if the home guardians did not so often neglect their duty."

Uncle Jonathan just then came in and took up his paper. It was not long before his eyes lighted upon the "White Cross" paragraph.

"Well, Azubah, there's another society," he began. "I can't see what time is to be left for anything but taking care of organizations. I've made up my mind that most of the women are wanting speres."

"Spheres, you mean, Jonathan," said his wife.

"Well, speres or spheres, just as you like as to that, but it's all one to me. I never took the dictionary as a separate study, and perhaps it's a providence that I was blessed with a wife who seems to know it by heart; but to come back to this new society, these women do seem to be stirring up something all the time. I got my education at my mother's knee—my education upon purity. I've had my temptations in life; I met them before I got out of boyhood, but always my mother's voice came between me and sin. My mother taught her boys as well as her girls. I don't believe mothers always do that. I can't see why they don't, either, but I've heard many a man speak of this fault in their training. Then, as I was saying, women seem to be looking out for spe—spheres; my mother wasn't one of that kind, thank God for it! Her sphere was born with her; it belonged to her; she found it just where she was, and it's my opinion that each woman will find her spe—spheres (you will excuse my tripping, Azubah) without forming societies or stirring up the town for it. We want women for the great places who have been willing to stay in the quiet ones and be happy there!"

Uncle Jonathan became interested in other news and was silent.—*Intelligencer.*

A MOTHER'S INFLUENCE.

A boy came in from school a few days ago, and rushing up to the sitting-room held up to his mother's view a four-bladed pocket-knife.

"See, mother," he exclaimed, "what a splendid bargain I made at recess to-day! I traded off twelve marbles with Willie Bradley for this new knife!"

"I hope you didn't cheat," said the mother, as the boy gave a chuckle of delight over his new treasure.

He made no reply. The words of his mother evidently did not carry much weight with them. After he had passed out of the room the mother smiled, and said to the visitor, "That boy is the shrewdest fellow in a bargain you ever saw. I have no fears as to his making his way in the world."

That mother did not think of the enormity of shadow-playing. The boy is the father of the man. It was only a small beginning of a dishonest manhood.

The facts of the case, which the mother should have immediately inquired into, were these: The boy who had driven this sharp bargain had taken advantage of a younger and weaker schoolmate. He depreciated the value of the knife, and had over-estimated the value of the marbles with which he had made the exchange. It was a clear case of fraudulent dealing, yet the matter was passed over as a trivial circumstance, and its evil influence left upon the mind of the young trader. It is the large aggregate of little things that make up the sum of character. A mother should inculcate in the hearts of her children the necessity of being honest, not because it is the best policy, for Bishop Whately says that he who is honest because it is the best policy is no better than a rogue, but because it is right and Christ commands us to deal justly with all.

In the first place, a mother must be strictly honest and just herself. The friar who preached honestly with a stolen goose in his sleeve, did not make much impression upon his audience. There are some mothers who drive shrewd bargains in their household management, take an advantage of those whom they employ to do different kinds of work, and try to get the better of those they deal with. These examples are not lost upon the children. They are quick to notice inconsistencies. Some mothers are careless about paying little debts, putting them off from one time to another, necessitating great inconvenience to the persons they owe. What may seem only a small sum to the employer, is oftentimes the money for the loaf that keeps a poor family from going hungry. Be very careful about little things in your own character as well as that of your children. Teach them to deal justly not only in matters of money, but in everything that regards the welfare of their companions, and they will be just to their fellow-men in after years.—*Evangelist.*

EARLY FIRMNESS.

A beautiful boy of 3, who had been most carefully trained, was, on the coming of warm weather, given the liberty of the yard. A little neighbor, who had not been so carefully reared, often came to play with him. The mother watched the little friend closely, to decide with justice whether he was a fit playmate for her child. She saw nothing wrong, and gradually the little fellows became firm friends. Drawing nearer one day than usual, she was startled at hearing foul words, words unfit for any ears, from the mouth of the boy. Snatching up her child, she sent the offender home, telling him he could never come into the yard until the evil habit was conquered.

Then came the slow and laborious extracting of the poison; for she discovered, to her horror, that her boy's innocent lips would sometimes repeat the loathsome words, though he tried hard to forget them. Weeks passed, and the child, protected by his mother's vigilance, and obedience, had again the blessing of pure speech; and, more, he had gained by the dangerous experience a knowledge of the evil, and a firm conviction that he must avoid it. One day, in the absence of his mother, he was again visited by his friend. They played happily for some time, when he was seen to run suddenly and swiftly to the house. When asked the cause the child said simply: "Willie said a bad word, and I had better come in." Great was the mother's reward for her painstaking care, and great was her rejoicing over its fruits.—*Babyhood.*

NOT A SLAVE TO HER CHILDREN.

A lady visited a pleasant home where there were two daughters, aged sixteen and eighteen respectively. There was no servant in this house, yet the mother had plenty of time to chat with her guest; she did not rise till breakfast was ready, and, in fact, seemed seldom to visit the kitchen, or trouble about the meals, while everything came unto the table in good style. Both of the young ladies were educated, could play the piano well, and were, as the term goes, "accomplished."

The guest, marveling a little at the novel arrangement of the household, one day questioned the hostess.

"My friend," said the latter, "if a mother wishes to be a slave to her children, and kill herself to save them from work, they will think nothing of it, because all young people are thoughtless. They would be horrified if they knew that their mother was working herself into the grave for them; they simply do not think. But train them up to work, and they will think nothing of it; they will accept their share of the labor as a matter of course. A mother who saves herself for her children is a great deal kinder to them than one who kills herself for them. We can afford to keep a servant, but I think the house is pleasanter without one. Besides, I want the girls to learn how to work. They may be obliged to some day. I waited on them while they were small, and now they are very willing to wait on me."—*Sel.*

HOW TO READ BOOKS.

A TALK WITH CHILDREN.

[John Dennis, in Good Words.]

Have you ever thought of the great pleasure that is to be gained from reading? Have you ever tried to imagine what life would be to you if there were no books in the world, or if you could not read? Every child knows, I hope, the joy of having a true friend, whose company is dear to him, who can be interested in what he is interested, no matter whether it be work or play. Now a book is not quite like a friend. The author can talk to us as he pleases; he can make us sorrowful or glad; he can make us cry or laugh; he can give us knowledge and he can make us think; but we cannot talk back to him, we cannot tell him what we feel, and he cannot sympathize with us as a friend can. On the other hand, friends may change; they may go far away; they may cease to care about the things we care for. Books cannot change, though our interest in them may; and if they are great and good books—for there are bad books, just as

there are false friends—it is impossible to know them too well or read them too often.

I dare say you have heard people speak of a taste for reading. Some children read greedily any book that comes in their way. A biography, a volume of travels, a poem, a history, even a cookery-book will attract their attention, and be read from the first page to the last. I even knew a boy who found inexhaustible pleasure in the study of Bradshaw's Railway Guide. Such little people have, no doubt, a taste for reading. But this taste, to be of much good, needs to be cultivated. A child may have what is called a natural ear for music; but this will never make him a good musician. He must be taught his notes, and learn a great deal besides, before his ear for music will prove of much service. Just so does the young book-reader need training in order that he may read wisely. Now I shall try and tell you, as well as I can in a few pages, how to read, and the good that is to be gained from reading; but there is something to be said first. You must learn:

How to use Books.—Books deserve to be treated with care. Think of the labor it has cost to produce them! The author's head-work is the hardest labor of all; but the paper-maker, the printer, the binder, the publisher, and sometimes the artist, have each to use brains and hands in the making of a book. If it be a good book, which our poet Milton calls "the precious life-blood of a master-spirit," no toil is too great to expend upon it. If the words are beautiful, so also should be the form, and many of our publishers take delight in bringing out editions of famous poets and prose writers that it is a luxury to handle and to read. Now, not only books like these, but every book we read, should be used in a careful manner. We are gentle towards everything we love, and people who love books will be sure to treat them gently. Here are four rules to remember: 1. Never turn down the leaves of a book. 2. Never play with the leaves so that they become dog-eared. 3. Never read a book with dirty or inky fingers. 4. Never place a book upon the table face downwards, lest you should crack the binding. A book that has been well read will no doubt show signs of use; but if it has been read with proper care, it will not show signs of neglect.

Suitable Books.—Young children with a craving for books cannot always gratify their special tastes, but must be content with what they find in the family bookcase. Pious people, who really want to do children good, will sometimes give them tracts or little books which teach them what a wicked world they live in, and how—which is, indeed, quite true—pain and sorrow and death are evils common to all men. A happy, healthy child, who has been taught to love his heavenly Father, who enjoys the sunshine and the flowers and feels his life in every limb, may read books of this kind, and for a moment be made unhappy by them; but he looks up to see his mother's smile, or he runs out into the fields and hears the birds singing, and the belief that he has been born into a happy world is once more strong within him. The tracts, you see, make no impression, because they are not fitting food for a joyous child; and just so, books that will do you good service must be books you can partially understand and appreciate. I say partially, because it is not necessary you should understand all a book teaches in order to gain delight from it, and wisdom also. It is a great pity when a boy or girl who really likes reading is forced to read dull books or books that are unsuitable. And it is a terrible pity when all the literature open to boys and girls is of a trivial, feeble sort, or, worse still, of a corrupting character. Happily good books for the young are numerous, and there are few children, whether in country or town, that have not access to some well selected parish library.

The Bible.—And here, perhaps, I may remind you that there is one book good for all ages and for all circumstances in life. The first book an English child will learn to read is the Bible—that is to say, The Book which ranks above all other books as containing the word of God. It would be easy to fill these pages with good words about the Bible; but that is not my object now. All I want to say is that, apart from the great purpose with which it has been given to us, this book, or rather these books, for the Bible consists of many volumes composed in different ages by historians, prophets, poets and apostles—this book, I say, is the most interesting that has ever been written. There is, no doubt, much in it hard to be understood; but there is much more which a child can understand and enjoy. The beautiful Old-Testament stories of Abraham, Isaac and Jacob, of Samuel and David, of Elijah and Daniel, are told in our translation of the Bible in the most beautiful English that was ever written. Then in Job, the book of Psalms, and the prophecies of Isaiah, we have the devout thoughts of good men expressed in the highest strain of poetry; and passing on from these, we come to the simple Gospel story—the story of glad tidings—with our Lord's parables and precepts, his gracious deeds and divine words, followed by the Acts of the Apostles, and the letters they wrote to the first Christian disciples. Our English Bible is not only the first book that should be read by the child, because it tells him what no other book can, but because it is the key to so many other good books—that is to say, it opens them and makes them plain. Nobody who has read this wonderful book carefully, and who loves the wise and beautiful lessons it contains, will like to read what is coarse and evil. He will have a taste for something better.

(To be continued.)

JOHN QUINCY ADAMS AS A SCHOOL-BOY.

John Quincy Adams had a wonderful boyhood. The rare gifts which came to him by inheritance were developed by wise parental training, and by association with some of the most scholarly minds of the age. A writer in *Harper's Young People* thus describes his school-days:

That he was a diligent boy, anxious to learn, is shown by a letter he wrote when he was ten years old. In this he deplores his fickleness, says that his thoughts are "running after birds' eggs, play and trifles," and asks the gentleman to whom he is writing, "I wish, sir, you would give me some instructions with regard to my time, and advise me how to proportion my studies and my play in writing, and I will keep them by me, and endeavor to follow them." He also asks his correspondent to favor him with a blank-book, in order that he may inscribe the most remarkable occurrence he meets with in his reading, and so be able to fix them in his mind.

In 1779 his father was appointed Commissioner to the Court of France. He took his little boy with him, sending him to a school in the outskirts of the city of Paris, where he perfected himself in the ordinary branches of education, and in course of time acquired a thorough knowledge of the French language. About this period, at the suggestion of his father, he began to keep a journal and keep copies of his letters. In a letter to his mother he says: "A journal Book and a letter Book of a Lad of Eleven years old Cannot be expected to contain much of Science, Literature, arts, wisdom, or wit, yet it may serve to perpetuate many observations that I may make, and may hereafter help me to recollect both persons and things that would otherways escape my memory."

The youthful period of Adams' life was spent abroad. He studied in Paris, at a school in Amsterdam, and then at the famous University of Leyden. When only 14 years of age he was appointed private secretary to Mr. Dana, the minister to the Russian Court. At the age of 16 he made a journey through Sweden, Denmark, Hamburg and Bremen alone, and in the winter time. He formed the acquaintance of distinguished men, with whom he was a great favorite, for he was polished, refined and educated. He left Europe at the age of 18, and studied law at Harvard University, graduating at the age of 20.

BETTER THAN GOLD.

"I will give that to the missionaries," said little Billy, and he put his fat little hand on a tiny gold dollar, as he counted the contents of his money-box.

"Why?" Susie asked.

"Cause it's gold. Don't you know the wise men brought Jesus gold? and missionaries work for Jesus."

Susie said, "The gold all belongs to him, anyhow. Don't you think it would be better to go right to him and give him something else he asks for?"

"What is that?" asked Billy.

Susie repeated, "My son, give me thine heart."

TEMPERANCE.

A SACRIFICE TO WHISKY.

A New York dispatch of March 25, says: An officer was summoned by the occupants of a flat house on Second avenue, near Seventy-second street, this afternoon, who excitedly informed him that something was wrong on the third floor. Quickly ascending the stairs he obtained entrance into the apartment designated through the kitchen door. Standing by the table, and steadying herself by her right hand, which was resting against the wall, was a tall, well-built woman, with a strongly masculine cast of features. The deathly pallor of her face was intensified by the big splashes of blood that marked it. Her left arm, which hung down, terminated at the wrist in a ragged and bleeding stump, and the blood which came from the severed veins made little pools on the oil-cloth on the floor. The officer stepped forward, and as he did so the woman fell on the table, upsetting it, and rolling with the dishes and cakes and bits of meat to the floor. Picking a sheet from out of a pile of soiled clothing which lay in one corner, he hastily tore it up into strips and began to bandage the woman's arm. An ambulance conveyed the woman to a hospital, but she refused to answer the inquiries. The missing hand was found in the parlor, lying on a pretty Brussels carpet, embedded in a thick clot of blood. All around were blood marks, and drops and spatters had even fallen upon the furniture and stained the white marble of the center-table. Upon a sewing machine, about a foot and a half from the mass of blood upon which the severed hand lay, was a big broad knife. Its keen edge shone through one thin coating of blood which covered the blade, and the wood of the handle was stained a bright red. It is not known exactly how the woman mutilated herself, but she must have knelt in the parlor, between the sewing machine and the marble center-table, and pressing her left wrist on the carpet hacked away at it until the knife and carpet met. It required a tremendous amount of strength, but she was a strong woman, and as powerful as a man. If the trail of blood is followed she evidently went to the sofa, some few feet away, and lay down, while the blood dripped until it made a little puddle on the carpet. From there she went to the kitchen, where she was found by the officer. The housekeeper said the woman's name was Mrs. Mary Agnes Giles, and that her husband had left her about a year ago on account of her heavy drinking habits. She had three children—Maggie, aged 12 years; Joe, aged 8, and another son aged 18. The latter did not live with her. Her sickening self-mutilation is the culmination of a drunken orgie, begun last Sunday. She alternated between drinking and beating her children until they were forced to seek safety in flight to one of the neighbors. She kept up her solitary orgie all Sunday night and yesterday, filling the air with maudlin songs, yells, prayers and sobs. This afternoon the housekeeper peered through a key-hole and discovered Mrs. Giles on her knees praying. Soon after she looked again and was horrified to see her lying on the sofa, her face covered with blood. Then she summoned the police. Mrs. Giles died late in the afternoon.

A new notion in the way of temperance reform is going on in Berwick, Pa. Most of the men in the place are employed in the car shops of a great manufacturing company. Recently the president of the company called the hotel-keepers and other licensed liquor sellers together and proposed to pay them the amount they would make by the sale of liquor for one year, on condition they would not apply for licenses nor sell liquors. They assented, and the amount to be paid was fixed by agreement at about six thousand dollars. The company believe they can afford that sum to have the taverns and restaurants kept on temperance principles for one year. The benefit to their workmen will be several times six thousand dollars.

Combination and organization is the most essential requisite for a successful war on the liquor traffic.

NEW ENGLAND LETTER (*Continued from 9th page*).

commentaries were made on the course pursued by the Supreme Secretary, and with reason, judging from the remarks made by the members, who are only wrong in supposing the features they condemn are peculiar to the Good Fellows. As it is, they suffice to give an inside view of the workings of the lodge machine generally. One member is reported as saying: "A select few have always kept the reins in their own hands, and made such rules as they saw fit. There have been over 19,000 applications, and every one of them pays two dollars, one of which Wilson gets, and sometimes both. A salary of $3,000 must be added to this, and then there is the $2 initiation fee for every admission. That is never heard from again. Say 19,000 at $1, $19,000; 12,000 at $2, $24,000; salary, $3,000; total, $46,000—would be nearer the mark." Another member offers this very significant explanation: "I do not so much blame Dr. Wilson for acting in his own interest. In his place any one of you gentlemen would be apt to do the same. He has autocratic authority and he employs it, not primarily for his advantage, but for his own." It is very singular that intelligent men do not see that the lodge makes autocrats, and when they are made they will act like autocrats.

From another of the leading white ribboners of Massachusetts, who has just had her attention turned to the subject by some of the N. C. A. leaflets, comes these strong and cheering words: "I cannot see how Masonry can be otherwise than a protection to liquor dealers, a hindrance to piety and the work of the church, and thus one of the powers that delay the coming of the kingdom of Christ. As such it necessarily comes under the ban of our organization, which stands for reform on all lines. God hasten the day when all the W. C. T. U. shall see as clearly, and be as ready to express their convictions as their clear-eyed sister.

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, March 26, 1890.

Congress is by no means idle. There is not so much actual legislation in progress as one would like to report, for it is difficult to satisfy the people in this respect; but the way through which legislation must come is being planned and worked as rapidly as is possible. Congressional Committees are all the time busy with important measures, and daily bills are being reported to the Senate and House.

Among these comes one favorably reported from the House Committee on the alcoholic liquor traffic. It is a bill providing for the appointment of a commission on this subject. It provides that this commission shall consist of five persons, to be appointed by the President, who "shall be selected solely with reference to their personal fitness and capacity for an honest, impartial and thorough investigation of the alcoholic liquor traffic, who shall hold office until their duties shall be accomplished, but not to exceed two years from the time of their appointment."

It shall be the duty of the commission to "investigate the alcoholic, fermented and vinous liquor traffic in all its phases, its relation to revenues and taxation, its effect upon labor, agriculture, manufacturing and other industries, and its general economic, criminal, moral and scientific aspects in connection with pauperism, crime, social vice, the public health, the effects on the different nationalities and races and on the general welfare of the people, and also to inquire into the practical results of license, prohibitory legislation and the various methods of restraint and taxation relied upon for the prevention of intemperance in the several States and Territories of the United States and in the District of Columbia.

It is provided that all of the commissioners shall not belong to the same political party and shall receive a salary of $2,000 a year with per diem expenses. The commission shall also have power to send for persons and papers, administer oaths, etc., and employ a stenographer. The result of the investigations shall be reported to Congress.

A bill has recently been introduced in the Senate by Senator Ingalls which makes divorces cheaper than ever. It provides that a soldier who has lost both eyes, or one arm or one leg, may get married at any time he may so desire to some one to take care of him, and at his death his widow shall receive $12 a month as long as she remains single. If the soldiers' wife refuses to live with him and care for him, he may, after her absence of six months, procure a divorce from any county court upon the payment of $5.

Senator Blair was greatly surprised and disappointed at the result of the vote on his Educational Bill last Thursday. He says the fatal blow was dealt his favorite measure by the Senators from Ohio. He had confidently relied upon the votes of Senators Payne and Sherman, and he says he cannot understand their defection. He still clings to the belief that his bill did not receive fair treatment at the hands of the press of the country, and thinks its defeat was in a large measure due to the opposition of the Jesuits.

The temperance people of Washington are attacking the canteens-for-the-soldiers proposition. Congressman Morse of Massachusetts, who is a remarkably ready and eloquent temperance lecturer, spoke last Sabbath at the Foundery church on the subject of the "Duty of the Hour." He said we would soon become a nation of outlaws if we did not do a little outlawing ourselves. He regarded the proposition, already favorably reported by the House Committee on Military Affairs for the appropriation of $100,000, for the purpose of establishing in every Army post a Government store or canteen, as an outrageous proceeding and an insult to the American people. His advice to temperance people was to harmonize and work together. In all kinds of suasion he was a firm believer, but without unity of action but little could be accomplished. Pledge signing he regarded as a great work in the temperance cause. The signing of a pledge was often the beginning of a new and better life, and the saving of a soul for time and eternity. *

Bible Lesson.

STUDIES IN THE NEW TESTAMENT.

LESSON II.—Second Quarter.—April 13.

SUBJECT.—The Widow of Nain.—Luke 7: 11-18.

GOLDEN TEXT.—They glorified God, saying, That a great prophet is risen up among us.—Luke 7: 16.

[*Open the Bible and read the lesson.*]

Daily Readings.—M.—Luke 7: 1-16. T.—Luke 7: 17-35. W.—Matt. 9: 18-26. T.—John 11: 1-29. F.—John 11: 30-46. S.—Acts 9: 36-43. S.—Rom. 8: 1-17.

COMMENTS BY E. E. FLAGG.

1. *The public nature of Christ's miracles*, vs. 11–15. Christ was now in the zenith of his fame and popularity with the people. Wherever he went crowds thronged his steps. His miracles were not done in a corner. He came to work the works of his Father as well as to speak his message to men; and, like his Father, he "did not speak in secret, in a dark place of the earth (Isa. 45: 19) like the necromancers of those days, or the pagan priests who, under the name of "mysteries," hid the highest rites of their religion from the common eye. Some infidel writers claim that he was merely a wonderful "medium;" but had this been the case he would have wrought his miracles like all mediums of the past or present, in semi-darkness; throwing over them such a veil of mystery and secrecy as would effectually prevent any close investigation. Instead, Christ always wrought his miracles in open day, very often on the public highway, and almost invariably before the gaze of assembled multitudes—friend and foe alike. We can draw but one conclusion from such a fact: that God does not approve of using secret methods to advance any good cause. As George Macdonald beautifully says, "The Son of his Father had nothing to conceal, but all the Godhead to reveal." So the Christian whose life is patterned after Christ's will have nothing to conceal in the secret chambers of a lodge, but everything that the Spirit or the Word teaches him that humanity needs to know, he is bound to reveal. We notice (1) Our Lord's compassion. In all our afflictions he is afflicted. If he felt so deeply for this stricken widow, whose only son lay cold in death, what must be his sympathy for the widows and orphans made such by the rum traffic? And is there not reason for our nation to tremble at the thought that their cause is in the hands of one so compassionate, to whom "the Father hath committed all judgment." (2) This young man was a type of the spiritually dead. He was carried outside the gate of the city. So they who are "dead in trespasses and sins" are outside the pale of spiritual life and everything pertaining to a higher existence. They are dead to God, dead to heavenly joys; but Christ came to give life unto such. (3) When Christ says, "Arise" to a dead soul, motion and activity are the first signs of the new resurrection. "The dead sat up and began to speak." The spiritually dead are dumb; they have nothing to say about the things of the kingdom, but the spiritually alive speak and praise God. (4) "He delivered him to his mother." Christ came not to destroy family affection, but to sanctify it and make all our human relationships doubly blessed. (5) Christ's miracles were always improved opportunities. He did not go out of his way to seek occasions for miracles. There was nothing melodramatic about them, no seeking for effect,—an element which is never lacking in accounts of bogus miracles. The noblest lives are the resultant sum of simple opportunities daily improved. We do not need to leave our home or our business to speak the word of life to dead souls. As the microscope shows every drop of water, every square inch of earth teeming with vegetable and animal wonders, so the most commonplace existence may be seen in the light of eternity to be crowded with chances for Christian work.

2. *The effect of the miracle*, vs. 16–18. The effects were manifold. (1) It made men glorify God. (2) It made them remember the prophecies of Scripture. (3) It led them to recognize more in Christ than the popular mind had yet acknowledged. (4) It came as a messenger of comfort to the imprisoned John the Baptist. So all wonderful manifestations of grace have powerful secondary results outside of the souls actually saved.

HELPFUL THOUGHTS FROM PELOUBET'S QUARTERLY.

Jesus the Resurrection and the Life.—(See John 11: 25, 26.) He that believeth in me, even though he have died, shall live; and he that liveth [physically, "is not yet dead"] and believeth in me, shall not die forevermore; *i.e.*, "faith in me is the source of *life*, both here and hereafter; *and those who have it, have Life, so that they shall* never die;" *physical death* being overlooked and disregarded, in comparison with that which is really and only *death*.—*Alford*. (1) We are assured that death does not end all, that the soul has an existence separate from the body. (2) That Jesus is the source of that immortal life. (3) Only eternal life begun here gives any hope of eternal life beyond the grave. (4) We shall be the same persons there as here, only changed; our bodies, renewed, transformed, as a seed is transformed into a flower (1 Cor. 15). (5) The change will bring new powers, new developments, new sources of life and joy, as much beyond our present life as the life of a flower in the sunlight is above the life of the seed in the ground.

The Spiritual Resurrection.—(1) The one great need of those dead in sin is new life, the spiritual life, the heavenly life, something imparted to them, for nothing dead can create life in itself. This is the new birth commanded in John 3: 3, 5. (2) Jesus Christ is the one source of this new life. Indeed, he is the fountain and source of all life, animal, vegetable, intellectual, spiritual, eternal (Col. 1: 17; John 10: 10). It is interesting to note that science to day confirms this statement. Every effort after spontaneous generation, to produce new life by the forces in nature, is an acknowledged failure. Only from life can life come.

Religious News.

—Though, when the evangelist, D. L. Moody, closed his very successful series of meetings in Brooklyn last month, he came to the Collegiate church, Fifth avenue, corner Twenty-ninth street, in this city, to give a series of four Bible addresses, so eager were the people to hear him, and so interested did they become in his sermons, that instead of one week, the meetings have been continued one month with unabated interest; and the desire is to have him remain longer. Although admission has been by ticket, the large church has been completely filled at each meeting, and to accommodate all who wished to hear him it was found necessary to open the Madison Avenue Presbyterian church at Fifty-third street, to which Mr. Moody would immediately repair after his service in the Collegiate church. These services have not been distinctively evangelistic; rather a series of Bible readings with a view to stimulating Christian people in systematic Biblical study, and to a deeper consecration.—*Christian Intelligencer*.

—Protestant missionaries began Christian work in Corea in 1885. The first native convert was baptized by the Rev. Horace Underwood, July, 1886. In 1887 a Christian church of the Presbyterian polity was organized. This had, in October, 1889, nearly one hundred members.

—At a meeting in Newcastle, England, under the presidency of Bishop Wilberforce, a resolution was unanimously adopted protesting against the manufacture and sale of opium in India by the British Government, either for export to China or other countries or for consumption in India itself, except for legitimate medical use.

—Six young ladies from Canada have recently departed for China, in connection with the China Inland Mission. They sailed via Vancouver.

—A deaconesses' home is to be founded at Washington, in honor of the late Lucy Webb Hayes.

Lodge Notes.

Carpenters working on the Boston Brotherhood's Club grounds struck Monday on the ground that the officers of the team had not kept an agreement to provide work only for union men at union wages in return for an indorsement by the Federation of Labor.

The Washington *Evening Star* of the 24th ult. notices: "The men of the dancing class will give an assembly on the evening of Easter Monday, April 7, in honor of the chaperons and girls of the dancing class at Masonic temple." This is a characteristic mixture: Masonry, superstition and revelry.

State Auditor Pavey has decided that the Order of Tonti, under its rules and regulations, is not entitled to do insurance business in this State, and that any one soliciting business or receiving money on insurance in this State for the order is liable to prosecution under the law. The organization has decided to discontinue further efforts to do business in Illinois.

W. J. McGregor, teller at the Fourth National Bank, private secretary of S. D. Herron, Jr., cashier of the same institution, and treasurer of a number of secret orders in Pittsburg, Pa., is missing. The missing man was the financier of Pittsburg and Duquesne Conclaves, Improved Order of Heptasophs, Order of the Golden Chain, and Franklin Council of the Junior Order of American Mechanics.

The Grand Encampment Knight Templar Masons of the United States have the following officers: J. P. S. Gobin, of Pennsylvania, grand master; Hugh McCurdy, of Michigan, deputy grand master; Very Eminent Sir Warren Larne Thomas, Kentucky, grand generalissimo; Very Eminent Sir Reuben Hedley Lloyd, of California, grand captain general; Very Eminent Sir Henry Bates Stoddard, of Texas, grand senior warden; Very Eminent Sir Nicholas Van Slyck, of Rhode Island, grand junior warden; Very Eminent Sir H. Walles Lines, of Connecticut, grand treasurer; Very Eminent Sir William B. Isaacs, of Virginia, grand recorder." Gobin is State Senator from Lebanon, Pa., and general of the Third brigade of the national guard of Pennsylvania.

A member of the Knights of Honor writes to the organ of the order how to serve the wives and daughters of members: "At the beginning of 1890 we resolved to contrive some plan to encourage our members to take a better interest in our lodge meetings, and think we have struck upon the plan. Our lodge meets every Saturday evening, and we have set apart the fourth Saturday evening of each month for our wives and daughters over 15 years of age to meet with us. After we open and close lodge, we hold a meeting for their benefit, as they say, "Turn the goat loose." We have a password, which is given them, and also a simple sign. The night of our ladies' meeting is the night that assessments fall due, and if the wife is coming to lodge, it is a reminder to the husband of his duties and assessments. Then the ladies can tell where their husbands are at least one night in the month. The ladies in reality cannot become members of the lodge, but they can in effect.

The Royal Society of Good Fellows, incorporated in Massachusetts and Rhode Island, is an organization similar to that of Odd-fellowship, with the exception that in this society is paid a larger funeral or death benefit than is paid in the Odd-fellows. The Odd-fellows usually pay from the *local lodge* from $50 to $100 as a funeral benefit on the death of a member, while this society pays from the *Supreme Treasury* $1,000, $2,000 or $3,000, as agreed upon at time of initiation. The fund from which these large benefits are paid is made up from small monthly assessments from each member. This Royal Society of Good Fellows makes the following stupendous offer. The only question is where is all the money to come from? Read: "Therefore, you see that although you may live to be 100 years of age, you will never be able to pay into the Supreme Treasury so much money that your beneficiaries will not be able to draw out three dollars for every dollar you have paid in. Therefore, it is evidently an excellent investment, as one is certain to receive at least three dollars for every dollar invested. Of course, if you should die earlier, the profit would be much greater, perhaps $1,000, $500 or $300 for $1."

Take Hood's Sarsaparilla 100 Doses One Dollar

The Chief Reason for the marvellous success of Hood's Sarsaparilla is found in the fact that this medicine actually accomplishes all that is claimed for it. Its real merit has won for Hood's Sarsaparilla a popularity and sale greater than that of any other blood purifier. It cures Scrofula, all Humors, Dyspepsia, etc. Prepared only by C. I. Hood & Co., Lowell, Mass.

Merit Wins

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from March 24 to 29, inclusive:

Rev T Hartley, W Jenks, Dr I N Brown, Capt W Wilson, Mrs M Carnes, Mrs R W Pierson, T E Barkheimer, W O Shaw, S S Horine, J H Jones, W R Vance, J A Haines, J E Wilson, E B Webster, G Jamison, L Sommers, Mrs H M Cole, Rev T U Chalmers, J Swauk, Rev J B Galloway, J R Denison, S Allen, M E Allen, I C Neidler.

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MSS. pages 175 to 210 inclusive received.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2			80
No. 3	71½	@	77
Winter No. 3			78¾
Corn—No. 2			28½
Oats—No. 2	22½	@	25
Rye—No. 2			44½
Bran per ton		11	25
Hay—Timothy	6 50	@	8 50
Butter, medium to best	10	@	23½
Cheese	06	@	10½
Beans	1 50	@	1 65
Eggs	12	@	13½
Seeds—Timothy	1 00	@	1 30
Flax	1 26	@	1 48
Broom corn	02¼	@	06¼
Potatoes, per bu	30	@	52
Hides—Green to dry flint	03	@	07
Lumber—Common	10 00	@	13 00
Wool	13	@	36
Cattle—Choice to extra	4 30	@	5 25
Common to good	1 45	@	4 25
Hogs	4 10	@	4 35
Sheep	4 50	@	5 75

NEW YORK.

Wheat	84½	@	98
Corn	32¾	@	40½
Oats	27½	@	35
Eggs			14½
Butter	12	@	26
Wool	14	@	39

KANSAS CITY.

Cattle	1 80	@	4 70
Hogs	4 02	@	4 15
Sheep	3 00	@	5 25

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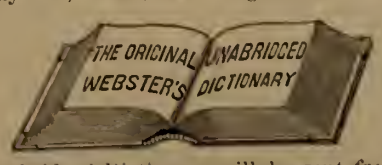
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Home and Health.

PREPARING BREAKFAST.

A good breakfast to be prepared easily, must be planned and provided for beforehand, and over night. This is one of the trite maxims of good housekeeping, but it is often forgotten, and breakfast-getting thereby becomes a dread and a burden. In every case where early breakfasts are imperative, or where the housekeeper is fond of morning naps, all possible preparations should be made the night before. Of course, kindlings will be made ready, and of course the teakettle and coffee-pot are at hand and clean. Besides these, the table should be set, the coffee measured, potatoes pared, and sliced for warming or chopped for hash, oatmeal cooked tender to be heated again, and bread sliced for toasting, if toast is planned. With varying tastes and appetites, the morning bill of fare even for households in kindred circumstances, and whose members follow the same occupations, will differ widely. Each family must be a law unto itself.—*Prairie Farmer.*

SUNLIGHT FOR SWEETNESS.

Few seem to realize that it is the oxygen of the air that purifies the venous blood of its effete matter, and that it is a powerful disinfecting agent, out of the body or in, and that sunshine itself is one of the most valuable disinfectants. Dark, unventilated stables, therefore, should be avoided; also dark, family living-rooms. True, dark rooms can be given good air, but sunlight is as necessary for health. The inmates of public institutions enjoy little sunshine, and consequently have pale, sallow complexions, and do not possess full health. If a potato be permitted to grow in a dark room, no matter how pure the air, the stalks are without that color of health which sunshine gives. Ordinary barns have but one or two windows, and some not any. If stock is kept in them, windows should be supplied in almost every available space, especially on the south side. The well-being of stock suffers in darkened stables, and their condition and growth are below what they would be in sunlit quarters.

Wasted sunshine is a serious loss. In the construction of country dwellings sunlight is seldom taken into consideration. If the dwelling faces south, the kitchen, which is usually the farmer's living-room, is generally placed on the north side, as though purposely to shut out sunlight, and likely enough there is a veranda attached to that, obstructing the light still further. On a dark day it is difficult to read or sew in the average farmer's kitchen. Bay-windows should take the place of verandas almost everywhere. They can be protected from hot sun in summer by awnings. A large bay-window in the corner of a residence facing south, on one of the streets I travel, is the subject of much remark. It is the living-room, and looks cosy when the family is gathered there on a cold day. Those people appreciate the blessing of sunlight. If cross, peevish persons, who live in the north part of the house, will move to the south side, throw open the blinds and remove the veranda, their sour tempers will be wonderfully sweetened. —*Galen Wilson.*

FRIENDLY PERSECUTION IN SICKNESS.

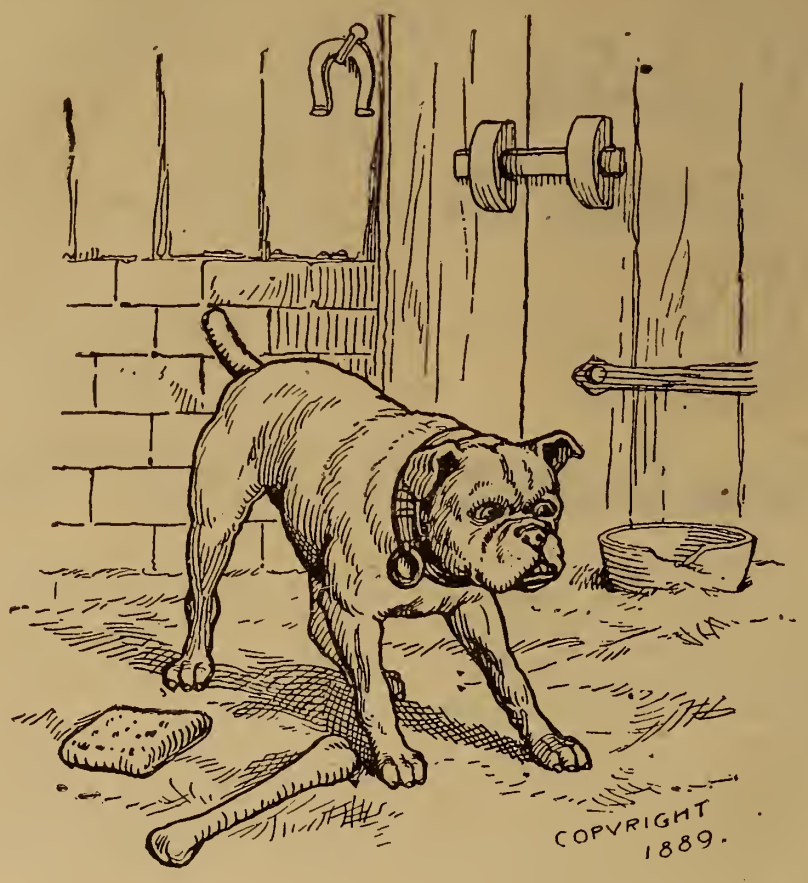
How many invalids would protest, if they dared, against the persecution they are compelled to endure from friends who feel it their duty to call and condole with the sick. One sufferer breaks out in this manner:

"I feel as if I had just been to my own funeral, and it was a very sad affair."

"How so?"

"I was killed by a friendly call. My neighbor over the way, with a face as solemn as an owl, has just been in to see me, and he kindly remarked that I was so changed he shouldn't have known me, and hoped I'd pull through, which meant I'm sure you can't last long, poor fellow; and had I heard that J——, who was taken sick at the same time I was, had been given up by the doctors? He mentioned several other equally cheerful items, which made me feel as if I should fly into a thousand pieces!

"A call like that is enough to kill anybody who doesn't know how to resist the influence of such sympathy. Heaven save the mark if that is sympathy! I call it torture. I do wish my friend would talk to me of something besides myself, and how I look, and how I feel, for I am reminded of all that far too often. If they want to show their friendship and help me get well, they will help me to forget myself and my difficulties. Pray throw open the windows and let in the sunshine to dry off the dampness and gloom of that neighborly call."—*Science of Health.*



"I WILL FIGHT IT OUT ON THIS LINE IF IT TAKES ALL SUMMER."

The bull-dog is not an animal to be admired, yet he possesses one trait that at least entitles him to our respect. His tenacity of purpose is proverbial. It makes him a formidable adversary. A like trait has often enabled man to overcome great obstacles and win victory under the most trying circumstances. In fact, it is only by tenacity of purpose and indomitable will-power, that many of life's battles are brought to a successful termination.

Disease, like man's more material enemies, is often an obstinate adversary, and it is only by the most determined persistency in the use of the best remedy that victory is attained over it. While Dr. Pierce's Golden Medical Discovery is *guaranteed* to benefit or cure in all diseases for which it is recommended, yet in ailments of long standing, which are usually alike slow in their inception and progress, the cure must likewise be effected by slow degrees and regular stages. This can only be accomplished by a *persistent* use of this wonderful remedy for a reasonable length of time. When so used, it conquers the worst cases of Salt-rheum, Eczema, Tetter, Erysipelas, Scalp diseases, and all manner of blood-taints, no matter of how long standing, or from whatever cause they have arisen. All Scrofulous affections, as Old Sores, or Ulcers, White Swellings, Hip-joint Disease, Enlarged Glands and Tumors disappear under a protracted use of this greatest of blood-purifiers.

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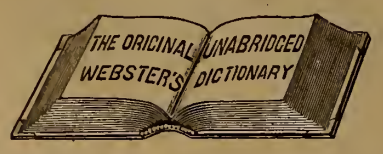
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Farm Notes.

HUMANE HARNESS.

The author of the following is unknown to us, but from personal observation and contact with farmers, we know it is too true a picture of the way many a faithful farm team is treated.

If the owner took half as much pains to fit his harness to his horse or mule as he does to get a good fitting coat for himself there would be fewer sores, scabs, scars and hides with the hair worn off. Harness is bought haphazard, when it can be bought cheap at auction; or when there is immediate use for it the purchase is made at a shop that doesn't keep an assortment; so it happens that the animal, big or little, long or short, is put into the gear that pinches in one place and hangs loose at another. This is the way faithful, hard-working beasts of burden are treated. The privileged class of horses that draw elegant carriages or show their speed to the delight of owners and lookers-on wear harness made to order, made to fit, every strap of right length, in the right place; especially the collar and hames conform to the neck and breast, bearing evenly on all parts that should sustain the pressure. Every work-horse has an inalienable right to such a harness when put to service; his owner can't afford to work him in a different kind. Scarcely less important is it that the harness be made as light as may be without sacrificing strength and durability; most harness is heavier than need be. The terrible hardship of carrying useless weight, especially in hot weather, should on no account be inflicted on the working teams; that is freight that does not pay.

Scarcely anywhere is superabundant weight more damaging than in harness carried for ten years on a working animal's back—carried when weary with exhausting labor, and when taxed to his utmost strength. Work harness is often much heavier than need be, because the wood and iron in the harness and the leather must be increased in size to make up for poor quality. Using the very best leather, and keeping it properly oiled, straps of the same size will have double the strength of common harness-leather, in its usual condition. Harness usually fails first where the buckle-tongue goes through the tug, and where the leather is joined to the hame. Better methods of adjusting these parts than those in common use have been devised to strengthen and lighten the harness and make it more durable. A road harness when used for plowing, cultivating and for drawing wagons on level grounds may dispense with several of its parts. Very often the back pad, or part that goes over the back, is so short that in plowing there is heavy pressure on the backbone, causing sores plain to be seen. It's a pity we don't feel the pain. The tortures of ill-fitting harness are intensified by exposure to sun, dew and rain, making it about as rough and hard as it would be if made of cast-iron. Keep the harness out of the wet as much as possible; keep it soft and pliable with neat's-foot oil, especially the collars, which should be kept clean from dirt and hair.

FAST WALKING HORSES FOR FARMERS.

In purchasing or hiring a plough horse, stake of a mile of road. Mount the horse and see how many minutes it will take him to walk a mile. A horse that will walk three miles an hour is worth at least three times as much as a horse that walks but two miles. The three-mile horse not only does as much work in two days as the two-mile horse does in three, but he enables the man behind the plow to do fifty per cent more work in a day than he can do behind the two-mile horse. And the man and horse consume with the slow team fifty per cent more rations in doing the same work than the fast walker does. In twelve months, the man would do no more carting and plowing with the slow horse than he would do in eight months with the fast walker.

Suppose a farmer hire a man and a two-mile horse to do an amount of plowing and carting that takes three months to perform, and pays $3 a month for a horse, $3 for his feed, and $18 for the man who boards himself; $24 a month; three months, $72. If he hires the same man at $18 a month, and pays $3 for horse feed and $4 for a fast walker, he will do in two months what the slow team would do in three. Two months: fast team and feed and plowman at $25 a month, $50. Direct loss by slow horse $22; besides the work done by the slow horse is not so well or seasonably done—the seed may be put in too late, the grass may get ahead of the plow; and the indirect loss by the slow team may be serious, besides the $22 loss stated above. —*Ex.*

—The whip as an emblem of authority in the relations between driver and horse is by no means objectionable, but when it becomes an authority itself the driver is inferior to the whip.

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181 Pearl St., New York.

Capitalists and small investors read "War" Robertson's advertisement in this paper.



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Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each.

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News of the Week.

CHICAGO.

The secret union carpenters are working for an 8-hour-day and threaten to strike if their demands are not conceded. The plumbers are expected to strike for higher wages during the present week.

Eight persons were killed outright and eighteen badly injured by an explosion of mill dust in the starch annex of the Chicago Sugar Refinery, at the foot of Taylor street, Thursday afternoon at 5:30 o'clock. The explosion was caused by the combustion of fine particles of mill dust in the air, ignited by a sudden blaze in some accumulations about a hot steam pipe.

STORMS.

Shortly after 9 o'clock Thursday evening a tornado swept over Louisville, Ky., wrecking two or three hundred houses and killing two hundred people. The wind came from the southwest. The Union depot at the foot of Seventh street was lifted from its foundation and turned over into the Ohio river. Falls City Hall, on West Market street, was wrecked. In the hall were over a hundred people, and but few of them escaped alive. Many buildings, after falling, caught fire and the inmates were burned. All streets are blockaded with the debris of the fallen buildings or the telegraph and electric-light wires. The limit of the death list has been reached, it is believed, and is ninety-two up to Monday morning.

The same storm extended from Kansas and Nebraska to Lake Erie. The greatest destruction from wind was in the southern parts of Illinois and Indiana and in Kentucky. From Dixon, Ky., a dispatch says: "The most terrific storm that ever invaded this section of the State passed through Webster county Thursday afternoon about 6 o'clock. The storm made its appearance as an ordinary storm usually does, but its clouds soon assumed a light red color, with a dark cloud hanging in the center and funnel-shaped. Then a rumbling sound ensued, accompanied by thunder, lightning, hail, and rain, and the storm burst forth in its full fury. It was about twenty minutes in duration, but in that time eight lives were lost and about thirty persons were wounded, some of whom will die, and about $150,000 worth of property was destroyed."

The chairman of the relief committee of the Louisville Board of Trade has sent out the following: "The calamity that has overtaken the city of Louisville by the cyclone of last night about 9 o'clock spread over a territory of our city covering a space of ground some 400 yards wide and three miles in length, through the business and residence portion of our city. The loss of life is in the neighborhood, it is believed, of some seventy-five persons, and the loss to the city in damage to houses and goods is believed not to exceed $2,000,000. While the calamity is a great one, our citizens feel able to cope with it, and are not cast down, but will at once proceed to repair and resume in the channels now interrupted. In all other portions of the city business is resuming its usual channels."

COUNTRY.

Judge Ryland, of Marshall, Mo., has decided that playing progressive euchre for prizes is gambling and in violation of law.

At Rochester, N. Y., Thursday, John A. Davis, ex-city treasurer, who pleaded guilty to embezzling $60,000 of the public funds, was sentenced to five years in Auburn Penitentiary.

The Democratic liquor license bill was debated in the Iowa House Thursday. It provides that if the residents of any city or town vote for license at a special election, held on the petition of two-fifths of the voters, the District Court of the county shall grant a license to any applicant whose character and citizenship are vouched for by the residents of such city or town, after two weeks' notice, by publication, has been given of the application. The license fee is fixed at not less than $500 per annum, which shall go to the county, and any sum over that fixed by the municipality shall go into its treasury. The District Court is empowered to grant a permit to druggists to sell liquor for medicinal, mechanical, or chemical purposes.

About $300,000 loss was occasioned by the prairie fires which swept over Rooks, Phillips, and other Kansas counties Sunday and Monday.

As a result of drinking an embalming fluid by mistake for mineral water, Professor Richard Dale Owen, well known in geological circles, died Tuesday at New Harmony, Ind. A. H. Fretageot, a merchant of that place, was poisoned by the fluid so that it is thought he cannot recover.

Mrs. Mary A. Giles, whose husband left her a year ago because of her love of liquor, hacked her left hand off yesterday at her home in New York, and died from loss of blood. It is said that for two days she had been indulging in drink, her two children taking refuge with a neighbor.

As a tribute to his father's memory William Waldorf Astor will place massive bronze doors at the Broadway entrance of Trinity church, New York City. The memorial will cost $100,000.

Reports are current that Western railways have decided to fight the interstate law, having secured legal opinion that the prohibition of pooling and the attempt to regulate long and short haul rates are unconstitutional.

It was reported Wednesday that an English syndicate has obtained options on several large tobacco factories in Lynchburg, Va., and is negotiating for eight factories in Danville, Va.

Sister Leo, who attempted to escape Tuesday from the Villa Maria Convent at West Chester, Pa., died Wednesday of paralysis of the heart, superinduced by exposure. It is said that she had been crazed by an attack of the grip, and sought flight while her mind was affected.

FOREIGN.

Advices from Peru state that in the early part of February a battle took place at Huanta between the respective adherents of Senor Rosas and Colonel Bermudez, rival candidates for the presidential nomination of the constitutional party, who had gone to Huanta for electioneering purposes. Many on both sides were killed and many houses were pillaged by drunken Indians. The killed included the chiefs of both parties in the town, namely, Senor Lazona, deputy of congress and head of the revolution, and Dr. Urbina, chief of the Rosas party. The government holds the leaders of the parties responsible. No other part of the republic was similarly disaffected.

A Vienna correspondent says that the Czar leaned toward mercy in the case of Madame Tschebrikova, whose pamphlet on Siberian prisons was found smuggled into his room, but was overruled by the Minister of the Interior, who ordered that she be exiled to Siberia. The students' agitation has extended to the universities of Kieff and Charkoff. Altogether 700 students have been arrested. It is probable that the St. Petersburg University will be closed. In spite of strict precautions taken by the government the agitation spread to other institutions, and students have been holding meetings at all the universities. There is a general upheaval of the student world. Arrests of students suspected of being leaders in the agitation have been made at every one of the principal universities throughout Russia.

Prince Bismarck's passage through the streets while on his way to visit the Emperor and the Grand Duke of Baden was a veritable triumphal procession. The people wanted to unharness the horses and drag the carriages themselves. Those nearest the carriage thrust in their hands to grasp the hands of Bismarck, and it was with the utmost difficulty that a passage could be made through the crowd. It was the pressure of the throng upon the carriage that caused the accident which delayed the Prince's progress.

The rush to the gold fields in the Transvaal region has been unprecedented in history. In three years £150,000,000 of English money have been invested there. Cities have sprung up where in 1886 only grass could be found and no habitation. The Western growth of this country, consequent on finding gold, is said to have been incomparable with this Transvaal rush.



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the Best Medicine for a cough I ever tried, and have also recommended it to others who were much pleased with the effect. Indeed, it cured my little boy's cough when the prescription of an excellent physician had no effect.—Mrs. S. B. Holmes, Moorehead, Minn., Jan. 14, 1886. Price 25c, 50c and $1.



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The daily press reports from the Washington Conference of the National Reform Association state that on Wednesday last the meeting adopted a platform declaring in favor of employing the teachings of the Bible in the settlement of public affairs, and of the insertion of the name of the Supreme Being in the Constitution. The platform also approves the Blair Sunday Rest bill and all measures against gambling, pool-selling, and the liquor traffic. A committee from the Conference reported that a call had been made upon the President, who had received them kindly. The President, they reported, said that for good reasons he did not wish to be compelled to make a response to their address setting forth the objects of the Association, and had added that its objects were so complicated that he would require time for their consideration.

The result of the city election in Milwaukee is to make more intense the feeling of all parties respecting the compulsory school law. The war upon the enactment, begun by the Catholic priests, has enlisted the German Lutherans; and finally, seeing an opportunity for temporary success the Democratic party in the State has joined the foreigner element. With such a piebald following a Democrat was elected mayor of Milwaukee, and the leaders of the movement hope to carry the State. It is a strange and pitiful sight to see the Lutherans, whose fathers withstood Roman Catholic domination to the death, deluded into an alliance with their old foes in a crusade against the American free school. But the result cannot be doubtful. There may be temporary success, but it will arouse the American spirit of a people too often pre-occupied with meaner matters. Already the leading Democratic papers are calling upon their party in Wisconsin to halt. They are rushing blindly toward a precipice, and ruin cannot be avoided if they do not turn. Democrats—all parties are equally bound to stand by our free-school system as an American institution. To oppose it is to overthrow our liberties, or to invite political destruction.

While the question of the Bible in schools, as decided in Wisconsin, is agitating the whole country, an Illinois case has arisen which involves similar issues. A student named North, son of an infidel lawyer long resident in Kewanee, has petitioned the Supreme Court to restore him to the privileges of the State University. He was to graduate from that institution in June, 1885, but was suspended six weeks before the event because he refused to attend religious worship in the chapel. He alleges this was his sole offense; and, inasmuch as the University is controlled by and supported by the State, whose constitution forbids compulsory attendance on a place of worship, he claims religious services in the University are illegal and the rule under which he was ousted void. If the government of the State of Illinois is infidel or Masonic the young man may win his case; and he has an ally in the Chief Justice Shope who is popular with the lodges. But we doubt if our Supreme Court will repeat the Wisconsin folly.

The stockholders of the Columbus Fair of 1893 held a stormy meeting in Battery D, Chicago, last Friday. The object of the meeting was to elect directors who should, under law, be in control of the whole enterprise. The only disquieting feature was the attempt of a number of small demagogues, who have done their best in the past to make Chicago notorious, led by Carter Harrison and a German named Hesing. They were quickly buried under an indignant vote, and ought never to be resurrected. Forty-five directors were chosen who were fairly representative men. The work of preparation will now go readily forward. The proper observance of the Sabbath day during the fair is a subject neither forgotten or neglected. Ministers' meetings in this and other cities and the Sabbath unions are moving strongly. It is rumored from Washington that the question is already decided in favor of opening, but the politicians of that city will not altogether guide the affair. We trust the popular voice will be heard so emphatically in favor of preserving the Sabbath rest, as in every world's fair England and America have done, that it cannot be denied.

The annual convocation at Lake Mohonk, N. Y., has exerted a very definite and humanizing influence on the Indian question. It is safe to say that had it been established forty years we should not have our history blotted with such pages as describe the Indian hunts of half-savage and melodramatic characters as Custer. This convocation promises to take up the Negro problem at its next meeting, June 4th to 6th next. It will consider ways and means to elevate the Negro race by means of education and Christian religion. A full and free discussion of the problem involved will be had, with a view to the adoption of some general plan or system for carrying forward this import work. Political issues and discussion will be avoided and attention will be confined entirely to the religious and educational problem. Ex-President Hayes will preside at the conference. Ex-Justice William Strong, Hon. John C. Covert, Rev. Drs. Joseph E. Roy, of Chicago; J. G. Hartzell, Cincinnati; A. G. Haygood, of the Slater Fund; ex-Governor D. H. Chamberlain, General Armstrong, of Hampton; General O. O. Howard, and many others are expected to be present and take part in the discussion.

The experience of Cincinnati in fighting the saloon has been duplicated in Denver, and is being duplicated in Chicago, with reference to the necessity of carrying the reform to the ballot-box. Reformers are learning that they must send to places of power "petitions with boots on." In Denver, after trying in vain to close the saloons by the pressure of newspaper articles and public meetings upon officers elected by the saloon influence, a distinct issue of law enforcement was made, and carried the day, by uniting men of all parties who were against the Sunday saloon. In Chicago the same plan of campaign has been carried out. In every ward where it was possible pledges were secured from all candidates of the Council to support the Sunday-closing movement. Where the candidate would not pledge himself, an independent candidate, selected from the dominant party, was put up and supported by the Sunday Rest League. These are hopeful indications that good citizens of large cities will some day learn to leave out politics at the local elections, uniting friends of law and order against the hosts of crime and anarchy. The problem of the hour in our great cities and our States, and in the nation, is: "How can we bring good citizens into a resistless union?"

A FEW MORE STEPS BEYOND.

BY VICTORIA ALEXANDRA BUCK.

A few more steps beyond,
And then thy pathway o'er the wild will brighten,
And flowers will bend, all dewy at thy feet;
The hills all dark with storms, will blaze and lighten,
And music fill the hours with gladness sweet;
Just a few steps beyond.

A few more steps beyond!
Art weary now, my brother? dost look sadly
Behind thee where thy youthful footsteps trod?
Art tempted to lay down thine armor? Gladly
Look up where lie the mountains of our God;
Just a few steps beyond.

A few more steps beyond!
Stilled be each vain regret, each gloomy shadow,
Shall brighten every hour that's passed in pain,
Hope spring resplendent in high heaven's meadow,
Smiles be where tears were shed in fiery rain;
Just a few steps beyond.

A few more steps beyond!
Art weary, brother? Is thy way so lonely?
Fear not, despair not. He is still thy guide;
Tears, pain and death, are but for this life only,
And then the gates of heaven will open wide;
Just a few steps beyond.

A few more steps beyond!
We know the bowers of heaven are green with splendor,
We know there's sunshine on that farther shore,
We know the Father's love is ever tender
For those who've traversed life's dark journey o'er;
Just a few steps beyond.

A few more steps beyond!
Up, brothers, wake! ere night shall settle round thee,
Clasp the bright sword, and in the fight be strong!
Be strong and brave! when once the chains which bound thee
Are severed, thou shalt hear the conquerer's song;
Just a few steps beyond.

East Randolph, N. Y.

DO WE NEED MORE WAR VESSELS?

BY JOSIAH W. LEEDS.

The New York *Independent*, in discussing lately upon the desirability of "penny postage," reinforces its plea with the following argument: "Why does Secretary Tracy ask for a score, and ultimately perhaps a hundred millions, to build war-ships—seven times more than would pay the immediate expense of one cent postage? There is not even a probability that these war-ships will ever pay a dividend, but we want them as an investment against a possible time of war, and Congress is glad to vote the money, and everybody — unless it be our Quaker friends — is pleased."

The weekly journal of large circulation above

quoted is a little too general, it appears to me, in its reference to the pleasure which the proposed appropriation of a hundred million, or of several hundreds of millions, of dollars for navy purposes is likely to give to the people of thi country. When the dread calamity of two month ago desolated the home of the Secretary of the Navy, there were many people up and down in the land who, while keenly sympathizing with the terrible loss which the Secretary had sustained, were, nevertheless, solemnly and pointedly impressed with the thought that to embark upon a project of war preparation involving an eventual outlay of untold millions of money upon armored cruisers, monitors, battle-ships, etc., meant ruin, desolation and anguish to many, many homes. For I think it scarcely supposable that, with this great increase in our navy, and the spirit of elation and self-assertion accompanying, there would long wait the occasion for the public exhibition of our great prowess.

Now, the *Independent* is supposed to write for the information and profit of the religious people of the country, and it might reasonably be assumed that the argument used by it upon such a subject as that which we are considering, would notably, or at least noticeably, differ from the pleas put forth by daily papers which treat their readers to popular Sunday editions, and are not in the habit of editorially endorsing the Scripture injunction that when our enemies smite us on the one cheek we are to offer to them the other. So we may compare the extract given above with that of a metropolitan daily, which says:

"It is nonsense to say that because we are a peaceable people, and mean to remain at peace with the world if we can, this country does not require a navy capable of fighting, if fighting there must be. The most peaceable and well-disposed citizen buys the best revolver he can obtain when he arranges for the protection of his household; and when he invests in a bull-dog he is careful to see that the dog hasn't lost its teeth. The McCann board has made no mistake. The splendid fleet it proposes to build is the right sort of peacemaker, and the right sort of peace preserver."

One more quotation from a daily, which goes a step further than the defense of home and country, and includes the necessity of maintaining "the prestige of the nation." This is from the Trenton *State Gazette* of yesterday: "The necessity of this country equipping itself with a new and powerful navy, capable to defend our seaports and to maintain the prestige of the nation on the sea, is conceded by all." But it is not so conceded. A telegram of ten days ago mentioned the presentation to Congress from South Dakota and New Hampshire of protests against increased expenditures for the navy and coast defenses; also similar protests from various meetings of the Society of Friends throughout the country. Further, at the Central Pennsylvania Conference of the Methodist Episcopal church, held last week at Carlisle, this subject of war preparations was referred to a special committee, who reported "in favor of a peace policy in our civil government, and against enlarging our coast defenses and building more war-ships." An excellent article on "The Increase of the Navy," quoted in the *Christian Cynosure* as from the *United Presbyterian*, was one of the papers submitted to the special committee.

I need only add, as indicating the prevalence of a deep feeling of opposition to the scheme, not yet publicly expressed, that in a note received from George Dana Boardman, the eminent Baptist minister of this city, that faithful witness for peace and righteousness says: "I addressed a note to each of the United States Senators, protesting against the additional expenditures as needless and harmful. I will gladly direct the attention of our Ministers' Conference to this matter at the earliest possible moment."

Philadelphia.

When these claims are all adjusted, may we not hope that the most fruitful pretext for war will cease, and the time for disbanding the colossal armaments will have come? The folly, as well as misery of the present state of things, becomes apparent when we reflect that even in times of peace the military and naval expenditures of the the European nations are nearly a billion of dollars annually. Even little Holland expends seventeen millions and a half, while Russia's outlay is over $230,000,000, England's nearly $170,000,000, and France's $155,000,000. Ships of war cost as high as four and a half millions. Guns discharge projectiles weighing a ton, with powder half a ton in weight, of the most costly material, and have become too expensive to be fired for mere practice. Germany has expended nearly a hundred millions in coast defences within a dozen years, and England as much as sixty millions. And all this in addition to the incalculable waste of wealth involved in the partial or complete withdrawal of at least six millions of able-bodied men, in the prime of life, from productive industry, from marriage, and from the conservative influence of home and fixed habits of life.—*Intelligencer.*

OUGHT CHRISTIANS EVER TO ENGAGE IN WAR?

BY REV. H. H. HINMAN.

In considering this subject I wish to notice first in what the wickedness of war does *not* consist. It is not that it destroys human life. It has been held that since life can never be restored it ought never to be taken. I think this position untenable, and, in any case, regard it as a separate question. Nor is it whether individuals or nations have the right of self-defence. This, too, is a distinct question. They doubtless have the right to defend themselves by all methods in harmony with Christian principles. Neither is it whether governments may have a police force and compel obedience to all righteous enactments. This will be considered farther on, but at present I concede the amplest powers to governments that are consistent with the well recognized principles of civil law. Nor is our principal indictment based on the vast expense, constituting three-fourths of the cost of the governments of Christian nations; the immense destruction of life and property, and the terrible burden of debt and taxation under which the nations groan; its corruption of public and private morals; and its hindrance to the spread of the Gospel of Christ. All these are evils of immense magnitude, but the wickedness of war does consist in this, that *the methods of war are necessarily un-Christian and can never be otherwise.*

It will be conceded that no object, however desirable or praiseworthy, ought to be secured by any other than lawful methods. The end does not justify the means, for we may not do evil that good may come.

> "Who noble ends by noble means attains,
> Or failing, dies in exile or in chains,
> Like good Aurelius, let him reign or bleed,
> Like Socrates, that man is great indeed."

It is right that I should clothe and educate my family, but I have no right to *steal* that I may do so. It were far better that my family should be ignorant than that I should be a thief. No apparent or real evil ever justified crime. There never was any real necessity for disobedience to God. No object is righteous except as it is promoted by righteous methods. I insist on this point because it is right here that the world has made its great mistake.

It has been held that a righteous end justified the use of the necessary means to secure that end. War, it is said, is sometimes necessary to secure human liberty, and is therefore justifiable when this is the object. This is a mere begging of the question. Human liberty may be sought for by all legitimate means, but not otherwise. It is far better that a man should be a slave than that he should disobey God. If war is wrong the love of liberty is not an excuse for engaging in it. The great Daniel O'Connell said, "Remember, my countrymen, that no change of government is worth a single crime or a single drop of human blood." Cowper wrote,

> "Nay, dear as freedom is and in my heart's
> Just estimation prized above all price,
> I had much rather be myself the slave
> And wear the bonds than fasten them on him."

That a great and crying sin against both God and man is involved in the very nature of war is apparent when we consider that it necessitates the subordination of the will and the conscience to the control of another, so that at his bidding the soldier may be required to commit terrible crimes against his fellow. The one invariable condition of all war, without which an army would be but a mob, is that every soldier shall swear unconditional and absolute obedience to his commanding officer, without any reservation of the rights of conscience or of private judgment. His officer commands him to shoot certain persons that are in the ranks of what is called "the enemy;" and he may not stop to inquire whether they are there of their own choice, whether they have been guilty of any crime that is worthy of death, or whether they have not just as good a right to life and its enjoyments as he has to his own. His only reason for killing them is that he has been commanded to do so, and is sworn to obey. They may have been actuated by as purely patriotic motives as himself. They have done him no personal wrong, and if they had he has no right to kill them. If he has duly studied the causes of the war (and few soldiers do know all the facts), he may be satisfied that the government that brought them into the field was guilty of a great *wrong*, and that its leaders ought to be punished. But these, of all others, are the ones that escape, while the men that have been deceived, coaxed or forced into the field are to be slaughtered by other men just as honest and simple-minded as themselves. He is commanded to plant a battery and throw shells into a city that is five miles away, but in easy range of his guns. He may not wait till he finds out whether there are not helpless women and children who will be murdered. He is ordered and must obey, or be court-martialed and shot.

Vast multitudes of men sacrifice their consciences and their lives for what? On the altar of their country? No: but to gratify the behests of those who trifle with human agony. History is full of illustrations. When Napoleon Bonaparte, in his Egyptian campaign, commanded his surgeon to poison 400 of his own wounded soldiers, he had only to obey. In a few minutes they were dead men. When at Jaffa, in the same campaign, he took 2,000 Turkish prisoners, he ordered them shot and thrown into the sea. The soldiers who executed the murder had only to obey. During our late war one of our gunboats, cruising in the Gulf, saw a large ship with the Union flag. They ran alongside, and asked, "What ship is this?" The answer was the "Alabama," and a succession of broadsides sent our vessel to the bottom.

Is it said that some of these things were contrary to the laws of war? But who is to judge? Can the private soldier find out whether every command is in harmony with these laws? Surely not; and if he could, it by no means follows that the laws of war are the same as the laws of God. It is neither the laws of God nor the laws of war that he is sworn to obey, but the absolute will of another. Now I hold that *no* man has a right to make a promise to do wrong, or to do anything that he is not sure is in harmony with the laws of his Maker. If he does so, he is guilty alike for the wicked promise and the wicked deeds included in its fulfillment. Surely no man has a right to swear to do what will *probably* be wrong; and it is always *probable*, if not certain, that war will work injury to some who are innocent. Every man is subject to divine law. He is bound always to obey God irrespective of any promise or commands, and hence has no right to make any promise that *may* involve disobedience.

It is sometimes said that a soldier takes his oath with a mental reservation that nothing shall be required of him that is contrary to God's law of justice and mercy. But military law knows nothing of such reservations. If it did who is to be the judge? If a soldier should plead this reservation as his reason for desertion, they would shoot him none the less. But, it is said, men have a right to disobey a wicked law and suffer martyrdom for their disobedience. But they have no right to promise to do what they know will be wicked, even if they are willing to suffer for their disobedience. If martyrdom comes in the line of our duty we may not shun it, but we have no right to seek it.

Surely the oath of a soldier involves what *may* be wrong, and hence he ought not to take it. But if it is wrong for him to *take* such an oath, then no government has a right to *ask* him to do it, and hence no government has a right to engage in war. All enactments, says Blackstone, that are contrary to fundamental morality are in their nature void. Individuals and governments alike owe supreme allegiance to God's law.

CAMPAIGNS AGAINST IGNORANCE AND SLAVERY.

BY REV. J. M. FOSTER.

I have lately been studying a chart representing the relative illiteracy North and South, the amount of money spent for education, and the financial ability of each State. Ohio has five per cent ignorant; Alabama has fifty per cent. Ohio spends $2,500,000 on public schools; Alabama $500,000. The first has five times as much taxable property as the second. Verily, Ohio owes it to Alabama to help remove her ignorance. The contrast between New York and Georgia is far greater. Three-fourths of the illiteracy in our country is in sixteen Southern States. The resources of the South are being developed rapidly. But labor is fifty per cent cheaper in the South than in the North. The reason is, it is ignorant labor in the South and educated labor in the North. We have a protective tariff to protect Northern labor against the ignorant labor of Europe. But we can have no tariff to protect it from our own ignorant labor in the South.

What is the remedy? Educate Southern laborers. The churches are doing this. The M. E. church has spent $2,000,000 in the last twenty years, establishing and maintaining colleges and academies—Clark University, New Orleans, Little Rock, Central Tennessee, etc. The American Missionary Association (Congregational) has spent $2,000,000 in Atlanta University, Fisk University, Howard University, Talladega, Straight and others. The Baptist and Presbyterian churches have spent about $1,500,000 each.

It was my privilege to visit Nashville, Tenn., an educational center in the South. Here is Vanderbilt University, under the control of the M. E. church South, with a campus of seventy-six acres, buildings costing $500,000, and an endowment of $1,500,000. On the other side of the city is the old Nashville College. During the war it was abandoned, but since then it has been run as a Normal College. The buildings are ancient, but substantial. They get the use of the old Peabody fund, and will probably have it all ($1,500,000) for an endowment soon. These two are for whites, and have 500 students each. Near the former is Fisk University. The Fisk Jubilee Singers canvassed America, and sang in the courts of Europe, and cleared $125,000. With this the ladies' dormitory was erected. The gentlemen's dormitory cost $60,000, and the gymnasium cost $5,000. They expect to break ground for their main building soon. There are over 500 students here. Near the latter is Central Tennessee College, with nearly 600 students. These four institutions are on the most friendly terms. The students and professors of each visit each other. Here is the solution of the race problem. Educate and Christianize both, and they will dwell together in perfect peace. It was also my privilege to speak in the last two colleges named, and arrangements have been made for more than one lecture in the Normal College.

I next visited Chattanooga, a growing city of 55,000. My mission here was to lecture in U. S. Grant University. This is a place of historic interest. From the college window I saw Lookout Mountain, where Hooker fought above the clouds, Mission Ridge, which Sherman tried all day to ascend but could not, Cemetery Hill, which Phil. Sheridan scaled and broke the enemy's line, and Pea Ridge, where Thomas, reinforced by Hooker, turned the enemy's left. Beyond are Crab Orchard, distinctly visible, and Chickamauga Creek, where Garfield distinguished himself.

Near us is the old fort where Grant witnessed this fearful carnage. Grant recognized the strategic importance of Chattanooga. When he took command of the army of the Tennessee he telegraphed from Louisville: "Hold Chattanooga." The fearless reply came: "We will hold it till we starve." All the Union army of the West was gathered here. If Bragg had not blundered at Chickamauga, and failed to follow up his advantage, he could have swept the whole Union army into the river. But that was not to be. Atlanta, 150 miles southeast, soon fell, and the backbone of the rebellion was broken. The same strategic points are taken in attacking the ignorance of the South. Nashville, Chattanooga, Knoxville and Atlanta are educational centers.

Chattanooga, Tenn.

FRATERNITY INSURANCE.

BY REV. HOWARD S. WILSON.

At a public meeting of the Heptasophs, an insurance fraternity, held in Mount Pleasant last night, S. A. Will, of Pittsburgh, Supreme Archon of the order, and its highest officer, made a statement to which I wish to call your attention. It impressed me as a candid confession of the falseness of the usually advertised benevolent aim of fraternities, and a very significant admission of improper objects and unfair methods of work. The confession is important, because it is made by one of the highest officers of a leading fraternity, and in his official speech to the conclaves of his order. Mr. Will was arguing against the old-line insurance companies, and attempting to overcome prejudices against assessment and fraternity insurance. He said that the orders were formerly at war with one another, but recently there had been a conference of the officers of the leading orders, and now all these fraternal assessment societies acted together for their common benefit. "Why," said he, "the legislature has been in session at Harrisburgh but a little while, and there have been several bills introduced which would injure fraternity assessment societies, but, though it may not be known, *those bills cannot be passed*, for we have a majority of the legislature members of *assessment fraternities*."

From the assertion of this officer a number of lessons may be legitimately drawn. First, It follows that the insurance legislation of Pennsylvania is shaped in the lodge-room, not at the capital. But since fraternities are equally numerous in all other States, it follows, second, that the insurance legislation of the whole country is in the hands of secret societies. Third, Since these societies of many names and many professed objects are found to be practically one fraternity in shaping legislation for their own benefit, and to the detriment of the uninitiated, it follows that they will unite and control all other legislation on matters in regard to which the various fraternities are agreed. Fourth, Since there is no more common characteristic of all these fraternities than the repudiation of the name and authority of Jesus Christ, it follows that his name will not be acknowledged in our constitution, nor his authority in our laws, so long as the people of this country select a majority of our law-makers from the roll-lists of the lodge-room. This public meeting which I attended was opened by the reading of a printed prayer, from which the name of Christ had been carefully eliminated. It is not true that in order to acknowledge his authority, "upon whose shoulder rests the government," we must make membership in a secret society sufficient cause to hinder a man's election to office?

Mt. Pleasant, Pa.

GENERAL GRANT ON WAR.

Amongst numerous conversations with General Grant while abroad, reported by John Russell Young is his narrative of Grant's travels around the world, and submitted to the general for revision, is the following:

ABHORRENCE OF WAR.

"Gen. Grant's abhorrence of war found frequent expression in his public remarks. England and the United States, one people, but two nations, ought always to be at peace with each other, and ought always to strive to keep at peace with all the world besides, and by their example stop the wars which devastate countries.

"Though educated as a soldier, and although I have gone through two wars, I have always been a man of peace, preferring to see questions of difference settled by arbitration. Every honorable effort was made by the North to prevent our late war, but in vain.

"It has been my misfortune to be engaged in more battles than any other general on the other side of the Atlantic; but there was never a time during my command when I would not have chosen some settlement by reason rather than the sword.

"When the Duke of Cambridge asked me to review his troops at Aldershot, I told his royal highness that the one thing I never wanted to see again was a military parade. I never liked service in the army. I did not wish to go to West Point. My father had to use his authority to make me go. I never went into a battle willingly or with enthusiasm. I never want to command another army.

"It was only after Donelson that I began to see how important was the work that Providence devolved upon me. I did not want to be made Lieutenant-General. I did not want the Presidency, and have never quite forgiven myself for resigning the command of the army to accept it.

"I have never forgiven myself for going into the Mexican war. There was never a more wicked war than that, but, as a youngster, I lacked the moral courage to resign."

HOLINESS AND MASONRY.

At a recent camp meeting of the Methodists in central New York, for the promotion of Scriptural holiness, Dr. Daniel Steele, of Boston, the first chancellor of Syracuse College, was asked, during one of the sessions devoted to answering questions pertaining to sanctification:

"Can a man talk holiness and practice holiness, and at the same time seek his own pleasure and go in fashionable society?"

"Divine grace," the chancellor said, "is in no way antagonistic to the esthetic nature of man. Our modern civilization is the product of Christianity, and our esthetic tastes have been developed by civilization. There is no harm in loving beautiful pictures, but it is for each man to decide how much he will be justified in spending for pictures while pagans are imploring Gospel aid. Divine grace does not require a man to wear square-toed boots. There is no harm in following an innocent fashion."

Another question that created quite a flutter in the congregation was:

"Can a man attain to entire sanctity and at same time be an adhering Freemason?"

Dr. Steele made a gesture of deprecation and surprise, and said he would make no reply to the question, but would tell a story.

"A number of years ago," he said, "when I was engaged in pastoral work I preached a sermon, the theme of which was 'Christian Holiness.' When I had concluded my service a man came to me with tears streaming down his face, and said: "Doctor, I had that state once, but I lost it when I took the first degree in Freemasonry.'

"I have nothing to say more than this. I expect to get to heaven without the aid of Freemasonry."

This view of the matter was received with evident relish by the brethren assembled.

KEEP AWAY.

The proprietor of a high-toned drinking saloon in New York signed the pledge and closed his dram-shop. On learning that a company of lads had organized themselves into a temperance society, he went to them and gave them some of his experience as a rumseller.

"I sold liquor," said he, "eleven years—long enough for me to see the beginning and end of its effect. I have seen a man take his first glass in my place and afterward find the grave of a suicide. I have seen man after man, wealthy and educated, come into my saloon who now cannot buy a dinner. I recall twenty customers, worth from one to five thousand dollars, who are now without money and without friends."

He warned the boys against entering the saloon upon any pretext. He said that he had seen a young fellow, a member of a temperance society, come in with a friend and wait while he drank. "No, no," he would say, when asked to drink, "I never touch it." Presently, rather than seem churlish, he would take a glass of cider or harmless lemonade. "The lemonade was nothing," said he, "but I knew how it would end. The only safety, boys, for any one, no matter how strong his resolutions, is outside the door of the saloon."—*Selected.*

—Rev. A. Kenyon, who was pastor of the Second Baptist church in this city in 1852, and was the author of many hymns and missionary and temperance ballads, died at Hoopeston, Ill., Feb. 15, last. He was a faithful laborer in the Baptist Free Mission Society, in connection with Jacob Knapp, Peter Howe and others.

—One hundred and twenty persons have recently been converted in St. Joseph's Methodist church, South Boston.

NEW ENGLAND LETTER.

The Rhode Island election—Rome's fight against our free schools—The spirit of independence among Catholics—A remarkable hearing before the Massachusetts Legislature—The people sick of the multiplicity of fraternal orders—The rising tide—Shall we take advantage of it?

The Rhode Island election occurs to-day. Commenting on this fact the Providence *Journal* makes the cheerful statement that there are in six of the wards of that city about 3,000 purchasable votes. Certainly the reign of high license has not purified the polls or brought around an era of honest voting. The Christian citizens of Providence who read the *Journal*, as they deposit their ballots to-day will have something to think about.

The fight centers more and more about our free schools. The true born Yankee is naturally tolerant almost to a fault. As Chauncey Depew has said in one of his famous after dinner speeches: "The Pilgrim who went to Holland and there learned toleration; there learned to respect the rights, the opinions and liberties of others; there learned the principle of the common school and universal education; when he got to Plymouth Rock never burned witches, never hung Quakers, never drove out Baptists; he always fought against all this. It was the Puritans, 20,000 strong, who came years afterward who did these things." But along with this and other equally indigenous traits he has the firmest belief that "knowledge is power." It is one of the few things that a native born Yankee always accepts without questioning; and he adds works to his faith by dotting every prairie and hillside on which he sets his foot with free public schools from Maine to Arizona. Especially does he hold by the three Rs. They represent to him a solid, steady, respectable basis of good citizenship. This accounts for the seeming apathy and indifference with which he has watched Romish encroachments until they touched our free schools—and then "the old man of the Vatican" found out, if he did not know it before, that New England was not yet quite ready to be made into new Rome. The indignation in Worcester at the outrageous attack by a French priest on her public, particularly her high schools, is a case in point. Rev. I. J. Lansing, who made it the subject of an address to a crowded house, well said, "There was no flurry when Protestant clergymen in this city welcomed the coming of an ecclesiastical dignity of the Romish church; but I am glad we are roused now when the reputation of our sons and daughters is attacked." The defeat of the Blair bill, which has sent a pang of sorrow to the heart of every friend of education South as well as North, is only another evidence of how Rome hates and fears the free school. The unreconstructed Southern aristocracy naturally desires to keep the Negro and the poor white at the same level of ignorance and barbarism, but even *ante bellum* spite and prejudice alone could not have killed Senator Blair's wise and patriotic measure. Enough Jesuitic intrigue has been put forth to fill volumes, in order that Rome may have the educating of the South herself, as she has educated Mexico, Italy and Spain.

Dr. A. J. Gordon stated in a recent speech: "You can stand in any street of Paris, open your Bible and address the passers-by. The police will sustain you. There is greater liberty of conscience in Paris than in Boston, for in the former city the children are now told the truth about the Reformation as well as about the massacre of the Huguenots." But the growing spirit of independence among Catholics themselves is a very cheering sign. In Hartford, Conn., the priest forbade any member of his congregation attending Evangelist Leyden's meetings on pain of discipline. But on the evening of the lecture he was surprised and horrified as he stood watching by the door of the hall to see about two score of his young men walk past him into the lecture room, each one with a polite "Good evening"—thus coolly defying his authority.

The Massachusetts Legislature has recently been giving a hearing on the question of fraternal endowment and benefit orders pro and con. Whether these companies have a right under the law to hold an unlimited reserve and make unlimited assessments was the first subject discussed, in the course of which Hon. John Butler made an elaborate defence of the Iron Hall, the oldest of all the endowment orders, and opposed granting the great privileges asked by the younger societies, such as the People's Five Year Benefit Order, which was represented by a Mr. Burrell, who said that his order could raise only $75 of the $500 necessary to raise to meet endowments when they become due.

The committee then heard a remarkable petition from Dr. W. W. Richards, and others of Natick, one of the most sorely lodge-ridden towns in the whole commonwealth, praying for relief from the multiplicity of endowment, fraternal and social organizations. He read a list of societies in Natick whose local membership was 2,350. The petition stigmatized them as "a perfect drain, an eye-sore, a leech in the community." Certainly stronger language was never used by the most radical anti-secretists. He said that it was easy to get hundreds of signers to the petition. Men are exhausted by their nights in the lodge-room, and talk over lodge matters while at work. He thought the insurance commissioner should step in and put his foot on these orders and stop their increase. This is exactly what Commissioner Merrill has tried to do, but in vain, for his protests have always been overridden by the legislature, either because our law-makers were more ignorant than a schoolboy of the simple mathematical principles involved, or shamefully careless of the interests of the people. Dr. Richards said they were constantly multiplying. He told of the latest order to appear in Natick, the National Congress of Friends, that promises to pay $1,000 in five years, and requires almost no medical examination. Before these societies get their charters they hustle in the members as fast as they can get them. Dr. Richards is not an anti-secretist himself, but this, perhaps, makes his testimony the more valuable. He acknowledged to being a member of seven or eight societies himself, and and medical examiner for about as many, but he was interested in stopping the formation of any more. Commissioner Merrill, in his reply, stated that the department had chartered thirty-two endowment associations in the last year, and in the last week he had given out sets of papers for no less than fourteen more. He then gave a few statistics, which can hardly be pleasant reading for any thoughtful member of these orders. He stated that one company with 118 members, on January 1 had paid $1,593 to get these members, and owes $2,948 more. The salaries of officers which these 118 must pay are $12,800 a year. Another society which has paid $375 in sick benefits in five and a half months, collected $5,201 in the same time, and the cost of the society for a year was $14,212, of which $8,769 was paid in salaries to officers. Commissioner Merrill said that if discretion had been given to him he would not have permitted the organization of one of these associations in the last two years. As it is, there are enough of them, and the formation of any more should stop at once. Some honest men go into these associations, but others, as they had confessed to him, form them simply for the purpose of getting a living. The counsel for the endowment and fraternal orders said that they approved of any method to check fraud, but Commissioner Merrill was of the opinion that only entire suppression would help the evil. He did not approve the purpose of any of them. It was no more absurd, in his opinion, to promise to pay $100 at the end of a week than at the end of the year.

Thus closed one of the most remarkable hearings that have ever come before the legislature of late years. It shows that the people are sick of the multiplied forms of secret organizations, and that a large part of them, even in places where these orders seem to be the most popular, are ready to throw off the incubus. Every craze brings its inevitable reaction. If a whole people go to blowing soap-bubbles they must not expect to fare better than children engaged in the same employment. Only there is this difference in these speculative schemes, that when the smash-up comes—in other words, when the bubble bursts—it is no unsubstantial, airy globe, but for all its baselessness it represents the hard earnings of multitudes, and the collapse of all together will be very likely to precipitate a financial panic.

This forms another in the link of providential dealings which seem to indicate that God is preparing for the speedy downfall of the whole lodge system. Now is the time to take advantage of the rising tide by scattering literature broadcast through New England. How many daughters of the Pilgrim land will step forward and help support the *Home Guard?* The hand on the dial-plate of Providence always marks Now, and only our human faithlessness ever sets it backward.

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, April 2, 1890.

As to what Congress is doing, I may say the three subjects that are now causing speeches to be made, and are likely to cause many more in the next month, are the Dependent Pension bill, which passed the Senate on Tuesday, the admission of Idaho to the Union, and the long-deferred Tariff bill, which is to make its appearance in the House this week.

When an outcry was raised recently against the extravagance of the House and Senate because a great many public building bills were passing each body, a Congressman remarked that the country might rest in peace, the appropriations made for public buildings by this Congress would be less than by the one previous. He explained by saying that while more public building bills would pass the Senate or House than ever before, still he expected the Senate to pass very few bills that originated in the House, and the House to pass very few bills that come from the Senate. If the two Houses follow this policy his prediction is likely to be verified.

The select committee of the House on the alcoholic liquor traffic has just authorized a favorable report on the bill prohibiting the transportation of intoxicating liquors from any State or Territory of the United States into any other State or Territory, contrary to, and in violation of the laws thereof. The bill provides fines for the violation of the act. When one reflects how much is being done here in this little District of Columbia for the cause of temperance by its zealous advocates, one cannot doubt its final victory, if equally persistent and conscientious work is being done throughout the country. Not a day passes that is not marked by some step taken here for the promotion of the cause.

Hon. Samuel Dickie, of New York, has been here during the week trying to raise money with which to conduct a prohibition campaign in Nebraska. His speech was a series of arguments in favor of prohibition as opposed to high license. He said high license could not improve the quality of saloons, as there were only two kinds, bad and worse. In Cleveland, Ohio, he had horrified a good brother by saying that he would let the low groggeries remain, and do away forever with the gilded saloon. And this brother was not convinced until he had made the rounds, and it was shown that not one man of decent appearance could be found in the dives. But the promising young men were found in the elegant saloons. So if both could not go, he thought it would be better to banish the gilded saloon. He denied that high license decreased the amount of liquor drank, or that it was a step toward prohibition. It is a club to kill prohibition, and will be used. Opponents of prohibition all shout high license. There is not a liquor paper printed that does not favor it. Sixty-seven out of seventy-three saloonists in New York expressed themselves in favor of the Crosby High License bill.

Congressman Morse, of Massachusetts, who is better known to the people of Washington as a temperance speaker than as a law-maker, perhaps, gave still further proof of his versatility of talent by filling one of the city pulpits last Sabbath evening, and preaching a forcible sermon on the subject of a "Business Man's View of the Gospel."

It would seem the proposed Methodist University at Washington is to be a reality in the near future. The business men of the capital have been subscribing liberally, and a quarry owner promises to give all the brown stone that will be required for the building. The ground for the site is to be purchased and application made for a charter, then a call will be made on the church for contributions.

In this city of conventions the National Christian Conference, under the management of the National Reform Association, is now in session, discussing the Christian principles of civil government. Among the questions before it are the Sabbath, or the nation's relation to the day of rest; the question of marriage and divorce, or the duty of the nation to the family; the temperance question, or the right attitude of the law toward

the traffic in intoxicants; the Indian, the Chinese and the Negro problem; the school question, or the character of the education to be furnished by the state to its youthful citizens; the relation of the nation to foreign and weaker nations as affected by our commerce, and by the character of the representatives whom we send abroad; all of which are present issues now in process of settlement. *

—According to the Statistical Year-Book of Germany for 1889, the latest data on the religious status of the country are these: 29,369,847 Evangelicals, 16,785,734 Catholics, 125,673 other Christians, 563,172 Jews, 11,278 confessors of other religions or professing no religion at all.

Reform News.

FROM THE GENERAL AGENT.

DR. WILSON'S PROFITS—A SERMON FOR THE LODGE.

Boston, April 1, 1890.

Bro. Conant writes of the renunciation of Freemasonry and the order of Red Men by one man as the result of the discussion at Providence last week. The prevailing spirit there was intolerable to demons, and one possessed would be compelled to yield or fly from the place.

Of late the Boston press has had much to say about the "Grievances of the Good Fellows." On the 27th ult. over 150 "kickers," as they are called, met in "Knights of Honor" Hall, to protest against the arbitrary and oppressive acts of their Supreme Leader, Dr. Darius Wilson. When the lodge was "purged" it appeared that there were four States and fifty-one assemblies represented in the council. The order is an assessment affair, gotten up, it seems, by Dr. W. and his coadjutors, who took good care to secure life perpetuity in office and invest themselves with arbitrary power. Like other inventions of similar kind springing from the prolific brain of Darius, this mushroom order has spread rapidly, and become a source of large gains to the master. Many have wearied of repeated drafts on their pockets, and the "Obnoxious Fourth Assessment" furnished occasion for a general "kick." "Some startling facts," says the report, "were brought out," among them that "every assembly represented in the convention, except one, had decreased in membership, and that had added but a single name in the past year." No definite course was decided on, and what will be the final upshot is uncertain, but enough was developed to show that these poor dupes of the lodge had been throwing their money into a bottomless bag, through which it quickly glided into the hopper of their Supreme Medical Examiner, who had taken good care to protect himself in its tranquil enjoyment by an "Ironbound clause in the Constitution." It is perfectly safe to infer that this adept in the secret empire will not "get left," for he is no novice in the business. It is the same Darius who obtained the Memphis Rite from a Michigan renegade, and doled out Egyptian Masonry to the young men of the country at the rate of ninety degrees in a single night, at ten dollars a head and upwards, until he struck a richer lead in the bogus insurance lodge schemes, of which the "Good Fellows'" order seems to have been his pet.

Sabbath, the 30th, I spent at Salem, attending three services and distributing many tracts. Elder Gideon Cole, pastor of Calvary Baptist church, announced through the press that at 3 o'clock P. M. he would answer the question, "Ought secret societies to be condemned?" He read, of course, Matt. 7th for the Scripture lesson, and took the usual text on such occasions: "By their fruits ye shall know them." The first prophecy of the speaker was fulfilled. Said he: "There are two classes here that will be disappointed to-day. Those who favor secret societies will think I have not said enough, and those who are opposed to them will think I have said too much." Starting with this avowed purpose of disappointing everybody who might have entertained a hope of receiving instruction, he succeeded most admirably. He gave as a reason for presenting the question, "That the city was agitated, and everybody had been approached on the subject." If true, it is very encouraging and complimentary to Bro. Grant, who set the ball rolling in Beverly, and has kept it in motion through Essex county ever since the Boston Congress. His argument (if he gave any) was if their fruits are good, approve them, but if evil, condemn them. He did not express an opinion as to whether secret societies were good or bad. He did not give us a single test by which to determine their character. He gave no advice to the members of his church, or to others about joining. He did say *that somebody else had said* recently, that secrecy implied crime, shame or necessity, and that he could give person and place if called upon to do it. He said, "the church enjoins secrecy. Christ enjoined secrecy," and instanced prayer and alms-giving, and the disciples laid their plans in secret. But he did not quote the Master's words: "Every one that doeth evil hateth the light, and he that doeth truth cometh to the light." Nor the apostles' faithful warning: "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Christ's solemn affirmation at Pilate's bar, "*In secret have I said nothing*," seems to have escaped his notice, and so he failed to accept for himself, and apply to his expectant hearers, that searching test: "He that is not with me is against me;" which, applied to the Christ-rejecting lodge system, puts it on the side of all the enemies of God and man that ever cursed the earth. No man can straddle" a moral question, and the religious teacher who attempts it puts his influence (if not himself) on the devil's side of the dividing line *every time.*

I took my place just outside the door and handed out over 300 of Bro. Grant's tract," Non-Christian Lodges," and "A Pastor's Confession," to the retiring audience. One man asked, "How did you like the sermon?" I said, "If he had told us about the skeleton, the scene supporters and the venerable warden, we could have judged better of what the lodge is."

"Are you an Odd-fellow?" he asked with apparent surprise.

"A little odd, I presume, or I shouldn't be handing out these tracts here."

Another joined him and insisted on a reply. I said, "Gentlemen, I have assisted in working Masonic degrees more than one hundred times publicly; but I never rattled your three links, or stood aghast at the solemn mockery of your death scene."

They seemed satisfied, and walked away. Others, notably two elderly gentlemen, expressed sympathy for our work.

Later, while distributing tracts in another part of the city, a man stopped me with the inquiry, "Are you the man that was giving out tracts at the church?"

"I am."

"Well, I know that man Grant, and his mind is disturbed. He's a little off his base."

So we have another accession to the ranks of those whom the "fraters" call "loonies." But there is one thing about this man Grant, when he speaks he says something, and people know what he means; and while pastor in Beverly, a much smaller town than Salem, it was not a matter of surprise when on ordinary occasions he was greeted by an audience of 2,500 people. "By their fruits ye shall know them."

J. P. Stoddard.

A GOOD SPRING SOWING.

Dear Cynosure:—I preached on the antagonism of Freemasonry and other secret orders to Christ and the Gospel at Hopewell, on Sabbath morning. In the afternoon I preached at the Bethel Church, nine miles from Hopewell, on a similar theme. I preached again at night in the new church at Gilchrist. The congregation were mostly irreligious, and I endeavored to win them to Christ. At Hopewell and Bethel I secured 178 short-time *Cynosure* subscriptions and several contributions for the coming convention at Chicago, and for the State lecture work. Rev. O. C. Bedford, the pastor of these churches, helped me much.

During the month of March I have secured 574 subscriptions, most of them for short time. Still I feel that I am an unprofitable servant. That I am doing but a small part of what ought to be done to expose the methods of Satan, who works through the secret lodge system to supplant Christ and subvert his Gospel. Pray for me, that a spirit of love and zeal and courage and power from Christ may rest upon me, that I may, with increasing faith and power, go forward and expose the cunning craftiness of Satan, who is working through the lodge, like a mole under ground, to supplant the true worship of God through the mediation of Christ, and establish in the place of our holy Christianity a Christless and pagan system of worship.

The churches must be aroused, and the young men of our nation rescued from the grasp of the lodge power. The churches must not sleep while Satan eliminates the doctrine of Christ from the hearts of our young men, and substitutes in its stead the deistical philosophy of the lodge. Christ will not fail or be discouraged. He will reign until all enemies are put under his feet. The church of the Lord Jesus Christ will fill the earth. The gates of hell cannot prevail against the church of Christ. He is her chief corner-stone. No weapon formed against her can prosper.

C. F. Hawley.

Correspondence.

ROMANISM IN YORK, PENNSYLVANIA.

York, Pa, March 31, 1890.

Editor Cynosure:—I send with this letter a brief report of Mrs. M. L. Shepherd's lecture on Romanism. On the afternoon of the 18th of March she lectured to ladies only, and had a crowded house. In the evening she lectured to men and ladies, and had a very large audience.

Mrs. Shepherd is a brave crusader, a superior singer, and a live lecturer. She is an Irish lady, and does not have much love or admiration for the grand old Democratic party (or, perhaps, for any other grand old party).

Four York newspapers refused to publish the report which I send to you, just as Mrs. Shepherd told us they would. So, it looks as though she knows a thing or two about the most mysterious creatures in the known world. And I will venture to suggest that some newspapers have more than one devil working on them.

She informed us that the Ancient Order of Hibernians had passed resolutions denouncing her. But this should help her very much outside of Ireland and Hibernia and Molly Maguires' kingdom.

After the lecture I remained outside for ten minutes, but seeing no indication of a disturbance I went home. The assault upon Mrs. Shepherd, and the shooting of the rowdy, occurred a few minutes later. The wounded man is seriously injured, but it is expected that he will recover in time. This affair has caused much excitement in York. Yours, etc., Edward J. Chalfant.

TERRIBLE BACKSLIDING.

Bloomington, Ill., April 2, 1890.

Editor Cynosure:—It is a peculiar feature of most of your correspondents, that each thinks himself located in the very hotbed of secret clanism and saloon knavery. To us it seems that Bloomington is very high if not the highest seat of these departments of Satanic activity.

Our last sensation has been caused by one of our divines who it appears has sold himself and church to the lodge and saloon. Two years ago he surrendered to the former its portion, and last Sabbath he attempted to deliver the goods to the latter, with but partial success; hence the sensation

This gentleman came here several years ago, a pronounced anti-secretist, having preached that sentiment. He also took ground squarely for prohibition at first, and as all believed, by the dictates of his conscience and the Word of God. But the lodge cudgel and the nightmare of unpopularity intruded into his dreams. Then some visits from saloon-influenced members and hints of the profits and popularity of fawning followed, and the clerical backbone of reform wilted.

Two years ago he drove out lodge opposition and became the favorite and pet of the mystic fraternities. In a sermon over the body of a devotee, using Isa. 13: 12, "I will make a man more precious than fine gold," he said that this was the work of the modern secret societies. That these taught them how to live right, and of course they would then die right. His only reference to the church was to recommend it to those present as it could likewise develop fine men precious as gold.

After dealing out such shocking stuff as this it

is not strange that he should last Sabbath cram high license down the throats of his subservient followers. The immediate pretext for his public avowal came a week before, when Mrs. Helen M. Gougar, of Lafayette, Ind., in a speech here said, "I have more respect for the devil, hoofs and horns, than I have for the minister or deacon who votes for license, high or low." We are informed that this preacher of "advanced thought" has taught that the "devil, hoofs and horns" are mythical, yet he takes umbrage at the comparison and pitches into prohibitionists so fiercely that they are for the present obliged to stand on the defensive.

His tirade consisted largely of the old exploded chestnuts, that prohibition does not prohibit. Such laws are useless without public opinion to back them or local option. License is not a permit but a regulation, and that moral suasion and love are the only proper weapons of our warfare. He condemned all the methods of the temperance people and was especially severe on their awful intolerance toward ministers who uphold license.

On the other hand some of our ministers have repudiated him as the champion of the profession and are not especial admirers of his methods. One of them in speaking of this told a story which suits the case so well that I will have to repeat it. He said: "A certain Irishman, while out with a hunting party, came running into camp with his undischarged gun and a savage bear at his heels. 'Why didn't you shoot him, Pat?' said his companions. 'Faith and wasn't it better to bring him in alive?' said Pat." This we think illustrates the preaching which does not kill sin or touch the heart, but brings the sinner in with all his lodge and saloon savagery in him. Of course they are following the preacher and not the truth, and popular preaching has its reward.

Vox.

A DARK SPOT IN NEW HAMPSHIRE.

Editor Cynosure:—Having perused three copies of the *Cynosure* sent me by a friend, and having for several years been in sympathy with the ideas therein advanced, I have written this letter in regard to secret organizations here. There is in our village a large F. and A. M. lodge, an equally large O. F. lodge, a G. A. R. and a S. O. V. post with a Woman's Relief Corps. But it is of the first two named that I wish especially to speak. Not one of our leading men, with perhaps one exception, does not belong to one or both of these orders. Then, besides the leading men, others belong who are low in the scale of vice, and the chief man of the O. F.'s has been for years and is still a rum-seller and a very popular man with all. Then they are ready to trap all the young men as soon as they become of age. In all these lodges, there are but eleven men who are members of the churches, and but two of these are what could be called active Christians. Several of them do not attend church at all. Besides these, there are not a dozen who belong to these lodges who ever darken the church doors, except it be to a funeral of one of their own members.

Our leading men do more or less business on the Sabbath, and our young men spend that day in any way to suit themselves. Twenty of our leading young men own a camp on the shore of Squaw Lake, built three years ago. Two-thirds of these belong to these orders, and during the summer (and sometimes in winter) they spend their Sabbaths there working, fishing on the lake, giving great dinners, having their pictures taken, or in any way they please; and scarcely one of them is a regular attendant upon the church, and some of them never attend at all.

We have an Episcopal and a Free Baptist church here, but the membership of both is very small, though ours is a thrifty manufacturing village of two hundred or more families. We belong to the Free Baptist church. Some thirty years ago they had a pastor who became an active Mason, and remained here fourteen years. During his ministry *all the then young men joined the Masons, but not one of them ever became a Christian, and none of these men now attend church at all.* The O. F.'s lodge has been organized, I think, about ten years. Since then two of the ministers who have labored in our church have joined it (one was, however, an O. F. when he came here), and two joined the Masons. The present Episcopal minister joined the Masons since he came here, and the one who preceded him joined the O. Fs. We have three physicians and they are all members of these lodges. The pastor we now have has been here less than a year, and, so far as I know, has joined neither lodge yet. But he is a young man, and they are working for him. Many of the leading women uphold them as much as the members themselves. Of course I am hated by some of the members, because, on some occasions, I have spoken against these orders.

Ashland.

OUR INDIA COLPORTEUR.

What does that mean? Simply this: Wheaton friends proposed a plan by which a few circles of small givers could support a good colporteur in India. I gladly acted as "agent" of this new enterprise, and now the native colporteur is at work in India. He is engaged under the direction of a missionary who was converted in Moody's mission in Chicago years ago, and who has been very successful in colporteur work.

In a letter from Bombay I have information of the opening of this new work. But as it was so recently started no report of labor is given. I will arrange for regular statements to be made of work done, sales effected, etc., by this colporteur.

Having for years been in book work in India, selling books, superintending colporteurs, etc., I know the value of this kind of mission work there. The colporteur is thrown into direct contact with many souls, and in a few months' labor, many thousands may thus be reached who would not otherwise hear the glorious Gospel.

It is an excellent idea to have many "little givers" joining hand and heart to support such a good work. I hope soon to be able to have regular reports to send to all who thus support the work by their offerings and prayers.

Wallace J. Gladwin, *Missionary to India. Miles, Iowa.*

PITH AND POINT.

REMEMBERING THE CONFERENCE.

I will try and get the friends to give something for the Conference expenses if I can. I will try and come down to attend the meeting myself.—J. W. Suidter, *Sharon, Wis.*

THE MASONIC DEATH WATCH.

When I was living in California, a wicked man was kicked by a horse and only lived forty-eight hours. He was unconscious all the time, and knew no more than if he was in a sound sleep; still the Freemasons would not allow any one in his room (not even his relations), only the Freemason men that waited on him. This man was not a member of any church and was known to do wicked things, and would take the name of God in vain in his common talk. Just one week before he was kicked he said to one who admonished him to be ready, "I am ready any minute the old gentleman has a mind to take me." O, how presumptuous! The Lord took him at his own word. In just one week from that day he was buried. The Freemasons said in their mockery at the grave that he had gone from the lodge below to the lodge above, making themselves their own judges. He went to a just God. Whether he went to one lodge above or below the one he left, it is not for them to say. Oh, may every true Christian pray that the good and just and true God may come in mighty power in his own way and let all the wicked know that there is still the same God that there was in ancient times.—S. L. Wood, *State Center, Iowa.*

THE NARROW WAY DOES NOT LEAD TO THE GRAND LODGE.

An aged brother visiting the church of another denomination writes of his remarks in class meeting:

"You are aware I never speak before an audience, but of late my tongue is getting bolder. I attended the M. E. church lately, and after service they held a class meeting, in which the leader asked me to say a few words. I responded thus: 'We are commanded to search the Scriptures, for in them we have eternal life. Now in searching the Scriptures we find the express command: "Enter ye in at the strait gate:" for "strait is the gate and narrow is the way that leadeth to life." But "broad is the way that leadeth to destruction, and many they be which go in thereat." Therefore, "Strive to enter in at the strait gate, for many . . . . will seek to enter in, and shall not be able." Now, my friends, is not the day hastening when all the world shall appear to forsake the worship of the living God and shall worship the man of sin, the son of perdition: and is not this the most worshipful master of the grand lodge below? It is none else. And what does he promise us if we pay all dues, answer all calls given or sent? He will insure us a safe entrance into his grand lodge. Did not the devil make our Saviour the same or a better offer, if he would fall down and worship him? Why, friends, if we are so happy as to enter that strait gate, it will depend on our individual exertion; and as for myself, I am determined by the grace of God to enter that gate.' When I close a number seemed to be deeply affected by the testimony.

THE TESTIMONY OVERCOMES.

I have been the means of saving another fine, promising young man from the lodges. The paper with Washington's portrait in has been in the hands of many to good purpose, till it is almost worn out. If you can do so, I wish that you would send me another copy. My tracts are nearly gone. I have other friends to help me use them now.—Horace W. Fowler, *Rogers, Ark.*

GOOD TEMPLARS TOO GOOD FOR THEIR BUSINESS.

I enclose a small contribution intended to help defray the expenses of the Chicago Conference. I would like to help more, but there are so many reform movements that I contribute to that I have to make some of them small. While I am writing I might as well relate a little circumstance connected with the Good Templars' lodge of this place. A very prominent prohibitionist and his wife had made application to join the lodge. They waited long and patiently to be admitted; but never received the invitation from the lodge to come and be taken in. It finally leaked out through one of the members that it was doubtful if they would be taken in, and if they were they would have to be careful how they talked about prohibition if they did not want to be kicked out. This is the beautiful society that is going to wipe out the saloon. It is on a par with the Irish woman telling her boy to "Be shure and learn to swim; but for the life of yez, don't go near the water till you do."—W. McCoy, *Bellaire, O.*

LET THE SOUTH KEEP NOT BACK.

Please attach my name to the call for the Conference of April 22nd and 23rd. Self and wife contemplate attendance if among the practicabilities. We feel that we can hardly be denied the luxury of meeting the veterans of the holy war against Satan's masterpiece for the destruction of souls. And then, in addition, to look in the face of a splendid retinue of recruits, drawn into the ranks by the Mormon and Clan-na-Gael demonstrations, will greatly enhance the pleasure to be enjoyed. The Lord God Omnipotent reigneth! Let the earth rejoice! Let the people tremble!—A. C. Hand, *Dalton, Ga.*

LITERATURE.

The first of a series of articles, on the Book of books, from the pen of Hon. Wm. E. Gladstone, appears in the last issue of the *Sunday-School Times.* Whatever Mr. Gladstone writes, and especially on matters pertaining to religion, is sure of a welcome from Americans generally.

The *Evangelical Repository* for April has nine contributed articles besides a large section given to church work, editorials and book reviews. Among the contributed articles are, "The Trial of Christ," by J. T. McClure, D.D., which is a continuation of this interesting article which has been running for some time. Among the "Editorials" is the call for the conference on the secret lodge system, to be held in Chicago, April 21st and 22nd, which is followed by a clearly written article on the subject of lodges.

The April number of the *American Agriculturist*, as is usual with this magazine, is full of interesting reading. The opening article is by Frank G. Carpenter, who writes about the Farmers of India. Horses, sheep, pigs, fowls, farm utensils, everything that would interest farmers, get a place. The household department is rich. Webb Donnell gives us a glimpse at Old Time Worship and Worshipers. Edward Everett Hale gives some advice to young housekeepers, and knowing ones tell us something of a great many things that interest the women folk, and then Agnes Carr Sage opens the department for boys and girls with an illustrated story on the Baker Boy's Holiday.

Scribner's Magazine for April contains the beginning of a notable series on "The Rights of the Citizen," which is planned to give clear ideas of the privileges which government should secure to every one in the ordinary relations of life, as a householder, a user of the streets, a traveler in public conveyances, a holder of property, etc. These brief articles will formulate in untechnical language a great deal of interesting information. "The Electric Railway of To-day," by Joseph Wetzler (member of the Council, American Institute of Electrical Engineers) gives a perfectly impartial statement of the stage of development now reached by this method of locomotion. The various systems—*overhead, underground*, and *storage*—are described in the light of what they actually accomplish, and not of their promises. The article is richly illustrated. Frederick Jones Bliss (of the well-known Syrian missionary family) tells of a journey from Damascus to Palmyra ("Tadmor in the wilderness" of the Bible). It is the record of the fresh impressions received by one alert for color, picturesqueness, and eccentricity. The illustrations are among the best engravings made for this magazine. Benjamin Ellis Martin follows "In the Footprints of Charles Lamb," during his closing years, after his release from his clerkship, when he lived at Enfield and Edmonton.

Lodge Notes.

The Biennial Grand Arch Council of the Phi Kappa Psi fraternity began a three days' session Wednesday at the Grand Pacific Hotel in this city. In the evening the whole lodge went to the theater.

Martin Volk, Master Workman of Local Assembly, No. 818, St. Louis, says: "We would never consent to go in with the English assemblies, and, in fact, we were glad to get out of the whole order. The Knights of Labor as an organization is a failure, and before long you will see that the various assemblies will begin to fall out of line. The central organization is and has been too costly a luxury for us, and the strikes come too frequently, and are many times ordered upon too slight a provocation."

The annual convention of the Phi Beta Phi Society of the United States was begun in Galesburg, Ill., April 1, with some seventy-five delegates in attendance. In the absence of the President, Rev. Mrs. R. A. Small of Washington, Miss Emma Harper Turner of Washington presided. The committees that have been working for two years upon the constitution, history and ritual will make reports, and from them the future policy of the society will be decided upon. The open literary meeting of the order was held in the Presbyterian church.

A dispatch to the *Inter-Ocean* from Burlington. Iowa, says: "The resignation of Bismarck and the consequent change in the attitude of the German Government toward the order of Jesuits, is causing a grand stampede of German Jesuits in this part of the country to Germany. The Rev. Father Joseph Kreusch, head of the order in this city, is actively preparing, in company with his entire corps of workers, to return to his native land. The reverend father said to your reporter that he and his class had always retained a strong regard for the fatherland and its institutions, and by the resignation of Bismarck, who was an enemy of the Catholic church, they are now restored to their prestige and preferment in Germany, where their order is very wealthy and powerful. 'We have hailed with delight the change in governmental affairs in Germany, and have resolved to return to that country at once.'"

War has broken out afresh among the Knights of Labor of St. Louis, and District Assembly, No. 191, including the German assemblies in the city, has returned its charter to the Powderly headquarters in Philadelphia, and this action has been followed by similar proceedings on the part of the six local assemblies which constitute that district. The charter has not only been returned to the National headquarters, but in addition to this resolutions were adopted severing all connection with the old labor organizations as follows:

"*Resolved*, We have enough of the intrigues and shall not longer fight against them in the ranks of the order of the Knights of Labor, and we therefore return our charter, seal, and other material of our district assembly, No. 191, for further proper transmission, and we then leave the order.

"*Resolved*, That our organization shall stand, as heretofore, for the benefit and advancement of our interests and the interests of all brewery workers with our sick and benevolent assistance fund."

CATARRH CURED.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren St., New York, will receive the recipe free of charge.

Nothing adds so much to a person's appearance as a fine thick head of hair of even color, and to assure this use only Hall's Hair Renewer.

CONFERENCE OF CHRISTIANS

ON

Masonry, Mormonism AND THE Minor Secret Orders,

April 22 and 23d, 1890,

AT THE

First Methodist Church, Chicago,

Corner Clark and Washington Streets.

Stop that Chronic Cough Now!

For if you do not it may become consumptive. For *Consumption, Scrofula, General Debility* and *Wasting Diseases*, there is nothing like

SCOTT'S EMULSION

Of Pure Cod Liver Oil and HYPOPHOSPHITES Of Lime and Soda.

It is almost as palatable as milk. Far better than other so-called Emulsions. A wonderful flesh producer.

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There are poor imitations. *Get the genuine.*



To cure Billousness, Sick Headache, Constipation, Malaria, Liver Complaints, take the safe and certain remedy, SMITH'S

BILE BEANS

Use the SMALL SIZE (40 little beans to the bottle). They are the most convenient: suit all ages. Price of either size, 25 cents per bottle.

KISSING at 7, 17, 70: Photo-gravure, panel size of this picture for 4 cents (coppers or stamps).

J. F. SMITH & CO.,
Makers of "Bile Beans." St. Louis, Mo.

ANTI-SECRECY TRACTS.

The following numbers are in stock, and can be had at the wholesale price of 20 cents per pound:

1. Historical Sketch—National Christian Association.
3. Address to American Pastors.
4. Freemasonry in the Family.
5. President C. G. Finney on the duty of Christians towards the Lodge.
7. To the Boys who Hope to be Men.
8. Modern Heathenism.
9. Ministers at Rival Altars.
12. Alexander Campbell's Estimate of the Lodge.
15. Secrecy and Sin.
16. Selling Dead Horses.
17. History of Masonry.
18. Despotic Character of Freemasonry.
19. Freemasonry, a Christ-excluding Religion.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
28. Nathaniel Colver, D.D., on Masonry.
33. Hon. Wm. H. Seward on Secret Societies.
37. Why a Christian should not be a Freemason (German).
39. Should Freemasons be Admitted to Christian Fellowship?
44. D. L. Moody on Secret Societies.
45. Ought a Seceding Mason to Keep his Lodge Oath?
49. John Quincy Adams on the duty of American Voters.

Chapters in American Politics.

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Christianity and Odd-fellowship. Part 1, 4 pages; part 2, 4 pages.

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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221 W. Madison St., Chicago, Ill.

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The General Fund is that from which the running expenses of the Association are paid. From it the agents on the field are supported.

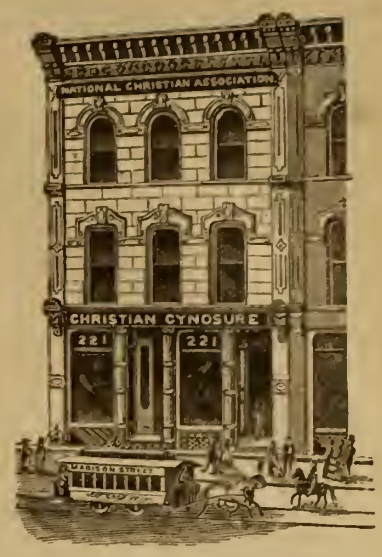
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Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.



THE N. C. A. BUILDING
(The gift of Philo Carpenter.)
AND OFFICE OF
The Christian Cynosure,
221 West Madison Street, CHICAGO

The National Christian Association

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

J. BLANCHARD, Editor.
HENRY L. KELLOGG, Associate Editor.

CHICAGO. THURSDAY, APRIL 10, 1890.

THE CHICAGO CONFERENCE.

CALL FOR A CONFERENCE OF CHRISTIANS ON THE SECRET LODGE SYSTEM.

During the past year events of national importance have fixed the attention of our people as never before upon the extent and power of the Secret Lodge System.

The Cronin murder in Chicago, the investigation of Mormon oaths in Salt Lake city, and the uprising against Jesuit intrigue in Boston and the British Provinces have been a new revelation to multitudes of the danger lurking in this system.

This influence affects the administration of justice and all other departments of the Government, but especially is it inimical to the Christian church. Believing the time Providential for a candid discussion of the character, aims and practical workings of the secret orders, we, the undersigned, hereby subscribe ourselves in favor of such a convention to be held in the city of Chicago April 22 and 23, 1890.

ADDITIONAL NAMES.

W. R. Baldridge, pastor U. P. church, St. Charles, Iowa.
J. M. Browne, merchant, St. Charles, Madison Co., Iowa.
C. F. Wood, cashier bank, St. Charles, Madison Co., Iowa.
H. G. Stuffer, merchant, St. Charles, Madison Co., Iowa.
Francis Power, farmer and stock, St. Charles, Iowa.
H. R. Proudfoot, merchant, St. Charles, Iowa.
John W. Baird, retired farmer, St. Charles, Iowa.
Mrs. J. W. Baird, St. Charles, Iowa.
Mrs. Maggie Proudfoot, St. Charles, Iowa.
Mrs. Sarah A. Mitchell, St. Charles, Iowa.
Mrs. Fannie Martin, St. Charles, Iowa.
J. M. Weede, St. Charles, Iowa.
A. C. Hand, Dalton, Ga.
Rev. S. P. Montgomery, Olena, Ill.
Thos. M. Chalmers, pastor U. P. church, Mundale, N. Y.
J. C. Springstein, M. A., pastor U. B. church, Dubois, Neb.
D. W. Rose, pastor Wesleyan church, West Union, Iowa.
J. P. Maitland, pastor F. M. church, Glenville, Minn.
T. N. English, pastor U. B. church, Glenville, Minn.
E. Clow, pastor U. B. church, Glenville, Minn.
E. W. Hicks, Baptist pastor, Toulon, Ill.

The following are among the papers and addresses that have been promised for the Chicago Conference of Christians on the Secret Lodge System, to be held April 22 and 23, 1890, in the First M. E. church, corner Washington and Clark streets:

Secret Societies.—A general discussion of the whole subject, by Prof. Henry C. King, Oberlin College, Oberlin, Ohio.

Secret Lodges Out of Harmony with Christian Churches.—By Rev. J. S. T. Milligan, D. D., pastor Reformed Presbyterian church, Denison, Kansas.

Subject to be Announced.—By Rev. P. S. Henson, D. D., pastor First Baptist church, Chicago.

Secret Orders and Revivals.—By Col. George R. Clark, Superintendent Pacific Garden Mission, Chicago.

College Secret Societies.—By C. S. Bullock, Theological Student, Evanston, Ill., and by ex-President A. A, Smith, Northwestern College, Naperville, Ill.

Jesuitism as a Secret Oath-Bound Organization.—By Rev. John Lee, pastor M. E. church, Lockport, Ill.

Civil Government and Secret Societies.—By Rev. B. T. Roberts, editor *Earnest Christian* and *Free Methodist*, North Chili, New York.

Have Our Best Men been Masons?—By Prof. Joseph Moore, Earlham College, Richmond, Ind.

Secret Beneficial Societies.—By Rev. W. P. McNary, D. D., pastor United Presbyterian church, Tarkio, Mo.

What is the Duty of the Church Concerning Secret Societies?—By Prof. C. M. Esbjorn, Augustana College, Rock Island, Ill.

Mormonism as an Oath-Bound Organization.—By Rev. Thomas D. Wallace, D.D., pastor Eighth Presbyterian church, Chicago.

The Relation of the Minor Secret Orders to the Christian Church.—By Rev. Halleck Floyd, D.D., bishop of the United Brethren church, Dublin, Ind.

The Jesuit Policy.—By Prof. Joseph L. Daniels, Olivet College, Olivet, Mich.

Subject to be Announced.—By Rev. E. P. Goodwin, D. D., pastor First Congregational church, Chicago.

Unity of the Ancient Mysteries and Freemasonry.—By Prof. David McDill, D.D., United Presbyterian Theological Seminary, Dayton, Ohio.

The Exaltation of Christ, as Lord and Saviour, Our Purpose.—By President C. A. Blanchard, Wheaton College, Wheaton, Ill.

RAILROAD RATES TO THE CONFERENCE.

To every friend who will attend the April meeting:—If you think that you may possibly attend the Conference on April 22 and 23, you ought to inquire of your railroad station agent whether he has on hand the blank receipts, which will show that you have paid your full fare to Chicago, and hence are entitled to the return at one-third rate. It would be better to inquire AT ONCE of your agent, so that if he has no blanks he may get them. No reduction will be given by the railroads unless you have this certificate. If you are on some little branch railroad there is all the greater necessity for attending to this matter at once.

HOTEL ACCOMMODATIONS

at the Chicago Conference, April 22 and 23, can be secured at reasonable rates either before you come or after arriving in the city. A room only can be had at the Palmer and other first class hotels at $1 per day. Good rooms can be secured near this office, and also near the Hall in which the Convention is to be held, for 50 cents per day. You can secure your room in advance by addressing this office, and remitting the amount you wish to pay for your room for one day. If you secure your room in advance you will have full directions sent you so that you can proceed at once to your hotel from the train. As the time for the Conference is near, please let us hear from you soon.

FALSE CHRISTS.

"Many shall come in my name, saying, I am Christ; and shall deceive many." "For there shall arise false Christs, and false prophets," Matt. 24.

The necessity of a mediator, to give a finite man access to the infinite God,—"a daysman betwixt us, who can lay his hand upon us both" (Job 9: 33)—seems to be a dictate of reason, and a craving of our human instinct. Hence, every false system of religion has invented mediators or counterfeit Christs.

The Osiris of the Egyptians, the Mythras of the Persians, the Bacchus of the Greeks, and the Hiram of the modern Masons, with others, were such counterfeits; either stolen from the sacred Scriptures or mere inventions of men. Each of those false religions worshiped some prominent person, whom they fabled to have been murdered, and to have risen from the dead.

Twenty-four such false Christs preceded the coming and crucifixion of our Saviour. Of these Christ said, "All that ever came before me are thieves and robbers: but the sheep did not hear them," John 10: 7. Such counterfeits prove the true Saviour, as counterfeit bills prove there is genuine money.

Sixty or seventy years ago John Wilkes came to the frontiers of northern Pennsylvania and was worshiped in school-houses by farmers, who left their apples piled up in their orchards to be covered with snow, because Christ had come and they should no more need them. Such characters are reappearing of late: among them Schweinfurth, who has his heaven six miles out of Rockford, Ill. This inferior cheat at first worshiped Dora Beekman, a weak Christian woman who had become demoniac or demented. He came to Wheaton College in hope of making converts. He avowed to the writer his belief that Dora Beekman was Christ returned. He was ordered to leave the institution at once, and obeyed. Mrs. Beekman having died, her followers, who believed she would rise from the dead, were at length compelled to bury her body. And Schweinfurth now claims himself to be Christ, and that Mrs. Beekman was his spiritual mother (Mary). His followers worship him as the Masons their Hiram, and foretoken Christ's coming by fulfilling his words, "There shall arise false Christs, and false prophets."

THE CYCLONE AND ITS LESSONS.

The readers of the *Cynosure* are fully aware that the terrible storm of wind that swept over the States of Missouri, Tennessee and Kentucky, spent its main force on the city of Louisville, destroying a large number of lives, and property to the amount of some millions of dollars. This, together with the devastation of the floods on the lower Mississippi, has for some time been the burden of the press. The people of the sorely stricken city should receive the aid of all who have been mercifully preserved from like calamity, and we are glad to know that Cincinnati and other cities are heartily responding. But calamities of this sort come not causeless. We must never forget that the Great Disposer of events holds the waters and the winds in his hands, and only for just and wise reasons does he suffer them to destroy or afflict any of his creatures. Other calamities, such as by fire, on railroads and wrecks on the sea, have in them an element of human agency. We are wont to regard them as largely human in their origin. Not so with this. No finite mind could foretell it, and no hand avert it. It came without notice, when all people were absorbed in business or pleasure. When men said *peace* and *safety*, then *sudden destruction* came, and they could not escape. Nor, so far as we have the means of knowing, was there any respect either of persons or places. Several houses of worship were destroyed, and old and young were alike its victims. A whole city was filled with sorrow and alarm. We may never know how to prevent cyclones, but still we ought to and may learn some important lessons.

1. Large cities are especially liable to be forgetful of God and intensely wicked. We would not intimate that Louisville is, in this respect, worse than other cities of our land; but ever since Nebuchadnezzar boasted of "this great Babylon that I have built," and Belshazzer's impious feast, the judgments of God have come on the kings and *cities* that forgot him. Not many years since Chicago and Boston were visited by great fires, Memphis by yellow fever, and Charleston by a succession of earthquakes. These great chastisements doubtless humbled the pride of the people of these cities, and led them to reflect that "God rules" in the armies of heaven and among the inhabitants of the earth, and none can stay his hand or say "what doest thou?" All our great cities have need of repentance, for they sin against far more light than Sodom and Gomorrah.

2. Christians are taught by these calamities to remember that they live in a *doomed world.* The long-suffering patience of God still waits, "not willing that any should perish but that all should come to repentance." "But the day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the things that are therein shall be burned up. Seeing then that these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and goodliness," 2 Peter 3: 10, 11.

3. These great calamities not only remind us of the judgments of God, but we should assure our hearts that we are safe in him. The 27th, 37th and 91st Psalm are especially rich in promises of his care. He is our refuge and strength.

NATIONAL LAWS FOR THE SABBATH DAY.

The present week, April 6–13, has been appointed a World's Week of Prayer for the success of the Sabbath movement, the securing of the day of rest from the encroachments of business and the seduction of pleasure. The Revised Statutes of the United States in 1878 contained four operative laws respecting Sabbath-keeping: one against distilling on that day, with a $1,000 penalty; two, intermitting studies in the military and naval academies; and a fourth declaring the Sabbath a *dies non*, a day not to be counted, in bankruptcy proceedings. The same year the 45th Congress (2nd Session, page 213) passed a law for the District of Columbia, to protect—not employes, but game-birds, forbidding any one to shoot such on the Sabbath day.

Here are five precedents for Congressional legislation on the Sabbath. The question is not, therefore, whether Congress shall *begin* such legislation, but whether it shall logically and equitably *complete* what it has begun. Legislation on this subject is like the unfinished Washington Monument of a few years ago in its ugly and reproachful incompleteness. Let Congress complete this undertaking by adding the proposed Sabbath Rest law for the capital, and then put on the shining capstone by giving the civil Rest Day to all who are under its jurisdiction. This would be only a logical expansion of the oldest national Sunday law, found in the Constitution itself, in the Article I, section 7, which says that the President shall have ten days "(Sunday excepted)" in which to consider any bill sent to him by Congress before it can become a law without his signature. That parenthesis "(Sunday excepted)," is an acorn which millions of petitioners ask shall be allowed to grow into its logical result, the widespreading oak of the Sunday Rest law, under whose shadow, with the President, all others who are under the jurisdiction of Congress may also enjoy their day of rest.

An enumeration of national Sabbath laws would not be complete without a reference to those made by the Executive, the proclamation giving rest to the army on that day, issued by Presidents Washington, Jackson, Lincoln and Harrison.

The Judicial Department of the national gov-

ernment is represented by a decision of very great importance, though little known, which declares the constitutionality of Sunday laws. The decision was a unanimous one, delivered by Mr. Justice Field, March 16, 1885 (113 U. S., 710), and is as follows: "Laws setting aside Sunday as a day of rest are upheld, not from any right of the government to legislate for the promotion of religious observances, but from its right to protect all persons from the physical and moral debasement that comes from uninterrupted labor. Such laws have always been deemed beneficial and merciful laws, especially to the poor and dependent, to the laborers in our factories and workshops, and in the heated rooms of our cities; and their validity has been sustained by the highest courts of the States."

AN EXTRAVAGANT FOLLY.

It is said that the levees built on the banks of the lower Mississippi River and the great Yellow River in China, have raised the beds of those streams above the surrounding country and that each addition to the levees but lifts the great rivers so much higher. Thus the calamity which men seek to avoid becomes all the while more imminent; and, when it comes, more terrible. The result in the case of the China river, where the system had been longest tried, is well known. The great river burst away, found a new channel, drowned many thousands of people, and turned a populous district into a lake. The lesson we should learn is that temporary expedients are not always wisest, and that we cannot remove an evil while we actively promote the causes from which the evil comes.

This serves to illustrate the folly of great armies and navies as a remedy for war. Ever since the Franco-Russian conflict, France and Germany have vied with each other in war preparations. Last year Great Britain made a vast addition to her navy, and now we are proposing to spend hundreds of millions in coast defences and great war ships. This is all done to prevent war, but experience shows that like the levees on our great river, it is only a temporary expedient, and one that invites rather than averts the calamity, which, when it comes, will be all the more costly and terrible.

The Senate Naval Committee, following the recommendations of Secretary of the Navy Tracy, propose the building of 227 war vessels at a total cost of nearly $350,000,000, ten of these to cost $5,640,000 each. This business we believe a supreme and wicked folly. None of these vessels will be superior in armament or sailing qualities to the new British steamer Blake which cost $1,840,000; and the costly experiments with the British navy show that for engaging in actual war their great war ships would be powerless before some of the small destructive machines of modern invention.

The French minister of Marine proposes a corresponding enlargement of the naval force of that nation by the construction of seventy-eight new craft. Mr. Gladstone, whom Americans have delighted to honor of late, in recent speech referred to our plans for a great navy with evident regret. He said that while America would cite England's example for enlarging her navy, England will give a similar excuse for further naval increase. "It is a matter of deep sorrow," he said, "to reflect that the very ostentatious addition to the defenses of a country, made under a real or pretended necessity, is made an apology for an increase of the burdens of every other country. Under profession of an additional security the policy of governments thus tended more and more to jeopardize the peace of the world."

Is there not an easier and better way of securing peace than by such preparations for war? Really, no one thinks that there is any real danger of a foreign war. For seventy-five years no foreign hostile army has trodden our soil and there are now vastly more and stronger reasons why no nation should assail us. No one thinks that a great navy would help us except as it would minister to our national pride, and surely this is a very doubtful benefit.

The best security for continued peace between both men and nations is a peaceful spirit. The remedy for war is international arbitration. This could be provided for by international treaties a thousand-fold cheaper than the building of a navy. If the nations of the world would agree to an international tribunal for the settlement of disputes, they might disband their armies and turn their war ships into messengers of peace, to the vast relief of the groaning millions of the world.

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
But given to redeem the human mind from error,
There were no need of arsenals and forts."

—The *Statesman*, of this city, will publish in its current number an article by Pres. C. A. Blanchard, on "The Business Man and the College." This article, which will be popular and instructive, has been printed in neat pamphlet form in advance for a wide circulation. Copies can be had by writing to Pres. C. Blanchard, Wheaton, Illinois.

—The *United Presbyterian* hopes for the Chicago Conference that "there will be a large attendance, and that the character and tone of the meeting will be such as shall command the respectful attention even of those who do not hold opposition to secret societies as a cardinal principle." We wish the rest of the note, of which this is a part, had been tempered with more of that Christian charity due to brethren who stand for unpopular truth in the midst of great perplexities and provocations.

—A circular was lately presented at a meeting of the Trades and Labor Council in Toronto, Canada, calling on labor unions to resist the bill prepared at the instance of Hon. Joseph Chapleau, Dominion Secretary of State. The principal provisions of the bill make it a misdemeanor, punishable by fine and imprisonment, for workmen to make it conditional that new employes become members of their trade unions, or for employers to stipulate that their men refrain from joining such unions.

—"God speed these anti-secrecy workers and rescue God's dear children from this snare of the devil," says *Messiah's Advocate* of California of the approaching April conference. "Lodgery is a greater hindrance to the progress of real Christianity to-day than rum and the saloon. No man can be worth much for Christ and worth much to an oath-bound lodge at the same time, and thousands neglect Christ, thinking the lodge is salvation without Christ. For those who have chosen this world and despise the 'world to come' the lodge will do."

—The proceedings of the sixteenth annual convention of the Young Men's Christian Association of Illinois, which was held at Peoria in October, have been sent forth in pamphlet form. The reports show seventy-five Associations and Departments in the State, sixty-seven of which have a total membership of 11,359. Nine associations own buildings valued at $533,000. Sixty-one report ninety-six meetings held regularly for men only, and thirty-three report thirty-six Bible classes. Forty-five report that 1,441 young men and boys have professed conversion.

—A remarkable instance of the power of superstition is noted by Bro. Hinman. Four highly respectable people of Richmond, Ky., three women and one man, three of them members of the Disciple church, the other of the Second Presbyterian church of the same city, are followers of the deceiver Schweinfurth of Rockford, Ill. All have been regarded as reputable Christian people, but all have profound faith in the false prophet and lately went to join him. The husband of one of the women has sued for divorce. Such is the demoralizing effect of superstition upon the human mind.

—Among the most cordial of the notices of the Chicago Conference is not found in a religious paper—indeed, most of the large religious papers of this city are prone to ask, "Have any of the rulers or of the Pharisees believed on him?" before they follow Christ against the popular lodge current—but in a farmer's paper: and we are pleased to add that it is one of the very best of its class. The *Farm, Field and Stockman*, of this city, says at the close of a full editorial notice: "The convention called should be numerously attended, and the discussion should be full and adequate. All that pertains to good citizenship is involved in this question.... The whole machinery of society is entangled with these lodges. They have become a social and political plague-spot."

PERSONAL NOTES.

—Rev. S. F. Porter, who spent the winter in the South as our College agent, returned to Chicago on Saturday last. He is in good health, though at times during the past season he has been threatened with a serious attack while in the malarial regions of the South.

—Prof. W. P. Johnston, for some years a member of the faculty of Geneva College, Beaver Falls, Pa., has been elected to the presidency of the institution, made vacant by the resignation of Dr. H. H. George. Prof. Johnston's scholastic and and literary attainments are said to be exceptionally fine.

—Elder J. L. Barlow, of Bloomington, Wis., writes that he resigned his charge over the Baptist church of that place on Sabbath, March 30, to take effect the last Sabbath in June next. Deaths and removals have depleted the church so that the good people that remain feel themselves too few and feeble to support a pastor. Elder Barlow hopes to attend the Chicago Conference, April 22 and 23. Churches needing a pastor can correspond with him at Bloomington, Wis.

THE RIVER MISSION.

After giving our children six months time in school at Wheeling, W. Va., we are again pushing the battle against the saloon and lodge, the great twin evils of the present time. At Bellaire, Ohio, we preached in both of the colored churches, and lectured in the City Hall and several white churches; the rent for two weeks amounting to nearly seventy-five dollars, money enough to send the *Cynosure* to fifty colored preachers for one year. All the money we are now paying for rent can be saved for such purposes after we get our floating chapel. Think we will order it built as soon as two hundred dollars more are contributed.

The colored people highly appreciate the *Cynosures*, *Wesleyans*, and *Free Methodists*, of which we have distributed many thousand copies. Among the white people we use several thousand tracts a week. From the three above named publishing offices, as well as from numerous friends, we have received many boxes, barrels, and packages of literature, which we are carefully using to good advantage.

Wheeling, W. Va., will continue to be our P. O. address for letters only. All packages of papers by mail, as well as barrels and boxes by express or freight, should be sent us prepaid to Marietta, Ohio. I. R. B. Arnold.

The Petition to Congress for the suppression of the un-American oath-bound societies condemned by Washington in his Farewell Address should be pushed with all enthusiasm these pleasant days of spring. There is time for several weeks' work before adjournment of Congress. Notice will be given in these columns when to return them. Meantime let all work.

Missionary Candidates Wanted.—Urgent calls for workers are coming from all mission fields. Listen—perhaps God wants you. As it is highly important to encourage all who desire to enter mission work, we are keeping a list of missionary candidates. Those who desire it will be advised and prompted as to suitable courses of preparation for home and foreign mission work. About fifty are already enrolled. Some are nearly ready for the field, while others are passing through proper courses of study and training. We co-operate with existing agencies. All who have any earnest thought as to entering mission work, and are not already in regular training, are invited to sign and send me the following: "I desire to devote my life to mission work, as the Lord may lead." "The harvest truly is plenteous, but the laborers are few." Write freely to Wallace J. Gladwin (Missionary to India), Miles, Iowa.

—At the seventh annual meeting of the New York Auxiliary to the McAll Mission in France, held last week in the Broadway Tabernacle, Rev. Henry T. Hunter of Paris stated that there were 120 stations of the mission in various parts of France, and that over 1,250,000 people attended them for worship. Rev. Dr. A. J. Gordon of Boston, speaking of the wonderful advance which Protestantism had made in France during the last ten years, said: "You can stand in any street in Paris, open your Bible and address the passers-by. The police will sustain you. There is greater liberty of conscience in Paris than in Boston. In the schools there now the children are told the truth about the Reformation, as well as about the massacre of the Huguenots."—*Intelligencer*.

The Home.

AFTER WINTER.

Not yet the infant spring
Hath changed her russet gown for robes of green,
But lieth slumbering,
Hid in the covert of a wood, unseen:
Folded in shadows deep,
Ethereal visions flit across her face in sleep.

Like memories of the dead,
Winter revives and fades, mid days of blue,
And thrusts his snowy head
Upon the landscape, whitening all the view.
With shrilly voice and thin,
High singing o'er the downs the chilly breezes spin.

Here, by the sharp blast switched,
The ruddy drifts about the road are swayed,
Dancing like sprites bewitched
In whirling somersaults of light and shade;
The hollow forests ring,
Shuddering with leafless music as the lank boughs swing.

Upon the cottage wall
The jasmine lingers in a listless dream;
O'erhead the sparrows call,
And twitter out the day in dolorous theme;
Whistling a sober tune,
The plowman drives his team the long dank afternoon.

Far o'er the marshy fen
The vaprous ghosts worn travelers waylay;
In the dale and dyke and glen
The brittle leaves of autumn waste away;
The snowdrop, bowed with grief,
Broods like an angel o'er its chastened leaf.

Not sorrow, nor yet scorn,
Nature wears on her face, but calm distress:
Like to a child new born
The year's dim senses grope for consciousness:
Though all the stilly wood
Stirreth the soul of being, bursting blade and bud.

Soon shall the violet bloom
Beneath the hedge, and scent each sheltered nook;
The primrose gild the gloom
Where pale anemones peep o'er the brook,
And laughing waves shall swell
Of golden daffodils in every mossy dell.

Hasten, sweet birds of song,
Wing o'er the waves, and fill the woods with voices;
Spring tarrieth, slumbering long
She waketh not, but in her dream rejoices;
Quicken thou magic sod,
Burst to a sea of flowers, and greet the priests of God!

—*Cornhill Magazine.*

"DISCUSSING DEAD PHARISEES."

A Massachusetts editor, speaking in the Boston Ministers' Meeting a few weeks ago, made the remark that clergymen and editors were "looking at life from opposite extremes." He then went on to criticise ministers for "not discussing anything within eighteen hundred years of the present date." A gentleman in another city recently complained of the unprofitableness of a sermon upon the Pharisees. "Why, were there not Pharisees in the audience?" was asked. "Yes," was the reply; "but it was the dead Pharisees that he was after." These remarks are based upon the idea that the pulpit is not up with the times —that it does not discuss living issues, and that the events of 2,000 years ago, and the lives of men 2,000 years dead, are not what the generation needs. The criticism is certainly worthy of serious thought. The topic suggests some large questions which possibly these gentlemen have not duly considered. Is the Bible a book for all ages and peoples? Is it adapted to lead the progress of the race and be the text-book of religious teaching in every step of human improvement? Are the principles and events therein discussed to us simply what the events of the Grecian and Roman history are? Are the lives of Moses and Isaiah, of Paul and John, to us simply what the lives recorded by Plutarch are? Or have they a peculiar and essential relation to us, such as other men and events do not have? The force of the criticism upon the pulpit depends largely upon the answer to these questions.

It would surely be a waste of time for the pulpit to discuss merely dead men and dead issues. And if the Biblical issues are dead, bury them; or if the lives of Paul and Moses have no more relation to us than those of Socrates and Cicero, abandon them. If this were the case, I, for one, would devote myself to the study of Vanderbilt and Herr Most, and Mr. Powderly, and Henry George, and Jay Gould, and to the problems of political economy, social science, how to run a railroad, and how to make a newspaper a financial success. But the pulpit, right or wrong, proceeds upon the idea that the Gospel contains the ultimate philosophy of life; that God has spoken in it what every generation needs to know, and to which no generation has yet attained. If this is true, then, when the pulpit discusses Christ and Paul, and certain events of thousands of years ago, it is really discussing the men and the issues of to-day.

The Gospel, though 1,800 years old, is tremendously practical. There is not a wrong or sin in society which it does not touch and heal if rightly applied; not a needed moral reform which it does not urge forward; not a selfish life which it does not aim to renew. There may be ministers who so preach the Gospel as to make no connection between it and the hearts of living men; who preach duty to God without making it clear whose duty they mean; who discuss "dead Pharisees" without pinching the Pharisees in the congregation; and this editor may have been in the audience of such a minister. If he has, he has not been hearing the Gospel, but only something about the Gospel. But we would really like to know how many sermons he has heard, say in the last ten years. Has he not been "talking, or pursuing, or on a journey, or sleeping," or unusually busy with his editorials at about 11 o'clock Sunday morning? However that may be, the remedy for such defect in the pulpit, when it exists, lies not in discussing the tariff, or the silver dollar, or the labor question, or the merits of political candidates, but in really preaching the living Gospel to living men. The Gospel affects politics, science, commerce, trade, government, social relations, etc., almost wholly by *indirection.* The only thing it moves against directly is the impenitent heart of man—the guilt of sin. It thus lays its hand once for all on the mainspring of all human improvement.

The minister's work is necessarily a more fundimental work than that contemplated by the editor. His object is to deliver a divine message assigned to change individual hearts toward God. He is bound to deal with the great truths that "run like rivers through all life;" and the more closely he adheres to them—the more profoundly spiritual he is in these eternal trends of thought —the more will he affect for good all the transient and material questions of life in any given age.

The above criticism seems also to misapprehend the true idea of the church. The church may not, indeed, yet have attained to its own ideal. The true church is of itself a reform society. Every man is, or should be, born a reformer, when he is born again. To make men true reformers—men in sympathy with the deepest need of society, is simply to make them true Christians. Moreover, the moral sentiment in man is a changeless factor. The deepest needs of the race are the same in every generation. Christ, also, is the same yesterday and to-day, yea, and forever. Consider, then, if Christ's conception of the home, the church, the state, the vow, is not, though nearly 2,000 years old, the ideal for to-day. Consider if his view of childhood and youth and old age; his view of man, of woman, of marriage and divorce; his view of the laborer and the capitalist; his view of the teacher, the lawyer, the preacher, the editor, the statesman, the politician; his view of money, of reform, of worship, of patriotism, of country, is not the idea which the mammon-ridden generation needs. The true minister believes that it is. He believes, moreover, that it is a superficial philosophy which looks only at the men and the topics of the day, and that they are poor reformers who fail to build the fabrics of their reform upon that Gospel which is 1,800 years back of the "present date." In view of all the wants and woes of earth, the minister may still, with brow lifted to God, join with Paul across the centuries in declaring "I am not ashamed of the Gospel of Christ."—*Rev. James Brand, in the American Magazine.*

—Three months are left in which the Baptists must raise $120,000 if they desire to have the benefit of Mr. John D. Rockefeller's gift of $600,000 for a university in Chicago.

—One hundred and eighty-five new societies of Christian Endeavor were recently formed in one week. Of these 43 were Presbyterian, 26 Methodist, 20 Baptist, 15 Congregational, and 8 Christian.

A TESTED REMEDY.

It is related that Bishop Kavanaugh was one day walking, when he met a prominent physician who offered him a seat in his carriage. The physician was an infidel, and the conversation turned upon religion.

"I am surprised," said the doctor, "that such an intelligent man as you should believe such an old fable as that."

The Bishop said, "Doctor, suppose years ago some one had recommended to you a preseription, and, taking it according to order, had been cured of a terrible disease, what would you say of the man who would not try your preseription?"

"I should say he was a fool."

"Twenty-five years ago," said Kavanaugh, "I tried the power of God's grace. It made a different man of me. All these years I have preached salvation, and, wherever accepted, have never known it to fail."

What could the doctor say to such a testimony as this? And such testimonies are what men need to turn them from the error of their ways, to the personal experience of the saving power of the Lord Jesus Christ.

"How would you prove the divinity of Christ?" said some ministers to a young backwoods preacher whom they were examining.

"What?" said he, puzzled by the question.

"How would you prove the divinity of Christ?"

"Why, *he saved my soul,*" was the triumphant reply.

But to give this answer one must be saved, and know it in his heart, and show it in his life, and he then becomes a living epistle, known and read of men.—*Selected.*

HOW TO READ BOOKS.

A TALK WITH THE CHILDREN.

[John Dennis, in Good Words.]

Two Words Explained.—You will all have seen the word "literature," but probably you would find it difficult to tell me what it means. I must try and explain the term as well as I can. First of all, I will tell you what it is not. Books have been written upon every subject in which men are interested. The architect, the engineer, the lawyer, the doctor consult books that will help them in their professions; but law books, and medical books, and books on architecture—books written for a special class—are not literature. On the other hand, books written in verse or prose that awaken thought, that give solace and delight, and lift us above the narrow round of our daily life—books that make us happier, wiser, even merrier —are books that deserve to be called literature. Our poets, our historians, our essayists, our novelists, the travelers who describe what they have seen in different parts of the world, the critics who write about books and show us their faults and their beauties, have all contributed to build up what we call our national literature, by which we mean the literature produced by Englishmen. Every great people has produced a noble literature, and this is, indeed, one of the chief signs of its greatness. We read the literature of the Jews in the books which form our Bible; ancient Greece produced a literature unequaled in Europe to this day for beauty of language and wealth of thought; Rome, that once ruled the world, did so first by the sword, then by her laws, and then by the poets and historians who have made the Latin language so famous. Modern nations, too—such as Germany, France and Italy—can each boast a national literature; but not one of these countries has a literature equal to that which is open to the readers of the English language. Here, then, is a vast store-house full to overflowing with preeious treasures, and the wealth piled up may so puzzle the youth who looks in at the door, that he will perhaps hesitate to enter. What can he do? he may ask; how can he best use the good gifts that wise and great Englishmen have left for his serviee? In reply to this question I must explain to you another word, and that word is Culture. You know the difference between land in its natural state and land that has been drained and manured, that has felt the plowshare and the harrow; you know, too, the difference between the flowers of our woods and fields and the flowers that grow in a well-cared-for garden. Some sort of difference like this may be seen between people

whose minds have been allowed to run wild and people whose minds are carefully cultivated. The contrast, however, is not quite complete, because nature however wild, and flowers however untended, are always beautiful; but there is no beauty in a mind that, like the garden of the sluggard, contains nothing save wild briars, thistles and thorns. In order, then, to read books so as to get good out of them, the mind needs culture, which is not mere knowledge, although that is very needful, but the power of seeing what is good and wise in a book, and rejecting what is feeble and false. This power cannot be acquired off-hand, like a lesson. Some people, although they may read a great deal, never gain this gift, never know how to use their reading wisely. They have a confused notion of many things, but they know nothing thoroughly, partly because they never had the training so necessary in early life, and partly because they read books in a sleepy, stupid way, content to be amused, and not wishing to learn. Reading, you will see, may be the idlest of pastimes, a pursuit followed from mere indolence and emptiness of mind. I am writing, however, for boys and girls who want to know how to read, and for them a few hints shall be given that may prove generally useful.

Reading with a Purpose.—Some of the children who read these pages will have visited the British Museum, but few probably have entered the reading room with its splendid dome and vast shelves of books. Those who may have done so will have been told that the books they see are but few in comparison with the number contained in that immense library. Now it is evident that if a man were to read in that room every day and all day through a long life, the books he read would be insignificant in number when compared with the volumes stored up in the museum. What, then, does the student do who wants to make a good use of that great library? He selects a subject, and chooses books that will tell him what he wants to know on that subject. And just in the same way the boy or girl who loves reading, and wishes to gain from it something more than mere amusement, must choose some subject—that is to say, he must read with a purpose. Mind, I do not say that amusement is not sometimes a sufficient reason for taking up a book. We cannot be always wise, and a capital story-book is as good a recreation for a child on a rainy day as a game of cricket when the sun is shining. The boy or girl who does not love a good tale will not often be found to care for books of any kind.

But if reading for amusement is an easy and pleasant thing to do in leisure moments, reading with a purpose requires resolution and courage. Without these virtues neither boy nor man will do much good in life, and therefore it is well to remember, even in early years, that nothing of lasting value can be acquired without labor. There is no doubt plenty of reading that needs no thought, but then it does no good, and only serves, as people say, to kill time—a horrible expression when you come to think about it. To get good from a book you must feel a thorough interest in it. A boy who keeps pigeons, and is fond of them, will read with great eagerness any book that tells him about those birds; and you may be sure that when he reaches the end of that book he will have learned all it has to teach him. And the reason is plain. The boy is interested in his subject, he wants to gain knowledge, and this desire makes it pleasant to acquire it. So you see he has been reading with a purpose.

[*To be continued.*]

WHY NOT AN INFIDEL?

I once met a thoughtful scholar who told me he had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things: "First, I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the guide and leave me stone blind. Second, I had a mother. I saw her go down into the dark valley where I am going, and she leaned on an unseen arm as calmly as a child goes to sleep on its mother's breast. I knew that was not a dream. Third, I have three motherless daughters. They have no protection but myself. I would rather kill them than leave them in this sinful world, if you blot out from it all the teachings of the Gospel.—*Bishop Whipple.*

Daniel Webster was in the habit, before reading a book, of making an analysis of the questions he expected would be answered in it. He would read no book but one which he thought would answer some important question, and thus make some valuable addition to his knowledge. It rarely pays to read a book that you cannot afford to own, because a book that is worth reading twice, is worth referring to twenty times.

TEMPERANCE.

BREAK NEBRASKA'S BONDS.

Prof. Samuel Dickie, chairman of the National Prohibition committee, issues the following appeal for the cause in Nebraska: The contest now going on in Nebraska is one of vastly more than local importance. High license has for nine years been the policy of the State. It has been tried more fully in Nebraska than in any other State of the Union. The verdict of her citizens, to be rendered next November will be understood as expressing the judgment of those familiar with the high license system. It is important that that system, impotent as a means of restraint, and iniquitous as a source of political corruption, shall receive a fitting rebuke. While fully aware that it is not our mission as a party organization to espouse the non-partisan methods from time to time proposed, we are yet satisfied that the correct settlement of the Nebraska contest will make mightily for the advancement of prohibition everywhere.

Let Nebraska repudiate high license and other States will not be so ready to adopt their discarded policy. Let high license be sustained and the farce will go on there and elsewhere. But can prohibition be carried in Nebraska? Yes, with proper effort. Left to fight it out among themselves, free from outside influences, prohibition would certainly win.

But they will not be so left. Already the vast pecuniary and political influence of the liquor traffic of the whole nation is being exerted to preserve high license in Nebraska. Vast sums of money are already forthcoming to defeat the prohibitory amendment.

Immense quantities of anti-prohibition literature are even now being distributed throughout the State. Every species of fraud and trickery will be used to hoodwink voters and perpetuate the saloon. To insure success for the prohibitory amendment we need do but one thing, *reach the people with the truth.*

Every school district must be worked. Every school-house must ring with the truth on this question. Every home must be reached with the printed page. Every voter must be aroused, interested, enlisted. Can it be done? Yes, but it will cost something to do it. Money must be had in liberal quantity or our case is in jeopardy. Give us *fifty thousand dollars* and we will reach every voter in Nebraska who has intelligence enough to read his home newspaper. To secure this sum is entirely within the limits of the reasonable and the possible. It can be raised and should be before the first of May.

Let every friend of prohibition consider himself or herself especially commissioned to solicit, receive and forward funds for this purpose.

We will make a full and detailed report of all sums received and disbursed, so that every donor may know what has been done with the money. We urge action, prompt, vigorous and earnest. Let us determine to carry the Amendment in Nebraska, and it can be done. Forward! is the word. A little effort and sacrifice from all will render victory certain.

Samuel Dickie, *Chairman.*
32 East 14th St., New York.

Have you a boy to spare? The saloon must have boys or it must shut up shop. Can't you find one? It is a great factory, and unless it can have 2,000,000 from each generation for raw material, some of these factories must close up and the operatives be thrown out upon a cold world, and the public revenue dwindle. Wanted—2,000,000 boys! One family out of every five must contribute a boy in order to keep up the supply. Will you help? Which of your boys shall it be? Are you a father? Have you given your share to keep up the supply for this great public institution that is helping pay your taxes and kindly electing public officers for you? Have you contributed a boy? If not, some other family has had to give more than its share. Are you selfish—voting to keep the saloon open to grind up boys and then doing nothing to keep up the supply? Ponder these questions, ye voters, and answer them to God, to whom you will one day give an account for votes as well as for prayers. —*Temperance Leaflet.*

PAT FLANIGAN'S LOGIC.

"Patrick Flanigan," said the District Attorney one day in court, "stand up and plead guilty or not guilty to the charge the Commonwealth hath preferred against you."

When Pat complied with the polite request thus made by the officer of the law, the attorney proceeded to read from a paper in his hand a very graphic description of a certain transaction in which Pat had been engaged a few days before.

"What say you? Are you guilty or not guilty?" asked the attorney.

"I'm not guilty of half thim things you've read to me," said Pat, looking at the court, "but I did have a bit of row last Saturday was a week; an' I dunno just what I did, for ye see I was stavin' drunk on the meanest corn whisky yer honor iver tasted."

"But, Patrick, we never taste it," said the judge, while a smile lurked in ambush behind the grave judicial countenance.

"Sure, now, don't ye, though?" said Pat, with a look of mingled surprise and incredulity—"don't ye, though? Well, thin, ye ought to, jist once, to know how it acts, and to know how to pity a poor fellow that does. Sure yer honor grants licenses, an' how do ye know the mischief yer doin' to honest men like meself unless ye take a drink now and thin, jist to see how it makes a man behave hisself."

"Who gave you the liquor, Patrick?" asked the court, on a voyage of discovery.

"Well, I dunno vat's his name," said Pat, too honest to turn informant, while a gleam of true native humor twinkled in his eye. "But I know I seed a license hangin' behind the bar. Ye see, Judge, I was wroughtin' for the city, on the streets, jist close by, an' I was dry, an' it was so handy I wint in an' took a drink that ortent to have hurt a baby, an' in tin seconds I was crazy drunk, an' I dreamt that I was at Donnybrook fair, an' that's all I remimber till nixt mornin', when I was boardin' at Sheriff Ryan's hotel."

"But," said the court, "you are charged with perpetrating an aggravated assault and battery on Mr. S., the hotel-keeper."

"Well, yer honor," said Pat, "if I did, I only gin him back jist wat's in his own whisky; an' if yer honor hadn't give him that license I wouldn't 've bin drunk; an' if I hadn't bin drunk I wouldn't have got into the fight; an' if I hadn't 've got into the fight I wouldn't 've bin here this mornin', onyhow."

This was a process of reasoning new to the court. It was a self-evident truth dressed in plain clothes, and while the law was with the court, Pat evidently had all the logic, and he here summed up the mischief of the license system in a few sentences.

Scores of men are made drunk every day, just because it is so easy to obtain liquor. The law places it in reach of every man. On the streets of our towns and cities are hung notices of "Choice Liquors," "Cool Lager," "Ale," and "Fancy Drinks," to tempt the laboring man to come in and spend for strong drink the money that his family needs for bread.

On the path he must walk to and from his daily occupation, he sees those temptations. The licensed saloon and grog-shop afford him every facility to become a drunkard. His appetite, renewed and kept alive by indulgence, urges him on. There is no obstacle in his road to ruin; on the other hand, that road is opened and made plain and easy by the law. What wonder is it, then, that the rum shops flourish while the families of their victims starve?

Better be small and shine, than be great and cast a shadow.

Bible Lesson.

STUDIES IN THE NEW TESTAMENT.

LESSON III.—Second Quarter.—April 20.

SUBJECT.—Forgiveness and Love.—Luke 7: 36-50.

GOLDEN TEXT.—We love him, because he first loved us.—1 John 4: 19.

[*Open the Bible and read the lesson.*]

Daily Readings.—M.—Luke 7: 36-50. T.—Matt. 11: 16, 30. W.—Matt. 18: 23-35. T.—Luke 15: 1-10. F.—Luke 15: 11-32. S.—1 John 1: 10. S.—John 15: 9-27.

COMMENTS BY E. E. FLAGG.

1. *The Pharisee and the sinner.* Vs. 36–39. Jesus did not shun any class or condition of men. He had no favor for the rich man because he was rich, nor for the poor man beeause he was poor. He could eat with Simon the Pharisee or Zaccheus the publican; nor is there any instance given of his refusing an invitation from any one, high or low. Christ looked at all the discrepancies of fortune and station from the divine point of view —as mere idle distinctions without a difference. The one fact of a common humanity was all he recognized, and never will the great labor problem be adequately settled until our legislators and political economists are brought to look at this subject from the same focus. Jesus had no fear of defilement from the touch of this sinful woman who intruded herself so strangely at the feast. Divine purity can receive no stain of pollution from even the most sinful; so if we have put on the robe of Christ's righteousness we can go into the haunts of the most degraded without fear, to tell them the story of salvation. But when we are clothed with our own righteousness we may well show a Pharisaical carefulness, for it is a garment made from the loom of human opinion. It is at best the merest imitation, and like shoddy goods, will stand no wear. Every wind blows through it, and everything that touches it leaves a stain. The Pharisee's reasoning about Christ was very shallow, as all merely human reasoning must be. He brought, as it were, his own little two-foot measure to fathom the infinite, but he soon found out that his guest was not only a prophet, but far more than a prophet.

2. *The parable and its application.* Vs. 40–50. We are not to suppose that Jesus did not recognize differences in moral character. This parable shows that he did; and also his salutation to Nathaniel, "Behold an Israelite in whom is no guile." But bridging the wide gulf between the virtuous and the abandoned classes he puts the fact of a common indebtedness. There is a difference between the moral and the immoral, but the former, though offending in only one point, incurs a debt as much as the other. The difference is in degree, not in kind. This explains the zeal and devotion of a Newton or a Bunyan. Being forgiven much they loved much. This sinful woman brought the most precious thing she could offer. She poured it out freely without stint—not on his head but on his feet. True love always speaks the same language, in saint or sinner. She did exactly what the pure Mary of Bethany did when she wanted to show the gratitude of her heart for raising Lazarus. It is blessed to break our alabaster box of ointment on Christ's feet, by doing humble, unnoticed acts of service for him. Let others anoint his head by great gifts which the world can see and applaud, but eternity will tell the story and give the place of honor to such as this poor woman who "loved much," and Mary, who "did what she could." Simon has his counterpart in many a nominal Christian, who may well take to himself or herself the same rebuke. Though professing to entertain Christ as their heart's guest, they have other guests that they honor before him They sacrifice nothing for him either of money or time. They give up no luxuries for his sake, not even so much as a useless ornament or a hurtful indulgence; and like Simon they lose the blessing. It is faith which saves the sinner, be his sins many or few. The harlot and the Pharisee cannot enter heaven by different ways, but one is as freely justified by his grace as the other, and both must enter by the same door—a crucified and risen Saviour.

—A movement has been started in Berlin to abolish the letting of pews in the churches. The local association of the Evangelical Church Aid Society is promoting two new works of great promise. The number of deaconesses in Berlin is to be considerably increased, and ministers are to be appointed in many needy parishes. Both the measures are started at the desire of the empress.

Religious News.

—The Swedish University at Upsala has appointed a delegate to the annual conference of college students at Northfield, Mass.

—Seven Protestant missionaries in Chili have sent out an appeal to the American churches for a weekly observance of prayer in behalf of that country and other papal-darkened lands of South America. They say the present is a time of great opportunity. A reaction against Romanism is taking place, but its trend is toward infidelity and indifferentism.

—Rev. Thos. M. Chalmers of North Henderson, N. Y., has been treating his congregation to a series of sermons on the subject of missions. He has given seven of the series and has others to deliver.

—Rev. Wm. Johnston, D.D., of College Springs, Iowa, is unable to preach and is having his pulpit supplied. His sickness, says the *Midland*, is of a serious nature and will probably make it necessary for him to rest for some time. He has the sympathy of many friends, and not least among them, the *Cynosure*.

—In view of the widespread desire for a closer union among brethren of like faith and practice, the union committees of the Reformed Presbyterian churches, at their late joint meeting, appointed a committee, with representatives from the two Reformed and the United Presbyterian churches, to make arrangements for a general convention on union. The committee have called upon all who feel an interest in this subject to meet in convention April 17 and 18 in Dr. David McAllister's church, Eighth street, Pittsburgh, Pa.

—The closing exercises of Xenia Seminary commenced Sabbath evening, March 30, with the delivery of the baccalaureate sermon by Dr. Harper. The annual address was given by President R. G. Furgeson, D.D., whose subject was "The Companion Traits of the Great Apostle Paul, viz.: Courage and Tact." Among the eight graduates are names of McQuiston, Hanna and McMichael of Monmouth.

—Representatives of the Board of Foreign Missions of the Presbyterian church, the American Board (Congregational), the Protestant Episcopal Board, the American Baptist Missionary Union, the Missionary Society of the Methodist Episcopal church, the American Bible Society, the Evangelical Alliance, and the Society of Friends met Wednesday at the rooms of the Presbyterian Foreign Missionary Board in New York to consider the Chinese enumeration bill, now before the Senate, with special reference to its bearing upon missionary work and property in China. The sentiment of the meeting was strongly opposed to the bill. It was urged that its adoption would be a violation of treaty rights, and all who were present were apprehensive that it would endanger the personal safety of the American missionaries now resident in China, and greatly hamper them in their work. It was decided to leave more specific action to be taken by the missionaries separately. All the societies represented have missions in China.

—More schools are needed in Alaska. About 1,500 children are in the schools. An exchange says: "The people are teachable, but whisky is free, notwithstanding the positive prohibition of the law by Congress.

—Of the more than 4,000 students who have joined the volunteer movement for foreign missions about one-quarter are women. One hundred and ninety-five have already gone abroad. The movement is strongest in Eastern colleges, but is being extended to the West and to the Pacific Coast.

—A writer in the *Missionary Review* says that out of the three million converts in the foreign mission fields thirty thousand have gone as workers into the field, or one out of every hundred, while Protestant Christendom has sent forth but one out of every five thousand. These converts serve as native preachers, teachers, catechists, and lay helpers, and often prove most effective allies to the regular missionary force sent from England and America.

—A jubilee service was recently held at Wabash, Ind., over the conversion of 500 souls.

—The Third Reformed Church of Albany, N. Y., are having a series of evangelistic services conducted by Rev. George J. Mingins, pastor of the Union Tabernacle in New York.

—Carrier-pigeons are being experimented with by the Scotch missionaries at Lake Nyassa, Central Africa, as postmen. Unfortunately the large birds of prey endanger the pigeons' lives, and the foreign climate has to be got along with and the epidemics to which fowls are subject at certain seasons. Still some few have been successfully experimented with, and a trial on a large scale is contemplated.

—Castelar, the Spanish statesman, is going to Palestine to gather materials for a life of Christ on which he is engaged.

—Westminster Congregational church, London, has called Rev. Arthur T. Pierson, formerly of Philadelphia, to the pastorate.

—The Board of Home Missions of the Presbyterian church is about ending its fiscal year, and is facing a prospective large debt. It issues an appeal to the churches which have not contributed.

—The Congregational church of Chelsea, Mich., lately received twenty-one into membership. The pastor is Rev. O. C. Bailey, a younger brother of Rev. E. D. Bailey of Washington city.

—Rev. George F. Pentecost, who has been laboring in Scotland for two or more years, now proposes to take twenty-five men and women with him to India, and, at their own cost, carry on evangelistic work in that great empire.

—The Students' Volunteer Foreign Mission movement is still growing. In 1886, at Mr. Moody's summer school at Northfield, 150 students out of 200 present pledged themselves to the foreign mission work. The year following 2,200 college men made similar pledges. In 1888 3,200 were pledged, and this number has been increased to nearly 5,000, representing the colleges and universities in this country.

—The revival interest in the Central Methodist Episcopal church at Newark, N. J., of which the Rev. F. G. Iglehart, D.D., is pastor, still continues. The results thus far have been over 120 conversions, nearly all of whom have joined the church on probation. This church is in a most prosperous condition.

—George Muller, the man who prevails by prayer, is still at 80 years of age traveling and preaching the Gospel. When heard from last he was at Darjeeling, on the Himalayan Mountains. From this point he has sent forth the fiftieth report of his orphanage at Bristol, England, which tells the same tale that was told in past years. Summing up the sums by which the work has been sustained, he reports that the total receipts since March, 1883, have been very nearly $6,000,000. Nearly 8,000 orphans have been cared for, and five large houses have been built in Ashley Downs, Bristol, at an expense of $575,000, which can accommodate 2,800 orphans at a time. During the years 1886–89, one legacy has been received of $25,000, another of $10,000, and later another of $25,000. The old principles on which the institution was founded still prevail.

LETTERS FROM AFRICA.

Some time since the students of Wheaton College made a contribution for the support of the African missionaries, Johnston and Cole. From their letters of acknowledgment we are permitted to make the following extracts:

The Lord has watched over us in great kindness since we left our native land, protecting and comforting us on the deep and preserving and cheering us during six weeks of labor in Freetown. We have all been in good health so far, and I have been enabled to preach twice on Sabbath without excessive weariness and attend Sunday-school as well. But one is able to accomplish but little work here in comparison with America, and but a limited amount of physical labor is possible.

For the first week we were furnished quarters at the house of a native lawyer, named Williams, while our house was being cleaned and painted. They move so slowly here that it took them a month to get the house ready. We have been in the "Mission House" two weeks now, and have arranged our limited supply of furniture so that the house looks quite home-like, and we all feel to thank the Lord to be at "home" once more. We have much before us if we succeed in doing a reasonable portion of the work that needs to be done. Spiritual life is low in West African churches, and the average church member is far from being an exemplary Christian. But when we consider their former state, together with the evil environments that have retarded their progress, there is every reason to be encouraged with the people.

Freetown is a beautiful place, and a place of so much commercial importance, that if it was not for the dusky faces all about us we would forget that we were on the Dark Continent. We suffer no inconvenience from the heat. If it was not for the exhaustion produced by the atmosphere we could live here very comfortably. I sincerely hope that the climate is not as unhealthy as it has usually been regarded. White people do live here. I know one man who has lived here twenty-seven years. If the Lord preserves my life that long I will have no reason to complain. Yours in Christ,

H. W. Johnston.

I am now laboring for the conversion of Mohammedans. I distribute amongst them Christian tracts in the Arabic language, and go to their towns on Sabbath afternoons and tell them about Jesus and his love. Mohammedanism is taking a rapid and firm hold of Africa, and in many places Christianity seems to be dwindling before it. The Christian governments and nations are not true to the religion they profess. Africa has been rendered a den of wickedness and vice by the introduction of poisonous alcoholic drinks to the natives by Christian traders, for love of gain. Avarice is treading down the blood of the covenant, and Christ is brought into a reproach before the heathen. I have been trying to build an industrial school here, where the Mohammedan youths may learn to labor and also learn of Christ. The amount that you have kindly forwarded me will be placed aside for this work. Your fellow laborer,

J. Augustus Cole.

OBITUARY.

Rev. Archibald Kenyon of Hoopeston, Ill., died February 15, 1890, aged 77, having been born July 31, 1813, at Athol, Warren county, N. Y.

He was regularly ordained in 1835 as pastor of the Baptist church of Adamsville, N. Y. He preached many times at Hartford, Kingsbury, Salem, Arlington. Greenwich and Lakeville. June 7th, 1835, he baptized Juliana Pratt (sister of Judge Pratt of Syracuse), to whom he was married by Rev. Nathaniel Colver, Sept. 20, 1836.

After having been twice pastor at Lakeville and Shushan,. he settled at Hoosic, N. Y., in 1840. There he found some of the members sold liquors, and slavery was so interwoven with civil government that they were not to be discussed in the pulpit, and they were not quite ready to all appearance to inaugurate a new policy. However, many were received into the church, and from that time to the present have been active in church work, not forgetting to write to their old pastor and giving him aid financially.

In 1841 a Baptist church at Providence, R. I., said we want a man who will stand boldly for the right against slavery, political oppression, intemperance and all sanctioning of sin. He accepted the call and prosperity attended his labors and many were baptized, but the Dorr Rebellion was the cause of his removal. Soon after he was preaching at Vernon, N. Y. Subsequently three and one-half years were spent at Clinton, eight miles from Utica, the seat of Hamilton College, where he was cordially sustained, not only by the church, but by Congregationalists, men noted for their anti-slavery and temperance principles. He subsequently went to Ohio, settled at Cleveland, organized a church, and at Kirtland edited the *Free Mission Visitor*.

In 1852 he became pastor of the Tabernacle church, now the Second Baptist church, of Chicago. Their numerical strength then was about one-fourth of their present number. Here his pastorate of nearly four years was attended with good to many souls now sleeping in the dust of the earth; only a few remain that he baptized. One of the resolutions passed Aug. 5, 1856, by the church was, "that in Rev. A. Kenyon we have ever found a faithful minister and an efficient pastor, whose ministerial and moral character is above reproach." October 1st his wife died and was buried in the old cemetery on the shore of Lake Michigan.

After this event he organized the Berean church, and their house of worship was built and he became their pastor. June 4, 1857, he married Angelina B. Crandell of Hoosic, N. Y. After this he preached at Mt. Palatine. Soon after he went to Iowa City, Iowa, and many young students were baptized by him while there. His next work was in response to an urgent call from Union, Wis. This church was said to be the second in the Janesville association in numbers, wealth and influence. This church paid their pastor well and promptly, and enabled him to buy the home in which he passed away to his reward. After he left Union, Wis., he held pastorates at Peoria, Chatsworth, East Lynn, Hoopeston, Illinois, and Thompsonville, Wis. At Hoopeston he gathered eighteen scattered Baptists—they were few—but resolved to build a house of worship, and the consequence was the church was greatly strengthened and he remained their pastor five years.

Mr. Kenyon was a man of great strength of character. When fully persuaded he was in the right, he would never flinch a hair's breadth from what he considered his duty. He was by nature a reformer. He preached a Gospel clear, strong and pure, and exalted the name of Christ in all his sermons. He preached to make men better. The last public service he was able to perform was more than one year since, when he held temperance meetings in Mr. Honeywell's park on Sabbath afternoons. Ministers and prohibitionists aided him greatly in this work, for which he was very thankful. For many years he was an ardent prohibitionist, suffragist and an anti-secretist, and wrote for the *American Baptist*, the *Cynosure*, and the *Liberator*. With all his apparent sternness, he had a heart as tender as a child's and a soul full of poetic fire. Nathan Brown, the missionary, was a dear friend of his. His illness was of fourteen months' duration; but he never manifested a desire to recover, only to preach Christ.

He died as he lived, in the faith of Christ, though distressed in body, yet quiet and peaceful in spirit. As the shock of corn, fully ripe in his season, he was brought to death and gathered to his fathers. He leaves to his children and friends a glorious legacy—a good name—better than precious ointment, and prayers for them, to be answered as years shall roll away. The last sermon he ever preached was over the remains of Peter Howe and wife of Wenona, Ill. His text was, "Let thy house be in order, for thou shalt die and not live." In closing one of his sermons some years previous, he said: "To die in peace and hope, to pass out to the possession of an enduring crown, fadeless as immortality, is no mean thing. This should be the very climax of human ambition, that I may be found of God in peace, found in Christ." A. B. K.

SAMPLES OF LETTERS RECEIVED REFERRING TO THE WASHINGTON SOUVENIR SENT OUT FROM THIS OFFICE.

I am very much pleased with the Washington Souvenir, and am going to have it put in a frame.—Henry Rupert.

I thank you very much for the Washington Birthday Memorial. It is an excellent idea. The portraits are sure to draw attention.—Rev. T. M. Chalmers.

The beautiful picture, Washington and his Co-Patriots, was received two days ago. Washington and his Co-Patriots, though dead, yet speak in terms which cannot be mistaken, bearing faithful testimony against that overshadowing evil, which, now that American slavery is no more, may be called the "sum of all villanies."—Rev. Benj. F. Worrell.

Many are having the souvenir framed for preservation, and because of its telling testimony against secretism.

DONATIONS.

For Expenses of the Chicago Conference April 22 and 23:

James Brandt	$ 1.00
Mr and Mrs J R Johnson	5.00
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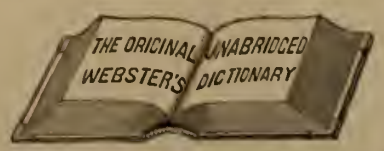
SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from March 31 to April 5 inclusive:

D D Miller, J A Stegner, C E Newbury, J P Stoddard, W J Pierson, J H Millspaugh, L M Samson, A C Lemm, J F H Dobler, Rev G H Trebel, R Platt, Mrs. Nutting, R Park, Rev B M Amsden, T J Williams, Miss S E Livingston. J Pollock, Mrs I Stoddard, Rev W H Ross, W L Wright, Mrs P D Shearer, S M Krolm, A Millet, W D Johnston, C M Strickler, Rev S F Porter, A M Lundstrom, D Glaspie, L Zarbaugh, Dr. J N Norris, D M Stuart, J Cochran.

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CHICAGO.

Wheat—No. 2			80¼
No. 3			71
Winter No. 3	72	@	77
Corn—No. 2	29⅞	@	31
Oats—No. 2	22½	@	26
Rye—No. 2			43
Bran per ton			11 25
Hay—Timothy	6 50	@	11 00
Butter, medium to best	10	@	23½
Cheese	06	@	10½
Beans	50	@	1 65
Eggs	12	@	13½
Seeds—Timothy	1 00	@	1 30
Flax	1 26	@	1 49
Broom corn	02¼	@	06¼
Potatoes, per bu	30	@	52
Hides—Green to dry flint	03	@	07
Lumber—Common	10 00	@	13 00
Wool	13	@	36
Cattle—Choice to extra	4 10	@	5 25
Common to good	1 45	@	4 05
Hogs	4 15	@	4 47
Sheep	4 50	@	5 75

NEW YORK.

Wheat	84	@	98½
Corn	34¼	@	40½
Oats	27½	@	37
Eggs			12¼
Butter	12	@	23
Wool	14	@	39

KANSAS CITY.

Cattle	1 80	@	4 60
Hogs	4 00	@	4 50
Sheep	3 00	@	5 50

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Home and Health.

SOME GOOD RULES FOR DYSPEPTICS.

1. Eat two meals a day

2. Eat slowly, masticate the food very thoroughly, even more so, if possible, than is required in health.

3. Avoid drinking at meals; at most take a few sips of warm, unstimulating drink at the close of the meal, if the food is very dry in character.

4. In general, dyspeptic stomachs manage dry food better than that containing much fluid; so avoid light soups.

5. Eat neither very hot nor cold food. The best temperature is about that of the body. Avoid exposure to cold soon after eating.

6. Be careful to avoid excess in eating. Eat no more than the wants of the system require. Strength depends not on what is eaten, but on what is digested.

7. Never take violent exercise of any sort, either mental or physical, either just before or just after a meal. It is not good to sleep immediately after eating.

8. If it is thought necessary to eat three times a day make the last meal very light. For most dyspeptics two meals are better than more.

9. Never eat a morsel of any sort between meals.

10. Never eat when very tired, whether exhausted from mental or physical labor.

11. Never eat when the mind is worried or the temper is ruffled, if it is possible to avoid doing so.

12. Eat only food that is easy of digestion, avoiding complicated and indigestible dishes, and taking but two or three kinds at a meal.

13. Most persons will be benefited by the use of oatmeal, wheat meal or graham flour, cracked wheat and other whole-grain preparations, though many will find it necessary to avoid vegetables, especially when fruits are taken.

14. Some kind of fruit, ripe, fresh, or in the simple form of stewed or canned, should be eaten at breakfast, as fruit promotes digestion. The use of fruit obviates the necessity of drinking while eating, and for those who have been habituated to drinking, a dish of stewed apples or prunes will serve as well.—*Science of Health.*

EATING TOO RAPIDLY.

Perhaps the doctor is right who says that a greater portion of the sickness in this country is caused by the unpleasant habit of eating too rapidly. It is interesting to watch the average citizen when he goes into a restaurant for his dinner. He doesn't seem to regard the meal with any degree of fondness, but acts as though the eating of it is one of those disagreeable duties which confronts a man at every step on the highway of life. He attacks the meal savagely, and you can hear his knife and fork rattling a furlong away. He shovels the food into his mouth as a hired man shovels corn into a shelling-machine, and swallows it without chewing it. He pours down a lot of iced-water when the meat is consumed, with a frantic endeavor to make it as indigestible as possible, and when the last rites are over he rushes to the cashier's desk, and settles, with an expression of relief mantling his radiant countenance like a rainbow after a storm. The stern physician says that people should eat very slowly, and while away the time between bites by conversation about the weather, the crops, or any cheerful subject. In this way the days of the years of their pilgrimage may be many.

DISCONTENT AND ILL-HEALTH.

One observer remarks, sententiously: "I never knew a grumbler who was well. Discontented people are always sick, or ailing, because they are always thinking sick thoughts. There is Mrs. K—, she is continually filling her mind with negations; sure that she isn't going to sleep, sure that whatever she eats will distress her, sure that she isn't any better than she was six months ago, and she will tell you that she has never been strong and never expects to be. The trouble is that she believes too much in her weakness and not at all in her possible strength. For it is impossible to be otherwise than weak when the mind is continually filled with an image of weakness. There are plenty of people who have a good physique and strong constitution, yet live as if they were walking on eggs. They do everything from the point of weakness, and the result is failure."



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Farm Notes.

POINTS IN POTATO GROWING.

Preparing the Soil.—Old-country people have for ages understood the full importance of a thorough pulverization of the soil for the purpose of potato growing. They commence to plow in the fall, and continue to plow until the piece to be planted has been turned over three or four times. This, undoubtedly, is a pretty effectual method, yet not one which we would wish to adopt. The American farmer is satisfied if he can plow his land thoroughly a single time, or at most twice, once in the fall and again in the spring, and the "thorough pulverization" of the soil has to be accomplished by less laborious and less expensive means. I am not entirely satisfied that repeated plowing aids in increasing the yield on all soils. A comparative trial made last year between a strip of sandy loam plowed once and another adjoining plowed twice (both times in the spring), gave an entirely negative result. On the same soil its thorough pulverization in the bottom of the furrow failed to increase the crop in a perceptible degree. On many other soils, however, this "trench" method is of decided advantage, and perhaps equal in effectiveness to the repeated plowings of our European brethren. But while we have harrows that might be called models of perfection, so far as their effectiveness in pulverizing the surface to quite a depth is concerned, such harrows as the Acme, the Disk, Cutaway, etc., I have not yet seen the tool that gives me entire satisfaction for pulverizing the soil in the bottom of the trenches.

Potato Rot.—Owing to the excessively wet weather in many parts of the East, especially in New Jersey, New York and Pennsylvania, the potato fields are suffering from "rot," often in a terrible degree. This form of rot—and a most malignant disease it is—is caused by a parasitic fungus similar to that causing the downy mildew of the grape vine, which also has invaded many new districts this season, notably the heretofore exempt grape regions on the Hudson and in western New York. It is thought, and perhaps with good reason, that the same means of prevention used for the downy mildew will also prove efficacious in the case of the potato rot. This preventive treatment (the application of copper sulphate solution or mixture in spray form) involves, however, the possession of a spraying pump, early and prompt action, and often repeated applications, and just for these reasons, I think, it will be some years, if ever, before farmers will generally resort to it, especially since the dangers from this source in a dry season are not very serious.

What every farmer should adopt, however, are the following rules:

1. Never plant potatoes on a field where the rot has appeared the year before. 2. Select light, well-drained soil. 3. Use for seed only tubers that are free from every taint of the disease, or if suspicious, expose them for some time to a temperature of 110 degrees Fahrenheit just before planting, or soak them for 24 hours in a solution of sulphate of copper, four to six ounces of the sulphate in enough water to cover a bushel of potatoes. 4. Dig the crop as soon as the tops begin to show signs of the disease, but in dry weather only. 5. Store in a dry and moderately cool room, and sprinkle with dry, air-slacked lime.

The early varieties hardly ever suffer from the disease, and in localities where this has become very destructive, it may be a wise move to plant only early sorts.

Prof. F. L. Scribner, who has given this subject much attention, thinks it is an error to suppose the rot to be "due to an enfeebled condition of the potato plant, especially from many years of cultivation." "The disease," he says, "has never been more destructive than during the years 1843 to 1845, and the wild potato is no more free from the malady than the cultivated sorts." This in a certain sense is undoubtedly true. The attacks of potato-bugs are not due to an enfeebled condition of the plant, either; yet a thrifty plant often outlives and outgrows the injuries caused by potato-bugs, while a sickly plant speedily succumbs. I have an idea that the condition of our cultivated potatoes has a good deal to do with the extent and hold of the disease.

At the time mentioned by Prof. Scribner, the rot made almost a clean sweep of the varieties then existing here and in Europe, and it was feared that potato growing would soon have to be abandoned. Then Rev. C. Goodrich, Utica, New York, began his experiments in crossing our cultivated sorts with the wild potatoes introduced from Chili and Peru, resulting in the Garnet Chili, Early Goodrich, etc., varieties which most of us well remember, and which, for a while, proved to be rot-resisting. Our whole system of potato culture must invariably lead to an enfeebled condition of the varieties, and I think it is very important for us to make efforts to improve the vitality of the race either by a more frequent renewal through seedlings, or by a more natural system of propagation from "underground stems" than we have generally made use of in the past. —*Farm and Fireside.*

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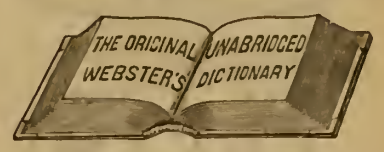
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NEWS OF THE WEEK.

WASHINGTON.

Vice Admiral Rowan, U. S. N., died Monday morning at Washington.

The dependent pension bill passed the United States Senate Monday.

COUNTRY.

Owing to the poor workings of so-called restrictive temperance some 310 liquor licenses were granted Friday night in Pittsburg and Allegheny City, as compared with 123 issued last year.

Friday morning one man was killed and another badly burned by an explosion of gas in a tunnel near Santa Paula, Cal. In the afternoon there was another explosion, and five men clearing out the debris in the tunnel were buried alive.

Governor Godell of New Hampshire, being incapacitated by ill health, the Council has summoned the President of the Senate, D. Arthur Taggart, to discharge the duties of the gubernatorial office.

Adjutant General Vance reported to Governor Fifer Friday that on account of the damage done by the cyclone of March 27, contributions will be gladly received at Metropolis and Grand Tower, Ill.

Sheriff Johnson of Atlantic county, New Jersey, was reported Friday to have sold within two days 200 farms to satisfy foreclosed mortgages. It is said that forty families in the town of Germania are homeless.

At Louisville, Ky., the relief now amounts to $135,000. Eight hundred applications for aid have been received.

In the absence of their parents Wednesday three children of William Brown, who had been locked in their home near Huron, S. D., were burned to death.

Sunday night about 12 o'clock a break occurred in the levee at Austin, Miss., which widened to 300 feet by 7 o'clock, and as the levee is on a sandy foundation for a mile fears are entertained that it will increase to an unlimited extent.

Saturday night, at Philipsburg, Pa., an unknown person fired through a window at the Rev. O. D. Bartholomew, pastor of St. John's Lutheran church. This is the second attempt upon the preacher's life.

Fifty-one kegs and twenty-five cases of beer were emptied Wednesday into the streets of Farmington and De Lassus, Mo., by the female crusaders.

An explosion in a mine at Nanticoke, Pa., Wednesday morning, caused the death of three men. Six others were wounded, four of them in a dangerous manner.

Six boys, ranging in age from 11 to 19 years, were killed Tuesday by the caving in of a sand bank near Vernon, Texas.

Word was received at Omaha April 4 that a young Indian named Eagle Horse shot and instantly killed Frank E. Lewis, school-teacher at Pine Ridge Agency, and then committed suicide.

Confederate Decoration Day attracted thousands of visitors to the cemeteries of New Orleans, La., April 6. The Ladies' Confederate Monumental Association, the Confederate veteran organizations, Sons of Veterans, and the citizen soldiery in uniform participated. The Grand Army of the Republic did not take part in a body as no invitation was issued, owing to the division existing in that organization. At the tomb where the body of Jeff Davis is interred, the Confederate veterans placed a magnificent presidential chair of yellow immortelles, inscribed "To Our Chief."

A Vicksburg (Miss.) special says: "Nineteen Negroes, the survivors of a large party of refugees which attempted to escape from the overflow down Bayou Falaya on a raft, arrived here on the steamer Hill City. They report that twelve women and children were drowned when the current lashed their crazy vessel against a tree and that they escaped with extreme difficulty. This is the most tragic event of the flood.

FOREIGN.

The Czar and Czarina recently paid a visit to the military prison. They conversed with the prisoners, and asked them to state the causes which led to their imprisonment. The Czar ordered a release of sixty of the prisoners and a reduction of the sentences of sixty others.

It is reported Mme. Tschebrikova, the Russion lady who recently wrote a letter to the Czar calling attention to the political situation of the country, has been recently conducted to Siberia. Another report received here states that Mme. Tschebrikova was released by order of the Czar, and that the Czar wrote upon the margin of the letter sent him by Mme. Tschebrikova: "This is bitterly written; nevertheless the author can be left alone."

The Prince of Wales, it is said, although only 48 last November, is aging rapidly, that he has a worn-out, wearied look, and walks like a feeble man, being obliged frequently to stop and take breath. These evidences of physical decadence corroborate the recent reports that the Prince is seriously ill.

Emin Pasha has finally accepted the proposal made to him by Major Wissman, and has entered the German service. He will receive a salary of £1,000 a year. He has given up his intention of returning to Europe, and will leave Bagomoyo about the middle of April for Victoria Nyanza. He will be accompanied by a large caravan and 200 Soudanese troops, under command of German officers. His decision meets with strong disfavor in Zanzibar.

Emin Bey has issued a proclamation to the whole Arab population of Africa declaring that he is not in sympathy with Henry M. Stanley in any way, nor with the English policy in Africa. Mr. Stanley cabled his congratulations and best wishes to Emin on his recovery and in his new enterprise.

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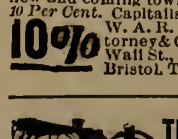
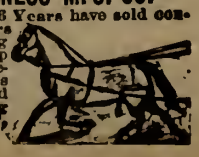
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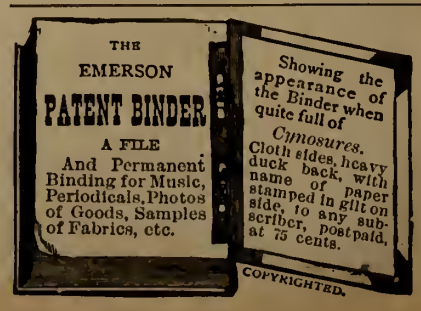
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The recent demonstration at Fanueil Hall and Tremont Temple, to welcome Powderly to Boston, was largely a Romanist affair, and the green flags carried by the labor organizations predominated in size and numbers over the red, white and blue. This great labor question is one that has got to be settled. Furthermore, it has got to be settled *right*, or else America will have to pass through a conflict unparalleled in history. The lodge has already seized upon it as a most convenient instrument by which to gain political control, and now Rome is preparing to use both in her great design of capturing America.

Chicago enterprise, regardless of patriotic motives, or the objections of the good taste of the best people of the city, removed the old Libby prison from Richmond to this city, where it was rebuilt in every part exactly as it stood. It is now the chief attraction of a fine and popular collection of war relics. A more agreeable and instructive collection is proposed with the old John Brown fort from Harper's ferry as its nucleus. This "John Brown's Liberty Museum" will be a school for the first principles of patriotism,—liberty of conscience, of the press, of the individual—liberty under law, the law whose "seat is the bosom of God."

Sincerely as we hope the expectations of the Iowa Congressmen, expressed in our Washington letter, may be fulfilled, it is with misgiving that we read how local option, as a substitute for prohibition, was defeated in the Iowa House by the close vote of 51 to 49. The anti-Prohibition Republicans also threaten a separate ticket at next election. Clarkson, the assistant Postmaster General, who has managed the politics of that department, and is now soon to seek other fields to conquer, is very influential among Iowa Republicans, and is said to be in favor of license. But it seems incredible that the good people of Iowa should return to the worse than Egyptian bondage of the saloon.

A bill has already passed the House at Washington, and is now under consideration in the Senate, respecting the enumeration of the Chinese population in the next census, the effect of which, if adopted, will be to exclude from entering the territory of the United States all Chinese people, whether merchants, tourists, or students, and to provoke retaliation which would practically put a stop to all missionary work in the Chinese empire. The action of the Presbyterian Foreign Mission Board last week, protesting against the bill, is given in our religious department. The board of managers of the Bible Society also considered this grave question at their New York meeting. After reading a letter from Hon. John W. Foster of Washington, they voted to urge upon Congress that such dangerous legislation should be defeated.

The base-ball season now opening suggests immediately the Sabbath question. Several States have passed laws prohibiting the game on the Sabbath day, for it inevitably proves a nuisance and prolific source of demoralization in every community where it is allowed. Some of the Chicago papers which print a Sunday sheet have little news for next day, and so fill up with column after column of reports of local games. The National League has not allowed games heretofore on the Sabbath, but since the secret society grip has been fastened on the base-ball business, it is feared there may be a change. The Hartford, Conn., players lately voted unanimously that under no circumstances whatsoever shall their club be allowed to play any game of ball on the Sabbath. This good example should be commended by all people.

A movement is on foot, it is said, for a simultaneous international European labor movement on May 1, in which 1,000,000 workingmen are expected to participate. What will be the nature of their participation is not said. It may be only as curious spectators in large part. The annual strikes, which the labor lodges precipitate in the busy spring season, are already begun in Chicago. The plumbers' strike was soon settled. Too many day's work, worth $5 or $6 each, were being squandered to permit it to last. The carpenters have been out a week. The contractors now propose engaging non-union men and war may begin any day, if the threats of the crowds of idle men hanging about the saloons under the labor lodge building on Peoria street and under Zeph's Hall may be credited. The contractors are blamed for unwillingness to arbitrate. Doubtless there may be wrongs to be righted on both sides, but back of all these every difference could be quickly settled were it not for the secret society demagogue and the power given him by secret oaths.

It is supposed that our Senators and Representatives are sent to Congress to provide necessary legislation and care for the interests of our government so far as it is in the constitutional power of that body. If they can do nothing of a positive nature, it is at least understood that they should be guilty of no acts that are degrading to their position, and are dishonorable to themselves, their constituents or the nation. But the Washington *Star* of the other day has the following account of a pagan ceremony in which Senators from Colorado and Oregon, and Representatives from Ohio, Missouri, Georgia and Arkansas participated. This is the *Star's* account of an affair Ezekiel might have denounced along with the Tammuz worship of the temple: "Last Thursday night the seven mystic lights in the cathedral of the Scottish Rite, on G street, were extinguished. The ceremony of relighting the mystic lights is one of the most impressive in all Masonry, and this event took place at Scottish Rite Hall yesterday afternoon at 3 o'clock in the presence of a distinguished gathering of Masons, numbering upward of two hundred, all of whom are above the 17th degree. Besides the Masons of this community there were present a number from other jurisdictions, including Senators Teller and Dolph, Representatives Yoder, Hatch and Stewart, all of whom are of the 33d degree, and Representative McRae, of the 18th. The cathedral was draped in red and appropriate music was rendered by a choir of twenty male voices, led by Mr. Edwin S. Holmes and accompanied by Mr. Wm. E. Middleton on the organ. The ceremonial of the lights was conducted by the following officers of the chapter: George E. Corson, 32°, vice master of the chapter; William O. Roome, 33°, senior warden; James Lansburgh, 32°, junior warden; Alex. H. Holt, 32°, secretary; Thomas Somerville, 33°, treasurer.

WHAT WE CAN DO FOR INDIA.

BY REV. C. B. WARD.

SECUNDERABAD, Deccan, India.

Many a day has past since I wrote a letter for the *Cynosure*. But week by week it has come to us with its budget of reform news. We wage war on heathenism original, and you on heathenism revised, or recast. The last year's disclosures of secret societyism and Mormonism begin to give a better chance for the people to understand the innate wickedness of secret systems. Everything that more clearly brings out the solemn fact that secretism is not made bad by bad men in it, but is in itself essentially evil, is a public boon. Many would not see this if they could avoid it. Oathbound secrecy is a violation of the letter and spirit of God's Word.

As we have had occasion to say in your columns before, little anti-secrecy work is done in India, just such as already overburdened hands can do, and thus lodgeism goes almost unrebuked in the empire. The questioner of the system is smiled at as a crank. Yet some good seed sowing has been done, and the emergent need of the hour is to sow down the land with sound literature on the subject, and intersperse a little practical theology on the subject into periodicals open to such work. A public opinion is all to be created yet on this suject. While we are doing missionary work for the evangelizing of the heathen, it ought to be that we should so give them the Gospel that no new chains be forged upon them. Not a few missionaries in India are Masons, and this, coupled with the fact that many prominent officials and public men are the same, produces an almost unrestrainable curiosity among even ordinarily-educated natives to taste the sweet of this stolen water. As matters are at present many, uninformed of the true character of Masonry, enter in unwarned. We can easily foresee that this evil will yet become a great one in the Christian church of India. Worldly entanglements will compromise the usefulnesss of ministers, and the character of their work will be so modified by recognizing, as "brethren," heathen and Mahommedans in secret lodges, their effectiveness will depart. For the Lord doth not brook Jehoshaphat yoking up with Ahab.

In so far as the Lord giveth us help, we mean to do all we can for him by way of evangelizing among the heathen, but free (of set and clearly defined purpose) of all these modern devices and urses. We feel it our duty to lift up our voices

against the evils of secrecy, against its essentially evil character and unholy associations, before all the people we can in India.

We know the *Cynosure* readers will understand well this line of work is not popular. They will not accuse us of self-seeking in the choice of such a course. Indeed, we would not open our mouths on the subject of secrecy did we not, deep in our conscience, realize silence as treasonable. Sometimes we wish and pray some servant of God could see the need of India's growing church (perhaps the increase of Christians will never again be less than 5,000 to 10,000 a year) and *set aside $25,000 for a publishing and depot agency in Bombay or Madras. One-sixth of the globe in India if we count the souls.* What a field for money and workers!

We are not sure we would confine the work for India to anti-secrecy. Anti-Romanism and anti-liquor and anti-worldliness should not be left out. Oh, what a field! And at present nobody in India who can jeopardize their reputations and work by taking up these unpopular lines. It must be done for the Lord's sake by those who have already sacrificed all for Christ and have no more to lose. There are often such in India, and many in grand America. Shall not America help us? We feel, too, that *Cynosure* friends should undertake a little work in India and help us in our general missionary work. Our hands are more than full, day and night. We gladly give our service, soul and body, to God, without any guarantee of support or charge upon any society. Some thus engaged have means of their own. Others earn as they go, in part or wholly. We have done this for ten years past. Others depend on God alone in prayer, and go wholly into direct soul-saving work. We take the middle course, believing we have the Bible warrant in Paul's example. We have four needs, any one of which would put us under but for the promise of God:

1. Reals 5,000 ($2,500) capital required for the restoration of tanks and waterways of the village recently secured here for our Christian colony.

2. Reals 2,000 ($800) for permanent Eurasian Orphan Cottages.

3. Reals 2,000 ($800) for permanent Mission House.

4. Manna for the laborers (salaries Scriptural).

Over ten years we have been pilgrims with no abiding home. We number now nearly 100 souls, and have lived in five different districts of the Nizam's Dominions, unable to get a permanent house. God has at last been good in giving us about 2,000 acres of tillable and pasturable land and forest. It is a veritable Canaan to us all. All this property is the Lord's for unsubsided work. We do not think so much money should be spent on converts. But they should be given a chance to help themselves. Our Christians support themselves, and their tithes cover the cost of a preacher to the heathen. We want to restore the village and make it the base of supply for a large force of Christian workers, and a field for Christian work, for we shall soon have 1,000 souls in our village. We hope *Cynosure* readers will take a share in this good work. Address us direct, or at *Cynosure* office.

MORAL VS. MATERIAL FORCE.

BY REV. H. H. HINMAN.

It is a trite saying that "the pen is mightier than the sword." It is only so when it demands conformity to the moral sense of mankind. A good illustration is in the influence which the recent discussion, by the press and on the platform, of the Siberian exile system, has had on the government of Russia. Remote, absolute and despotic, with little direct intercourse with us as a people, yet her rulers are not impervious to the power of enlightened public conviction, and they have shown that they need some stronger defences than great armies and navies. Whether Russia will modify her policy in the treatment of those who fall under her displeasure remains to be seen, but surely it is something to know that she *feels* the *universal rebuke.*

Nor is this the only instance of the power of public conviction. The slave trade, in which nearly or quite all of the maritime nations of Europe were engaged, and which we expressly tolerated until 1808, went down under the force of public condemnation. This led to emancipation in the British West Indies. Not without a struggle did the vast money power yield to this demand, but when the House of Commons saw a petition signed by more than three millions of people, demanding it in the name of God and universal humanity, they could do no other than obey. This was equally true of the repeal of the "corn laws" and of every vital reform that has been carried out in that or any other Christian land.

It is remarkable, too, that the abolition of slavery in the British West Indies gave an impulse to the anti-slavery movement that, in spite of all opposing influences, never stopped till legalized servitude, except as a penalty for crime, was swept from every nation in Christendom. It is one of the most hopeful signs of human progress that this anti-slavery reform has not stopped and does not content itself with a mere negative virtue. The Christian world has begun to concern itself with the rights of *all men everywhere.* The cruelties of the slave trade in Eastern and Central Africa have arrested the attention of the world, and the demand of humanity is that it shall cease.

At the recent International Conference, all the governments of Europe, except that of Turkey, united in their purpose to seek its suppression. Turkey, too, must soon yield to the same moral pressure or she will fall before it. Within the last fifty years there has been a vast increase in general education and in the rapid diffusion of knowledge. The moral sense of mankind has also been largely developed, and so has the means of concentrating its power on any particular object. While the cost of war has enormously increased, the cost of public enlightenment has greatly diminished. Instead of going to war for the redress of international difficulties, the world is beginning to find that it is so far cheaper, and infinitely *better*, to put them into the focus of public observation and *turn on the light.*

But there are other enormities that are nearer home than those of Siberia on which the moral power of mankind ought to be brought to bear. Take for example the plan of leasing convicts, as practiced in most of our Southern States. Not many months since the Grand Jury of Hind county, Miss., made a presentment showing that these convicts were in many instances literally *murdered*, and in all cases treated with shameful cruelty. A similar state of slow torture, ending often in death, was found to prevail among the convicts of Georgia and other States. These things are inevitable *under the "lease system,"* and until it is abolished we have small occasion to grow indignant over Russian cruelties.

Notice, too, the almost universal practice of lynching Negroes that are suspected of crime. Scarcely a day transpires that does not bring news of some such enormity. Four dead Negroes found in the woods near Birmingham, Ala., is the last item,—all shot, and one with his head chopped off. No trace of the murderers. No class of criminals would be more certainly punished if found guilty than colored criminals, yet a large share of those charged with crime have no chance of trial. They are simply murdered. Within the last few months several unoffending Negroes were shot and hung near New Iberia, La. One was hung on the bridge over the bayou that runs through the city, and others were whipped and driven from their homes. An excellent Christian minister, Rev. Byron Gunner, whom the mayor of the city certifies to be a law-abiding citizen, was forced to leave there, and threatened with immediate death if he dared to return. The officers of the law are well aware of the facts. Some of them are implicated in the crimes, but the law is powerless to punish the criminals. The better citizens are overawed by the mob.

This is but a specimen of what is taking place in other parts of the South. Good citizens deplore it, but the lawless element prevails. The increased education and intelligence of the Negro, instead of commending him to his white fellow citizen, has made him more and more an object of hatred by the low element among the white race, and they (with the cognizance of the politicians) manage to deprive him not only of his political, but of most of his civil rights. There is not a small number of people in some of our States who regard *murder*—especially of Negroes and Chinamen—as merely a *pleasant pastime.*

We would abate nothing from the horror with which the Christian world regards the exile system of Siberia. We would, if it were possible, greatly intensify the abhorrence of the raids of the slave-hunting Arabs in Central Africa, but we demand in the name of humanity and Christian civilization that *American* lawlessness shall cease, that there shall be no more oppression and cruelty under the forms of law, that the Negro shall have all his rights, civil and political, and that his mental and moral weakness shall not be made the means for his oppression, but rather the reason why he should have our sympathy and our help.

There are all over the South multitudes of Christian people who know that the Negro can never be deported, that he can never be remanded to slavery, that his citizenship can never be legally taken away, and that the only way to secure unity and peace is to recognize him as our neighbor and love him as such. When we cast the beam out of our own eye, we shall see clearly to pluck the mote from our neighbor's eye.

Berea, Ky.

ALL IS NOT GOLD THAT GLITTERS.

BY ELDER B. WILLIAMS.

The old folks who lived in western New York in '26 and '28 at the time of the Morgan murder have watched and studied the system of Freemasonry, and have found that its adherents claim by words and actions that it is better than, and above, the state or church. Thereby they are disloyal to both. We have heard the same thing reiterated time after time, and very recently a man belonging to the lodge remarked to me, "The lodge is better than the church." He claims that by putting money into the church you will get nothing back, but by putting it into the lodge you can get help and be kept from the penitentiary or gallows if you ever get into a scrape. And further, if you died you would be voted into the "Grand Lodge above."

A Royal Arch companion has also remarked to me that there is no room for Christ in their lodge. If they will not admit Christ and women to their lodge here, they undoubtedly will not admit them to the "Grand Lodge above," and as a necessary result of this, how can they expect Christ to admit them?

To show the "disloyalty" of the lodge to the state, I would cite a case or two which has come under my own observation. Some years since I was summoned to sit on a jury in the United States court in Chicago, Judge Drummond being on the bench. A man was charged with fraud. The jury was convinced that he was guilty, but two of them refused to bring in such a verdict because they and the accused were high Masons. Thus they saved this man from the penitentiary, by violating their oath to the state and to God.

Another case was in Warren, Ill. A man was brought before the court: the magistrate, the accused and the witness all being Masons. The witness before testifying took the oath to tell the truth, the whole truth, and nothing but the truth. But when questioned on a certain point which the court sustained as proper, refused to say anything; replying to the magistrate, "I have received this on the square and therefore have no right to tell." The case proceeded without any more questioning.

These are specimens of the principle and character of the thousands that drink wine out of human skulls and invoke double damnation on their souls if they should reveal the secrets of their dark order. These are the 20,000 that tramped the streets of Washington not long since with their toggery, feathers, caps and plumes; blowing their horns, beating their drums, to get the gaping crowd to look at them as though they were some superior beings, of some royal blood; the 20,000 who were received in Washington with decorated strects and open arms as if some royal retenue of some foreign potentate.

Stop here for the moment and inquire, where are their wives? You see or hear nothing of them. Why not bring them out decked with feathers, plumes, ribbons and other toggery; with the blast of trumpets and the rattle of drums so that the crowd could see them? Why not? Because they are at home tending the babies, for they are yet in darkness, weakness and ignorance, "having been wandering amid the errors and being covered over with the pollutions of the outer

world, not having received Masonic new birth; the veil not being withdrawn that screens the divine truth from their uninitiated sight." Therefore, they are not allowed to enter the Masonic temple, or revel for a week on the good things and feast on the fresh fruit and wine from California. It seems to me that the devil would be ashamed of such extremely and supremely ridiculous balderdash; and yet the capital of our nation receives it as pure coin.

The Bible teaches us that "As we sow, so shall we reap." Although these things are so well known, yet our churches and ministers are like dumb dogs that cannot even bark. While the devil is leading their flocks of precious souls for whom Christ died, they keep silent. With never a word from these ministers and churches of warning, what, "O what will the harvest be!"

SOME SOCIAL PROBLEMS.

BY REV. A. B. CURTIS.

There is an old tradition that the early inhabitants of Greece lived upon roots and nuts. The ancestors of every nation now in existence were, according to our earliest knowledge of them, semi-barbarous tribes. The Germans, with whom we become acquainted in Cæsar's Commentaries, could neither read nor write. Their religion was crude and their moral sense was extremely undeveloped. They were subject to all manner of tyranny. The early English were also a race of barbarians in the days of Cæsar. We can trace the history of Cæsar's Romans back to the days when property was acquired, not by purchase, but by theft; and when the marriage relation was not yet an established social order. The history of Greece begins in much the same way as Rome. Those Greek legends that teach that the gods showed them the necessity of marriage seem to indicate that the Greeks had a vague recollection of the days when marriage was wholly unknown. And if marriage was unknown, there was of course no society at all. But the races were like the wild horses upon the plains. Each one held the store of food in common with all the other members of the tribe. Whether the nations of Asia also sprang out of primitive barbarisms we have less evidence to determine. By common consent these are older races. The philologist tells us that our Greek, Latin, German and English are sister languages of the ancient Sanskrit; and the beginnings of that language and the people that perfected it are buried in the mystery of a forgotten past. If we turn to the Bible account, we will receive but little aid in determining the age of those ancient peoples,—the Chaldeans, the Persians and the Chinese. The evidence seems to point to the fact that the oldest written language is the Phœnician. But the Phœnicians have left us no literature. They lived, however, on the coasts of Palestine, and doubtless spoke a language akin to the Hebrew, for Queen Dido of Carthage and King David of Israel are from a common Semitic root, meaning "to love." Hannibal was a man who enjoyed the favor of Baal, and so on. But the Phœnicians give no traces of being acquainted with Israel's Jehovah. Baal was their god. And Baal to the Hebrew was an idol, though an idol often longed for.

In the history of the Hebrew nation, which is fuller than any other of the Semitic peoples, we see many evidences of a decided advance upon the social order in existence at the dawn of history. In Israelitish story the history of the post-deluvian world begins with the resting of the ark on Mount Ararat. Noah was a pure-minded man, but his sons were not like him. And from that time on matters went from bad to worse. "Abraham believed God and it was imputed unto him for righteousness." He was called out of Ur of the Chaldees, and began the building of a nation that should remember and worship *El Shaddai*. Abraham lives a life of many successes and reverses, but his faith in God never wavers. But the Ten Commandments were not yet written. The beautiful "worship of Jehovah," introduced by Moses, was yet to be. To be sure, in the days of Noah's favorite son "men began to call upon the name of Jehovah," but as for any set and regular forms of popular and public worship they were the products of a more advanced civilization, and a more comprehensive grasp of spiritual and moral truth. No doubt previous to the writing of the commandments they were the far-off ideal of many of the nobler spirits among the patriarchs. But as for their having been in any way obeyed previous to the age of Moses by the mass of the people, the evidence is directly to the contrary. And subsequent to the "giving of the law" we notice many lapses into idolatry, which stain almost every chapter of the Biblical record. I emphasize this fact because the purity of the marriage relation is the ground, the *sine qua non*, of all social reform. In the days that followed the slowly fading tones of the prophet Malachi there seems to have been no "open vision," no great prophet, historian or poet, but there was no lack of lesser lights and idolatries such as flourished in the days of Ahab were a thing of the past. Judah remained faithful to the worship of Jehovah; and among the masses there were great gains for morality on every hand. The home life had made marvelous strides since the days when an Abraham could have his concubines and a Soloman his harem. But still there was room for advance.

Jesus came and placed the moral life upon an entirely new basis.

"All's law, yet all's love."

He said unto the wisest and best of his own times, "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies." Here is a mighty advance. But if we compare the first Christian century with our own, we shall find other advances just as wonderful, for as Jesus said again, "Greater works than these shall ye do because I go unto my Father." Let us trace this advance a little more in detail.

WORDS OF GREETING.

Bro. W. B. Stoddard, Eastern Agent of the N. C. A. at Washington, D. C., was called to the platform of Lincoln Music Hall, in that city, April 3rd, and gave the following words of greeting to the National Reform Conference. The report is sent by Secretary M. A. Gault:

"I am sure, Mr. Chairman, ladies and gentlemen, I voice the feeling of all my associates of the National Christian Association when I say we are gratified to note the kindly regard your secretaries and representatives have ever had for us, and the attention they have given to the dissemination of truths especially advocated by us. Many of your officers have been ours. Indeed, so frequent have been our companionship that we have been regarded as belonging to the same family. We are but different wings of the great army contending for the rights of King Emanuel. We trust our friendly relations may ever continue, and that we may be of mutual help in the great work to which we are called.

"The coming of your body recalls to mind the gathering here of another body but a few months since. They professedly came on an errand similar to your own. But how different was their approach. They came not as the meek and gentle Nazarene, whose cause they professedly espoused, to appeal with arguments to the enlightened Christian conscience. Heralded by bands of music, with feathers in their caps and swords by their sides, they marched up and down our streets and avenues. The local papers recognizing the *popular feeling of the hour*, were filled with grandiloquent titles and advertisements of where the choicest liquors were to be obtained. Like the mob which came to take their professed Master, they were armed with swords and staves abundant. They were dined, and wined and danced until the plumed knights of the nether world might have well joined their revelry. And this was Christian Masonry: the only branch, we are told, that will allow a Christian man to participate without denying his only hope of salvation.

"Not with sound of drum and tramping host come the brethren and friends of this association. In the name of the King Eternal you have lifted your voices and unfurled your banner. You have not appealed to the groveling passions, but to the enlightened conscience of men. Not for self-glorification, but for his glory whose you are. You have drawn to your councils and placed upon your program many of the best minds of the nation. As I have listened to the reports of your devoted secretaries, and inspiring words of your speakers, my heart has been warmed with sympathy. After battling for an unpopular truth the reformer needs the strength and sympathy which comes with such conferences. Though the masses may not be present to applaud, he rejoices to know that others enjoy the sweet peace which comes with the performance of Christian duty.

"The opponents of Christ's kingship have varied means of attack. It seems strange that, after all that has been said from this platform of the earnest and uncompromising warfare the N. R. A. is waging against Catholicism, any should go out and say that they were in league with the papists. Yet judging the future by the past that will be done. Why, sir, there are in this city those—and not a few—who teach that the N. R. A., according to the prediction of Scripture, is in league with the popish beast, and that they are to unite in the torture of those who can not conscientiously keep the first day of the week as the Sabbath. I understand they would secularize everything political; have our laws based on what they call right and justice, without recognition of the only source of right and justice. They seem to have overlooked the fact that all the religious freedom they enjoy to-day comes from what little recognition of Christ and his law there is in our government. Should the government become thoroughly secular, as I understand them to desire; if there were no reading of the Book of books in our public schools; no incense of prayer arising to the King's throne from our public altars; should Christ and his law be completely excluded from our political life, then might they have some occasion to represent themselves as martyrs, unless they were completely given over to believe a lie. We trust that the friends (to many of whom we must accord sympathy) who have thus been misled, will see the fallacy of their position. We rejoice to see that you are answering the many fallacious arguments which are brought to bear against your work so well. Then, Mr. Chairman, permit me in behalf of the National Christian Association to congratulate you on the accomplishment of so much, and to express the wish that you may be enabled so to bring the truth to those in authority that the great work which you have undertaken for the Master may be speedily accomplished."

THE BIBLE IN PUBLIC SCHOOLS.

Apart from its direct uses in teaching the greatest lessons of national and social ethics, in the most effective way, the Bible has an educational value which belongs to no other book, in its effect of elevating the whole tone of thought by bringing it into vital relations to that background of the infinite and the eternal, which is implied in the existence and the policy of the state no less than of the church. That the American state is an institution of a purely secular character, which dispenses with that background, is a very modern notion which has no sanction in the teachings of its greatest statesmen or its own practice.—*Philadelphia American.*

Wisconsin and Nevada are the only two States having constitutional provisions against sectarian instruction, but there has been much litigation on the subject in other States. In 1854 the Maine Supreme Court decided the matter against the recusant Catholics. In Massachusetts it was held that children in the public schools must listen to the reading of the Bible, but any child might be excused at the request of its parents. The famous Cincinnati case, which lasted from 1869 to 1872, was a question simply of the right of school boards to decide *pro* or *con* in the selection of the Bible as a text-book. The matter was once before the Supreme Court of Illinois, but was decided on a defect in the pleading. In Iowa it was held that there was no objection to Bible reading in public schools, as it is not religious instruction.—*Philadelphia Inquirer.*

The New York *Mail and Express* speaks of that wonderful pronouncement of the Wisconsin Supreme Court as to the "unconstitutionality" of the Bible in any building belonging to the public, as "the most infamous and alarming decision since the Dred Scott Decision elated the Slave Power and startled the North." And the Detroit *Tribune*, in a strong editorial, denies that the Bible is a "sectarian" book. All the sects, those to whom the Wisconsin Supreme Court refers and those not mentioned by it, use the Bible and in-

sist that it contains their views. None of them, it declares, would utter a syllable of complaint, if the Bible were read in schools, reverently and without comment. "Sectarian" is defined by Webster to be "peculiar to a sect." But the Bible is peculiar to no sect. It is the common book of them all. "If there is one book above all others that is *not* sectarian, but is the common heritage of all, it would seem to be the Bible."—*Advance.*

NATIONAL REFORM AT WASHINGTON.

On Train, April 5, 1890.

The Washington National Reform Conference closed Thursday evening, April 3d, after seven sessions closely filled with addresses by some of the clearest thinkers in the country.

The Conference began Tuesday afternoon; a meeting of the Executive Committee was held in the forenoon. I reached Washington late Saturday night preceding. It was my first visit to the capital. Sabbath evening I filled an appointment made by Bro. W. B. Stoddard to preach in one of the Congregational churches. The same evening Bro. R. C. Wylie occupied another of the city pulpits. We were both kindly entertained by Bro. and Sister Stoddard, whose pleasant home on 4½ street is in the most central and convenient part of the city. Bro. Stoddard is steadily gaining a stronger foothold in the city. He takes the belt as canvasser for the *Cynosure*, putting it into new homes every day, and as a lecturer he is clear, earnest and convincing; in fact he is the right man in the right place. In a neat and appropriate address he extended the greetings of the N. C. A. to our National Reform Conference, and in response to his request several delegates were appointed from this Conference to the Conference of Churches opposed to secret societies soon to meet in Chicago.

We attended President Harrison's church Sabbath morning, and heard a good practical sermon by his pastor, Dr. Hamlin, on the text, "What lack I yet?" The sermon was preceded by a familiar hymn sung to "Ortonville," and the service closed with "Jesus, lover of my soul." The preacher, in a heart-searching manner, drew a picture of how near perfect one might be in mere outward morality, but if he was self-centered and had not made a cheerful surrender of all to Christ; if there was not self-abnegation, it would not stand the test. There were men, he said, who would buy heaven if the price was only money. Christ's reply aimed at the surrender of the will, and went below all morality. The President and Secretary Blaine sat in the same pew four seats from the front, and to the left of the middle aisle. There seemed to be no more notice taken of them than if they had been common citizens.

On the last day of our Conference a committee was appointed, led by Dr. Jonathan Edwards, to present the National Reform cause to President Harrison. About fifty of us accompanied the committee to the White House, where after passing up stairs, and through a number of rooms, we were ushered into Mr. Harrison's presence. He seemed somewhat confused in our august presence, and after shaking hands with us all around, and saying he was glad to see us, he conferred with Dr. Edwards in a low tone, telling him that he knew so little about the movement that he did not like to commit himself in any public address, but if we would commit to writing the central ideas of National Reform, and leave them with him, he would give them careful consideration at his leisure. Some of us knew that he had committed himself without hesitation in reference to Knight Templar conclaves, and to Cardinal Gibbons, and to the liquor oligarchy. Why, then, such hesitation in regard to an elder in the Presbyterian church taking his stand for Christ in American politics? We derived some comfort, however, from the fact that soon after our visit Dr. Scott, Mr. Harrison's father-in-law and a member of his household, came down to our Conference and was given a seat on the platform. It looked as though Mr. Harrison, after thinking the matter over, concluded that as he could not come to our Conference himself, he had better send a hand. Dr. Scott, who is in his ninetieth year, looks like a man of seventy. He was introduced to the Conference and made a brief address in which he said he was in full sympathy with the movement. Mr. Harrison's pastor made about a dozen announcements before the sermon on Sabbath, but did not announce our Conference, though he had been requested to do so. It was announced from very few of the pulpits of the city, and none of the pastors identified with the movement more than to slip into a back seat for a short time. No city on the continent, perhaps, was so uncongenial for such a convention. It may truly be said that the nearer you approach the head of our government the more hostility do you find to Christian politics. Most of the audience was from outside the city. Dr. McAllister's congregation, formerly Dr. A. M. Milligan's, sent the largest delegation. We never heard so many able addresses at one convention; in fact it was a continuous round of artillery, with not more than one or two pistol shots. M. A. Gault.

THE MOUNTAIN REGIONS OF KENTUCKY.

Camp Nelson, Ky., April 7, 1890.

What are known as the mountains of Kentucky are certainly not great elevations and not to be compared with the Blue Ridge in North Carolina or the White Mountains of New Hampshire. Nevertheless they cover a large part of the State and are distinctly mountainous. The remarkable fact is that the coal strata, which is very extensive, of fine quality, and in some places more than six feet thick, lies near the top of the mountains and crops out high up in the sides of the valleys. If this strata, as is supposed, was once a forest, and was submerged, it must since have been lifted up by some great internal convulsion.

At all events it constitutes a source of undeveloped wealth, so situated that its own weight would carry it far on the road to a market. As it is, farming and stock raising, to quite a limited extent, lumbering and the preparation of bark for tanning, constitute the legitimate business of the people. Their illegitimate business is the making of whisky and fruit brandies by moonshine. It must not be inferred that a majority, or even more than a fraction of the people, favor these violations of law. Several of these mountain counties, including Jackson and Rockcastle, are under local option; and while this has not suppressed drunkenness it has greatly diminished it and tended to promote a much better state of society. Nearly the whole mountain region is poor and perhaps always will be, though locally there is considerable development. If there was a better education of the people and a higher tone of morals and religion, there would be doubtless more enterprise and more general prosperity. As it is, the outlook is not unfavorable.

The public school system, which was very slow in going into effect, is beginning to tell on the face of society. In some of these counties a majority of persons over thirty-five are illiterate, but of those under that age and over twelve there are few who cannot read. There are manifestly more papers and periodicals taken than there were some years since, and a greater interest in public affairs. Lawlessness and violence, though still prevalent in some sections has disappeared in others.

In Rockcastle county John G. Fee was, thirty-odd years ago, repeatedly mobbed. As late as four years ago there were repeated lynchings and some unoffending persons were killed. But the law-abiding were aroused and drove out the lawless element. Now, all seems as orderly and quiet as in other parts of the State. I have recently preached five times in this county to most attentive congregations and was glad to find some most excellent Christians.

Nevertheless I saw much that I deplored. Houses and farms are run down. There is too much of the disposition to be content with such things as they have. Roads run along the beds of streams and often become quite impassable. I saw, too, gathered at the little railroad station, quite a company of poorly-clad men (among whom it would have been impossible to have raised five dollars for any educational or religious enterprise) making up considerable sums to buy tickets in the Louisiana Lottery. Verily, "fools and their pence are soon parted."

The colored people who are rarely found in the mountain region, have their faults and they are often grievous, but so far as giving is concerned they do vastly better than these mountain people; and this is mainly because of difference in training. Their churches have been of necessity self-supporting, and the people have been largely those working for wages, who generally have some ready money to give, and while they have anything they literally "take no thought for the morrow." Their folly is manifested in thinking they will be amply provided for if they join a secret society, a delusion not worse than that of expecting to get rich by buying lottery tickets.

H. H. Hinman.

NEW ENGLAND LETTER.

A trite truth—The new paper for women—A Masonic celebration of Easter—A marvelous story related in a Boston Catholic church—Does high license pay?

"The error of a moment is often the sorrow of a life." This is one of the philosophical nuggets which are constantly going the rounds of the press, packed so full of wit and wisdom that one gets a new insight into the capacity of our English tongue to put much in little. Not necessarily a sin, but just an error, a mistake, a slip by the way. Any life that has failed to set for itself a high standard in the beginning must be largely made up of vain regrets; so reforms that accomplish much will aim to prevent these early mistakes as far as possible, although as a rule I believe they generally begin from the least hopeful end until they learn better. It took the W. C. T. U. with its mother's heart to see that drunkards are made by the first fatal sip taken in ignorance and inexperience; and scientific temperance instruction is only an outgrowth of the idea that they must be wise for their loved ones, so often destroyed for "lack of knowledge" on the part of teachers and instructors. How many a young man has joined the Masonic lodge to find his momentary "error" indeed "the sorrow" of a lifetime. The general ignorance of women on this subject is often amusing, but it is also deplorable. The chief aim of our little paper, the *Home Guard*, which is just out, is to qualify earnest, thinking women to be instructors on this subject,—first of all to their children, and then, as occasion may arise, to their husbands and grown-up sons. It is neatly got up, and reflects much credit both on publisher and printer. Single copies per year are only 15 cents, while ten copies per month will be sent to one address per year for one dollar. Where is there an anti-secret woman who loves the cause, and cannot spare at least this trifling sum annually to enlighten ten of her sisters on this subject, and save them perhaps many a heartache, if not something worse. Women of the N. C. A., give this first independent venture of woman in the warfare against the lodge your hearty and generous support.

Granted woman's alleged incapacity to learn Masonic secrets, the question does not hinge on the nature of those secrets any more than the truth of Christianity rests on the basis of miracles. Women need to be instructed to think on this subject more logically than they do; to see that it is the fact of having secrets at all, and being perpetually sworn to conceal them that makes the sin and works the mischief. I have noticed that the argument which a female defendant of the lodge generally has recourse to is the one of charity. "They take care of the widows and orphans, and they do so much good, you know." A few statistics which shall punch this air bubble of lodge benevolence, and show these good sisters that the churches which they so largely support are really doing all the world's charitable work that is worth speaking of; a little insight into lodge mysteries, and the relation of these secret shrines to Christianity and temperance; all these the *Home Guard* proposes to offer them. Send in the funds, sisters, and let us have as many copies printed as possible. Let faith and works join hands together.

Easter was celebrated in the city churches with the usual ceremonies more or less elaborate—that is to say, more or less savoring of Rome. What would good Governor Bradford have said to it all?—the anniversary of whose birth, by the way, occurred last Saturday, April 5, just 332 years ago. And particularly what would he say to a Masonic celebration of Easter, such as the Worcester *Daily Times*—which is doing grand service for the cause of truth—reports as being held by Lawrence Chapter Rose Croix of that city, with the addition to the exercises of a sermon by Rev. J. F. Lovering, Worcester's Masonic pastor? What further need of proof that Masonry is a religious institution with a strongly Roman bias?

Speaking of Rome, the *British American* tells a story actually related in a sermon in one of the Catholic churches of Boston on a recent Sunday. It sounds rather odd, taking into consideration Boston culture, and also that this is the nineteenth century. A certain doubting Thomas who had buried his father, asked the priest if he was sure his parent's soul was in purgatory, refusing, until he could have authentic proof that it was so, to pay for any masses to be said for his release. This proof the priest proceeded to give by saying something in Latin, which was followed by a noise as of clanking chains which seemed to proceed from the cellar. But doubting Thomas refused to believe his father was there unless he could see him, or at least hear him speak. The priest then called the deceased by name, asking him "if he was there." Receiving an affirmative reply, he further asked, "Where are you?" to which came the answer, "I am in purgatory." And at the same time a blue smoke oozed through the seams of the floor, with a peculiar sulphurous odor, as still further proof of the priest's assurance to the young man that the spirit of his father was just beneath the floor, held fast in the clutches of his Satanic Majesty. That an audience could be found in any American city, let alone Boston, to swallow such a hobgoblin tale, is a specimen of what Rome will do when she gets the matter of education into her own hands.

A late article in the *Christian Commonwealth* draws attention to the number and variety of the burning questions which are biding their time to spring on the British public, held in abeyance meanwhile by the Irish question and the Parnell Commission, which drag their slow length along, much as the tariff issue in our own Congress. Perhaps the time will come when even European politicians will have something to talk of besides the everlasting "war-cloud," for it certainly looks as if the nations of the world were going to have enough to occupy their attention within their own borders, unless indeed their governments choose war as a means of turning away the public attention from issues they are unwilling or unable to meet.

There is a common saying that "figures will not lie." But they can certainly be very misleading if not correctly balanced. For instance, Auditor Ladd's Report on the High License experiment in Massachusetts gives much joy to the papers which advocate that measure, as it shows that there were 2,571 fewer licenses granted this year, while $526,504 more money was received in revenue. But these figures do not tell the story. Was there any less liquor drank, and was that sold in these high license saloons any less murderous to body and soul than that sold elsewhere? Is there not, on the contrary, a greater temptation to use all manner of poisonous adulterants where such enormous fees have to be paid, and does not a monopoly which crushes out the smaller dealers make a larger and better business for the men that can pay them. Gentlemen, whatever your party, Republican or Democrat, before you exult over the increase of blood money that goes into your State coffers, see that you have the columns correctly balanced.

Elizabeth E. Flagg.

The shooting of John Rusk, of Westchester, Pa., by Thomas Hart, on Dec. 18, after the former had been joking with him, reveals the workings of secret bands of oath-bound conspirators. This time it is the Ancient Order of Hibernians, not the Clan-na-Gael. It turns out that Hart was a member of the Hibernians. After the shooting, although another coroner had been telegraphed for, a coroner who is a member of the same society, and six jurymen, and two doctors, all Hibernians, except one of the doctors, who was the friend of the other, held an inquest, and regardless of the testimony of the only person who saw the shooting, they declared that death was the result of acute congestion and adema of the lungs, and exonerated Thomas Hart. With a certificate to this effect the coroner went to White Plains and demanded the release of Hart, but the sheriff refused, and the district attorney took up the case, had a second autopsy by different doctors, who rendered a verdict that death resulted from peritonitis caused by a gun-shot wound. The case will come before the grand jury in February, but the Hibernians try to make people believe that nothing will come of it.—*Christian Nation.*

Reform News.

FROM THE GENERAL AGENT.

A GENUINE CHARITY IN BOSTON.

309 Tremont St., Boston, Mass., April 7, 1890.

Among the beneficiary institutions of this city Bethany Mission ranks among the younger but most efficient in its line of work. It is evidently a child of the Holy Spirit, through the willing agency of Miss M. L. Richards, whose faith and works have made it what it is. Others have cooperated nobly, but to her persistent prayers and efforts is due more largely than any one else the success which has attended this effort to "rescue the perishing." While occupied and alone in her room she received her calling and baptism for the work, and with forty cents in her pocket she started out on her mission of mercy.

In the two years of her labors appear many and wonderful interpositions of Providence, shielding her from the violence of enemies and supplying every needed grace and gift. Her first room was on Hanover street over a saloon and surrounded by gambling dens and places of infamy. Her presence and work soon became an offence to those about her, and at one time when alone in her mission room she was confronted by some thirty rough men, who came with the avowed purpose of ejecting her from the premises. She met them calmly but fearlessly, and with the sword of the Spirit in hand so effectually, that many wept and some knelt with her in prayer before leaving her the victor "in the name of the Lord."

Among the results reported at the second anniversary held in Park Street church, March 20th last, there were five rum-sellers who had given up their hellish business and accepted Christ, over 2,000 who had asked for the prayers of Christians, and some 1,600 hopeful conversions. A midnight brigade visit dance halls and saloons and hold prayer meetings in these dens of infamy, winning some from among the many to a better life.

It has been my good fortune to attend occasionally and speak in this mission, and there is no restriction on liberty of speech against the lodge, as against other devices of the devil. I am confident that more has been done in Bethany Mission by this devoted Christian girl and her volunteer helpers to relieve the suffering, reform the fallen, rescue the perishing, and bring comfort and peace to homes and hearts in this city than by the 599 secret lodges, with all their wealth and boasted charities. J. P. Stoddard.

FROM WASHINGTON TO NEW YORK.

New York, N. Y., April 10, 1890.

Dear Cynosure:—It was my privilege last week to attend the annual meeting of the National Reform Association held in Washington, D. C. Pressing duties prevented a report at that time as I intended.

While for lack of means there had not been as many district secretaries employed during the past as during some previous years, yet the reports of those who had been at work showed great activity. Secretary Foster had given over one hundred address during the year and Secretary Gault more than one hundred and fifty. Secretary Foster had presented their cause in thirty colleges and seminaries. Sharp, pithy addresses followed one after another till the mind was weary of comprehension. The Conference was a rare intellectual treat, but, as is usual at reform conventions, the masses were not there to hear. We are forcibly reminded on such occasions that the world and some church members are still crying, Give us Barrabas!

I addressed audiences in the colored Presbyterian and Baptist churches before leaving Washington, having an aggregate attendance of about seven hundred. Respectful attention was given, though some of the Masons were much stirred, and reported, as is common, that I had misrepresented them, but failed to specify wherein, as is also common. I am promised another hearing in the Baptist church on my return. My time in this city has thus far been occupied in getting things in battle array. The friends interviewed generally express pleasure that an effort is to be made here to enlighten those in darkness. Of the dozen or more pastors visited all agreed to do what they could to further our cause. The names of over one hundred leading men in various congregations have been given by pastors that I may further enlist them in our work. It is my purpose to remain here some weeks. Any in this section desiring work at this time can address me 247 W. 36th St., New York. W. B. Stoddard.

FROM WESTERN ILLINOIS.

Dear Cynosure:—After speaking at Hopewell, Bethel and Gilchrist, I visited Viola, Aledo, Alpha, Alexis, Gerlaw, Monmouth, Roseville, Abingdon, Galesburg and Little York. I had hoped to get in some lectures at Monmouth, but I found them engaged in earnest prohibition work. The saloon must be kept out of Monmouth. The city election occurs the 15th of April. Lecturers from abroad were employed who were speaking for prohibition every night and Sabbath afternoon. These meetings were begun two weeks before the election and were to be continued until the final contest with ballots.

I have been working for the coming conference in Chicago, and while thus engaged have secured one hundred and fifty-five short time subscriptions for the *Cynosure*. I would gladly have done better, but must be content with doing what I could. Much more might have been done in the territory gone over if I had put in more time. But I hasten forward that I may be at Chicago before April 22. C. F. Hawley.

Correspondence.

THE GODS OF GREECE AND THE GOD OF CHRISTIANS.

Editor Cynosure:—The *Chicago Evening Journal* has a column by David Swing which endorses the views of the lecture by a Mr. Dyer, but which must be felt by many believers to be contrary to, and subversive of, the plainest teachings in the Holy Scriptures. For surely if anything is condemned in the Scriptures, idolatry is pre-eminently so. "Hear, oh Israel, the Lord our God is one Lord," was the divine command; and the 3,000 slain at Sinai, because of the worship of the golden calf, forever stamps as utterly preposterous all such assumptions as the "unity of all religious symbols" and "of religions." Yet this is the purport of the article referred to, in which it is affirmed that our American churches ("temples" is the word used) are the "logical successors" of the ancient heathen temples. If the lodges of the pretentious "handmaid of religion" had been intended instead of churches, there need have been no question raised, for she is the "*logical successor*" of the ancient sun-worship, and professes to tolerate all religions that bow to her authority.

The article says: "Christianity is not wholly of Hebrew ancestry. It was not possible to exclude the influence of surrounding forms of belief and worship." "Even Solomon fell a victim to the anti-Hebrew theology." "Christ established a bread feast and wine feast." But this bread and wine represents his agony and death for our sins. Oh, how could Prof. Swing ignore these Gospel truths and misrepresent our Redeemer as thus: "He made more spiritual and realistic the great bread and wine offerings [of idolatry] which had prevailed for centuries before the altar of Demeter, the Greek divinity for fruitful fields.... the Ceres of the Latins." "*Thus bread and wine had become emblems of heaven's* goodness to man, and were the more ready to be utilized in the Christian form of religious service." How could he more plainly deny that God speaks to us by the Son, who said, "*No one cometh to the Father but by me.*"

But the next paragraph repudiates also the ordinance of Christian baptism, presenting it also as an adaptation from idolatry. Thus the professor treats both of these Gospel ordinances as if at best only an improvement upon, or development of, the other religions, and in proof of their unity in their symbols and character! Reader, read his words for yourself: "To the religion of Greece and Rome, to the Eleusinian mysteries, to the worship of Esculapius and Apollo, to the adoration of the Aphrodite, is due *more of the fullness and comforting power of the church* than many leaders have been willing to allow."

This closing paragraph endorses the preceding summary: "The unity of religions" is affirmed. The drift of the Greek worship was toward a deity of mercy and righteousness. This "was hurried forward by the peculiar power of Christ." "Yet the meeting houses or ruins in Delphos are related to the meeting houses in this new world. Our temples stand in a clearer light, but they are the logical successors of those in which the ancients prayed and sang."

Such is the conclusion. Behold then and admire, ye American Christians, your idolatrous predecessors! May we not as truly regard our nation as the descendants, etc., of the native tribes of this continent? For men who profess to be believers in the Lord Jesus Christ of the New Testament to class his religion and ordinances with those of the ancient false worships reminds us that the seven churches of Asia had many members upon whom the severest condemnation is recorded. The Balaams and Jezebels and Nicolaitanes should be expelled from every church of Christ—not flattered by false teachers with the idea that these characters are serviceable to any god, but utterly condemned by the God and Father of our Lord and Saviour. Churches need to be purified from false worships and inventions and traditions of men in order to be "one body" under the "one head." Then watchfully march onward, Col. 2: 8, under the banners of the great Captain of Salvation as one army for the salvation of the world.

A Scot.

CAN THESE THINGS BE SO?

Editor Cynosure:—I come to you as an inquirer. I am a sort of doubting Thomas. Will you give me some light? I have here before me a little book entitled, "Freemasonry Illustrated." It professes to give "a complete exposition of the first seven Masonic degrees." Jacob O. Doesburg is the author of this book, and President Blanchard of Wheaton College gives it his endorsement.

The more I have looked through this little book the more puzzled have I become, and the more amazed. The inquiry not once nor twice has come up, Is this Freemasonry? Can the things here set forth be true?

I have known not a few very respectable and sensible men who were Masons. I have known some who were doubtless good Christian men, who were said to be Masons. Now am I to believe that these men have taken the oaths and passed through the ceremonies which I find revealed in this little book? I tell you I am slow to believe that respectable men, Christian men, can take these oaths and go through these ceremonies which seem to me so horrid and senseless—yes, worse than senseless. For it is worse than senseless to go through forms of prayer from which the name of our divine Mediator has been studiously omitted. It is worse than senseless to take the Word of God and turn it to such uses as we find here. It is nothing short of solemn mockery, blasphemy and horrid wickedness. How dare any of us approach God except through the name of Jesus Christ! How dare any of us take the solemn words of the great "I AM," and use them in ceremonies to their utter perversion: for if there is not a horrid perversion of Scripture all the way along in the rites as given in this book, then I confess my utter inability to understand what a perversion of Scripture is.

It is hard enough to believe that men of good sense will submit to be hoodwinked, dragged about by the cable-tow, stumbled over chairs, benches and stoves, killed and laid out to stink, raised, etc., etc. It is hard enough to believe that men of good, sober sense will go into any sort of lodge and go through such silly, absurd and contemptible performances as these; but it is harder to believe that Christian men will not only go through all this, but will pray Christless prayers, take the name of the I AM in vain and use the solemn words of God in ways that are blasphemous and wicked.

Now, I come up with my inquiry. Is this book true?

This I have to say, if it is not true it ought to be suppressed and the truth in regard to it made known. If it turns out to be true then any good opinions which I have ever entertained of Freemasonry must vanish forever. Will you give me the light which I seek through the *Cynosure?*

Inquirer.

TRACT-BURNERS IN WEST AFRICA.

Monrovia, Liberia, West Africa,
Feb. 27, 1890.

Editor Christian Cynosure:—Your letter of Nov. 27, 1889, was duly received. The *Cynosure* is coming again, for which I am thankful. I have given a large number of the tracts to a Methodist brother, who promised to distribute them among ministers who will use them where they will do good. A young colored man in the mission is anxious to preach the Gospel, and also anxious to learn more concerning Masonry. He says he is a Mason. Tracts were given to him.

Not long ago, one of Bishop Taylor's missionaries, who is a Mason, was in the neighborhood where I am teaching, and I supplied him with tracts. He said that the secrets of Masonry have never been published.

Sometime ago a lady in Monrovia asked me for tracts, and when I went to Monrovia last month she was supplied. Her son-in-law is a Mason. The tracts were in her possession only a few hours when she received a call from the Judge of the Monthly Court, who is one of the leading Freemasons in the city. He had been informed, he said, that she had some papers on Masonry, and he would like to see them. After she handed them to him, he said they were his property, and carried them off. I have not learned to what extent they were distributed and read among the Freemasons, but word came to me that they were finally burned. There are American missionaries in Monrovia who I believe are opposed to secret societies, and perhaps would be glad to distribute your literature there if sent to them. They are Free Methodists. Respectfully yours,

(Miss) E. Beeken.

A TEACHER'S LIFE IN NEW ORLEANS.

New Orleans, La., April 3, 1890.

Dear Cynosure:—The past two months which I have spent in Straight University have been months of pleasure and profit, although not without some trials. Straight University is considered the best school in the South. There have been about six hundred pupils in attendance this year and many have been refused admission for want of accommodations. Another building is nearing completion which will increase the facilities next year.

The president seems to have his whole heart in the work and his life is a very busy one. The teachers are all Northern people, and while we do not mingle in Southern society, we are a pleasant family by ourselves.

As a class I find the colored people far ahead of what I had anticipated. Of course only the best class attends here. I have over fifty scholars in my room and many of them are as bright as one could wish to see anywhere. As a rule they are anxious to learn and grateful for assistance. I am helping in a mission Sabbath-school about four miles distant. Here you see specimens of poverty and ignorance which are truly pitiful. I go on Sabbath with two students who are earnest Christians, and they are doing patient, effectual work for the Master. I hope to find time to visit some among them and establish a prayer-meeting. There are three mission schools carried on by students. There is a grand opening here in every direction for Christian work but the laborers are comparatively very few.

This week is our spring vacation. Three days of it are to be spent by the State Ministerial Association which meets here. The session began yesterday and had a goodly representation of white and colored delegates. Last evening I listened to a very able sermon by Rev. C. S. Shattuck and an address by Rev. C. I. Scofield. The subject of the latter was "The Inspiration of the Scriptures." It was presented in a very convincing, Christian way.

While many have suffered from the overflow of the river, we have been very fortunate. There are some very alarming reports in regard to our safety, but I have no fears.

While New Orleans abounds in sites of historical character, I have had time to visit but few of them. Yesterday I visited the cemeteries, which truly seemed like cities of the dead. The tombs, many of them built to resemble houses, churches, or cathedrals, present a sight worth seeing. Many of them, I should judge, cost thousands of dollars. Among others I visited the tomb of the much lamented Jeff. Davis. One could very profitably spend some time in seeing the places of interest in this city. Very sincerely,

M. Louise Stoddard.

LITERATURE.

Vick's Illustrated Magazine, beside the usual amount of interesting reading on flowers, contains in the April number a lengthy article on "Cemeteries and Public Health," which refutes the dismal stories of graveyard pestilence. A plan for a neat and inexpensive house is contributed by an able architect. The department of Pleasant Gossip is even more entertaining than usual.

Biblia for April opens with a scholarly article on the Peshito-Syriac Version of the Testament, which is followed by a list of proper names found in Genesis, with their derivation and meaning. Considerable space is given to the Epworth League of the Methodist church, and the balance of the book is given to plans of thorough and discriminating Bible study. It is a magazine of great value to Bible students.

Good Health comes to us from Battle Creek, Mich., full of interest. An illustrated article on Hindostan takes up the opening pages, which is followed by short talks about the body and how to take care of it. Dress is treated in an instructive way. Two articles are contributed on Social Purity. Dr. Kellogg speaks of a new danger from tobacco smoke. The editorial department is not the least important or interesting.

In the *American Garden* the frontispiece is a beautiful reproduction of an old etching—a vase of poppies. The first article is by Charles Barnard, entitled "Look Over the Fence." E. Williams, of New Jersey, answers the question, "What Grapes Shall I Plant?" Mrs. Fanyer contributes another of her charming letters. The department devoted to horticulture proper will be read with interest by all, while "They Say" is full of valuable information.

The *Converted Catholic* for April is full of interesting short sketches and letters from converts from Rome. It yet devotes over half of its pages to valuable contributed articles, such as "The Primacy of Peter," "The True Christ and the False," "The Church of Rome not the Church of Christ," and "The History of the Jesuits." Father O'Connor's thirtieth letter to Cardinal Gibbons is published. Also a biographical sketeh, with a portrait, of Rev. Edward McGlynn, D.D., the deposed Catholic priest of New York, and extensive notes from "Life Inside the Church of Rome," the Nun of Kenmare's new book.

The April *St. Nicholas* contains the first of several important papers by E. J. Glave, one of Stanley's pioneer officers on the Congo. It is called "Six Years in the Wilds of Central Africa," and is so told as to vividly present the lights and shadows of the explorer's life. Both young and old readers will find what they are seeking: the former, facts and adventures; and the latter, information as to Stanley's methods and achievements. A novel and attractive paper is Miss Scidmore's "How to Use a Pair of Chopsticks." There are natural history papers by Ernest Thompson, and by Charles Frederick Holder; verses by Kate Cleary, Helen C. Walden, and Caroline Evans; and pictures without stint.

The Century for April is remarkable for the variety of its contents. Two of Mr. Cole's charming artistic engravings accompany a paper on Giovanni Bellini, by Mr. W. J. Stillman, in the series on Italian Old Masters. One of these engravings is printed as a frontispiece, and the conductors of the magazine claim that American wood-engraving has never before been put to such important use as in this series. Three timely articles are "The Latest Siberian Tragedy," by George Kennan, in which is given a new account of the outrage of Yakutsk; "Suggestions for the "Next World's Fair," a practical and helpful paper, by Georges Berger, Director of the French Exposition; and "The Slave-Trade in the Congo Basin," by E. J. Glave, one of Stanley's pioneer officers, with text and pictures from life during Mr. Glave's residence of twenty months among the natives. Three articles of special interest are "An Artist's Letters from Japan," by John La Farge, with illustrations beautifully engraved by Mursh, Kingsley and Whitney; "The Serpent Mound of Ohio," by Prof. F. W. Putnam, of the Peabody Museum, Cambridge, Mass., an exhaustive treatment of the facts and archæological significance of these remains; and "The Old Poetic Guild in Ireland," a special study by Charles de Kay, with illustrations by Alexander and Bacher. The central West comes in for attention in "The Non-Irrigable Lands of the Arid Region," by Major Powell, Director of the U. S. Geological Survey; and "The Shoshone Falls," by Captain John Codman, with two beautiful illustrations. There is a short literary essay by Col. T. W. Higginson, and a curious special account from Captain Charles Bryant of his experience "In the Fur-Seal Islands," Alaska, Captain Bryant having instituted the present method of catching these seals. An article in the series of Present-Day Papers is contributed by Prof. Richard T. Ely, under the title of "A Program for Labor Reform," which is a very complete, though not an elaborate review of the whole labor system.

LIST OF SIGNERS TO THE CALL FOR THE CHICAGO CONFERENCE.

(*Continued from 16th page.*)

S. M. Krohn, U. P., College Corner, O.
John A. Wilson, " Wooster, O.
J. E. Curry, " Huntsville, O.
W. R. Jamison, " Scio, O.
David Paul, " New Concord, O.
W. H. French, " Cincinnati, O.
H. C. Marshall, " Rock Island, Ill.
A. K. Strane, " Idaville, Ind.
J. C. Roe, " Kenton, O.
W. R. Hutchinson, " Savannah, O.
J. Y. Scouller " Fair Haven, O.
J. C. Taggart, " E. Liverpool, O.
Clinton Riddle, " Dunbar, Neb.
J. G. Madge, " Dalton, O.
James D. Smith, " Lodi, Wis.
S. F. Clark, " Nassau, Iowa.
C. H. Mitchell " Keota, Iowa.
H. P. Jackson, " Greenfield, O.
S. R. McLaughlin " Elvira, Iowa.
W. P. McNary, " Tarkio, Mo.
R. C. Montrich " Coulterville, Ill.
R. S. McClenahan " 16-Mile Stand, O.
John P. Robb, " Iberia, O.
H. Y. Leiper, " Moore's Salt Works, O.
H. T. Ferguson, " Sunbeam, Ill.
W. J. Buchanan, " Media, Ill.
W. H. Ernst, " Albion, Wis.
C. T. McCaughan " Winterset, Iowa.
J M Billingsley, Baptist, Westfield, Ill.
S R Wheeler, 7th Day Bapt, Dodge Centre, Minn
M G Stillman, " Utica, Wis
S H Babcock, " Walworth, Wis
E H Socwell, " Garwin, Iowa
N Wardner, " Milton Junction, Wis.
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J H Hurley, " Welton, Iowa
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John B Lelloway, U P, Vernon, Wis
Thomas Scott, ME, Nortonville, Kan
G M Cottrell, 7th Day Bapt, " "
F Lines, M E, Ottawa, Ill
J G Kennedy, U P, Wellsville, O
Jas C Lytle, U P, Norwood, Ill
Silas Bumphus, 7th Day Bapt, Farmington, Ill
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Francis Power, farmer, St Charles, Ia.
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CONFERENCE OF CHRISTIANS

ON

Masonry, Mormonism AND THE Minor Secret Orders,

April 22 and 23d, 1890,

AT THE

First Methodist Church, Chicago,

Corner Clark and Washington Streets.

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8. Modern Heathenism.
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THE N. C. A. BUILDING
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AND OFFICE OF
The Christian Cynosure,
221 West Madison Street, CHICAGO

The National Christian Association

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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

J. BLANCHARD, Editor.
HENRY L. KELLOGG, Associate Editor.

CHICAGO, THURSDAY, APRIL 17, 1890.

THE CHICAGO CONFERENCE.

The following are among the papers and addresses that have been promised for the Chicago Conference of Christians on the Secret Lodge System, to be held April 22 and 23, 1890, in the First M. E. church, corner Washington and Clark streets:

Secret Societies.—A general discussion of the whole subject, by Prof. Henry C. King, Oberlin College, Oberlin, Ohio.

Secret Lodges Out of Harmony with Christian Churches.—By Rev. J. S. T. Milligan, D. D., pastor Reformed Presbyterian church, Denison, Kansas.

Subject to be Announced.—By Rev. P. S. Henson, D. D., pastor First Baptist church, Chicago.

Secret Orders and Revivals.—By Col. George R. Clark, Superintendent Pacific Garden Mission, Chicago.

College Secret Societies.—By C. S. Bullock, Theological Student, Evanston, Ill., and by ex-President A. A. Smith, Northwestern College, Naperville, Ill.

Jesuitism as a Secret Oath-Bound Organization.—By Rev. John Lee, pastor M. E. church, Lockport, Ill.

Civil Government and Secret Societies.—By Rev. B. T. Roberts, editor *Earnest Christian* and *Free Methodist*, North Chili, New York.

Have Our Best Men been Masons?—By Prof. Joseph Moore, Earlham College, Richmond, Ind.

Secret Beneficial Societies.—By Rev. W. P. McNary, D. D., pastor United Presbyterian church, Tarkio, Mo.

What is the Duty of the Church Concerning Secret Societies?—By Prof. C. M. Esbjorn, Augustana College, Rock Island, Ill.

Mormonism as an Oath-Bound Organization.—By Rev. Thomas D. Wallace, D.D., pastor Eighth Presbyterian church, Chicago.

The Relation of the Minor Secret Orders to the Christian Church.—By Rev. Halleck Floyd, D.D., bishop of the United Brethren church, Dublin, Ind.

The Jesuit Policy.—By Prof. Joseph L. Daniels, Olivet College, Olivet, Mich.

Subject to be Announced.—By Rev. E. P. Goodwin, D. D., pastor First Congregational church, Chicago.

Unity of the Ancient Mysteries and Freemasonry.—By Prof. David McDill, D.D., United Presbyterian Theological Seminary, Dayton, Ohio.

The Exaltation of Christ, as Lord and Saviour, Our Purpose.—By President C. A. Blanchard, Wheaton College, Wheaton, Ill.

RAILROAD RATES TO THE CONFERENCE.

To every friend who will attend the April meeting:—If you think that you may possibly attend the Conference on April 22 and 23, you ought to inquire of your railroad station agent whether he has on hand the blank receipts, which will show that you have paid your full fare to Chicago, and hence are entitled to the return at one-third rate. It would be better to inquire AT ONCE of your agent, so that if he has no blanks he may get them. No reduction will be given by the railroads unless you have this certificate. If you are on some little branch railroad there is all the greater necessity for attending to this matter at once.

HOTEL RATES.

Among those who have already engaged hotel rooms for April 22 and 23, during the Conference, are the well-known names of C. C. Foote, Detroit. Mich., Rev. John Stahl, Augusta, Ill., and Rev. Dr. Wardner, of Milton Junction, Wis. Some who have written for rooms wish them near the ground, and near the hall where the convention is to be held, and for 50 cents.

It may be sufficient to say that the above requirements cannot be filled except at the rate of one, one and a half and two dollars per day. If one wishes to be near the hall, and can climb three or four pairs of stairs, rooms can be had for 50 and 75 cents per day.

The *Cynosure* office is about one mile from the First M. E. church, where the Conference is to be held. Near this office is Columbia Hotel, 238 West Madison street, where good rooms can be had for men only for 25 cents to 50 cents per day. Street cars pass this place direct from the Conference hall.

THIS IS THE LAST PAPER which will be mailed before the Chicago conference meets on Tuesday afternoon next. We urge again that no light considerations be allowed to keep any one away from this important gathering. The speakers are able; the subjects discussed are of the utmost importance to our American churches as well as to the Government; and considerable delegations are already promised. The Free Methodist conferences have chosen delegates, as have several classes of the Reformed church, the National Reform Association, and other bodies. Numerous local churches will be represented. Let there be such an host come up to this meeting as used to assemble when the trumpet was blown among Judean hills to rouse the people against the invasions of heathenism. With such an invasion are we now struggling. God give us a victory like Gideon's.

ARE THE HOLY DEAD IMMEDIATELY HAPPY?

The Bible furnishes abundant proof that they are. The Jews, who are a monument as well as a people, are Abraham's children, visible and tangible. And Paul, speaking in the name and by the authority of Christ, says all who are in Christ are Abraham's children and heirs of God. And the Saviour says that Abraham, Isaac and Jacob were alive in Moses' day, as a proof that the dead arise, Mark 12: 26; and in Luke 13: 28, he speaks of those patriarchs as with the prophets "in the kingdom of heaven." Enoch and Elijah went into heaven without death, and so needed no resurrection. And Moses and Elias were communing with Christ in glory ages after their death. Indeed, the inhabitants of the unseen world appear, from the first verse of Genesis to the last of Revelation, mingling in the affairs of our race and retiring to their home in the dwelling-place of God.

But the Saviour brought this "life and immortality to light." He speaks of heaven and its inhabitants with awful familiarity; says those admitted there from this earth are "equal to the angels;" speaks of their abodes there in "mansions," words taken from human dwellings here; promised the penitent thief that he shall be in paradise "this day," and promises to meet his disciples at death and receive them to himself to dwell and abide there. And Paul, speaking by inspiration, says it "were better" for him to "depart and be with Christ," as an event following his death at once. Our mortal bodies are in no two moments composed of the same material atoms, and change entirely every few years; yet these bodies are "temples of God," and parents never mistake the identity of their children when growing up from infancy. And Paul says we are raised "a spiritual body," which is doubtless our own identity, though immortal and glorious. Such seems to have been that one of "the prophets" sent to reveal the apocalypse to John in Patmos, and whom John twice attempted to worship, but was forbidden, Rev. 19: 10 and 22: 8.

The sublime drapery and costume of scenic resurrection which end Christ's mediatorial kingdom are shadows which doubtless represent realities, and will have their fulfillment. In a subject so vast, diversified and wonderful as the unseen world, which is the abode of God, and the home of angels and "just men made perfect," which stretches from the opening of Christ's kingdom to its close, when it merges into that of the eternal Father,—such a theme must, of course, contain things which we mortals can neither utter nor understand. But the unseen world to which we are all moving, and which we must soon enter, is put in the Bible for our "instruction." And what chiefly concerns us to know is that Christ who was crucified for us is its glorious King; that patriarchs, prophets and saints are there with him, where there "shall be no more death, neither sorrow, nor crying; neither shall there be any more pain;" that Christ must reign till he hath put all his enemies under his feet; "that every knee shall bow and every tongue confess, of things in heaven and things in earth and things under the earth, that Jesus Christ is Lord," Phil. 2: 10; and that where he is there also shall his servants be, John 12: 26; and that our loved ones departed are of that number, as were Moses and Elias on Tabor serving the same Master as when they were here; and that as part of a "great cloud of witnesses" they await our coming.

LIGHT ON THE COLLEGE SECRETISM.

At the request of several members of the fraternities, Mr. C. S. Bullock consented some time since to address the "fraternity students" of Northwestern University at Evanston on the merits and demerits of college secret societies. By his consent invitations were given to none but members of secret societies, except to those whom he invited and who were present with him. After several selections by the band, none of which was "See the conquering hero comes," as stated by the member of the Beta Gamma fraternity, who supplied the Chicago dailies with the report of the meeting—in this report we are assured there is scarcely a word of truth—a chairman was chosen who in a few happy words introduced the speaker. "All questions," he said, "have two sides—an inside and an outside:" to which the fraternities responded with a yell and hearty applause. "We know the inside, and the speaker who will pummel us to-night knows only the outside. But of all people seeking light the student body is the most earnest, and will gladly hear what our friend has to say."

Mr. Bullock replied in as happy a vein: "All square questions have four sides—an inside and an outside, a *right and a wrong* side. I shall take pleasure in showing you the *wrong side* of college secret societies as seen from the *outside*."

At the close of the address several ineffectual attempts were made to trip the speaker by questioning and denying his statements. One young lady, a member of the Kappa Alpha Theta Society, rose and said, "I deny the charge, and brand it as false, which the speaker has made concerning our 'fraternity.' Our chapter hall was never *broken* into."

Mr. Bullock accepted the refutation and replied, "I based my remarks on the words of a young man here present who knows the two young men that entered the hall." They were members of another fraternity. The hall had not been "*broken*" into, but one of the young men had a key that unlocked the door. For going into the hall they were called before an indignation meeting of the ladies' fraternity and considerably scared by the mention of a law that does not exist.

One of the fraternities that was considerably shown up by the speaker endeavored to make a defense through one of its members, who is seldom found in church, but generally in his office, on the Sabbath,—who seldom, if ever, prays, but can swear and talk "smulty," and who knows from experience that the members of the "frat" play cards and smoke, and that some of them have in earlier days been expelled from school.

Mr. Bullock's argument was not without its effect, at least upon the non-fraternity students present, who spoke with amazement at the revelations of the societies given in the address and made by their members at the meeting. We hope to publish the address in our next.

A MASONIC FESTIVAL.

Our Washington letter notices some of the features of the "Easter" festival in the nation's capital. As much might be said of all our cities. On that day, as on all other festival days when the ordinance of men has been set up for religion, the spirit of the world generally prevails in the churches of Christ.

But it is entirely fit that the Masonic lodge should make it an high day. From every quarter we learn of it; but correspondents have sent us especial notice from Ironton, O.; Worcester, Mass.; and San Jose, Cal. In the first the Congregational church was thrown open to the Knight Templars and the pastor officiated as prelate. In Worcester the Masons met in their own hall; but Rev. J. F. Lovering, whose name is more celebrated in lodge circles than in those of the church, addressed them, and then the gay company repaired to a hotel for a banquet. In San Jose the First M. E. church was taken possession of, and the pastor, Dr. Jewell, whom our correspondent regards as one of the best men in his denomination on the Pacific coast, a professor of holiness, joined with the "Sir Knights" in responsive reading of God's Word. "There must be many," says the letter, "among his 600 members who object to this heathenish toggery in church."

But why do we object to Easter? Because it is very nearly unadulterated paganism. The "egg" part of it is direct from the serpent worship of the East; and we do not see why it is not as offensive to God now as ever it was. The day itself is not a fixed anniversary, but changes from the 25th of March to the 25th of April, and does not pretend to be the anniversary of Christ's resurrection any more than Christmas is of his birth. It is named from a goddess of the old Germans whose festival was at this time. But far back of that it was a Chaldean ceremony in honor of the goddess Ishtar. Why should not the Christian

church have a *Bacchus* festival, or *Venus* festival as well?

The early Christians, filled with the Holy Ghost, celebrated the resurection day of Christ week after week. They called it by the precious name, "*the Lord's day.*" Is not that enough for all who are dead to the world and alive to Christ?

THE SOUTHERN FLOODS.

A brief letter from Bro. R. N. Countee of Memphis reveals a painful condition of affairs among the poor colored people in the overflowed region above and below that city. Surely it is a time for all Christian people to beseech the God of mercy to deliver these poor from the destruction that threatens from the floods, and from men who will yet be cruel and oppress them. Bro. Countee says:

"We are just now surrounded with a vast multitude of people from the overflow districts. Four flatboats, loaded with colored people, were brought here last Saturday. Hungry, homeless, moneyless and half-naked, they are here quartered in an old cotton warehouse. I went to the place on Sunday with nearly all of our church, and I preached for them at 3 P.M. The colored ministers of the city are making this their common cause, and all are helping nicely. The planters in the bottom lands are refusing to accept help for the colored people on their places in many instances, preferring to feed them themselves; and we shudder while we know in many instances this means slavery for our people for the next two years, and the conscienceless white planter will continue to rob them. The overflow gives us a stagnation in business, but God ever lives, and we trust him."

—At his last writing Secretary Stoddard was expecting to spend last Sabbath at Dexter, Maine, and probably remain there during the present week.

—The N. C. A. Board of Directors meets on Saturday next at the call of the chairman. The concluding business of preparation for the conference will be of importance and will call together the full Board.

—Bro. W. T. Ellis of the *Fire and Hammer* writes to correct us as to his location, which by some error was lately printed in the *Cynosure* as Eugene, Oregon. He is located at Portland and is still publishing the *Fire and Hammer* and preaching the Word. He says of Judge Williams, former Attorney General, that he has a large law practice and is a reputed millionaire. His first public acknowledgment of Christ was when Moody was in Oregon. He has since been delivering able lectures in different places on the divinity of Christ.

—Secretary Stoddard's letter on the Bethany Mission in Boston will be read with a new interest when it is known that a meeting was arranged at the mission rooms in which Bro. Wm. F. Davis of Chelsea, Miss Ida Haines of Maine, Rev. C. Cunningham, Sr., Miss Richards and possibly Mrs. Gleason, who spoke so eloquently on Narcotics at the last Illinois State Convention, will take part. They will consider the lodge system in its relation to Christian charity and the work of saving men. We shall hope for a good report from this discussion.

—Bro. W. J. Gladwin, the devoted Bombay missionary, is spending a few weeks in California, making every effort to arouse a missionary spirit among the churches. His spirit is stirred, as was Paul's at Athens, with the lodge idolatrics. He has lately written of a good man who will undertake reform work in California, and his stirring appeal in another column will receive notice from the N. C. A. Board at its meeting next Saturday. Let us all bestir ourselves in prayer for a blessing on this effort, and if thought best to begin this new work, let every friend hasten to be represented in it by a contribution.

—We print again the long list of influential names which have from time to time been subscribed to the call for the April conference. In order to secure prominence they begin on the last page and are continued on pages 7. This list is worth reading again and again, with a prayer for each and all, that God's most precious truth respecting the purity of his worship and the honor of his Son Jesus Christ, may be so powerfully presented to them that they shall all become Josiahs for the casting down of the lodge abominations, and the utter destruction of these high places of false worship, with all their chambers of imagery.

—A Presbyterian pastor of Arizona asks on page 6 if the Doesburg exposition, "Freemasonry Illustrated," is genuine Freemasonry. He may rest assured that it is so, by testimony that would hang a man, that could not be broken down or controverted by any court in the country. A "cloud of witnesses" attest it. The Leroy convention with its 128 witnesses, July 4, 1828, affirms it. So does the action of the Rhode Island, Massachusetts and Vermont legislatures. Some 300 modern seceders have given their names to certify that Masonry is truly revealed in this book, and Bernard's, and Ronayne's, and in all that correspond with them. The cypher publications of the Freemasons prove it. The books of their standard authors prove it; and so does the late death of Johnston at Huntington, W. Va. That it is not true because so many good men have been persuaded to take these blasphemous oaths and go through such degrading ceremonies, is an argument that will not hold until it can be explained that human nature has changed since Peter denied Christ and David committed one of the meanest murders on record.

PERSONAL NOTES.

—Rev. Wilbur F. Crafts has resigned his position as Publication Secretary of the American Sabbath Union, which he found would confine him to New York and vicinity, in order to be free to make a transcontinental trip in the interest of Sabbath Reform. His trip will take him in April to Ohio, Illinois, Kansas and Colorado; in June to Nevada, Utah, Colorado, Nebraska, the Dakotas and Minnesota. In the autumn he expects to return to pastoral work.

—Secretary M. A. Gault, of the National Reform Association, is succeeding now in arranging all his appointments one month ahead. Last week he lectured twice at Laclede, and twice at Unionville, Mo. His appointments till May 1 are in Kansas, as follows: April 13, Longton; 14, Winfield; 15, Freeport; 16, Bluff City; 17, Harper; 18, Danville; 19, 20, Anthony; 21, Attica; 22, Crisfield; 23, 24, Anthony National Reform Convention; 26–28, Sterling; 29, Hutchinson; 30, McPherson.

—Mrs. T. B. Carse was at the annual meeting elected for the fifteenth time president of the city W. C. T. U. of Chicago. This union has charge of the Bethesda Kindergarten, where 6,000 little ones have been trained; the raising of money for the temperance temple, to cost more than $1,000,000; the Talcott day-nursery, where 6,665 babes were cared for last year during the day, while their mothers were out at work; the Anchorage Mission, where 700 friendless girls were given protection last year. Thirty-six thousand three hundred and seventy-two dollars and thirty-two cents were raised and expended in this good work last year. Mrs. Carse is the prime mover in the Temperance Temple enterprise, and her labors seem likely to be crowned with success.

LITTLE GIANT, WESTWARD HO!

THE PACIFIC COAST NEEDS A STRONG AND SPEEDY ANTI-SECRECY MOVEMENT. THE WAY IS OPEN. BEGIN AT ONCE.

San Francisco, Cal.

Goliath is here in all his Philistine glory, defying the armies of the living God. San Francisco, at the Golden Gate of the great West, claims about 380,000 souls. Here Goliath has over 400 secret lodges, according to the city directory. Counting the secret societies of the Romanists, and others called clubs, unions, vereins, etc., it is safe to say there are 500. The churches and missions, Protestant, Romish, Jewish, Mormon, etc., number about 130 in this city. *More than three times as many lodges as churches!* In the State of California there are about 4,000 or 5,000 lodges, judging by the proportions of Masons and other societies given in the directory.

Around California you have a group of States, immense in area and growing very rapidly in population. Of course lodges have been spread all through this vast region, and are a mighty power everywhere.

Where is the "Little Giant?" What is the National Christian Association doing for this "Western Empire,"—about one-third of America's States? A few books and papers have been sent,—good work for the limited resources of that young and aggressive society,—but how very little compared with the great and pressing needs of this vast country. What can these few scattering shots do when fired at a distance of 2,000 miles? Forward! Get to a closer range. This is a day of forward movements. The N. C. A. has made some noble strides of late. Its promoters and supporters should point its "star of empire" westward. The great convention at Chicago will give a mighty impetus to the whole anti-secrecy movement. The deep consecration which will there throb in many Christian hearts will seek wide channels for its holy activities. California calls. Send a broad ray of your light this way. Let the dark chambers of the secret kingdom be exposed. Strip away the blindfolding rags, and let the ignorant public see the skeleton in broad daylight.

What can be done? Well, if you cannot as yet send a siege-gun across the Rockies and plant a battery (convention) here, at least send a sharpshooter at once. Let an agent open work on the Pacific coast. There are many friends of your movement who are waiting to be aroused to activity and co-operation by some leading worker here. Carefully managed, the cause would, in due time, support itself here. But it needs pressure from the East to open the work. Having been traveling about much in California during the past three months, I feel confident that a wise and consecrated N. C. A. agent would accomplish much good here.

How shall the work begin? Let fifty friends of the cause write at once to the Treasurer of the N. C. A., offering one dollar per month for a year for the California campaign. (Some may offer a dime per month, and some ten dollars monthly, but let it aggregate $50 per month.) Pray as you pay. A humble worker could provide his personal expenses, railway fares, outlay for correspondence, etc., on fifty dollars. More would be needed as the work enlarged, but the field itself would soon give aid. "*The light shineth in the darkness.*" W. J. Gladwin.

OUR WASHINGTON LETTER.

Washington, April 9, 1890.

Last Sabbath was an ideal day here for the annual dress parade of fashionable religionists, and the event was probably never more brilliant on the popular promenades of the city. The hearts that had been beating penitently under Lenten-like garbs for the past forty days fluttered triumphantly under the bright array that marks Easter, the most important bonnet and gown epoch of the year. There were striped girls, and plaid girls and plain girls. There were thousands of miraculous bonnets and incomprehensible hats. In the churches large congregations, elaborate floral decorations, brilliant musical programs, and sermons appropriate for the occasion were the rule. Some of the prominent places of worship could not more than half accommodate the throngs who came to hear the music and see the dresses.

It was noticeable, however, that the heads of the administrative families had not been turned by the Easter frivolities. Most of them attended their different churches in the morning. The President and Mrs. Harrison, the Vice-President and Mrs. Morton, with their daughters and daughter-in-law, were there, but the toilettes of the ladies were quiet and sombre. They were not Easter dresses, and they were not new.

On last Saturday, when the Senate was rapidly passing a number of bills, the only one which caused even a brief discussion was a measure extending to the whole District of Columbia the laws in force in Washington against selling liquors on Sundays or to minors. Senator Blair expressed his intention of offering an amendment to this bill absolutely prohibiting the sale of liquor in the District of Columbia, and he asked Senator Ingalls, who is Chairman of the District Committee, if an early report might be expected from that committee on the prohibition bill before it. The Kansas Senator replied that the bill had

(*Continued on 12th page.*)

The Home.

OUR FATHER'S CARE.

"Your heavenly Father knoweth that ye have need of all these things."—Jesus.

The golden lights of the summer
Lie on the laughing land,
The voice of the song is borne along
By the breeze on every hand.
The flowers spread out their beauty,
Above the vivid green;
And the water's rush and the forest's hush,
Make tender the glowing scene.
But the cooling kiss of the summer air,
And the joy and beauty everywhere,
Are proofs of Almighty loving care.
For our heavenly Father knoweth
We have need of all these things.

There are sounds of a gathering tempest,
And the clouds are black as night;
O'er the earth is spread a shade of dread,
And all things sigh for light;
The leaves of the green woods quiver,
And a silence falls around.
Till over the hills with a haste that thrills,
The thunder peals resound,
And angrily falls the pelting rain,
And sullenly roars the mighty main,
And the heart grows sad with a fear of pain;
But our heavenly Father knoweth
We have need of all these things.

We joy in the radiant season,
The time that we love the best,
When the sea's calm flow, and the sunset glow,
Are bringing the needed rest.
Oh! sweet is the summer golden,
And glad is the early morn;
And soft is the light that falls at night
Upon the whispering corn.
For all the world sings happy lays,
And our hearts are stirred to song and praise,
And God comes near in the holy days.
For our heavenly Father knoweth
We have need of all these things.

Yes, need of all the light and shadow,
Need of the loss and gain,
Need of the rest and labor,
Need of the ease and pain;
For some great useful lesson
Is taught by all that falls
On our spirits here, till the rest be near,
And the voice of the angel calls.
Praise unto God! His love shall guide
To the sheltered place by the Saviour's side,
And all is good whate'er betide:
For our heavenly Father knoweth
We have need of all these things.

—*Marianne Farningham.*

THE RELIGION THAT MAN NEEDS.

Some form of religion is essential, because man is a religious being. All tribes and nations have had some form of worship. The question for us is, What shall this religion be? If man made his own religion, what would be its characteristics? In the first place, he would have a religion that he could understand. There must not be any mysteries beyond his comprehension. In the next place, its moral standard must be such as would fall in with his way of life. It may forbid the grosser sins, to which men in the better walks of life may not be tempted, but it must be a law so broad and liberal as not to traverse the ordinary ways of the better sort of worldly men. It must also represent God as mild and gentle, tender-hearted, a colossal philanthropist, ready to forgive all the faults and crimes of men, and bring them out right in the end. His symbol will be the sunshine and the gentle showers, all the gentlest and softest phases of nature: but he must have nothing in common with nature in her severer moods—the lightning, the storm and the earthquake. Its future should be one of leisure and of culture, of social enjoyment and increase of knowledge. Such a religion would be attractive to prosperous people. If the Bible declared such a religion it would be the most popular book in the world. Men would have no trouble with its prophecies, or its miracles, or its atonement.

If this is the religion which man prefers, is it the one which he needs? Man needs a religion which reveals truths which are beyond his present knowledge, for the highest progress is secured by the deep problems of life. Man is led on in science by the deep mysteries of nature. The enthusiasm of inquirers is awakened by the unknown principles which underlie the common objects of observation. If science answers some of the questions we ask, it starts more questions. So there must be secrets in a religion which is to lay hold upon the deepest nature of man. It must be thickset with mysteries. "What thou seest thou knowest not now, but thou shalt know hereafter." The religion which man needs must also reveal a moral rule of absolute truth and righteousness. It must not compromise with his sinful desires. Conscience requires absolute purity, just as the mathematician requires a perfect circle. Man must have a perfect standard,—a law that will not bend to this or that. There is no satisfaction for the soul without that. Men may hate the perfect law, but they need it.

With this perfect rule of conduct, the religion which man needs must provide some method of forgiveness, else it would cut him off from all hope. Some men say, indeed, "We do not want an atonement or forgiveness. We want to stand on our merits." But the perfect law of God charges all men with transgression. There is none that doeth good. We have all fallen below the standard of perfection, and there is no hope for us except in God's mercy. Religion must open the way for the forgiveness even of the chief of sinners. Last of all, the religion which men need most must reveal a future as holy as the law—as holy as God. Man's tone comes from that which he chiefly hopes for. If he seeks wealth as his chief God, or pleasure, or honor, he can rise no higher than these objects of pursuit. If his future depends upon his holiness and he seeks this, he will be lifted to a higher plane and will become more and more holy and blessed.

These elements in religion are the things that men need, not the things they desire. But the Christian religion, as revealed by our Lord, is such as this. It is full of mysteries. Its standard is a perfect law. It provides for sinners. It reveals a future that is as holy as the law of God. It offers no hope except on condition of repentance for sin and faith in the Divine Redeemer. Three things follow from this view: First, the Christian religion is not from man, for it contains not what sinful man desires, but what he needs. Secondly, the schemes which seek to make religion pleasing to men are human, not divine. So in the Gospel, as Christ gave it to us, are the very elements which should win the confidence and awaken the enthusiasm of men. These truths are its credentials. Therefore we need have no fear as to the final success of the Christian religion. It meets man's deepest needs. It lays hold of him on the side of his wants, and it never lets go its grip.—*Dr. Storrs, in the Treasury.*

"TIE THE CAMEL AND TRUST GOD."

Darkness was coming down upon the desert. There were no trees to cast lengthened shadows, no hilltop to hold the lingering rays of sunlight; but suddenly, all over the wide extent of level sand, darkness fell like a black robe. Mahomet and his attendants halted on their journey, and a tent was pitched. "Allah's care is over his children," said one of the band. "I will even loose my camel and trust to Allah that I shall find him again in the morning at sunrise." "Friend," said the prophet, with grave, uplifted finger, "tie thy camel, and then trust to Allah."

There is one point of our daily living, at which we see men and women continually loosing their camels, with loud protests of trust in Allah, and showing presently pious resignation at their loss; I mean the care of their health. Of course this earthly house of our tabernacle must decay, and we must bear its infirmities cheerily and patiently; but there is neither sense nor piety in committing our lives to God, and then breaking all the laws of hygiene.

"This is a strange dispensation of providence," I said mournfully to my neighbor, as we attended together the third funeral which we had followed from Col. B—'s house within two years. "Providence, indeed!" answered my neighbor, with a gruff disrespect which I hope was intended for me, not for providence. "Humph! The colonel keeps rotting potatoes in his cellar!" "I am asking God to give me dying grace, that I may be willing to go," said a girl in the last stages of consumption. "Ah," said the doctor, in a confidential whisper, "if she had only asked a year ago for common sense to keep her from putting off her flannel chemise in mid-winter to go to a party!"

Friend, eat plain, wholesome food, wear sensible clothes, ventilate your house, be temperate, be prudent; in short, tie your camel, and then trust in God and take cheerfully the dispensations of his providence.—*Ohio Peace Messenger.*

HOW TO READ BOOKS.

A TALK WITH THE CHILDREN.

[John Dennis, in Good Words.]

How to Remember What is Read.—I have said that we do not easily forget what we read on a subject that greatly interests us. A man who is told that some one has left him a large sum of money is sure not to forget that news. A boy who has the promise of a cricket-bat will not forget that promise. And so you see there is a connection between a strong interest and a good memory. It is generally true that a man who loves poetry remembers poetry; that the man with a strong curiosity to learn the facts of history remembers those facts; and it may be safely said that the child whose interest is thoroughly aroused in any subject is certain to recollect what he reads about. There are many things it is necessary to know which cannot attract a child. These must be learned by heart; and as the memory, like every other faculty, grows stronger by exercise, it is well that it should be thus used in early life. Useful facts, such as dates, if stored in the memory while young, will be fresh for use in after days, and in all future reading they will be found of service. There are other ways in which the memory may be strengthened; and no doubt the young reader will agree with me that if not more useful these ways are more agreeable than the dull storing up of figures. Suppose, for instance, that after reading a charming tale you shut the volume and try to tell the story to your brothers and sisters. This may, no doubt, be difficult at first; but the labor will soon become a pleasure, and the effort to recall the tale will so fix it in your mind that many a long year afterwards it will be still remembered. This is one hint to the boy or girl bent upon self-improvement; and I need scarcely add that the endeavor to write down in simple language an account of what has been read is another way of strengthening the memory. Indeed, it is something more, and may be a lesson in English composition, which is, you know, the art of writing English.

Reading Aloud.—The art of reading aloud should be practiced by every reader. A book read in a clear voice, with proper emphasis and feeling, seems quite different from the same book read in a sing-song drawl. The noblest words ever written are likely to fall upon deaf ears when read as task work and without animation. The mind of the reader does not come into contact with the mind of the writer; and so the thoughts uttered, however beautiful and worthy, make little if any impression on those who hear them. Every child will have noticed this in a church. One clergyman has read the words of Bible or Prayer-book so as to compel him to listen; another has read the same words so as to send him to sleep. To read well you must understand and feel what you are reading, and the more alive with meaning the words are to you the better will you utter them. Thus a good reader not only makes his hearers understand the books he reads, but proves by his clearness of utterance and modulation of tone that he understands it well himself.

A good voice is what we call a gift of nature, and the charm of its sweetest tones cannot be acquired; but the voice is so flexible an organ that, however naturally defective, it can be trained and improved, and every young person may learn the art of elocution, or of distinct and forcible utterance, which is essential to good reading. Poetry and rhythmical prose, that is to say, prose that moves in a kind of harmonious measure, should be read aloud, and if possible in the open air. Every word in the works of a great poet has a special meaning, and so you will see how necessary it is that every word should receive due attention. In reading prose it is possible to slur over words, to clip them, and to treat them with something like contempt; but in reading verse this is not so easy to do, and therefore it will be well to study the art of reading aloud through the help of our great poets. And in

order to succeed in this accomplishment, it is advisable—I had almost said necessary—to commit poetry to memory. Thus only will it become a part, as it were, of your mental property, and only by this familiarity with poetical words and imagery will you be able to read poetry as it deserves to be read. It is not necessary to do more than mention the conspicuous faults of bad readers. Some read as if they were crying, although the subject may be the merriest in the world; some whine and some drawl; some assume an artificial sort of voice, altogether unlike the voice in which they talk to a friend; some lay an emphasis on the wrong words; some mumble their words so indistinctly, and read in such a monotonous tone, that it is impossible to listen to them with patience. Remember, then, in reading aloud to avoid all tiresome effort. Be natural; speak with clearness; understand and feel what you read, and you can hardly fail to read well.

And now, before I end this "talk," let me remind you that it is possible to be a slave even to books. Books cannot be loved too well, but they must be loved wisely. Some young people live in a kind of book-world, and forget the living world around them; and older people become sometimes so absorbed in the imaginary griefs of characters in novels as to disregard the real troubles of their friends and neighbors. This is not making a good use of books. Then, if books so occupy you that you do not care about the beautiful world in which you are living, it is a sign that you are not using them to good purpose. The mountains and woods, the sky and ocean, the birds and flowers have a thousand voices; but it is possible to close our ears against them, and to despise that Book of Nature which is open to every one and has a lesson for all. Yet remember that other books are great and pure and noble, in proportion as they make us see more clearly and enjoy more thankfully the glories displayed in this infinitely wonderful book, of which David speaks so well in the nineteenth Psalm and in the one hundred and fourth Psalm. Many and many a lesson must be learned about this world which books cannot convey, and the proof of what a man knows and can do is not always to be tested by his book-knowledge. It is possible to write many books or to read them without growing in wisdom, just as it is possible to travel in foreign countries and to learn no more than if you had remained at home.

I hope that what has been said will be enough to teach many a young reader that one of the most substantial enjoyments of life is to be found in books. With such companions no one need be idle or dull. Let them be used thoughtfully and lovingly, and you will find that they grow dearer every day.

How Lord Macauley Read.—When a boy I began to read very earnestly, but at the foot of every page I read I stopped and obliged myself to give an account of what I had read on that page. At first I had to read it three or four times before I got my mind firmly fixed. But I compelled myself to comply with the plan, until now, after I have read a book through once, I can almost recite it from the beginning to the end. It is a very simple habit to form early in life, and is valuable as a means of making our reading serve the best purpose.

TEMPERANCE.

MY FIRST DRINK AND MY LAST.

It was a beautiful moonlight night in October. I was walking with a friend, and we had been to a neighbor's, where he bought a pint of whisky. I was past eighteen years of age. I had been raised in a log cabin in a sparsely settled neighborhood in a western State. My mother was the dearest Christian woman I ever knew; she was the daughter of a Massachusetts clergyman. My father was an educated Christian gentleman—a New Hampshire man—and our home, log cabin though it was, certainly was the purest spot I had ever seen on earth. Never did I hear an evil word spoken there, and whisky and tobacco were unknown in our house.

I had promised my dear mother I would never drink; but this friend, who was the miller of our county, told me that he would never speak to me again if I did not drink, and that he would think I had some grudge against him, or felt myself above him socially. I took the bottle after he had coaxed me a full half hour, and put it to my lips and drank. Will I ever forget that moment? The vow I had made to my dear mother was broken, and the devil came in and took full possession. My mother died a short time after this, happily in ignorance of my sin. I was away from home that day, but her last words were, "Tell Hopkins to meet me in heaven." When I reached home in the evening, before I could dismount from my horse, my sisters came out and told me mother was dead. I could not believe it, so they took my hands and led me into the "spare room," and there, cold in death, was my darling, precious mother! I could not believe that the silent form wrapped in white was she, so pale, so still. From my earliest recollection she had been the last one I ever saw at night and the first one in the morning. I begged her, with a breaking heart, to speak to me. How my broken vow came back to me, as I stood by that dear lifeless form, so peaceful, so sweet! I promised God, and her, that I would never break it again. Three days after mother was buried I was more drunk than I had ever been before.

Our home was broken up, for father soon died. I went to live with a prominent physician in the village, and began the study of medicine. My preceptor, though one of the most brilliant men in his profession, was a heavy drinker, and in one year I was a confirmed drunkard.

I gave up my studies, took a traveling position, became a professional gambler, and for fifteen years rarely went to bed sober. For many years I did not see my danger, or was too much under the influence of rum to think seriously on the subject. Occasionally, however, ominous forebodings would arise in my heart, and I would wonder what the end would be.

In 1870 I came to New York city, and soon accepted a position with a salary of $300 per month, with a liberal allowance for expenses. The failure of the establishment I was working for, threw me out of a position, and I never was able to command a good salary afterward. I cannot describe here the remorse and heart aches of the confirmed drunkard, who feels himself slowly though surely slipping down to that awful abyss, the drunkard's hell—a foretaste of which he already feels in his soul! I passed through it all—more than human pen could write. Many times while my faithful, loving wife would be holding me in her arms, would I see fiends in the most hellish forms walk round behind me, and holding their mouths so close that I could feel their scorching breath, tell me what to do. This advice, whether real or imaginary, always tended toward my self-destruction. Then they would go into the next room, and talk so loudly about my case that I was sure my wife would hear their evil plottings and be frightened out of her senses.

One Tuesday evening, on the 18th of April, 1882, I sat in a saloon in Harlem, a homeless, dying drunkard. I had pawned or sold everything that would bring a drink. I could not sleep unless I was dead drunk. I had not eaten for days, and for four nights preceding I had suffered with delirium tremens, or the horrors, from midnight till morning. I had often said, "I will never be a tramp; I will never be cornered; for when that time comes, if it ever does, I will find a home in the bottom of the river! But the Lord so ordered it that when that time did come I was not able to walk one quarter of the way to the river. As I sat there thinking, I seemed to feel some great and mighty presence. I did not know then what it was. I did learn afterward that it was Jesus, the sinner's friend. I walked up to the bar and pounded it with my fist till I made the glasses rattle. Those who stood by drinking looked on with scornful curiosity. I said I would never take another drink if I died in the street; and, reader, I felt as though that would happen before morning. Something said, "If you want to keep this promise, go and have yourself locked up." I went to the nearest station house, a short distance away, and had myself locked up.

I was placed in a narrow cell, and it seemed as though all the demons that could find room came in that place with me. This was not all the company I had, either. No, praise the Lord! that dear Spirit that came to me in the saloon was present, and said, "Pray!" I did pray; and though I did not feel any great help, I kept on praying. As soon as I was able to leave my cell I was taken to the police court, and remanded back to the cell. I was finally released, and found my way to my brother's house, where every care was given me. While lying in bed, the admonishing spirit never left me, and when I arose the following Sabbath morning, I felt that day would decide my fate. Many plans were turned over in my mind, but all were rejected; and toward evening it came into my head to go to Jerry McAuley's mission. I went. The house was packed, and with great difficulty I made my way to the space near the platform. There I saw the apostle to the drunkard and the outcast—the man of God, Jerry McAuley. He rose, and amid deep silence told his experience, that simple story that I heard so many hundred times afterward, but which was ever new; how he had been a "tief," an outcast, a drunkard, a "yes, a regular old bum! but I gave my heart to God, and he saved me from everything that's wicked and bad." There was a sincerity about this man and his testimony that carried conviction with it, and I found myself saying, I wonder if God can save me? I listened to some twenty-five persons' testimonies, every one of whom had been saved from rum, and I made up my mind that I would be saved or die right there. When the invitation was given I knelt down with quite a crowd of drunkards. Never will I forget the scene! How I wondered if I would be saved—if God would help me! I was a total stranger, but I felt I had sympathy, and it helped me. Jerry made the first prayer. I shall never forget it. He said: "Dear Saviour, won't you look down in pity on these poor souls? They need your help, Lord, they can't get along without it. Blessed Jesus, these poor sinners have got themselves into a bad hole. Won't you help them out! Speak to them, Lord, do, for Jesus' sake—amen!" Then Mrs. McAuley prayed fervently for us, and Jerry said: "Now all keep on your knees and keep praying, while I ask these dear souls to pray for themselves." He spoke to one after another, as he placed his hand on their heads, saying, "Brother, you pray. Now tell the Lord just what you want him to do for you." How I trembled as he approached me! Though I had knelt down with the determination to give my heart to God, when it came to the very moment of grand decision I felt like backing out. The devil knelt by my side, and whispered in my ear crimes I had forgotten for months: "What are you going to do about such and such matters, if you start to be a Christian to-night? Now you can't afford to make a mistake; had you not better think this matter over awhile, and try to fix up some of the troubles you are in, and then start?" Oh, what a conflict was going on for my poor soul! A blessed whisper said, Come! The devil said, Be careful. Jerry's hand was on my head, and he said, Brother, pray. I said, Can't you pray for me? Jerry said, All the prayers in the world won't save you unless you pray for yourself. I halted but a moment, and then said: "*Dear Jesus, can you save me?*" Dear reader, never with mortal tongue can I describe that moment. Although up to that moment my soul had been filled with indescribable gloom, I felt the glorious brightness of the noonday sun shine into my heart; I felt I was a free man. Oh, the precious feeling of safety, of freedom, of resting on Jesus! I felt that Christ, with all his brightness and power, had come into my life; that indeed old things had passed away and all things had become new.

From that moment till now I have never wanted a drink of whisky, and I have never seen money enough to make me take one. I promised God that night if he would take away the appetite for strong drink, I would work for him all my life. He has done his part, and I have been trying to do mine. Nor did I ever, even by accident, swear an oath, though before I could not speak ten consecutive words without an oath. I began the next day to work for Christ, by inviting a tramp to come to the meetings. He came, and went up for prayers. A few weeks afterward the Lord showed me I was leaning on tobacco, and I had better lean entirely on him. I threw my plug of tobacco away one night down the aisle in the mission, and the desire was removed. In fact, my tobacco was the only sacrifice I ever made for Jesus, as I would gladly have paid money to be rid of rum, if I could have been relieved that way.

Four years afterward I was called by the trustees of the old McAuley Water Street mission to take charge of the work where Jerry first began, over fifteen years ago. Almost every night God

is displaying his wondrous power here in saving the drunkard, the thief, and the outcast. Pray for us!—*S. H. Hadley, manager of the Water St. Mission.*

WASHINGTON LETTER (*Continued from 9th page*).

not been acted upon, but that it was the intention of the committee to formulate some measure upon the subject at the earliest day possible. Mr. Blair mentioned that this bill had been before several Congresses, and he wanted to inquire how many future Congresses would be likely to come and go before this committee would formulate its mind on the subject. To this Mr. Ingalls retorted that it would probably be about the time the Educational bill is passed. The Senator from New Hampshire was not paralyzed by this sarcasm, however, and remarked that there was about as much necessity for the one as for the other.

The recent conference of anti-Prohibitionist Republicans in Iowa has attracted more than ordinary attention politically at the capital as well as throughout the country. Naturally prohibitionists view the matter with anxiety and await the action of the legislature with great interest. While no one can venture to predict the result at present, I will mention that the Iowa Senators and Representatives in Congress have expressed their opinions to the effect that the law will not be repealed, and their concentrated judgment is probably as trustworthy as any obtainable at present.

Senator Wilson, for instance, says he thinks the law cannot be repealed because there would not be votes enough either in the upper or lower House. He is also disposed to think that the movement does not represent the dominant Republican sentiment in Iowa. He thinks that if the question were submitted, as before, instead of 30,000 majority there would be nearer 50,000 majority, and that prohibition is the forceful cause of the decrease of crime in Iowa. Congressman Flick also attributes the diminution in crime in his State mainly to this cause. If space would permit, I could quote the words of many other national legislators from Iowa, to show their faith in the efficacy of the prohibition law. And while a few of them are not personally in favor of enforcing it, are, indeed, avowed anti-prohibitionists, I believe none of them have expressed the belief that the law will be repealed. *

Bible Lesson.

STUDIES IN THE NEW TESTAMENT.

LESSON IV.—Second Quarter.—April 27.

SUBJECT.—The Parable of the Sower.—Luke 8: 4-15.

GOLDEN TEXT.—Take heed, therefore, how ye hear.—Luke 8: 18.

[*Open the Bible and read the lesson.*]

Daily Readings.—M.—Luke 8: 1-15. T.—Matt. 13: 1-23. W.—Mark 4: 1-20. T.—Matt. 13: 24-53. F.—Gal. 5: 1-16. S.—Gal. 5: 16-26. S.—Ps. 126: 1-6.

COMMENTS BY E. E. FLAGG.

1. *The sower and the seed*, vs. 4–8. This was the first in a series of parables, illustrating with wonderful clearness the truths of the kingdom. To those who were willing to become as little children, it was the form of all others best calculated not only to reveal, but to impress these truths upon the mind. With the Pharisees, however, bigoted and caviling; or the Saducees, unbelieving and worldly, it was not an intellectual but a moral incapacity to understand the truth, so that the very simplicity of the medium became an obscuring veil. Multitudes are to-day kept from understanding the plainest truths of Scripture by the same difficulty. No scholar expects to understand a rule in arithmetic without the practice of examples under that rule. So whoever will do God's will shall know of the doctrine, but the first thing necessary is a teachable spirit like a little child, conscious that it is ignorant, and willing and glad to be taught. Nature and human life are full of parables, but it is only by the light of revealed truth that we can understand natural truth. Like the disciples, we have to pray to have their meaning unfolded to us. We are to go through the world as learners, finding daily lessons in everything around us, but to do this we must sit at the feet of the great Teacher.

2. *The parable expounded*, vs. 9–15. We notice (1) that a large part of the good seed is necessarily wasted by falling on ground that is not prepared to receive it. We must not expect that all our efforts for good will bear fruit. We are never certain what proportion of the word either printed or spoken will fall on good soil, but we know some of it will, and that the increase will be sufficient in eternity to abundantly repay us for all our labor. (2) A certain proportion will fall by the wayside. On some the most solemn truths will make no impression. They may be regular church attendants, but their hearts are like a public highway beaten hard with the tread of many feet. They are open to every call of temporal interest, and thus a hard strata of worldliness has been formed and the seed can not germinate. The truth not being received into the heart has no effect upon the life. This class abounds in all our churches. They are hearers but not doers of the Word. (3) Some seed will fall on the stony ground of an unchanged heart. A thin soil of good resolutions, religious emotion, and a real wish for something higher and better worth living for than self, receives the seed of truth and it springs up, only to wither away in the drought and heat. Never having been truly converted to God, their faith will not stand the least trial. Modern revivals are at fault that so large a part of the reported "conversions" belong to this class. They may seem to be earnest and enthusiastic, but when they come to be tested—when they are called to deny themselves some useless indulgence or vanity, and bring every desire into subjection to the will of Christ—they fall away into the ranks of the worldly, formal professors, lovers of pleasure more than lovers of God. (4) Some seed will fall on uncleared ground. The soil is good enough if the thorns and thistles could be first rooted out. These are hearts that have never felt the strong plowshare of conviction for sin. Their fallow ground has never been broken up. Their sin is the sin of the sluggard. Prov. 24: 30–34. A high type of Christian character, like a beautiful garden, is never evolved without toil. To faith must always be joined works. (5) Some seed will fall into honest and good hearts characterized by perseverance; they retain the word and patiently continue therein, and they bring forth fruit unto perfection. No Christian should be content to bear small, gnarled, wormy fruit, but that which will honor the divine Husbandman.

Religious News.

—Dr. George F. Pentecost, it is said, will return to America in May, and he proposes starting for India in October of this year, taking with him twenty-five Christian workers of position and means. They desire to do evangelistic work among the Europeans of the great presidencies of India.

—The meetings conducted at Cohoes, N. Y., by Evangelists Chapman and Smith, have been brought to a close, 415 persons having been converted.

—Dr. J. E. Roy returned lately from his tour of three months over the Pacific coast, having delivered twenty-six A. M. A. sermons and twenty week-day addresses and a dozen talks in the two Indian and ten Chinese missions visited.

—Leading clergymen of Boston, irrespective of denomination, have petitioned the State legislature to permit the Salvation Army to use its peculiar methods of attracting the attention of the multitudes.

—The will of the late Jeremiah Loof was probated at Philadelphia, April 1. It is a peculiar document. Eighty thousand dollars is left in trust for his family, provided they shall lead godly lives, avoid the use of tobacco and liquors in any form, including cider.

—Among the recent deaths from acute alcoholism at the Washingtonian Home, in Chicago, was one of a man whose identity it was difficult to establish, but who proved to have been formerly a Presbyterian clergyman, Rev. George Spencer, at Boggstown, Indiana.

—The Methodist Episcopal Conference, in New York, has petitioned Congress to continue educational aid to such States as will accept it. License laws, high or low, were declared against as perpetuating the sale of liquor. Complete legal prohibition was indorsed. The conference indorsed the establishment of a Methodist university, in order to counteract the ambitious enterprise of papal aggrandizement, at Washington. The resolution gave rise to a long debate, when it was decided to indorse the founding of a university.

—The second day of the German Lutheran Conference, at Laporte, Ind., was principally devoted to a discussion of the Bennett school law of Wisconsin. The conference is unanimously opposed to compulsory school laws, and is decidedly in favor of using the ballot to defeat any candidate for legislative office who will not pledge himself to vote against the enactment of all laws tending in that direction.

—The Board of Foreign Missions of the Presbyterian church, at a meeting in New York, April 9, passed a resolution opposing the bill which has passed the House in relation to the census, providing for action in regard to the Chinese now in this country. The board believes that the bill will provoke retaliation in China, and is of the opinion that the personal safety of the 130 Presbyterian missionaries in China is in danger. They deprecate any such legislation, and emphatically protest against the bill in question as hasty in the measures which it provides, cruel in the severity of the conditions which it imposes, extreme in the penalties which attaches, and as altogether calculated to arouse the indignation of the Chinese nation. They believe also that it would prove fatal to all missionary enterprises in China, where the board has about a quarter of a million dollars invested.

—Mr. Spurgeon's church received 310 new members on their baptism last year. The total membership is now set down as 5,354.

—The Baptist year book, just issued, shows that the number of Baptists in the United States is 3,070,047. During 1889, 144,575 new members were baptized.

—The great revival which has taken place in connection with the Turco-American Mission at Aintab, in Armenia, has resulted in the adition of 534 new members to the church.

—Out of nine hundred foreign missionaries at present in India, representing various lands and peoples, the oldest is an American, the Rev. John Newton (of the Presbyterian church), the veteran missionary of Lahore, who at the age of 78 is still a happy worker in his chosen field. Mr. Newton landed in Calcutta in February, 1835, almost fifty-four years ago; he has labored since in connection with the well-known Lodiana Mission. Four sons born here and educated in America, returned to this country as missionaries; one of these, Dr. J. Newton, died in India after twenty-two years' service; the others are still in the ranks; the five laborers have given 125 years of service to India. A daughter returned to India as a missionary, and afterward married the Rev. Dr. Forman, of Lahore, whose two sons and daughter have recently returned to India as missionaries, the first representatives of the third generation in this grand missionary family.

—In the Congo Free State there are eight Protestant and three Roman Catholic missionary agencies already at work.

—Mr. J. Hudson Taylor estimates that there are 50,000,000 families in China, and says one evangelist could visit fifty families a day. If England sent out a thousand evangelists, in three years, he says, the whole of China could be reached. Would the churches in England and America raise 500 missionaries, perhaps the other 500 could be raised among the native converts of China.

—Mr. D. L. Moody has acceded to the desire, expressed by many, that he should continue his religious meetings in this city, and he is holding them in the afternoon and evening as well as in the morning. Meetings are held Tuesday, Wednesday, Thursday and Friday, in the morning at the Church of the Holy Trinity, in the afternoon in the Collegiate Church, and in the evening in the Madison Avenue Presbyterian church.

—The theological students at Princeton have voted against revision of the Confession of Faith.

—African mothers, at the Banza Manteke Mission, pour water over their babies from a gourd, to keep them quiet in church.

—The Women's Foreign Missionary Society of the M. E. church has over 131,000 members, and raised this year $226,365.66, an increase of $20,057.27.

—Along the valley of the Nile, from Alexandria to the first cataract, there are seventy mission stations and seventy Sunday-schools, numbering 4,017 scholars, while the boarding and day-schools have over 5,000 pupils.

—The Chicago Baptist Missionary has purchased grounds and a building for $28,000, but it will require nearly as much more to fully fit it up for the use of the school. The new location will be on Indiana avenue.

—An exchange publishes an account of the conversion of Leo Taxil, who has been one of the chief spirits in organizing atheistic societies in France, a famous free-thinker and author of many anti-Christian work. Recently he renounced his infidel sentiments, and announced his belief in God and his purpose to follow Christ. His former followers, instead of according to him the privilege of independent thinking, summoned him to appear before the Free Thought Societies, and proceeded to denounce him as a traitor and a coward, and to expel him from their organization with clamorous and passionate and vindicative reproaches. Free thought is not to be indulged by free-thinkers, except in the direction of atheism.

—The *Northwestern Christian Advocate* says: "Rev. Mr. Ainsworth, of upper Iowa, proposes to donate his outfit of machinery, worth $16,000 cash, to the Freedmen's Aid and Southern Education Society, if that society will provide, in connection with the Central Tennessee College, Nashville, a $3,000 building in which to set it up."

News of the Week.

WASHINGTON.

Samuel J. Randall, member of Congress from Pennsylvania, and leader of the Democratic side in the House, died in Washington Sabbath morning.

Senator Cullom Thursday introduced a bill to amend section 5352, revised statutes, in reference to bigamy. The bill provides that no person who is living in what is known in plural or celestial marriage, or who teaches, advises, or encourages any person to enter into polygamy, or who is a member of any organization which encourages bigamy, or any person who assists in the solemnization of the ceremony of any such marriage, shall vote, serve as juror, or be elected to or hold any civil office in the Territory of Utah.

COUNTRY.

It is reported that the annual salary list of the Atchison road has been reduced $500,000, and that a cut of $1,000,000 has been made in other expenses.

The new steamship Majestic made her first trip from Liverpool, via Queenstown, to New York in six days, ten hours, 30 minutes—the quickest maiden passage on record.

Thursday Mrs. Cornelia Washburn began suit for $5,000 in Bloomington, Ill., against elght saloon-keepers, or owners of buildings in which are saloons, on the ground that her husband lost his employment by frequenting the saloons.

Serious damage in the winter wheat belt of Illinois is reported from Springfield, and it is said of the area seeded last fall fully twenty-five per cent will have to be planted with other crops.

Of the 3,081 immigrants landed at Castle Garden Thursday, 1,030 were Italians. They started in gangs for Philadelphia, Pittsburgh and Chicago.

Judge Ryland, in his charge to the grand jurors at Sedalia, Mo., Tuesday, instructed them that the fashionable game of progressive euchre and church raffles are gambling, and contrary to law, and charged them to take cognizance of all such things.

By a vote of 86 to 9, Tuesday, the Iowa House passed the Australian ballot bill.

FOREIGN.

The blockade established by France to prevent the landing of arms for use in Dahomey will be extended to include certain other portions of the slave coast than those blockaded.

The labor disorders in Vienna are for the present at an end and the city is quiet. A large number of men are still on strike, however, and there are fears of widespread rioting on May 1, on which day it is proposed to hold a great labor demonstration.

A remarkable operation for consumption has taken place before the surgical congress at Berlin. The anterior chest-wall and the lower wing of the affected lung were removed, and the heart could be seen beating in the cavity of the chest. The patient is doing well.

Southern Russia is almost devastated by an army of field mice, which have ruined cultivated fields and devoured dogs and small animals by the score.

It is stated that the Emperor of Germany has written to the Czar strongly advising him to make liberal concessions to the people.

Two Japanese officials, now on their way home from Berlin, will open the first telephone line in Japan. It will connect Striznoka and Yokohama, which are 100 miles apart.

Mr. Henry M. Stanley arrived at Rome April 11. He was greeted with cheers and vivas by a great multitude of people. Signor Vitelleschi, president of the Italian Geographical Society, welcomed him to the city and presented him with a gold medal.

Capitalists and small investors read "War" Robertson's advertisement in this paper.

DONATIONS.

For Expenses of the Chicago Conference April 22 and 23:

E A Cook	$ 5.00
W L Ferris	5.00
J Morrison	5.00
A friend (Wheaton)	5.00
W G Waddle	2.00
J K Weber	1.00
J W Allen	5.00
Mrs M G Strong	2.00
J D Smith	1.50
T S Couch	5.00
Rev G R Milton	2.00
J B Turner	1.00
D H Salisbury	5.00
M Plummer	2.00
J D Frick	1.00
R Gunn	1.00
Prof C M Lowe	1.00
C H Watson	1.00
J P Robb	.50
L Rutty	3.50
Rev W H Bauser	1.00
A S Waterbury	5.00
C C Corss	5.00
K Keppel	1.00
B R Shipley	1.50
Lewis Wood	3.00
Previously Reported	381.90
Total	$452.90

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from April 7 to 12 inclusive:

G M Smith, W H Thompson, Rev. W Parker, W H Holcomb, Sr, D P Patterson, Mrs R M. Kellum, S C. Kimball, J C Heywood, J W Allen, James Shigley, D Thurston, J S Colvin, A C Palmer, Mrs H Parsons, J P Robb, J S Yaukey, J O Doesburg, E T Dickson, M Murdie, Jr, Rev A Mayn, Rev G Dillmann, J H Fake, O A Chillson, Mrs B F Searles, J H Sloan, C H Watson, Miss S L West, J Day, J D Frick, G W Pritts, A S Waterbury, L Rutty, A Archer, A T Hauser, G Crook, H Curtis.

WEBSTER'S DICTIONARY will be sent for examination to those who accept our offer of the Dictionary and *Cynosure*.

We are furnishing the Dictionary at cost to our subscribers, and hence cannot afford to pay carriage when parties conclude not to take them, if any should so decide. Hence, after receiving them we will allow you one day for examination, and if not perfectly satisfactory return them and we will refund to you your money, less the actual cost of postage or express charges which have been paid. No one has complained that they were not satisfied that they had got a bargain for the money, but some have "hoped that it would not prove to be a humbug," hence we make the above offer, as we wish to satisfy our subscribers if possible.

The book is not in quality of paper or in binding equal to a $10 book. It is the original Webster's Unabridged, upon which the copyright has run out.

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Bran per ton		11	25
Hay—Timothy	6 50	@11	50
Butter, medium to best	10	@	23½
Cheese	06	@	10½
Beans	50	@ 1	65
Eggs	12	@	13½
Seeds—Timothy	1 00	@ 1	22
Flax	1 26	@ 1	50
Broom corn	02½	@	06¼
Potatoes, per bu	30	@	52
Hides—Green to dry flint	03	@	07
Lumber—Common	10 00	@13	00
Wool	13	@	86
Cattle—Choice to extra	4 65	@ 5	30
Common to good	1 45	@ 4	50
Hogs	4 25	@ 4	47
Sheep	3 75	@ 5	10

NEW YORK.

Wheat	87	@ 1	01
Corn	39¾	@	41½
Oats	29	@	37½
Eggs			12½
Butter	12	@	20
Wool	14	@	39

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Home and Health.

OUT-DOOR EXERCISE FOR LADIES.

I am quite frequently asked what I regard as the best out-door exercise for ladies, and my prescription is as follows: "One lawn, one lawn-mower, ounce of enthusiasm; mix. Dose, morning and evening."

In other words, I am disposed to have the ladies use the lawn-mower in preference to any form of out-door exercise, and I recommend it to all who need the recreation that it brings. Dio Lewis recommends wood-sawing; Dr. Beard advocates basebail; and Tom, Dick and Harry all have hobbies and theories to air. But I prefer lawn-mowing for three reasons that cannot be gainsaid: 1. It is not unfeminine. 2. It gives exercise in the open wealth of air. 3. It is calculated to strengthen those parts of the female system that need strength, and does not weaken parts that are susceptible to strain. Walking fatigues the body and does not fill the mind. Gardening is not properly a lady's work, unless she loves it and makes it so. Rowing and horseback riding are too arduous and do harm many times instead of good. Carriage riding is not exercise. Tennis, croquet, and the like, may suit some, but do not suit all; and so with all other prescribed out-door exercises—all have some feature to which the thinking physician can object.

I studied the matter as a problem, and decided on lawn-mowing over everything else. The idea proves good, for no report adverse to it has come to hand, it has done no patient harm, and they all like it. You note the word "all," for I recommend the employment to all—housewives, young ladies, matrons, saleswomen, school-teachers, dress-makers—any woman who needs to get out of the house at least twice a day for a little while—the well, the sick and the nervous.

Just see what the use of the lawn-mower does. It gives light exercise to the body and lower limbs, helps the lungs toward strength, exercises the arms well, and occupies the mind. From fifteen to sixty minutes morning and evening—say 8 A. M. and 6 P. M. is the proper use of the remedy.

You want a good machine, for there are mowers that are even too heavy for a man to use. Lightness of draft is indispensable and quite as much so as strong and simple construction. A machine that cuts a twelve-inch swath, weighing about twenty-eight pounds, and having six and one-half-inch wheels, is what is suited to a lady. As for a lawn, you can make one out of any piece of sodded ground; and as for enthusiasm, that is a lady's peculiar possession. If you have no lawn of your own, be charitable and mow your neighbor's. Here is a little appendum that I have just written, and affixed to the above prescription:

"Dear Madam:—Be enthusiastic. Have a lawn-mower. Begin at 8 A. M., and work until you begin to feel tired. Repeat dose at 6 P. M. It will strengthen you and give you exercise."—*W. H. Morse, M. D.*

WILD VINES ABOUT THE HOUSE.

While admitting that many foreign plants are all that is claimed for them, I like our native ones best, because I see great merit in them. I never have understood why persons of excellent taste should neglect them, unless it is because they are not familiar with them. There is no finer vine for use about the house than the Virginia creeper. It is found almost everywhere at the North, and is hardy. It grows rapidly, is easily transplanted, has beautiful foliage, and is a miracle of gorgeous coloring in autumn. After the leaves have fallen its purple berries are more ornamental than the flowers of many plants. It is, or should be, to us Americans, what the ivy is to the Englishman. If you want something to drape the veranda, you can select nothing better. If you wish a vine to climb up to and all along the eaves and around the second-story windows, this is the very plant to get. The Virginia creeper is a robust, self-reliant vine, and will take care of itself and delight all with its luxuriance if it is given half a chance.

Another very desirable vine is bittersweet. It has beautiful, bright foliage, which is seldom infested with insects. During the latter part of the season its clusters of scarlet berries, enclosed in orange husks, which part and disclose the fruit within, are showy enough to suit any one. These berries hang on all winter if the birds let them alone. For verandas and porches the bittersweet or wax-work is quite equal to the Virginia creeper, and that is high praise.

Another most beautiful plant for those who do not consider that beauty depends on bright and vivid color, is our native clematis, or virgin's bower. This vine has fine and vigorous foliage, and in July is covered with thousands of delicate, white flowers of delicious fragrance. One of the finest effects that I have ever seen produced by growing two plants together on a trellis, was made by training a clematis among climbing roses. The contrast of the pink and white flowers was simply exquisite, and the dainty grace of the clematis added a greater charm to the roses. For use is vases in the house, the long sprays of clematis, when in bloom, are finer to my mind than anything else to combine with flowers of vivid color. It is easily transplanted, and, like the other two native climbers, will take care of itself.—*E. E. Rexford, in American Agriculturist.*

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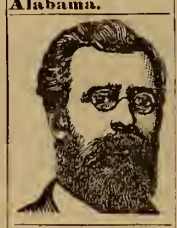
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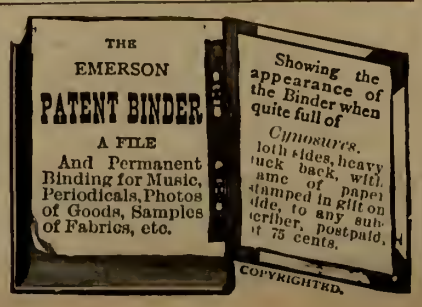
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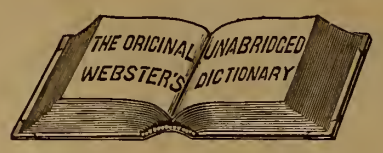
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Farm Notes.

SMALL FRUITS ON THE FARM.

On a small plot of ground enough fruit can be grown, if proper care is given, to supply a family of ordinary size three time a day the year through. I am aware that this statement may seem a rather broad one, but those who have a "little garden, well tilled," will bear me out in the assertion. It is surprising to those who have had no experience in this line to find out how much can be grown on a very small piece of ground, if proper attention is given. It does not require such an amount as one often imagines it must, because the regular use of it on the table has a tendency to prevent as great indulgence in it as would naturally be the case were it used only as a delicacy brought out on extra occasions. Used regularly, it becomes a sort of appetizer, and really acts as a tonic of the best kind. Its pleasant acid tones up the system and whets the appetite for a keener appreciation of more solid food. It is a direct aid to digestion, and those who eat of it regularly are seldom troubled with those ailments which call for pills and physic. The fruit-eater is seldom bilious.

By all means set out plenty of small fruit. Have a row of currants, a bed of strawberries, raspberries along the fence, and grapes wherever a support can be arranged for them. If you have never tried your hand at small fruit culture, make up your mind to experiment in it, and the chances are, if you take care of the "venture" with which you start out, you will be so well pleased with your success that in a year or two you will "branch out" until you have all the fruit your family requires. It is just as easy to care for a garden of this kind as it is to properly cultivate a field of corn, but most farmers have got the idea into their heads that it is puttering work, and nothing will get this idea out of their heads except a trial, which will be sure to convince them that no other part of the farm pays so well, all things considered, as a good garden.—*Vick's Magazine.*

THE FARMSTEAD LAWN.

Family games, the out-door games of summer, must be provided for. Everybody, almost, plays croquet, and lawn tennis is rapidly becoming an equally popular game. The boys also want a place to play ball, and at least the small boys can be allowed a chance upon the small area reserved for the two home games referred to. These ought, of course, to have as level a spot as possible, with trees around it for shade, but not too near. Seats may be provided beneath these trees for weary participants or elderly on-lookers. It is well worth while to take considerable pains with this play-ground, so that the games may be played in a satisfactory manner, and skilled players be satisfied with the facilities for displaying their accomplishments. The leveling ought to be done with care, and a fine, thick June grass sod secured by good preparation of the ground, liberal seeding, a regular but moderate use of the lawn-mower. These things take time; but "the labor we delight in physics pain," saith the poet, and both the boys and the girls of the family will willingly help to prepare the ground devoted to social recreation and the entertainment of visiting friends and kinsfolk. All that I have indicated can be carried out nicely on the space of a single acre.—*From "Some Thoughts on Lawns," in Vick's Magazine.*

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(*CONTINUED ON 7TH PAGE.*)

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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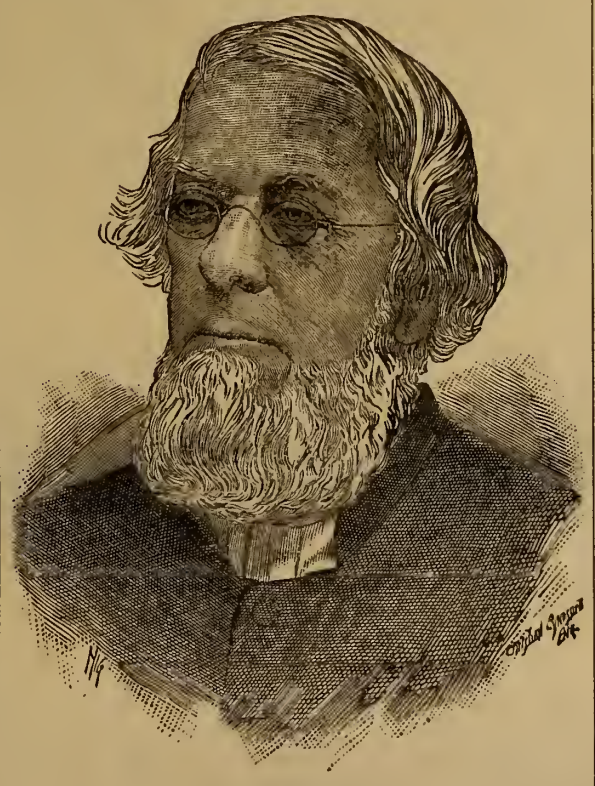
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At Bridgeport, Conn., there is a Suicide Club. Four years ago, it is reported, five low-spirited Germans organized this club, with the agreement that one member of it should take his life each year. This singular and horrible obligation is said to have been fulfilled year by year until one man only remains. This out-Herods Herod, and must bring vividly to the mind of every Freemason the enormity of the oaths he has taken against his own life. No one would object to the suppression of this suicide mania by law. Why should the not the Masonic oath be abolished by the same power?

The British Chancellor, of the Exchequer, presented a budget to the House of Commons last Thursday, in which he reported the gross revenue from alcoholic beverages of 29,265,000 pounds sterling, or $145,000,000. This enormous sum, Mr. Gladstone said, showed a universal rush to the beer barrel, the spirit bottle and the wine decanter. The largest increase had been from rum. Everybody seemed bent on showing their patriotism by increasing the revenue from this deplorable source. In the years 1875 and 1876 there was great prosperity in Great Britain, and these were the greatest drinking years recorded. There was then precisely the same rush to the dram bar, and the same increase in the revenue. With such a record before them the English people may well desire to cultivate the sweet uses of adversity.

In Scotland and some parts of England pious claims are put forth on behalf of certain "Boys' Brigades" as being juvenile "armies of the Lord." But Lord Wolseley, with more honesty, plainly declares their chief purpose and effect to be as feeders for the army, and as purveyors of food for carrion, as he declared in a speech in presenting a set of colors to a Boys' Brigade at a London Presbyterian church. There can, perhaps, be no greater wrong done, both to our American youth and to our nation, than the training of boys in the arts of war. Not only does it create a military spirit and love of the pomp and display of war, but it tends to blunt the moral sensibilities and lead them to think lightly of scenes of agony and blood. That the disciples of the Prince of Peace should be induced to thus mislead the youth is most strange, nor will there be any occasion for disappointment if boys thus trained shall become the instruments for the subversion of society, and the destruction of human liberty.



DR. HASSELQUIST.

[See page 8.]

The conflict in Hardin county, Kentucky, last week, gives emphasis to the great and pressing demand for missionary labor in that region. No temporary expedients will reform those mountain classes. There may be a present occasion for the use of sufficient force to overcome lawlessness, but the power that will save that people from drunkenness, murder and anarchy is the power of the Gospel of Christ. The missionary and the school teacher will be far more effective than the sheriff and the soldier.

One of the most noteworthy schemes for bettering the condition of the poor is the College Settlement Society, composed of college-bred women from Vassar, Smith and Wellesley, who own a building on Rivington street, just below the Bowery, in one of the most degraded neighborhoods of New York city; and as the name imports, *settle* there for permanent Christian work. It is not so aggressive as some, being more on the moral suasion and "object lesson" order. They have good religious singing every Sabbath afternoon to which all are freely invited. They keep a variety of interesting books with attractive titles to lend among their poor neighbors; and thus in a hundred different ways these college graduates, the very flower of cultured American womanhood are continually seeking to lift to a higher plane the vicious and degraded, and help those who have seen better days, and are tempted to give in in sheer discouragement to hold their own in the bitter struggle with poverty and vice. God bless this and every other effort to invade the slums with the culture and refinement of our nineteenth century Christianity. If our legislators could be gifted with some of the practical wisdom of the Jewish lawgiver there would be no slums.

The papers report a singular performance at Niagara Falls. The United States officials sent a Chinaman across into Canada. The poor fellow had not money enough to pay for his certificate of entry into the Dominion, and was sent back across the bridge. The American end was barricaded against him, and he had nothing else to do but remain on the bridge. Millions of people have read this dispatch with a laugh at the awkward predicament of poor John. But, truly, the laugh is on the other side. The position of two great governments, holding a bridge against a single man, and shoving him off because on one side he has too little money, and on the other he has come from China, is one of the most disgraceful pictures of official idiocy and inhumanity. Nations that legislate against their fellow-beings with such prejudice and partiality as we have against the Chinese, may find the judgment of God opening across their path a deeper abyss than Niagara.

Perry Carson, the colored giant and local Republican leader of Washington city, was baptized lately and joined the church. He has closed his saloon and given up his whisky business, and is now a candidate for appointment as minister to Liberia. Carson's saloon on Pennsylvania Ave. has been for many years a most important center of political influence. No other man in Washington has exercised such despotic power over the colored voters. Conventions of colored Republicans in that city have often resulted in a free fight, in which the baser element, led by Carson, has been uniformly victorious. Both in 1884 and in 1888 he represented the Republicans of the district in the conventions that nominated Blaine and Harrison. That he has been converted and given up his iniquitous business, seems too good to be true. He is a man of fine abilities, but if his conversion is genuine he will forsake his Masonry as well as his saloon. The closing of the latter will be an important gain to the cause of morality in our national capital.

REV. PROFESSOR T. N. HASSELQUIST. D.D.

PRESIDENT OF AUGUSTANA COLLEGE AND THEOLOGICAL SEMINARY, ROCK ISLAND, ILL.

BY REV. E. NORELIUS, EDITOR "AUGUSTANA."

The subject of this sketch was born in Onsby, province of Scania, Sweden, on the 2nd day of March, 1816, and is consequently now in his 75th year. He received a regular university education at Lund, and was ordained a minister of the State Church of Sweden in 1839. From that year up to 1852 he served various churches in the diocese of Lund as an assistant minister and as a vicar, and everywhere awakened a great stir by his sermons, which were noted for no small degree of brilliancy and evangelical pathos and earnestness.

His spiritual awakening seems to have come to pass from early youth without any marked or abrupt change, and yet with a remarkable depth and consciousness. From the beginning, when he entered the university, he preached the law and the Gospel, and sinners awakened and found peace in Christ. While yet in Sweden he was much interested in the various reforms of the time. Thus he took an active part in the discussion and work in regard to church reforms, temperance, home and foreign missions, and he was always heard with great interest.

In 1852 he came to this country on call from a small Swedish Evangelical Lutheran church at Galesburg, Ill. Nothing but the love of Christ and love of souls could have constrained him to accept such a position. To be a Gospel minister

among the newly-arrived poor immigrants is no sinecure. But with a remarkable self-denial he labored in his accepted position for ten years, or up to 1863, and succeeded by earnest work, love of Christ and souls, to build up quite a large congregation, which to-day is one of the most influential churches of Galesburg. By the older people Dr. Hasselquist's labors at that place are well and fondly remembered. He took an active part in all questions tending to build up the church of Christ and furthering true reforms and a Christian civilization.

In 1855 he started the first successful newspaper in the Swedish language. He called this the *Weekly Hemlandet* (the *Home-Land*) and edited it to the end of 1858, when it was removed to Chicago. This paper was published in the interest of evangelical religion and Christian reform. It advocated the abolition of slavery, the spread of temperance and the opposition to oath-bound secret societies. The influence which Dr. Hasselquist, by this paper, created among the Swedish population all over the country, was very great. It is not saying too much that Dr. Hasselquist, by his work, has, to quite a large degree, moulded the religious, political and social type which is still so apparent among the Swedes of this country.

In 1860, when the Augustana Synod was organized, he was chosen president of that body, and acted as such for ten years consecutively. In 1863 he was elected Theological Professor and President of the Augustana College and Theological Seminary, and thus became the successor of the sainted Rev. L. P. Esbjorn. In that capacity he still serves the institution and the church to which he belongs. Since 1874 he has published a religious weekly, *Augustana*, and by it has exerted a very wide influence. Besides, he has served as pastor of congregations, in addition to his other duties.

Notwithstanding his age, he is still in good health and vigor of body and soul, and he gives good hopes of being able yet to stand years of hard labor for Christ and his kingdom. Dr. Hasselquist is a man of deep convictions, and he requires a sure footing in the Scriptures for all that he says, writes and does. God grant that we may have many such earnest and well-balanced men!

Rock Island, Ill.

HOW THEY CATCH THEM.

BY REV. WALLACE J. GLADWIN.

"Will you walk into my parlor?
Said a spider to a fly."

There is a young man just from college. He has given himself to the ministry with a holy zeal for souls. He has belonged to a "Literary" as a part of his schoolboy preparation. He is now a man, and puts away such childish things, as he lays his school books aside. In an important Western town he is in charge of a growing church. There are three churches in the town, and about a dozen different lodges. Strong pressure is brought to bear on him to join influential lodges. His leading supporters in the church are high lodgeites. Some of the most able and prominent ministers in his denomina- are lodge grandees.

This is an actual case, and it is a sample of many more. What will he do? He tells me how they ply him with artful arguments of "increasing his influence," "drawing people to his church," etc. What has he to oppose all this strong current? Is there a voice raised against the Secret Empire on all this Pacific Coast? Who sends a *Cynosure* or a tract exposing lodgery to these hosts of young ministers and working Christians who are battling hard to build up a pure Christianity on the great West coast of America?

The editorial staff of the *Cynosure* has visited the Pacific coast, and can feel the vast importance of this field. Speak of it, brother. There are "giants" here, and well fortified, too. But sound out the "minority report" of Caleb and Joshua: "Let us go up at once and possess it, for we are well able to overcome it."

What a noble army of young Christians in this great West! Shall they be drawn unwarned into the traps and snares of the legion of lodges? Or will our well-informed friends in the older States send out the warnings of truth in time?

Christians, patriots, freemen, here is a noble and fertile field for your zealous and prayerful labors. One of the first things to be done, and the very least to be attempted, is this: *Scatter large numbers of the Cynosure and N. C. A. tracts over the Pacific Coast.* "The true light now shineth."

San Francisco, Cal.

HINDRANCES IN AFRICA.

BY H. W. JOHNSTON.

Dear Cynosure:—Say to your readers for us that we landed here in safety after a voyage of five weeks. Our party of four, consisting of Miss Alice Harris, M.D., wife, baby and myself, by a kind providence have been spared all sickness, save sea-sickness, since leaving our own land, and our health, during the eight weeks that we have been here, has been unusually good. We have pleasant surroundings and feel encouraged in our work.

We are living, at present, in Freetown, a beautiful city of about 22,000 inhabitants, with twenty-four churches and about the same number of schools. If all the professed Christianity here were the genuine article, it would be indeed a wonderful place. But so long as a large proportion of the membership of the American churches are cold and dead, entangled in the meshes of lodgery, or ground down beneath a load of worldliness and pride, we need not be astonished to find that there is much shrinkage in Sierra Leone Christianity. There are four great sources of contamination to native Christianity which I will mention at this time.

To begin with, the formalism of high churchism has permeated all denominations and so established its forms in the hearts of the people, so that no matter what the denominational connection, the people demand the use of the Anglican set forms, and so far the only headway that nonconformist missionaries have been able to make against these usages has been to lop off a little here and a little there. Along with a formal type of Christianity have grown up certain usages which makes it the popular thing to be a church member. Besides, admittance to the Colonial Hospital is much more easily obtained by church members, and the privilege of Christian burial are denied to all others. Regardless of the state of their hearts, or their daily conduct, almost all the people who have shaken loose from heathendom desire to be known as "Christians." They learn the ups and downs of the prayer book service and are soon full-fledged members; the popular standard of church morality being low enough to rarely ever bring them in conflict with church discipline.

In the second place, many of their old superstitions linger in the hearts of the people and poison their religion. We know by experience at home that generations of Christianity under the most favorable conditions has not weeded out entirely the old superstitions of the Anglo-Saxons, and surely it is not surprising that the African, a generation or two from the darkness of fetich-worship, should not yet be expected to be free from superstition. It takes time. Much progress has been made, but some of the people are still so much under bondage to relics of old superstitious customs that the work of the Gospel in their hearts is hindered.

The third factor, and probably the greatest of all, in contaminating pure religion are the drinking customs. I do not refer directly to the fearful havoc being made among the heathen tribes by the rum traffic. Rum keeps the natives from Christ and ruins them body and soul. But it is the drinking customs of professed Christians that poisons the fountain of morality,—the church. To belong to church is not regarded as a necessary restriction on bibulous habits. Prominent men in the church are engaged in the traffic. Leading men in many of the churches keep wine and beer on their tables. Class-leaders sometimes get drunk. "Moderate drinking" is regarded by many as temperance. Drinking is so interwoven with the usages of the people that even the most solemn and sacred occurrences of life are made the occasions of indulgence. Fermented wine is used, with hardly an exception, in celebrating the Lord's Supper. But in these matters African Christians are only a few decades behind American Christians. A total abstinence standard has been already lifted up, and it is to be hoped that the next ten years will witness a great uplifting of the standard of church morals.

Mrs. Leavitt, Hon. Sec. of the World's W. C. T. U., is now on the West coast, having nearly completed her organizing tour around the world, in which she has been engaged for the last five years. She was present at both of our Sabbath services in St. John's chapel recently, and in the evening gave a very able address on Bible temperance, strongly fortifying the action of the pastor in substituting unfermented wine in the morning at the communion table in place of the claret formerly used. The commodious Wilberforce Hall has been secured for a week of meetings, and a committee, headed by Bishop Ingham of the Anglican church, consisting of representatives of all the denominations in town, appointed to make all necessary arrangements. It is expected that a local W. C. T. U. will result, and, of course, our band will do all we can to push this form of temperance work.

The fourth element of contamination is the lodge, which, though it has not its hand on the throat of the church here to the degree it has in America, is already here, and the seed is being sown for the future crop of the works of darkness. Masonry, the mother of the brood, was imported by an English officer, and has a membership embracing a number of the leading men of the colony. Good Templarism, the entering wedge of lodgery, is now making a little stir, and under the guise of temperance is netting some of the best Christians of the colony. We are glad to see men taking the total abstinence pledge, but can not shut our eyes to the fact that this order is founded on the lodge basis and, in an attenuated form, has all the essential characteristics of lodgery, and that often it has paved the way for, and popularized the horde of secret orders that followed in the wake. As gladly as we would join hands with any to promote total abstinence in Africa, we can not shut our eyes to the fact that the lodge is strangling Christianity among the American Negroes at home, and dare not even for the sake of total abstinence allow without protest the paving of the way in Africa for a flood of lodgery to sweep in, and by seizing on the natural love of ceremony and display characteristic of this people, and the fondness for mysticism and superstitious rites, draw away the native from his love for the service of God's house.

Having spoken of these elements of weakness in the African churches, we would gladly speak of some things which are sources of strength and a basis of hopefulness, but we have already written at length and must stop for this time, wishing God's blessing on the *Cynosure* and all its family of readers, and asking their sincere prayers for us and our work.

Freetown, Sierre Leone, Africa.

NATIONALISM.

BY M. N. BUTLER.

I have been reading Bellamy's "Looking Backward," and judge therefrom that he is to a limited extent a student of our social, political and financial system. Revamping old ideas into readable shape often strikes the public more favorably. His most ardent admirers are probably foreigners, or, at least, not native-born Americans, and hence he carries wine and cigars over into his ideal twentieth century dispensation. Dear man, our military and naval academies, and even some souless insurance and railroad corporations, at this moment can teach him and discount his visionary paradise. The government schools will not admit cigarette smokers at all, and many insurance and railroad monopolies draw the line at tippling and dram-drinking.

However, our present writing is not to review his fine-spun vagaries, or to separate his sense and nonsense. Nothing but a thorough regeneration of fallen human nature would make a part of his general plan feasible. Orthodox Christianity, which alone can change this fallen nature and inaugurate the golden age, has little prominence in such "Looking Backward." Christ, the Redeemer, must be the central figure of the social system that is to usher in the millennium for which we all look, hope and pray. "Ye must be born again" goes ringing down the ages.

But would a reformer, with the spirit of the lowly Nazarene in him, have conjured up an earthly Eden with wine and cigars, or overlooked the vast system of oath-bound paganism and false worship that is stifling manhood and hurrying us as a nation back to the old Egyptian sun worship? In the face of this flood of ancient heathen idolatry, with an altar and shrine to devil worship within sound of almost every American church, how long will it take to legislate selfishness out the public? With such rings, cliques and cabals of deception, fraud and swindling in nightly session, how long, we repeat, will it take to educate the mass of men up to the standard of the Golden Rule? Reformers and reform movements that start out ignoring all this deserve the pity and commiseration of all well-informed people. Are Christian patriots ready to put our railroads and vast industrial system into the hands of lodge graduates and unregenerate adepts; destroy individualism, and disfranchise the working people?

The prohibition and labor movements are becoming more and more entangled in lodgery as they coalesce. The lodge is working the temperance orders, the Alliance, the Wheel, the Grange, and even nationalism for the good of the worshipful fraternities. The men who can associate with and vote for men and movements that endorse political evils should not be over nice about church communion with lodgeites.

"But," says one, "the Prohibition Labor party does not endorse lodgery; it is silent on that question." So is the M. E. church, yet thousands of conscientious men and women have withdrawn from its communion that they might not fellowship lodgery. It requires no seer or son of a prophet to see the masked hand that is pushing lodge labor to the rescue of lodge-ridden prohibition. Americans, look well to your going! Do not condone lodgery by voting for or co-operating with elements hand-in-glove with lodgeites.

Avalon, Mo.

THE XVTH AMENDMENT, SHALL WE ABANDON OR SUPPLEMENT IT?

BY REV. H. H. HINMAN.

"Have you ever thought of it, whether the enforcement of the Constitution would not amount to a declaration of war? And have you ever considered carefully the question of abandoning the XVth Amendment and falling back on the XIVth."

This is what the Ciucinnati *Commercial Gazette* says in reply to the demand that the provisions of the Constitution be enforced. It is evidently put forth as a feeler, and indicates a policy to be adopted by the Republican party, by which the rights of the Negro are to be surrendered, but the supremacy of the party sustained.

The queries are not hard to answer. No; it is *not* "a declaration of war" to insist that the organic law of the nation shall be obeyed. It is no more a war than was the arrest and punishment of the anarchists of Chicago. If any should choose to make it an occasion for resistance to lawful authority, and to call it war, the responsibility would rest on them and not on those who sought to maintain the public peace. But we do not believe that the fraction of the South who are opposed to Negro suffrage would openly resist the national government. They have had war enough. They could have no hope of success, and the moral sense of the world would be against them. Perhaps none of our laws are perfectly enforced, but that constitutes no reason for their "abandonment," but rather for renewed efforts to maintain them.

We object to such abandonment, first, because it would be a violation of a solemn compact, in which each and every State was a party. These amendments of the Constitution were endorsed by the great majority of the people of the nation, and were regarded as a just, wise, and *final settlement* of all the difficulties which led to, and grew out of the war. It matters not who repudiates them, they are the law, and no man can talk of setting them aside without, at least, consenting to treason.

2. To consent to abandon one, is to consent to the repudiation of *all*. The XIIIth Amendment abolished slavery. The XIVth secures equal citizenship and equal representation in Congress. The XVth gives the right to vote to all citizens. These are the war amendments. They stand or fall together. No one thinks that slavery will ever be restored, but it is the hope of many to deprive the Negro of all his rights of citizenship. If we consent to the abandonment of his right to the ballot, we cannot claim for him the right to any protection by the nation.

3. It is the vain hope of some Republicans that if we abandon the XVth Amendment and allow the Negro to be deprived of his vote, we can, in accordance with the XIVth Amendment, reduce the representation of the South in Congress, and in the Electoral College in a corresponding degree, and this will secure the perpetual supremacy of Northern Republicans. But the XIVth Amendment provides a remedy only for a legal deprivation of the right to vote. It makes no provision against fraud and intimidation. It is always assumed that the status of every citizen is that which is given him in the law. Now, none of the States have ever prohibited the voting of Negroes. It is quite certain that they never will do it, inasmuch as such a law would most certainly be set aside by the Supreme Court as unconstitutional and void. Hence, it follows that so long as right of suffrage is only withheld by the unwritten law of violence, neither the South, nor any part of it, can be deprived legally of any of its representation in Congress or the Electoral College.

4. This amendment should not be "abandoned" because it would be a great and cruel wrong to our colored citizens. To say nothing of the bad faith to those who have ever been the abiding friends of our nation, it would deprive him of the little influence he has and his present means of inadequate but partial protection. The right of voting, to some extent, is exercised by the Negro in every State. In nearly all of the States of the South he has one or more representatives in the State legislature (in Virginia and North Carolina a considerable number). He has been represented in every Congress, since the adoption of the amendment, by some of his race. In many parts of the South the colored voters elect their local magistrates and other officers. They have made great advancement in education, and are vastly better able to vote intelligently than when this franchise was first conferred. It would be utterly unjust to take it away or allow it to lapse.

No. It is not an abandonment of any part of the Constitution we need, but an educational amendment we need. When no man can vote who has not read his ballot, the incidental evils of the XVth Amendment will be taken away.

THE CHRISTIAN REFORMER.

Nerve thou thy spirit to the proof,
And blench not at thy chosen lot;
The timid good may stand aloof,
The sage may frown, yet faint thou not.

Nor heed the shaft too surely cast,
The foul and hissing bolt of scorn,
For with thy side shall dwell at last
The victory of endurance born.

Truth crushed to earth shall rise again,
The eternal years of God are hers;
But error wounded, writhes with pain,
And dies among her worshipers.

—*William Cullen Bryant.*

TITLES OF HONOR.

It may be but a trifle, but yet we note it. In the correspondence between Cardinal Gibbons of Baltimore, and Cardinal Manning of London, each addresses the other as "My Lord Cardinal," each speaks of the other as "Your Eminence." Now these are not, can not be, ecclesiastical titles. Bishop is an ecclesiastical title, so is cardinal, so is priest, so is deacon. But "My Lord," "Your Eminence," are titles of worldly honor. We have, or rather in Europe they have, "My Lord Duke," "My Lord, the King," "My Lord Marquis," and even earls, viscounts and barons are addressed as "My Lord." An English bishop of the established church also is called "My Lord," but that is not because he is a bishop, but because he holds a life barony as a peer of Parliament. The title is temporal, though the wearer of it be an ecclesiastic.

Now the Constitution of the United States prohibits to its citizens the acceptance or use of titles of honor bestowed by any foreign power. Who has invested Cardinal Gibbons with the title of "Lord?" The Pope, if anybody. Who has empowered him to assume the honorary title of "Your Eminence?" The Pope, if anybody. And if the Pope can bestow the title of "My Lord" upon an American priest, why should he not bestow the title of count or duke upon an American layman? If he can invest a priest with the title of "Your Eminence," why not invest a layman with that of "Your Highness?"

These my lordings and your eminenceings sound strangely in a republic.—*Inter-Ocean, April 15.*

WHAT DO WE NEED OF A NAVY?

During the present week the debate on the naval appropriation bill will take up much of the time of the national House of Representatives. Already this bill has been considered at great length in the committee of the whole. There, to the grief of the more bloodthirsty members of the House, a lot of chilled-steel battleships were scuttled and sunk by the economists under the leadership of Objector Holman. The men whose voice are for war hope to get the battleships afloat again, however, in time to freight them with some millions of dollars from the public treasury.

But whether the battleships come to the surface or not, the people of the United States are certain to be called on to foot the bills for a large number of very pretty war vessels of assorted sizes. After being built, those vessels will loaf around in the harbors of the world, firing salutes and getting their decks scrubbed by valiant seamen. Probably they will grow antiquated, and will be sold for old junk without ever having an opportunity to shoot anybody.

The United States has about as much use for a large navy as for a large standing army. If it will deal justly by other nations it will never be compelled to fire a gun in defence of its coasts. The absurdity of building and maintaining a great navy when war is becoming obsolete even in Europe, and when this country has no foes and never will have any if it behaves itself, ought to be apparent to every American. But a magnificent scheme of expenditure has been devised by the navy department, and Congress is eager to help carry out the scheme. The tax-payer who supplies the millions has no reason to fear any foreigner. But he is to be "protected"—at his own expense—whether he likes it or not.

It should be the part of the United States to scorn the barbarism of battleships. This nation ought to stand as the exponent of peace and of arbitration—

"Till the war-drums throb no longer and the battle-flags are furled
In the parliament of man, the federation of the world."

—*Chicago Daily News.*

Of course the United States has no reason to fear an attack from any other sane nation so long as it is willing to deal justly with all foreign powers. But the alarmists in and out of the House of Representatives have prevailed against the economists. The three battle-ships have been resurrected, the barnacles have been scraped off their clumsy hulls, and they have been indorsed as necessary guardians of the coast. Because of their ponderous build and their small coal capacity they will never visit other countries, but will merely hang around American harbors waiting for a job of fighting to do. The chances are about one thousand to one that they will never get a chance to participate in as much as a dog-fight.

The United States will have a very good navy when the vessels now building or provided for shall have been completed. Any attempt to compete with European countries in building navies would be ridiculous. In Europe war vessels are built for use; in America they are built because the surplus must be spent in some way or other. While few good vessels are necessary, more than a few are not only unnecessary but undesirable.—*News, April 17.*

The movement in opposition to secret societies is not denominational. It is much broader than any one branch of the church. It is a Christian movement. It is a patriotic movement. Every Christian patriot should be interested in it, and will be interested in it when he understands the true character of secret societies.—*The Midland*

THE PAPAL PARTY IN GERMANY.

LETTER FROM OUR ARTIST FRIEND IN MUNICH.

Last Sunday I went to the hospital here where Duke Carl Theodore has his patients, to see the Duchess and bid her good-bye, because they are going to Meran to spend several months. There were between forty and fifty people with all kinds of diseased eyes waiting to be examined and prescribed for, and the Duchess was bandaging them and washing their eyes and doing all the most disagreeable things that needed to be done. I waited in the office with her until most of the patients were sent away. I think there were as many as twenty children, some of them little babies in their pillows, with scrofulous eyes, who screamed as loud as they could the whole time they were being examined, and it can't be a very entertaining occupation to have every day.

We have been having weather so warm that I have had no fire in my room since about the time I wrote last. But it is the worst time for taking colds imaginable, for it was very cold, for Munich, the first part of the month, and all the courts and large buildings are full of cold air, so that when one is passing an open church or house door (the large door opening into the court) it is like walking into an ice-house on a hot summer day. I took cold and had earache last week, something as I remember having at home once, and nearly everybody else is coughing or sneezing perpetually.

I have just been reading about the cyclone in the Ohio valley. By the way, I have no map of the United States that is good, or of America either, and I forget sometimes just where places are. Fraulein M. has only an old atlas, so old that Chicago is not on it at all—it is called Fort Dearborn—and the other Western cities are not marked.

There was a plan of the ultra-montane party here to force the Prince-regent to dismiss the prime minister, who is too liberal to suit them, and who has so much influence over the Prince-regent that he always prevents the priests, and the Pope, too, from ruling here so entirely as they are used to doing. The ultra-montane party were determined to drive the Old Catholics out of Munich and to recall a society very much like the Jesuits, called the "Redemptoristen," which was expelled with the Jesuits a long time ago; but the prime minister and his party prevented their succeeding with their plan. So the ultra-montanes, who are a little the stronger party in parliament, and whose leaders are on the finance committee, revenged themselves by not granting any of the appropriations for the university and the academy of art, etc., which were proposed or advocated by the liberal party. Of course it made a commotion among the artists and art students, and the end of it is the Old Catholics are declared not to be Catholics and forbidden to hold services for the present; and the ultra-montanes declared themselves pacified so far that they granted *half* the proposed allowances for art, etc. The learned gentlemen of the ultra-montane party made very remarkable and ridiculous speeches about art.

R.

HINDRANCES TO REFORM.

The following letter from Rev. J. S. T. Milligan was read before the Garnett (Kan.) National Reform Convention, and shows the conditions on which this or any great moral reform can triumph:

Surely no interest can be dearer to the hearts of good people than that of a sanctified Sabbath. No loss could be greater than that which would be involved in a continued desecration of the day of Holy Rest. How can the widespread indifference which we find almost everywhere be accounted for? Is it to be attributed to disregard for the day of God and of God himself? I fear too much of this exists. This is innate in unrenewed men, and it will be a vain hope to expect to find sympathy with this work in any *unrenewed* man. There are so many unrenewed elements in our national society that it is vain to hope for the co-operation of the mass of men, or even to avoid the opposition of those unsanctified elements in the social structure, and we might despair were it not that we are sure of the help of the most Mighty One.

But why is there such a lack of interest and effort on the part of Christian professors? They ought to know and feel that this interest is very dear in God's sight. That it is essential to religious prosperity, and even the existence of the forms of religion cannot long be maintained unless this tide of Sabbath desecration can be turned back and its force broken.

Even if we were but patriots we should be alarmed at the force of this tide of evil which threatens the moral and Christian element of our civilization, and will bring down on us, or work in us the manifestations of God's wrath. The prevalence of the secular theory of government is a mighty force of opposition to all legislation in favor of the Sabbath, and even to anything like a national observance of it. I don't think Sabbath advocates should defer in the least to this in their effort. Much less attempt to harmonize Sabbath rest with secular philosophy. The two are necessarily antagonistic, and *toto coelo* apart.

The seeming, and, after all, real sanction the Sabbath rest movement gives to the National Reform movement, and to the third party prohibition movement and to the National W. C. T. U. work, is likely to those who love party more than they love the Sabbath, or the church, or even God himself, to be a cooler of zeal and even to be a bar to participation in this work of the Lord.

What a pity that party politics and sectarian zeal should so weaken the force of the church and the cause of righteousness and truth. It seems to me we must send these to the winds for the sake of these vital interests of Christianity which are imperiled, and the cause of truth and righteousness which are jeopardized by lack of effort, lack of zeal, lack of unity in the cause of the Lord.

Can we doubt a moment of the superior and exceeding value of the moral and religious interests that are imperiled. As the heavens are above the earth, so is the honor of God, the crown of Christ, the supremacy of divine law and the sanctity of the Sabbath above the petty bickerings of party strife, and even the important distinctions involved in denominational organization.

AN ABLE REVIEW OF THE LODGE SYSTEM.

[From the Evangelical Repository.]

The mania for secret organizations continues. One might suppose that the world was so combined against associated effort for mutual benefit that the object could be attained only by the most closely compacted and secret affiliation. Employes seeking to secure better wages, bind themselves in secrecy. Craftsmen form brotherhoods into which initiation can be had only through bonds and signs. Beneficial associations meet with guarded doors. Farmers, feeling themselves unjustly taxed, meet in secret conclave and pledge themselves by solemn vow to measures hidden from the public view. Women, alarmed at the increasing power of the Catholic church, associate to resist it, and adopt the Jesuit's plan of secret working. Signs, passwords, oaths, mystic symbols, are the way through which men are asked to seek the better things they desire. And to make the organization more imposing, to give the greater power over its members, a religious character is commonly given to it, and within the bolted door where creed-adherents and creed-rejectors meet on common ground, believers and unbelievers call themselves brethren, bound together not by faith or hope, but by interest, "chaplain's" minister, and religious forms seem to give sanctity to the proceedings.

All this bodes no good. It springs from distrust, it is oppressive and degrading to manhood, it is dangerous to society, it is violence to the spirit and methods of the Gospel of Christ, and it is a hindrance to the coming of the day of universal right and brotherhood. The followers of Christ, the believers in the kingdom of God, the workers for the world's redemption, have no right place in secret orders. The church of the Lord Jesus should have no affiliation with them.

Secret organization rests on distrust. It assumes hostility to the purpose of the association; for if there is not such hostility, there is no necessity for the secrecy. It assumes also, that ordinary confidence cannot be placed in those interested, else why bind them under such solemn obligations? And there is distrust as to the measures adopted, else why conceal them? Is not truth mighty? Is there not a conscience to which right may appeal? Is not justice the only sure basis on which wrongs can be righted, and good purposes be established?

Secret organizations are degrading to manhood. There is a surrender of independence when a man enters an organization in which he is bound both as to his working and his wages by the order of one or a few. His work may be of his own choice, both as to conditions and hours, his wages may be entirely satisfactory, his employers may be dealing justly and generously with him, but, because some one else may have a grievance, he is compelled to lay down his work, even though his family needs every dollar he can earn, or, out of his earnings, contribute for the support of others not working. Association is legitimate and useful, but no man should enter an organization, when he must give his independence, and it may be, his conscience too, to a door keeper.

Such organizations are dangerous to society. They are a combination of the few against the many. They are inner-circles controlling the whole body. They are working for certain ends, but their methods and doings are not known. They may plot against institutions and form conspiracies, but are secure under cover of their obligations. They may paralyze industries, but they cannot be arraigned. They may commit the most horrid crimes, but the individual perpetrators are surrounded by a strong oath-bound body guard. All this has been; it is now. Secrecy fosters selfishness; it may be made to cover wrong doing, and the possession of power is a temptation to use it. And even where the extreme of crime is not reached, secret orders are dangerous in that by their nature they run lines across the God-surveyed fields of life. They separate those who should be most closely united, raising impassible barriers when there should be only bonds of love. Individuals are not free to deal with each other, and citizens are separated by secret oaths. Husbands cannot tell their wives of what they are doing. Brethren in the church must seal their lips at a certain point. The humble church member cannot consult his pastor concerning one section of his life. The church of God is shut out from inquiry concerning the doings of its members when they meet in the oath-guarded room. It invites them to fellowship at the table of the Lord, but they who are members of secret orders come hiding part of their lives from others. They are bound by other covenants and hasten to have fellowship with unbelievers in religious forms from which the name of their Lord is excluded. All such orders "are inconsistent with the genius and spirit of Christianity, and church members ought not to have fellowship with them." Can we for a moment imagine our Lord Christ entering such associations, however seemingly good the avowed object? He spoke openly. We are called to be his disciples, his followers and his witnesses to the ends of the earth.

It is the name of Jesus that will command the adoration of the world. It is by the Word of Christ that freedom will be proclaimed to all men. His love is the Gospel to the poor, and in him, and in him alone, will be the millennium of love and right. The oath that profanes his name, the secret order that separates his people is a hindrance to its coming.

NEW ENGLAND LETTER.

A meeting at the Bethany Mission—An encouraging testimony—Some startling facts for Puritan New England—A novel College Society—The Baroness Von Voss—The ice-crop in New England.

The first of a series of meetings to be held in different localities of Boston in the interest of the N. E. C. A. was held on Monday evening of this week at Bethany Mission, No. 6 Canal street, and gave the writer a chance long desired for a nearer acquaintance with the wonderful work carried on by Miss M. L. Richards, a young woman; the result of whose self-sacrificing labors among drinking men and fallen women reads almost like a romance, so full is it of the triumphs of faith over the seemingly impossible. Miss Richards has a fine, strong face, and much energy of movement combined with that utter lack of self-consciousness which marks a life wholly consecrated to Jesus. As I clasped her hand I thought how many souls cast forth to be trampled as the mire of the street have been rescued by her earnest efforts, to shine in his crown at last as gems of

the first water; and my whole heart went out in homage,—not to her, but to that Spirit of divine love within her which inspired so Christlike a work.

The hall has a nice chapel organ, its walls are adorned with neat mottoes, and it wears an attractive, home-like look. Like the heavenly Jerusalem—of which it always seemed to me our earthly places of worship should be at least a faint shadow—its doors stand open day and night, ready to welcome any who may want temporal or spiritual aid. I cannot but accept it as an earnest of God's blessing on our cause that this inaugural meeting should be held in a place thus consecrated to the pure work of the Gospel which the lodge everywhere, though not always openly, antagonizes.

Our General Agent had been called away to Maine, but his place was ably filled. Evangelist William F. Davis took charge of the meeting and spoke telling words for the truth, after which Mrs. Stoddard was introduced and gave some account of the work, dwelling especially on the anti-Christian features of the lodge, and the importance of bravely opposing this system of evil ere it completely undermines the church. Mrs. Stoddard is a good public speaker, earnest and forcible; and I trust that many of our New England W. C. T. U.'s will have a chance to hear her calm, clear, logical presentation of the subject. Mrs. M. E. A. Gleason was present and made one of her most interesting addresses, full of mingled wit and pathos. A testimony to the truth of what had been said was given by a seceding Freemason in the audience; and a converted Jew, who is about to start a mission in Boston among his people, said that what he had learned about secret societies that evening made him think they must be similar to Judaism, as both systems rejected Jesus Christ.

There were several members of the Chambers Street church present, and Bro. Davis paid a touching tribute to their lamented pastor, David McFall, and contrasted his noble and fearless record with the general cowardice of his brethren in the ministry on this subject. At the close of his remarks he asked all present who were willing to openly oppose this enemy of Christ, to stand up; and the entire audience rose to their feet as one man,—certainly a very strong testimony to the power of the truth sinking into honest hearts.

Our General Agent has hit on the right plan to leaven this lodge-ridden city. New England has long needed just this aggressive work. It is said that one-fourth of the Congregational pulpits of Vermont are without a permanent supply; one half the population is unchurched. The Louisiana Lottery draws annually from Boston $600,000, and of course from the hard earnings of the poor, who are thus made to support what Anthony Comstock well calls "a millionaire robbery scheme." But it is safe to say that if the lodge had not so largely usurped the place of the church the first statement could never have been made; and if it had not brought in its own system of morals, and familiarized the people through the secret endowment orders with the idea of getting a pile of money without earning it, this nefarious business could never have gained such a foothold. But New England may yet, if she will, recover her ancient glory. It depends upon the attitude which her Christian people take in relation to this Baal worship. Will they listen to the new Elijahs raised up by God to expose and denounce its secret shrines of darkness? New England's day of grace is not yet past,—at least we so hope and believe.

Speaking of Wellesley, Fraulein Ida Bothe, late instructor in Art at the College, some of whose beautiful productions adorn the gallery of the Farnsworth Art Building, is soon to sail for her native Germany, and become the Baroness Von Voss. She was a lovely woman as well as accomplished artist, and made herself many friends. Wellesley can now plume herself on having a real live Baroness among her former faculty. It looks as if it might take another half century at least to eradicate our American love of titles.

"Wild, wintry March" made his bow and departed in a series of snow squalls. Now we are enjoying delicious spring weather. There will be no ice famine next summer if reports are true. Vermont has harvested more than a million tons of ice; and Maine, it is said, makes $600,000 from her ice crop, and, indeed, will practically supply the country. The result of our unusually mild winters will be to open up fresh pastures in the extreme north of New England, and add a new source of income to the scattered population of those districts. Elizabeth E. Flagg.

Two widely-separated sun-dials bear inscriptions, which, brought into association, blend into a gospel of hope and cheer that well deserves to be believed and practiced. One of them stands beside the grave of Theodore Winthrop, in New Haven, Conn., and bears the inscription, "I mark only the bright hours." The other stands upon the pier at Brighton, England, and on it is graved the hopeful line, "'Tis always morning somewhere in the world." All hours are bright hours to him who believes that God will be true to his word; and for the Christian the day-dawn is continuous. Every noon is the preparation for a brighter day; and every sunset its prelude. —*Christian Inquirer.*

Reform News.

FROM THE GENERAL AGENT.

AMONG THE CHURCHES OF MAINE.

Corinna, Me., April 18, 1890.

Leaving Boston on the 12th instant, I reached Dexter at 6 P. M. Bro. Gould met me at the depot, and at his hospitable home I met a most cordial welcome. Two services on Sabbath, though not largely attended, were "times of refreshing." Monday was spent visiting business places and a few homes, conversing and giving such literature as seemed to be required. I was told that the lodge was very strong in that village, and that any opposition would be met with great bitterness. Some church members said it was no detriment to their piety; others thought differently.

One to whom I handed an "Age of Lodges" said, "I am a Mason."

I asked, "Are you a Christian?"

"Yes," was the prompt reply, "and Christ was a Mason."

I spoke of the stripping, and then of the "Hiram Abiff" tragedy in the third degree, and said, "Do you really believe that Christ was initiated in that way?"

"Yes," said he. "He was a regularly-made Mason."

I expressed some surprise at his credulity; called the attention of bystanders to the admissions he had made, and passed on.

On Tuesday morning I visited Bro. Joséph Smith, of this place, who has been a long-time reader of the *Cynosure*, and has both zeal and knowledge in opposing the secret lodge. Together we called on Elder House, and after conference with a few brethren it was arranged for me to speak at "Fast-day" services on the 17th.

Returning to Dexter I met again for worship with the little company that gathered on Tuesday evening in an "upper room" where "prayer is wont to be made." A protracted effort had for some days been in progress in the Free Baptist house of worship, with very indifferent results. I attended and took part in two of the services. At the close a lady excusing herself for accosting a stranger, said, "Won't you pray for my husband? He used to be an active Christian, but has lost all interest in the church and religion." I learned later that he is a leading spirit in the Masonic church, and a devout worshiper at the altar of Baal. I chanced to hear one of the preachers say, "You need to take a higher degree," alluding to three links conspicuous on the man's necktie. I said, "No, my friend, what you need is not another degree in the lodge, but to be sanctified and purified in the blood of Christ, and then you will have no use for the skeleton and cross-bones of your orders." The preacher replied, "Odd-fellowship is all right; but he needs the higher degree," referring, as I suppose, to the new birth. Is it strange that such preachers labor in vain, or that the dupes of such blind guides follow their leader through the lodge straight to perdition?

Elder House conveyed me from his home to the depot on Thursday, and at 2 P. M. I preached with freedom to a fair audience in the Christian church house. An evening service was held, with a good degree of interest, at which the attendance was diminished by a school exhibition in the hall near by.

Arrangements have been made for me to speak this evening and to-morrow evening, and twice on Lord's day. The Masonic body is one hundred strong in this village, and there are eight Masons in the church where I speak, but brethren who believe in free discussion, and have the courage of their convictions, hold the keys.

J. P. Stoddard.

PRESIDENT C. A. BLANCHARD SPEAKS IN IOWA.

Hopkinton, Iowa, April 17, 1890.

Editor Cynosure:—This community has recently been greatly favored with the presence of Pres. C. A. Blanchard of Wheaton College, Ill., and much instructed by his able and very enjoyable lectures while here. Two of these, devoted to the topic of secret orders, were eagerly heard by good audiences, with an interest earnest and unceasing as the speaker advanced; the prevailing impression being that his theme was well understood, and treated in a manner fully convincing and clearly conclusive, as proved by Scripture, reason and common sense.

Attention has been aroused; free, and perhaps somewhat full, discussion of the subject has resulted; and we trust the good seed so faithfully sown will take root, be watered and bear fruit in this community.

A little boy returning home after one of the lectures said to his mother, "When I grow a big man, I don't want to be a Mason." Another said, "Mamma, however did they come to start those silly lodges that Mr. Blanchard told about? I can't see any *sense* in them."

Judging from current report, older boys, and men even, have reached similar conclusions. The fathers and older men may be "joined to their idols," but the sons, the impressionable youth, are open to conviction; they will see, and by God's grace more readily grasp the *truth*. O! for more Blanchards lovingly and fearlessly to proclaim it.

Pres. Blanchard while here also preached an awakening and impressive missionary sermon in the Reformed Presbyterian church, Rev. T. H. Acheson, pastor. It was a season of spiritual refreshing to all who were privileged to hear. May the blessing rest with the speaker, abide with the word spoken, and speed the cause he so ably advocates; and send him soon again for a longer time with us, is the sincere wish of many.

Com.

LECTURES IN THE METROPOLIS.

247 W. 36th Street, New York, April 17, 1890.

Dear Cynosure:—As we behold the surging millions of this vast metropolis pushing hither and yon in their eagerness of a little of earth's glitter and pleasure, and know some of the giant forces for evil at work, we feel our inability to do much for the crying need. Yet we remember God can use the little we have to offer to his name's glory. All reforms, humanly speaking, have had feeble beginnings. The many reform pebbles now being cast in the ocean of public sentiment will produce an agitation, which, with God's blessing, will penetrate the whole. Viewing the present in the light of the past, who can predict what the future will bring? My reception here has been with kindness on every hand. The following appointments have been made: 1st Reformed Presbyterian church, Rev. J. C. K. Milligan, pastor, April 20, afternoon; 2nd R. P. church, Rev. R. M. Summerville, pastor, May 4th, evening; 3rd R. P. church, Rev. F. M. Foster, pastor, April 25th, evening. Lectures for other churches are partially arranged.

The lecture I gave in the Free Methodist church, Brooklyn, last evening, was received with enthusiasm. I hope to comply with the request to return and speak there again soon. Rev. Geo. Eakins, the beloved pastor of this people, gives the Gospel trumpet no uncertain sound on the reforms of the day. Robert Graham, who runs the "Church of England Temperance Society," opposite the Cooper Institute, says he is a Knight Templar, and prides himself as the originator of the high license system of New York. We should naturally mistrust this system had come from one who had drank wine from a human skull in a Knights Templar lodge. More anon.

W. B. Stoddard.

Correspondence.

AMONG THE REFORMERS OF SOUTHERN INDIANA.

Anderson, Ind., April 15, 1890.

Editor Christian Cynosure:—The M. E. congregation in Goshen, O., arranged for a course of lectures this spring with a view of raising a fund for their Sabbath-school library. By invitation I delivered the first one last Friday evening, on the subject of "The Responsibility of Nations." The pastor, Rev. Mr. Weaver, is arranging other appointments for me. After the lecture I rode home with an old college friend, John Wade. He has a fine farm some two miles out. We sat talking reforms until 1 o'clock. At 4 A.M. we got up and drove seven miles to Loveland, where we met the train at 6:20.

On Saturday evening I lectured in Earlham College, Richmond, Ind. This was my third visit. It is more pleasant each time. The reporter of the *Palladium* gave an extended account of the talk. On Sabbath I preached in the Presbyterian church morning and evening, the pastor, Rev. I. M. Hughes, D.D., being absent. Monday morning I attended the chapel exercises at Earlham, and by the invitation of President Mills, made an address, not failing to call attention to the crown rights and royal prerogatives of the Lord Jesus Christ.

On Monday evening I lectured in the Presbyterian church on "The Liquor Traffic." This meeting was held under the auspices of the W. C. T. U. Mrs. Dennis presided. Rev. Hills of the Friends' church conducted the devotional exercises. The Union here is strong and wide awake. I am more and more confirmed in the conviction that the reforms of the day depend very much upon the courage and devotion of the women. Mrs. Livermore relates that "the ancient Athenians built a temple to Minerva. They left a niche for her statue. Two sculptors competed for the privilege of filling it. The day came for the prize to be awarded. The first was unveiled. It was beautiful, perfect. But when elevated, it was too small, like a baby doll. The second was unveiled. It was complete as the other and larger. When elevated it filled the niche and received the prize. Phidias was crowned. The first is the woman of the present diminished by legal and social restrictions. The second is the woman of the future, free, perfect."

J. M. Foster.

FROM A BRAVE NEW ENGLAND WOMAN.

Ware, Mass., April 12, 1890.

Editor Christian Cynosure:—At Ware and surrounding neighborhoods war is declared on those that dare open their mouths against organized secrecy, yet we have determined to fight it out on this same line, if it is to the end of life's journey, and then we expect, in the providence of God, some one will step in and fill our places.

One of the hoodwinked fraternity says he regrets the position I have taken very much, and that letting in that anti-secret meeting in my grove is a very great detriment to my financial affairs, and will greatly hinder my enterprise in the "resort business" for years to come. "*None of these things* move" me, for my trust is in God, and not in secret organizations. My principles are not in the market, and cannot be bought at any price. When God converted me he took away that man-fearing and man-pleasing spirit to a great extent, and I thank him for it. When I know my cause is just, and is in accordance with the Word and will of God, I set my face as a flint Zionward, and the powers of darkness cannot prevail against me, for God is my refuge. "We decided years ago not to go where the crowd went," but to go with those that had principle enough to go where God led them.

The unprincipled lodge element is about as dangerous to handle as nitro-glycerine or dynamite, and the less we have of it the better we are off, yet I don't propose, for one, to keep silent and let them draw in all that comes in their pathway, but shall lift up my voice and sound the alarm.

Inquiries are being made in regard to future meetings of the New England Association, and many have requested me not to fail to give them notice if any more meetings of this kind are held in my grove. If I am to judge by expressions made, the leaven is working, and the powers of darkness are being stirred, while honest inquirers after truth are not entirely asleep, yet there seems to be a fear to come out boldly and take a stand for truth and righteousness.

We are looking for a lively campaign during the next few months on the reform issues of the day; and while for months past affliction, loss and severe trial have been our lot, yet the Lord has wonderfully sustained us and kept us from getting entirely discouraged, and those dear ones who have "lent a helping hand" in these hours of need, when our family has been prostrated by sickness, have not been forgotten at a throne of grace. In answer to their many prayers God has done great things for us, whereof we rejoice. Let us not be weary in well doing, for in due season we shall reap if we faint not.

Mrs. L. M. Hoyt.

DOWN WITH ALL LICENSES.

York, Pa.

Editor Cynosure:—I hope we shall soon see the American anti-secret party taking a strong position to combat the entire license system; for it is un-American, anti-republican, Romish, unreasonable, oppressive and demoralizing.

During the rebellion we tolerated it under protest, as the government needed all the money it could get; but all true lovers of civil liberty should now make a stand against it. The politicians are all in favor of licenses and all sorts of taxes, solely because they keep all the public treasuries overflowing with money, which in due time flows into their capacious pockets, and those of their family, relatives and friends. There is now in all towns, counties, States and everywhere, a very large class, continually growing larger, which lives, flourishes and even grows wealthy on the overflow of all our public treasuries.

I do not know of any evil that is more demoralizing than a public pile of greenbacks, gold and silver. It makes the old soldier feel as if he had been shot all over and disabled teetotally, a big pension being the only remedy. And it forms a basis for millions of promises from the politicians who need soldiers' and sailors' votes to get into a position where they can get at the public money-bags, "*for the good of the order.*"

Thousands of old veterans who voted for Harrison on the politician's frantic promise to pay, are now in a suitable frame of mind to read anti-secret articles on the tricks of Jesuitic statesmen and the wonderful believing capacity of hopeful old soldiers and sailors. Fox-hunter.

PITH AND POINT.

FARMERS AND LODGERY IN MISSOURI.

The farmers' lodges are successfully hoodwinking the rank and file out here and it is hard to buy or sell without the mark of the beast. At the A—— mill they have been discriminating twenty cents per hundred on flour against us outsiders. I broke that up. But they discriminate in a thousand ways. The labor vote will divide and neutralize prohibition—and many believe it will, in a large measure, divert public discussion of the saloon question.—B.

DR. THOMAS AND PROFESSOR SWING ON INSPIRATION AND LOGICAL RELIGION.

We couple these gentlemen because we find them expressing similar sentiments in one of our secular journals. Dr. Thomas "believes thoroughly in inspiration," and says, "that without inspiration he would himself be as nothing." But when such inspiration leads him to affirm that "the Greek philosophy has never been surpassed," we wonder if he forgot that wonderful one, Jesus of Nazareth, whose Gospel was to the Greeks foolishness. And when he adds that "the Greeks were a line of preparation for Christianity as much as were the Hebrews," we are compelled to ask if he thinks his own inspiration better than the inspiration of the Holy Scriptures which teach the very opposite? Verily, Christians have great need to-day to obey their Master's command, "Take heed that no man deceive you, for many shall come in my name saying, I am Christ and shall deceive many. If they shall say, Behold, he is in the desert, go not forth. Behold, he is in the secret chambers, believe it not," Matt. 24. Probably the grand new Masonic million dollar temple, when built, will select its chaplains from such teachers of Christianity as Swing and Thomas. —T. H.

FROM A BROTHER EDITOR.

Dear Cynosure:—I very much appreciate the work you are doing; and I am constantly realizing, more and more, the great need of such reading matter widespread among the people. Our own paper is designed more particularly to cover the direct work of revivals, and mission work, but we are also contributing our mite to help on the anti-lodge work of reform.—Alonzo A. Hoyt, *Publisher Independent Christian, Littleton, N. H.*

KEPT FROM THE FOLD.

I feel great interest in the reform movement. I have been watching the secret societies in our town of Traer for a few years, and I think they are keeping a few people out of the church. The Freemasons and Odd-fellows are giving annual suppers and inviting their friends. This, I am afraid, is heading many into the lodge. May God bless the anti-secrecy movement.—D. M. Stuart, *Traer, Iowa.*

Literature.

Thrilling Incidents in the Political Life of an Italian. Including Travels in Africa and Syria. By Francesco Urgos, an officer in the army of Garibaldi. Sold by Louis Lange, Jr., and Co., 370 Dearborn Street, Chicago; price $1.00.

The author of this volume of personal adventure and suffering was a young Italian of rank and wealth, and his narrative, which is, indeed, a thrilling one and almost past belief, is vouched for by gentlemen of probity. In 1847, Urgos, then fifteen years old, was placed by his infatuated Catholic parents in the hands of the priests to be educated for their profession. But already the dawn of the new light of liberty was glowing in Italy, and when one of the priests put a Bible in his hand and directed him in its study, he immediately accepted the truth and forsook Rome. He was banished from his home, entered the Piedmontese army, and afterward joined Garibaldi, at the time of his first attempt to liberate Rome in 1849. The effort was for a time successful. The people were aroused for liberty; the Pope fled, and the horrible dungeons of the Inquisition with their instruments of torture were thrown open. The description of them by Mr. Urgos, first as a visitor and afterward as a prisoner, almost passes belief. His sufferings were terrible, but by the aid of powerful friends he escaped to France, whose army had already overthrown Garibaldi and restored the Pope. He then traveled for some months with Lord Arnold, an English nobleman, who was also a friend and benefactor to the young Italian. Returning to Italy he was seized and banished. In this country he was still followed by Jesuit fiends, who destroyed his sight by poison and at various times sought his life. The personal adventures are of thrilling interest and the sketches of travel very instructive. No one who buys and reads this book will regret the expense or forget the story. It is largely, also, by such narratives of actual suffering that our people must be roused, if they are roused at all, to put down the dangerous secret order of the Jesuits in America.

The May *Missionary Review* presents several papers of great interest. The leading one, by Dr. Geo. Wm. Knox, of Tokyo, Japan, though long, will repay the most careful reading. It is an incisive and intelligent review of the chief political and other changes which occurred in Japan in 1889. It gives, by far, the clearest and fullest view of the remarkable changes wrought and in progress, and of the present condition and outlook of things, that has been given to the public by any other writer. His brother's article on "Personal Observations in Brazil" is equally interesting, and sheds an interesting light on the Revolution which has recently occurred there. But it makes no mention of the power of the Masonic lodge in the change. Dr. Knox was sent there by the General Assembly of the Presbyterian church, in 1888, to organize the Presbyterian Synod of Brazil, and had personal intercourse with many of the leaders, and witnessed the incipient steps which led up to the change of government. Not less stirring in interest is Dr. Pierson's Letter, sketching his Missionary tour in England during the month of January. Dr. Morrow continues his valuable historical account of Foreign Missions in the Seventeenth and Eighteenth Centuries. Dr. Ellinwood's article on "Shadowings of Messiah in Heathen Systems" shows careful and profound study of the religions of the world.

In answer to inquiries concerning George Kennan's articles, the editor of the *Century* states that the concluding papers in Mr. Kennan's series of Siberian Travels were interrupted by the author's illness and by his succeeding course of lectures. Mr. Kennan has, however, prepared brief articles on the general subject for the April and May *Century*, and hopes soon to be able to write one or two more papers concluding his Siberian and Russian travels. The latter will appear later in the year. In the May *Century* Mr. Kennan will have an article entitled "Blacked Out," in which he describes the methods of the Russian Press Censor. Two pages of the *Century* for August, 1889, are reproduced in *fac simile*, showing how the Censor endeavored to prevent Mr. Kennan's article in that number from being read in Russia.

Lodge Notes.

While on her way to a Masonic meeting last Thursday evening, April 10, Mrs. C. G. Folsom, of South Bend, Ind., died of heart trouble. Her mother died suddenly some years ago while en route to a Masonic meeting.

In New York, April 11, 1,400 men involving all the builders, struck, claiming that the walking delegates were denied the privilege of entering buildings to examine union men's cards. The strike was called off to-day, the builders agreeing to the ceremonies. This is regarded as a victory for the union.

Three hundred delegates, representing the brotherhoods of locomotive engineers, firemen, brakemen, and switchmen, met in Elmira, N. Y., lately, with a few members of the new order of railway conductors, and discussed and adopted a scheme of federation between all the organizations of trainmen in the United States. Delegates were also present from Buffalo, Jersey City, New York, Hoboken, and many places in Pennsylvania and Ohio. There were two secret meetings during the day and a public meeting was held in the opera house. Grand Master Sargent, of the Firemen's Brotherhood; Grand Conductor Howard, Grand Master Wilkinson, of the Brakemen's Brotherhood, and others, spoke.

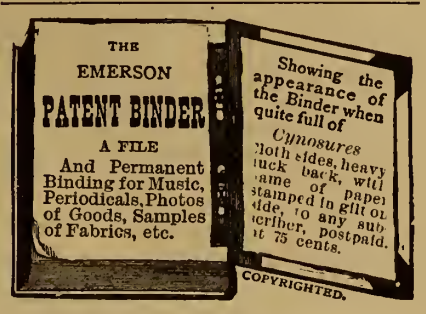
The Manchester (N. H.) *Mirror* says: "We have inquiries verbal and written as to how several of the mutual benefit orders that are flourishing in this city manage to let their members take out of their treasuries $2 or $3 for every one they put in. Frankly, we don't know. It has been explained to us a dozen times, and still we know as little about it as at first. This is probably our fault or that of our education, which was to the effect that two and two are four and no more, but we can't help it. The new process of financering, which makes the sum six or eight, is beyond our comprehension; too deep for our understanding, too complicated for our ciphering, and those who want to know about it must go elsewhere. Don't ask us."

The last meeting of the Grand Lodge of Elks decided by vote that the next meeting should be in Cleveland. It was afterward discovered that the lodge holds its charter from the State of New York, which does not admit of meetings being held outside of the State. A friendly suit has been decided on. Louis C. Waehner, who has been Exalted Grand Ruler of the lodge, will ask the Supreme Court, on behalf of another member, to grant an injunction restraining Grand Secretary A. C. Moreland from taking the seal of the lodge out of the State. If the injunction is granted, as Mr. Waehner thinks it will be, the next step will probably be for the Exalted Grand Ruler to call a special meeting in this city to decide on a new course of action.

A local paper in San Jose, Cal., says: "The Pastors' Union, at its session March 10th, passed resolutions protesting against the lottery scheme which had been proposed to raise money to pay the bills of the Grand Army Encampment. A country which will not discourage gambling is hardly worth saving, and a veteran who will consent to be fed on the fragments of a prize ball is not of much credit to his country or to the soldiers' professions. Not one dollar in ten, however, of all the money spent in such schemes ever goes beyond the newspapers that advertise them, and the other enormous expense bills. Why cannot a city be as decent in its combined movements as its average ideal of respectability? We hope no Christian lady will be drawn into this trap set by his Satanic majesty and thinly gauzed over by this appeal to hospitality."

For the delicate and aged and all in whom the vital current is impoverished and sluggish, Ayer's Sarsaparilla is the very best tonic. It restores the wasted tissues, and imparts to the system surprising elasticity and vigor. Price $1. Worth $5 a bottle.

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We offer premiums to compensate such of *our subscribers* as *take the pains and trouble* to secure *new subscribers* to the *Cynosure*. Many who do this refuse to receive pay, and work because they love the work; others are glad to receive premiums. But,

First, We do *not* offer any man a premium to renew his *own* subscription. If a man has taken this paper a year and does not care enough about it to take it longer without being hired to, we do not offer him a premium.

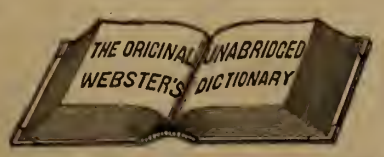
Second, We do *not* offer a premium to a *new* subscriber to hire him to take the paper. When he has subscribed for the paper and paid for it himself, and knows its worth, then if he will take the trouble to introduce the paper to others, he can have a premium on the new subscription, but *not* on his own.

Third, We do *not* offer a premium where one member of a family stops the paper, and another member of the same family subscribes for it. We do not consider such a name the name of a new subscriber.

☞Any book we publish or sell can be had as a premium at reasonable rates. We will allow thirty cents' worth of any of our publications, at retail rates, postpaid, for one dollar's worth of new subscriptions to the *Cynosure*.

PREMIUMS.

For ten new yearly subscriptions to the *Christian Cynosure*, sent on or before May 1st, 1890, the Original Webster



Unabridged Dictionary will be sent *free*. Express charges paid.

ANTI-SECRECY TRACTS.

The following numbers are in stock, and can be had at the wholesale price of 20 cents per pound:

1. Historical Sketch—National Christian Association.
3. Address to American Pastors.
4. Freemasonry in the Family.
5. President C. G. Finney on the duty of Christians towards the Lodge.
7. To the Boys who Hope to be Men.
8. Modern Heathenism.
9. Ministers at Rival Altars.
12. Alexander Campbell's Estimate of the Lodge.
15. Secrecy and Sin.
16. Selling Dead Horses.
17. History of Masonry.
18. Despotic Character of Freemasonry.
19. Freemasonry, a Christ-excluding Religion.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
28. Nathaniel Colver, D.D., on Masonry.
33. Hon. Wm. H. Seward on Secret Societies.
37. Why a Christian should not be a Freemason (German).
39. Should Freemasons be Admitted to Christian Fellowship?
44. D. L. Moody on Secret Societies.
45. Ought a Seceding Mason to Keep his Lodge Oath?
49. John Quincy Adams on the duty of American Voters.

Chapters in American Politics.
Masonry vs. Prohibition.
Decline of the G. A. R.
Christianity and Odd-fellowship. Part 1, 4 pages; part 2, 4 pages.

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

National Christian Association,
221 W. Madison St., Chicago, Ill.

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The General Fund is that from which the running expenses of the Association are paid. From it the agents on the field are supported.

The Foreign Fund is that from which the foreign demand for literature against the lodge is supplied to missionaries.

The Free Tract Fund clearly states by its name the object for which contributions are solicited. Millions of pages have been distributed by means of this fund.

The Cynosure Ministers' Fund. The donations to this fund have enabled the Association to send many copies of the *Cynosure* to the ministers of the South, especially to pastors of colored churches. The result has been a blessing to them and their churches.

Contributions to any or all these funds are urgently solicited.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.



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(The gift of Philo Carpenter.)
—— AND OFFICE OF ——
The Christian Cynosure,
221 West Madison Street, CHICAGO

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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

J. BLANCHARD, Editor.
HENRY L. KELLOGG, Associate Editor.

CHICAGO, THURSDAY, APRIL 24, 1890.

THE HISTORIC NATURE OF THE CHRISTIAN CONFERENCE.

IN THE FIRST M. E. CHURCH, CHICAGO, APRIL 22, 1890.

Charles I. of England, the first monarch ever executed for treason against his subjects, was beheaded in 1664. From that time till the Revolution of 1688, a period of thirty-nine years, when the "Bill of Rights" was enacted by Parliament, and the Prince of Orange called to the throne, there was one long agony. Charles's queen was a papist, governed by the Pope. She in turn ruled the king, and the king ruled the people till his head fell from the block.

"*Puritans*" was a name given to the opponents of popish ceremonies substituted for religion, and the despotism which enforced them. The name arose as far back as Elizabeth, and the separation began by the refusal of the robe prescribed to bishops. But the Puritans refused to kneel at communion because they held it to be worshiping the wafer. They would not cross themselves because it was a piece of conjuring to keep off the devil, and a part of a system of salvation by ceremonies invented by men. And for this refusal many of the best men England ever saw were tortured worse than by North American savages. The father of the amiable Archbishop Leighton, June 4, 1630, was sentenced to prison for life; to be fined £10,000; brought out of prison to a pillory, whipped, his ear cut off and his nose slit on one side; and after a few days pilloried again and his other ear cut off, his nose slit on the other side, and he was then kept in prison till he could scarcely see or walk. This was but a specimen of what numbers suffered. And when Leighton's sentence was read in court, Bishop Laud pulled off his cap and gave thanks to God for it!

Of the Puritans, Knox was a Presbyterian; Cromwell a Congregationalist; and many of both sects became Baptists. David Hume, the historian, wrote concerning them, that "by them alone the precious spark of liberty had been kindled and was preserved; to whom the English owe the whole freedom of their constitution." Brougham and Lord Macaulay utter the same testimony in almost the same words. And Vincent Milner says their sufferings under Elizabeth and the Stuarts led to their founding a new empire (America) in the Western World.

To prove our United States the product of Puritanism needs only a glance at their history and principles. Our Constitution forbids not only to Congress, but even to State Legislatures, the conferring of titles and badges of nobility, such as distinguish the men of caste and privilege from the rest of mankind.

But the present Conference is "*Christian*," and the denominations who compose it hold the Bible to be their only law for their *faith and worship*. This is pre-eminently true of those who are called Congregationalists. In the words of their apologist Bradshaw in the days of Elizabeth, "They hold and maintain the absolute perfection of the Holy Scriptures, both as to faith and worship," and that all ceremonies not warranted by Scripture are "unlawful." And, "To institute and ordain any mystical rites or ceremonies of religion; and to mingle the same with the divine rites and ceremonies of God's ordinance, is gross superstition." (*Neal's History, I., 248.*)

Now the rites and ceremonies of secret lodges, almost all of which have altars like those of the pagans, are condemned and excluded as sinful substitutes for Christ's atonement by the fundamental prineiples of all the denominations represented in the present Conference; and hence their uniting in this convention forctokens the answer to our Saviour's prayer, that they all may be one in him.

The Home Guard.—The new tract-paper, by Miss Flagg and Mrs. Stoddard, has appeared from Boston. We hail it as a notable addition to the agencies for reform. It is the property and the work of the women of the National Christian Association. Its special work is to enlighten American women upon the dangers that threaten their homes and the churches of which they have the largest proportion of the membership; to show them what snares wait for husbands and brothers in the secret lodge; and to arouse in them that noble enthusiasm for the true and holy, which, through the W. C. T. U. and other organizations, made this generation notable in the world's history. This little monthly sheet must not be judged by its size, but by its power. It springs from the suggestion of Bro. Gladwin. It is sent out with many prayers that its mission may not be in vain. The *Home Guard* is published at 309 Tremont St., Boston, by Mrs. A. E. Stoddard, at 15 cents per year, or ten copies for a dollar. Let all our N. C. A. women try it.

A GREAT SWEDE.

We became acquainted with Dr. Hasselquist at Galesburg, Ill., on his arrival in the United States, now near forty years ago. He and Rev. Mr. Esbjorn, father of the professor at Augustana College, Rock Island, were among the earliest arrivals of the Scandinavians in that part of Illinois, and were frequent guests at our house. Mrs. Blanchard predicted for them great usefulness and success in our country, and events have confirmed her judgment, and proved her wisdom and discernment. At first there were but one or two small churches in that whole region. Now the Augustana Synod numbers nearly or quite one hundred thousand members on its church books. Esbjorn died, and Dr. Hasselquist has been the leader and representative of our Scandinavian population, which have no superiors, if even equals, in the millions of our foreign population. Indeed, Sweden may be considered the northern lights of the nations. The Reformation of Luther destroyed (says Rebold's General History of Masonry) all but three or four of the lodges of operative Masons on the continent of Europe; and Sweden was blessed with a poor soil, good climate, and a pious people. Of between four and five millions of people all are Protestant Christians but about two thousand Roman Catholics and one thousand Jews. The country was so fortunate as to obtain for her king the only one of Napoleon's marshals (Bernadotte) who had the capacity and courage to differ with his autocratic master, and to oppose his mad scheme of universal empire.

But the grand crowning mercy of Sweden, Norway and Finland, was the presence of Christ and the absence of false altars. While the Pilgrims and their immediate descendants were chopping down the American forests, priests kept aloof. No Masonic lodge existed in the United States till 1733; one hundred and thirteen years from the landing at Plymouth. Then there was money in Boston, and a lodge was formed there, which is now throwing down God's altars and setting up those of Baal.

But two-thirds of Scandinavia are still mountain and forest. No country was so thoroughly reformed from popery; and though their king and court bishops have some of them now been stripped and sworn into lodges, in no country is Masonry so thoroughly abhorred as in Sweden. This explains its production of such men as the good Dr. Hasselquist. But the lodge is now "snaking its way" into the Scandinavian churches, and nothing will prevent their ruin but that which casts out devils, viz., "Prayer and fasting." Moses, Elijah, and all the prophets directed their sternest denunciations against man-invented false worships, and the reformer kings exeeuted them. But in the days of those reformers the world was moving toward the crucifixion of Christ; and hence the destruction of Palestine. But it is now on the way to his triumph. "For he must reign till he hath put all enemies under his feet." Will not Dr. Hasselquist prepare an address to his Scandinavian brethren, that may be circulated by millions, to aid them in saving their own churches and the land which they have chosen for their home?

—At the First Congregational church in this city, on Sabbath evening, Dr. Goodwin preached a special sermon to the Senior class of Chicago Theological Seminary. Most of the students of the institution were present to hear the strong announcement of the Conference, which all were urged to attend.

LODGE CHAPLAINS.

The W. C. T. U. organ of Rock county, Wis., in many respects an excellent little paper, yet has a Good Templar department. In this lately appeared the following:

What is the duty of a chaplain in the Good Templar lodge? The answer is ready in a moment. To lead the devotional exercises, of course. I wish to ask, can any one but a Christian be chaplain? Is it not mockery to install any person but a Christian for this office, and is it not worse than mockery for anyone but a Christian to lead these exercises? If you have a minister of the Gospel in your lodge it is certainly more fitting to have him for chaplain, or if not, elect some other person who has the cause of Christ at heart. It is a shame, that in some lodges a chaplain is elected and installed and performs these duties who does not even profess religion.

By a universally-recognized principle in all the secret orders, one who is eligible to membership is eligible to the office of chaplain. The fault lies not in the selection of the officer, but in the inherent nature of the system. It is an insurmountable objection to Good Templarism that its chaplain is always liable to be one who knows nothing of the nature of prayer. We do not wonder that unconverted people join such societies, but surely Christians have no right to connect themselves with an order that habitually makes a mockery of prayer.

THE ENGLISH IN SCHOOLS.

An esteemed Lutheran pastor in Ohio thinks the *Cynosure* misconceives the position of the Lutheran church in some previous notices of the compulsory school laws of Illinois and Wisconsin.

There is just now such a rush into print of friends and opposers of these enactments, such a crowding of the issue into party politics, and such a mass of explanations by editors who write with one eye on the success of their party and the other on their subscription list, that many are liable to be confused and decide the case from prejudice or favoritism rather than by the better rule of patriotism, justice and religion. In many Illinois towns last week the school elections turned on this issue, and it must be regretted that the real state of the case, as we understand it, is much obscured by the efforts of Catholic priests or by prejudice for or against foreign ideas and languages.

We have before us the statement of the German Lutherans of Chicago, also of a conference at La Porte, Ind., and also a pamphlet issued by members of the Illinois District of the Missouri Synod. These statements are, in general, patriotic in tone, approve compulsory education and instruction in the English language. But they charge that the laws violate the constitutional rights of conscience, in that they give to every school board too great authority of interference in the church schools.

As we read the laws they require every child of suitable age to have, in Illinois sixteen weeks', and in Wisconsin twelve weeks' instruction in a few common branches in the English language. This instruction may be given in the public school, the parochial or private school or at home. There may be some ambiguity of language in one or two points in both laws, which can be remedied much more easily if a great quarrel is not raised first, and the issue of foreigner or American is not needlessly made supreme; but the intent of each law seems to be patriotic and should be approved by all who love American institutions.

As we understand the law it should not interfere with any parochial school unless such school should be continuous during the year and refuses to teach the required amount of English. Our Lutheran friends seem to agree that such a case would call for interference. The point is, shall there be any inquiry by public officers to know whether the law is observed in the church or private school. Evidently this power must rest in some person or persons, and there is more danger that they will be negligent, than officious.

That such a law is needed is proved by the case of Wheaton, where two well qualified gentlemen were defeated by the efforts of the Catholic priest, because they would make no promises respecting his church school except that they would agree to obey the laws of the State.

N. C. A. BOARD MEETING.

A special meeting of the Board was held on Saturday morning at the call of the chairman. There were present brethren Thomson, Hitchcock, Whipple, Sutcliffe, Milton, Richards, Worrell and Barlow. After an opening prayer by Elder Barlow, the report of the special committee on the Chicago Conference was read and its suggestions generally adopted, with thanks to the committee, and especially to President C. A. Blanchard and W. I. Phillips. It was arranged that the report of the addresses at the conference should be put in the hands of a committee for publication. The committee on railroads and hotels also reported. The treasurer reported that furniture not needed in the Washington building had been ordered to be sold as soon as possible.

The proposal of Bro. W. J. Gladwin for an agent in California was heard with interest. It was voted that correspondence be had immediately with friends in California, and with Mr. Nichols, the worker suggested by Bro. Gladwin in reference to this important matter.

The donation by Anna Augustine, widow of John Augustine, of Abilene, Kansas, of a tract of 160 acres of land in Morris county, in that State, was reported, and W. I. Phillips was voted as trustee as named in the deed of the property.

The Building Committee reported that considerable repairs had been made on the Carpenter building, comprising the entire refitting of the basement. A committee was appointed to confer with Rev. J. N. Bedford, of Wheaton, and engage him until the annual meeting.

—We are pleased to note the growing interest in the discussion of the tobacco curse. The *United Presbyterian*, the *Free Methodist*, the *Advance*, and the *Church Union* all have articles against it in current numbers.

—The *Gospel Banner* of Berlin, province of Ontario, organ of the Mennonite Brethren in Christ, prints an able paper on the lodge, read by Elder A. Good before the ministerial Association at Harrisburg, Ohio, on the 11th ult.

—A. F. Smith, who acted as local agent for the *Cynosure* at Nashville, Tenn., has removed from that city and will not return for a year or more. Friends who have been sending him papers for distribution will please remember this change.

—Anti-masons should study exactness. When we most speak the truth of the lodge we are loudest accused of falsehood. Let us give no occasion to our enemy. A Bro. Eastman writing excellently in the *Wesleyan Methodist* makes the mistake of attributing to Daniel Webster the language of Nathaniel Colver; to Lord Beaconsfield that of John Quincy Adams, and to Dr. Colver that of Prof. Moses Stuart. These testimonies are so widely and well known that such a mistake ought not to occur.

—In the April 10th number of the *Cynosure* was an article on "Fraternity Insurance" by Rev. Howard S. Wilson. By some oversight this article was not credited to the *United Presbyterian*, from which it was taken. It is our purpose always to give due credit for borrowed articles, and do as we would be done by. In a number of instances of late we have noticed in several exchanges great carelessness in giving due credit to the *Cynosure* for articles copied from our columns, some of which were prepared at much expense of time and labor.

—The Free Methodist conference meeting in Canada has adopted the following radical conclusion: "We are aware that one of our most subtle foes is found in oath-bound secretism. Let none be deceived by their boasted benevolence. We are satisfied that selfishness is at the bottom of the whole affair; and we would especially warn young men against their vicious schemes to bind them in their hidden chains, such as life insurance schemes, by which they hope to hold them fast by first securing their money, which is to be forfeited in case they leave the order or expose their shams."

PERSONAL NOTES.

—The *Midland* reports Dr. William Johnston of College Springs, Iowa, as still in a critical condition; but the hope of his recovery is increasing

—Bro. H. H. Hinman reached Chicago on Tuesday last, and has been with us in the office for a week. He expects to revisit his family in Oberlin after the Conference of this week. He is quite engaged in preparing for the church union conference in Dayton next month.

—Bro. E. W. Shaw, who has been laboring in Michigan for the N. C. A. for several months, returned to Chicago last Thursday to attend and to address the Conference. But on the Sabbath he was attacked by the measles, and must bear the double disappointment of losing the Conference with Christian fortitude.

—A pleasant anniversary was observed in Fairmount, Indiana, on the completion of fifty years of married life by Joseph W. Baldwin and wife. Mr. Baldwin and his brother Thomas have been supporters of our reform work in that community. The latter and his wife celebrated their golden wedding seven years ago.

—At the twenty-third commencement of the Baptist Union Theological Seminary, at Morgan Park, near Chicago, last Thursday, there were thirty-one graduates, among whom was Mr. E. O. Lovett, of the Student's Bureau of Correspondence. Mr. G. A. Conrad, secretary of the Bureau, goes this week from Chicago Theological Seminary to Washington for eight months' work in the home mission field.

—George B. Stuart, for many years prominent in commercial, financial and religious circles, died in Philadelphia, Friday morning, aged 74 years. He was the head of the extensive dry-goods commission house of Stuart & Brother for a number of years. In 1880 the firm met with serious reverses and finally closed. Mr. Stuart was the leading spirit in organizing the United States Christian commission in New York in 1861. He was chairman of the commission and raised $6,000,000 for the purpose of supplying those temporal and spiritual comforts not furnished by the government.

—Many of our readers, and those in Iowa especially, will read with pleasure the letter of Bro. H. W. Johnston, former editor of the *Crank*, of College Springs, Iowa, and later connected with the *American* in Washington. We shall hope to hear as often from him as his new and untried missionary duties will allow. The *Wesleyan Methodist* of last week contains two letters from him; one describing the religious worship in a Mohammedan mosque; the other gives various incidents of African life, and speaks of a visit to a convent, where European inmates have enjoyed good health for years.

—Last Saturday evening Rev. W. W. Stewart, of Wheaton, literally fell asleep in Jesus, and his spirit went to its Maker. He was a retired Wesleyan minister, who had nevertheless been active in the work of the church to the day of his death in his 87th year. He had been busy, as usual, during the day. As night came on he sat down in his chair, and the call came. Friends raised his drooping head as he looked last on them; his eyes closed, his hands were folded; and sitting thus in half an hour the breath gradually grew fainter and ceased. He was universally esteemed in Wheaton, and he never feared to give his testimony for Christ against the lodge and every other popular evil.

—On Thursday evening last the members of the New England Society of California met at San Bernardino, and were entertained by the citizens and a reception was held in the opera house. General Chapin, uncle of the assistant editor of the *Cynosure*, addressed the meeting, and on resuming his seat he leaned over and suddenly expired, it is believed from heart disease. He was an aged man, and an early settler in California. He received his title from a brief service in the Black Hawk war in Illinois. He was formerly a member of the Masonic lodge, but was much interested when the lodge was discussed in the Congregational ministers' meeting at San Francisco in May, 1886, and would have been present had he been in the city.

—Rev. E. P. Brown, the evangelist, has sent forth the first number of a new religious journal with the unique title, "Ram's Horn." It is the organ of no sect, but its purpose is the general advancement of religion and the presentation of the bright side of the Christian life. This first number has a happy face. Truly the editor must have been "caused to drink at the river of His pleasure." Mr. Brown is a newspaper man of large experience. He was a life long infidel, and had been an energetic worker for the liberal cause. He gave freely of his means, and used his voice and pen to help disseminate the doctrines of Ingersoll. He was one of the mistaken number who, a few years ago, helped to send a New York infidel editor on a trip around the world, in order that he might study the different religions from personal observation, and thereby be the better qualified to pitch into Christianity. Four years ago he was converted at the Moody meetings in Chicago, one of which he attended out of motives of curiosity, and since that time he has been continually engaged in preaching the Gospel, both as pastor and evangelist, with no less earnestness than he formerly labored on the other side of the question.

OUR WASHINGTON LETTER.

Washington, April 16, 1890.

Both Houses of Congress met at the usual hour on Monday morning to receive formally the death of Hon. Samuel J. Randall. The seat so long occupied by him was draped in black, as well as the portrait of the ex-Speaker, which hangs in the lobby of the House of Representatives. A handsome floral design rested upon the desk in front of his seat, and an air of sadness pervaded the hall when the gavel called the body to order. The colleagues of Mr. Randall made formal announcement of the death of the distinguished politician. Senator Cameron spoke to the Senate and Representative O'Neill to the House, each making appropriate remarks, and immediately both branches of Congress adjourned for the day to show respect for the memory of the dead.

The Pan-Americans at last see an end to their labors. They have been here a long time, but the business of this International Conference is now so far advanced that the delegates expect to leave for their tour of the Southern States on the 18th instant. They have received invitations of all sorts, but their program shows that they will inspect no more factories and partake of no more formal or floral banquets. The members of the conference were doubtless surfeited with these things last fall, and find social entertainments much more to their taste.

The increase of interest in the cause of temperance in the District of Columbia is noticeable from month to month, and this is quite sufficient to encourage the earnest worker. And this reminds me that eighty-seven of the more prominent attorneys-at-law of this city, and thirteen ministers located here, have petitioned Congress for the establishment in the District of a hospital for inebriates.

The Senate thinks the government ought to bear the entire expense of a zoological park at Washington, and the House of Representatives thinks the District of Columbia ought to be taxed for half the cost of it. Hence, a conference committee has been asked to settle the disagreement. The object of this park is to preserve the animals of the world that are likely to become extinct through the destruction of the hunter and the advance of civilization. It is a suggestion of the Smithsonian Institute.

Representative Hitt, who is the chairman of the House Committee on Foreign Affairs, and a close friend of Secretary Blaine, has introduced in the House an important resolution. It says in effect that it is the opinion of the House that closer commercial relations with the other countries of the American continent would be of material advantage. The House would view with favor, also, reciprocity treaties modifying the duties upon the peculiar products of the different countries by tariff concession on both sides, conducive to mutual profit and the strengthening of the friendly relations of this country with its neighbors.

Senator Morrill, of Vermont, possesses the distinction of being the patriarch of the Senate. I believe he has served his country in the capacity of a national legislator, in the House and Senate together, for over thirty years. He is tall, thin and kindly looking, with rather long, white locks and strongly-marked features. On Monday he reached his 80th birthday, and hundreds of friends called at his residence in the evening to wish him many returns. Among them were the President and members of the Cabinet, with many others distinguished in the official world of the Capitol.

The Home.

TO EVERY MAN HIS WORK.

Laborers of Christ, arise,
And gird you for the toil!
The dew of promise from the skies,
Already cheers the soil.

Go where the sick recline,
Where mourning hearts deplore;
And where the sons of sorrow pine,
Dispense your hallowed store.

Be faith, which looks above,
With prayer, your constant guest;
And wrap the Saviour's changeless love
A mantle round your breast.

So shall you share the wealth,
That earth may ne'er despoil;
And the blest Gospel's saving health
Repay your arduous toil.

—*Mrs. Lydia H. Sigourney.*

WHAT IS THE BAPTISM OF POWER FOR?

Often during the last days of the Master, as he talks to his disciples, he refers to the coming of the Spirit, and calls him the "Comforter." Now, are we to understand by this that this gift was intended simply to comfort the believer's heart, to increase his joy, to enlighten him by revelation to him of the mysteries of the Word? Is it alone for the believer's pleasure and profit that this baptism comes? He comes for that, but for more than that. It is given, the Spirit is sent to qualify for service. Very evidently that is the point to be emphasized here. Jesus spent his last earthly moments in directing the thought of the disciples onward to their mission. In simple and direct language, he points out their work: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." That was to be their work, to convert the world. But now, what was necessary to fit them for this great service? Not human equipment alone, but divine power. Therefore, he bids them tarry at Jerusalem until they should be endued with power from on high, being baptized of the Spirit in this full degree, that they might do effective work in reaching the world. Look at the text: "But ye shall receive power after that the Holy Ghost is come upon you." What for? "And ye shall become witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth."

Hence the application to us is easily made. We are commanded, as ministers and as Christians, to work under the same world-wide commission, preach the Gospel to every creature. What is necessary for us in order to do that service effectively? The baptism of Holy Ghost power. As Micah says, "We must be full of power by the Spirit of the Lord." And brethren, as God's words are true, there is no other way to get the power. We want physical power; we want intellectual power; but above all and beyond all, we want and must have that mightily magnetic power that comes with the baptism of God's Holy Spirit. If we haven't that equipment, we have nothing. If we have that, we have all things.

God says to you and to me in Scripture thought, if not language, "Become my witnesses in the home and in the church; in the circle of society, and in the busy, crowded mart of business life; here at home in our own community, out yonder in the broad State of Ohio; out in the wider sweep of our own national life; and out still further until the circle shall sweep the round globe itself." But how? Will human power suffice? Will human strength avail? No; we must obey God's voice, we must tarry at Jerusalem until the power from on high shall come, until the leaping tongues of livid flame shall rest upon each bowed head, until the mighty power of God's own Spirit shall unlock each lip, and touch each tongue, then, and then only, can we become effective witnesses for God, telling with mighty power the wondrous story of God's redeeming love for the lost, and spreading everywhere the glorious news of salvation from the death and destiny of sin. This, my friends, is the special purpose of this baptism of power, which each child of God ought to enjoy; it is a baptism for service.

It may be well for us to pause a moment and notice two things the Spirit does for us in the line of service.

1. It points out where we are to serve and what we are to do. Yonder drives a man along the open highway in his chariot. As he rides, he reads a book. A servant of the most high God walks along that same way, little thinking, doubtless, that God has work for him to do then and there. But by-and-by the Spirit whispers, "Go near, and join thyself to this chariot." He is obedient, and finds a head and heart ready to hear the message, and soon a soul is born into the kingdom and another takes his stand openly on the side of the Master. Thus the Spirit indicates to us just where our work lies, and just what the service required.

2. But still more, the baptism of the Spirit furnishes us with all needed power for the service. I hear God's own people offering the excuse of weakness when called for service. Why? It must be because they lack this baptism of power; for to the one possessing that there can be no weakness, unless, indeed, the weakness be in the power of Him who sits upon the throne. Paul is a persecutor. God stops him in his mad career. He is converted. In a few days you find him preaching with boldness to his former companions in sin. A strange and difficult task, you think. Not so when you remember that the baptism of power had come, and he worked and talked, not in his own. but in the fullness of the divine power. One day Peter is a shrinking coward, swearing with bitter oath, "I know not the man;" a despicable coward. A few days after he stands in the presence of the mighty crowd, and dares to throw into the very teeth of haughty scribes and self-righteous Pharisees the bitter accusation, "Ye killed the Prince of Life." Now bold as a lion, and fearless as the Christ. What wrought the change? What made the difference? Now, he is filled with the Spirit, has received the baptism of power. I can go no further. The baptism prepares for service, it points out the way, and gives abundant power to walk in it.—*Rev. W. R. Harshaw, in United Presbyterian.*

SERVICE.

[Gleanings by Rev. Arthur T. Pierson, D.D., from the Mildmay Conference at London.]

Work and Prayer. If you put work before prayer, you will carry into your closet the fever and restlessness and hurry of work; if you put prayer before work, you will carry into your work the peace and power of prayer.

Doing Nothing. It is to be feared that the familiar hymn, "O, to *be nothing!*" might represent many if it read, O, to *do* nothing!" Between the great things we cannot do and the small things we will not do, the risk is that we shall not do anything.

The Highest Place is that which is nearest the Lord in serving. An Irish king came into a banquet hall, and sat down in the last and least and lowest place. Nobles and courtiers crowded about him asking him to come and take his place at the head of the table. "*Where I am there is the head of the table.*"

Motives to Service. The destitution of mankind ought to be enough of itself. When Sir Thomas Moore's "Utopia" was first published, it had the impression of a story of a newly-discovered land and people. But some said there is among these Utopians no mansional Gospel truth! Let us go and carry to them the word of eternal life!

Christ's Cross the only hope of service. The fig-leaf of *self-sacrifice* may cover, but it cannot heal the wounds of our humanity. Only the sacrifice of Christ can deliver men from the power, penalty and presence of sin.

Even Unselfishness may be Deceptive. Just under the lamp there is darkness. "I used my love of others for a gilding to make myself look fair." The natural centre is self. "If I truly live for God, I become 'eccentric,'—out of centre, to all those who do not so live and revolve about self as their centre."—*Keith Falconer.*

Sluggishness in Service. "How long are ye slack to possess the land?" Josh. 18: 3. This was at least seventy years after Joshua's accession, and Jericho's fall, and as yet they had not even a map of the country; and it was after Joshua's death, a generation later, that we find Judah still saying to Simeon, "Come up with me into my lot, that we may fight against the Canaanites, and I likewise will go with thee into thy lot." Judges 1: 3.

Service and Implements. Service implies an implement or instrument, laid hold of, then made familiar, then used; a vessel, appropriated, made meet for use, prepared unto every good work.

Good Works. Protestants are so afraid of attaching merit to good works, that they are well nigh disposed to find some merit in the absence of good works. "We are created unto good works," etc.

What is Work for God? Our own work is just that portion of God's eternal work which lies over against us and our door, in our little moment of time. God must energize our energies, else our best is nothing; and you may heap a thousand nothings together and still get nothing. "Without me ye can do nothing."

Service is Doing the Will of God. Isa. 53: 10. "The pleasure of the Lord shall prosper in his hand." There is to every man a present will or pleasure of God, a will of God that bears the date of this year.

Progress in Work is just going on and doing the will of God, without stopping to estimate our successes or measure our apparent failures, leaving all results with him.

Hindrances to Service. Outward hindrances do not depend on us, and may be turned into helps, like persecution and antagonism, or like Paul's thorn in the flesh. The only true hindrances are within: When the work is not *from* God, not *for* God, not *in* God. The whole of these hindrances are resolvable into one: Lack or loss of fellowship with God. We must not imagine that we can do anything apart from him.

Work and Fruit. True work is itself fruit. Fruit, even when it is of God, needs care and culture, or it will wither. God knows how to direct work and make it fruitful. He can place his vine and locate his field where it will receive blessing from God.

Burdens and Pinions. That was an exquisite parable, of the wingless birds which began by bearing their wing as burdens, till they grew fast and became pinions. Possibly it is only an expansion of Samuel Rutherford's sentence in one of his letters, viz.: "The cross of Christ is the sweetest burden that ever I bare; it is such a burden as wings are to a bird, or as sails are to a ship, to carry me forward to my desired haven." Duty patiently done becomes delight.

There is undoubtedly a higher sphere of service hereafter. He that is faithful over a few things will be made ruler over many things. The joy of the Lord is not rest *from* service, but rest *in* service. No acquisition or attainment will be lost. Our training here will only fit us for work hereafter.—*The Christian Intelligencer.*

LIVING SACRIFICES.

There are many in our day who look for an irresistible compulsion into the ministry of the church; sensitive as they are to the material by which men roll off into other professions, they pray for something of a similar kind to prevail with them in this direction also. There are men who pass into the ministry by social pressure or the opinion of the circles they belong to, and there are men who adopt the profession simply because it is on the line of least resistance. From which false beginnings rise the spent force, the premature stoppages, the stagnancy, the aimlessness and heartlessness, which are the scandals of the professional ministry and the weakness of the Christian church in our day. Men who drift into the ministry, become mere ecclesiastical flotsam and jetsam, incapable of giving carriage to any soul across the waters of this life, uncertain of their own arrival anywhere, and of all the waste generation, the most patent and disgraceful. God will have no drift-wood for his sacrifices, no drift-men for his ministers. Self-consecration is the beginning of his service, and a sense of our own freedom and our own responsibility is an indispensable element in the act of self-consecration We—not God—have to make the decision. We are not to be dead, but living sacrifices, and everything that renders us less than fully alive both mars the time the sincerity of our surrender and reacts for evil upon the whole of our subsequent ministry.

The Chicago *Champion*, a liquor organ, says editorially that "while we consider $1,000 license as a legalized robbery, we prefer a high license system to prohibition."

A BOY WHO RECOMMENDED HIMSELF.

John Brent was trimming his hedge, and the "snip-snap" of his shears was a pleasing sound to his ears. In the rear of him stretched a wide, smoothly-kept lawn, in the center of which stood his residence, a handsome, massive, modern structure, which had cost him not less that ninety thousand dollars.

The owner of it was the man who, in shabby attire, was trimming his hedge. "A close, stingy old skinflint, I'll warrant," some boy is ready to say.

No, he wasn't. He trimmed his own hedge for recreation, as he was a man of sedentary habits. His shabby clothes were his working clothes, while those which he wore on other occasions were both neat and expensive; indeed, he was very particular even about what are known as the minor appointments of dress.

Instead of being stingy, he was exceedingly liberal. He was always contributing to benevolent enterprises, and helping deserving people, often when they had not asked his help.

Just below the hedge was the public sidewalk, and two boys stopped opposide to where he was at work, on one side of the hedge and they on the other.

"Hello, Fred! That's a very handsome tennis racquet," one of them said. "You paid about seven dollars for it, didn't you?"

"Only six, Charlie," was the reply.

"Your old one is in prime order yet. What will you take for it?"

"I sold it to Willie Robbins for one dollar and a half," replied Fred.

"Well, now, that was silly," declared Charlie. "I'd have given you three dollars for it."

"You are too late," replied Fred. "I have promised it to Willie."

"Oh, you have only promised it to him, eh? And he's simply promised to pay for it, I suppose? I'll give you three dollars cash for it."

"I can't do it, Charlie."

"You can if you want to. A dollar and a half more isn't to be sneezed at."

"Of course not," admitted Fred; "and I'd like to have it, only I promised the racquet to Willie."

"But you are not bound to keep your promise. You are at liberty to take more for it. Tell him that I offered you another time as much; and that will settle it."

"No, Charlie," gravely replied the other boy, "that will not settle it—neither with Willie nor with me. I cannot disappoint him. A bargain is a bargain. The racquet is his, even if it hasn't been delivered."

"Oh, let him have it," retorted Charlie, angrily. "Fred Fenton, I will not say that you are a chump, but I'll predict that you'll never make a successful business man. You are too punctilious."

John Brent overheard the conversation, and he stepped to a gap in the hedge in order to get a look at the boy who had such a high regard for his word.

"That lad has a good face, and is made of the right sort of stuff," was the millionaire's mental comment. "He places a proper value upon his integrity, and he will succeed in business because he is punctilious."

The next day, while he was again working on his hedge, John Brent overheard another conversation. Fred Fenton was again a participant in it.

"Fred, let us go over to the circus lot," the other boy said. "The men are putting up the tents for the afternoon performance."

"No, Joe; I'd rather not," Fred said.

"But why?"

"On account of the profanity. One never hears anything good on such occasions, and I would advise you not to go. My mother would not want me to go."

"Did she say you shouldn't?"

"No, Joe."

"Then let us go. You will not be disobeying her orders."

"But I should be disobeying her wishes," said Fred. "No, I'll not go."

"That is another good point in that boy," thought John Brent. "A boy who respects his mother's wishes very rarely goes wrong."

Two months later John Brent advertised for a clerk in his factory, and there were at least a dozen applicants.

"I can simply take your names and residences this morning," he said. "I'll make inquiries about you, and notify the one whom I conclude to select."

Three boys gave their names and residences.

"What is your name?" he asked, as he glanced at the fourth boy.

"Fred Fenton, sir," was the reply.

John Brent remembered the name and the boy. He looked at him keenly, a pleasing smile crossing his face.

"You may stay," he said. "I've been suited sooner than I expected to be," he added, looking at the other boys and dismissing them with a wave of his hand.

"Why did you take me," asked Fred in surprise. "Why were inquiries not necessary in my case? You do not know me."

"I know you better than you think I do," John Brent said with a significant smile.

"But I offered you no recommendations," suggested Fred.

"My boy, it wasn't necessary," replied John Brent. "I heard you recommend yourself."

But, as he felt disposed to enlighten Fred, he told him about the two conversations he had overheard.

Now, boys, this is a true story, and there is a moral in it. You are more frequently observed, and heard and overheard, than you are aware of. Your elders have a habit of making an estimate of your mental and moral worth. You cannot keep late hours, lounge on the corners, visit low places of amusement, smoke cigarettes and chaff boys who are better than you are, without older people making a note of your bad habits.

How much more forcibly and creditably pure speech, good breeding, honest purposes, and parental respect would speak in your behalf.—*Golden Days.*

TEMPERANCE.

HOW TO MANAGE A SALOON CAMPAIGN.

The New York *Voice* has come into possession of reliable documents which prove the bribery and shameless methods by which the saloonists defeated prohibition in Texas and Pennsylvania. The *Voice* also reports the following interview between Harry Crowell, manager of the liquor forces, and a well-known opponent of the saloon. Crowell said:

"In the first place we assessed the sales of all beer per annum at ten cents per barrel. We levied an assessment of $1,000 on all the large hotels like the Continental, and they paid it like little men, and from $25 to $50 on all the smaller retail shops. Besides, each brewer was required to solicit money from all kindred interest—that is, every man in trade with whom they had dealings—those engaged in making barrels, those from whom we bought our horses, and wagons, and grain, and machinery, etc., was solicited to contribute to a campaign fund, and if such persons failed after a reasonable time to do so, a notice was forwarded intimating that a prompt compliance would save trouble and a possible boycott, thus forcing hundreds to help us who did it reluctantly. By this plan we raised over $200,000, which was expended by the State committee. Besides, local committees in every community raised and expended large sums during the campaign and on election day. Appeals for money were made to the trade throughout the country, and large sums were contributed by the Brewer's Association and National Protective Association.

" 'How did you dispose of this immense amount of money?'

" 'Besides the current expenses, we paid it out to the newspapers, politicians, and some for literature and some for public speakers.'

" 'How did you manage to enlist the politicians on your side? Did you offer them money?'

" 'Yes; we would go to the leaders, both Republicans and Democrats, and say this is not a party fight and you cannot afford to be against us; if you do we will remember you at the next regular election, but if you will help us we will pay you liberally for your support.'

" 'Such State leaders as "Bill" Leeds, Charlie Porter, who is chairman of the city Republican committee, Cooper and Dave Martin, and others, and a lot of Democratic leaders, we paid $500 apiece, and $200 apiece to local leaders, and $5 apiece to men who worked and manned the pools on the day of elections.'

" 'Did I pay Quay any money? Yes; for three years he bled us, and our contributions to him came very near beating us at the polls. It was reported that we contributed money to defeat Cleveland, and the Democrats got hold of it and a plan was on foot to have the Democratic vote cast for the amendment as a punishment to the Republican brewers of the State, and it would have succeeded if I had not found it out in time and "fixed" the boys; but it cost us a big pile of money to do so. We had all the workers on our side, and the machines of both old parties were with us. We paid the county commissioners of this county to let us have the poll-list exclusively for our use, with the understanding that we were not to return the list until after the election. So the Prohibitionists, with no window books, no money, no organization, had no show, whatever, against us.'

" 'Mr. Crowell, how did you manage to get the newspapers pretty much all on your side?'

" 'Why, we bought them by paying down so much cash. I visited the editors in person or had some good man to do so, and arranged to pay each paper for its support a certain amount of money. Throughout the State we paid weekly papers from $50 to $500 to publish such matter as we might furnish, either news or editorial, but the city daily papers we had to pay from $1,000 to $4,000, which latter amount was paid to the *Times* of this city. Others papers we could not buy straight out, consequently we had to pay from 30 to 60 cents per line for all matter published for us according to the circulation and ability of the paper. We paid the *Ledger* 40 cents per line and the *Record* we paid 60 cents per line, though it did some good work for us for nothing. It was understood with most all of the papers that we would furnish the matter, and so we employed a man to write for us and prepare articles for publication which would be furnished to the papers to be printed as news or editorial matter, as we might direct. The most effective matter we could get up in the influencing of votes was, that prohibition did not prohibit, and the revenue, taxation, and how prohibition would hurt the farmers. We would have these articles printed in different papers and then buy thousands of copies of the paper and send them to the farmers. If you work the farmers on the tax question you can catch them every time.

" 'How did I get the names of farmers? Why I got the poll-book in each town and hired some man who was well posted to select the names of every farmer and send them to me, and it was here we got in our best work; for with the politicians, the papers and the farmers, you can always win. C. C. Turner, secretary of the liquor dealers' publishing house, Louisville, will mail you a list of the farmers in Nebraska. He is a bright fellow, and can do you much good in some ways; but don't let him try to manage the newspapers for you.'

" 'How did you manage, Mr. Crowell, to get so many ministers on your side?'

" 'Oh, that is the easiest thing out. No, I did not go to the preachers as I did to the politicians, but I always found out a good man in the church who could work the preacher with but very little trouble, for half of the preachers are cowards. Then I hired, for so much a name, some old broken-down newspaper man or politician to go around with a petition and get the names of ministers and lawyers, which we published with fine effect. We talked high license all the time. Never try to defend the saloon; if so, you lose the influence of church members and ministers; but talk about the revenue, cider, taxation, and especially prohibition don't prohibit, and clamor for high license. I had thousands of badges printed with high license and gave them out to poll workers on election day, and it had fine effect.

" 'Yes, we understood and agreed to the passage of the high license law before the amendment was submitted, so that we could use it as a means to defeat prohibition. And it was that, and that alone, that saved us. With all our money and political backing we could not have defeated the Amendment on any other plea than high license.' "

Our deeds determine us as much as we determine our deeds.—*George Eliot.*

Bible Lesson.

STUDIES IN THE NEW TESTAMENT.

LESSON V.—Second Quarter.—May 4.

SUBJECT.—The Ruler's Daughter.—Luke 8: 41, 42, 49-56.

GOLDEN TEXT.—Fear not: believe only, and she shall be made whole.—Luke 8: 50.

[*Open the Bible and read the lesson.*]

Daily Readings.—M.—Luke 8: 22-40. T.—Luke 8: 41-56. W.—Matt. 9: 10-26. T.—Mark 5: 21-43. F.—John 11: 1-19. S.—John 11: 20-45. S.—1 Cor. 15: 1-24.

COMMENTS BY E. E. FLAGG.

1. *The Ruler's petition*, vs. 41, 42. The wonderful healing of the demoniac of Gadara had stirred the whole country side, following as it did on other equally wonderful works. Without doubt this father had heard of the raising of the widow's son at Nain. "Faith comes by hearing." So there would be more faith if Christians would make it a point to relate their experiences oftener to each other. We have all had some answer to prayer, some peculiar leading of the divine Hand, the recital of which may be just the cordial needed to inspire the drooping faith of some fellow-pilgrim. "But as he went the people thronged him." We see this repeated whenever there is great religious interest, as in the Moody and Sankey revivals. Thousands will throng to hear some popular evangelist, but how many go with a definite aim as did the poor woman who touched the hem of his garment. To get a blessing we must know what we want, and then come boldly unto the throne of grace. Judging from the Gospel narrative, there is nothing which so delights the heart of Jesus as simple, undoubting faith, and doubtless there is no way in which we more frequently grieve him than by our subtle unbelief,—in bearing the burdens ourselves which he has offered to take.

2. *Faith tested and triumphant*, vs. 49–56. No doubt the intervening incident and consequent delay tried Jairus' faith for a time, but it must also have been wonderfully helped thereby. Interruptions and delays have their important use, or our lives would not be so full of them. They are among the "all things" that must and will work together for our good if we take them patiently. "Thy daughter is dead. Trouble not the Master." This is the mistaken advice of those who would limit the power of God; who do not see that the more irremediable and overwhelming our trial the more need we have to pray. Christ took with him into the chamber of death only the three elect disciples, Peter, James and John, chosen for some peculiar nearness to him,—perhaps a peculiar understanding of himself and his great mission, which fitted them to be his companions here and at the Mount of Transfiguration, as well as later in the great crises of his life at Gethsemane. If we wish to be the chosen companions of Christ, we must strive to enter into his spirit with reverential, loving, understanding sympathy; for love generates love, and the heart which most completely surrenders all to Christ will surely be the one to whom he will reveal most, just as we confide our most precious secrets to the friend that we know loves us best. We notice on the other hand that he put out the unbelieving throng of professional mourners. To the cavilers who scornfully reject his truth he will reveal nothing. It is doubtful whether a great work of grace was ever done where any part of the service was abandoned to mere "professionals." Church suppers and fairs and entertainments stand in the way of revivals because the atmosphere of frivolity and worldliness which they engender is utterly inimical to the Spirit's work. We must put them all out if we would see dead souls raised to life. "He commanded to give her meat." There was something for the parents to do; and so while only Christ can make alive the spiritually dead, he expects that pastors and older Christians will feed them with "the sincere milk of the word." Many young converts backslide because this important duty is neglected. "Tell no man." Perhaps for fear that so many would come with like petitions as to hinder his work of teaching. Men need to hear the truth of God more than they need any mere temporal blessing.

HELPFUL THOUGHTS FROM BENGEL.

Delayed Answers.—This delay in going to Jairus' house reminds us of the longer delay when Jesus had heard that Lazarus was sick, and delayed two days before he went to Bethany. But in both cases there were the wisest reasons. (1) The delay was a test of faith, in order to strengthen it. (2) The delay gave an opportunity for Jesus to give larger blessings, to work a miracle with deeper meaning, to increase love and gratitude, to bring the eternal world closer to the daily life of that home. It made that home and that family a continual testimony to the power and love of Jesus, a perpetual witness that the Messiah, the Saviour of the world, had come. (3) Answers and prayers are often delayed because we are not ready to receive the best blessings. The blessings are like unripe fruit. We must wait till they ripen.

Religious News.

Movements for Church Union.—A call has been issued for a Conference of all Christians who sincerely desire the real and visible union of all true followers of Christ, to meet at Dayton, Ohio, on Wednesday, Thursday and Friday, May 21, 22 and 23, 1890, to seek Divine guidance and devise ways and means for effecting the actual visible union of all true believers in Christ, "that they may be one; as thou, Father, art in me, and I in thee; that they may be one in us; that the world may believe that thou hast sent me," John 17: 21.

"In calling for this Conference," the signers say, "we do not propose to start a new sect, nor to try to merge all small sects into one large sect, nor to unite with or seek to reform any existing sect or denomination. Nor do we intend to discuss doctrinal views, but we do propose *union in Christ:* and as promotive of this end we advocate the dropping of all sect affiliations and the names that designate them. With this we advocate the actual visible union of all true believers in any given locality as far as practicable, as the one church of that locality; not as a party in, but as a part of, the one great body of believers in and followers of the Lord Jesus Christ, the Son of God, and the only one and true head of the church, 'which is His body.'"

The following is a list of the topics and speakers: "Wherein this Movement Differs from the Denominations," John G. Fee, Berea, Ky.; "The Divided Church and Current Christian Reforms," H. H. Hinman, Oberlin, Ohio; "The Oneness of the Body of Christ," Rufus Smith, Marysville, Mo.; "The Church of the Future," C. S. Bullock, Evanston, Ill.; "Christian Birthrights," O. D. Colton, Morgan Park, Ill.; "What Constitutes a Christian," Mrs. Emma Obenauer; "The Sin of Schism," C. C. Foote; "The Local Church," A. K. Sweet; "The Meeting of Extremes, or the Two Poles of this Movement," C. E. Hulbert, Detroit, Mich.

—The convention of delegates of the Reformed Presbyterian and United Presbyterian churches, having under consideration the union of the two denominations, met at Pittsburgh on the 17th and 18th inst. Among the speakers were Revs. W. H. French, D.D., of Cincinnati; D. McAllister, D.D., of Pittsburgh; J. P. Lytle, D.D., of Ohio; J. H. Lieper, J. T. McCrory, and Prof. W. J. Coleman. The conference adjourned Friday shortly after midnight, after adopting resolutions favoring organic union and recommending the appointment of delegates to a convention or council with a view of framing a basis of union. It was decided to hold the next meeting in October. The convention had representatives from all parts of the country.

—The success of evangelists Mills and Greenwood at Jacksonville, Ill., has been great. The whole town has been awakened and there have been many conversions. Business men have closed their stores and manufactories to enable their employes to attend the meetings. On one evening six churches in the city were crowded at the same time.

—As a result of the recent Y. M. C. A. district conference at Three Rivers, Mich., a glorious revival broke out, which is still in progress, large numbers, among them some of the most hardened sinners of the place, professing conversion. Union services followed the meeting of the conference in which the churches all took part.

—The Baptist denomination in Liberia is the only self-supporting religious body in that country. There are thirty-one churches, with 3,000 members. They have a mission among the aborigines.

—The great movement in the American Baptist mission among the Telugus in India, in which 30,000 converts have been gathered in twelve years, still continues, and is spreading into the interior of the country. In the Nalgunda district fifty-two were recently baptized in one week.

—More than 300 students in nine German universities have joined a special school for training missionaries for the Jews, of which Prof. Delitsch is the head.

—The annual statistics of missions in Japan have just been published. The number of churches is now 274. Of this number 153 are reported as self-supporting. The accessions last year were 5,542, and the total membership 31,181. The contributions amount to $40,662 (U. S. currency), and the increase during the year was $6,876. The whole number of missionaries in the field, including the wives, is 527.

—Twenty-eight of the students of Wooster University are on the volunteer list to go as foreign missionaries.

—A lady at Ramsgate, England, is collecting old silver thimbles for sale, for the benefit of the Church Missionary Society. She has had 140 sent to her already.

—Dr. T. W. Torrence is in charge of the Medical Mission, on the lake of Galilee, of the Free Church of Scotland, and resides at Tiberias. He writes that it is a hard thing for a Jew to become a Christian in Tiberias. The Jewish rabbi supplies the whole community with bread. The moment one of them is known to have a liking for the mission or for the New Testament his allowance of bread is stopped, and that means starvation. The doctor believes that the moment they can earn their bread hundreds of them will come out boldly for Christ.

—In the Methodist Episcopal conference at New York city, March 8, 1890, Rev. Dr. J. S. Chadwick, corresponding secretary of the Freedman's Aid and Southern Education Society, read a resolution on the subject of Negro education, which was unanimously adopted, and a copy sent to Senator Evarts. It was as follows: "*Resolved*, That we call upon Congress as a matter of simple justice to the colored race, to all the people of the Southern States and to the good name and the highest interests of the Republic, to take promptly such steps as their constitutional powers shall permit and as their wisdom may suggest to continue to all such States as may accept the same the national aid to which the Northern and Western States have been so largely indebted, during the past century, in the founding and maintaining of common schools and in enlightening and stimulating the educational spirit of the States."

—"Mr. Moody," says the *Christian Intelligencer* of last week, "is nobly performing his part in evangelical work in this city. Last week for four days he delivered a sermon or address four times a day in the heart of the city. This week he is as diligently laboring in Harlem. It remains for the Christians of the city and vicinity, indeed, of the whole country, to do their part, by importunate prayer to God for the presence of the Holy Spirit in power. The entire land is concerned in the evangelization of the worldly, ungodly, unbelieving and superstitious mass of people in this city. The whole country is affected by the example of this multitude. In other cities such residents have been reached by Moody meetings, and can be here."

—A son of Rev. Dr. William Wishart of Monmouth, just completing his theological studies, has been called to be pastor of the Eighth United Presbyterian church of Allegheny, Pa.

—During the special services in the Westminster Presbyterian church, Asbury Park, N. J., conducted by the pastor, the Rev. S. Edward Young, forty persons have united with the church, nearly all on profession, and the interest is deepening.

—The American Baptist Year Book for 1890 gives large figures for the Regular Baptists in the United States. They have 21,175 ordained ministers, 33,588 churches, and 3,070,047 members. These figures include white and colored, Northern and Southern Baptists. The number of baptisms last year was 144,575. They have 17,096 Sunday-schools, with 1,158,665 pupils; the value of their church property is $53,568,502, and the aggregate of their contributions last year was $9,363,376.

—Thomas A. Besalow, a student at Harvard, is the son of a Central African chief, who was killed in battle three years ago by an uncle, who usurped the throne after killing the mother and two brothers of Thomas. The latter, after a course at Harvard, will return and endeavor to secure his rank. Failing in that, he will settle down to missionary labors among his people.

—Monday a committee of the New York Methodist Episcopal Conference rendered a report declaring that the recent decision of the Wisconsin Supreme Court against the reading of the Bible in the public schools is "un-American, pagan, and a menace to the perpetuity of our institutions."

POLITICAL AND MORAL WRONGS.

Secretary Gault said in his address before the Washington (D. C.) National Reform Convention: "A few days ago I overheard a conversation between a minister in this city and one of our National Reform secretaries. The minister had a severe attack of that dangerous disease known as secularism in government. He claimed that the state should make no recognition of the Sabbath, because it was a religious institution, and the state must keep its hands off religion.

"He was asked: 'If the state should conclude to hold elections on the Sabbath, as in France, would you not be disfranchised at the ballot box?'

" 'Certainly I would, because I could not vote on the Lord's day.'

" 'Would this not be putting you at a great disadvantage before the law?'

" 'Certainly it would.'

" 'Would it not be a serious wrong for government to thus trample upon the consciences of its Sabbath-keeping citizens?'

" 'Yes, I admit it would be a political wrong.'

" 'Can a wrong be a political and at the same time not a moral wrong?'

"The minister looked perplexed and replied, 'I do not care to discuss that subject further. I do not know what you call that process of reasoning here in Washington, but out West we call it simply running a man up a stump.'"

In Brief.

In a decision rendered at Wichita, Kan., a justice held corn to be fuel. A thousand bushels of corn belonging to a farmer named Steadman had been attached. Steadman said he was using the corn for fuel, and that one thousand bushels was not more than enough to last a year. The justice ruled that under the law exempting a year's fuel the attachment could not hold.

Tippoo Tib, the great African slave-dealer, is getting tired of his wanderings and dangerous existence, and proposes to settle down as a solid citizen on his estate at Casingo, 300 miles above Stanley Falls, where he has built for himself a large and fine stone mansion. His son, however, will carry on his father's trade, in which he has already been quite successful, as on his last expedition he returned with forty tons of ivory, worth $350,000.

In Tiflis, Russia, a club of 125 families just formed has hired a doctor, M. Oganiants, for $60 a year, who agrees to visit the families regularly and give them advice as to how to keep healthy, to tend them if sick, and besides to give the club occasional short lectures on hygiene and physiology. Each family pays 50 cents per month for this service, and twenty-five poor families are admitted free. Similar arrangements have been made with the druggist.

According to the *Sunday-school Times* the total population of the globe is estimated 1,435,000,000. The number of languages, and dialects known to exist is 3,074. The Bible exists now in about 250 different languages and dialects, so there are 2,824 languages and dialects into which the Bible has never been translated. Over 200 translations have been made during this century. If we suppose that the translations will in the future average 250 to the century, it will take more than eleven centuries before the Bible will have passed into all these languages and dialects, or not until about A. D. 3064. The number of religions is 1,100. No nation or people has ever been discovered without a religion of some kind. The number of professing Christians is 432,000,000; Roman Catholics, 208,000,000; Greek Orthodox, 83,000,000; Protestants, 123,000,000; Jews, 8,000,000.

Rev. Albert P. Miller, colored pastor of Dixwell Avenue Congregational church in New Haven, while on a vacation in the summer of 1887 came to New York and engaged berths for himself, wife, and two children and mother-in-law on the steamer Drew, one of the Albany night boats. On examination he found the berths inadequate and endeavored to engage state rooms. The purser referred him to the captain, who did not pay any attention to him. He again applied to the purser, who told him all the rooms were engaged. Mr. Miller demanded his money, which was returned to him. He claimed that there were state rooms vacant, but that the officers had discriminated against him on account of his color. On this basis he sued the New Jersey Steamboat Company for $5,000 damages. The case was tried before Judge Bench in the Supreme Court, and the defence was that the state rooms were all sold. The jury gave plaintiff a verdict of $500. Mr. Miller is a graduate of Yale and the Fisk University.

"C. S.," of Chicago, writes to the *Daily News:* "Apropos of Bellamy's 'Looking Backward,' human nature has been the same through all the thousands of years since the world began, and it will continue to be the same to the end of the chapter. Bellamy's theory in 'Looking Backward' hasn't the shadow of a chance of ever being realized. But, for argument's sake, we will suppose that such a state of affairs could—not readily, of course, but after long years of hard labor and a great expenditure of money and patience—be brought about, what would eventually be the result? Well, in the first place, it would almost entirely, if not quite, destroy home life, which, as all thinking people know, is the corner-stone and bottom layer in the foundation of civilization. It would take away all taste for business, all zest for life. For no matter how hard a man might work his credit would be the same. And the chances to rise would be so small that ninety-nine out of a hundred wouldn't think them worth trying for. There would arise complaints that couldn't be adjusted satisfactorily all around, which would lead to mutterings, grumblings, and incipient rebellions, to quell which the government would have to screw on its iron heel and set its foot down flat and say, 'Thou shalt and thou shalt not,' which proceedings would gradually merge into the most tyrannical of monarchies. Revolution would follow, and then?"

Bad News for Newspaper Dead Beats.—Cheerful news for newspaper proprietors comes from Ohio. A paper in that State recently brought suit against forty-three men who would not pay their subscription, and obtained judgment for the full amount in each case. Twenty-eight at once prevented attachment by making affidavit that they had no more than the law allowed. Under the decision of the Supreme Court they were arrested for petit larceny and bound over in the sum of $300. Six of these did not give bond, and went to jail. This is the result of the working of the new postal law, which makes it larceny to take a paper and refuse to pay for it.—*Western Journalist.*

DONATIONS.

For Expenses of the Chicago Conference April 22 and 23:

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Previously reported	452.90
Total	$493.80

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from April 14 to 19 inclusive:

B R Shipley, B S Blachly, B Ulsh, L P Anderson, W McNown, M Reece, I Potter, J F Leonard, W Slosson, J W Pierson, S C Taylor, T J McHenry, A Gleason, J S Harnden, D J Grant, G V Bohrer, Miss S W Loker, I Sanders, Rev S Collins, J W Snively, J Smith, A W Brim, Rev E Thornton, W G Hathaway, W Hallowell, P Dunken, B Perrine, R H Shaw, H F Buffham, A Roach, Mrs H R Tinkham, A L Bunnell, J Emerson, W Sharick, H Siemiller, Miss C A Forsyth, J Pierce.

From correspondents about the Webster's Original Unabridged Dictionary:

Warren, Ill., April 15, 1890.—Your card of 5th inst. received. I received the Dictionary all right, and think it a very good book for the price paid.—J. F. H. Dahlers.

Wolf Creek, O., April 18, 1890.—I received the Dictionary the 14th inst., and am well pleased with it. Many thanks for your generous offer.—Jessie E. Rarden.

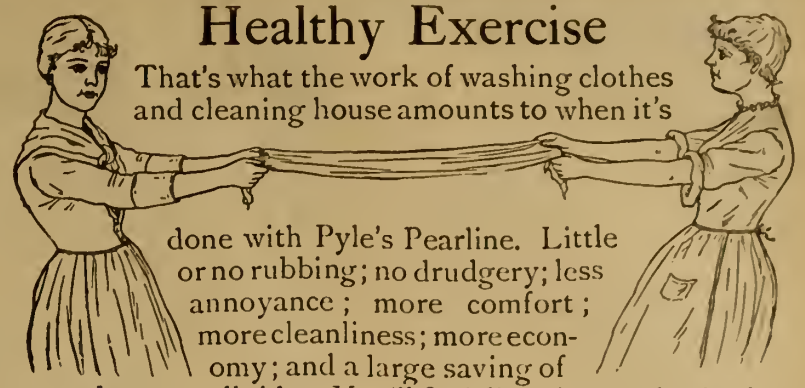
Charles City, Iowa, April 19, 1890.—The Dictionary just came. I am very much pleased with it and I thank you very much.—Mrs. B. F. Searles.

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To the Editor:—
Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption, if they will send me their Express and P. O. address. Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., New York.

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NOTICE!

Full proceedings of the Conference of Christians on the Secret Lodge System, held in the First Methodist church, Chicago, April 22 and 23, 1890, will be mailed at 15 cents per copy to all whose subscriptions are received before May 10.

NOTICE.

About fifteen years ago some Masonic books were sent to me by a woman living in the State of New York. I desire her address, which has been lost.

A. H. Springstein, *Pontiac, Mich.*

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Though we have printed this matter twice in the *Cynosure*, and run extra copies, we have not been able to meet the demand, hence a cheap edition has been gotten out in circular form. Price per pound, postpaid, 30 cents; half pound, 15 cents; one-third pound, 10 cents.

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The book is not in quality of paper or in binding equal to a $10 book. It is the original Webster's Unabridged, upon which the copyright has run out.

Capitalists and small investors read "War" Robertson's advertisement in this paper.

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Cheese	06	@	10½
Beans	50	@	1 65
Eggs	12	@	13½
Seeds—Timothy	1 21	@	1 30
Flax	1 22	@	1 49
Broom corn	02¼	@	06¼
Potatoes, per bu	30	@	52
Hides—Green to dry flint	03	@	07
Lumber—Common	10 00	@	13 00
Wool	13	@	36
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Home and Health.

A red hot iron passed over old putty will soften it so that it is easily removed.

White spots on furniture can be removed by holding a hot iron close over them.

A little wet whiting will sometimes take oil out of boards, and wet salt will remove ink spots.

Grease can be taken out of wall paper to some extent by washing it with a flannel dipped in alcohol.

Sometimes a dent in furniture can be partially removed by wetting the spot with a piece of wetted brown paper, and holding a hot iron near it.

After the paint of a room has been thoroughly cleaned with sapolio, a little fresh paint in spots that are worn will add to the good looks of the room immensely.

Grease spots on floor or table can also be removed by fullers' earth and soft soap, equal parts, beaten together into a cake. Moisten the spot with water, rub with the mixture, and rinse off with warm water.

In wiping down papered walls a soft cloth tied on to a broom will take the place of a feather duster which comes for the purpose. If the cloth is of flannel so much the better. Very dirty spots can be rubbed with stale bread.

A good whitewash is, whiting four pounds, common glue two ounces. Soak the glue in cold water over night. Mix the whiting with cold water, dissolve the glue and pour it in. Sufficient water should be used to make the mixture quite thin.

A cement for wood is made of resin, one half pound, melted, and yellow ochre or pulverized brick stirred in until the mixture is of the consistency of molasses. Then add beeswax the size of a walnut, and tallow the size of a pea. Stir the mixture until cold, and mould for use. It is heated like sealing wax to fill cracks or holes, or to join wood.

A good furniture varnish is made of one pint of linseed oil, one pint of vinegar, and one-half pint of alcohol, just heated together. It must be rubbed on with a flannel rag, after the wood has been thoroughly dusted and wiped clean. It cannot be rubbed too hard or too long. A fine polish can be given to any article of furniture by the use of this receipt, provided the "elbow grease" is sufficiently lubricating.

The Secret of a Long Life.

You sometimes see a woman whose old age is as exquisite as was the perfect bloom of her youth. She seems condensed sweetness and grace. You wonder how this has come about; you wonder how it is her life has been a long and happy one. Here are some of the reasons:

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She believed in the goodness of her own daughters and in that of her neighbors.

She cultivated a good digestion.

She mastered the art of saying pleasant words.

She did not expect too much from her friends.

She made whatever work came to her congenial.

She retained her illusions, and did not believe that all the world was wicked and unkind.

She relieved the miserable, and sympathized with the sorrowful.

She retained an even disposition, and made the best of everything.

She did whatever came to her cheerfully and well.

She never forgot that kind words and a smile cost nothing, but are priceless treasures to the discouraged.

She did unto others as she would be done by, and now that old age has come to her and there is a halo of white hair about her head, she is loved and considered.

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Farm Notes.

WHY POTATOES DEGENERATE.

The well-known fact is thoroughly established that new varieties of potatoes deteriorate rapidly in yield, or, as farmers say, "run out," to an extent not known forty or fifty years ago. It may be that there was some of this deterioration even then, but it was not critically noticed, as it has been of late years. Potato growing on a large scale is a comparatively modern industry. Not only the increasing proportion of population in cities, but the increasing use of potatoes by all classes, has contributed to this result. When almost every household grew for itself the few potatoes it required, a lessening of the yield was less likely to be noted than when grown for market.

There are, however, especial reasons why the potato should deteriorate more rapidly than it once did. It is within the last forty-five years that rot attacked the tuber, and less than fifteen years since the potato beetle began its work, destroying the leaves on which the quality of the tuber must depend. As the potato is usually reproduced from cuttings, and not from seed, whatever weakness or imperfection is developed is carried along into the new growth, which is only a further reproduction of the original plant. The rot, weakening the vitality of the potato, becomes cumulative. It is a fact, we believe, that the potato rot was first successfully fought by developing new varieties from seed which does not reproduce the weakened vitality of the old. But probably some of the characteristics of the original stock were reproduced in the seed, and some even of the new varieties become liable to decay. There is also a weakened vitality, due to the destruction of the potato leaves by the Colorado beetle and its larva.

It is not a sufficient argument against this theory that trees and plants of other kinds usually propagated by cuttings do not show the same tendency to degenerate as does the potato. So far as known, this tendency in the potato has only been developed within the past fifty years, and is amply explained by diseases and injuries to which the potato has within that time been subjected. So long as a plant is entirely vigorous and healthy, a cutting from it reproduces the same characteristics. But let its vigor be impaired so as first not to be seriously noticed, and it becomes greatly increased in the cuttings made into new plants from it. This is only another illustration of the fact that evil influences are cumulative, and if unchecked will work destruction. But with potatoes, this evil need not go far, as a frequent return to new varieties grown from seed balls set the plant with renewed vigor, until increasing attacks of its enemies disable it. Most practical potato growers have learned that it is good policy to experiment with new varieties, as they are usually much more productive the first few years after their introduction. The reason above given is undoubtedly the explanation of the admitted fact.—*American Cultivator.*

MANGEL WURZEL.

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—Near Columbus, Ind., Friday, thirty hogs slew and devoured a heifer and a calf. A drove of cattle in a neighboring pasture, infuriated by the smell of blood, broke an intervening fence down and charged upon the swine, eighteen being killed and ten wounded.



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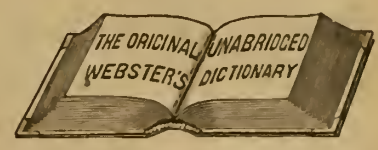
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National Christian Association,
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News of the Week.

COUNTRY.

The United States Supreme Court Monday affirmed the judgment of the California Circuit Court exonerating Deputy Marshal Neagle for the shooting of Judge Terry at Lathrop, Cal., last August. Justice Lamar and Chief Justice Fuller rendered a dissenting opinion.

Monday Governor Thayer received information that sown grain over thousands of acres in Cheyenne, Banner, and other western Nebraska counties had been blown entirely out of the ground by a violent storm, and that the farmers had been rendered destitute. The Governor will issue a call for aid.

Arrangements have been perfected by a company in Germany, it was reported Friday, to establish a chicory factory at Mason City, Iowa.

Editor Moses Harmon, of the Valley Falls (Kan.) *Lucifer*, a free love paper, was convicted Friday, in the United States District Court at Topeka, of sending obscene matter through the mails. He objected to the plea of insanity made by his counsel. Sentence was reserved.

The police force, of Sioux City, Iowa, acting under orders of Mayor Palmer, Tuesday, instituted prosecutions against eight saloon men. The understanding is that they are to be fined $50 each and that the fine is to be repeated every month. These are the only initial prosecutions, and they are to be immediately followed by arrests of all liquor sellers.

Henry Villard promised at a reception given Wednesday night at Minneapolis, that the electric exhibit made at the Paris World's Fair shall be duplicated at the Minneapolis exhibition in September.

Fire in the New Hampshire State prison, Thursday, destroyed the entire upper portion of the main building and the rooms above the hospital, together with a portion of the roof of the upper rooms in the south wing and a small part of the roof of the north wing of the building. There was considerable excitement, but none of the prisoners were hurt. The damage is about $25,000.

Among the stockholders of the Pullman Car Company are one thousand five hundred women.

Owing to secretary Noble's decision to hear the claim of an Indian named Enoch to property in the best residence district at Spokane Falls, Wash., valued at over $5,000,000, squatters Wednesday night erected shanties on the disputed property. Some held possession by force, while others were ejected. There was much excitement throughout the city.

It was reported at New York, Thursday, that two deals had been closed by which an English syndicate purchases the wholesale grocery business of Wilkinson, Gaddie & Co., at Newark, N. J., for $1,800,000, and other foreign capitalists secure for $1,500,000 the business of the Murphy Varnishing Company, said to be the largest concern of the kind in the United States.

While watching colored baptismal services in Buck Creek near Springfield, O., Sabbath afternoon, scores of spectators on a bridge were plunged into the water by the collapse of the structure. Four persons were injured fatally, and over fifty more received injuries, ranging from a few bruises to broken bones.

A special from Harlan Court House, Ky., April 18, says: "A deadly fight occurred at 1:20 o'clock this morning seventeen miles east of here, in the Black mountains, between a detail of the State troops, consisting of sixteen privates, Lieut. Milton, and Sergt. Pullian, and about thirty outlaws who were fortified in an old barn. Five of the soldiers were wounded. It is not known how many of the outlaws were killed.

FOREIGN.

A letter from Rio Janeiro dated March 27, says that the discontent among the military is growing in Brazil. The government did not care to enforce the order that was issued to three battalions of infantry to embark for southern provinces. The mutinous battalions resisted the order, and during the nights of March 22 and 23 the barracks were guarded. Finally the authorities yielded. On the 26th placards bearing the words "down with the dictatorship" were posted throughout the city. It is reported that the government has decided to submit the constitution to a plebiscit instead of to the constituent assembly.

Religious instruction in state schools has been suppressed in Brazil.

Dom Pedro is said to have become a member of the French International Arbitration society. Speaking of the enormous armaments of Europe, Gambetta has remarked that if that state of things continued in Europe its people would be reduced to "beggars in front of a barrack."

Steamer bars are to be abolished in Ontario, Canada, as they should be wherever transportation companies value human life.

A reign of terror prevails in Santiago de Cuba, owing to the daring raids of two bodies of bandits, who have been ravaging the country. The outlaws recently engaged in a conflict with the guards, and three of the latter were killed. The authorities thereupon decided to take severe measures for the repression of the bandits, and troops are now pursuing them. It is stated that the fear of the bandits is so great that 300 persons have fled from their estates and gone to the city for safety.

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The strikers in Austria are attacking the factories in the vicinity and damaging the buildings, and are compelling those at work to desist under threats of violence. In Polnische Ostrau a collision occurred to-day between the strikers and the troops. The soldiers made a charge on the mob with fixed bayonets and eight of the strikers were wounded.

Gen. Boulanger offers to return to France if the government will allow him to be tried by the Court of Appeals or by court-martial.

O'Donovan-Rossa's twenty years of banishment from Ireland will expire next year, and he will then make a visit to his native land.

Henry M. Stanley left Paris for Brussels Saturday. He is not troubled about the churlish articles published in the French papers. He reached Brussels in the afternoon and was given an ovation.

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THE PROCEEDINGS of the late Conference of Christians on the Secret Lodge System will contain in full the addresses of:

Prof Henry C King, Rev E P Goodwin, D D, Rev J S T Milligan, Col George R Clarke, ex-Prest A A Smith, Bishop Halleck Floyd, Rev B T Roberts, Rev W P McNary, Rev H A Day, Prest C A Blanchard, Rev Thos D Wallace, D D, Prof David McDill, D D, and Joseph Cook of Boston.

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Will not the *Cynosure* exchanges extend the above notice? If a marked copy of the above announcement be sent to the National Christian Association, 221 West Madison St., a copy of the proceedings will be mailed on or about May 10, to the one giving such notice.

Connecticut has so many times disgraced herself in the past by her anti-reform record, that we rejoice to see that she is now taking the lead of all the other States on the tobacco question. She has placed a law on her statute book which imposes a fine of $7 upon any minor found in any public place, or in the streets, smoking a cigarette. A law to prevent tobacco from being sold to minors is very easily evaded. One that makes smoking by a minor an unlawful act goes to the root of the matter.

"He that maketh haste to be rich shall not be innocent." The other day the wife of an enterprising business man of this city applied to the court for a conservator for her husband's estate. He is worth $2,500,000 and is distracted. Not long after the great fire he opened a small variety store some distance south of the retail center on State street. His business has grown to an immense establishment—forty or fifty stores in one. Outside speculations in real estate have increased his wealth. But now that he has it, he loses it. At what expense of morality has it been gotten? With what help of saloons and of Sabbath-breaking? Yet how few will be warned by this example, until for them also the rust of their riches takes a tongue against them.

The tariff is not an evil without mitigation. A new industry has been developed by the rage for secret societies, which is in a pitiful situation. It is unprotected by tariff from the competition of foreign pauper labor,—and an unprotected skeleton is an unpleasant affair. The other day a doubtful-looking box came to Waltham, Mass., and owing to some misdirection it was opened by the express company, revealing a human skeleton well mounted. The shipper had to explain that he was in the business of supplying many secret lodges with these horrible reminders of the grave, and there was a brisk trade in them, which suffered much from foreign competition. Human bones were cheap enough here, but the labor of putting them together costs so much that the imported article has the advantage. The most reasonable action by government would be to forbid that any part of the human frame should be made a thing of mockery by any lodge or organization of whatever name.

The *Innkeeper's Journal* of New York declares that there is a motion under way to punish Harry P. Crowell, the saloon champion, for his startling but unintentional revelations concerning the great conspiracy of the liquor party during the late fight for a prohibitory amendment to the constitution of Pennyslvania. Crowell's confession respecting Senator Quay confirmed the opinion many had formed when the theft of the *Voice* mailing list was revealed. But it is folly to talk of prosecuting him. He may be persecuted and hounded in lodge fashion into suicide; but to take their affairs into open court for ventilation is not the habit of the saloonists. They would have everything to lose and nothing to gain by such a course. For the same reason the *Voice* is comparatively safe from legal interference.

For the first time in ten years the congregation gathered by Father O'Connor, the converted Catholic priest, in New York City, is without a church home, the large hall where they worshiped having been let to other parties at a higher rate than the Reformed Catholics could pay. But the point of this observation is this: The Reformed Catholic church has been meeting for years in the public hall of the Masonic Temple building of New York. Now, we are often told that the Masonic lodge is the most powerful enemy of Romanism. If that were true the wealthy New York Masons would have continued Father O'Connor's lease, and would have reduced rather than raised the price. The unhoused congregation have also learned a lesson. They will do well to find a landlord whose professions of friendship are more sincere. The Reformed Catholic work has the hearty commendation of the ministers in all denominations, not only in New York and Brooklyn but throughout the world.

From the daily reports in some of our Chicago papers we appear to be on the verge of a social revolution. The secret labor lodges went on a strike April 7. They have stopped all building operations since, and have thrown out of work an army of other trades. The infection has spread rapidly until it is said that 125,000 workingmen will demand an eight-hour day this week. The Federation of Labor Unions, which met in Boston last December, of which Samuel Gompers is the head, declared for an eight-hour day. The *Cynosure* described that meeting from a personal visit in the 2nd of January number. This Federation is bending every energy to gain its end; and it may be successful. There is much to be said on both sides of the proposition to reduce the hours of labor. The Saturday half-holiday has seemed the best arrangement. But none is good which puts the workingman into the saloon two hours instead of one. This pit of hell shut, and an eight-hour day would be in many respects a blessing. The power of production through machinery makes our short day more than equal to the long one of our fathers. The difficulty is to seem to yield to a "*demand*" from the workingmen organized in lodges. If the eight-hour day is a just and reasonable concession to labor, the "demand" rests on better authority than that, even the law of humanity and of God. What it demands no one may set aside or resist.

IRISH SECRET POLITICAL SOCIETIES.

BY REV. JOHN LEE, A. M., B. D.

The Haymarket tragedy of May 4, 1886, and the Cronin assassination of May 4, 1889, are dark and terrible events in the history of Chicago. In some aspects, the latter is the darker of the two. The naked, decomposing body discovered in that Lake View catch-basin, is a horrible picture, photographed forever in the art gallery of memory. It is, and let Americans remember it, only one of the countless dark deeds of Irish secret political societies. If in that crowded court room, during the Cronin investigation, there had come forth fingers of a man's hand and traced upon its walls the deep, dark and damnable deeds that had been hatched in the camps of these societies, while perhaps a priest was praying, the sight would be a thousandfold more terrible than that which saddened the countenance of Belshazzar, and caused his knees to smite one against the other. Romish priests have ever been identified with these murderous organizations. A Clan-na-Gael in Chicago says that he was present at a re-union of Camp No. 96, when Father Dorney was there; that the Stock Yards' *soggarth* commenced to read his priestly office, observing that he had forgotten to do it before coming, and that the Senior Guardian said: "Brother ——— will please rise and pass the hat and take up a collection while Brother Dorney is praying." P. W. Dunne, another Clan-na-Gael, when speaking of the doctor's assassination, says, "I believe that next to Alexander Sullivan no man in America is so much to blame to-day as Father Dorney," and declares, "I hold him morally responsible for the blood of poor Cronin." A terrible indictment indeed, but an indictment made by a Romanist. Father Muldoon, who preached Dr. Cronin's funeral sermon, believes that the Clan-na-Gael society is for "the betterment of man." The Coroner's jury did not reach that conclusion.

The Church of Rome makes no effort to suppress Irish secret political societies. Of course she professes to be their enemy, but she is not sincere. She professes also to be an enemy of divorce, but the facts—and facts are stern things—prove that she does not mean what she says. I have made a serious charge. I will prove it, and in the proof I will not go to the pages of the historian, who, Alexander Sullivan says, is "branded beyond the cleansing power of man as a falsifier of history." I will give the language, and the recent language, of a Roman Catholic priest. Father MacDermott of Philadelphia, from his pulpit asks the question: "Why does not the Church [of Rome] speak out boldly in their condemnation? Why is it that denunciation of them is the work of a few obscure priests and bishops? Why are they tolerated by many, excused by others, and even eulogized by some?" In Ireland, these societies have made life wretched to an extreme. The writer knows whereof he speaks. He well remembers one occasion when a boy, a Fenian uprising was expected in that unhappy land. Standing beside his father on a night he will never forget, he could see away on the remote hill-tops indications of the activity of that lawless society. In describing these wretches Dr. Thomas Maguire, an Irish Romanist, designates them, "Miscreants who dance in the blood of a murdered man." That language one year ago might have seemed too strong to an American. It certainly is not too strong now. The object of these societies—no matter by what name designated, wheth-

er it be Whiteboy, Defender, Ribbon, Fenian, or Clan-na-Gael—is to establish a Republic in Ireland and root out Protestantism. The *Moniteur de Rome*, the organ of the Vatican, in its issue of January 25, 1886, says: "*We yearn to see Protestantism extirpated from Ireland.*" No society, be it ever so *secret*, will the Church of Rome condemn, if she considers that it will advance her interests. Indeed, the head of that church will give it *his blessing*. Take the following thoroughly corroborated case as an instance. A great meeting of an Irish secret political society was convened in a Franciscan Abbey in County Westmeath, Ireland, in October, 1641. That meeting was composed very largely of distiuguished Roman Catholic clergymen. Its object was to decide whether the Irish Protestants should be banished or massacred after they were dispossessed of their lands. The clergy, like the Clan-na-Gaels who tried Dr. Cronin, decided that "removal" or death should be the punishment. When I first read this statement on the pages of a Protestant historian I could hardly believe it. To doubt it is now impossible. Before me lies the New York *Irish World* of October 22, 1887, and the Baltimore *Catholic Mirror* of March 27, 1886. In the latter I find a letter written by the Rev. Dr. Benard O'Reilly at Rome in which he speaks of "that great and good man, Luke Wadding, who was in Rome the indefatigable and efficient helper of Owen Roe O'Neill and Archbishop Hugh O'Reilly in the fearful aud uufortunate struggle of 1642–49." Father O'Reilly, in this communication, pronounces Wadding as a "saintly, and warm-hearted Irish monk," and says: "He obtained from the Pope the official and hearty indorsement of the national cause." In the former I learn that "the sympathy of the Holy Father, Urbau VIII.," was given to the massacre of 1641, of which Thomas Moore, the poet, in his "History of Ireland," says: "To the Catholic it brings a feeling of retrospective shame, like that which wrung from Lord Castlehaven—himself a Catholic peer—those emphatic words, 'Not all the water in the sea could wash away the guilt of the rebels.'"

Lord Beaconsfield pronounced Irish secret political societies iuimical to the best interests of the State. Americans can now point to the following clear and ringing utterances coucerning the evils of these societies: "We further state that in our judgment all secret societies whose objects are such as evidence shows those of the Clan-na-Gael or United Brotherhood to be, are not in harmony with and are injurious to American institutions." These organizations are an *imperium in imperio*. The one whose name is on the lips of every one is a most villainous one. Chicago has now a sample of Irish Home Rule. To this kind of rule Irish Protestants *object, and firmly propose not to accept it.*

If sileuce gives cousent, the Irish press in America approved of the assassination that sent a thrill of horror throughout the world. The Boston *Pilot*, the *Freeman's Journal*, the *Catholic Mirror*, and the *Irish World* are most certainly the exponents of Irish Roman Catholic thought in America. The poet editor of the *Pilot* in his issue of June 8, 1889, had not one editorial word about the Cronin butchery. Among a great many topics we find an editorial on "English Bluster in the Pacific," but not a syllable about Irish murder in Chicago. Did he presume his readers had heard nothing about the subject that almost entirely absorbed the attention of every American citizen? It looks like it. The New York *Freeman's Journal*, at the very moment when civilization stood aghast at Cronin's assassination, discussed "Wonderful Reaction in Favor of the Pope," but not one word about the murdered child of the Pope. After searching the Baltimore *Catholic Mirror* of June 1, June 8, and June 15, 1889, the reader fails to find in the editorial department even the name of Dr. Cronin. The *Irish World* is the best known Irish paper in the world, and the most outspoken against English rule in Ireland. Its editor and proprietor is Patrick Ford. Patrick Egan in a long letter to Mr. Ford, published in the *Irish World* of October 20, 1888, states: "Of the entire sum which passed through my hands while Treasurer of the Irish Land League at Dublin and Paris, nearly $350,000 came through the *Irish World.*" He also states: "When Irish-Americans met in convention in Chicago November, 1881, and issued a call for $250,000 to aid in carrying on the struggle in Ireland, what was the response that came through the columns of the *Irish World?* Just $130,000. The balance was subscribed through all other sources." The $100,000 which Alexander Sullivan received from Patrick Egan in Paris in 1882, came, it is certain, from the *Irish World* Land League remittance to Patrick Egan. The Cronin investigation would certainly have led one to think that the *Irish World* should have been interested in the motives that led to the "removal" of the physician. Patrick Ford was indeed extremely iuterested in the Cronin murder. So was the *Irish World.* The writer has examined with care the issues of this paper for June 1, June 8, June 15 and June 22, 1889, and not one editorial syllable can be found on Dr. Cronin's murder. Patrick had an editorial in the *Irish World* of June 1, on "The Panama Canal Fizzle," in which he made reference to "the Dutch English king, William III.," but it contained no reference to the Irish American, Dr. Cronin. Patrick had an editorial in the *Irish World* of June 8, on "Civilized Society," but not a word did he utter about the uncivilized socicty that so barbarously murdered an American citizen. Patrick had an editorial in the *Irish World* of June 15, on "Plain Talk from the Czar," but why did he not give his readers an editorial on the topic of all topics, both in Irish and American circles, entitled, "Plain Talk from the Editor?" Patrick, when preparing editorials for the *Irish World* of June 22, must have said to himself, "It is true I am thinking on this awful subject and conversing with faithful Clan-na-Gaels about it, but I must remain as silent as the Sphinx until Pope Alexander bids me speak, and then in one of my powerful letters I will grandly shield the triangle." The Romish hierarchy is tolerant toward Irish secret political societies that believe in assassination. *Why?* The Irish American press was silent in reference to the Cronin murder. *Why?*

Houghing cattle in Ireland, embezzling funds in America, and testing the destructive power of dynamite on human life in England is a part of the devilish mission of the Clan-na-Gael society. It corrupted the police department, aud poisoned the administrators of law. It murdered an obuoxious member and threw his naked body into a sewer. It seut poor dupes to England and there betrayed them to the gallows. It lifted Alexander Sullivan almost to the position of candidate for the Vice-Presidency of the United States iu 1884, and in 1889 actually carried Patrick Egan in its arms to the position of *our* Minister to Chili. It is time, high time, for Americans to call a halt. No wonder that they feel indignant. The right of revolution was what the bomb-throwers claimed in 1886. They were silenced. The right to murder was what the Clan-na-Gaels claimed in 1889. Have *they* been silenced? Irish secret political societies have cursed the land from whence came those Scotch-Irish heroes whose undaunted bravery made the American Revolution a possibility. If these societies are allowed to exist in our midst, then a wail, like that of the prophet, will soon ascend to heaven, "Your country is desolate, your cities are burned with fire; your land, strangers devour in your presence, and it is desolate, as overthrown by strangers."

Lockport, Ill.

NON-PARTISANISM.

BY REV. M. A. GAULT.

It has been well said that every compromise is a victory for the devil. And in our time the air is loaded down with compromise. In the church, in politics, and everywhere it is the order of the day. In politics it goes by the name of nonpartisan. J. Ellen Foster says, "If I could today write the platform of the Republican party, I would not have it declare for prohibition." And yet she claims to be a prohibitionist, but the continued supremacy of the Republican party, to which she is more devoted, would be imperiled if that party incorporated prohibition. So often I hear Republicans say, "Personally I am as strong a prohibitionist as you are, but I do not believe in making it a party issue." The United Brethren church once made the secret society question a church issue, but the growth and popularity of their city congregations required them to compromise this position. A United Presbyterian minister assured me recently that a majority of their pastors were in favor of receiving to membership in their churches those who were members of secret societies. Personally, he said, these pastors are as much opposed to secret societies as you are, but do not believe in making that question a church issue. They believe the best way is to receive them into church membership, and then educate them out of the lodges. This compromising, or non-partisan spirit, is agitating the Covenanter church. For nearly a century they, as a body of Christians, have stood by Christ when he was ruled out of lodges, and for the same reason they have stood by him when ruled out of national constitutions and political platforms. They are the only organized body in the laud that have made it a church issue to refuse to swear supreme allegiance to a Christian civil constitution, as well as a Christian lodge. But some of their pastors, under the plea of church union, are clamoring for a compromise of this position. They say, Personally we are as much opposed to incorporating by oath with a Christless constitution as you are, but we do not wish to make it a term of communion in the church. We are happy to say, however, that the portion of the Covenanter church most deeply interested in National Reform are setting their faces against this spirit of compromise that is threatening to sweep this old historic church from its moorings.

THE CHRISTIAN CONFERENCE

THE GREATEST OF OUR CHICAGO MEETINGS.

REPORT OF PROCEEDINGS.

When Rev. Alexander Thomson, chairman of the N. C. A. Board, arose at 2 o'clock Tuesday afternoon, in the First M. E. church, Chicago, to call the Christian Conference to order, a fair audience was already present, a large portion of whom were from without the city. Many important reform meetings held here have been very meager in comparison. After reading the call, and remarking briefly upon the number aud character of those who had given their names to sustain it, the chairman called upon Elder J. L. Barlow to offer prayer. The Conference voted to have no change of presiding officers, and a long list of houorary secretaries were provided. They were: Rev. H. A. Day, editor of the *Wesleyan Herald*, Brighton, Mich.; W. L. Enlow, editor of the *Free Press*, of Birmiugham, Iowa; Mrs. M. A. Baker, of the *Free Methodist* of Chicago; Rev. Halleck Floyd, Dublin, Iud.; O. F. Karheine, of *Amerika*, Chicago; Rev. Mr. Oleson, of Elgin, Ill.; Rev. George Fry, of Iowa; and Henry L. Kellogg of the *Cynosure.*

The congregation united in singiug "All hail the power of Jesus' name," led by Profs. Nichol and R. L. Harris. Rev. Dr. W. W. Everts, former pastor of the First Baptist church of Chicago, was to conduct the opening devotional exercises. His pointed and able and encouraging remarks were heard with deepest interest, since his voice has never before been heard in reform conventions of this kind. Having spoken he offered a fervent prayer for the blessing of God on the Conference and its work.

The first address was by Prof. Henry C. Kiug, of Oberlin College. Prof. King, though youthful in appearance, spoke with the wisdom of a sage and with the earnestness of conviction. He remarked that his address had been originally prepared at the request of the Oberlin faculty, and had been twice given to the students and citizens of Oberlin. His argument was upon claims of the lodge to antiquity, and to charity, and to show that their perpetual secrecy, pledged or sworn, was immoral and un-Christian.

The address of Rev. E. P. Goodwin, D.D., pastor of the First Congregational church, Chicago, followed. Dr. Goodwin's convictions on this subject have long been known. In 1871 he preached a sermon on secret societies, which was published in the *Advance.* He has at various times expressed his views briefly from his pulpit, and when Prof. J. R. W. Sloane spoke on the lodge in the United Presbyterian church of this city, he preached on the Sabbath for Dr. Goodwin who gave notice of the address. At the Congress of Churches in 1887 in this city he conducted the devotional services of one session. But as this was his first formal address in one of our reform meetings he was heard with deepest interest, be-

cause of his wide influence in his denomination and the esteem of Chicago Christians for one whose pastorate is one of the longest.

The appointment of committees followed in this order:

On Finance: J. M. Hitchcock, H. A. Fischer, Geo. R. Milton, J. S. T. Milligan.

Enrollment: W. I. Phillips, T. P. Robb, C. F. Hawley, F. D. Christie.

Plan of Work: C. A. Blanchard, E. P. Goodwin, W. W. Wait, Mrs. M. C. Baker, E. R. Worrell, W. P. McNary, John Lee, W. W. Evarts, J. P. Dyas, G. Vor, F. D. Brook, C. A. Seaberg.

Resolutions: H. C. King, T. H. Hanna, J. L. Barlow, F. D. Christie, and others.

Business: H. L. Kellogg, E. R. Worrell, Geo. R. Milton, A. Thomson, W. I. Phillips.

Rev. William Moerdyk, of the Reformed church, Grand Rapids, Mich., presided in the evening. Rev. Dr. David Metheny, medical missionary of the Reformed Presbyterian church at Tarsus, Asia Minor, was providentially with the Conference the first day and was invited to speak in the evening on the secret societies of that part of the world. His account of the Ansairireh, a remnant of the ancient pagans of Canaan driven out by Joshua, and their secret system was heard with much interest.

Rev. J. S. T. Milligan, of Denison, Kansas, has often been heard at our conventions, and has served the reform in which he is warmly engaged in various capacities. His address was an able argument on "Secret Lodges out of Harmony with Christian churches."

Col. George R. Clarke, the beloved founder and leader of the Pacific Garden Mission in this city, also presented a paper. His topic was "Secret Orders and Revivals." The absence of Rev. John Lee, of the Methodist church of Lockport, Ill., was regretted, but the evening was well filled. Profs. R. A. Harris, of Wheaton, and William S. Nickle, of the First M. E. church, led the audience in singing during the day and evening and also the succeeding day, and added much to the interest of the Conference.

THE SECOND DAY.

The devotional meeting of half an hour, which opened the work of Wednesday, was conducted by Rev. S. H. Swartz, of St. Paul's M. E. church, Chicago. Rev. T. H. Hanna, D.D., pastor of the First United Presbyterian church of Monmouth, presided during the morning. The addresses of the session were by Rev. A. A. Smith, D.D., ex-President of Northwestern College, Naperville, Ill., and Bishop Halleck Floyd of the United Brethren church, Dublin, Ind. Their respective topics were "College Secret Societies," and "The Relation of the Minor Secret Orders to the Christian Church." Dr. Smith came forward on crutches, aged and feeble in body, but of great spirit. He spoke forcibly, and with hearty conviction. Bishop Floyd has from the beginning of the present movement been among the foremost in its support. He mentioned incidentally how he had been led, some time before the Chicago Congress of 1887, to move for such a meeting. This shows how God in his providence works through different and distinct agencies. At the suggestion of the late beloved Mrs. M. A. Blanchard, the annual meeting of the N. C. A. in 1886 adopted a resolution which resulted in the great meeting of April in next year.

Brief remarks were also made by Mrs. Laura S. Haviland, the great-souled Quakeress whose life has been given for the slave, the suffering soldier and the poor of every class. Though 81 years of age she came forward and spoke in a distinct, sweet voice of her sympathy with the reform and prayer to God for its success. Rev. C. C. Foote, of Detroit, and Rev. J. S. T. Milligan also spoke on the college societies, and Rev. J. E. Ambrose, an aged Baptist minister of Chicago, who has been a resident for many years here, and who remembers distinctly the transactions of the Morgan affair.

Letters were also read from Rev. John Lee, M. E. pastor of Lockport, Ill.; Rev. P. S. Henson, D.D., pastor of the First Baptist church, Chicago; Rev. James W. Strong, D.D., president of Carleton College; Prof. W. G. Moorehead, D.D., of Xenia Theological Seminary, now lecturing in the Moody Institute; Mrs. Irene Stoddard, mother of the N. C. A. General Agent, who wrote on her 95th birthday.

Rev. Mr. Lee was detained at home by sickness. Many were disappointed in not hearing his address. Prof. Esbjorn was called to attend court in Peoria; Mr. C. S. Bullock was unexpectedly called away; Mr. Enos W. Shaw was taken sick at Wheaton on Sabbath last; and Prof. Joseph Moore, of Earlham College, was absent. The gaps in the program were well filled, however.

Joseph Cook, the great Boston lecturer, was

(*Continued on 12th page.*)

SECRET SOCIETIES NOT IN HARMONY WITH CHRISTIANITY OR REPUBLICANISM.

A LETTER TO THE CONFERENCE FROM REV. P. S. HENSON, D. D., PASTOR FIRST BAPTIST CHURCH, CHICAGO.

Chicago, April 15, 1890.

I greatly regret that absence from the city will make it impossible for me to attend the Conference of the National Christian Association to be held next week. With the general objects of the Association I am thoroughly in sympathy.

Secret political organizations are utterly foreign to the genius of our free American institutions. Whatever plea may be made for their necessity under despotic governments, where free speech is throttled and death is the penalty of attempting reform, surely there can be no excuse for such secret oath-bound cabals in a Republic like ours, where the people are the sovereigns, and every man has absolute liberty of political action.

What we want in America is not Machiavellian plotting in secret council chambers, but an open field and a fair fight. And instead of sanctioning the tactics of our country's enemies by adopting them ourselves, it behooves all Christian patriots to denounce them everywhere and always, and to seek to overwhelm them by an avalanche of awakened public sentiment. How infernally mischievous such organizations can be, was luridly shown in the infamous conspiracy that was uncovered in the Cronin trial. There are those who would have us "fight fire with fire." Rather let us deluge it with water. It is fire from the bottomless pit, and the thing to do is to extinguish it by all the appliances that Christianity can bring to bear upon it. I have referred especially to secret political organizations, but the same great principles apply to organizations that professedly aim at moral and religious ends. For myself, I humbly trust I am a Christian, and the only religion that I believe in is the Christian religion; and one grave objection in my mind to many of the secret societies that abound in our time is their use of religious forms, in which all recognition of Christ is studiously suppressed. There may be those who can use such forms without doing violence to their consciences; I could not. It may be said, indeed, and has been said, that these forms historically antedate Christianity. To which we reply, that by their own showing these forms are now out of date. Christians at least cannot go back of Christ and in religious services speak and act as though he had not come.

"*Suppressio veri, suggestio falsi,*" is a legal maxim of world-wide application. Christ himself has said, "*No* man cometh unto the Father but by me;" and it is as wicked to ignore him in a lodge as it would be in a church.

But, aside from all this, the whole policy of founding secret societies for moral and religious purposes is as foreign to the spirit of the Gospel as it is to the genius of republican institutions. Its light is not to be put under a bed or under a bushel, but on a candle-stick, that it may give light to all that are in the house. Jesus Christ himself has said, "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved; but he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." And in his final vindication of himself before the high priest he said: "I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort, and in secret have I said nothing."

We are often told in vaunting speech of the illustrious names that have given their sanction to secret societies. No matter for that,—the name of Jesus is above every name, and his name is recorded in reprobation of them. Let us follow in his footsteps and emulate his spirit, and so shall we deserve the designation which he himself has given us,—"*The children of the light.*"

Yours truly, P. S. Henson.

JOSEPH COOK'S ADDRESS.

THE LIGHT OF THE LECTURE PLATFORM TURNED UPON THE DARK CORNERS OF THE LODGE.

LET THE LAW OF VERMONT BE MADE UNIVERSAL.

If I am not mistaken, Mr. Chairman, and ladies and gentlemen, there are two kinds of secret societies, the gilt-edged and guilty-edged. (Applause.) The former are made up chiefly of fuss and feathers, regalia and pewter swords. We are too much in earnest to pause to discuss them; but the latter are dipped sometimes, not merely in sacrilege. They actually touch blood. My chief topics to-night are Mormonism, Clan-na-Gaelism, Jesuitism, of the disloyal species; or I might say that my chief theme is disloyal secret oaths. Every piece of cordage in the British navy has a red thread running through its center. Now, disloyal secret oaths run through all the worst kinds of secret societies, and it is the worst kind that we are here to discuss chiefly.

There happened lately three very important legal events: first, the exposure in this city of some of the secrets of the Clan-na-Gael society and its alliance; next, the exposure in Salt Lake City of the secrets of the Endowment House oaths; and thirdly, the justification by the decision of the Supreme Court of the nation of the famous Idaho Test Oaths disfranchising Mormons. The Supreme Court has gone so far as to justify the assertion that any one who is known to have taken the Endowment House oaths should not be naturalized, and, if he has been naturalized, should be disfranchised. Now, this nation is a very small youth compared with what it must be in time. We have 65,000,000 of people governed by about 13,000,000 of voters. Of the 13,000,000, about 3,000,000 fail to vote in every closely-contested election. They are stay-at-homes. When the margin is narrow these absentees easily determine the result. Now, what have you left? I hold up my hand to represent the 10,000,000 voters of this country. Two million of these are illiterates; about 2,000,000 of them are members of secret lodges of various sorts. Here you have the great thumb of the Whisky Ring, with their allies, brothels and gambling dens (applause), and they clasp hands over the illiterate classes, and it has a good deal of help from various kinds of lodges in spite of the entire freedom of some of our secret organizations from alliance with the Whisky Ring. I don't charge them all with such alliance, but in politics they have such alliances frequently. Here you have the Democratic and Republican parties, the two great fingers of this hand. Here is this powerful combination, and you notice what power that combination may have upon these two fingers. Politicians are good arithmeticians. When the margin is narrow there is nothing for those fingers but to stoop down and get votes from this combination. It is over and under, and over and under, and over and under, and things are immensely mixed. Now, that is the grip that is on the throat of every great municipality of the country. And here is your Republican party that has done wonders in some States for temperance and morality, but which, when it meets in this city for a national organization, forgets until the last day of its session to say anything upon the chief mischief of our time,—the chief mischief that has more money behind it and has caused more trouble than ever slavery caused. On the last day of your Republican Convention it is in favor of all judicious measures towards temperance. And as a national organization it is not under that thumb, it is over it and under it, and over it and under it. (Applause and laughter.)

Now, the solemn truth is that three-quarters of our public officials are members of secret societies. It is supposed to be very essential to the success of a politician that he have the support of the lodges. I am asking you to look at this combination of forces in national politics in order that you may make a calculation in your thoughts of the ultimate danger of disloyal secret oaths. I wish this topic would be discussed, not only for to-night, to-morrow, and for the next week and the next month and the next year, but for the next century! If these are the postures of our parties in the present hour of a thin population, what will be their postures when we have a hundred and fifty and two hundred millions, and when the national grab bag is

a thousand times broader and deeper than at the present hour? If at this hour it seems particularly dangerous to oppose the system of lodges or disloyal oaths—if I, for instance, ran considerable risk in uttering myself candidly to-night on this topic, what will be the risk if we allow the deadly Upas tree to grow until it has attained its full height? For, in the present combination of forces and politics, so much force and power can be exercised by secret combinations that almost no politician dare oppose them. What may be the power exercised ultimately in a population compared with which our present human beings altogether on this continent are a mere sprinkling? If it is impossible for any one to speak out on this topic without being shot at, or shot into by the arrow of slander in ambush, then it is high time to draw out the fire of the enemy and know where we are. (Great applause.)

THE SECRET OATHS OF THE ENDOWMENT HOUSE.

It was my fortune in Salt Lake City some years ago to speak very candidly on the mischiefs of Mormonism. I made some attempts to discover the secrets of the Endowment House. Of course, I could not enter that great Bastile. There it stood with its walls twelve and nine feet thick, with its narrow windows and its guarded doors. The building was not finished when I was first in Salt Lake City, and yet it had the appearance of a structure intended to be a fortress as well as a place of secret asylum. I was told by some judges of the United States Courts that the Mormon Endowment House oaths contained distinctly disloyal pledges. Various pamphlets had been issued on this topic. I gathered everything I could put my hand on that was in print. I cross-examined a parlor full of gentlemen one evening, some of whom were seceding Mormons, as to the character of these oaths. In short, I obtained from various sources almost the information which has now come before the public as a result of judicial proceedings of the most careful kind in Salt Lake City.

But what could I do with that information? It was not official, it was not legal; it was information gathered by travel. I personally credited it; but you can say of a seceding Mormon that he has been embittered by his experience and is not to be trusted. You can say, as Mormons did say, that, rightly interpreted, the oaths were all loyal. You can say that the seceding Mormons have been misled, and that they have not gone through the whole scale of Mormonism and do not understand it to the top, and that really loyalty abides at the summit, however much disloyalty might be in the roots of the tree. I found that I could not do anything with that information, and yet I had as much information as I have now. You cannot get from hearsay a hearing on the subject of secret societies in this country. You must have actual, legal evidence, and that is the reason to-night that I have resolved to put my foot down on nothing but absolutely legal evidence received in the courts, and when I get to talking of Masonry I mean to say nothing that has not been justified over and over by investigations begun in legal manner in our courts of law. We have now obtained all this information in law, and the public is convinced that there is no longer any doubt about the disloyal character of the Mormon oaths.

WE KNOW MASONRY AS WE KNOW MORMONISM.

The very highest judicial tribunal has settled the question once and for all that a man who has taken these Mormon Endowment House oaths should not be naturalized, and that if he already calls himself a citizen he should be disfranchised. We will agree that the public information on this subject, gathered from the best source, none of it likely to be authoritative to the whole public, was after all correct; that what we heard from seceding Mormons was correct; that what we gathered from judges who had shrewd surmises as to the character of these oaths was correct; and we ought to take a lesson from this as to some other subjects connected with secret societies, where we are rebuffed by being told we know nothing about the matter. We knew something about Mormonism before this legal evidence came to us; and I maintain we know something about the vaunted secrets of some societies amongst us. (Laughter.) We have the secret evidence to produce, nevertheless I mean to stand on the legal evidence. (Applause.)

But I am not to be intimidated by being told that I have never been a member of that secret society. There has never been any great secret society in this land that has any secrets it can keep long. The reporters of this country are an omniscient class, and not under any oaths to keep secrets. (Laughter.) I am convinced that our impression of the oaths taken in secret societies of the land is about right, and yet I will not assert that that is the case, for I wish to stand on strictly legal evidence. I say that our experience with the Mormon Endowment House oaths should convince us that after all the shrewd surmises of our best scholars, our best legal minds, our best editors, are very near the truth, and that legal investigation will probably justify our position.

THE CRONIN MURDER AS A LODGE PROPHECY.

We take up next, this topic with which you are so familiar in Chicago, the murder of Dr. Cronin. I want you to look at the atrocity of such proceedings as were brought out in detail before your court, the atrocity of the principle behind them—a vast organization extending across the continent. Let our population be doubled and trebled; let political prizes be increased; let the attempt to bring on a war here between factions and a war there between sections of some secret organization be increased in virulency in proportion to the increase of the size of the prizes, and you can imagine that many a secret murder might occur,



JOSEPH COOK.

traceable to just such organizations. The death of Dr. Cronin was probably providential. The absolute infernality which lies in the principles that led to the murder of Dr. Cronin may grow to a serpent twining around our Republic as the serpent twined around the Laocoon of old. To undertake the task of seizing that serpent by the throat while he is young by the body politic, and social, and religious, and then hurling the viper back into the chaos where he belongs, is the means to be found of ridding our nation of such stains.

Many ministers have gone into secret organizations. Numbers of our best citizens are in them. I am not assailing any man's motive. The organization is one thing, but the men in it are another. There may be good men in it. I will endorse all that. I assail no individual's motives. I suppose there are a multitude of really excellent men in the different secret organizations of this country that really do not know the characters of the organizations or have not reflected on them, and if they find out the character after they joined it, sometimes they don't leave it for fear of trouble. Very often they do leave. There are very many secret organizations in this country with thoroughly good men in them who rarely attend the meetings, but pay their dues. Only about one out of five, they say, of the Freemasons is regular in attendance.

I am not classing the Freemasons with Clan-na-Gael people, because I believe they are on a much higher plane; but I shall have enough to say about them. Your Clan-na-Gael people have been proved to be dangerous to society. In view of some of their principles it is not improper to affirm that those who are loyal to such principles are disloyal to the Republic. I mean by a disloyal secret oath, an oath that is not authorized by the public law and that tramples on the authority of the state or of the church, or of both together. I maintain that a secret oath of that sort ought to be illegal, ought to be regarded by the church as reprehensible, as I shall show before I conclude; and as I may as well show at this moment.

THE VERMONT LAW.

The statutes of Vermont up to 1880—I suppose up to the present hour—made such oaths illegal. I am discussing Clan-na-Gaelism, and you will not think that Vermont is narrow or bigoted because she puts a penalty of $50 or $200 upon every secret oath not authorized by public law. Here, I say, is the red thread in the center of the cordage. Put an end to these illegal oaths and you put an end to all societies founded upon them. I confess with shame and confusion, Mr. Chairman, that although I was born in the State of Vermont and lived inside of it almost all my days, I did not know until this week that Vermont has made secret oaths, not provided for by statute, illegal and punishable by fine, and so has actually uprooted all societies founded upon such oaths. In the Revised Statutes of Vermont as published here in the edition of 1880—a friend of mine very kindly obtained this law book for me this afternoon—is the following:

"A person who administers to another an oath or affirmation or obligation in the nature of an oath which is not required or authorized by law, or a person who voluntarily suffers such oath or obligation to be administered to him, or voluntarily takes the same, shall be fined not more than $200 and not less than $50; but this section shall not prohibit an oath or affidavit for the purpose of establishing a claim, petition or application by an individual or corporation administered without intentional secrecy [which shows that where secrecy is intentional the oath is illegal] by a person authorized to administer oaths, or an oath or affidavit for the verification of commercial papers or documents relating to property or which may be required by a public officer or tribunal of the United States or of any State or any other country, nor abridge the authority of a magistrate."

That is the law of Vermont, and I beg you to notice that the penalty here has been doubled since 1833. You say the excitement at the time of the murder of Morgan naturally caused competition between politicians to catch the Anti-mason vote, and that in the swirl of public excitement Vermont was ready to pass this law. That law was originally passed in 1833. It passed the law first in that year, but the penalty was only $100. In 1839, six years or more after, Masonry had been superseded by anti-slavery as a topic of great prominence in politics. Vermont doubled the penalty, and here she has kept the penalty on her books forty years, $200 the highest fine for taking an oath or administering an oath not provided for by the laws of the Commonwealth.

A SHARP SCYTHE FOR THE SWAMPS OF IMMORALITY.

Now, I maintain that in Mormonism, in Clan-na-Gaelism, and in Jesuitism, it is high time that we carry that principle through all our States; and, in fact, Freemasonry also, if you please, for it would cut up Freemasonry. (Applause.) To use the admirable metaphor of the eloquent gentleman [Dr. Wallace] who has preceded me, there is a scythe that moves through the swamp of pestilential growth—I call it the keen blade of the Vermont Revised Statutes, and all I want to cut off the weeds of society is that law made universal. (Applause.) I brought to the platform a legal opinion from no less a man than Daniel Webster, when Massachusetts and New Hampshire had passed this law which is now in force in Vermont. It is astonishing what weight Webster would put into a few sentences, how a whole topic would be covered on its many sides by half a dozen of his judicious clauses:

"All secret associations, the members of which take upon themselves extraordinary obligations to one another and are bound together by secret oaths, are natural sources of jealousy and just alarm to others, and especially unfavorable to harmony and mutual confidence among men living together under public institutions, and are dangerous to the general cause of civil liberty and justice. Under the influence of this conviction I heartily approve the law lately enacted in the State of which I am a citizen [that is, Massachusetts] for abolishing all such oaths and obligations."

So that Webster, according to that, would justify this Vermont law; and all I stand for here to-night is just that principle in its entire natural application. And if Webster was a fanatic; if these legislators of Vermont were fanatics, then we are fanatics for justifying this central principle.

I now come to Jesuitism, and I beg leave to say that I do not wish to attack any man's religion. I would speak of Roman Catholicism as a religion with all due respect. I am not here to discuss that topic to-night. But Roman Catholicism as a polity is another matter. Political Romanism is under the management of an oath-bound secret

organization called the Jesuit body. Now, as cool an authority as the Encyclopædia Britannica says that Jesuitism, as a secret oath bound body, is a naked sword with its hilt at Rome and its point everywhere. That sword has been drawn of late for the destruction of the American common school system. Our Republic rests its chief weight on a tripod of which the chief supports are a free church, a free school, a free state. The tripod is of such a nature that when you break either of the supports the whole tumbles. Now, it is beyond controversy that the arm of the most powerful of ecclesiastical organizations known to history is lifted with that Jesuit sword in its hand for the purpose of cutting to pieces the priceless, historically-tested, absolutely invaluable American common school system. I say, paralyzed be the arm that is lifted for such a purpose! (Applause.)

POLITICAL ROMANISM AND SECRET OATHS.

But the power of it is in its secret oaths. It is said that ten men with an understanding with each other can manage a hundred men in almost every assembly. Protestantism in this country is like the hundred men who have no understanding. Jesuitism is like the little group that understand each other. You say it is not very powerful in this country. It is supposed at the present time that the majority of the Jesuits are here. They have been driven out of France, out of England, out of Germany,—of course they have tried to return and recover their supremacy, and have failed, but they are here in larger numbers because they have been expelled from other countries. They have been driven out of South America. Near my blessed home in the Adirondacks, near Lake George, there was an immense fire last summer, and rattlesnakes and other inhabitants of the woods were driven into a ravine. So much territory was burned that all the wild things in that region were frightened away into a certain quarter, to which they naturally fled as the flames followed. Now, Europe has been burned open again and again; South America has been burned open again and again in its flame of indignation against the political intrigues of the Jesuits, and the reptiles have come to the United States. The power is in their secret organization.

Yet you are told this is a very dangerous topic. The newspapers will attack you. Many of them have Catholic editors and reporters. I thank God that the great organs here in your noble city of Chicago have lately been telling the whole truth about Chicago, and have been defending our public school system in a manner for which I make my best bow to the public press. (Applause.) I think you will bear me out, gentlemen, when I say that I do not always praise the papers. I am an editor myself, and know that editors are the hardest workers on the globe. I have been known to criticise the press, but I praise your Chicago *Inter Ocean*, your Chicago *Tribune*, for discussing the relations of political Romanism to our common schools, and for defending distinctively American ideas in that connection. But the Jesuits are not disheartened; they know the power of secret organization. What have we done in Boston? We have gone back to Daniel Webster's principle. We have gone back to the underlying facts of the Vermont law. We have gone back, rather, to the old doctrine of Massachusetts, that every official shall take an oath that he renounces all allegiance to every foreign prince, person, prelate, state or potentate. (Applause.) We want every Jesuit in the land to take an oath like that, and any Jesuit or any citizen who will not take an oath of that sort, saying that civil law is, in his opinion, superior in authority to any ecclesiastical law, or to the mandates of any secret organization, shall be disfranchised, shall never be naturalized (applause), so that America shall be kept in the control of Americans.

DISFRANCHISEMENT FOR DISLOYAL OATHS.

We are not narrow, we are not fanatic. There is a reason for returning to the view of our forefathers. That iron-clad oath in Massachusetts has been shortened of late. It stnds like this:

"I do solemnly swear that I will bear true faith and allegiance to the Commonwealth of Massachusetts, and will support the Constitution thereof, so help me God."

That is all that is left of that iron-clad oath, but the Massachusetts people are beginning to see that their fathers were none too cautious. There is a Boston Committee of one hundred that has been doing valuable work in connection with the common school system, and I hold in my hand a pamphlet which they have just issued, and of which the secretary of the Association, Dr. Dunne, a very scholarly gentleman, is the author, in which the doctrine is held, with the full concurrence of the Boston Committee of one hundred, embracing many distinguished names, that a man who cannot take such an oath as that should never be admitted to right of suffrage. (Applause.) We stand here on exactly the principles—the last speaker emphasized it—that disloyal oaths should disfranchise the taker. The judge who gave that decision concerning these Endowment House oaths, if they were strictly oaths, would give, I believe, a similar decision as to the famous—I might have said infamous—oaths of Jesuitism. No man can be a good Jesuit and honest, and take that oath in Massachusetts to renounce allegiance to foreign potentates and prelates; and yet I think the Jesuits will take that oath and violate it as often as the interests of their order require. Now, if that is off-hand speech, make the most of it.

We had issued not many months ago an encyclical by the Pope of Rome in which he says that it is the duty of every good Catholic to be guided by the political wisdom of the Vatican. I have the language here before me. When the church has spoken on any matter of faith and morals the church members obey, but Cardinal Manning says that that "morals" includes the field of education and politics. Jerome Bonaparte, a relative of Napoleon Bonaparte married, in Baltimore. A descendant of his, Charles Jerome Bonaparte, made a speech at the recent Convention of Roman Catholic laymen in that city. In it occurred this sentence: "The Pope of Rome may be a prisoner or an exile, but he can never be a subject." That Baltimore Convention of Roman Catholic laymen adopted a platform of principles, and in the last paragraph asserted that any government which passes any law injurious to the interests of the church acts without authority; and that convention denied the right of any government to pass any such law without the Pope's full previous consent.

DANIEL WEBSTER AND THE BLACK POPE.

What has all this to do with secret societies? The Jesuit order at this moment is supreme in Rome. The Jesuit order is an oath-bound organization, and its oaths are actually disloyal in substance and form. I make myself responsible for that statement, without making myself responsible for asserting that this or that pretended text of the Jesuit oath is the actual text,—there is great debate about what the text is. But I maintain that no Jesuit can honestly take the oaths required of him by the clerical party and remain loyal in the American sense to our institutions. I maintain that Jesuitism does divide the allegiance of the Jesuit who takes those oaths honestly.

Now the problem in Rome is that there is a Black Pope. The Black Pope is the head of the Jesuit order, the White Pope the head of the Roman church. Whenever they disagree, the Black Pope has his way; and whenever they agree they rule the world. The Black Pope is the more important Pope, and the Black Pope is the head of an oath-bound secret order. I am for applying the Vermont Statute to that organization. I am for applying that principle of Webster and of the present Committee of One Hundred in Boston to the whole rauge of the pestilential, disloyal oaths. Vicar General Preston said in New York City not many months ago: "The Catholic who will take his religion from Rome but not his politics is not a good Catholic." Now there is a multitude of good Catholics who resent this. I am not bringing this as an imputation of disloyalty against good Catholics, but I will not vouch for the clerical party as a class. The multitude of them feel as Father McGlynn did, that the right of political opinion belonged inalienably to the individual.

The combination is such that the time has come to speak of the influence of disloyal oaths and the Jesuit organization. Our Roman Catholic citizens will thank us Protestants for doing this and when enlightened Catholic parents know very well that our schools are better than parochial schools, and that the attack upon our schools is organized chiefly by this Jesuit society, the Roman Catholic laymen themselves will be grateful to us for leading in an onset which will deliver them at last from bondage. South American Catholics have shaken off that yoke. In Chili there is a fine for sending a child to a Jesuit school for instruction. In the Argentine Republic the parochial schools are put under close supervision. The Republic is so filled with the modern spirit that it will not submit to Romanism for a moment. In all the republics of South America the yoke of political Romanism has been shaken off, although the nominal faith of the people has remained. Many of our Roman Catholics devoutly attached to their faith are still ill at ease under the power of this secret society in clerical form, and if we raise a huge wave of popular indignation I have no doubt will take advantage of it to assert their own liberties in the United States as they have in South America and in Mexico. Parochial schools are abolished in Mexico. I might read you extracts from the famous recent Encyclical of the Pope issued no longer ago than last February. They are very familiar to you all. The point I emphasize is that this whole scheme is Jesuitism, is the result of the influence of the Black Pope on the White Pope, for the present Pope is very well known to be a friend of the Jesuit order. And in this foreign attack on your common schools you have an exhibition of disloyal secret oaths setting up a power within a power and introducing here actual alien authority. Now I say that to this secret Jesuit authority Americans are not going to submit.

Cardinal Manning, of London, himself well understanding the power of the secret organization of the Roman Catholic church, says—and he says this in public to a collection of Roman Catholic ecclesiastics—"It is your mission, holy fathers, to drag down, to bend the will of an imperial race." I say from Chicago here, the city of the great lakes, to Cardinal Manning, that we have now, thank God, no slave and no king on this continent, and that we shall never go into bondage to any king or prelate on the other side of the sea. (Applause.) But you are in danger of having quite a struggle on that matter because you are in mystery as to the nature of the oath-bound organization.

WHAT OF FREEMASONRY?

Now, in the few minutes left me, what shall I say of Freemasonry? It is an oath-bound, secret organization. There are many good men in it. It has not been guilty of high crimes and misdemeanors, as Mormanism has been, as Clan-na-Gaelism has been, as Jesuitism has been; and yet it was asserted at the time of the Morgan excitement that the skirts of Freemasonry were dipped in blood. I think we know pretty well what Freemasonry is. I am not a bit curious about the secrets that are said not to be discovered. (Laughter.) There is a certain childishness about the pretense of Scripture and Freemasonry that amuses me. We understand thoroughly well what Freemasonry is, and many of us who have friends in the organization dislike to hear the full mischief of secret oaths discussed; but where does this Vermont scythe swing? The Vermont rule repealed the charter of one of these Grand Lodges. She took away from each chapter of that State all power to hold property. The law was aimed at Freemasonry as well as at other organizations; aimed chiefly at Freemasonry in 1833 That law, if carried out everywhere, would sweep Freemasonry off this country.

Well, you would say a good deal of good would be struck off. It is a benevolent society. It takes care of a good many people. Freemasonry confines its benefactions to its own members, and unless you pay up your dues and take three degrees you don't get a handsome burial. (Laughter.) It is not certain your widow will get much attention. On the whole, the benefactions of Freemasonry do not amount to a third part of the fees paid in by the different members. It is said that Odd-fellowship is a more benevolent institution than Freemasonry. I think, on the whole, that each of these organizations can afford to be tolerably benevolent to its own members. They take in so large an amount that they may well give out a small amount. I do most solemnly believe that all the good that Freemasons and Odd-fellows do might be accomplished without any secrecy at all. I have no objection to their benevolent purposes. I have no objection to several minor principles. But hear the facts ascertained on legal evidence. Remember that we knew pretty well before we had legal evidence in the

(*Continued on 12th page.*)

A PENNSYLVANIA REPORT.

YORK, Pa., April 21, 1890.

EDITORS CYNOSURE:—For the encouragement of the Pennsylvania readers of the *Cynosure* I will now give you a report of my work as provisional Corresponding Secretary of the Pennsylvania Christian Anti-secret Association for the year 1889.

During the year I mailed for the Association 337 letters and 123 postal cards. Nearly all the letters contained anti-secret and anti-Catholic tracts, most of them being addressed to intelligent citizens of the State, who thus, perhaps, received their initiation into the anti-secret world, having their hoodwinks suddenly torn from their eyes, to the intense disgust of their lodge acquaintances who have been enjoying all the outwitting and hoodwinking sports for years. And just here I will say that the best plan to spoil the sports of the sly, cunning and crafty craftsmen of the devil's priesteraft and kingcraft Secret Empire, in any town or city, is to mail one hundred or more letters containing first rate anti-secret and anti-Catholic tracts to the most intelligent men and women of the place.

I mailed and otherwise distributed 192 anti-secret newspapers, some of which were sent to me for this purpose by friends of reform. I also mailed our State collection sheets, which can be altered and used in any community or State, to 120 anti-secret workers. My object in doing this was to induce workers everywhere to adopt the plan of making systematic yearly collections for State Associations, and also for county societies. Many will give for anti-secret reform purposes, if a proper collector will call upon them yearly.

While doing all in my power to encourage all anti-secret friends, I have never lost an opportunity to introduce the reform to all strangers I have met at any time or place. And I have tried to do my duty to the anti-secret and anti-Catholic press, by contributing reports, etc., and selling newspapers.

I have in my possession much evidence to prove that the anti-secret cause is gaining steadily in York, in York county, and in the State. And if our friends will send some of their spare cash to Treasurer J. C. Young, Custer City, McKean Co., Pa., my report for the year 1890 will, perhaps, be still more cheering.

The Jesuitic secret empire of the United States is still arming, drilling, teaching and training its orders, societies, clans, conclaves, chapters, commanderies, legions, armies, camps, castles, leagues, etc. Will all citizens of Pennsylvania who read the *Cynosure* help us to sound the alarm in every county, town and city of the State?

Yours, etc., EDWARD J. CHALFANT.

CORRESPONDENCE.

FROM A TALLADEGA COLLEGE STUDENT.

TALLADEGA, Ala., March 20, 1890.

EDITOR CHRISTIAN CYNOSURE:—Please allow me to submit the following to your consideration. I've been a reader of the *Cynosure* for several years. Some kind and unknown friends have given me a God-sent blessing by sending me this paper free. When I began to read it I was a member of several secret societies, and had been a Master Mason ten years. I was never satisfied while in these societies. I knew that the oaths and the prayers we were required to make were not in keeping with God's Word, and that the hypocrisy, intemperance, fraud, and many other wrong things done in the lodge, were not only a shameful disgrace, but a curse and an outrage upon humanity. By reading the *Cynosure* and tracts sent me by J. E. Roy, D.D., and from the instructions received as a student in this college from your lecturers on this subject, and my own convictions, I have been led to forever forsake and abandon the lodge. I am once more a free man, for Freemasonry means to me, "slave-man."

I have been a minister of the Gospel for twelve years, and have traveled in most of the Southern States, and very well know the deplorable condition of our race because of secretism, ignorance, drink, immorality, and a thousand other vices that tend to drag us downward. In certain sections of the South secret societies have such strong hold upon our people that it is absolutely impossible for a *non-society* minister or teacher to get bread to eat out of his profession. The "lion's grip" brings him in, or down and out.

The National Christian Association has and is still doing an inestimable good toward the uplifting of our race, by turning on more and more *intellectual and Gospel light* over the dark and bloody chasm. Yet, there are not only thousands, but millions of our people yet unreached, who are bound and enslaved by this false goddess of heathen barbarism. The colleges, churches, schools, ministers, teachers and lecturers are doing a wonderful work in drawing us from under this heavy yoke of death. But the great bulk is yet untouched. Revs. J. E. Roy, G. W. Andrews, H. S. DeForrest and Rev. Mr. Porter (your lecturer) can testify that the half has not been told. Our people are in a pitiful condition. We are hated, robbed, trapped, and even murdered. Every possible thing is done to keep us down because we believe in and love the Northern friends who do all they can to help us up. I do pray that God will, in his own time and way, deliver us from this thralldom of ignorance, drink, secretism and death.

If you will allow me to suggest, I think and believe if there could be a trusty, able, working colored man put into the field, to visit, lecture and distribute suitable literature on the matter in hand, and to work up the *youthful mind* against these evils in all the central points and the rural districts, the devil would soon be seen "falling like lightning from heaven," and Christ's kingdom would soon come. Rev. Mr. Porter and other lecturers, the churches, colleges and schools, are, indeed, doing a great work on this line, but there are thousands that are *not reached* by them which could be reached and saved in this way.

Hoping that God will, through your Christian Association, work mightily to rescue and save his people from the "body of this death," I am your humble servant,

LORENZO D. CUNNINGHAM.

PITH AND POINT.

MASONS DISLIKE THE WASHINGTON SOUVENIR.

We have had just a little bit of a flurry at Wyanet. I had the Washington picture framed, and on election day I asked the postmaster if he would let it hang in the office. He said yes, and drove a nail in the wall and hung the picture up. Two days after I went to town and a friend told me the picture was creating considerable excitement. The postmaster got a newspaper and tried to prove by it that Washington was master of a lodge. But the picture still hung up as it was put. On Saturday I went to town again. The picture was not to be seen. I inquired for it and was told that some of the business men objected to it; also it was against the rules of the postoffice, so they had taken it down out of sight and the face turned to the wall, and a coat hung over it. I took the picture home and have it hanging in my house.—JOHN BRADLEY, *Wyanet, Ill.*

A COMMENDATION WORTH READING.

The *Cynosure* needs no commendation by me. Take it all in all it is to my thinking the best periodical extant in the land. None other could fill its place and mission. Long may it continue to circulate, filled as it always is with the benign lessons of piety to God and of the highest good to man.—J. N. NORRIS, *Birmingham, Iowa.*

SUCCESS MUST COME.

The fight is long and success slow, but I feel it must come, as God is on our side. The people seem slow to take hold of unpopular truth and support it. But little by little the victory will come.—(Rev.) JOEL MARTIN, *Hillsdale, Mich.*

TENNESSEE LOOKS TO THE CONFERENCE.

I look for much good from the April conference upon the lodge. The church needs instruction. The lodge under the white light of truth will seem, as it is, so monstrous that all Christians will flee from it as children do from snakes. The *Cynosure*, under God, is a mighty power to create and concentrate sentiment which shall work the destruction of lodgery—the snaky sorceress now hugged by church and state.—J. R. MILLIN, *Knoxville, Tenn.*

MASONRY AND EASTER.

I send you a copy of *Easter* service of Knight Templars, which took place here in the Methodist church on Easter day, the Methodist minister acting as prelate. There was a service of some other secret society at the Baptist church. All other churches were adorned. In my own church, Congregational, it was worse than ever before. At the Wednesday evening meeting before, I gave my testimony against such doings, that they were an abomination in the sight of God, as I understand it; and that Easter was of pagan origin. I was flatly contradicted by our pastor. There is but one other who stands square with me on Easter. Truly our lives are fallen in strange times. This copy of Masonic Easter services was handed to me, I suppose, that I might see how full of *Christ* they are, and to see that there could not be anything very wrong in it. Nothing but *solemn* mockery.—O. TICHENOR, *Waukesha, Wis.*

LITERATURE.

"THE MYSTERY OF SUFFERING," by Rev. J. H. Brookes, author of "The Way Made Plain," "Maranatha," and editor of "The Truth." Price, paper, 25c. Cloth, 50 cts. Gospel Publishing Co., 10 Arcade Court, Chicago, Ill.

Dr. Brookes never writes a purposeless book, and therefore a new volume from his pen is always hailed by thousands who have heard his remarkable lectures on the Scripture. It is the aim of this book to throw the light of God's truth upon the afflictions of his people. The titles of the chapters indicate the character of the book: Suffering the common lot; The cause of suffering; Bodily suffering; Mental suffering; Satan and suffering; The trial of faith; Christ and suffering; The abiding Comforter; The God of all comfort; The everlasting arms; Fear not; Songs in the night; Afterward; Till He come. The entire book is well calculated to comfort the afflicted, and the large clear type will make it easy for the aged and the afflicted to read. The sick and suffering are ready, says Dr. Brookes in his preface, "to turn anywhere for healing or for hope, and hence they are peculiarly exposed to the fatal influence of false teaching." The chapter on Bodily Suffering therefore is a powerful exposure of the fallacious theories of so called "Christian Science," etc. Any who are tempted to espouse false notions about healing will find this argument clear, reasonable and Christian. The whole book is helpful and comforting. All may read it with profit, for those who do not mourn to-day may to-morrow.

Our Day for April opens with an article on the recent reverses of Mormonism, written by Rev. Dr. R. G. McNiece of Salt Lake City. Following this is a lengthy article, full of pungent points, by Rev. Dr. J. W. Wellman, reviewing Professor Allen's biography of Jonathan Edwards. Statements and representations made in the Professor's book are shown to be not in accord with facts. The address of George W. Cable before the Massachusetts club, on Solutions for Southern Problems, is printed in full and is highly interesting. The array of facts, figures and arguments are made attractive by the speaker's "earnest way of putting things." The life and work of Lord Shaftesbury is reviewed by Cyrus Hamlin. Beautiful extracts are taken from this great man's diary. Edward Bellamy's Nationalism is the subject of Joseph Cook's first Monday lecture for the season of 1890. This lecture is printed in full. Questions to specialists are answered by Chas. F. Wingate and Rev. Dr. Josiah Strong. Vital points of expert opinion are contributed by David Dudley Field on compulsory voting and by ex-Pres. McCosh on the federation of Evangelical churches. The editorial notes are, as usual, *full* of good things.

The *Century Magazine*, in connection with the anniversary of the centenary of Washington's inauguration, prints in its May number several articles on original portraits of the Washingtons and "Some New Washington Relics." Among the portraits is a frontispiece from a hitherto unengraved profile view of Washington, by James Wright; also a portrait of Washington, by Ramage, discovered through a previous article in the *Century* by Mr. Charles Henry Hart.

Bishop Taylor's magazine, the *African News*, for April is full of good reading matter. The Bishop's department has observations on Liberia, incidents of his missionary, and some late letters from him. The story of his life for youth and children is continued. The editorial department opens with an article on who are called to Africa. Stanley and his work is given quite a prominent place.

It is often taken for granted that the Roman Catholic church rejects all secret societies. Not so. It heartily welcomes all such as are in subordination to the church, and which are not inconsistent with the confessional. A new one recently organized in Boston has warm commendation from the *Catholic Review*. How soon this church may have the controlling power over all, or most of these orders, and when backed by military organization the church will be in the way of controlling our nation in its own interests.

That peace is an evil peace that doth shut truth out of doors. If peace and truth cannot go together, truth is to be preferred, and rather to be chosen for a companion than peace.—*J. Tillinghast.*

IN BRIEF.

About two years ago salt was discovered in the town of Hutchinson, Kansas. To-day there are twelve establishments in operation, with a combined output of 1,637,000 barrels of salt per annum, and much further development is expected, the field of operation is so great and the salt of such purity.

Arthur Mack, ex-chief the Shanghai detective force, asserts that while China has a population of over 450,000,000, yet the criminal element in proportion to numbers is less than ten per cent. of what it is in the Chinese quarter of San Francisco. He accounts for this by the greater stringency of the laws for the punishment of crime in China and the greater certainty in their administration.

The largest gun in existence has been sent by Messrs. Crupp to Cronstadt. It is of cast-steel, weighs 235 tons, has a barrel 40 feet long, a diameter of 6½ feet in the largest part and a bore of 13½ inches. Its range is over 11 miles, and it will fire two shots per minute, each shot costing from $1,250 to $1,500. In a trial of the war monster, the projectile —4 feet long and weighing 1800 pounds, and propelled by a charge of 700 pounds of powder—penetrated 19¼ inches and went 1,312 yards beyond the target.

"I believe I'll sit down," said Stanton, "and give that man a piece of my mind." "Do so," said Lincoln; "write him now while you have it on your mind. Make it sharp; cut him all up." Stanton did not need a second invitation. It was a bone-cruncher which he read to the President. "That's right," said he, "that's a good one." "Who can I get to send it by?" mused the secretary. 'Send it?" replied Lincoln; "send it? Why, don't send it at all. Tear it up. You have freed your mind on the subject, and that is all that is necessary. Tear it up. You never want to send such letters; I never do."—*New York Herald.*

The *Catholic Citizen* prints a statement of the number of German Catholic and Lutheran parochial schools in Wisconsin. The statement is but recently compiled, and is as nearly correct as it can be. The Catholic parochial schools number 261, divided as follows: Milwaukee Arch-diocese, 136 schools, with 20,000 pupils; Green Bay Diocese, 70 schools, with 10,271 pupils; LaCrosse Diocese, 58 schools, with 6,000 pupils; total number of pupils, 36,271. The Lutherans have 193 schools, with a total membership of 20,394. The further statement is made that the Catholic population of Wisconsin is 347,000, and the Lutheran population, 127,036.

A special from Nauvoo, Ill., says: An important discovery was made by some laborers in excavating near "French Fort," a relic of Mormon days, and later a noted spot on account of Cabel and his Icarian settlement having settled near there. A large out-house on the premises of the Catholic Convent was being removed. While the workmen were engaged part of the flooring sank out of sight, and investigation revealed an old well, thought to be fully 1,000 feet deep. This discovery goes to strengthen the supposition that during the Mormon regime many hidden wells and subterranean passages existed in the city, whose uses were never wholly accounted for.

Scotland reckons only 1,500 Jews; Ireland only 1,000. In France there are 70,000 Jews, of whom 40,000 are in Paris. In the British colonies there are something less than 29,000 Jews. The total number of Jews throughout the world is between 8,000,000 and 10,000,000. Jews are found in large numbers along the northern coasts of Africa, as well as in Abyssinia. In America there are 500,000 Jews, and Jews are dwelling in Mexico and in almost every State in South America. There are supposed to be from 40,000 to 50,000 Jews in Persia, 10,000 to 15,000 in the Khanates, and a like number in India. About 40,000 Jews were transferred upon the annexation of the provinces of the German Empire, among whose 50,000,000 of inhabitants 60,000 belong to this remarkable race. In the United Kingdom there are about 100,000 Jews, of whom seven-tenths are in London, the greater part of the remainder being in Manchester, Liverpool, Leeds and Birmingham.

The Russian government, so we are now told, will begin soon to build its great Siberian railroad. This is the longest line of railway yet proposed —4,500 miles—and will cost at the lowest estimate $220,000,000. It is no wonder, therefore, that the scheme has met with strong opposition, some of the critics declaring that it would bankrupt the Russian Government, and that it would accomplish no good results when built. The friends of the project claim that it will open up a vast section of fertile country and mountain regions abounding in mineral wealth, that it will make a high-way to the Pacific along which the commerce of the world will pass. It is also claimed that it is a military necessity in order to the protection of Russian territory on the Pacific coast. When completed the road will shorten the race of the Nelly Blys around the world some twenty-five days. It now takes forty days to go from London to Peking, but by this Siberian highway it will be possible to reach Peking from New York in twenty-five days. As the road will probably be built in sections, some years are likely to elapse before this is possible.

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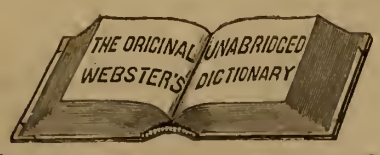
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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR.

CHICAGO, THURSDAY, MAY 1, 1890.

THE STANDARD LIFTED UP.

ISA. 59: 19.

The Chicago Conference last week has transcended our warmest hopes. Since our first gathering in the City Hall, Aurora, Ill., Oct. 31, 1867, twenty-three years ago, "the enemy" has literally been "coming in like a flood," and "the Spirit of the Lord has lifted up a standard against him." And though many precious and important meetings have been held, the meeting last week has more fully represented the Protestant Christianity of this country than any previous one. Held in the First Methodist Episcopal church, it was addressed by the pastor of the First Congregational church, Dr. E. P. Goodwin; Drs. W. W. Everts and P. S. Henson represented the First Baptist church; Revs. Lee and Swartz the Methodists; Dr. T. D. Wallace the Presbyterians; Prof. King the Oberlin Faculty; and Joseph Cook the Evangelical churches around the globe. These gentlemen addressed last week, for the first time, a convention distinctly anti-lodge. And, though many others spoke whose voices the public has heard for the last twenty years, there was not the least discrepancy or discord in the sentiments uttered, or measures adopted for future work. And provision was made for calling an International Convention to represent the civilized world in its Fair at Chicago in 1893, three years hence.

THE SIGNS OF THE TIMES PROPITIOUS.

When our Saviour came in the flesh to set up his kingdom on earth, Satan met him at the threshold, and demanded his worship; and his subaltern evil spirits "cried out and rent" those out of whom they were cast. Thus, Mark 9: 26: "The spirit cried and rent him sore, and came out of him." And we read in Rev. 12: 12: "Woe to the inhabiters of the earth and of the sea, for the devil is come down to you having great wrath because he knoweth that he hath but a short time." And to-day, those churches which from their foundation have excluded secret societies from their fellowship, are suffering unexampled rendings. The United Brethren in Christ are thus torn up. The Evangelical Association (formerly called by some Albrights) who have lived and labored in peace for near a century, have split into two parties, and each party has excommunicated the other's bishops. The Wesleyans are disturbed by similar troubles. And these three have been spiritual, devoted, reform churches. While those large church denominations whose fellowship is open to "the unfruitful works of darkness," are purchasing peace by adopting Romish festivals and catering to the world.

Thus, painful as they are, these church troubles are propitious signs. They are the rendings of Satan before he is cast out. Thirty years ago, all denominations which had spiritual life were rent by slavery. It was the day of vengeance in God's heart "because the year of his redeemed had come." And, in all ages, "the acceptable year of the Lord" is joined to "the day of vengeance of our God." It is Christ sending his angels to gather out of his kingdom all things which offend, and them which do iniquity; and thus hastening the reign of righteousness and peace.

A TREMENDOUS SPEECH.

Since writing the above we have read carefully the verbatim report of Joseph Cook's great speech which closed the Conference; and it forcibly brings back Leonard Bacon's words describing Theodore D. Weld's "Testimony of a Thousand Witnesses" concerning slavery. Dr. Bacon headed his article, "A Tremendous Book." And from that time on the *Independent* was an Abolition sheet and the South made up its mind to fight. It did fight and filled eighty Southern cemeteries with Northern dead.

Mr. Cook is the *Independent* of the next national struggle. Slavery was the Aaron's serpent question which pushed aside and staved off the lodge question in 1832. Masonry is the "devil's last ditch." Like a snake surrounded by fire, it hides under every chip it can turn up. It hid under slavery; and now seeks to hide under Mormonism, Jesuitism, the Clan-na-Gael, etc., which are all simple secret lodgeism or anti-Christ. Christ was and is the author of popular government and the Declaration of Independence. He stood apart from and above race, nation, sect, and party, simply "God manifest" to men. Jesuitism was born at midnight in an underground chapel beneath "the Convent of Martyrs," Paris. Mormonism was chartered at Nauvoo by the Masonic lodge at Springfield, Ill.; and Dr. Cronin was murdered by a lodge of Masonic spirit, with an Irish name. Mr. Cook's speech assailed these three forces as against Christ and the United States. And unless the lodge finds some new shelter, the 17th chapter of Revelation is rapidly hastening to its fulfillment; perhaps at the end of the seventh thousand years.

There may still linger in the Romish communion some pious Simeon or Anna; or another Luther may burst its bonds while climbing Pilate's stair way. Mr. Cook distinguishes between "the Holy Catholic church" and popery. And there may be in both South and North America "a remnant according to the election of grace." But Jesuitism has seized our free school system by the throat, and is turning out God's Word and substituting the word of a priest. It founds the church on Peter and not on Christ. It turns our faith out of the Scriptures and into the church. It deifies the Virgin and her saints, and obliges its members to adore a piece of bread consecrated by her priests as "the very body of Christ;" and, above all, it sets up a new head of the church instead of Christ. Rome is thus "mystery, Babylon the Great, the mother of harlots and abominations of the earth." (Rev. 17: 5.) This temple of anti-Christ, like that of Dagon, rests on two pillars, secrecy and despotism; and the swarms of lodges now issuing from the mouth of the dragon are related to Christianity as brothels are to the family. But "the Lamb shall overcome them."

We hope the *Cynosure* subscribers as a body will be a committee of the whole to circulate Mr. Cook's speech by the million, till every school district or voting precinct shall have read it.

One thing was made abundantly clear in the late Conference, viz., that the secrets of Masonry are revealed. Thousands of volumes published by Ezra A. Cook, T. B. Arnold and others, containing those revealed secrets, have been and now are being bought by Masons for their own use as correct revelations of Masonry. It follows that Bishop Fallows, Dr. Thomas and Dr. Lorimer, are become parties to the wholesale swindle of selling secrets which are not secrets, thus obtaining money upon false pretenses!

A HERO HAS FALLEN.—A letter from a daughter of Rev. Dr. Wm. Johnston of College Springs, Iowa, brings the regretful news that her father gave up his soul to God at nine o'clock Wednesday night, April 23rd. Even while the cause of Christian reform, in which he was so much engaged, was being pleaded by the ablest of advocates, Joseph Cook, in the Chicago Conference, Dr. Johnston laid down the sword he had so long wielded manfully for Christ and heard the call to come to his reward. The United Presbyterian church loses thus one of her strongest advocates in the West, a true man, unflinching and faithful.

—Secretary Stoddard spoke nine times during the ten days he spent in Maine. He is hopeful of good results from the visit. He is planning another meeting in Boston to emulate the good success of the conference at Bethany Mission.

—Rev. R. D. Grant, though much engaged in his new field in Boston, yet finds time to aid in sowing that good seed of the truth against the lodge. He informs Secretary Stoddard of much work to be done in Salem, Beverly, and other parts of Essex county, Massachusetts.

—During the recent Conference eighteen different denominations were represented, viz., Christian Reformed church, Mennonite, Evangelical Lutheran, Friends, Congregational, United Presbyterian, Evangelical Association, United Brethren, Baptist, Presbyterian, Christian, Wesleyan Methodist, Free Methodist, Church of God, Methodist Episcopal, Independent, Reformed, Seventh-day Baptist. Four ecclesiastical bodies sent regular delegates.

—The Reform Syndicate of New York, of which favorable mention was lately made in the *Cynosure*, has been suspended. In announcing its purpose of discontinuing the publication of a paper, for a time at least, it says: "The time does not seem ripe for a syndicate of so moral a purpose as ours." We are sorry to lose such an ally in reform.

—No *Cynosure* reader will regret that so large space is given in this number to the Conference, at the sacrifice of editorials and correspondence. For several issues we shall give room for addresses. It will not be advisable to give all a place, but fair proportion will be printed in the *Cynosure*. The full report of all the addresses will be given in pamphlet form.

—Miss J. P. Moore, who has so long labored for the education and conversion of the freedmen with an unselfish devotion, yet maintains a training school in Baton Rouge, La. The pupils and missionaries of this school maintain six sewing schools and six mothers' meetings in the city. Miss Moore also publishes an excellent little monthly, *Hope*, which is sent to any address for 50 cents per year.

—We welcome as a worthy ally *Le Citoyen Franco-American*, a new weekly paper, printed partly in French and partly in English, by our French Canadian brethren at Springfield, Mass. The managers, Messrs, Cote, Allard, Derome, and their co-workers, are all converts from Rome. Rev. J. H. Derome, the editor, graduated two years ago from Harvard Theological Seminary. The subscription is $1.00 a year.

—Rev. I. H. B. Headley, an evangelist of Roslindale, near Boston, while holding meetings in Farmington, N. H., recently, spoke so forcibly against the lodge that the craft was much disturbed and terminated the meetings abruptly. They followed the evangelist to the train—*a howling mob.* Secretary Stoddard hopes to see this brother, and encourage him to "endure hardness as a good soldier." Bro. Hauser, the young evangelist who has been so faithful in his testimony against this evil, was almost mobbed not long since at Clinton, Iowa. But these testimonies are a good seed. When they are sprung up into a good harvest mobs will be cowed.

FROM THE GENERAL AGENT.

TRAVELING ARGUMENTS.

BOSTON, April 24, 1890.

Interest in the meetings at Corunna, Me., continued to the close on Sabbath evening. There was much feeling in the community, and among other things the brethren have the question to settle: who holds the key to the Christian church and controls the pulpit. As brother Joseph Smith was to give the *Cynosure* readers some account of the meetings there I will not anticipate his report.

At the depot two insurance men were discussing the merits of the societies they represented. One stated that any one could take a policy in his society, but no person could be an officer in his company until he had been an Odd-fellow in regular standing for five years at least, which means, I suppose, that a scheme has been invented to secure funds from outsiders for insiders to control in the interest of their benevolent work.

This recalls an incident. An ardent young professor was censuring the church for parsimony and highly commending Odd-fellowship for its charity, and gave a case in evidence. A member of the craft died, leaving his widow in such destitute circumstances that she was compelled to borrow money to pay funeral expenses. The deacons called to condole and pray with the stricken sister, and departed with only a "Be ye fed and be ye clothed," to relieve her pressing necessities. A Christian Odd-fellow called and prayed with the widow, and when departing handed her a check for $1,000, promising another of equal amount in a few days,—the sum for which the deceased had insured his life. He was asked if he considered life insurance societies charitable institutions; and the payment of policies, benevo-

lence? In order to sustain his stigma on the church, and glorify his lodge, he maintained that when paid by assessment in case of death, such payments were pure benevolence. Such dodging would provoke a smile from a knavish insurance agent, while any honest man must regard it with contempt. But it shows how ready the devotees of Baal are to sacrifice the "Bride of Christ" when blinded by the god of this world.

I chanced to meet on the train the preacher whom I mentioned in my last as advising his brother Odd-fellow to take a higher degree. I mentioned the incident and questioned its propriety. He replied, "I go to the lodge not for what I can get from it, but for what I can carry into it." I said, "As you would go to a saloon or house of ill-fame to preach the Gospel, I suppose."

"Precisely," said he. "I have often preached Christ in the saloons and houses of the fallen."

I commended his zeal in rescuing the perishing, but I asked, "Did you conform to the 'established customs,' and bind yourself to keep the secrets of the inmates of these haunts of vice and crime?"

Of course he demurred, but I insisted that he must do so if he would make the cases parallel. How strange it is that sensible men don't see the absurdity of all such comparisons, and that Christian men don't accept the apostolic injunction to be not yoked up with those who hate the light because their deeds are evil! As one "moderate drinker" will impede the cause of prohibition more than a dozen "sots," so one preacher will keep more sinners from coming to Christ than a score of his lodge brothers who are profane and reckless. J. P. STODDARD.

NEW ENGLAND LETTER.

An anecdote of antebellum times—The Weekly Times' libel suits—The legislature—Labor troubles—Some lodge utterances—Woman as a financier—Rev. Ada C. Bowles on the lodge and church fairs.

"If a man is faithful to truth, truth will be faithful to him. He need have no fears. His success is a question of time." Thus writes Prof. Phelps in the truest words that were ever penned, which ought to be inscribed in the note book of every reformer, to be his inspiration when he is tempted to query within himself, "What doth it profit me to serve the highest wisdom?" At the recent centennial anniversary of the Second Baptist church in Danbury Conn., an anecdote was told by Mr. Hull, one of the oldest members, of a time when Nathaniel Colver occupied the pulpit for an anti-slavery lecture. A mob gathered, and several persons were injured. Mr. Hull, disregarding the advice of a friend to keep away, as there was danger, was drawn by curiosity to the scene of action, though he took care to keep out of range of the stones that were flying in all directions. But the friend, unheeding his own wise counsel, ventured himself too near Dr. Colver's assailants, and received a severe wound in the head. Who has heard the names of that mob or its leaders? while that of Nathaniel Colver's will only shine brighter and brighter as the years roll on. I believe if there is one lesson more than another which needs to be impressed on the minds of the young men of to-day, it is the one thus sententiously expressed by Prof. Phelps, that to be successful they must be true to their highest convictions of right; for the foundations of a noble life are laid in eternity.

The *Weekly Times*, Worcester's wide-awake prohibition sheet, has been lately sued by a rumseller of that city for alleged injuries done his business by its habit of telling the truth without fear or favor. It has now got a second suit for libel on its hands, brought by lawyer Sullivan, counsel for the complainant. A large force of ladies of the W. C. T. U. were interested attendants at the trial, but Sullivan, who has about as much respect for Christian womanhood as might be expected of a liquor-seller's attorney, went out of his way to make insulting insinuations on their presence, which were, however, promptly checked by the court. The *Times* justly characterized lawyer Sullivan's treatment of the ladies as "vile, unmanly, and cowardly." Hence the libel suit.

The solons who meet under the gilded dome have decided that Boston has pressing need of all her rum shops, that is one for every 500 inhabitants; and that her daily floating population of 100,000, or more, would suffer grievously should this number be curtailed. The bill to reduce the saloons to one for every 1,000 inhabitants was rejected by a vote of 108 to 14. It would scarcely be expected that the Salvation Army would make a favorable impression on such a legislature, even when their cause was espoused with all the eloquence of Dr. Gordon. The law against their parading the streets still remains in force, and any Roman Catholic rum-seller who desires to annoy and trouble them can apply the screws at will.

There is a general interest in all departments of labor. Manufacturers who have achieved a competence are in some cases closing up their business, weary of waging an unceasing and profitless war with the Knights of Labor. Thus many workmen have been thrown out of employment. A Marlboro paper says that at that large manufacturing center over twenty of the town officers are Knights of Labor men, and inquires very pertinently, "Who says the K. of L. is not a political organization?"

The Sons of St. George attended Christ Church in a body, last Sunday, and listened to a sermon from S. C. M. Orpen, of Providence, who preached interestingly about St. George, but had very little to say about Christ, evidently not being of Paul's mind, who "determined to know nothing save Jesus Christ and him crucified." What distinguished divine of the past, the glory of the English pulpit, would have degraded his high mission to magnify a fabulous lodge saint? In this connection the words of Rev. J. F. Lovering, Worcester's eighteen-degree Masonic clergyman, at the late Easter celebration of the Rose Croix, are worthy of note: "It is a miserable shame and disgrace to those who by anonymous inuendoes, or by direct assaults, attack our noble order, charging upon us that we have no faith in Christ, our Saviour. We honor the cross; we live under its shadow, and so we dare to ask God's blessing. . . . . *The spirit of Masonry cultivates the kindliest feelings known to the human heart.*" Shades of Morgan and Cronin! One almost wonders that, startled in their graves by such a falsehood, they did not rise, like Banquo's ghost, and "shake their gory locks" in menace.

There is a statement going the rounds of the papers that the unmarried women of Massachusetts have $29,000,000 on deposit in the savings banks of the State. This speaks well for their thrift, and shows how important a part her wage-earning population are composed of the class which fifty years ago were sneered at as old maids, and coolly spoken of by the political economist as "superfluous woman." Indeed, our institutions which are under female management show a degree of financial skill and ability that women may well be proud of—the more so that it is all in the line of legitimate business. She has not figured prominently as yet as a dealer in "margins" or "futures," or evolved a feminine Jay Gould; and heaven grant she never may. The report of Mrs. Louis Agassiz, president of the society for the collegiate instruction of women, shows that beginning with scarcely any capital, by a careful husbanding of funds they have now an income of about $4,000, aside from what is paid in by the students,—with house, grounds and laboratories.

I also see that though it is but a year since Rev. Ada C. Bowles took charge as pastor of the Universalist church in East Gloucester, Mass., and the church had then been closed some time on account of financial difficulties, the entire floating debt has since been paid, together with all current expenses. She is a leading W. C. T. U. woman, and I cannot close this letter with anything better than her strong words written to me last winter, in response to some N. C. A. leaflets, and an inquiry as to her position on the lodge question: "I consider Freemasonry an injury to the church and the cause of reform; that it substitutes ceremonials, tinsel and velvet for righteous self-denial in the name of a common brotherhood; that its high-sounding, pious phraseology from lips often unclean, tends to promote pretence; and that its exclusion of women and minors would make it, even though otherwise desirable, a mean substitute for a Christian church. . . . . If men would support the church as they do Masonry, the scandal of supporting it by fairs and more objectionable methods even, could be prevented." Certainly, in the old days when the men gave their money and influence to the church instead of the lodge, the women did not have to get up donkey parties nor crazy sociables to raise money for religious purposes. Foolish and sinful as such methods are, many well-meaning women, with no money themselves to give, because their lodge-going husbands hold the purse-strings, have actually thought that in getting them up they were doing God service, and are not so much to be blamed as their Masonic pastors, whose example and teachings have contributed to such deplorable results. ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., April 23, 1890.

The liquor license problem is the vital one now with the liquor dealers of Washington and those who are working persistently for any kind of stricture, no matter how slight, that looks to the abatement of the curse. The irrepressible conflict between the Commissioners of the city and the applicants for liquor licenses, is at its height. Every moment that the Commissioners have to spare they devote to disposing of these applications for licenses which have been accumulating for months past.

Their time, however, is mostly taken up by attorneys and applicants, who call at all hours of the day and argue their cases, trying to convince the Commissioners that it would be the proper thing to grant their applications. Some of their appeals would be truly pathetic if made for another cause. It is not unusual to see a woman accompanied by several small children, waiting to have an interview with the Commissioners relative to her rejected liquor license. The authorities make a thorough investigation of each case as it is presented to them for action. For instance, where an application has been rejected and is sent in for action, they make a personal examination of the place without the applicant's knowledge, dropping in at all hours of the day and night to see how the place is conducted and the class of people who frequent it. The officer who makes these rounds is usually accompanied by one of the dectives of the police force.

Nearly one-half of the license year has gone by now and there still remains a large number of applications that have not been finally acted upon; so that even though an application is finally rejected and the place closed, the applicant will only have a short time to wait before he can put in another application for the next license year, with the chances all in his favor. But even this does not prevent liquor attorneys and applicants from finding a way "to whip the devil around the stump," so to speak, and stave off final action on their cases as long as possible.

For instance, a plan was devised whereby an applicant, after having his license rejected for the last time, applied for a new license and submitted new papers, making it virtually a new application. When the Commissioners followed their original rule of taking up liquor licenses for action according to the police precincts in which the saloons are located, a new application, filed immediately after the precinct in which it is located has been acted upon, has the benefit of the intervening time until the Commissioners get around to that precinct again, which, under the present slow rate of doing business, takes some time.

Commissioner Douglass was the first to discover this scheme, and to defeat it prepared the following order, which received the approval of the board:

"That when an application for a liquor license has been rejected upon rehearing, no further application or deposit for such license for said person at said place will be received during the current fiscal year."

This, the Commissioners think, will remedy this state of affairs and at the same time prevent an applicant whose license has been finally rejected from buying out another man and working upon his license. But what are the Commissioners to do after finally rejecting an application for a liquor license? This is the all-absorbing question among liquor men at present. They have, it is claimed, no law to summarily close a place, yet they can order the police to prosecute a saloon-keeper, if need be, fifty times a day for unlawful selling, and this they propose to do. It has been stated that the liquor men would defy the law and every time they are arrested and convicted appeal their case. Bad as the present law governing the sale of intoxicants is, the Commissioners think they can stop a man from selling liquor without a license. *

THE HOME.

WHEN MY SHIP COMES IN.

BY VICTORIA ALEXANDRA BUCK.

How many watchers in life there be
For the ship that never comes over the sea.

Oh, where has she gone, my beautiful ship?
Where has she sailed away?
'Neath what azure skies do her white sails dip
In the shadows cool and grey?
Oh, she sailed away in the long ago
To the land of the eastern main,
Where the balmy winds of the tropics blow
And I watch for her coming in vain.

With what was she freighted, my long-lost ship?
With treasures rich and rare,
With vanished dreams, good deeds undone,
Vain hopes, and a father's prayer;
With those beautiful dreams, when my heart beat high
On childhood's golden shore;
With those visions that passed with the sunset sky,
Through the gates that ope no more.

Oh, I watch for my ship when the airs are still
And the skies are bright with dawn;
And I fancy I see her white sails fill
As swiftly she speedeth on.
But the days pass on and the breakers roar,
And far on an eastern main,
Her white sails flap on a stormy shore—
Oh, say, will she come again?

Will she ever sail home, my beautiful ship?
Will she ever come back to me?
Shall I see her white prow rise and dip
As she sails from over the sea?
Oh, yes, she will come at her King's command,
To a shore that is free from sin;
Where the soft winds sigh o'er a golden strand
My beautiful ship will come in.

East Randolph, N. Y.

THE CONVERSION OF AUNT POLLY'S POCKET-BOOK.

"O, Aunt Polly!" I said, dropping wearily into her best rocker, and fanning myself with my hat; "I am so discouraged I can't go another step without a smile and a dollar!"

"We will soon have you at work again, if that is all you ask," said dear Aunt Polly, giving me the smile and a kiss to go with it, and then trotting away after the dollar.

"What is the matter to-day?" she asked, returning with an old-fashioned wallet, and seating herself at my side.

"Nothing new, Aunt Polly," I replied mournfully; 'but I think it is 'more blessed to give than to receive,' especially when the recipient is a collector. Does nobody but you love to give, I wonder?"

"Oh, yes, dear!" laughed Aunt Polly.

"Then why don't other people receive me as if they were glad to see me, and wanted the Lord to have their money? Do they think I come begging for my own pleasure or gain? Why, Aunt Polly, they sing—

" 'Had I a thousand hearts to give,
Lord, they should all be thine,'

as if they really wished they had; and yet they frown at me as if they grudged a hundred pennies for his cause."

"I am sure they feel more cordially toward you than you imagine, my dear," said Aunt Polly, whose charity "never faileth" and "thinketh no evil."

"But, perhaps, they have not learned how to give, or how to enjoy giving; or may be," she added slowly, "their pocket-books have not been converted yet."

"Then I am going home to pray for a revival among the pocket-books!" I exclaimed impatiently. I did not mean to be irreverent, and I think Aunt Polly knew it; for she took my hand in hers and said, without noticing my remark,—

"My pocket-book was not converted until several years after I was; and meanwhile, although I always meant to contribute to home and foreign missions, and the tract society, and the State missionary work, and all the church expenses, and really loved to give to every good cause, yet when the collector came I was always short of money, or hadn't just the right change. This annoyed me, and feeling vexed with myself may have made me seem vexed with the collector too; for you know it makes most of us unreasonable when we are vexed with ourselves.

"One Sabbath our pastor preached a beautiful sermon on giving." (Aunt Polly's pastors always preach beautiful sermons for her. She never seems to hear the poor ones that the rest of us grumble about. I wonder how it is.) "He said that the Jews were required by their law to give one-tenth of all they had to the Lord, but under the new dispensation, love and not law was to decide what we are to give; 'and shall love ask less of us than the law? Do we owe less to our Heavenly Father than did the Jew? Has not our deliverance been as great, our history as wonderful as Israel?'

"And then he added, 'If we owe one-tenth to God, shall we not give at least one-tenth more as a free-will offering to Him who gave his life for us?'

"My pocket-book was under conviction then, child," continued Aunt Polly, earnestly; "although I fear it was not soundly converted until a while afterwards. Before the service closed I determined I would give one-tenth to the Lord as long as I lived, and another tenth as long as he prospered me and enabled me to live on the remainder.

"For a good many years I carried out this plan, and you cannot think how much I have enjoyed it, unless you have tried it yourself." (I haven't, but I mean to begin right away.) "The four-fifths seemed to go farther and give me more real enjoyment than the whole had ever done. Besides, whenever money was wanted for any particular object it was always ready, so that I enjoyed giving more than I ever had before. For when any money came to me, I laid aside two-tenths of it in this old wallet which my father used to carry, and in just the change that I was likely to want,—the right amount for my weekly envelopes and the communion collection, the dollar and four cents for woman's home and foreign work, and even the nickels for Sabbath-school were always there waiting for me. Whenever I laid aside this money I asked God to bless it, and I believe he has."

"And have you kept up this plan since your pocket-book was 'soundly converted?'" I asked, anxious to know what she meant by that.

"Yes, dear, I lay aside the two-tenths just the same, but now I try to give all to the Lord."

"And how are you going to supply your own wants?" I asked.

"My God shall supply all your needs," she quoted softly. When I have any wants I tell him about them, and ask him if it is right for me to gratify them."

"And how does he answer you?" I questioned somewhat timidly, for I felt as if we were treading on holy ground.

"Sometimes he takes away all desire for what seems so necessary, and shows me that I can be really happier to deny myself and use the money for him. Sometimes he leaves me free to buy what I want, and then it seems to come as a special gift from him.

" 'Naught that I have my own I call,
I hold it for the Giver,—
My heart, my life, my strength, my all
Are his, and his forever!' "

"Good-by, dear," said Aunt Polly, as I arose from my chair after a moment's pause, and bent over her for a parting kiss.

"God bless you, and open the hearts and the pocket-books before you!" she added with a smile. And I started out for the rest of my afternoon's collecting with fresh courage, and with so much pity for the Christians whose purses had not been converted when they were, and who had not, like Aunt Polly, learned the luxury of giving, that I forgot to get out of patience with them, but went home in the twilight to pray for a revival among the pocket-books.—*The Helping Hand.*

He that does not know the location of rocks in a channel through which he must pass, is not fit for a pilot; so he who does not know what stands in the way of the work of God, is not fit to lead and direct the work of God. Anyone who is willing to learn, can easily learn that Freemasonry is a deadly foe to the Christian religion. It is as clearly proven as any fact can be, that Freemasonry is a religion, with its priests, its baptism, and its ritual—that it promises to save from sin in this life, and to save the soul in the life to come—that it rejects Christ, and puts the Bible on a level with the sacred books of the heathen—and finally, that it offers salvation by works. Bernard, Finney, Ronayne and others closely demonstrate it. We prove it in a little tract of four pages, entitled, "False Religion," and sold two for one cent. Ignorance on this subject is without excuse.—*Free Methodist.*

WITNESSING FOR CHRIST.

The following, from the Edinburgh *Review*, is given as an anecdote of Prince Charles of Hesse. It is his own account of an interview which he had with the intended king of Prussia, which put his moral courage to a severe test, and is as follows:

"I dined," he says, "every day with the king. One day I had a sufficiently animated conversation on the subject of religion. He could not see the crucifix without blaspheming, and when he spoke of it at dinner, as well as of the Christian religion, I could not join in the conversation, but looked down and preserved a complete silence. At length he turned to me with vivacity, and said:

"'Tell me, my dear prince, do you believe in those things?'

"I replied in a firm tone, 'Sire, I am not more sure of having the honor to see you than I am that Jesus Christ existed, and died for us as our Saviour on the cross.'

"The king remained a moment buried in thought, and grasping me suddenly by the right arm, he pressed it strongly and said:

"'Well, my dear prince, you are the first *homme d'esprit* that I have found to believe in it.'

"I added a few words to reiterate to him the certainty of my faith.

"Passing through the adjoining chamber the same afternoon, I found General Penzenin, who had heard what passed, the greatest and strongest-minded man I ever knew. He put his hands on my shoulders and covered me with a torrent of tears, saying:

"'Now, God be praised, I have lived to see one honest man acknowledge Christ to the king's face.'

"This good old man overwhelmed me with caresses. I can not retrace this happy moment of my life without the greatest gratitude to God for having vouchsafed to me the opportunity of confessing, before the king, my faith in Him and His Son."

GAMES OF CHANCE.

BY LUCIA ARNOLD.

[An essay read Nov. 14, 1889, before the Sigourney Society of Wheeling Female College.]

"Gaming," says a distinguished author, "is the nursery of covetousness and dissimulation; inducing to fraud, quarrels, forgery, disgrace and death." And this is proven true by the numerous instances of loss of fortune, morals and life, suffered by those who have become victims to this vice.

We read of four young men who, in the year 1799, had fortunes left them, amounting, in the aggregate, to ten millions of dollars. The men fell into the snare of gambling, and in twelve months all four were beggared. A nobleman who was at the head of a popular Whig family in England, and had at one time been the owner of immense wealth, died in a wretched garret in London, having long before lost all his possessions at the gambling table.

This is not all. Men stake their lives after losing all else. There is an instance of this told of a prize-fighter in London, who, in a game of chance with a low associate, staked his money and lost it, then his clothes, which were removed from his person as they were forfeited, and then staked his life! He lost it. Then the winner, assisted by the lost man, hung him to a lamp-post. A watchman, however, happened along just in time to save the unfortunate man's life. Nero is said to have been the most infatuated gambler of his time. We read that Pope Leo X. was also a victim of this vice.

We believe that too great care can scarcely be taken in the choice of amusements. Even in the minor games of chance, as authors, checkers and dominoes, there exists the spirit of jealousy, emulation, and often deception, which, if indulged in, will lead the player to the worse forms of gambling. I have often heard it said, "Show me a drunkard who did not take his first glass, and I

will show you a gambler who did not play his first game of chance." Burton says, "For most part, in these kinds of disports, 'tis not art or skill, but subtlety, cunning, catching, knavery, chance, and fortune carries all away."

In 1464 the English forbade the importation of cards. About the same time card-playing was so prevalent in France that persons addicted to this passion resorted to voluntary bonds (for the breaking of which there was a penalty) as a means of restraining and guarding themselves from this habit which had gained such power over their souls and bodies. It is a fact that the sum lost bears a greater proportion to the fortune of the loser, than the sum gained bears to that of the winner.

Suppose, for instance, that two men start with one thousand dollars each. A loses five hundred, which the other takes (not that he has given any value in return, but simply by some chance he won it). Now A has lost half his money, which only bears the proportion of one-third to B's sum.

Sophocles says of Palamades that "he invented dice to serve instead of a dinner, which office they fulfill to this day for many a man whom they have robbed of the means of paying for his dinner."

A Lacedemonian embassador was once sent to Corinth to conclude a treaty of friendship and alliance with the Corinthians. On his arrival he found the captains and senators playing at hazard. This discouraged him, and he returned home without attempting to accomplish his mission, saying that he "would not sully the glory of the Spartans by making a league with gamblers."

Gambling is a source of a great waste of time. If a person wins in a game he is encouraged to try again. If he loses he must not stop until he has recovered his money. The practice oftentimes leads to drinking, as many who are addicted to drink are expert gamblers, and temperate men who frequent these dens of vice are thus thrown into the company of those who drink, and it is an easy matter for them to fall prey to this vice also. Suicide is often the result. "Mangling done here," was the sign secretly placed on the wall of a gambling den in London by a ruined gamester.

It is said that "the civilians of old set guardians over these brain-sick prodigals, to restrain them from consuming their livelihood, to the utter destruction of their families." Truly, "The wages of sin is death, but the gift of God is eternal life."

TEMPERANCE.

WHY FISH OF ONE AND FLESH OF THE OTHER?

That the opium habit is spreading steadily and, comparatively speaking, fast is the opinion of the New York *Tribune*. A raid upon an opium joint was made on Sabbath night, not "in a squalid den in a disreputable street, but in an unsuspected apartment house in a desirable neighborhood." It states that "the increasing sale of the drug, the admission of the medical profession, and the experiences of the hospitals unmistakably point" to the conclusion that the habit is rapidly growing. It affirms that "indulgence in the use of opium destroys the Chinamen far less surely, quickly and completely than the Caucasian. To Americans in particular it means swift and certain and absolute degradation." The *Tribune* closes a forcible article by saying: "It is high time for a far more active, intelligent and determined crusade against this vile and insidious foe than has ever yet been made."

Our observations, carried through a good many years, confirm all that the *Tribune* here says. Habitual users of opium in its various forms are so numerous that, were we at this time to give the authentic facts in our possession, the statement would be deemed incredible. It is taken in a variety of forms, and is the basis of numbers of patent medicines that are used constantly.

But there is an equally deadly foe of Americans in particular licensed all over the United States. The number of opium joints in the city of New York cannot amount to as many as fifty. There are 8,000 licensed rum-shops; hundreds unlicensed. To them we apply the words with which the *Tribune* closes its article: "It is high time for a far more active, intelligent and determined crusade against this vile and insidious foe than has ever yet been made."

Let us suppose a case: That alcohol had been unknown in the United States, except for medical purposes, till a very recent period; but that opium had been brought into the country soon after the first settlement, and had become intrenched as it is in the social and political world. Let us further suppose that it had brought forth all its effects on as large a scale as alcohol now does, had been licensed, and its producers, manufacturers, wholesalers, retailers, and all hotel proprietors had obtained the political influence which the brewers, distillers, wholesalers, saloonkeepers and others now possess. Would not the suppression of the opium traffic in the United States be treated about as that of the liquor traffic now is?

And if alcohol were slowly working its way into the city of New York, would not many approve raids upon it, and affirm that it is "high time for a far more active, intelligent and determined crusade against this vile and insidious foe than has ever yet been made?"

We maintain that every principle that will justify the prohibition of opium joints requires the prohibition of liquor saloons, and are in favor of outlawing them both under the heaviest penalties.—*N. Y. Christian Advocate.*

ALCOHOLIC INHERITANCE.

The *Christian Inquirer* gives an impressive report of a lecture on this subject at Gresham College, by Dr. Symes Thompson. He said:

"We doctors are often tempted to wish that the human race could be propagated with as much care as is shown in the breeding of horses." The lecturer followed with a really terrible list of the evils to which "alcoholic subjects," or the children and children's children born of drunkards, are liable, not the least of which are insanity and every form of mental aberration. It was very noticeable, said the doctor, how much the moral character of the drunkard was destroyed, and the same effect of the parent's sin was traceable in his children. Again, drink was the greatest destroyer of brain power in the world, and its results were wonderfully manifested in the drunkard's issue. It was well understood that drink destroyed self-control, and a great necessity of the present day was the training of drunkards' children in self-control. The doctor thought that philanthropists would be well repaid were they to pay attention to this important matter. A curious remark was that in which Dr. Thompson called attention to the untidy state of a drunkard's clothes, and asserted that this same carelessness was visible also in the sober children of drunkards.

Senator Dawes, of Massachusetts, has presented over two hundred and forty petitions asking Congress to stop the traffic in intoxicants between the United States and Africa. The petitions state that more than 800,000 gallons are exported annually to African ports, and prays that under the section of the Constitution which authorizes Congress to regulate commerce with foreign countries, it may be stopped. Even stronger is the appeal of the Congo chief, who, having learned to read and write, has just sent a letter to the Archbishop of Canterbury, in which this sentence occurs: "Great and good chief of the tribe of Christ, the humblest of your servants kisses the hem of your garment, and begs you to send his fellow servants more Gospel and less *rum*." Can a Christian county fail to heed an appeal so full of pathos, and so freighted with human destiny? —*Union Signal.*

For several Sundays in Denver, Col., a great many saloons and restaurant keepers have been selling liquor on the sly contrary to law. April 13 the sheriff made a raid on these places and arrested seventy proprietors, some of whom are the most prominent in the city. They are locked up in jail, bail being refused them.

In accordance with the recent order of President Corbin, of the Philadelphia and Reading Railroad Company, four engineers and four firemen were discharged for drinking. They were served with a written notice, reading: "You are discharged for drinking."

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON VI.—Second Quarter.—May 11.

SUBJECT.—Feeding the Multitude.—Luke 9: 10-17.

GOLDEN TEXT.—Jesus said unto them, I am the bread of life.—John 6: 35.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Luke 9: 1-17. T.—Matt. 14: 13-21. W.—Mark 6: 30-44. T.—John 6: 1-14. F.—John 6: 25-58. S.—Matt. 6: 19-34. S.—2 Kings 4: 1-7.

COMMENTS BY E. E. FLAGG.

1. *Jesus' compassion on the multitude.* Vs. 10, 11. The apostles had just returned from their first missionary tour, and they had a great deal to tell Jesus. We notice (1) that those who never do any thing for Christ seldom have much to say to him, but if one desires to enjoy spiritual communion with the Master let them engage earnestly and heartily in his service. They will find that they have many joys and trials that they can tell to no one else, many perplexities that only he can unravel; and they will also find that he is just as ready to hear their story of mingled success and failure as he was the disciples. (2) It is our duty to take rest when nature demands it. If we have given ourselves up entirely to Christ, our bodies belong to him as much as our souls, and we have no right to injure our Master's property even by excess of zeal in his service. (3) Christ is never troubled by importunity. The multitude who sought him out in his retirement he taught and healed with never a murmur. It is careless indifference that wrings from him the sorrowful cry, "And ye will not come to me that ye might have life."

2. *The multitude fed.* Vs. 12–17. The perplexity of the disciples is often repeated in another form to-day when the needs of the masses are being pressed as never before on public attention. One panacea for humanity's ills is "Nationalism," which is good as far as it goes, but like all attempts to throw men back on themselves for help does not go far enough. Mere human philanthropy, though based on the most advanced ideas in social and political economies, like the disciples would send the multitude away to get their wants supplied from human sources. Bellamy's "Looking Backward" is a good illustration of the many schemes put forward for bringing in a social millennium. While full of excellent points, it fails to take into account the corruption of human nature. This alone would make the whole plan abortive, as much as leaving friction out of account would spoil the calculations of an inventor. On another similar occasion Christ gives as a reason for not taking this advice, "lest they faint by the way." It was a question whether the adjoining towns and villages could supply such an army. Many had no money to buy food. He could not have them wait in their famished condition on this doubtful chance, but bids his disciples to give them to eat. So now his command is to give to hungering humanity of the bread of life. They cannot wait for the slow coming of a social revolution to better their condition. And even if it should come to-morrow, many are too faint and weary with the struggle for existence to take advantage of its benefits. "He made them sit down by fifties." Christ believed in method and in organization. And so other things being equal, the more method we have and the more thoroughly we organize ourselves for Christian work the better the result. Those who are possessed of large fortunes, and can give money and time freely for Christian work, will find even their two hundred pennyworth of bread but a drop in the bucket compared to the world's needs. Those who can bring but five barley loaves and two small fishes need not be discouraged, but give what they have unreservedly to Christ; and in his divine hands it will feed a multitude, whom mere humanitarian schemes alone can never satisfy. The fragments of the feast were more than the original supply. If we want to increase in the knowledge of God, the best way is to teach somebody more ignorant, for every talent grows by use, and the more we give out the more we shall have.

Flatter not thyself in thy faith to God, if thou wantest charity for thy neighbor; and think not thou hast charity for thy neighbor, if thou wantest faith in God—when they are both wanting: they are both dead, if once divided.

JOSEPH COOK'S ADDRESS (*Continued from 5th page*).

case of Mormonism, just as in Freemasonry.

One of the Masonic authorities (he is a leading member and sometimes called the Poet Laureate) is quoted by Prof. King as having said that in 1830 many of the Masons then in the land abandoned their lodges, and by so doing substantially confessed that Morgan's account of the oaths and ceremonies was correct. Think of forty-five out of every fifty abandoning the lodges after that exposure! That has been one of the most stupendous pieces of testimony ever given concerning the oaths of Freemasonry. I don't care what the phraseology is,—there may be dispute about that. There are actions that speak louder than words,—honest men going out of Freemasonry because it has been practically admitted that certain revelations concerning it were correct. Well, we have had adhering Masons three or four times give testimony in the courts as to the character of their oaths. We have had seceding Masons do this again and again, so that there is in existence actual good legal evidence as to the character of these oaths. Now, I suppose it to be uncontroverted and uncontrovertible that the oaths are such as the law does not call for. They would be all buried by the Vermont test. Swing that scythe and you cut down all these Masonic oaths, because they are not called for by the law.

A SCHOOL OF TREASON.

You now and then get very frank expressions from some Masonic official. You find, for instance, an official of a Grand Lodge in Missouri saying in his report of 1867:

"Not only do we know no North, no South, no East, no West, but we know no government save our own. To every government save that of Masonry, and to each and all alike, we are foreigners. We are a nation of men bound to each other only by Masonic ties, as citizens of the world, and that world the world of Masonry; brethren to each other all the world over; foreigners to all the world besides."

Now if that is not buncombe and braggadocio, it is treason. (Applause.) Perhaps it is both. (Applause.) It would not mean much if an ill-balanced man, some Masonic writer, were to utter sentiments of that sort; but every now and then sentiments of that sort crop out and they are not repudiated. They are adopted and printed and scattered all over the land. I say the time has come when we must notice such things as that. And, if taken in the spirit of the extract, it is disloyal, it is dangerous to society. If it is anything but mere brass, it might lead to blood. I have several extracts of similar tenor here before me which I will not pause to trouble you with, as other speakers have enlarged upon this topic.

What I maintain emphatically is that Masonry in itself thus sets up certain standards which cannot safely be recognized by loyal men. I do not say the Masons are disloyal, many of them. A great many of them take the first oaths without knowing what comes with the other oaths. The idea of that double kind of humiliation! Taking an oath that you don't quite understand, and taking an oath not to reveal secrets that have not been revealed to you! That is tying a noose around your neck with your own hands. It is a degree of humiliation that I cannot conceive of a person of manliness submitting to. How they do it I don't know; but they do it.

THE GILDING OF THE LODGE OATH.

Take the religious side of this. It is said, and it is denied, that the name of our Lord is excluded from the reading Scriptures in the Masonic lodges and from prayers in the presence of Masonic saints. It is affirmed distinctly that the name of Christ is always shut out on these occasions. Here I hold in my hand the order of exercise for initiation of a member in a certain lodge, and among hymns which are given here you have some with distinctly Christian titles: "My faith looks up to thee," "Near the cross," "Lead, kindly light," and one entitled "Christ, our passover." The pill is gilded and by opening the mouth wide and shutting the eyes tight enough you can swallow it (laughter and applause), even if you are a minister. But for one, I don't envy the condition of the stomach that is filled with medicine of that kind. (Laughter and applause.) I don't think the breath of the Gospel would be sweet when the Gospel is preached after a mass of those nauseating ingredients have been swallowed by the pastor.

Now, I beg everybody's pardon. I respect a great many preachers who are in Masonic lodges. I think they are good men, these men who don't wish to divide their parishes and cannot be induced to speak out on this subject. I am a lecturer. There are no deacons in my church, there are no parishes to be divided. That is one of the privileges of a lecturer, that is one of the duties of an independent platform. Not that they don't dare to say it, because they are as brave a class as society possesses, but there are proprieties which the preacher must observe which lecturers have not to regard.

Mr. Emerson says that the creed of Episcopacy in England is that by faith you are saved. Now, I know that there are some people, some very excellent people, who believe that by the good things in Freemasonry we are saved. I don't think that is a safe creed. I do not say that Freemasonry teaches nothing but deism. I do not know that Freemasonry denies revelation, but I suppose it eliminates some things from the New Testament when it uses extracts before a lodge.

Many will say, Go into a lodge. There are a hundred who are not church members in that lodge; you may do good there. The more churchmen of you who are there the less likely the lodge is to do mischief.

But you are bound hand and foot to measures that you must detest, and your oaths make it important for you to submit to the majority. How are you to maintain your Christian conduct? Many of you leave when you find the lodges going in un-Christian courses. Why can't you help keep young men from going into the paths that you find so rough? Why can't you open your lips and say to all who are out, stay out. If Euripides were here he would advise those who are out to stay out. If Socrates were here he would advise you to stay out. But if the Apostles were here what would they say? They would say, "Give no offence that the ministry be not blamed." If Christ, our Lord, were here what would he say? "I spake ever openly; in secret I have said nothing."

I part from you, therefore, with a single exhortation. Let those who are outside of oath-bound secret societies stay out. I exhort you to stay out in the name of personal independence, stay out in the name of patriotism, stay out in the name of Christianity. And to you who are inside oath-bound organizations I say, Come out as patriots, come out as Christians, come out as unmanacled men. (Great applause.)

REPORT OF PROCEEDINGS (*Continued from 3rd page*).

present during the forenoon, and was greeted by numerous friends. He gave Dr. Hanna leave to announce an address from him in the evening.

The committee on Plan of Work reported by Pres. C. A. Blanchard. The report was adopted without particular discussion.

Your committee on Plan of Work respectfully report as follows:

I. We believe it to be advisable to have section meetings of all members of each denomination represented in this conference held at 12 o'clock to-day at which the following things should be done:

1. There should be prepared a list of all members of each church in attendance on this conference who are willing to labor for the removal of secret societies.

2. Each section should elect a president, secretary, and treasurer, who should each have the list of members of his section.

3. It should be the duty of these officers to secure action of churches and ecclesiatical organizations with which they are connected, against secret societies and to secure the publication of articles in all denominational organs.

4. To report from time to time to the National Christian Association, that the whole field of labor may be in view.

II. We think it wise that $1,000 be used by the Board of Directors of the National Christian Association in the circulation of literature according to the following plan:

1. Prepare a special edition of the *Cynosure* containing a full discussion of each phase of the anti-secret controversy and send out 100,000, to all parts of the United States.

2. Let the articles in the special copy be published in tract form and advertised in this special copy at a cost that will barely cover the expense of publication.

WHEREAS agitation is the great means of bringing truth before the people, and whereas no movement is more calculated to fix the attention of the whole country on the wrong of secrecy and the great evil of secret societies than national gatherings of representative Christian ministers, educators, and laymen opposed to secretism from the root: therefore,

Resolved, That this convention appoint a central committee, consisting of two from each of the churches represented, and also two from the Board of the N. C. A.; that the work of this committee shall be to determine the time of the next national gathering, to make out a program and to take the general oversight of the business interests of the convention.

Resolved, That the convention advise this committee to call an international convention in Chicago during the Columbus Fair of 1893.

During the noon recess brethren of different denominations met separately for consultation and organization.

Rev. George R. Milton, of Elgin, presided in the afternoon. Rev. John H. Barrows, D.D., pastor of the First Presbyterian church, Chicago, opened the session with prayer.

Rev. B. T. Roberts, editor of the *Earnest Christian* and the *Free Methodist*, gave the first address on the topic, "Civil Government and Secret Societies." This is the first time, we believe, that Mr. Roberts has addressed a convention of this kind since he spoke before the second Pittsburgh convention in 1875. It was a clear, logical and powerful argument, one of the best, it may be safely said, of the Conference; and although for many years Mr. Roberts has been a public speaker, some ventured the opinion that it was one of the best of his life. The Free Methodist brethren were congratulated that they had so able a General Superintendent.

Rev. W. P. McNary, pastor of the United Presbyterian church in the college town of Tarkio, Mo., followed in an able address on "Secret Benevolent Associations," which showed careful preparation and close analysis. Rev. H. A. Day, editor of the *Wesleyan Herald*, Brighton, Mich., spoke on "True Christianity Opposed to Secrecy in Organization." The spirit of the hour seemed also to rest upon him; and also upon Pres. C. A. Blanchard, who followed, so that their hearers were moved with the thought that they were surpassing former efforts. "The Exaltation of Christ as Lord and Saviour, our Purpose," was the theme of the last address.

A few minutes were given at the close of the afternon for the report on resolutions by Elder J. L. Barlow.

Rev. J. E. Roy, D.D., secretary of the American Missionary Association, presided in the evening, and Rev. John Stahl, of Augusta, Ill., offered prayer. The attendance was double that of any previous meeting, the body of the church being well filled, and the increase of enthusiasm was in equal ratio.

Rev. David McDill, D.D., of Xenia Theological Seminary, opened with an address on the "Unity of the Ancient Mysteries with Masonry," and scholarship and research were not expended in vain upon the topic. Dr. Thomas D. Wallace, pastor of the Eighth Presbyterian church, Chicago, spoke next on Mormonism as a part of the secret lodge family. He was heard with enthusiasm, and was loudly applauded, so that there was no opportunity for a thought of impatience before Dr. Roy rose to perform one of the most agreeable duties of his life,—to introduce Mr. Cook for an address on the secret orders. "You will certainly feel glad," he said to the audience, referring to the regret at the unexpected absence of Prof. Moore, "that the time has come for you to hear the man who has been known round the world as having convictions upon all living current questions, and as having the courage of those convictions. He will now declare some of them to you on this platform. I introduce to you the Rev. Dr. Joseph Cook."

Mr. Cook's address the *Cynosure* has the unfeigned pleasure of presenting entire. It will be the first thing to be read in the number, and is worth taking up also the last. At its close Dr. Roy called for the Doxology, which was heartily sung, and Rev. Dr. Samuel D. Cochran, of Normal, Ill., pronounced the benediction.

Mrs. Booth, the dying saint, who, next to her husband, has been the head of the Salvation Army, speaks precious words of triumph in her last days. Slowly sinking under a painful disease, she sent this message to her friends: "The waters are rising, but so am I. I am not going under, but over. Don't be concerned about your dying. Only go on living well, and the dying will be all right." And among her latest sayings were these: "Don't discourage anybody. I cast myself upon God. I must—I do; and over the past and into the present, and for the future, I trust, I trust, I trust!"

RELIGIOUS NEWS.

—The Baptist anniversaries will be held in Chicago, May 19–27.

—In Great Britain and Ireland the Baptists have 2,786 churches, 1,881 pastors or missionaries, 329,126 members.

—Dr. G. W. Knox believes that Japan will yet become the center of the Christian agencies that are to revolutionize the East.

—As many as 4,430 persons have been received by confession into the Congregational churches of the country since January 1.

—Mr. Telford, an evangelist of considerable note from London, is conducting evening meetings in Mr. Moody's church in Chicago,

—A fine new United Presbyterian church has just been dedicated at Colorado Springs, Colo., with a seating capacity of 500.

—According to the English Congregational Year-Book for 1889, there are 4,585 churches and mission stations in England and Wales, an increase for the year of thirty-three.

—The Foreign Mission Committee of the English Presbyterian church has received a legacy of twenty-five thousand dollars from Mr. George Sturge, a member of the Society of Friends.

—At the opening session Monday at Joliet of the Chicago Presbytery, the Rev. T. D. Wallace, of Chicago, was chosen moderator. Encouraging reports were made by standing committees.

—The answer to the Shaster is India; the answer to Confucianism is China; the answer to the Koran is Turkey; the answer to the Bible is the Christian civilization of Protestant Europe and America.

—Pastor J. F. Loba, of the First Presbyterian church, Kalamazoo, Mich., has received a call to become superintendent of the McCall Mission churches surrounding Paris, of which there are 180.

—Esther T. Pritchard, of the Friends church, by special invitation from the managers of the Training School for Missionaries, in this city, is giving weekly Bible readings to the class on the minor prophets.

—At its meeting in Joliet, Tuesday, the Chicago Presbytery adopted an overture to the General Assembly asking that the confession of faith be so changed as to make unfaithfulness the sole ground of securing a divorce.

—The McAll Mission is now carrying the Gospel to the common people, in forty halls in Paris, with 259 devoted workers, holding last year 17,000 meetings, attended by 1,114,000 hearers, many of whom became doers of the Word.

—A most powerful work of grace has been in progress in the Reformed church of Cohoes, N. Y. Forty-two joined the church last communion; and the interest continues. All services are largely attended and there are many inquirers.

—Among the converts to Christianity from Mohammedanism at Ooroomiah there are five Sayids, direct descendents of Mohammed, who are held in special awe and reverence. They attribute their conversion to the reading of the New Testament.—*N. W. Christian Advocate.*

—The State of New Jersey has the proud distinction of having a larger proportion of its boys and girls in Sabbath-school than any other State in the Union. It appears by statistics recently taken that there are just about two hundred and eighty thousand children in the 1,997 Sabbath-schools of New Jersey.

—The last meeting of the Allegheny Wesleyan Conference voted not to receive hereafter any delegate from churches where membership in secret societies is tolerated, unless satisfactory evidence is given that proper efforts have been made to enforce discipline. Every minister in the Conference is required to strictly enforce the rule concerning secret societies.

—The theological seminaries in Chicago and vicinity are closing for the year. There were thirty-one graduates of the Baptist Seminary at Morgan Park, among them a number from the Scandinavian department. McCormick Seminary sent thirty-eight to Presbyterian ranks. On Wednesday, April 23, a class of forty-two graduated from the Congregational Seminary at Union Park, sixteen of these being in the regular class, eleven in the special course and twenty-five in the foreign departments.

—The Methodist Episcopal church exceeded last year all other branches of the Church in this country in the amount contributed to Foreign Missions. She gave $878,527. The Presbyterian church was next, contributing $852,816, The Congregational church gave $685,111, the Baptist, $398,145, and the Episcopal $159,149. The average per member, however, when given, makes a great change in the apparent liberality of the churches. The Methodists only gave an average of 40 cents a member. The Presbyterians gave $1.28, the Congregationalists, $1.44, the Baptists. 50 cents, and the Episcopals, 35 cents. The United Presbyterian church contributed an average of $2.15, counting the membership in this country.

DONATIONS.

For Expenses of the Chicago Conference April 22 and 23:

A. J. Loudenback	$5.00
Ref. Presby. Ch., Dennison, Kan.	3.00
Christian Ref. Ch., Englewood, Ill.	13.75
Dr. E. C. Guild	2.00
Rev. J. L. Fonda	2.00
R. Ingraham	1.00
Jos. White	5.00
Collection	19.54
Previously reported	493.80
Total	$545.09

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from April 21 to 26 inclusive:

Mrs R Park, B Ulsh, R P McClester, Mrs M Myers, W M Dean, A S Hamlin, Mrs E Brooks, F M Stipp, B J Borton, Rev W O Dinius, Rev L Woodard, Rev J S T Milligan, Mrs M A Walker, D D Worman, A J Loudenback, W Pinkney, Mrs J W Morton, Mrs S Patterson, A Gleason, Rev W B Nobles, Rev D W Rose, W W Ames, G S Peck, N R Corning, M L Worcester, Rev H Floyd, M Caldwell, J F Hanson, Miss A Williams, H F Dull, H D Whitcomb, Rev M A Kelsey, Eld P S Butler, W M Breaden, R Johnson, J T Cullor, R Ingram, B Fuller, Mrs L H Hull, J W Margrave, R A Cullor, L M Knowles, J Ackart.



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No. 3	73	@	81
Winter No. 2	89½	@	90
Corn—No. 2	32¼	@	35
Oats—No. 2	27¼	@	29¾
Rye—No. 2			50
Bran per ton			11 50
Hay—Timothy	6 50	@	11 50
Butter, medium to best	10	@	18
Cheese	06	@	10¼
Beans	50	@	1 65
Eggs		@	11½
Seeds—Timothy	90	@	1 35
Flax	1 22	@	1 49
Broom corn	02¼	@	06¼
Potatoes, per bu	30	@	53
Hides—Green to dry flint	03	@	07
Lumber—Common	10 00	@	13 00
Wool	13	@	36
Cattle—Choice to extra	4 30	@	5 30
Common to good	2 00	@	4 20
Hogs	4 10	@	4 40
Sheep	4 90	@	5 85

NEW YORK.

Wheat	85	@	1 06
Corn	39	@	43½
Oats	31½	@	34½
Eggs			13
Butter	12	@	20
Wool	14	@	39

KANSAS CITY.

Cattle	1 75	@	4 85
Hogs	4 05	@	4 15
Sheep	4 20	@	6 00

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Many people think they cannot eat fresh fruit and berries; they say they become ill, and suffer from various complaints if they do. The trouble is usually this, Americans cook too much; have so much fat meat, cake and pie, that the stomach is overloaded with things hard of digestion. The fruit and berries are usually eaten after a hearty meal, either at the close of it, or between meals. The stomach after being overworked to dispose of a hot meat supper, is in the evening often filled up again with a variety of fruit. The consequence is, "fruit doesn't agree" with those who eat it in this manner. Fresh fruit and berries in their season, should be upon every table at every meal. Eat them with the meal, eat as you eat other food, and never eat between meals, and you will find fruit agrees with and is good for everybody. Eat fruit instead of pie, with good brown bread and butter, and let berries take the place of cake, and you will be spared the agonies of dyspepsia. Fresh meat in hot weather is feverish and weakening. The trained athlete of old abstained from flesh to acquire greater strength; and the porters or carriers of Constantinople and Rio Janiero, who carry weights of five or six hundred pounds on their shoulders a long distance, are vegetarians. The Italians live mostly on fruit, and are hardy and industrious. Fruit is more nutritious than is usually supposed. Eat plenty of fresh fruit and berries, but eat them in the right time and way, never in the evening after supper or between meals.

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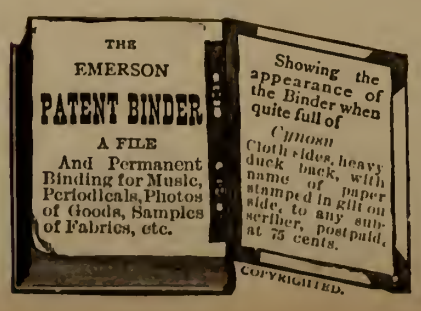
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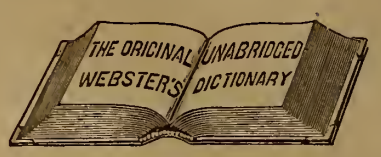


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Farm Notes.

NEWLY DUG TREES.

More than one-half the failures in getting a "stand" of any kind of fruit are the result of careless digging and neglect while the roots are out of their native element. There is no class of planters who do their work so rapidly and with such seeming carelessness as nurserymen, yet their losses are comparatively small, simply because they know that the proper place for roots is in the earth, and take every precaution to make their condition when out of the earth as similar to the natural one as possible. In the earth the roots are moist and subject to very slow changes of temperature, and are also in darkness. As usually handled, these natural conditions attending the life of a root are all disregarded. The tree is rudely dug from the ground, where it has had a temperature of 40 degrees or 50 degrees for weeks, loaded on a wagon, exposed to a drying wind, a hot sun, carted for miles without even a blanket to protect it, then driven into a barn at night with the thermometer at 28 degrees the next morning, to stay on the wagon until weather and convenience permit planting. I knew one old farmer to keep a load of cherry and peach trees on his wagon in the barn for a week, without any sort of protection, through a snow storm, and then refuse payment because the trees nearly all failed to grow. He was so ignorant of the probable cause of the failure that he was going to stand a law suit, but his lawyer had some knowledge of horticulture and advised him to pay up, charging him $5.00 for knowledge that the farmer of seventy years ought to have acquired by intuition, associated as he had been all his life, with growing trees and plants.—*Vick's Magazine for April.*

Early Potatoes.—An authority advises that a crop of potatoes for earliest use may be grown by planting them near where the soil can be turned. The seed is planted in drills eight inches deep and covered two inches deep, and then with litter so as to be safe from any frost that may occur. As the weather becomes warm the covering is removed, and as the plants appear they are covered with soil drawn into the drills. The crop will be a month earlier than usual.

Potato Rot Preventive.—Those of our readers likely to have their potatoes affected by the rot are advised to try the following as a preventive: Dip the seed into a solution composed of four ounces of sulphate of copper and a gallon of water, and then into air-slacked lime and dry. Spread in the light until the buds appear and then plant. When the vines are a foot high spray with the same solution diluted with twice its quantity of water, and then dust with the lime. No manure is used, only the artificial potato fertilizer.

Elements of a Good Soil.—Discussing the improvement of soils, Professor Fream, a well-known agricultural scientist, says experience proves that a soil is best adapted for purposes of cultivation when it contains of sand from 50 to 70 per cent., clay from 20 to 30 per cent., pulverized lime-stone from 5 to 10 per cent., and *humus* from 5 to 10 per cent. It thus contains enough sand to make it warm and pervious to air and moisture; enough clay to render it moist, tenacious, and conservative of manure; enough lime-stone to furnish calcareous material, and to decompose organic manure; and lastly, sufficient *humus* to assist in supplying the alimentary needs of the plant, and to aid in maintaining the carbonic acid in the interstitial air of the soil.

Transplanting Trees.—Correcting an article in the *London Garden* on the subject of transplanting trees, a correspondent of the *Scientific American* says that one of the most important precautions is entirely overlooked—namely, to have the trees, when transplanted, in the same position with respect to the points of the compass as before removal. The south side of a tree is exposed to the direct rays of the sun, while the north side is more or less protected from them. Nature accommodates itself to this changed condition, and the difference in development in many trees on the south and north sides is obvious to ordinary observation. When the south side of a tree is turned to the north, each side finds itself in a position for which nature has made no preparation, and death follows almost as certainly as if the top were put in the ground and the roots turned up to the sky. The willow and some other trees will grow if planted upside down, and many trees will grow with the south side turned to the north; but with trees difficult to transplant at best, it is a mistake very apt to prove fatal to turn the south side to the north, and the older the tree, the greater the danger from changing sides in transplanting.

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Judge Whitney's Defense before the Grand Lodge of Illinois. Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each.

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Anti-masonic Sermons and Addresses. Composed of "Masonry a Work of Darkness;" the Sermons of Messrs. Cross, William M'Nary, Dow and Sarver, the two addresses of President Blanchard, and the addresses of President H. H. Georgo, Prof. J. G. Carson and Rev. M. S. Drury; "Thirteen Reasons Why a Christian cannot be a Freemason," "Freemasonry Contrary to the Christian Religion," and "Are Masonic Oaths Binding on the Initiate!" 287 pages; cloth, $1.00.

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NEWS OF THE WEEK.

WASHINGTON.

The United States Senate Monday passed the World's Fair Bill, with an amendment providing for a naval review at the harbor of New York, but omitting the provision for ceremonies inaugurating a statue of Columbus.

Secretary Blaine Monday telegraphed Captain Rourke, in charge of the train carrying the Pan-American delegates on their Southern tour, to return to Washington from Richmond, as only two delegates desired to make the trip.

L. S. Coffin, railroad commissioner of Iowa, is in Washington urging the enactment of a law requiring the use by all railroads of an automatic car coupler, to prevent loss of life and limb among railway employes.

Mr. Kerr of Iowa reported to the House the bill to prohibit the transportation of intoxicating liquors into any State or Territory contrary to the law of such State or Territory.

Twelve thousand letters are received daily at the pension office. There are now pending 450,000 pension claims.

CHICAGO.

M. Eiffel, of Paris, France, and Thomas A. Edison, of New York, have offered to erect a tower 500 feet higher than the famous one at the French Exposition for the World's Fair at Chicago. It is proposed to light it with a million incandescent lights.

COUNTRY.

Harrodsburg, Ky., was almost wiped out by fire, Sunday night. The loss is placed at $150,000.

Rev. J. H. Ryan, of St. Peter's Roman Catholic church at Lowville, N. Y., has been suspended for monetary irregularities, striking a woman with a prayer book, and using language unbecoming a priest.

Rev. P. A. McKenna, a Catholic of Boston, in publicly resigning his position of National Vice-President of the Irish National League, states that he cannot submit to the "leadership of assassins."

It is alleged that the assassin of John M. Clayton in Tennessee has been discovered, and that his arrest will be made in two or three days. It is also stated that the assassin made a mistake—that the man he intended to kill was Powell Clayton, brother of the victim.

Ben Corbery, aged 13, shot and perhaps fatally wounded Cora Brubach, aged 11, at Brazil, Ind., Thursday. The two were classmates in the public school, and Corbery had threatened to kill the girl for telling the teacher of some of his misconduct.

Heavy rain has caused destruction in North and West Texas. Crops have been ruined and railway bridges and tracks destroyed. The loss, it is said, will reach hundreds of thousands of dollars.

Owing to the illness of Governor Goodel, of New Hampshire, the Hon. David A. Taggart, President of the State Senate, was inaugurated Tuesday to perform the Gubernatorial duties—the first time in the history of the State, since 1784, that such a course has been adopted.

Early Tuesday morning a Rock Island passenger train was partly derailed in Des Moines, Iowa, and trainmen assert that the switch which caused the wreck was turned by a train-wrecker, who lay beside the track with an iron bar in his hand.

The truant officer at Tuscola, Ill., was fined Tuesday for arresting a boy absent from school without leave. His defense was that the compulsory education law gave him that authority.

At Rockford, Ill., a man named Charles Brett refuses, it is said, to live with his wife or support her or their two children because she put him on the black list, which prevents him from getting liquor in saloons.

Citizens of Fulton county, Illinois, are greatly excited by the appearance of rabid canines. Three persons have been bitten, but by the application of a madstone the poisonous matter was extracted from the wounds.

FOREIGN.

The imperial council of Russia has passed a bill prohibiting children under twelve years of age from working in factories.

The Crown Prince of Italy, who is now touring in Southern Russia, met with a railroad accident to-day. As the train on which he was travelling was leaving Vladlkavkas, the chief town of the Terek district, it was thrown from the track by the breaking of a wheel of one of the cars. Th eCrown Prince was severely shaken up and received several contusions.

In a speech on divorce Monday night in the House of Commons at Ottawa, Ontario, Premier MacDonald characterized the United States system as one of the greatest social abuses of the day.

Darling River, New South Wales, is still rising. A large expanse of country is flooded. Several buildings in the submerged town of Bourke have collapsed. Hundreds of inhabitants have taken refuge in the railway depot, the customhouse, and the postoffice, which are protected by dams.

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THE N. C. A. ANNUAL MEETING.

The Annual Meeting of the National Christian Association occurs on the 19th of June next. Members of the Association and all friends will please take notice and be prompt in attendance on Thursday, June 19th, at 10:30 o'clock A. M., at 221 West Madison St., for the election of officers and the transaction of other important business.

J. L. BARLOW, *President.*
W. I PHILLIPS, *Rec. Sec'y.*

Rejoicings over redeemed Mormonism will be short-lived, indeed, if it be true, as reported, that the Democratic Gentiles have determined to walk apart from their Republican comrades. This is a shrewd move on the part of the Mormon leaders. "Divide and conquer," is a plan to them full of promise. The Democrats become virtually allies instead of enemies by this strategy, and the elections, so hopefully turning against the political hierarchy, will turn back to their old channels. One reason alleged for this movement is the failure or refusal of the liberal party to pass laws in favor of the saloons.

Senator Blair, of New Hampshire, made an unsuccessful effort to have the sale of intoxicating liquors of all kinds prohibited on the grounds of the World's Fair in 1893. The vote was thirty-eight to fifteen against the proposal. The Senate may have considered it none of its business to interfere in this matter; but Congress has dallied and higgled about other questions relating to the Fair of infinitely less importance. It is not likely the Chicago board of directors will refuse the fees that will come in for liquor franchises: and we fear that Sabbath-day opening will surely follow. Let there be strong protests sent up from every quarter against such wickedness.

Joseph Cook spoke before an enthusiastic audience, last week Monday evening, in Central Music Hall, in this city. His subject was, "Jesuit Aggression in America." It was a powerful speech, heartily applauded, arraigning in no gentle terms the movements of political Romanism in this country. The press reports gave no hint that his popularity was at all impaired by his great speech of the Wednesday before, in the Christian Conference. They were cordial, friendly, and plainly made their best effort to fairly present the address to their readers. One of the most influential takes Mr. Cook to its bosom in a hearty embrace, as "Fighting Joe Cook, of Boston." To use the great leeturer's own illustration, the address was not merely a boat launched in the wave of popular opinion; it was a three-decker. Mr. Cook is in earnest, also, on the secret lodge question. During this Music Hall address, while relating the incident of a priest's rage at a Catholic who had joined some secret society prohibited by that church, he said: "*And neither am I in favor of secret oaths myself.*" This calm testimony was of all the more consequence, because given freely, bearing the mark of conviction only.

Joliet, Illinois, had a remarkable outbreak of Romanism last week. A missionary priest who had been holding special meetings in the place, at their close assailed the public schools with language well calculated to inspire terror in the minds of all under his influence. He said, as reported, that the public school system was the agent of Satan, devised by Satan's emissaries to undermine freedom of conscience and destroy the foundations of the Catholic church; that the public school system was immoral, unjust and unconstitutional; that the schools bred communism, socialism and anarchy, paupers, lunatics and criminals; and that parents might as well send their children to the jails and penitentiaries at the start; as the result of education in the public schools would land them there. Freemasons were the founders of the public schools to destroy the Catholic church. He warned all parents against sending their children to these schools, as on the judgment day, when asked what they had done with the little ones, the reply would come: "Damned! Damned! All eternally damned!" This blistering speech is repudiated by some Catholics in other sections; and in Wheaton, Ill., Romanists joined with Freemasons to defeat two Protestants whose principles were true to the law of the State and of God, and whose convictions would not wash out in the first storm. "Let the potsherds strive with the potsherds of the earth."

Rutger's College, in New Brunswick, N. J., is controlled by the Reformed church, in which there is a strong sentiment against the lodge. But this institution shelters secret societies of an abominable character. The press reports lately gave us the account of the "sixth annual initiation" of the Theta Nu Epsilon society. Fifteen young men were put through the following: The candidates were seized in their rooms about 11 o'clock at night, bound and blindfolded, tied in pairs and marched through the streets, through mud and small streams and then rolled down embankments through brush and brambles. They were then taken across the river and forced through the underwood on the opposite bank, the brush scratching their faces and hands. On their way back across the bridge a rope was tied around their bodies and they were let down into the river. On their return to town they were taken to a saloon and treated to bad whisky to counteract the effects of their soaking. They were then taken to the hall, where other Satanic "mystic" rites were performed. After the customary initiation their backs were marked in indellible ink with the brand of the society. Re-clothed, they were marched to a restaurant and compelled to pay for an elaborate banquet for forty-seven of their tormenters. The young paltroons who submitted to this ruffianism show an equally vicious character with those who manipulated them. Such young men, unless changed by the grace of God, and repenting of their folly, will come to life's activities with depraved natures not to be trusted in any situation whatever.

JOHN BULL TO JONATHAN.

BY REV. A. THOMSON.

All hail, my boy Jonathan; I'm glad to call you mine,
Even when you were a stripling, I loved to see you shine;
And though you were obstreperous then, your will a little strong,
I always knew it was your fist, and not your heart was wrong.

And though you were so spunky, as to thrash your father once,
I really feel I was to blame for thinking you a dunce.
You, my biggest, brightest boy, to think that you would stand
A rather overdose of switch from my paternal hand.

And now that you've a cottage and a vineyard of your own,
And are big and independent, like a mastiff with a bone,
And are just a little giddy, like a stripling over-grown,
Take a word of honest warning, from your loving father John.

In the days you can't remember, for you were not living then,
Queen Bess, in a prodigous huff, ruled over my domain.
She had a vixen temper, was a most outrageous scold,
And was as close and stingy as a miser with her gold.

And so the cursed monopolies grew until they swarmed like bees.
And laid their most accursed tax on life's necessities,
Till I wouldn't stand it longer, and in their kennels low,
My dogs of war were barking to let their mistress know,
It wasn't just the worse thing, even for a queen to do,
To make the many bend their backs a platform for the few.

Again, there was another time, you were a stripling then,
And fought with bears and "red skins" for the right to your domain;
When James, who first was Duke of York, was king by devil's grace,
And tried to fit the Roman mark upon my British face.

Perhaps you can remember when in costume light and airy,
He brought his Clan-na-Gael experts, from Cork and Tipperary;
How angry London bellowed like a very bull of Bashan,
And to its depth profound was stirred, the great heart of the nation.

And now, my boy, my Jonathan, just take a hint from me,
And keep the castle of your rights with no loose-hanging key;
And would monopolies force you, or Rome present her mask,
Just tell them they had better leave to other hands the task.

Just tell them that the Saxon blood brooks no accursed greed,
That Rome may fit her evil mask on some who will not heed;
But if she dare adjust it, to freedom's free-born son,
She'll find his musket blazing, before her work is done.

Bartlett, Ill.

THE POPE'S SOLDIERS IN AMERICA.

BY REV. W. J. GLADWIN.

A deep scheme has recently been exposed in England. It aims at a great "Reformation" in that land to abolish the Protestant "heresy." One of the means advised is to have "Orders of Knights."

Without allowing the object to be published in America, many such orders have been established here. Witness the following list which appeared in one procession in Baltimore, a few months ago; and remember that they are each composed of picked men, enlisted and drilled, sworn under deadly penalties to follow the Pope of Rome to the death:

1. Order of Catholic Knighthood, Captain Michael Lotz, commanding.
2. Knights of St. Michael, Captain King.

3. Knights of St. George, Captain Schalitzky.
4. Knights of St. Paul, Captain Ripple.
5. Knights of St. Francis, Captain Hoffman.
6. Knights of St. James, Captain Shaffer.
7. Knights of St. Wenceslaus, Captain Shimanek.
8. Knights of St. Vladislaus, Captain Sibeoki.
9. Knights of St. Albert, Captain Schultz.
10. Knights of St. Aloysius, Captain Flynn.
11. Knights of St. Joseph, Captain Gilchrist.
12. Knights of St. Vincent, Captain Stewart.
13. Knights of St. Francis, Captain Smith (colored.)
14. Knights of Latiu Cross, Captain Mohr.
15. Knights of St. Patrick, Captain Keeney.

It is utterly false to say that the Romish "church" does not allow secret societies. With her "Orders," "Sisterhoods," etc., and her oath-bound confessional, she is the fruitful mother of a multitude of the "snake-in-the-grass" brood.

These orders of soldiers are the Pope's volunteers. He can make up in America and England what he has lost in Italy. We need not be surprised if the papists organize their troops on similar lines all over the world. Will these "Sir Knights" always have empty titles? The idea of religion as a military service is universal. How it fired the zeal of the followers of Mohammed. It runs through much of the mythology of the nations. It has fired millions of saints in its better spiritual sense. Romanists have ever claimed that the church is over the state. Hence, temporal power belongs to the Pope. It is his duty to God and the church to claim this "divine right." The entire body of Catholics is bound to uphold to the death his claim to universal dominion.

Here, then, is a great military despotism with its soldiers enlisted, sworn and drilled. They can easily be armed and marshalled when the Pope and his Jesuit council see fit to strike the blow.

San Francisco, Cal.

SECRET SOCIETIES OF WESTERN ASIA.

ADDRESS OF REV. DR. DAVID METHENY.

I wish to speak to you concerning a people known as Ansairiyeh people. They have their origin from the time of the first caliph after Mohammed. When Mohammed died, or just before he died, he appointed Ali to be his caliph, or his successor in office. Ali was unwilling to assume the responsibilities of the office, and gave it over to Abu Bekr. Abu Bekr, after he became confirmed in his office, put Ali to death; but many people were dissatisfied with the change, and still followed, or still considered that Ali was the true caliph of Mohammed, and refused to accept the caliphate of Abu Bekr. The present Sultan of Turkey is the caliph of Mohammed in the line of succession as the caliphate goes. He became the caliph by being the defender of faith. These followers of Ali were fewer in numbers than the followers of Abu Bekr, and they found they could not make headway against public opinion, and so they formed a secret association, and that was the origin of the secret society known as the Ansairiyeh people.

The word Ansairiyeh is a patronymic—a diminutive patronymic, and it signifies "The Little Conqueror." They thought and they hoped that they would overcome the rest of the world, all the world, and they called themselves "The Little Conquerors." These people were put to the sword and traveled northward and came to that part of Mt. Lebanon just north of "the entering in of Hamath." Suppose you are now on board of a ship going eastward on the Mediterranean, and you are looking toward the Holy Land: over here (to the right) would be Jerusalem, here (at the left) would be Syria, and directly in front would be "the entering in of Hamath," and in the background would be Mt. Lebanon. These Ansairiyeh people have become mingled with these older people, and they follow the same practices and have all those religions of the Canaanites, for which God cast them out, down to the unmentionable abomination of Baal Peor. They still have them. They worship the heavenly bodies—the sun, the moon, the stars. They worship fire; they worship the breath; they worship the senses. They worship running water, clouds, white caps on the waves, the terminal bud on the tree. They worship the growing point in the seed. They worship, in a word, every manifestation of divine power. In addition to that, their worship consists chiefly in derision and imprecations on Abu Bekr and those that follow him. For this reason they are known to be the deadly enemies of the Turkish rule.

It is a secret, oath-bound society. The initiatiou into this society is guarded with the utmost care. They keep their secrets with the utmost care. They do not admit into their society the maimed, the blind, the halt, those unable to maintaiu themselves. They do not admit into their society women. They do not consider woman as having a soul at all. They believe in the transmigration of souls, and consider that the soul of the wicked man may pass into the bodies of the lower creatures; and hence, much of their worship consists in imprecatious on some of these lower creatures; for instance, the donkey, the jackal, the hyena, the fox or the dog.

The thing I wish especially to treat of is their secret character. Dissimulation is one of the chief characteristics of their religion. As soon as they find upon examination that a youth is sharp or shrewd, they will initiate him. If they find they are not secure in giving him the secret, they leave him out altogether. The first initiation consists in twelve persons taking the boy before what they call the Eman, who is of the higher orders. They appear before the Eman and these twelve persons become security that this person will keep the secret. And they engage that in the event that the person does not keep the secret, that they themselves are bound by oath to execute the penalty of death. They have no excommunication. They have no suspension. They only know death for the revealing of the secrets. They allow drunkenness among them, but the person, while inebriated, is confined under guard until he can pass an examination and they are assured that he will not let out the secret. I have known on two occasions in the East, members of secret societies of our own country, who have blurted out the secrets of their society while intoxicated; but that never has occurred in all our experience of twenty-five years among these persons. I have heard of but one expression that I know of. An old man, when the Turkish government had overcome them ou a certain occasiou, said "that was the voice of God;" and he revealed just that much of their religion. That is the only thing I have ever been able to catch from them in all my meanderings hither and thither among them. They worship medicine, and they have a superstitious reverence for a missionary because of his knowledge of medicine. Although a Turkish officer could uot go among them with safety, without an escort, we can travel wherever we like and sleep in the house of the biggest robber among them with perfect security.

After this boy child, whether he be 15 or 18 or 20, is examined, the first initiation consists of three letters with a mystic meaning, "im mem sen." If they are able to pass this examinatiou, they receive the higher order aud take the sacrament. Other oaths are taken and new penalties are imposed, and then onward from one degree to another until the highest is reached. As I said before, they punish with death; they have no written manuals. They do not have signs, it is all by word. Common conversations or salutations of the day, "good morning," or "how do you do," "which way have you come to-day,"—all these mean something else than is ostensible in the ordinary acceptation of the word. They even have, before they will commit murder, a certain password which they will give to a person before they will injure him.

In passing one night from one district to another, we came to a place in the road where I knew the body of a Turkish officer was concealed in a well. His arms, head, and lower limbs had been cut off, and taken to various parts of the country for purposes of secret worship, consisting mainly of derision: putting the hand above them and deriding it, as: "Ah, this is the hand of our friend!" "Ah, this is a sweet hand, I would like to kiss that hand," etc. As we passed along my escort was dressed like a Turkish officer. They immediately gave the password to him, which he knew nothing about. My horse was down in a valley or a little ravine, and his horse was out a little ahead. They said to him, "Where are you going?" That is what they said in Arabic. If he knows the answer he escapes; if not, he is killed. When I heard this I immediately called out, "What is it to you where he is going?" "Oh," they replied, "is that you, doctor? The chief of the village has sent us down to invite you up. He has killed a sheep and he wants you to come up and take supper. We have been waiting two hours; come back and take supper." But it was all a lie. Not a word of it true. They are sharp, shrewd and deep, and never can be taken short. We were allowed to pass on.

These people are about 300,000 in uumber, and they live in Mt. Lebanon, north of "the entering iu of Hamath," and on around the plain of Mersine. They occupy Antioch; they occupy the plains and the mountain. They are a wretched, ignorant, bigotted, cruel people, oppressed and oppressing, constantly in warfare and fighting each other.

We have been unable to gather many of them into the fold of Christ. We are an anti-secret organization there. I am not personally in connection with your organization here, but we carry on a similar work, and we do it by the same arguments that you do, drawn from the Word of God. It really seems out there that the very opposite of sanctification goes on. We preach the Gospel to these old persons, and they give their assent to it. They say it is true, but they seem to be sealed by these oaths and imprecations, and feel bound, aud it is the rarest thing that ever an aged man comes to Christ. Not so, however, with those that have not been initiated. Not so with the women, especially the girls, who readily receive the Gospel and gladly come to Christ. The Holy Spirit works the same in all hearts, in America as in Asia Minor. The commaud of the ascensiou, the command of our Saviour, Jesus Christ, "Go teach all nations," suits the American, the Indian and the Chinamen. It suits every order of society. It suits these secret people. I wish to report to you that the influence of this society has been largely brokeu. The same arguments that you use here we use there, and I am glad to say to you that many of them are coming to Christ.

ADDRESS OF REV. E. P. GOODWIN, D.D.,

PASTOR OF THE FIRST CONGREGATIONAL CHURCH, CHICAGO.

It is quite a mistake, brethreu, to regard what I have to say as a formal address. You have plenty of those on your program. My brother who has preceded me [Prof. Henry C. King] has covered pretty thoroughly the ground I would take. Probably I am not a representative of very many of you. I don't know how that is. You are walkiug, I suppose, in what you consider noon-day; and I probably am like one who sees men as trees walking: I have not got out of the twilight. At all events, I am puzzled by some questions you, I suppose, have fully passed upon and are thoroughly clear about. I am not. The great question to my mind, the puzzling question, is this: If these things are so plain and so clear that Christian men cauuot be in the lodges, why are they there?

Now, I would not like to impugn the conduct of a good many I know, ministers and laymen, who are members of differeut lodges, different orders. Some are Odd-fellows, some are Masons, and some are Templars. For years I have had knowledge of a good many such, and I have said to myself, and I have said to some of these brethren, "How do you explain it? I cannot understand it. If the oaths that are taken and the attitudes in which men stand are so plainly anti-Christian, when they go into a lodge, how can they stay there?" I have known men in them twenty and thirty years, whose honesty I do not doubt at all, nor have I had any occasion to doubt it, so that I have said to myself, Here is one of the questions these men won't see, can't see—these men who become clouded in their mind and are not clear in their preception. I only know what I read, and there is so much contradiction in them that I am not always clear about the statements taken from Masonic publications.

Some one sent me recently a little pamphlet in which the quotations are all, I think, from Masonic authors. On one side it is said that a man cannot be a Mason without being a Christian; and on the other side, on some pages, is the testimony of men who are received into fellowship in these lodges, Jews and Mohammedans and believers in Theosophy, and the assurance that any man has such a view of the Scriptures as he likes. The

thing is contradictory. One view of the Scriptures cannot make it one thing, and another view make it something else, and both be right, it seems to me. So that my puzzle has been on that line. It has not been of any question of secrecy, for all my life I have been of the conviction, increasingly, that it is an unwise and mischievous thing, and of that there has never been any doubt in my mind. But, of course, there are things that all men do not see in the same way.

Christian men will agree together and stand on the Word of God. There cannot be any doubt of that in any or all the denominations. That is our guide, and we are going by it; and these men, Christian men, in the lodges, would all say that without any question at all. Many of them I know would do so, because I have asked them about it. Talking with one the other day, a man whose convictions are falling into line evidently with my own, he said that these lodges had the authority of the Word of God. Well, now, I do not know just where to draw the line. That has been my difficulty—with reference to attacking lodges, with reference to a crusade. Whether that is a wise way, you brethren may know; I am not so clear about it. I am clear enough about the thing to be sought after, the thing to be reached, but the means to the end are not so clear to my mind.

Now, there are some things that are tolerably clear to me, and standing on this foundation of the Word of God, I do not have any difficulty whatever. I should say, of course, from the two definitions in this little pamphlet, and what I have seen elsewhere, and President Finney's writings, that I could not think that my understanding of the Scriptures agreed with that of the lodges.

Now, what about the questions that have come up with reference to that matter, and to Christian experiences, and the like? It seems to me that the whole movement of things on the line of secrecy is thoroughly antagonistic to the movement on the line of Scripture and Christianity. Why, the very claims that my brother has alluded to, that put Masonry, if they are to be granted, back into antiquity, would only

PROVE IT HEATHENISH.

The old Greeks were full of mysteries in the retreat of the classic groves. The Egyptians were full of mysteries. The worship of the olden time was full of mystery. Aristotle, Olympus, Venus, had their little circle, and when there came those esoteric notions there was a circle of priests or priestesses, or leaders or teachers, or philosophers, whose rites and ceremonies were altogether kept out of the knowledge of the people. Now, that would prove to me just what these brothers do not seem to see, that it is paganism in its beginning.

Why, when I was traveling in Palestine we came one day up on the hills east of Tyre to the famous tomb of Hiram. You have seen pictures of it, likely, and read about it of course. It is a curious burial place, and tradition seems to be relied on, I should judge, that it may be the tomb where the old King of Tyre was laid away to rest. It is made up of huge blocks of stone ten or twelve feet high and six or eight feet wide and twelve or fourteen feet long, and on top of it is a huge sarcophagus which was hollowed out of a solid block, with a lid over it of a prodigiously heavy marble slab or limestone. The end of this sarcophagus had been broken open so that it was possible to creep in there, and I was quite surprised to find one of our party who said, "I am going to go inside." I wondered what he wanted to find inside of that old sarcophagus. In he went with considerable trouble. We built up a sort of a platform and boosted him up, and in he went. When he came out the mystery was solved. He said,

"I AM A MASON,

"and I tell you it done me lots of good to go in there where one of the greatest of all Masons of antiquity was laid away." (Laughter.) He smelt a little like it, and he looked a good deal like it. Well, our companion was a Christian man, thoroughly so, and a good fellow, and I said to him, "Do you know who Hiram was?"

"Why, he was King of Tyre."

"Whom did he worship?"

He didn't make answer, and I said, "You know, those old Phœnicians were the most outrageous worshipers of Baal the world ever saw, and you know it was out of that King's domains that there came Jezebel, the worst of all the leaders in that ancient day. She had more ability than a dozen kings, and more malignity and diabolism, and she brought in the worship of Baal, and because of that, do you remember how the judgment fell upon the children of Israel? If you like that sort of Masonry, why keep it. (Applause.) I never could belong in a lodge with that sort of fellowship."

Now, these brothers don't see it so. But the whole movement of Christianity, what is it?

IT IS LIGHT AS AGAINST DARKNESS.

It is the very sun of righteousness. That doesn't have lodges. That doesn't have little dark rooms into which it disburses its beams. The business of the sun is to scatter light, and the business of the church of Jesus Christ was to receive the light of the Sun of righteousness. He was to be the light of the world everywhere. He says himself that he never had any secret. He says, "In secret have I said nothing." Everything was open. He never had any secrecy with the disciples that anybody could not share. If they wanted help, if they wanted healing, if they wanted light, it made no matter. There was never any little gathering of a cabal, there was never a little sort of a something secret that had its little passes and grips. That would be, as my brother said, exceedingly foolish to have coupled with the Lord Jesus. Well, now, Paul and his fellow Apostles were always preaching that sort of thing. What fellowship had Christ with Baal; light with darkness? He had no fellowship with untruthful works, and he had undoubtedly in mind these circles of the priests and priestesses where these heathen works were all the while being performed and the influence of them coming back on the church. It seems to me that any man who is looking along the line of the development of Christianity will see that never in the early history of it anywhere was there anything, in any sort or shape, that could give any coloring to this going out of the light into the dark rooms and going into the cellars, and getting a rope around a poor fellow and letting him down into a vault, or putting him over some rough road to Jerusalem in the dark. The absurdity of the thing to me is such that I am sure I could not take that way of getting into the inner things of the kingdom.

I WENT ONCE INTO ONE OF THESE LODGE ROOMS

that was being built, and I remember the secret passage way they took me and they said, "This is the road to Jericho," I believe, up and down and here and there. It had not been fitted up with everything that belonged there, but it was a long narrow passage way, which was to be used in their initiative ceremonies. You may be sure there was not anything of that sort in the early church, and there never was in the history of the church from that time on anything that falls into line with it. The whole spirit is antagonistic. The minute a man comes to know Christ, it breaks out. That was President Finney's experience. He was converted while a member of a lodge, and all at once he said he could not stay there, and he did not make any noise; he came out; said he would not do that any more, and found himself praying and praying with all his might. How could he help it? If he wants to pray he must pray in the name of Jesus Christ. I think in this little pamphlet that question was put to some high authority, "Was this man doing as the members do; was his prayer for Christ's sake?" "No," says a high authority, "no; that would offend the Jew and the Mohammedan and a great many of the members of the lodge." I should think that would answer the question pretty thoroughly.

I remember when I was in college it was a kind of a starting point of profound convictions. The whole drift and tendency of every sort of lodge, as I have known it, has been selfish, and is thoroughly selfish. If that is true that is an antagonism, squarely, with the doctrine of the Word of God. Now, that it is selfish I think what has been stated here to-day would show. In all these benevolent lodges the proposed way of carrying out the spirit, in every one of these different orders, is simply and purely for the benefit of the particular order or circle concerned. That is not the Bible; that is not the Gospel of Jesus Christ, by any manner of means. That Gospel does not know any Jew, nor Gentile, nor barbarian. It goes down alongside of every man and woman and child and throws its arm around them and says, You belong to us, if you will come in the best fellowship. You are to be an heir with us in the Kingdom of the Lord Jesus Christ. You are to share all we receive, and you are to labor with us in the spreading of this Gospel that seeks to make every man, black or white, rich or poor, a prince and a pillar in the kingdom.

A COLLEGE EXPERIENCE.

When I was in college it was my experience, like many poor boys, to have to fight my way alone. The consequence was that when I got to college I knew very little Latin, and still less Greek; but I got in through the skin of my teeth because I knew a little about mathematics. I did not know anything about college life or about societies; did not know there was such a thing as a secret society or any other society when I came there. I noticed this: after I had been a few weeks at college the representatives of a society came to me and said they had such a society, a secret society. They wanted to know if I would not join. They said they would take me, and I made inquiries, and I found that that society was the society that stood last in respect to scholarship. They did not make any point of that. I said, that is a compliment to my stupidity; that is a compliment to my being the poorest boy in the class. I don't mean I was quite at the foot, I was climbing slowly; but it was a recognition of the fact that I was a good fellow for their society. And then I said, Why don't the other societies want me to join? They were waiting to see whether I could prove myself a fit fellow

Well, by and by I got up a little further, and there came another delegation from another society, and they spoke about their society and urged me to join it; and I found that that society was society No. 2. They were a little higher than these other fellows, and their society had a sprinkling of pretty fair scholars, but they were not distinguished. Said I, That is a proof I am getting on. I am glad of that; I will write it home to my mother and tell her I am using all my time to good advantage.

Well, some time after delegates came to me from another society—there were not so many of them as now; there were few very prominent societies—and they were very polite and good natured, and they were quite urgent that I should join their society. They said, "You know we always have the good scholars; we never have any of those fellows down there belong to us. We are the most distinguished fellows around here; we take the honors. There is our catalogue, so and so; these are the men. That is the sort of fellowship you want to be in; and more than that, if you come in with us we will help you whenever you come to the tough places in any of your mathematical problems. We have got them all worked out." We were reading Greek tragedy, and they said, "We will have you carried through, and we will help you write your essays, and we will put you through and make you an honor man." Now, says I, I am really getting up. I now feel very comfortable. But at the same time I felt tremendously indignant, and I said to these fellows, "Now look here (I was unfortunate, like a number of men in my class; we had not any wealthy parents to help us on our way; we had to dig out and teach school as I did, and work as carpenters, as I did, and get our Greek and Latin by hard preparation!). Now you come to me, not because there is any good fellowship about me; not because you have any respect for my manhood; not because you have any conviction that there is any ability in me, but you come to me because you think I can be of some value to you, in some way or other, and that through you I may be able to secure some college honor, or bear a part in Phi Betta Kappa, whose election depends upon the standing, and so I might be able to take my place. I despise that sort of thing. (Applause.) A man is a man, no matter what may be his accomplishments, and I will have nothing to do with it."

I cast about and saw that there was an anti-secret society, a better society, and I said, That is the place for me if we must have any, and I joined that. (Applause.) It had that

OLD GREEK MOTTO, "NOTHING SECRET;"

and we wore it on our badge.

What did I see in college as to these societies? This: That there were certain men in those societies that were steadily put forward, irrespective of their merit. When we came to our discussion

in our literary societies, we had it; and what has been said already is true, that these secret societies drove the knife to the heart of the great literary societies, and they have killed them out since my day. When we came to the elections the society men were invariably put forward; men put forward, irrespective of their ability or character. They were men that they proposed to push; and not only would that particular society attempt to push them, but in order to beat us, the outside fellows, they would combine together. Well, we challenged them to come to an open debate on the merits of secrecy, and they did not dare to; and finally it so happened that we swept all honors of the class pretty nearly. (Applause.) Well, that made me a pretty thorough anti-secrecy man.

I HAVE BEEN THAT EVER SINCE.

Moving along on those lines, insisting anywhere and everywhere that merit should be put forward in the forum, in the church, in the state or anywhere.

I asked a man once, a very intense secret-society man, whose wife was a member of my church in Ohio, and who was telling me—I think he did it with an oath—that his secret order was good enough religion for anybody—at least I heard more oaths from him than I did any quotations from the Scripture, what would he do if there were two men perishing by fire, or otherwise in danger, and one of them should belong to his order and one should not? He said, "Why, of course, he that gave me the signal of distress I should save."

"Well," said I, "suppose he was not a Christian man and the other was?"

"Well," he said, "I would save him, of course, —bound to."

"Well," said I, "suppose he had no family, and the other man had half a dozen children depending upon him?"

"Why," he said, "I would save him;" looking astonished at me to think I should ask such a question as that. He was bound to do it; that was his principle, to save his brother in the circle of his own particular fellowship, irrespective of anything else. Now, I insist upon it that that sort of thing is anti-Scriptural and anti-Christian. I said to him, "We cannot do that." I am to sit down and talk with the harlot or the publican, with everybody and everywhere, as I have opportunity, and press them with the claims and the blessed invitation of the Gospel; and black or white, rich or poor, Jew or Mohammedan,—anybody, they are all to come into my circle and be brothers with me in the kingdom. There is no other Gospel but that; and any organization that at all suggests another is doing that which is directly antagonistic to the teachings of the Lord Jesus; and I don't see why my brethren that are in these circles don't see it. I mean to try to help them as far as I can. They have an inside view and I only an outside view; but I say to them, you ought to be and must be, all of you, won from it.

Well, now, in this line there is that which still more manifests to me an antagonism with the spirit of Christianity. It consists in this: that wherever I have seen the workings of the orders they have always tended to lower the standard and lower the faith, if not utterly extinguish it, of the Christian. That proves the influence of these secret orders is bad. I should say that our friends in the order of the Sons of Temperance are moving on a much higher plane. I think it is a mistake for them to organize as they do for their purpose, when it could be accomplished in some other way; but I don't think they are subject, by any manner of means, to what is true of some of the other orders.

VILE ASSOCIATIONS.

I have noticed this, that certain men who are in those fellowships are thrown, as has been said here, into the society of damnable men; men that are moral lepers; men that are unfit to be anywhere except in the pig-pen; and they meet them, and some of them hold high places, and they are under their personal influence, and many are magnetized and ruled by them. Their associations are all on the descending grade. They are full of all sorts of temptation, card-playing and wine-drinking; and I could name members that I know have been filled with liquor, and have gone down, —members of the church, by reason of their associations in these secret conclaves.

There is no question in my mind at all about it. It is a purely worldly thing anyway; and all that may be said about the religious prayer of instruction is all nonsense to my mind, as related to any impression upon the hearts and minds of men. I venture that you can find scores of these circles where men of infidel and skeptical character are met, men who even deny the existence of God. One thing is certain, that they do deny certain of the great truths of Christianity and do the service at funerals, and have sometimes conducted the thing in a way that seemed to me to be thoroughly blasphemous. I have never known a solitary man that was in one of those orders, as a Christian, that was not, in my honest judgment, sick of it; not, perhaps, so much as he might have been, and some much less than others. One said to me the other day, "They are not consistent with Christianity and Christian experience; there is no doubt about it, and I don't go any more!" I don't know but he pays his dues; I suppose he may have to do that.

Well, now, this is about the whole of my remarks, for I am discoursing in a very random way. I am after the light. I think I know some of the things that lie along here, but my thought has been to help these brothers, if I might, in any way I could.

I have noticed another thing, that the influence of these secret organizations have been among the hindrances to moral progress, and they help to turn men away from the Gospel and the kingdom. I believe that it is a safe and true statement, and I don't hesitate to say that it is true, so far as my knowledge goes. Take the young men that I know that are being drawn away. Why shouldn't they? Here is the gathering on a Wednesday night,—that is a prayer meeting night. Here is a circle of this sort. Here is an excursion of that kind. Here is a great party. It may occur on Sunday. Every funeral of that sort that can be planned on a Sunday will be; and all those things go together to follow the man, and are the things that draw him away from the things of Christ. Now, you cannot love in two directions supremely. You cannot love the world and the things of the world, and have the heart bound up in them, and at the same time love supremely the Gospel and the things of the Gospel. These things make war upon each other; and the only possible way, my brethren, in my judgment, is to put the knife in to the very hilt against everything that leads us away,—liquor, or cards, or dancing, or tomfoolery of any kind that does not belong to the kingdom of God. (Great applause.)

MORMONISM AS AN OATH-BOUND ORGANIZATION.

ADDRESS OF REV. THOMAS D. WALLACE, D.D., PASTOR OF THE EIGHTH PRESBYTERIAN CHURCH, CHICAGO.

Fanaticism, twin sister of Superstition and the daughter of Ignorance and the devil, was married to Fraud, her foster brother. From this incestuous alliance a numerous progeny have peopled the world, and in 1830 a child of their old age was born and baptized Mormonism. Joe Smith stood god-father for this child, and became the accepted prophet of its followers.

The absurd claim made by this imposter, that through supernatural means there was discovered to him golden plates, containing the sacred records of the past engraved upon them; and that he was divinely assisted to translate the same by means of Urim and Thummim; and that these records of a divine revelation run back to the time of the Tower of Babel, I will not tarry to refute. To recite the puerile story is its best refutation with intelligent and honest people. Indeed, if it were not for the fact of Mormonism and its colossal power, and its staying qualities in spite of all forces arrayed against it, I would feel like making apology for any reference to these absurd and childish tales touching its origin.

It claims to date its origin from the event of the building of the Tower of Babel, and that, if I mistake not, leaves the Masonic order a comparatively modern institution by its own confession. Logically it would seem somehow to be associated in its origin with that sort of thing, for, as I understand it, that unfortunate enterprise, though an ambitious piece of masonry for that age, meant opposition to the will of God. There is evidence also, I think, that idolatrous ideas were connected with that tower. The word "Babil" in Hamitic language means the "Gate of God," which suggests the thought of worship, and the comparison of some modern heathen temples. But Babil of the Hamitic dialect when its letters are transferred to the Semitic, has an entirely different meaning. It means "confusion." Hence that which was meant for a Gate of God—Babil—became Babel—a babble—confusion.

But, soberly, whatever the precise date or particular event out of which Mormonism grew, in ignorance and arrogance; in conceit and confusion; in the Satanic impudence with which it outfaces the world; in turning sacraments to sensuality; in covering the most revolting and unspeakable crimes with the cloak of a celestial marriage; in putting darkness for light, bitter for sweet, evil for good, error for truth,—I will say that it seems to be the legitimate child of the spirit which built the Tower of Babel, and that by heredity it holds all the worst traits of its ancient parentage. A missionary at Salt Lake City once analyzed it thus:

MORMONISM IS MADE UP OF TWENTY PARTS:

"Take eight parts diabolism; three parts of animalism taken from Mohammedanism; one part bigotry taken from old Judaism; four parts cunning and treachery of Jesuitism; two parts Thugism from India; and two parts Arnoldism. Then shake the mixture over the fire of animal passion and throw in the forms and ceremonies of the Christian religion, and you will have this system in its true component elements."

Its appeals to the religious sentiment; its professed revelations from Heaven; its promise of a sensual paradise hereafter as the consummation of fidelity in the earthly and animal relations; its covering the vilest passions with the cloak of religious worship, baptizing not only pagan impurity, but sanctifying to their notions on the altar of devotion to God, the lusts of men and the incense of shame,—it would seem incredible that anyone should treat these matters seriously. But the institution constitutes a problem which confronts us now, and has for sixty years refused to yield to the plans of the politicians, although I am glad to say it shows signs of strangulation. During these six decades of its natural life the chief elements in its rapid increase seem to have been:

1. It is virtual separation from the Christian civilization of America.

2. Its immense foreign additions of a type to be easily assimilated to their notions.

3. It has been hermetically sealed by the invincible oaths of secrecy, which closed at once the doors of the Endowment House and the lips of the victim of lust.

God's sunlight and the pure air of heaven will cleanse the foulest and most loathsome prison or person when properly applied. Thank the Lord, the doors of the Endowment House have been carried off by the Samson of the Supreme Court; and a sweeping cyclone of testimony from many witnesses has unroofed it, and the augean stables —to stick to the figure—have been washed by a stream of truth, which has not only swept away the filth from the surface, but has flushed the sewers of Salt Lake's secret oath-bound organization, and carried the fraud and filth of her moral shame into the desert. Gentile aggressiveness and Christian fidelity have seized the reins, to hold or drive the chariot of progress as Christian, conscientious people shall determine. The Christian churches and schools which already have their coronation in the victory recently won, are glad and go on their way rejoicing. They have endured all things; they hope all things.

Says Dr. McNiece: "The rapidity with which important events succeed each other in the capital city of Utah in connection with the overthrow of Mormonism, makes it an unusually interesting place to live in or read about. In November last the public interest was aroused by the Endowment House exposure in the Third District Court, by the important decision of Judge Anderson, that no one who has been through the horrible Endowment House, and still maintains his connection with the Mormon organization, is entitled to naturalization as an American citizen."

This is good reading, even when found in the *Deseret News*, and is the harbinger of brighter days.

We need not go into the matter particularly

touching the early close association, and suspicious connection of Mormonism with Masonry, for it is known that in the early days at Nauvoo there were Masonic lodges composed exclusively of Mormons, working under special dispensation; and the statistics show that there was a time when they had a majority of the members of that order in the State. Besides there is evidence to show that some of the Mormon and Masonic work was so intermingled that it was difficult to tell "which from tother," the Mormons being the judges. It is quite enough to know that the tap-root out of which the poisonous stem and malignant deadly fruits have come, was and is the common root of an

IRON-CLAD, OATH-BOUND SECRET ORGANIZATION,

with pains and penalties for revealing secret mysteries, such and such like organizations being, I think, disloyal alike to Christ, to the home, the church and the state.

It is this phase of the Mormon infamy, which the November (1889) trial in the city of Salt Lake uncovered in all its hideous, leprous loathsomeness; so that it stands in its naked deformity and devilishness, exposed to the withering contempt of our civilization.

The case was that of John Moon and others in the matter of their application to become citizens of the United States. The charge was made by those who objected to their application for citizenship, that they were members of the Mormon church, and that they had gone through the Endowment House of that church, and there had taken an oath or obligation incompatible with the oath of citizenship. In the *Deseret Weekly News*, the official organ of the Mormon church, under date November 23 and 30, may be found the proceedings of the trial, evidence, etc., as brought out in the District Court for the Third Judicial District of the Territory of Utah, Judge Thomas J. Anderson. Many witnesses testified to having gone through the Endowment House, and to the fact that a penalty was attached for revealing certain mysteries of the Endowment House. One specifically says that the penalty of death was attached for revealing these Masonic—mark the word—Masonic ceremonies. One cannot gather whether the witness used the term "Masonic" in this connection to designate the actual character of the ceremonies, making it thus synonymous with Mormon; or whether he used it wittingly for the supposed weight it might have with the Judge in securing exemption from making damaging testimony by exposing secrets. Witnesses testified that penalties were also attached to revealing signs, grips, passwords, etc.; and a number of witnesses agreed that the penalty for disclosing these "secret ceremonies" was "having the tongue cut out," "throat cut from ear to ear," "right hand forfeited;" being "disemboweled," "dissected," etc.

Then there were unwilling witnesses who, when hotly pressed, declined to answer concerning the secrets of the Endowment House; said the endowments were for future use, and were not to be made public. In this they "were like the Masonic ceremonies," said the witness. Again and again witnesses took refuge and sought escape from the troublesome inquest of the court by saying that those matters and ceremonies were moral and religious rites to which the United States government had no right, and they stood stubbornly, refusing to let in the light on these secret and scandalous ceremonies—all the while protesting that there was nothing in them whatever that conflicted with good and honest citizenship and loyalty to flag, country, and Constitution.

There is quite enough of this to conclusively show that the safeguard and shelter of this

"ABOMINATION OF DESOLATION"

was, and is, the secret oath-bound character of the institution, buttressed by the most brutal penalties which the heart of fiend or fanatic can conceive.

Having gone over the evidence somewhat fully as addressed before the court from all classes of witnesses to sustain the case, and having carefully reviewed the opinion of the learned Judge Anderson, as given in the *Deseret News* of Dec. 7, 1889, it will be evident that loyalty to the Mormon church and loyalty to the United States government at the same time, by the same person, is an impossibility.

In closing his opinion, which occupied an hour in reading, and goes over the whole proceedings of the Federal Court in this matter of the naturalization of Mormons, the Judge says:

"The Mormon church teaches:

"1. That it is the actual and veritable kingdom of God upon earth—not in its fulness, because Christ has not yet come to rule in person; but for the present he rules through the priesthood of the church, who are his vicegerents upon earth.

"2. That this kingdom is both a temporal and a spiritual kingdom, and should rightly control, and is entitled to the highest allegiance of men.

"3. That this kingdom will overthrow the United States and all other governments, after which Christ will reign in person.

"4. That the doctrine of 'Blood Atonement' is of God, and that under it certain sins, which the blood of Jesus Christ cannot atone for, may be remitted by shedding the blood of the transgressor.

"5. That polygamy is a command of God, which if a member obeys he will be exalted in the future life above those who do not.

"6. That the Congress of the United States has no right under the Constitution to pass any law in any manner interfering with the practice of the Mormon religion, and that acts of Congress against polygamy and disfranchising those who practice it are unwarranted interferences with their religion.

"Can men be made true and loyal citizens by such teachings, or are they likely to remain so, surrounded by such influences? Will men become attached to the principles of the Constitution of the United States when they hear the government constantly denounced as tyrannical and oppressive? It would be as unreasonable to expect such a result as it would be to expect grapes from thorns or figs from thistles. It has always been, and still is, the policy of this government to encourage *aliens*, who in good faith come to reside in this country, to become citizens; but when a man of foreign birth comes here and joins an organization, which although professedly religious, requires of him an allegiance paramount to his allegiance to the government; an organization that impiously and blasphemously claims to be the kingdom of God, and to control its members under its immediate direction; and yet teaches and practices a system of morals shocking to Christian people everywhere, and under which the marriage of a man to two or more sisters or to a mother and daughter is sanctioned; an organization which sanctions blood atonement as a means of grace, and murder as a penalty for revealing the secrets of its ceremonies; and which for nearly half a century has refused to acknowledge the supremacy of the United States or to render obedience to its laws,—it is time for the courts to pause and inquire whether such an applicant should be admitted to citizenship.

"The evidence in this case establishes unquestionably that the teachings, practices and aims of the Mormon church are antagonistic to the government of the United States, utterly subversive of good morals and the well-being of society, and that its members are actuated by a feeling of hostility toward the government and its laws; and therefore an alien who is a member of said church is not a fit person to be made a citizen of the United States. "Signed,

THOS. J. ANDERSON,
Associate Justice Supreme Court and Acting Judge Third Judicial District."

This, to my mind, is the best reading I have seen in many a day—the Judge swings a scythe and cuts a swath right through the swamp and marsh of foreignism, and alienism, and disloyalty, which not only lays low the reeds and cat-tails of Mormon treason, but cuts also on either side some of the rankest and most pestilential weeds of Jesuitism and Clan-na-Gaelism. Let there be here between these seas and under these stars no room for any foreign flag or for any citizen which, with mental reservation in its oath, to us, owes allegiance first and foremost to foreign prince or pope, to any other power, political or ecclesiastical, than to the one starry flag, or the Constitution for which that flag forever stands. (Applause.)

This trial, with its evidence, its arguments and its opinion, rendered by Judge Anderson, marks an era in this Mormon problem—it is the thin edge of the wedge which is to cleave wide open the toughened trunk of this iniquity; already the light shines along the plane of cleavage to the rotten heart of this Upas tree; when shivered into fragments we will burn the stuff and scatter the ashes over the alkali plains, or tramp it into a roadway along which the clank of twentieth century civilization shall roll in triumph.

Only two weeks after the trial exposing the Endowment House business had been ended, came the report of the grand jury, published in the Salt Lake *Tribune*, Dec. 15, 1889. This was another exposure of favoritism, extravagance and fraud practiced by the Mormon officials for the preceding five years. The report, summed up, shows that the city and county officials have for years been plundered without mercy by Mormons who occupy high positions in the church, and who have kept themselves constantly out of breath warning their people against the incoming Americans and urging them to vote against the American ticket for fear the Americans would use the public offices to defraud the people. Following these events in startling swift succession came the Idaho law, disfranchising Mormons—polygamists, and declared by the United States Supreme Court to be constitutional. And then, a little latter (Feb. 10), the overwhelming defeat of the Mormon power in the municipal election in the city of Salt Lake. These two events show us the crest of the wave in the conflict between American civilization and Mormonism.

The crisis has come at last in this conflict—the culmination is reached when the conspiracy of all most wholesome and virile moral forces swell the flood of righteous indignation against this outrage, until it shall be swept off the face of the fat valleys of the West, and from under the shelter of our flag. (Great applause.)

The increase of secret societies, the separate organization of classes, and the efforts of each class to obtain legislation for its own exclusive benefit bodes no good to the general public. This special and class legislation is sought through secret combination, the members of the society taking an extra-judicial oath of secrecy. The result is that what ought to be a united people is becoming separated into segments, each organization for itself and against all the other people of the commonwealth. The result is that those that do not organize and combine together for their own protection are left at the mercy of these combinations, and it is the honest, industrious, well-doing class who do not combine to promote their own pecuniary interest. I may say it is only secret societies for the promotion of the pecuniary interest of the members which are objectionable, and it is the element of secrecy which renders them dangerous to the community at large. Of course religious or beneficial societies of any kind or partnership for business purposes are not objectionable, but they are never connected by any element of oath-bound secrecy. The fruits of secret society policy are beginning to ripen. Those of Mollie Maguires, anarchists and Clan-na-Gaels have already been tried, and found bitter to the taste. By their admitted necessity for secrecy they declare that their ends and purposes are such as will not bear the light. —*Associate Presbyterian.*

A pastor's work is to develop the spiritual life of the people, and to broaden out their sympathies to the very ends of the earth.

REFORM NEWS.

NEW YORK AND BROOKLYN.

A HARVEST FOR A WORKER.

NEW YORK CITY, April 29, 1889.

DEAR CYNOSURE:—I am constantly finding new friends, and new doors are being opened to receive the unpopular truth I bring. Sabbath before last I addressed a goodly number at the regular afternoon service in the First Reformed Presbyterian church. This body was formerly located near the business center of the city, but feeling they were more needed in a new but growing portion, they removed to Harlem, where a neat and substantial church edifice has been erected. This removal materially diminished the congregation, but God's blessing attends a devoted, self-sacrificing spirit, and we shall look for a great ingathering of souls in this new field. The pastor, Rev. J. C. K. Milligan, is a true man of God.

The multiplicity of meetings connected with the recent communion season in the Third Reformed Presbyterian church doubtless diminished the attendance at my lecture on Friday evening. The pastor, Rev. J. M. Foster, is a strict Covenanter as to reforms, and will gladly arrange to give me another hearing at a more opportune time.

Another visit to the Free Methodist church in Brooklyn proved very pleasant, and I trust profitable. The great Head of the church was visibly present by his Spirit, and we had a blessed service. I had planned to speak for Bro. Eakins morning and evening, but as another door providentially opened for the evening service, I changed that appointment to the afternoon,

speaking at that time of the anti-Christian character of the lodge. The friends responded liberally in a collection to further our cause.

My evening address was given in the Bethlehem Swedish Lutheran church. As it was raining I did not anticipate a large gathering, but was happily surprised to find a large and intelligent audience waiting. Those present were mostly young people. The strictest attention was given as I showed that the lodge was seeking to close the only gate to heaven. For there is only *"one name given under heaven among men whereby we must be saved."* Together with kind wishes expressed by many, a five-dollar bill was given by the pastor, Rev. A. Rodell, as a substantial evidence of their interest. A letter since received from him assures me that the way will be open for future lectures to his people.

While crossing the Brooklyn Bridge in company with Bro. James Gray, I was introduced to a member of Dr. Talmage's church, who proved to be a zealous lodge advocate. This man made a number of very foolish statements. The following are samples: "All the secrets of Masonry are exposed in the Bible." "We have St. John the Evangelist in our order." A young man had joined the church to which he belonged, he said, and when asked what led him to become a Christian, replied that he did not like to tell. When pressed for an answer he replied, it was the lodge. He had been seeking light in the lodge and not finding it, was then led to be a Christian. He could have commended the "joss house" on the same ground. Doubtless some have become disgusted there, and are forced to seek light elsewhere. He stated that all the trustees of their church were Masons but one, and that he said he did not know why he was not. It will be remembered that Dr. Talmage preached a sermon on the lodge in which he made statements like these: "A good man will not belong to a bad society; neither will a bad man belong to a good society." A simple-minded child might have corrected the doctor in this. When a man undertakes to defend a bad institution, it should be expected he would use bad logic. Indeed, he cannot do otherwise.

Our list of new subscribers to the *Cynosure* increases every day. Over seventy have already been secured. I shall hope to plant at least one hundred before returning to Washington. I have circulated the account of the Masonic killing of Rev. Johnston in the Huntington pit extensively, and find it attracts universal attention. Friends will do well to secure a quantity of these circulars for their neighborhoods. Any G. A. R. men visiting this city and wishing to meet the "Grand Commander" here will find him in a gilded saloon at the corner of Fourteenth street and Broadway. At least a large sign announces his headquarters there.

Rev. J. C. K. Milligan heard Mr. Moody give another ringing testimony against the lodge in a series of meetings he has been holding in this city. I speak to-night in a Danish Lutheran church, Brooklyn, and Sabbath evening next in the largest Reformed Presbyterian church in the city. Encouragement for lectures has been given by German Lutheran friends, but no arrangement has been definitely made as yet for them. Bro. Conant of Willimantic, Conn., has written two kind letters requesting work there. If time will allow I shall hope to meet with these friends before my return home. Will not those who know their subscriptions to be due me for the *Cynosure*, please remit to 215 4½ street N. W. Washington, D. C. Mrs. Stoddard will credit you in my absence. Yours for Christ and reform,

W. B. STODDARD.

A QUESTION ABOUT CORNER-STONES.

DENVER, Colo.

DEAR CYNOSURE:—I find your coming looked forward to as among the things which give me courage and hope, in the midst of much that gives grave fears for the future of our own fair country and the world which is still under the power of "the wicked one." It gives me hope because you do not shun to declare the whole counsel of God, whether men will hear or forbear. Is it not true that our pulpits, or many of them, give the people an emaseulated gospel, tickling their ears with commonplaces, rounded off and cushioned with the iteration of the manliness of Christ, the fatherhood of God, and the brotherhood of man; all woven in so prettily that the people separate, saying, What a beautiful sermon! But *who* says, "Men and brethren, what shall I do to be saved?" Not one! Why should they? for so far as appears there is nothing to be saved from.

I have looked forward to the convention in Chicago with great interest, and am sure of a treat when I get the proceedings.

Will some one familiar with Oriental architecture as it prevailed 2,000 years ago, tell us in your columns what use was made of the corner-stone, which made it a suitable symbol of the Lord Jesus Christ as the "Chief Corner-stone," "the head stone of the corner"—"a tried stone, a precious corner-stone, a sure foundation, in whom all the building fitly joined together groweth into an holy temple in the Lord?"

Was it a stone wrought into the foundation? or did the safety of the building depend upon the timbers being framed into it, and therefore the stone of necessity being upright? Dr. Smith tells us of such a stone having been found at Baalbec, 28 feet long, 6½ feet wide, and 4 feet thick. No wonder it should grind to powder whomsoever it should fall upon. Looking at the symbolic character of the corner-stone, we should like to be informed when or how the placing of it came into the hands of the Freemasons; or made it seem plausible or decent that they should be given the privilege of taking charge of the placing of a stone symbolizing the Lord Jesus Christ, and then pouring out libations upon it as to heathen divinities, when the structure is ostensibly to be a house of God, in which the Gospel of Christ is to be proclaimed, and the blessed Redeemer is to be worshiped as God.

In our growing city we have corner-stones, and corner-stones, to be laid. And soon the Capitol is to furnish a grand show by the Freemasons, and anon a large church is to be built for the accommodation of those who believe that "Other foundation can no man lay than that is laid, which is Jesus Christ." Shall heathen rites be performed here by those who dare approach the Father, leaving out this only precious name by which we may hope to have access to him? Any information on this point will be timely, and useful.

A. E. KELLOGG.

THE LODGE IS ARMING.

GALVA, Ill., Apr. 25, 1890.

DEAR CYNOSURE:—What does it mean? A G. A. R. paper, the *Division News*, published at Springfield, Ill., says the South Dakota legislature has passed a bill "To Loan Arms and Equipments to the Sons of Veterans' Lodges;" to become a law the first day of July. Why make such a law? Would not a "joint resolution" have answered the purpose? Or is there some hidden object that led to such a step? If so, what can that object be? Does it not look a little suspicious? What if all the States fall in line and do likewise and furnish the 80,000 Sons of Veterans with arms and equipments,—would it add to the safety of this American people?

The same G. A. R. paper advocates the forming of another secret society, Daughters of Veterans. What next?

In the little town of Galva we have "in active, healthy operation, the following societies: Masonic, Odd-fellows, Eastern Star, Grand Army, Women's Relief Corps, Sons of Veterans, Ancient Order of United Workmen, Independent Order of Red Men, Modern Woodmen." If lodges are a blessing, surely we are a blessed people.

R. CANNING.

PITH AND POINT.

ROME AND THE LODGE.

I have had opportunity, during my fourteen years missionary and evangelistic work, of seeing the baneful influences of secret lodges, and I have in the name of my God denounced them. The same spirit I have seen manifested by these sons of darkness that I had to endure from Rome's allies. I believe secret societies and Romanism to be of the same spirit.—(Rev.) N. W. DEVENEAU, *Kankakee, Ill.*

BUT FAITHFUL CHURCHES DO THIS WORK.

Some three years ago, I tried to interest some Christian young men in forming a mutual benevolent society on the plan of the lodge, with the secret left out. I had a constitution written out: but I did not succeed to form the society. There is a work of financial help which ought to be done, and which the churches cannot do. They cannot turn away from their spiritual work to serve the tables of the needy. Let that be done systematically by some society that goes hand in hand with the church, and that will not make a mockery of religion and of prayer.—T. T. FRICKSTAD, *Raymond, Cal.*

PRAYER ANSWERED.

As the time appointed for the meeting of the Chicago Conference is drawing near, I am becoming intensely interested in the business for which it has been called. Oh, how I wish I could be there to listen to the discussion of the secret empire by those noble Christian reformers. I have been praying for the success of the Conference, and shall continue so to do, believing that God is able and willing to do great things; and that he is now ready to display his almighty power in the overthrow of the kingdom of darkness, and in the advancement of the kingdom of Christ. He has said, "I will for this be inquired of by the house of Israel, to do it for them." May we not believe that, in answer to the many earnest prayers of his people, he will at this time display his matchless power and grace, and lead back his people from their captivity and out of the cruel bondage of the secret empire. I believe the Conference will prove a great blessing, which may God grant for his name sake. Amen. The *Cynosure* is doing good. God's blessing attends its circulation; therefore, be encouraged. Slack not your efforts. The harvest is sure, and "in due time ye shall reap if ye faint not." Praise the Lord.—R. S. MORTON, *Millville, Nova Scotia.*

LITERATURE.

Scribner's Magazine for May contains an article of unusual richness in illustration, dealing with the country around Barbizon, made famous by Millet's pictures, and with the artist's personality; the second paper in the useful "Rights of the Citizen" series; and a description of Japanese theaters by a Japanese author, fully illustrated by Japanese artists. "Co-operative Home-Winning"—by W. A. Linn, an acknowledged authority on Building and Loan Association work—presents for the first time in a popular magazine some of the definite practical results of this method of home-building as told for the most part by the men themselves who have tried it. The numerous illustrations are from actual photographs of the houses which these men have built, and they are representative of the whole country, having been collected in leading cities from New York to San Francisco. Eugene Schuyler tells for the first time the full story of Madame de Stael's adventures in Italy, and correspondence with the poet Monti. "*Glimpses of Napoleon in 1804*" is an historical corollary of much value. It comprises portions of a journal by an American gentleman who spent several months in Paris while Bonaparte was mounting to his zenith. It gives some views of the popular idol of French history which detract much from the glory with which historians have surrounded him.

The *Converted Catholic*, edited by Father O'Connor, comes to us full of good things. The May number opens with an article on Converts from Rome, which is followed by an account of the conversion and experiences of Rev. Jos. Sullivan; then an account of the work among the Catholics in Baltimore, Md., is given, after which comes the second notice of the Nun of Kenmare's new book. The third article on the Primacy of Peter, by Rev. Thos. Connellan, late Roman Catholic priest, Athlone, Ireland, is a valuable contribution to this subject, as is also the fourth article by Rev. Mason Gallagher, Brooklyn, N. Y., on, Was the Apostle Peter ever at Rome? Reflections upon the Catholic Centennial by a Philadelphia lawyer are full of significant thoughts. The history of the Jesuits is continued and one of Father O'Connor's racy letters to Cardinal Gibbons completes the volume.

The *Evangelical Repository* for May has not fallen below the usual high standing of this magazine. Rev. Mason W. Presley contributes The Metaphysics of Theology; "C. C." The Brahma Somaj, or the Theistic Church of India; J. T. McClure, D. D., continues the valuable treatise on the Trial of Christ; Edward A. Thomson, D. D., takes us back to the family at Bethany. Penurious ones should read Rev. John T. Chalmer's Giving, an Act of Divine Worship. Several other important and interesting articles make up the number. A large place is given to church work, editorials, and book notices.

Light and Life, a quarterly covering the course of the international series of Sabbath-school lessons, has a new map of the lands of the Gospels, and opens with two beautiful poems. The original thoughts and lesson illustrations are very good, while the "Bible Dictionary" published in the back is a very valuable help to the scholar and teacher. Published by T. B. Arnold, 104–106 Franklin St., Chicago.

The *American Agriculturist* for May gives us glimpses of nearly every side of farm life and labor, from vineyards and pretty girls in California to rice fields and Mongolian farmers in China. The army horse and Indian ponies, sheep, cows, and bulls, all get their place. Vines, flowers, trees, none are slighted. Nor is the household neglected. Boys and girls, too, come in for their part.

THE RIVER MISSION CHAPEL.

Bro. I. R. B. Arnold requests that we print the following list of subscriptions for his chapel fund. This is from all sources. The list of donors from every quarter are carefully kept. If Bro. Arnold had $300 more he would soon be afloat upon his unique and useful mission. Who will lift again at this good work. Address, I. R. B. Arnold, Wheeling, W. Va.:

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Capitalists and small investors read "War" Robertson's advertisement in this paper.

NOTICE.

About fifteen years ago some Masonic books were sent to me by a woman living in the State of New York. I desire her address, which has been lost.

A. H. SPRINGSTEIN, *Pontiac, Mich.*

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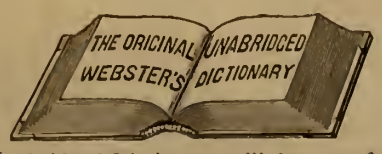
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The Christian Cynosure.

J. BLANCHARD, EDITOR.
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CHICAGO, THURSDAY, MAY 8, 1890.

DR. GOODWIN'S SPEECH.

The good-humored remarks of Dr. Goodwin, given in the present number, will please as well as instruct. No one can read the story of his friend in Palestine creeping into the stone coffin of Hiram without seeing how stone-blind Freemasons are to the Baal-worship which they practice, and boast of as their origin, because it is ancient; forgetting that worshiping idols is worshiping devils, and that men become like the objects which they worship. (See 1 Cor. 10:20.)

The stones of the size found in that old Tyrian tomb could now hardly be moved by the entire population of the Holy Land; and, like the pyramids, they entomb the dead energies of nations where Christ and apostles once walked and taught, but where hyenas have come back to howl, and owls to hoot over once waving fields, and the pilgrim beggar and the wandering Arab, the muttering monk and cringing native roam over barren hills, where monarchs once ruled in palaces, and prophets once called down fire from heaven and gave the laws, and furnished the literature to the now civilized world.

The one sole, solitary cause of this grim desolation is given in one steady blaze of the Old Testament Scriptures, and its sum and substance is seen in the secret lodge system now pouring in over the United States—a system of religion without law or Gospel, Decalogue or Christ. The Jews originally had both. Their father Abraham "saw Christ's day, and was glad"; and every lamb on their altars meant Christ—innocence suffering to make atonement for sin. And as for the New Testament, Masons cut Christ's name out of it when it occurs in the passages they quote; and hence they have neither "*the Way*," "*the Truth*" nor "*the Life*." The crime of that Christian "good fellow" was that which Moses punished with death, viz., idolatry, as Dr. Goodwin strikingly shows. And idolatry is putting out the eyes of the inhabitants of the world, so that they cannot behold THE SUN.

A LUTHERAN CLOUD-BURST ON MASONRY.

The *Daily Independent*, Massilon, O., of April 26th, prints a wonderful notice in its church list, and adds the reasons therefor, from the pastor of a Lutheran church in that city. The same facts are given in the New York *Times* and other prints of April 28th.

St. Paul's Lutheran church, of Massilon, has 320 members, over whom Rev. S. P. Long is the young and popular pastor. The *Independent's* reporter received from Mr. Long the facts that, on Sabbath, April 13th, at a meeting after service, the church came to the unanimous decision that Odd-fellows, Knights of Pythias, etc., may not continue in Lutheran churches, because they practice, in their lodges, essential idolatry, pagan in origin and heathen in fact; and that the Joint Synod of Ohio is almost a unit in support of the position of St. Paul's church. The whole interesting statement is given on the 12th page of this number.

This is no sudden outburst. In "Rebold's General History of Masonry in Europe," page 54, we read: "The Reformation, led by Luther, gave the death-blow to the Masonic corporations in every portion of the European continent." "In 1522 the Helvetian Diet dissolved the Swiss lodges," and "in 1707, March 16th, the Diet of the Empire took away the authority of lodges to arbitrate between workmen." This is the history of the overthrow of the builders' associations, which, in 1717, were transformed into speculative Masonry.

This same high Masonic authority, whose book is dedicated to the lodges of both continents, tells us that "after the death of Charles I., 1649, the Masonic corporations of England, and more particularly those of Scotland, labored in secret to restore the throne destroyed by Cromwell, and for this purpose they instituted many degrees hitherto unknown" (page 54). These degrees were formed in France, whither the Stuarts had fled, and where Charles II. and his brother, James II., both joined both Masonry and popery; and the degrees "hitherto unknown" invented by Ramsey and priests in the Jesuits' College of Clermont, now constitute the "ancient and accepted Scottish Rite, of thirty degrees," which is now the ruling rite of the world. We commend this writer (Rebold) to Mr. Joseph Cook, where he will learn that Masonry and Jesuitism are one in origin, in history and in fact.

The young pastor, Long, prints a monthly paper for his congregation. The number for the present month begins with such lines as must give joy to the angels of God. They read:

> Benjamin Lanser left the lodge.
> John Hunter left the lodge.
> Julius Deja left the lodge.
> Henry Snyder left the lodge.
> Geo. Snyder left the lodge.
> Fred Snyder, years ago, left the lodge.
> E. Gleitsman left two lodges.
> All Christians will leave their lodges, if rightly instructed by their pastor.

This Lutheran outburst, or sun-burst, in Massilon, O., April 13th, is the flame of a fire which has been smoldering for three hundred years; and it is not likely again to be quenched. It is like a flame fed by the oil wells of the globe.

THE ORIGINAL-PACKAGE DECISION.

The decision of the Supreme Court at Washington, of which there is a particular account on the 11th page of this issue, is as likely to be as historic as the Dred-Scott decision a generation ago, or the annulling of the Civil Rights law in our own time. It has not, indeed, aroused so great indignation as those well-remembered judgments, because not bearing so directly upon the personal rights of men. But there are reasons for surprise, especially when we remember the State-rights affiliations of Chief Justice Fuller and Mr. Lamar. Both these gentlemen, in the recent case of Marshal Nagle, who shot Judge Terry in California while protecting the person of Justice Field, gave their voices strongly for the right of the State of California to try Nagle, and against the prior jurisdiction of the Federal Government.

Now the transportation and sale of liquors in "original packages" is decided by these gentlemen in blank defiance of State laws and State rights. To be sure they make a half apology by intimating that Congress should modify inter-State commercial laws so as to remedy the difficulty. But is there not ground enough for the conclusions of the three dissenting justices, Brewer, Gray and Harlan? The trade in cattle is also in its inter-State relation a business of the general Government, but Governors of States are every month or two proclaiming against the cattle of other States, and forbidding them to be brought over their borders. If cattle distempers may be so barred out, much more is the reason that the agent of wholesale poisoning of men and women should be kept out of a State if its people so determine.

The decision is manifestly unjust. Although it may be proved by some to be within the letter of the law, it is surely alien to its spirit. There are, however, some mitigating circumstances. Active State officers may make it exceedingly troublesome to dispose of original packages. If we remember aright an Iowa court has given a decision on the nature of an "original package" that makes a bulky possession for the ordinary drinker.

But its effect upon prohibition is direct and unquestionable. As Charles Sumner used to say of the repeated victories of the slave power in Congress, "The worse it is, the better it is." The decision voiced the heart of every liquor-maker and dealer. To them it seems to annul and destroy the whole work of prohibition. But at the same time it will convince sincere haters of the traffic, who have been satisfied to oppose it in local and State elections, that their opposition must be without exception. For town, county, State, *Nation* and the RACE, *we must be* PROHIBITIONISTS.

The decision of the court rendered at the same time on the case from Michigan decides as well against all State license laws as against those which are prohibitory. The liquor-dealers themselves will, on second thought, see that they are likely to be only losers in the end. Their infamous traffic is the curse of the age. It must be put down.

LABOR DEMONSTRATIONS.

The month of May, 1890, will be remembered for its troubled opening day. In Europe and America the labor organizations made the eight-hour day their common cause. The gravest apprehensions were felt in France, Germany, Austria and Spain lest the day should be one of horror and bloodshed. Socialists, anarchists, and revolutionists of every hue were promising such an uprising of the people as should shake thrones, and overawe parliaments. Everywhere extraordinary precautions were taken to suppress riots of workingmen, and in France vigorous measures were employed against the anarchists. Forty more anarchists were arrested by the police of Paris a few days before; and other arrests of anarchists were made in Lyons, where explosives have been discovered in a number of the houses.

The dispatches show that the disturbances were comparatively trivial. In Berlin and other parts of Germany the large majority of the workmen ignored the agitators, whose influence seems to be greatly broken.

The great English demonstration took place on the Sabbath, May 4th, in London, many from other cities joining in the procession which numbered from 150,000 to 200,000, and the spectators swelled the multitude to a half million. The day passed quietly, and the crowd dispersed peaceably to their homes.

In Chicago an immense procession of labor unions and lodges took possession of the streets for the greater part of the day. At the close of their march they halted on the Lake Front to hear brief speeches and pass resolutions in which Mayor Cregier was freely denounced. No other incident marked the day, and no disturbance occurred. The carpenter's strike, after four weeks of loss to thousands of men, is partially settled. The men are to begin work for a new association of employers who allow them an eight-hour day, but pay by the hour. Numerous other strikes during the same time have been settled in a day or two; and the threatened uprising of labor which some imagined, will not transpire. Powderly, of the Knights of Labor, and Gompers, of the American Federation, have been supremely active issuing proclamations and making speeches. The latter visited Chicago a week or two since, and in a speech in Battery D said:

"No man would want to work beside a leper, and a non-union man, the scab, is a far greater danger to the social, progressive and economic welfare of the world than all its lepers. They are the self-elected targets of both employes and employers, respected by neither. A scab, a non-union man, is the enemy of his kind, to his wife and to his children, and it is not strange that we should not want to work beside them."

Such language betrays the dangerous agitator and incendiary. In direct terms it incites men to violent and unlawful actions. The mouthings of the anarchists, which grew into actual crime and massacre, were no worse. It is lamentable to add that Judge Tuley, an aged member of the Cook county judicial bench, listened to this language, and followed it with an harangue of his own, but had no censure for the incendiary speaker to whom he had listened.

DR. HASSELQUIST'S TESTIMONY.—In our late sketch of this eminent Swedish educator and theologian, whose name is well-beloved by all his countrymen, we had no particular word from him on the lodge. But in a personal letter written on the 1st inst. to the editor, he says: "I did not learn from you to hate secretism, but I am on your side on that question, and regard secretism as one of the greatest dangers to Christianity as well as to the state."

An apology is due to Dr. Hasselquist and to our readers for the ill appearance of his portrait, which was altogether due to the carelessness of the printers. The proof of the plate before printing was in every way satisfactory.

—As indicating the themes that are taking strong hold upon the minds of young men and women in our colleges, the literary society of the young ladies of Wheaton College discussed the subject of self-supporting missions last Friday night, at a meeting to which the public were especially invited. Both sides of the question were well presented, but that of self-support in mission work was especially able, receiving the

unanimous decision of the judges and the popular verdict as well.

—Mr. Porter, manager of the next census, proposes to include in the enumeration the secret assessment and beneficiary lodges, and has organized a department for this purpose. Under one pretense or another nearly every lodge in the country will creep into this record. If Mr. Porter would undertake this work from a patriotic motive, and the suppression of these orders as un-American and dangerous to our institutions, the work might be endorsed, but not so when it is for the glorification of lodgery. The record will some time be valuable, however, for the reform.

—It must certainly amaze many good men in the leading denominations, to mark the silence of their great papers in this city on the Conference. We do not find that either the *Advance*, the *Standard*, *Interior*, or *Northwestern Christian Advocate*, respective organs of the Congregational, Baptist, Presbyterian and Methodist denominations, took any notice of the Conference before or after. We need not attempt to name the motive for such silence. It may not be a guilty one. God knows. It is enough to know that the time will come, as it did in the anti-slavery agitation, when such papers must speak out or be set aside.

—The sickness of Mr. Pritchard, of the *Christian Worker*, was indirectly the occasion of our failure to hear from Prof. Joseph Moore, of Earlham College, at the Conference. His address had been carefully prepared on the topic, "Have our Best Men been Masons?" Being unable to attend in person, Prof. Moore sent this paper to Mr. Pritchard, and, with other mail, it was sent out to the latter's home, at Western Springs, and was therefore not reported. It will, however, be printed. Prof. Moore writes a cordial letter, saying how great was his regret at the necessity of his absence, and gives this good word: "I would like it to be known that I am ready to stand with the brave men and women who are of the light and of the day, as opposed to oath-bound secrecy."

—The Chicago Conference had no warmer appreciation from any quarter than the members of the United Brethren church who were present. Editor Dillon, of the *Conservator*, Dayton, gives hearty expression to this sentiment in the last number of that paper. To find that the best men of conservative denominations, like the Presbyterian, Baptist and Congregationalist, are standing up for the same truths for which they are struggling in the midst of great trial is good cheer, indeed. As bitterly as they—and as all Christians—must regret the defection of the former leaders of the United Brethren in their denial of Christ and embracing of the lodge, it is a compensation to know that the best and most thoughtful Christians are taking their stand for Christ against this manifestation of worldliness.

PERSONAL NOTES.

—Bro. Harry Agnew intends sailing, about May 15th, on his return to his missiou work at Inhambane, on the east coast of Africa.

—Rev. S. F. Porter, our college agent, started from Chicago Saturday moruing, by the Alton road, for a visit to a number of institutions in Illinois and Iowa.

—Rev. H. H. Hinman left this city for his home, in Oberlin, after the Conference, feeling quite unwell. He wrote, Friday, that his health was not materially improved.

—Calvin W. Pritchard, editor of the *Christian Worker*, was taken suddenly ill during the week of Conference, and was therefore prevented from attending the meeting, in which he had taken a deep interest. He was also expected to preside at one session.

—The missionary work of the American Sunday-school Union is attended with constant and growing success. During the last three years the number of missionaries has increased from sixty to ninety-five. Their field of labor covers from ten to twenty counties each, excepting those cases in which single counties support their own missionary. In the year closing March 1, 1890, they organized 1685 new Sunday-schools in thirty-one States and Territories, in places hitherto destitute of religious privileges. In addition to this, they gave aid to needy schools in 1852 instances; besides aiding schools previously reported in 4461 cases. Very frequently these schools have developed into churches of different denominations. These missionaries have also made 42,222 visits to families, in addition to distributing a large amount of religious literature, besides 6779 Bibles and 9337 Testaments. During the winter they earnestly conducted evangelistic work, and gathered many hundred souls into the kingdom of God. It is utterly impossible for us to estimate the far-reaching and beneficent results of such missionary work as this,—and all accomplished in one year.

NEW ENGLAND LETTER.

The closing of open bars in Boston—The labor situation—Evening schools—A new danger from the parochial system—A defaulting epidemic—The pulpit and the lodge.

The Board of Police Commissioners have decided that open bars in Boston must go. Whereupon an injured wail has gone up from the entire rumselling fraternity, but loudest from the hotelkeepers, and the proprietors of the gilded palace saloons to whom the new law is especially obnoxious. While I cannot see that it will make any great difference in the amount of liquor drank as both they and their customers will probably find some way to adapt themselves to the new conditions, anything which the liquor sellers do not like a good prohibitionist is bound to like, and therefore this decision is to be welcomed. Even the recent judgment of the Supreme Court that ardent spirits sent from one State into another are articles of inter-State commerce, and cannot be seized under State prohibitory legislation, is not an unmixed evil, for it will lead prohibitionists to see the folly of working for anything less than national prohibition. It is rather curious, however, that this legal opinion, overriding as it does all State rights, should receive the endorsement of Lamar of Mississippi; but Bourbon theories of State sovereignty and Bourbon whisky are very easily reconciled.

In the great world-wide labor demonstration which May first will see inaugurated, Boston and Worcester will be the chief battle-grounds for New England. Many Boston ministers preached last Sunday in favor of the eight-hour law, and there is no doubt the modern trend is towards less hours for labor and more hours to think. The situation is enough to make the most thoughtless thoughtful. The world is entering on a new era of history, and as it looms up dim and portentious before the governments of the earth, no philosopher is wise enough to trace its veiled outlines or say whether they are the features of sphinx or angel.

Under the old regime New England mechanics were a class of thinkers—the shoemakers of Massachusetts notably so. But all this has changed; not only through the inrush of a foreign element unused to think, but by the changed conditions of modern labor. Formerly the workman pursued his craft in quietness and solitude. Now he is surrounded by other operatives, and the noise and din of machinery rendering anything like consecutive thought impossible. I know of nothing that in itself is more narrowing to the mental faculties than "tending a machine," but the great law of compensation holds here as well as in other things. Machinery makes fewer hours of toil possible and thus gives the workman a chance in the evening schools. Boston's evening schools, by the way, are doing a grand work. One noticeable feature about them is the presence of pupils fifty and sixty years old. In the High School department there is a system of examinations with certificates in each study, and when a certain number of certificates are obtained the graduate receives a diploma that is the equivalent of the English High School diploma. If Government would close every dramshop, and establish in their places evening schools and free libraries, it need have no fear, though every other went down in the crash of revolution. But until we send a different class of men to make our laws, I fear that the nation will still continue to put a higher value on its ninety per cent blood money than on its own peace and safety.

The parochial schools are getting to be a menace to the community in a way quite unforeseen. Many Irish parents unwilling or unable to pay the increased expense, and forbidden by the priest to send their children to the public schools, compromise matters by not sending them to any school, and thus a set of young hoodlums are thrown on to the community to grow up in ignorance, and in a few years from now bear rule in our country's affairs. This is another reason and a very strong one why parochial schools should be suppressed.

The 71st anniversary of the introduction of Odd-fellowship into this country was celebrated by Boston members of the order in a way that, judging from published reports, seems to have fully carried out the traditions of its convivial origin. While the lodge is continually boasting of the great and good men who belong to it, they are chiefly to be noted at these gatherings of the secret fraternity by their absence. Their official list may be searched indefinitely without finding a single name of world-wide reputation, either in philanthropy, letters or science.

There is another epidemic of defaulters on us. Among them I notice the name of a Springfield man high in the order of Masonry and for many years secretary of the Knights Templars. I have sometimes thought that a good subject for a ministers' meeting would be, "How far is the church responsible for the downfall of so many young men?" Does she from her thousands of evangelical pulpits warn them against the snares and dangers which lie in their way? How often do pastors make it a point to preach to this class—not merely in a general, "be good and then you will be happy" style, but pointedly and plainly? How many warn them of the danger of yielding to the first desire to go beyond their means? and directly, solemnly tell them that though they may walk in the way of their heart and the sight of their eyes, "for all these things God will bring them into judgment." And yet such a sermon in most of our churches would have to be preached to their mothers and sisters because our young men are lodge instead of church goers. It is not the press, but the secret worship of Baal that has shorn the pulpit of its old time power.

ELIZABETH E. FLAGG.

THE DAYTON CONFERENCE ON CHRISTIAN UNION.

OBERLIN, Ohio, May 1, 1890.

To all readers of the *Cynosure* who wish to attend the Conference of all Christians, to be held at Dayton, Ohio, May 21–23, I wish to say that arrangements have been made whereby persons attending from Ohio and Indiana can go to such Conference and return at one and one-third of the regular rates; provided, always, that they obtain a certificate from the ticket agent that they have paid full fare in going, and a certificate from the clerk of the Conference that they have been in attendance. This last will entitle them to return at one-third of the usual rates.

H. H. HINMAN.

THE PROCEEDINGS of the late Conference of Christians on the Secret Lodge System will contain in full the addresses of:

Prof Henry C King, Rev E P Goodwin, D D, Rev J S T Milligan, Col George R Clarke, ex-Prest A A Smith, Bishop Halleck Floyd, Rev B T Roberts, Rev W P McNary, Rev H A Day, Prest C A Blanchard, Rev Thos D Wallace, D D, Prof David McDill, D D, and Joseph Cook of Boston.

It is placed at the nominal sum of 15 cents per copy and sent postpaid.

The Proceedings will be ready for delivery next week.

Ex-President Cleveland, at the celebration of Washington's Birthday by the Southern Society in New York, quoted the famous passages relating to morality and religion from the Farewell Address, and added:

"When did we outgrow these sentiments? When did we advance so far in knowledge above our fathers as safely to cast aside these beliefs? Let us be sober and thoughtful, and if we find that these things have lost their hold on our minds and hearts, let us take soundings, for the rocks are near.

"Point to your immense fortunes if you will; point to your national growth and prosperity; boast of the day of practical politics, and discard as obsolete all sentiment and all conception of morality and patriotism in public life, but do not for a moment delude yourselves into the belief that you are navigating in the safe course marked out by those who launched and blessed the Ship of State."

—The interest in the revival services at the Chicago Avenue Moody church, in this city, continues unabated. Mr. Telford, the English evangelist, makes most forcible and eloquent pleas for salvation. Mrs. Telford, who is a singer, has a voice of wonderful purity and sweetness. The Philharmonic Society of young ladies also assists in the singing.

THE HOME.

CHRIST WITHIN.

Why wouldst thou teach my soul to rise,
And seek for Jesus in the skies?
Is He so far apart?
Are skies a better dwelling place,
Than man's celestial heart and face
Made pure and bright with heavenly grace?
Oh! find Him in thy heart.

Why wouldst thou teach my thirsty soul
To wait till death shall make it whole?
Is Christ so far away?
Oh no! I see Him now and near,
His throbbing life, his word of cheer:
He turns my night to day.

Then cease thy looking here and there,
And first of all thy heart prepare
By purity from sin;
And then lit up with Heaven's bright glow,
Thy soul of truth and love shall know,
That Heaven above is Heaven below,
And Christ is found within.

—*Prof. T. C. Upham.*

THE CARD TABLE.

Skill and chance are distinguished by three things: A game of skill begins with a definite situation of each player with reference to every other; in games of chance this is determined by lot. The position of the men is fixed beforehand in a game of chess. In a game of cards the cards are distributed by lot. In the next place, skill is improved and increased by practice; chance is intended to prevent all such personal skill. In the third place, the player accepts the responsibility of his conduct in games of skill, while in games of chance he puts much of the responsibility on his luck. Any game may have these two elements intermingled; but games of chance, while calling for some skill, have this element of lot incorporated in them, while games of skill have no element of chance in them, in the same sense that there is chance in the cutting, shuffling and dealing of cards.

Casting lots is a specific appeal to divine providence. "The lot is cast into the lap, but the whole disposing thereof is of the Lord." Under proper circumstances casting lots is no more criminal than is the taking of an oath in the name of God. When irreverently or heedlessly done, it is a violation of the Third Commandment, just as profane swearing is. The Decalogue does not merely prohibit the specific act of theft and murder, but everything associated therewith, or that tends to such ends. The profanity involved in appealing to chance to distribute the cards among the players, is a specific act of profanity, essentially incorporated in the game, and wholly distinct from the plain swearing by the voice indulged in by some players, and avoided by others. It may have been proper enough to determine who should be an apostle by casting lots, and is recorded in the first chapter of Acts; but it is thoroughly irreverent to appeal to the Almighty to give us a start in a game for our own amusement.

The usual reply to this is that in these games of chance no appeal to God is intended. But to what is the appeal then made? It must be made to something, and what is that something meant by luck or chance? Go into the gambling room where they think out loud, and hear them "D—n this luck," or "Bless this luck" that gave them their hand, and hear them substitute the name of their Maker for the luck that is in your thoughts, and you will readily find where the instinct of the human mind locates this appeal. You say you never thought of any such thing, and that this, therefore, does not apply to you. So many people swear and never think of it; but that is no excuse. Their thoughtlessness is rather conclusive evidence of sinful heedlessness. It is no excuse to say that in the game of cards a great deal of skill is required. Is your skill exhibited in dealing the cards so as to locate the leading cards as you will? Then that is cheating, and you know it. The card-player is shut up to exclude skill in dealing his cards, or else cheat in playing the game. If he does the first he is appealing to the Almighty; and if he does the second he is a dishonest man.

Progressive euchre is a recent institution, but it has brought the evils of gambling promptly into fashionable and unfashionable circles. All the feverish excitement over the result in securing the prize is found in that which is found in the pool-room. Old gamblers sneer at the idea of people getting excited over such trivial matters; yet whether true or false, the charges and insinuations about cheating, and in some cases cheating by the very persons who bought the prizes and offered them, are proofs conclusive of the frame of mind produced by such parties. Is this picture overdrawn? No doubt there are many cases in which no such results actually follow; but if any really wish to know the end of this so-called amusement, they will find it in the hands of philanthropists who study lotteries. The physical effects of the excitement may not be very manifest, but the mental and moral intoxication of this is spreading its ruin all over the land. Most States have, by law, prohibited lotteries; but the gambling fever is fed by these games in private, and by horse-racing and professional base ball in public.

A Pinkerton detective, in explaining how he so promptly captured a bank thief, said that they had learned to watch the base ball pool-rooms to see what bank clerks were winning by betting on horse-races and base ball games. "If a young man loses for a few times, not much harm comes to him; but if he begins to win, then we begin to watch him."

Card-playing, in the family circle, is one of the places where the seeds of this appetite for an uncertain issue is sown. It has thus its two evils: A specific violation of the Third Commandment in its appeal to the Almighty to determine a lot concerning so frivolous a matter as a game of amusement; and, second, the development of the appetite for getting prizes and stake money, whether in the form of cigars, ice-cream, or progressive euchre prizes, or stakes of the pool-room, without any form of compensation paid for them. Betting is getting money's worth without working just as much as stealing.

It is said that this is drawing rather fine distinctions on moral questions. That, however, is a poor reply for a Christian to substitute for a real answer. The United Presbyterian Board of Publication issues "Cases or Conscience," by Pike & Haywood, in which this subject is thoroughly discussed. These subjects are not proposed for the benefit of "dough-faces" easily ridiculed out of their convictions. Persons who have no convictions, or who are unwilling to stand by their convictions, are nuisances to the church. If they were outside of the church they would be more likely to be converted. Yet how many professing Christians can be ridiculed out of praying, and ridiculed into dancing and card-playing.—*From Lectures of Rev. Geo. P. Hays, of Kansas City.*

SOME THINGS THAT JESUS WAS NOT.

A Christian is a follower of Jesus. The actions of some of his professed followers suggests that they need to be reminded that Jesus

Was not a formalist; he neither read his prayers nor his sermons, and held his most important meetings out of doors.

Was not a politician. Though great issues were at stake in his nation, he insisted that his kingdom was not of this world. There is no doubt, however, that had he lived in this day and nation, that he would have been active in all great moral questions.

Was not wealthy. His wealth was not of this world, and he brought to light riches likened to which all earthly gain is dross.

He was a slave to no filthy habit. One could no more conceive of Jesus going around with a tobacco quid in his cheek, or a pipe in his mouth, than they could of an angel attending a horse-race, dance or circus.—*Sel.*

Dr. Wm. M. Taylor is reported as saying, "Unless there is something on which I cannot hold my peace I leave them alone." Some men held their peace on slavery until the guns of Beaureguard almost knocked them out of their pulpits. Some men will hold their peace on the sin of intemperance until the saloon strangles public virtue. The State Superintendent of Prisons in his last annual report said rum furnished nearly two-thirds of all the convicts in the State prisons of the State. Will not that make a man speak? We fear not that ministers will speak too soon on public abuses, but most fear that they will be dumb until compelled to open their lips by God's righteous judgments, or the thundering accusations of their own congregations.—*Christian Inquirer.*

"A BOY OF HIS WORD."

You may sing of the heroes of yore,
You may speak of the deeds they have done,
Of the foes they have slain by the score,
Of the glorious battles they've won;
You may seek to eternize their fame,
And it may be with goodly success;
But it is not the warrior's name
That my heart and my spirit would bless.
Though oft at their mention my soul hath been stirred,
Yet dearer to me is the boy of his word.

You may speak of the great ones of earth,
Of prelates, of princes, and kings;
I doubt not there's something of worth
In the bosom of all human things;
But dearer to me than the whole
Pageantry, splendor and pride,
Is the boy with a frank, honest soul,
Who never his word hath belied.
Yes, prized above all that this earth can afford,
Though lowly and poor is the boy of his word.

—*Selected.*

TAKING THE BOY'S MEASURE.

Jimmy Jackson was in high glee. He had just been measured for his new spring suit, and was to have it next week, in time to wear down to Squadunk on the picnic excursion.

"Pin-check," said Jimmy; "picked it out myself; that is, mother and I did. Didn't we, mother? Smith says he can fit me to a T. Good shape. Some boys have crooked shoulders, and some grasshopper legs. Hard to fit. Take a twenty-four, I do. Remember all the measurements, 'most—twenty-four breast, fourteen collar, twenty-nine long, twen—Say there, Dick, let that bat alone, I tell you! Yes, mother, I'm going in a minute—didn't I tell you so (impatiently)?—soon's I settle Sue, here, for nabbing my ear."

"What are you laughing at, Uncle Harry?"

"Oh, nothing much! Just thought what a chance it was for the recording angel to take your measure—that's all.

Jimmy went on about his errand, and when he got back it was high bedtime and a little past; so after the usual amount of teasing to wait for just another game, and grumbling at the injustice of sending a boy to bed before it was dark, when all the other boys in town could sit up until ten, he stumbled up the stairs in a very bad humor.

He got out of his clothes, but how, no one but a boy in bad humor and a hurry to have it over, can tell. How he was to get into such a tangled, criss-cross muss the next morning was another puzzle.

"Blessings on the man that invented sleep?" would have been a very appropriate motto to tack on Jimmy's bed that night; for, embraced in its arms, he soon forgot Dick's felonious intentions on his bat, the pending settlement with Sue of the "nabbing" case, and the ill-humor of the last moments, aroused by his sense of ill-treatment, and was living again the proud moments in the merchant tailor's room, where the soft, handsome folds of the "pin-check" goods were being admired, and the hum of the tailor's voice, as he said, "Open your vest, please; now lift your arms, so; stand straight, please; fourteen, twenty-four; that will do," etc., rang in his ears.

Presently it became indistinct and confused. Then it began to ring again with new distinctness.

"Stand straight, please. Humph! Very much shrunken calves, these. One, two—only two errands for mother to-day, and a good deal of growling over those. Open the vest please. Thirteen breast measure; small heart inside; cold and selfish; wants everything for himself. Some boys with generous hearts measure twenty-five. Stand straight, please! Nineteen high; good deal of a baby yet; whines and pouts like one. A boy with sense and manliness enough to take things reasonably ought to measure thirty."

By this time Jimmy was tumbling and rolling at a great rate. Great beads of sweat stood on his brow, and something suspiciously like groans broke from his lips.

"Pretty crooked, shriveled specimen this! Hard

to make his robe look decent at all. Got in. by the skin of his teeth."

You would have thought Jimmy was trying to put himself through a knot-hole, he shrank into so small a ball in one corner of the bed.

"Cut a sorry figure before the throne. If he'd only thought as much of how his spirit grew, as having a well-shaped body"—

A long, low, gurgling sound came from under the bed-clothes, which were gripped tight in both Jimmy's fists. Tiptoe, tiptoe came footsteps down the hall, and a light gleamed along the wall, and then shone into Jimmy's face.

"Oh, how it shines! Let me go away—away back please, Mr. Recording Angel! I'm so un—"

"Jimmy, Jimmy! Wake up! What's the matter, boy?"

"Oh! Mr. An—Why, Uncle Harry! I'm so glad! I—I guess I've been dreaming; but I tell you it was mighty natural. Don't go yet!"

"But what about the recording angel."

"Why, don't you know what you said last night about—about—"

"Taking your measure, eh? As good as Smith's?"

"No; but I mean to make it so, Uncle Harry."
—*Sunday-school Times.*

TEMPERANCE.

A BLOW AT PROHIBITION.

[Special Telegram to Inter-Ocean.]

The United States Supreme Court, by a decision to-day, would seem to have put an end to all statutes prohibiting the sale of liquor within the several States. The case was that of Gus Leidy & Co. vs. A. J. Hardin. It came up from the State of Iowa. The firm which composes the plaintiffs in error is doing business in Peoria, Ill., and shipped a certain quantity of beer amounting to about $500 in value, in kegs, to Iowa to be sold. The beer was there seized on the charge that it was in violation of the latest law of Iowa to sell it there, in that it was an intoxicating beverage. The case was decided in favor of the Iowa statute by the lower courts, and came to the Supreme Court on appeal. The Supreme Court has reversed the decision and remanded it for further proceeding not inconsistent with the opinion which is given. There was a dissenting opinion by Mr. Justice Gray, which is concurred in by Justices Harlan and Brewer.

The effect of the decision of the court is perhaps best illustrated by a paragraph in the dissenting opinion, which defines it and indicates what the consequences will be from such a determination of the law. Mr. Justice Gray, in commenting on the decision of the majority, says: "If the statutes of a State restricting or prohibiting the sale of intoxicating liquors within its territory shall be held inoperative and void as applied to liquors sent or brought from another State and sold by the importer in what are called original packages, the consequence must be that the inhabitants of any State may, under the pretext of inter-State commerce, and that without license or supervision of any public authority, carry or send into or sell in any or all of the other States of the Union intoxicating liquors of whatever description, in cases, or even in single bottles or flasks, despite any legislation of those States on the subject, and although his own State should be the only one which had not enacted similar laws."

Yet that is exactly what the decision of the majority of the United States Supreme Court has affirmed. It has decided that it is violation of that provision of the Federal Constitution relative to the commerce between the States for the State of Iowa to prohibit the sale in original packages of kegs or flasks of beer, which were shipped from Peoria, Ill., to be sold within the State of Iowa. In other words, it is impossible for any State to enact a prohibitory law under the police power of the State or under any other supposed power of the State which shall prevent the bringing into that State packages of intoxicating liquor from without the State, no matter what the size of the package and irrespective of the character of the liquor. The constitutional function of the State to regulate the sale of liquor, and its police power to prescribe what shall or shall not be sold, does not take effect until after the liquor so imported into the State shall have passed from the hands of the person to whom it was consigned and be offered for sale to some other person. In other words, it is not possible for any State of this Union to enact a prohibitory law which will prevent any person from bringing in by any mode of conveyance which it will carry any quantity of liquor which the person ordering it may desire to have for his own use.

The decision of the court by which this principle is affirmed, was drawn by Mr. Chief Justice Fuller. It is concurred in by all the Judges of the court except Messrs. Gray, Harlan, and Brewer, who join in the minority decision. Mr. Brewer's confirmation was opposed by the prohibitionists upon the theory that he was not sufficiently sound on prohibition and the temperance question to suit them. Mr. Brewer, in this minority decision, has heaped coals of fire upon their heads. He follows Justice Gray and Justice Harlan in assuming that the police power of the State is exactly what the prohibitionists have claimed that it was.

The effect of this decision is very far reaching. It is the general opinion about the Supreme Court to-day, as expressed by the most eminent counselors practicing at that bar, that this decision renders nugatory all of the prohibitory laws in all of the States as applicable to liquor brought into the States from without those States in original packages and designed for consumption by the persons to whom they are consigned. The prohibition leaders who carefully read the opinion stated that there was no remedy against this decision but to make prohibition a national question and to have prohibition incorporated in the Federal Constitution as an amendment. They admit that the effect of the decision is what the dissenting judges in their opinion say it is.

THE DISSENTING OPINION.

Justice Gray delivered a dissenting opinion in behalf of himself and Justices Harlan and Brewer. It says: Common experience has shown that the general and unrestricted use of intoxicating liquors tends to produce idleness, disorder, disease, pauperism and crime. The power of regulating or prohibiting the manufacture and sale of intoxicating liquors appropriately belongs, as a branch of the police power, to the Legislatures of the several States, and can be judiciously and effectively exercised by them alone, according to their views of public policy and local needs; and cannot practically, if it can constitutionally, be wielded by Congress as part of a national and uniform system. The statutes in question were enacted by the State of Iowa, in the exercise of its undoubted power to protect its inhabitants against the evils, physical, moral, and social, attending the free use of intoxicating liquors. They are not aimed at inter-State commerce, they have no relation to the movement of goods from one State to another, but operate only on intoxicating liquors within the territorial limits of the State; they include all such liquors without discrimination, and do not even mention where they are made or whence they come. If the statutes of a State, restricting or prohibiting the sale of intoxicating liquors within its territory, are to be held inoperative and void as applied to liquors sent or brought from another State, and sold by the importer in what are called original packages, the consequence must be that an inhabitant of any State may under the pretext of inter-State commerce, and without license or supervision of any public authority, carry or send into, and sell in, any or all of the other States of the Union intoxicating liquors of whatever description, in cases or kegs, or even in single bottles or flasks, despite any legislation of those States on the subject, and although his own State should be the only one which had not enacted similar laws. We would require affirmative and explicit legislation on the part of Congress to convince us that it contemplated or intended such a result.

ANOTHER CASE.

The court by the same vote reversed the decision of the Supreme Court of Michigan, in the case of Henry Lyng, an agent for a Wisconsin brewery, who was fined for selling liquor without a license. Lyng attacked the constitutionality of the law on the ground that it would compel agents for outside brewers to pay $300 a year license, while brewers within the State could under their manufacturers' license sell at wholesale after paying only $65 annual license. He contended that this was practically a regulation of inter-State commerce, and the court decides in his favor. The opinion rendered by the Chief Justice in this case concludes as follows: "The same rule that applies to the sugar of Louisiana, the cotton of South Carolina, the hops of Washington, the tobacco of Maryland and Connecticut, applies to all commodities in which a right of traffic exists recognized by the laws of Congress, the decisions of courts, and the usages of the commercial world. It devolves on Congress to indicate such exceptions as in its judgment a wise discretion may demand under particular circumstances."

THE CHRISTIAN CONFERENCE

RESOLUTIONS.

1. Whereas, The Bible, both in its historic object lessons, and in its authoritative precepts, demands that God's people should be separate from the world, in spirit and affiliation, as seen in the call of Abraham, the Redemption from Egypt, and the New Testament command, "Be not unequally yoked together with unbelievers;" and

Whereas, This divine teaching seems entirely ignored in these days by large numbers in the churches—in pulpit and pew—greatly to the detriment of individual piety, and to church efficiency; be it therefore

Resolved, That we, as a Conference of Christian churches, declare it as our solemn conviction that intelligent fealty to Freemasonry and kindred associations can only be maintained at the cost of loyalty to Christ; and we therefore call upon the ministry and church to inform temhselves on this subject that they may intelligently obey the divine command, "Have no fellowship with the unfruitful works of darkness."

2. *Resolved*, That the underlying principles of Masonry, and of secret societies in general, are in direct conflict with the policy and example of our Lord Jesus Christ, who did nothing in secret; that they endanger spiritual life and activity of their members, and therefore we feel it our duty to warn all Christians against any affiliation with them.

3. *Resolved*. That Freemasonry, being a system fabulous in its origin, false in its history, bombastic in its literature, selfish in its charity, degrading to manhood in its rites of initiation, sworn to secrecy in its membership, impious in its oaths, blasphemous in its assumption of titles, childish in its regalia, ludicrous in its ceremonies, demoralizing in its morality, misleading in its promises, Bible-mutilating in its official quotations, Christless in its prayers, and pagan in its worship, is radically inconsistent with the Christian religion.

4. Whereas, The true intent and tenor of an oath administered to a witness in court of civil law is to the effect that he shall tell the whole truth, so far as known to him, in the case under investigation; and,

Whereas, Roman Catholic priests claim and receive exemption from this obligation, so far as concerns knowledge acquired by them in the confessional; therefore

Resolved, That the claim set up by Roman Catholic priests, and it is believed conceded to them, when testifying under oath in law courts, of withholding all information communicated to them "in confession," is at variance with the law of God and hostile to the interests and rights of society.

5. *Resolved*. That while Freemasonry is the rival, and therefore the enemy of the church, it is equally so of the state—claiming that its obligations are the most sacred and binding ever taken by man; thus bringing its subjects all too often into antagonism with both, as well as with the family. It is, therefore, the duty of every lover of these divine institutions to labor for the complete overthrow of this purely human and worldly order.

6. *Resolved*, That the so-called minor secret orders, of whatever name, partake more or less of the nature and spirit of the major, and are too often used as feeders thereto; they are liable to the same objections, and should be subjected to the same antagonism from every American citizen.

7. Whereas, All oath-bound secret orders, which are sanctioned by the government, are chartered conspiracies against that government and are certain to destroy the liberties and deny the civil rights of its citizens; therefore

Resolved, That it is the duty of every Christian patriot and true American citizen to use all the political influence in his power to abolish such institutions from our country.

Wednesday noon members of the Conference representing different denominations, met separately for consultation. The following organized under the plan of work adopted:

Free Methodist—president, Rev. F. D. Brooke, Aurora, Ill.; secretary, Rev. W. P. Ferries, 108 Franklin St., Chicago; treasurer, Rev. J. W. Kelsey, Evanston, Illinois.

Congregational—Pres., Rev. Mr. Kelsey, Hart, Mich.; Gen. Sec'y, Rev. A. Thomson Bartlett, Ill.; Sec'y for Ill., Edgar Wylie; for Mich., Rev. Mr. Todd; for S. Dakota, Rev. J. P. Dyas.

United Brethren—Bishop Halleck Floyd, Pres.; Rev.

W. O. Dinius, Sec'y; Rev. John Stahl, Treas.,—all forming an executive committee.

Reformed Presbyterian—Rev. T. P. Robb, chairman; Rev. J. S. T. Milligan, secretary; T. MacClement, treasurer.

Wesleyan Methodist—Rev. H. A. Day, president; H. R. Smith, secretary; L. G. Herrington, treasurer.

Rev. C. F. Hawley and Rev. Geo. Fry committee of co-operation with other churches.

Christian Reformed—T. Keppel, Holland, Mich., chairman; Dr. G. Vos, Grand Rapids, Mich., secretary; Rev. P. Schut, Overisel, Mich., treasurer.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., April 30, 1890.

At the request of the united temperance organizations here, all of the pastors of the evangelical churches of this city delivered sermons, on last Sabbath night, in support of the temperance movement. Such concerted action gives a new enthusiasm to the work, and it was intended to follow up the impetus given the cause by these sermons by a general movement here all along the temperance line.

A case of great importance to liquor dealers and to prohibitionists has just been decided by the United States Supreme Court, and although the decision was against the latter, it is the painful duty of your correspondent to report the facts. The case was brought here on appeal from the Supreme Court of Iowa, and this Court reversed the decision of the State Court. The opinion of this Court is, that that section of the Iowa law which provides for the seizure of liquor brought into the State in original packages, is unconstitutional. Such laws, the Court holds, are in interference with inter-State commerce. In delivering the opinion, the Chief Justice said the sale of liquor might be properly regulated or prohibited by the action of the proper State authorities, after it had found its way into the State, but that there could be no legal interference with it while in transit, unless there should be Congressional action in that direction. There were three dissenting Associate Justices, namely, Gray, Harlan and Brewer, the latter being the most recently appointed, and, I believe, the only thorough temperance man on the Supreme Bench.

It is feared, among temperance people, that this decision will act as an entering wedge in rendering the enforcement of the other laws connected with the Iowa prohibition system more difficult in the future. So long as it is legal to carry liquor into the State in original packages, it will not be difficult to find some practical way of transferring the contents of the packages to the stomachs of those Hawkeyes who want it.

Congress is occupied, this week, with the consideration of a great many miscellaneous measures. Some of them are land grant forfeitures, the silver bill, the bill for the admission of Idaho and Wyoming, appropriation bills, pensions, the customs administrative bill, and District of Columbia matters.

We are assured now of peace on one half of the earth. On Sabbath day representatives of ten of the seventeen nations participating in the international American conference signed the agreement drawn up by the conference for the settlement by arbitration of all differences and disputes between them. This was the crowning act in the conference, as it was the principal business for which the conference was called. One of the interesting features in connection with the signing of the treaty, was the evident appreciation by the signers of the fact that the occasion was one which will be historically great. Some of them provided themselves with new gold pens and holders for signing, and afterward sent them, as souvenirs, with their documents, to their respective governments.

Last Sabbath was called "University Sunday" in the calendar of the Methodist churches of this city, and was observed with great enthusiasm. It was dedicated to the presentation of the cause of the proposed university. In each pew of each church was found a printed circular, saying: "We have raised $35,000 on the purchase of the ground. We have $65,000 yet to raise. Our people in this city can supply this balance. It will require great sacrifice, but trust in God, and remember the money put in Christian education is always a good investment." The churches all responded by satisfactorily liberal subscriptions. And the proposed institution seems to be meeting with liberal encouragement outside of the denominations. It is promised that its relations to the Methodist Church shall prove no bar to the breadth and completeness of it as a national university. *

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON VII.—Second Quarter.—May 18.

SUBJECT.—The Transfiguration.—Luke 9: 28-36.

GOLDEN TEXT.—And there came a voice out of the cloud, saying, This is my beloved Son: hear him.—Luke 9: 35.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Luke 9: 18-27; Matt. 16: 16-28. T.—Luke 9: 28-36. W.—Matt. 17: 1-23. T.—Mark 9: 2-13. F.—Rev. 1: 10-18. S.—Dan. 7: 9-16. S.—John 1: 1-14.

COMMENTS BY E. E. FLAGG.

1. *The transfigured Christ.* Vs. 28–31. Doubtless the chief object of this scene was to strengthen the faith of the disciples—these three on whose confidence in him he seemed especially to lean—during the dark hours of his coming crucifixion and entombment. Grace is given to us sufficient for our needs. The three who were chosen to be eye-witnesses of his transfiguration glory were also the ones chosen to be with him in Gethsemane. So when we pray for peculiar spiritual blessings we must remember that an unusual experience of blessing is often sent to prepare us for some peculiar trial, and consider whether we are ready to drink of our Redeemer's cup and be baptized with his baptism. Our Saviour in taking upon himself our nature must have also in a measure bound himself by the same spiritual conditions. If he desired some convincing sign by which to stay the faith of his disciples in the dark days before them, he had to "pray the Father" for it. So the greater the blessings we desire the more earnestly we must pray for them, for prayer is the God-appointed channel through which they are to come. If our Redeemer had to pray for what he desired, much more we. What he wanted his disciples to have is what he wants for us—the gift of spiritual insight; of seeing things in their divine relationship, undistorted by the earthly, the seeming, the transient. This is the gift that makes the great spiritual leaders—men who see beyond this age—men who are willing to take the revilings of the mob, and suffer poverty and persecution for a righteous cause; who let the shadow go that they may grasp the eternal substance. It is noticeable that the two men who "appeared in glory with him" were not only the two most heroic characters of Scripture but the most highly dowered with that keen-sighted faith which lies at the root of all true heroism. One turned his back on all the honors of the most splendid royal court in the world; the very name of the other has been a synonym ever since for a brave and uncompromising reformer. It was fitting that these two should be the ones selected to talk with Jesus of his coming death and no doubt to strengthen him for its endurance with thoughts of "the glory set before him."

2. *Peter's proposal.* Vs. 33–36. Peter "wist not what he said." Probably his thought was twofold: to keep these celestial visitants on the earth, and thereby bring in at once the coming kingdom, of which the place where they stood should be the capital, the new Mount Zion. The world is full of theories, social and political, which their advocates claim will do away with poverty and ignorance, and make earth a second heaven. But they have always been found impractical in their workings. So long as sin remains and holds sway there will be no perfection in human governments. But to us the voice still speaks out of the cloud: "This is my beloved Son; hear ye him,"—not Moses or Elias, but Christ. All the socialist and nationalist theories of our day, though they have their place in working out humanity's problems, will be worse than nothing if we turn away from the great Teacher. "And when the voice was past Jesus was found alone." Neither saints nor angels can satisfy the soul, or teach it what it wants to know—none but Jesus. The most celestial experiences are only inspirations to help us live more nobly and wisely; they would have no value if they were not transitory. On earth the Bethels where we must not, may not linger; but above, the Mount Zion which cannot be moved.

The diamond fallen into the dirt is not the less precious, and the dust raised by high winds to heaven is not the less vile.—*Persian Proverb.*

RELIGIOUS NEWS.

SEPARATION.

A LUTHERAN PASTOR SHOWS HOW IT CAN BE DONE QUIETLY, HARMONIOUSLY AND SUCCESSFULLY.

An unusual church notice was handed to the editor of the *Daily Independent*, of Massilon, O., on the 26th ult. It presented, in unmistakable terms, the position of the St. Paul's Lutheran church, of that city, on the issue between Christianity and the lodge, and read as follows:

"As Christians, infidels and Jews believe in a Supreme Being, but do not all believe in Christ; and as all these three classes in nearly all secret societies must confess their faith in a Supreme Being, then swear to Him and pray to Him; therefore it stands to reason that the God of these orders is not the Christian's God, the Father, Son and Holy Ghost, and because God commands all Christians to come out of such organizations (2 Cor. 5: 14–18); therefore St. Paul's Lutheran church unanimously decided that none of her members dare continue in this sin of idolatry."

The passage from the Scriptures referred to in the notice reads as follows:

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

The editor of the *Independent*, desiring to know the reasons for this action of the church, and, perhaps, preferring that the responsibility of the publication should seem to rest on other shoulders than his own in a town so sadly given over to the lodge as Massilon, sent a reporter to learn more exactly the views of Rev. S. P. Long, the eloquent young pastor of St. Paul's church. The latter answered frankly, like a Christian who does does not fear to give a reason for his hope. He said, substantially:

"St. Paul's Lutheran church, as you possibly know, was an independent organization up to my arrival here, but now affiliated with the Joint Synod of Ohio. I find that the church as organized took substantially this same stand, and that we have but reiterated now a principle which has not been strictly enforced. The Joint Synod is almost a unit in support of the same position. I do not hesitate in saying that all my sympathies are in accord with what I believe are the demands of my Christianity. The action of the congregation which is mentioned in the church notice sent you, was quietly taken on Sunday, April 13, at a called meeting, after service, with the unanimous result stated. The adoption of the resolution was consequent upon a recent sermon of mine on this line of thought. You understand it is wholly a question of principle and thus far there have been no unpleasant personal results.

"At the time of the church meeting we had eleven members that I know of who belonged to secret orders. We have 320 recorded communicants. Ten of the eleven who fully concur with our determination have severed their society connections. I understand that the Odd-fellows, Knights of Pythias, National Union, and Home Circle, have been affected. We have one member who is yet undecided, but is in a position in which he must conclude to retire from us or his society, How do we propose to enforce the resolution? Well, we'll not be arbitrary in our procedure. We desire to convince our members if any there yet should be who retain the forbidden relation, that we are right. So long as a member maintains a conscientious doubt, he may remain in the church. But in case of a positive disagreement with us, we should expel such a member. I might add that twelve communicants who were formerly members in secret orders, are leading this movement with me."

—The General Conference of the Methodist Episcopal Church South meets in convention in St. Louis, May 10. The communicants of this great division of American Methodism numbers about 1,800,000 souls, against 3,000,000 or more in the Northern division. The split between the two happened in 1844 and 1845, when at the General Conference in New York in 1844 the Northern and Eastern delegates suspended from his Episcopal functions, Bishop James O. Andrews, of Georgia, who had married a lady owning by inheritence a number of slaves. The delegates of the slave-holding States withdrew from the general organization and began their existence as the Methodist Episcopal Church South at a convention in Louisville in 1845. The church had rough sailing during the war.

—"Christianity has made greater progress," writes Mr. Wishard in the *Young Men's Era*, "in southern India than anywhere else in the empire. In 1881 there was in India a Protestant Christian population of 417,372, of whom 299,742 were residents of Madras. By Christian population I mean all who have abandoned Hinduism, including the members of families of communicants, and the villages whose inhabitants have announced their abandonment of Hinduism and their desire for Christian instruction. The whole number of actual communicants in India in 1881 was 113,325, of whom the proportion in Madras exceeded 100,000, while that of Bengal could not have been more than 25,000, and that of Bombay presidency not over 3,000."

—Rev. Geo. C. Needham, after three weeks of labor at Macon, Ga., has commenced a series of union meetings at Augusta, Ga. He also addresses the Young Men's Christian Association convention between his services on Sunday. Several men professed conversion—one an old gentleman over sixty years of age. After closing his work at Augusta, Mr. Needham will return to his home in Manchester, Mass.

—A revival of religion has been in progress for some weeks in Wolfboro, N. H.; 141 conversions are reported. Many conversions are repored as taking place in all parts of the country; 150 are reported at Wellsville, O.; 200 at Lancaster, S. C.; 100 at Berea, O.; 100 at Hyde Park, Mass.; 250 at Chattanooga, Tenn.; 200 at Jacksonville, Fla.; 500 at Wabash, Ind.; 130 at Jacksonville, Ill., 1,000 in New Brunswick, N. J.; 300 in New York city; 100 at Bement, Ill.; 100 at Osage, Iowa; 150 at Cortland, N. Y. Evangelist R. Kelso Carter reports 700 converts in two months in his fields of labor. About 1,300 converts are reported to have been secured at Decatur, Ill., in revival services, conducted for sixteen days by Rev. B. Fay Mills, of New Jersey, and G. M. Greenwood, a Boston vocalist.

—Of the 1,500 Chinamen in Chicago, several hundreds regularly attend Sunday-school, and about fifty have made profession of the Christian religion. It is intended to have a Chinamen for superintendent, and Mr. Smithson is in correspondence with Lee Hain, an exceptionally bright and intelligent Chinaman, who has just completed a two years' course at Mr. Moody's school at Northfield, Mass.

—The Rocky Mountain *Christian Advocate* says: While the Dakota Indians were savages it cost the government $1,848,000 to take care of them seven years. The cost after their conversion for the same length of time was $120,000, a difference of $1,728,000 in favor of Christianity.

—Rev. S. H. Anderson (Congregational) said the Bible is unknown in France, save amongst the 700,000 Protestants who spread the knowledge of God's Word to others, but so slowly that in the majority of booksellers' shops not a Bible or a Testament can be found, nor can they tell you where the Bible can be obtained. The missionaries spread the Word of God by distributing gratis Gospel portions and selling the Bible in families visited.

OBITUARY.

Died in Chicago, April 4th., MRS. CHLOE ANN ASHLEY, aged 61 years.

The subject of this sketch was born in Fredonia, N. Y., April 21, 1829. Her maiden name was Thompson. Her parents came to Wisconsin when she was a youth of fifteen, and settled on Spring Prairie. Here she spent some time in teaching. She early embraced the Saviour, whose faithful servant she remained till death. At the age of nineteen she was married to John Bacon, son of Deacon John Bacon of Spring Prairie, who succeeded his father in the office of deacon. She was the mother of seven children. Three of them only survive her, the two eldest being practicing physicians in this city. In 1886 she was left a widow, with three small children, for whom, with true motherly instinct, she lived, labored, and sacrificed to direct and educate in the way of the Lord. In 1870 she was married to John Ashley, by whom she had one child, now a lovely girl of nineteen. Her husband dying some four years since, she came to Chicago to live with her children, who had the privilege of administering to her every want in her declining health, and to close her eyes in death.

Her remains were taken to Spring Prairie for interment and laid to rest beside her kindred dust. The funeral was attended by a large concourse of friends on the Sabbath, April 6th., Elder E. L. Harris preaching the sermon from 2 Cor. 5:1.

Sister Ashley was a true specimen of Christian womanhood. She was an active worker in the Master's vineyard, ever ready to put her hand to the work of moral and Christian reform, never waiting for any movement to become popular before she espoused it. Possessing great independence of mind and character, nothing would swerve her from her convictions of right. Hence, in her the temperance cause, anti-slavery, anti-sworn secrecy and the missionary enterprise found a heart-and-hand sympathy. Truly the world needs such and can ill afford to lose them. E. L. HARRIS.

I took Cold,
I took Sick.
I TOOK
SCOTT'S EMULSION
RESULT:
I take My Meals,
I take My Rest,
AND I AM VIGOROUS ENOUGH TO TAKE ANYTHING I CAN LAY MY HANDS ON; getting fat too, FOR Scott's Emulsion of Pure Cod Liver Oil and Hypophosphites of Lime and Soda NOT ONLY CURED MY Incipient Consumption BUT BUILT ME UP, AND IS NOW PUTTING
FLESH ON MY BONES
AT THE RATE OF A POUND A DAY. I TAKE IT JUST AS EASILY AS I DO MILK." SUCH TESTIMONY IS NOTHING NEW. SCOTT'S EMULSION IS DOING WONDERS DAILY. TAKE NO OTHER.

SUBSCRIPTION LETTERS.

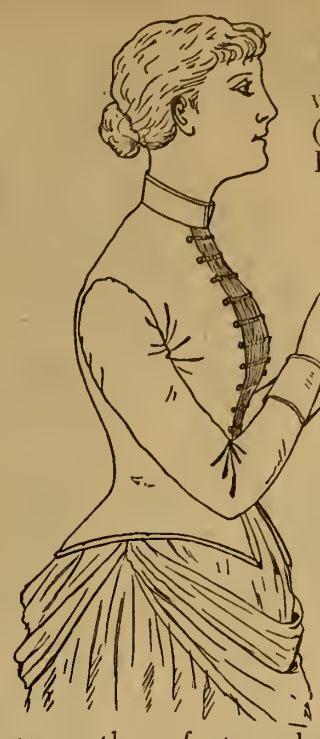
The following have made remittances of money to the *Cynosure* from April 28 to May 3 inclusive:

D J Ellsworth, S L Cook, D Cameron, J Edgerly, Mrs M M Ames, Miss R Fry, W W Roberts, S Rowley, P Caulkett, S Bingham, D Reynolds, S J White, O N Hull, J W Alberty, W H Oliphant, J A Bogle, W H Showalter, E P Chambers, J B Crall, Mrs E Pope, W L Ashton, J E Verkler, T Fletcher, C McMillan, Rev T M Chalmers, H L Erb, T S Parvin, W H Dawson, J S Francis, M McDowell, L Skinner, A H Hooker, S Avery.

Webster's Dictionary will be sent for examination to those who accept our offer of the Dictionary and *Cynosure*.

We are furnishing the dictionary at cost to our subscribers, and hence cannot afford to pay carriage when parties conclude not to take them, if any should so decide. Hence, after receiving them we will allow you one day for examination, and if not perfectly satisfactory return them and we will refund to you your money, less the actual cost of postage or express charges which have been paid.

The book is not in quality of paper or in binding equal to a $10 book. It is the orlginal Webster's Unabridged, upon which the copyright has run out, and hence the Dictionary of thirty years ago. Some who have received it are very much pleased with the book for the money. We wish to satisfy all, and repeat the above offer.



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No. 3	84	@	92
Winter No. 2	95	@	99
Corn—No. 2	33½	@	34½
Oats—No. 2	25¾	@	30
Rye—No. 2			50
Bran per ton		10	50
Hay—Timothy	6 50	@	11 50
Butter, medium to best	10	@	18
Cheese	06	@	10½
Beans	50	@	1 65
Eggs		@	11½
Seeds—Timothy	1 15	@	1 28
Flax	1 22	@	1 45
Broom corn	02½	@	06¼
Potatoes, per bu	30	@	53
Hides—Green to dry flint	03	@	07
Lumber—Common	10 00	@	13 00
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CONVULSIONS IN CHILDREN.—When a child has a convulsion, or what is commonly called "a fit," attention should be given to the urinary secretion at once. If there is suppression of urine, the child should be put into a warm bath, and made to sweat as speedily as possible. In many cases in which children die from a succession of convulsions, the real cause of death is suppression of urine (a fact which is probably not so generally known as it should be), so that the child really dies of poisoning through the retention of the urinary secretion. When a child is subject to attacks of this character, care should be taken to dress it warmly in flannels, so as to keep up a degree of perspiration most of the time, and hot baths should be administered frequently.—*Hall's Journal of Health.*

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Now a vegetable garden can be made as interesting and as beautiful as a flower garden, and I must say that I enjoy mine as much as I do my flowers. I have it laid out with straight paths, the main paths being five feet wide, and are bordered with salsify and parsnips; the narrower paths between the beds are eighteen inches wide, and can be bordered with fern-leaved parsley; it makes a beautiful edging, and grows handsomer as the season advances.

Everything should be planted in straight rows; mine run east and west, as that offers less resistance to the west wind, and everything looks much neater, the wind not having a chance to confuse things.

A garden the size of mine, eighty feet wide by one hundred and fifty feet long, furnishes much work, but "knowing how is half doing it," holds true. Never let the weeds get ahead. The scuffle hoe is the most important implement, and must be kept in constant use. If the weeds are cut down when they are just above the ground, it is comparatively little work to have the garden look neat and clean, and a woman can accomplish much, as I can testify.—*E. W. L. in Vick's Magazine for October.*

Spraying Fruit Trees.—Professor Lintner, State Entomologist of New York, avers that the benefits resulting from proper spraying are marked and surprising. It has given 75 to 90 per cent of fruit free from the attack of the apple worm of the codlin moth. The professor adds that with a knowledge of what spraying can accomplish, he has not hesitated to assert and emphasize at our Farmers' Institutes that a force-pump should as uniformly have a place upon every farm as a plow. It has become an indispensable instrument.

Grape Growing in Towns.—A Philadelphian avers that people in towns and cities might have grapes with but little trouble if they would just plant a vine or two. No matter if the surroundings are paved with brick, the vines may be carried to the second or third story and trained in front of a balcony, where grapes enough for a family might be grown. He saw in Philadelphia a vine covering a space 20 by 12 feet, at least 30 feet from the ground on the west side of the house. It shaded a balcony and the vine was one mass of purple with Isabella grapes quite free from rot. As fine Catawbas as he ever ate grew 60 feet from the ground, the vine being on a cherry tree.

Points for Apple Growers.—In an essay read before the Massachusetts Horticultural Society, Mr. O. B. Hodmen observes that when apple trees are set in land too rocky or steep to cultivate they should be dug around and the land enriched to give a good start. In such land straight rows are, from the nature of the ground, impracticable, but the trees can be set where there are spots of deep soil among the rock. No facts are better established than that apples to bear good fruit should not be crowded, and in planting the space should be estimated for the trees at maturity instead of the small tree in hand.

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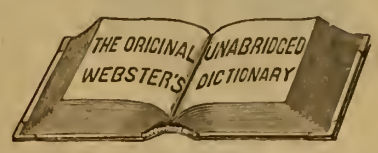
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NEWS OF THE WEEK.

WASHINGTON.

Senator Beck of Kentucky fell dead of heart disease in the Pennsylvania railway station Sunday afternoon while about to take a train. He had been unwell for over a year and has been in no active work in the Senate.

CHICAGO.

Frank Woodruff, who attained notoriety in connection with the Cronin case, was let off last week with a six months' sentence for horse-stealing.

Ten men were precipitated from the top of a scaffold thirty feet high at the stock-yards and some of them may die. The structure is said to have been faultily constructed.

At the meeting of the World's Fair directors last night, Lyman J. Gage was elected President, and Thomas B. Bryan and Potter Palmer First and Second Vice-Presidents. The by-laws were adopted.

The master carpenters answered the three judges, composing the committee of arbitration in the strike, refusing to act with them or to be bound by any decision they might reach.

COUNTRY.

On Wednesday the state of Michigan wiped out its bonded indebtedness by depositing the sum necessary to cover the last installment of war bounty bonds.

Edward Littell, a veteran of the war of 1812, died Wednesday at his home near Marcellus, Mich., aged 100 years and 14 days.

Crops in South Dakota, it was reported Wednesday, are suffering severely from drought.

Two years ago Margaret Kinney, Alpena, Mich., was taken suddenly ill and since that time she has remained in a trance. For weeks she will remain motionless, and sometimes she goes ten days without food. Physicians say the girl's general health is good and they cannot account for the remarkable sleep. The girl has not spoken a word since she was first stricken.

During a cyclone Thursday night at Blooming Grove, Texas, the new Baptist church and many residences were demolished, and the postoffice, the Presbyterian church, and several business houses were partly wrecked.

At Albany, Thursday, the House passed the bill abolishing capital punishment in New York, the vote being 75 to 29.

Destitution is said to prevail in the Negro settlement in Oklahoma, and immediate supplies are needed to prevent deaths from hunger.

Rev. William Barnes, aged 74, who preached the sermon at the funeral of Daniel Webster, died in Jacksonville, Ill., Thursday.

Thursday at Decatur thrashing contractors of Macon, McLean, Dewitt, Logan, Piatt, Moultrie, Christian, and Sangamon counties organized the Illinois State Thrashers' Association, the object of which it to preserve a uniform price for thrashing grain.

The H. B. Plant, a St. Johns River steamer, was burned Tuesday morning in Beresford Lake, Florida. Two men and a boy, all colored, lost their lives. Many passengers jumped into the water to escape the flames.

Monday night Chief of Police Janssen issued an order that all the gambling houses and pool-rooms in Milwaukee be closed.

The air brake on a Chesapeake and Ohio express train was rendered useless early Monday morning and the train rushed into Staunton, Va., at the rate of eighty miles an hour. A Pullman sleeper in which were fifteen members of the "Pearl of Pekin" troupe, was derailed and Miss Myrtle Knox, one of the company was killed. The others escaped without dangerous injury.

A reporter for the New Orleans *States*, just in from the flooded district, says: Ruin and desolation meets the eye on every side in Pointe Coupe parish. The destruction is complete. Not a plantation is left, not a levee, while hundreds of families are homeless. Thousands of stock have been drowned, and from meagre reports received from the interior, it is quite probable human life has been sacrified to the flood.

At Auburn, N. Y., Tuesday, Judge Wallace granted a writ of habeas corpus in the case of Kemmler, under sentence of death, the writ being returnable June 17 next. It is claimed that the act under which Kemmler is to be executed is repugnant to the Constitution.

The damage from the flood along the Mississippi River is roughly estimated at $27,000,000. The suffering it will entail upon the people over a wide farming district is not easily over-estimated, and will demand and should receive prompt aid from a generous public.

FOREIGN.

Professor Heilprin and F. E. Baker, representing the scientific expedition sent out from the Philadelphia Academy of Natural Sciences, made a successful ascent of the mountain Iztaccihuati. This is the third recorded ascent of this mountain, and the first by a scientist. The barometer measurements indicate an absolute elevation of 17,150 feet.

The bill granting an indefinite number of terms to Presidents of the Republic was passed Wednesday by the Mexican Chamber of Deputies.

A revolution has broken out in Paraguay. Several persons have been killed and many wounded. Telegraphic communication is interrupted, and the details that have been received are meager.

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VICTORIA A. BUCK.

East Randolph, N. Y.

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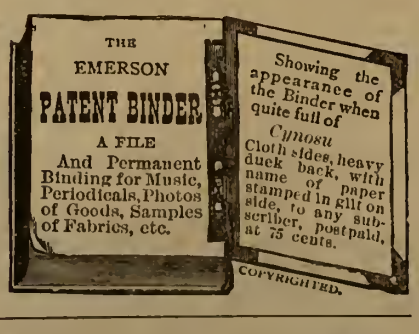


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Providence, Rhode Island, must be put upon the roll of dishonored cities which have cast out the Bible from the American common school. Cincinnati and Chicago head the gloomy list. By the act they deny and defy the God of heaven, inflict an injury on their children which they are most unlikely to repair, invite the evil spirits of anarchy, infidelity and misrule, and begin with a high hand to overturn the foundations of American free institutions.

Joseph Cook in his great speech in the April Conference distinguished between Romanism as a religion and a polity. The following is a clear-cut and comprehensive view of the latter from the *Signs of the Times:* "The Roman Catholic church is the only institution which combines politics with its teaching of morality. It can't help being a political religion. It has been carried along through centuries in such a plan. The religion is the side show. The papacy has always had for its aim the subjection of all rulers and governments to its power."

A college fraternity revival was experienced at Michigan University last week. One student was abducted and carried from Ann Arbor to Milan, sixteen miles, while their dress suits were stolen from others, amid mutual crimination and muttered threats of revenge. If by any mischance these student secret societies should be of any benefit to any of their members, it is most certain that such vicious sprees as this Ann Arbor affair, that at Rutgers College lately reported, that at Madison, Wisconsin, last year, the murder of Leggett at Ithaca, and scores of similar cases utterly overcast and annihilate such benefit. It is no wonder such men as Dr. Goodwin, Gov. Bross, Gen. Phelps, James A. Garfield, Senator Evarts and hundreds of equal eminence and piety enlist themselves against these college pests.

From Indianapolis we learn that the secret order of the Railway Conductors' Association is in trouble. Its members have lately seen, with consternation and anger, the railways discharging many of their number, which their secret manipulations seem powerless to prevent. It comes out that nearly all the men discharged were Masons of the thirty-second degree, Sovereign Princes of the Royal Secret, and it is claimed that their discharge was brought about by a fellow Mason of the same degree who traveled over all the roads and succeeded in getting transportation at lower rates by giving the Masonic sign of distress. The distressed brother Mason, whose grip was so good for transportation, was a detective, and reported the "good Masons" at headquarters. The discharged men may blame the detective, or the Masonic grips which gave him his power, whichever they please.

Last Sabbath evening at Pittsburgh a Romanist organization was begun which is proposed to extend over the country. It is named the American Federation of Catholic Societies, and its object is a kind of trust, a consolidation of all Romanist organizations. It aims to unite and promote the fellowship of Catholic laymen, and maintain the welfare of Catholic communities "as regards either the advancement of general brotherhood or the vindication of common manhood against any and all ignoble encroachments." That means a political combination against compulsory school laws. This organization will be a plaything for the Jesuits and the papal hierarchy. A more complete consolidation of Roman Catholic interests than they already form we cannot easily imagine; but it will placate the "laymen" to have something they may call their own of the same sort. Thus men are being bound in bundles for the last day.

The decision of the Supreme Court on "original packages," is viewed by Gen. Fisk with his usual hopeful temper. He thinks that the "original" package is the box, case or cask, and the officials have only to be alert to discover when this is opened for distribution, to become mingled with the common mass of property in the State. It becomes that moment subject to State law and to confiscation. Senator James F. Wilson of Iowa is recognized as one of the ablest lawyers of the State. He says of the decision: "The practical effect of the decision does not spend its entire force on laws of States prohibiting the manufacture and sale, within their limits, of intoxicating liquors, but it applies with equal effect to those States which, without resorting to such prohibition, have nevertheless applied the regulative features of a license system. Indeed, it covers the entire field of effort to suppress or regulate the traffic in intoxicating liquors, whether by prohibition, local option, high license, or any other kind of license." It is found also that the laws of several States prohibiting or limiting the sale of oleomargarine, are equally affected with those respecting intoxicants. On the whole, we believe it best to take a cheerful view of the case, although the decision be not founded in the primary ideas of justice, as we understand them. It must of necessity compel all sincere men to take a stand against the liquor power in national as well as local elections.

George Kennan has in the last *Century* one of the most remarkable of his articles exposing the tyranny of the Russian government. There have been few exhibitions in history of despotisms so ferocious and at the same time so puerile. Alexander III. has been exasperated, it is true. His father had set free twenty million serfs without a war or a long anti-slavery agitation; and he had just written an order for the assembling of a constitutional convention when the nihilist secret assassins killed him with a glass bomb. A few weeks since there was a rift in the gloomy cloud of oppression that hangs over Russia. The Czar, it was said, had visited the political prison at St. Petersburg, had talked freely with its inmates and ordered the release of many. An intrepid woman, who had been condemned for writing him a daring letter on the condition of his empire, he had forgiven. The bird of hope began to sing in a million hearts for Russia. But it is now said that the brave Madame Tschebrikova was not released but transported with peculiar hardship. America is grateful to Russia for the noble sympathy of the Czar during a dark hour of our war. We may repay that kindness, not by indifference to the torn and suffering condition of that empire, but by a kind and Christian protest which shall help Alexander to see more clearly his duty as the head of a great nation in the light of the New Testament civilization. Petitions are being circulated by the W. C. T. U. to this effect and should be signed by every American.

Prof. Moorehead's lectures at the Moody Bible Institute in this city are growing in interest, and are listened to by increasing audiences. Friday morning the subject was "Justification," and the students were electrified by the clear teachings concerning God as a dispenser of justice. "There is in our day," said Prof. Moorehead, "a tendency to suppress the fact of God's justice. As a consequence there is a flagrant disregard of God's laws, even among members of the churches. Where God's true character as a God of justice is hidden, the tendency of the church is downward in morals. That is the condition of the churches to-day. Never was there so great need of proclaiming a full Gospel as to-day." A voice from the audience was heard, "God bless you, you are telling the truth." Prof. Moorehead replied, "May God not only bless one of us, but all of us, and enable us to stand for the complete truth."

CRUSADER'S BATTLE-SONG.

BY VICTORIA ALEXANDRA BUCK.

DEDICATED TO THE NATIONAL W. C. T. U.

Fling out the white banner of heaven again,
Let the crusader's war-cry sound far o'er the main!
For He who for aye is so strong in His might,
Comes down in His glory to join in the fight!
Like the shout from the hosts of brave Gideon that rose,
The sword of the Lord it shall be to our foes!

There's a power that can thrill from the days that are past,
When Luther's grand anthems rose high on the blast;
When the bugle call rang through the forests of pine,
And the martyr's blood crimsoned the laurel and vine;
Then *all to the rescue!* o'er mountain and main,
Fling out the white banner of heaven again!

East Randolph, N. Y.

THE FOE BEFORE US.

BY REV. J. M. FOSTER.

The G. A. R. held their annual reunion in this city this week. The old veterans made an imposing display. It is well enough for them to gather and recall their experiences in war times. But the great moral conflict that is now upon us is of unspeakably more importance. It is many sided. The labor conflict is attracting attention. Strikes are multiplying at an alarming rate. There is no hope of relief until employer and employe are ready to recognize each other's rights and obligations. Here is a remedy:

"To thine own self be true;
And it must follow, as the night the day,
Thou cans't not then be false to any man."

But here is the perfect rule: "Whatsoever ye would that men should do unto you; do ye even so to them." St. Bernard has truthfully said: "Nothing can work me damage except myself; the harm that I sustain I carry about with me, and never am a real sufferer but by my own fault."

Romanism is becoming more aggressive. The White Pope—the Roman Catholic church—is strong; but the Black Pope—Jesuitry—is a lurking foe. "The Pope interferes, either openly or by secret agencies, in the internal political movement

of all civilized countries." They say: "When Protestants are in the majority we tolerate freedom of conscience, because that is their belief. But when Catholics are in the majority we suppress it, because that is our belief." The Pope, with his Jesuitical organization, controlling 225,000,000 souls, is an alarming spectacle.

The Sabbath contest is advancing. This language is used in "*John Swinton's Paper*:" "Is there any law in New Jersey in defense of Sabbath? If so, why is it not enforced against the railroad corporations? When laboring men violate any law of the money power, it is anarchy, and the law-breakers are imprisoned or hanged. But when the money power violates all laws, both human and divine, there is neither penalty nor remedy." A Chicago paper, the *Knights of Labor*, says: "From thirty to forty thousand employes in Chicago alone are compelled to work for seven days in each week. How shall their shackles be unloosed and the slaves set free? Men and women have been discussing this question as individuals for many months. It is now time to discuss it as a body politic. Is it not time to cry halt? Are the people, by their apathy, avarice, and selfishness, willing to blight the prospects of the working class of America by condemning them to a slavery that knows no day of rest?"

The temperance conflict is becoming a battle between Christ and Satan. Dr. McArthur has truthfully said: "The Spirit of God's book and the Gospel of God's Son destroyed the monster, slavery, in the early history of the church, under the most despotic governments. The same spirit and Gospel struck the chains from four millions of slaves in our own land. Not Sherman, not Grant, not Lincoln, destroyed slavery, except as they were God's instruments in accomplishing his great purposes. The Gospel of the Son of God made the Emancipation Proclamation possible. Back of the hand that wrote it, was a hand bearing the print of a nail in its palm—a hand that once was nailed to the cross. That Gospel says, with a profound meaning, whether a man be black or white, red or yellow, rich or poor, bond or free, 'A man's a man for a' that.' That same Gospel will strike down the monster, alcohol. He is a worse tyrant than slavery; he enslaves body and soul, and destroys both in a drunkard's hell. The great principles of God's book, the divine maxims for human conduct, teach us how to regard the drunkard and how to abstain for the sake of our own safety, for the sake of our example, which might hurt the weak, and for the sake of our divine Lord's glory, which this curse does so muchto tarnish."

The conflict with secret oath-bound societies deepens. They are the dry-rot on the political body, that will be fatal to the national life if suffered much longer. They are the giant among the Philistines, Goliath of Gath, that must be smitten by our New Testament David before the enemy can be driven from the field. The forces of evil are upon us. We must be "up and at them."

> "Rise, rise, and for the fight
> Of onward, upward Christian life
> In earnest faith prepare."

Cincinnati, Ohio.

When a Christian lodgeman discovers what the lodge is (an iustitution of organized selfishness, a religion with Christ shut out by law) he withdraws from it as he would from fire. The wonder is that anyone who values his right of private judgment will allow himself to go in past oaths or obligations to keep secret—he knows not what. —*The Aurora, Knoxville, Tenn.*

A TEST OF COURAGE.—One of the severest tests of courage is to carry on one's life quietly and faithfully under the cloud of a great uncertainty —something which makes it uncertain in what direction one's activity is hereafter to be put forth. This is not an uncommon experience, but, although it happens to many, it is never on that account the easier to bear. Living by faith has always involved a struggle even for the most heroic souls; most of us learn it by the most painful processes. Nevertheless, if we are to live with any strength and peace, learn it we must, sooner or later. If one broods over an uncertainty, strength is paralyzed and work half done. The man who worries loses the power which comes from concentration and a calm putting forth of his whole force. There is nothing to be gained by this brooding; there is everything to be lost. A strong life is one which commands itself and does not give up the rudder to every wind of circumstance. When the time of uncertainty comes to a strong man, he is not deflected from the thing in hand; if possible, he puts more strength and skill into it: not defying fortune but accepting Providence by that calm doing of one's work which goes with the consciousness that the honest laborer is worthy of his hire, and that work well done to-day means the opportunity of more work to-morrow. Take your life bravely and strongly; if uncertainties come into it, meet them with quiet courage and good cheer. Above all keep heart aud hand in your work, and trust the future to that Divine Providence which has ordered the falling of every sparrow.—*Christian Union.*

CIVIL GOVERNMENT AND SECRET SOCIETIES

ADDRESS OF REV. B. T. ROBERTS, EDITOR "EARNEST CHRISTIAN" AND "FREE METHODIST."

I hardly know why the most important subject on the program was assigned to me this afternoon, unless it is because I am about the only one who has called attention to the subject, from time to time. I wish I might be able to awaken such an interest in it that abler ones would take hold of it and call attention to the greatness of the subject on which I am to speak this afternoon.

In prophetic language, the sun stands as a symbol of the civil power. It is a fitting symbol. The sun knows no partiality; it shines alike for all. It sends out its light and its heat equally for the peasant and for the prince. It has no broader, purer rays for the palace than for the cottage. However humble the plant, the sun gives to the dewdrop on every leaf the beauty of the pearl. It is no wonder that the sun was the first object of idol worship. Job, who lived before the days of Moses, says: "If I behold the sun when it shines, or the moon, walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand, that were an iniquity to be punished by the judge, for I should have denied the God that is above."

Civil government, like the sun, should be impartial,—it should have no favorites. It should give the same protection to the lowest as to the highest. It should mete out justice equally to all. It should extend the favor that it gives to one citizen, to all citizens. In every department of our government should be set forth the equality of mankind. The manhood of man should be vindicated in every act of civil administration. We should say to the dignitaries of foreign countries that come to make a home with us, "Forget you now your state and lofty birth; not titles, here, but works must prove your worth." God, by direct inspiration, founded one form of civil government. It had no aristocracy, hereditary or monetary. Under its operation there were no paupers, and there were no millionaires. We should do well to study its provisions. It treated all men as equal. It made no provision for one class that it did not make alike for all classes. As far as possible, we should carry out that same provision.

The principles of our Declaration of Independence should be the cherished principle of every American. We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with inalienable rights; that among these are life, liberty, and the pursuit of happiness. Jefferson says that, in an age of revolution and reformation, our steps are guided safely by the observance of strict and impartial justice towards all men of whatever state of persuasion, religious or political. Our civil government should be what the poet says the church is,—

> "Our mother, the church, hath never a child
> To honor above the rest,
> But she singeth the same for mighty kings
> And the veriest babe on her breast;
> And the bishop goes down to his narrow bed
> As the plowman's child is laid;
> And alike she blesseth the dark brown serf
> And the chief in his robe arrayed."

There should be no preferences, no prejudices, in our civil government. Long before the age of our revolution Montesquieu wrote that if there were no God we should still be bound to love justice; that is to say, we should strive to be like him of whom we have so grand an idea. Among the painters justice was portrayed as blind, for she knows no distinction in those who appear before her bar. She awards to each one according to his deserts, apart from all other considerations. Macauley said of Hume that he hated religion so much that he hated liberty, because it had been allied with religion, and he plcaded the cause of tyranny with the dexterity of an attorney while affecting the impartiality of a judge.

CIVIL GOVERNMENT AND THE BIBLE.

But the principles of civil government, the principles of liberty, are interwoven all through the Bible, and all through men who have been inspired by the Spirit that wrote the Bible. It should be strictly impartial. One of the provisions of this early commonwealth was, ye shall do no unrighteousness in judgment. Thou shalt not respect the person of the poor nor honor the person of the mighty, but in righteousness shalt thou judge that neighbor. But here come in secret societies, and they interfere with the equal distribution of justice. This is their real, though never their avowed, intention. What man ever joined a secret society without expecting to derive from it some advantage? Do they pay their fees and their dues in order to fare the same as the uninitiated members of civil society? The whole system is founded on human selfishness. Christ said: "The field is the world," and not an eye walled up so tight as to keep out the light. The men who in fighting the battles of life go into some dark corner, do it with the expectation of receiving some protection which otherwise would not be granted them, or of being able to sally forth with their associates and gain some victory which they could not achieve in a fair and open fight. The whole system of secret societies is based on selfishness.

But let us notice a few principles. First: Through secret societies unsuitable men are elected to office. Men are placed in positions which they have neither the intellectual nor the moral ability to fill. They are put forward by the lodge. They are placed in positions that should be occupied by better men. The most meritorious act that many of them do is to draw their salaries. We have illustrations of this on every hand. The papers of this city are complaining of their mayor. I remember at the time the canvass was going on in which he was elected, I was talking with an old resident of this city. I expressed my doubts about his election. He said: "There is no doubt about it," and then he mentioncd the secret societies to which he belonged, and he said he belonged to the same society, "and," said he, "we shall be able to elect him by a large vote." The recent city treasurer of Rochester, NewYork, was a thirty-two degree Mason. He was a man who had never been heard of until he was put forward by the lodge, and by the aid of these votes of men who labored for him in secret, was elected to the office. He became a defaulter to the amount of sixty thousand dollars. His elevation turned his head. Because a good deal of money passed through his hands he thought he was immensely rich, and he used the money as though it were his own. When the matter came out it was so plain that even Masonry did not attempt to save him. He acknowledged his guilt, was sent to State's prison for five years, and, doubtless, will be pardoned out as soon as it is deemed expedient to do so.

In the Congressional district in which I reside is the city of Rochester, a university, many large towns, and perhaps as intelligent a population as is to be found in the United States, and yet for a quarter of a century we have not been able to elect but one first-class man to Congress from that district, and he was sent for only a single term. Secret societies

PUT FORWARD INFERIOR MEN

for office in the nominating convention. They get them nominated and then they get them elected; and then they go on, and if there is not much to be done, why they get along and fill the office; but if there is work to be done there is a failure. When there is work that must be done they are obliged to give place to better men. The sword falls from nerveless hands. When battles are to be fought McClellan gives place to Grant, and abler men must take the place. But secret societies keep inferior men in office and the country suffers. There is great danger in that direction. Carlyle said that men of world-renown may suc-

eeed by their quackery for a day, but their race is short; but men can in a little time, under bad leaders, do mischief that will take generations to repair. France had many noble and patriotie men when she was struggling to establish free institutions. Some of them were men of very marked ability. LaFayette, Necker and Murat, and men like that, could have guided the people in safety to the establishment and operation of free institutions. It was in vain that LaFayette wrote: "If the conspirators exist they should be punished only by the sword of the law. It is neeessary that the reign of the elubs should give place to the reign of law. They are disorganizing maxims to the true principle of liberty, their mad fury to the calm courage of a nation that knows its rights and defends them." LaFayette and men like him were driven into banishment, or imprisoned, or beheaded, and the Girondins and the Jacobites held sway until Paris and the leading cities of France became as a slaughter house, and the best blood of its eitizens flowed like water down their streets.

We have had a trial of government by lodges, and this trial is a failure. We cannot afford to repeat the experiment. We need to have our best men placed in office. One of the provisions that God made in his Old Commonwealth was, "Thou shalt provide out of my people able men, such as fear God and hate covetousness, men of ability, men fit to be rulers over you, rulers over thousands, over hundreds, over fifties, and over tens." We ought to carry out that same principle. Carlyle says: "The finding of your able man and getting him invested with the symbol of authority so that he may be able to act aceording to his faculty of doing it, is the great business well or ill-performed of every social procedure whatsoever in this world." But secret societies interfere with this. They put forward men who are not fitted for the position, and the consequence is that the nation suffers. We are suffering, and we shall continue to, unless there is a reform in this particular.

THE LODGE IN COURT.

Again, in the second place, secret societies interfere with the equal distribution of justice. It is almost impossible, under their influence, to have justice fairly administered. Said Edmund Burke: "Fair trial by jury is the very soul of government, and all our legislation and administrations and parliamentary debatings, and such like, go on in order to bring twelve fair and impartial men into a jury box." Wherever a secret society suceeeds in getting just one man in the jury box, where the interests of that lodge to which he belongs are concerned, or any of its members, the ends of justice are defeated. We have many notable examples of this kind. One of them occurred in my own neighborhood. It is familiar to the old generation, but the present generation has well nigh lost sight of it.

William Morgan was a Mason. He was a eitizen of the United States. He resided in Batavia, near where I lived. William Morgan exposed Masonry. He was taken to jail on a false charge, and was acquitted on his trial. He was kidnapped, gagged, put into a waiting coach, carried 120 miles through a thickly settled portion of the country, and confined in a United States fort on the charge of one officer, a Freemason. He was sentenced by the lodge to the Masonic penalty of death. The penalty was inflicted. I suppose that more than one hundred men were concerned in this conspiracy. The whole State of New York was agitated. The whole nation was agitated. And yet in the long ably conducted trials that followed, not a single one of the men who murdered Morgan was brought to justiee. They all escaped. Secret societies showed themselves stronger than the law. We have had a recent case in this city. That Dr. Cronin was foully murdered there is not the slightest doubt. That he was murdered by authority of the lodge is equally clear. The men who executed the sentence are confined in your State's prison at Joliet. Perhaps their sentence was thus light because the conviction is deep-settled that these men who were apprehended and tried were only the tools, that abler and more wicked men lay at the bottom of this movement. When Fouquier-Tinville, who had brought hundreds to the guillotine in France in the French Revolution, himself came to be beheaded in the fluctuations of power among the different clans and different societies, he said: "I have been simply the axe of the convention. Do men punish an axe?" You have the axe with which Dr. Cronin was taken off, safely locked up in Joliet, but where are the men who wielded the axe? Where are the principals in this foul murder? Have one of them been apprehended? Is there any persistent determination expressed to bring them to justice? Is there any well-directed and earnest effort made in this direction? Is there the slightest probability that the men who plotted the death of Dr. Cronin and brought it about will be punished? Then the ends of justice are defeated. Then, in this case, secret societies show themselves stronger than the law, and they do so right along in almost every case where there is a conflict of this kind. When a conspirator against his fellow-man comes into court he regards his oath to his fellow-conspirators as more binding than the oath administered to him by the magistrate, and the consequence is that it is impossible through their influence, where they are concerned, to have justice administered.

And so it goes on, and so it will continue to go on until there is a remedy applied, until the influence of these societies is put out of the way.

Another objection to these societies is that in their conflict with the civil law they rob many of their inalienable rights. Our Declaration of Independence, as we have stated, and as you all know, secures to every man the pursuit of happiness, but never in the darkest ages of the world, under the most despotic government, has a worse tyranny been exercised than is practiced by secret societies in this free country, in these last years of the 19th century. They rob men of the right to win bread by honest labor except at their dictation. They say when men may work and when men must be idle. They prevent men from using their God-given powers as they are pleased to use them. At the close of our war, Whittier represented the freed-men as singing,

> "We own a hoe, we own a plow,
> We own the hands that sow;
> We sell the pig, we sell the cow,
> But never a child be sold."

The working man of the city cannot say that. The lodge claims to own their hands, and it says when they may work and how they may work. A winter or two since, our New York papers gave the account of a man who was arrested and brought before the bar of justice for failing to support his family. On the trial these facts came out. He said: "I am a blacksmith; I belong to the Blacksmiths' Union. I was working for $3.00 a day. The Union decreed that I must not work short of $3.50 a day. My employer was not willing to give it, and so I was compelled to go idle. I would like to work, but I cannot work." That man had to go idle and his family had to suffer.

In the *New York Tribune* of the 14th of this month, I read a special dispatch from this city. It said that a carpenter, I think by the name of C. S. Marks, landed in this city on that morning from Twin Lake, Wisconsin. He had with him a kit of carpenter's tools. As he stepped on the sidewalk, he was met by a committee from the strikers. They asked him if he belonged to the union. He said no. They said, "Then we will take your tools," and they took his tools and carried them to their headquarters on Lake street. He appealed to the nearest police station. The captain said to him, "Are you a member of the Carpenters' Union?" "No, I have just returned from a job of a month at Twin Lake, Wisconsin." "Well," said the captain, "they took your tools from you because they were afraid you would go to work; I can't do anything for you." That was right here in this city of Chicago. Why, if there is justice, this city will be held accountable at the bar of justiee to make that man good for the loss which he has sustained by being deprived of the protection that the law should afford him. Chicago has been awarded the World's Fair. I am glad of it. I am glad that it is to come here. But if the lodge steps in and says to men whose work may be needed in making the necessary preparations, "You cannot be employed unless you put your neck under our yoke," then I say the lodge should be suppressed.

I say the right to work is a right that God has given to every man, and that right ought to be defended. I remember when this conflict between labor and capital began. So far as I know, I printed the first labor advocate that was ever printed in this country in the interests of the laboring men. My sympathies were wholly with them, and for this reason: The manufacturers had entered into a conspiracy under our laws, which are always rendered possible by preventing imports of their articles except at a high price,—they had entered into conspiracies all around to raise the prices of their products. The men found out that these manufacturers were making themselves very rich on their labor, and so they insisted on higher wages, and my sympathy was with them. I did all I could to help them. I printed their paper. But when these labor unions took one step farther and said that a man cannot work unless he belongs to our lodge, then I quit them. I say that every man has a right to work on such terms as he pleases, and that freedom is a mockery that does not leave men free to work on the terms that they may agree upon with their employers.

THE LODGE RE-INSTATING A FRENCH REVOLUTION.

If we knew it, we are in the first stages of the French Revolution. The reign of anarchy is upon us. The reign of the clubs is upon us. We are under its reign now. We say the people rule in Chicago, but the clubs really rule in Chicago. And it is time that we see to these facts and to the dangers that threaten us on every hand. If it should take the whole power of our national government to defend a man in his right to work, that man should be defended.

Here is where secret societies are doing what would not be tolerated from any other source. If our State legislature should exercise the tyranny that these lodges exercise there would be a revolution; men would not stand it. If your legislature in Springfield should say, "Carpenters shall not work in Chicago except so many hours a day and at such wages an hour," every man who shoves a plane, who had the spirit of a man in him, would say, "I work when I please, and I work for whom I please, and I will work for what wages I please, and now I take the consequences." And I say that it is time that this anarchy that is upon us was brought to an end.

Again, secret societies are a standing menace to our institutions, to our free institutions. They accustom those belonging to them to the language of nobility. Their "Grands," their "Noble Grands!" Their language is not the language of free men, and the men who act under them cannot be free men. They are bound and shackled hand and foot. One of these societies, at least, —and I don't know but more than one—has a large, well-drilled, well-armed military organization. If a crisis should arise, as may arise in our political affairs, such an organization could very easily seize the reins of power. There would be nothing to prevent it. Does any one imagine that men of mature age, business men, intelligent men, would spend the time necessary to secure the military drill of which the Knight Templars boast and pay a million of dollars for their uniform and equipment, for no other purpose in the world than to make a gratuitous exhibition of themselves in one of our cities once a year and drain dry the saloons? Why, the very idea is absurd. It is said the King of France with 40,000 men marched up the hill and then marched down again. Is this all the Knight Templars propose to do? I repeat, the very idea is absurd. General Sheridan said, years ago, "A government that allows bodies of men on its soil to acquire military drill and discipline independent of its control does not deserve the name of a government," and events may show that General Sheridan was right. The arming of one body of men, of one secret society, renders necessary the arming of another, for those opposed to them are in danger; and these armed societies in our midst, with an organization as perfect as the organization of the army of the United States, and with numbers far exceeding that of the army of the United States, are a standing threat to our free institutions.

THEY SHOULD NOT BE TOLERATED.

Finally, let me call your attention briefly to the position that the civil government should take towards these secret societies, as they are, as we have seen, its enemies. They should give them neither toleration nor support. From White Caps to Jesuits they should be suppressed by law. The influence of the Jesuits was found to be so detrimental to even the limited liberty enjoyed under the monarchies of Europe, that years ago the Jesuits were suppressed in France, they were suppressed in Spain, they were suppressed in Austria, and yet perhaps of all secret societies

they are the least to be dreaded. We are in danger from them and they should be put down. We give to a certain class of men in our laws the right to administer an oath. If our laws are good for anything they ought to protect that man in the exclusive exercise of that right, and they should punish every other who assumes to administer an oath as a usurper of the rights belonging to the nation.

The axe should be laid at the root of the tree, and the foundation of these secret societies should be cut off at once, and all these organizations that bind themselves together by an oath, and all members who administer an oath, should be treated as enemies of the government, and we should stand out God's free men in the broad sunlight, according cheerfully to every man the privileges and the advantages and the rights and the liberties which we claim.

THE EXALTATION OF CHRIST, AS LORD AND SAVIOUR, OUR PURPOSE.

ADDRESS OF PRESIDENT C. A. BLANCHARD, WHEATON COLLEGE.

There are two things which I think we should constantly keep before our fellow men. The first of these is not contained in the subject upon which I was requested to say a few words, but it is so important that I pause a moment before taking up that theme to advert to it.

The fact is, and it is a singular fact when we consider the probabilities of the case, that the most distinguished statesmen, the most successful evangelists, the most influential pastors, the most energetic and aggressive religious bodies of the United States have, during the past forty years, been unfriendly to secret organizations. Take, for example, that little list of testimonies which you find on the last page of the programs which were put into your hands as you came into the hall, and I suppose I am speaking far within the line of the truth when I say that it would be absolutely impossible to make any list of names approximating that in weight of character, in ability as statesmen, of men who have given testimony in favor of secret societies.

Take, for example, George Washington, who is so frequently quoted. Aside from the letters which are said to have been forged as from him, and which are published in the book entitled, "Washington and his Masonic Compeers,"—aside from these letters, which do not appear in the "Life and Letters of Washington," edited by Sparks, of Harvard University—aside from these letters which are credited to him, but which he did not write, almost everything which we have from George Washington with respect to secret societies is inimical to them. Take our own age, the age in which you and I live, and take that age which lies just behind us, when great men held the ship of state on her course through stormy times; when rebellion and the institution of slavery were feeling with the knife for the very heart of the Republic,—take those great men, Salmon P. Chase, William H. Seward, Charles Sumner, Thaddeus Stevens and Henry Wilson, and so far as they are on record, they are against the lodge. Take our evangelists, read their testimony; and if you are Christian men and women I do not believe you can fail to be thrilled with the feeling that these men are speaking words of truth and soberness; and I do not believe you can find one man greatly honored of God in the salvation of men who has ever said, without repentance and acknowledgment, words in favor of secret associations.

I was riding one day on the train with a gentleman who is in business in this city, and yet he spends much time in evangelistic work, and as the subject of secret societies was mentioned he said to me: "Did you know that I had been a Freemason?" I said, "No, sir." "Well," he said, "I was a Freemason; I took three degrees." "Well," I said, "what do you think of it?" "Well," said he, "I think this: in a thousand converts

I DO NOT GET ONE FREEMASON,

and I never knew a Knight Templar to be converted in my life." That is the testimony of a man who lives in Chicago to-day. I saw him in the restaurant where I took my dinner at noon. He is doing business in this city, is a successful business man, and is very successful as a soul-winner.

Now, when you and I permit facts like these to lie hidden away, when we print these testimonies once a year and let that suffice, we are sinning against the souls of men. It is not at all true that numbers or weight of names determines the character of this organization, and I suppose I am speaking to men and women who have learned to stand, even if it be all alone, with Jehovah in defence of a principle which is believed to be true. But, friends, if it be true that God has stirred up many men to the advocacy of those principles which you and I hold, and if these men, living and dead, have uttered testimonies which the souls of men need, then you and I are recreant to our duty as leaders of the people, as watchmen on the walls, as men entrusted with the souls of our fellows, we are recreant unless we keep constantly before the people this fact that God has moved these men thus to speak. Here are snares, traps, gins, pit-falls, on every side. Young men here in this city are approached every week and invited to pledge their liberty for life to some irresponsible secret association, to take insurance in some secret society that never writes a policy, and that spends two-thirds of its receipts in fuss and feathers and self-glorification, and a little per cent of the one-third remaining in the relief of actual suffering. These men are about us by scores, by tens of thousands. They want fellowship, every man of them, and they are naturally inclined not to want it in Jesus Christ. And these men are told continually that great men belong to their organization. They are told that even ministers belong to secret societies, and that they cannot be harmful, or why should these great men belong to them. Testimonies like these ought to be in the hands of these young men that they may be enlightened and warned in time and enabled to preserve their liberty, which is the choicest heritage of man.

I remember very well to have heard Gerrit Smith say—I think it was in 1870, I know it was in the city of Syracuse, New York: "We who were men at the time when the Masons protected the murderers of William Morgan, have sinned greatly against the young men of this generation in that we have allowed the memory of those facts to die out from memory. Because," said he, "if it had not been that a generation arose who were entirely unacquainted with the facts, that organization which went down under universal condemnation of Christians and patriots and fair-minded men, would have found it absolutely impossible ever to get back into power as at the present time." Let us then, friends, so far as God gives us the voices of our fellows, men whose names are distinguished by gifts and by position; let us, so far as we may, use these testimonies, not because these men have been honored, not because they are numerous, but because these many men, and these eminent men, have testified to the truth.

THE PROFIT OF IT.

But I was requested to speak respecting the purpose which we have in view in meetings of this kind. Now, in the first place, negatively, we are able honestly to affirm that our purpose is not to make money. Men do not make money by antagonizing popular evils. It is easier to make it by crooking the pliant hinges of the knee where thrift may follow fawning. Men who are here in this conference this afternoon, the men who wrote their names on the call for this conference, the men who have been for twenty-five years testifying to the world that secret organizations are needless at the very best and are terribly harmful at the very worst, these men have not been actuated by love for gain. They have not been making money out of this work. They are spending it; not making it.

Nor is this movement a movement to promote the political fortunes of any particular set of individuals. We are Christians conferring respecting a great, and, as we believe, iniquitous system which exists among us. We are citizens as well. Our fortunes and fate are identified with the fate and fortune of the Republic. When Jerusalem fell, compassed by the armies of Titus, those who were innocent fell with those who were guilty. When the Angel of Death placed his bits of crape on Northern doors because of the sin of American slavery, he did not pass by the door of the Abolitionist. So always. We are citizens, and as citizens we have civil duties, and, I trust, perform them in the fear of God. But these meetings and this movement are not for the purpose of securing political preferment. I am not prepared to say that secret societies make men greedy for office. I am not prepared to say that all men who join secret societies are greedy for public office before they join. But every man who is reasonably intelligent knows that the civil offices of this country are very largely held by lodge men. You know either that lodge men become greedy for office in the lodge, or that men who are greedy for office go into the lodge for the purpose of promoting their political fortunes. The men who permit gamblers and saloon-keepers (according to the newspapers) to run Chicago, are members of secret lodges. They were two years ago, and they are to-day. They were four years ago, and, unless the people change their temper, they will be four years hence.

M'GARIGLE.

When a man, a criminal sentenced to the State's prison, was carried by a sworn official for miles through this city in an open buggy after dark, and finally turned loose in a big house, that official and that criminal were Knights Templars; and when the Knights Templars got together to turn out the man who ran away, they kept in honored membership the man who took him out and did not bring him back. And when they were having their dance the other day that public official who permitted his brother Knight Templar to escape from him in some way, by his fault or by his misfortune, was among the honored guests with sword and hat and feather, on the floor of that ball-room.

Now, I say again, we are not here seeking after political preferment. If that were what we want we should take another road. But, once more, we have not for our purpose and object the promotion of denominational interests. I take it we are all of us wishing for that day to come, when, in place of separate denominational flags floating over different fortifications along the line which the church has reared against the power of the enemy, there should be one name above every name, the name of Jesus Christ, so that when men say "I am a Christian," they shall say all that anybody will care to know. One camp for us all over there, over which floats the white flag of Jesus Christ sprinkled with his precious blood; and one camp over there, over which floats the black flag of the enemy of God and man, and a straight, clear line between the two; no friends of the powers of darkness on that side, no friends of the power of light on this side; but a plain demarkation between the followers of Jesus Christ and the followers of Satan, and fair battle joined between the two. But, while we hope for this day, and long for this day, and while we know that this day will come, we know also that this day is not here. But we have not come here to promote Presbyterianism, nor Congregationalism, nor Methodism, nor Free-Methodism, nor Episcopalianism, nor United Presbyterianism, nor Reformed Presbyterianism, nor any other ism. We are here united in Jesus Christ, men and women saved by his precious blood from the pollution, and from the guilt, and from the power of sin, believing our names to be written in the Book of Life; believing that it was well that he went away that he might prepare a place for us, and believing that, having gone to prepare a place for us, he will come again and receive us unto himself; and we are here to-day for the honor of Jehovah Jesus and for the salvation of the precious souls for which he died.

WHO SHALL PLEAD FOR A MAN WITH GOD?

Now, we look over this wide field of the world, fourteen hundred millions of human beings like ourselves, born in the image of God, an image defiled and debased and broken, but nevertheless in the image of God, looking forward to that long eternity that lies beyond the grave, and all of them, every man of them, heathen or Christian, wondering what shall be beyond that grave, and every man of them longing at times for some one who shall point him the way by which he may approach to God—every man and every woman of them all longing at times for some one who may tell how a man can be just with God. We look over this wide, surging field of the world, and we find that there have been devised various methods of leading men to suppose that they may be safe for eternity, and we find that these methods which men have devised, in place of being like the methods which Christ has appointed, are directly contrary thereto. The method of salvation through

faith in Jesus Christ is very simple. "Believe in the Lord Jesus Christ and thou shalt be saved." "Repent and be converted and your sins shall be blotted out when the times of refreshing come from the presence of our Lord." "Him hath God exalted to be a Prince and a Saviour to *give* repentance and remission of sins." We read these Scriptures, they are familiar to us all, and we understand that we are commissioned, you and I, to go out into this world and to preach this Gospel to every creature; to whisper in the ear even of a sinner who lies right down by the crumbling edge of the grave, to say to him, the blood of Jesus Christ can cleanse you from all sin. So that there is no place for despair for any man who is willing to repent and to forsake his sins and believe on Jesus Christ.

But we find here other organizations scattered all about us on every side, springing up like mushrooms and growing like the wheat that Pharaoh saw on the banks of the Nile.

WHAT DO THESE ORDERS SAY?

Well, in the first place, they preach invariably on the line of men's selfish interests. They say to the man: "Now here, you come and join our organization, and you will get this and you will get that, or you will get something else." This has been very clearly brought out in the paper read by one of the gentleman who addressed us this afternoon. Join the organization. What for? If you need money when you are away from home, some one will lend it to you without security. If you die they will see that you are buried. If you die your wife and children will be cared for. That is the way they approach them. Why, when they were trying to induce a young man who was playing an organ in a church where I was ministering, when they were trying to get him to join them, they said to him: "You come and join our lodge and play the organ for us and we will give $2,000 insurance on your life in favor of your family." And another young man coming to this city to begin to practice as a physician was told, "Join our lodge and we will make you examining physician for our order; it will be worth $1,000 a year for you." And when the messengers from the first lodge are out the messengers from the second one come in and tell him the same thing,—a bribe of $2,000 to a young man with his wife and babe here in this city, and seeking for his clientage,—a bribe of $2,000 a year offered to him if he will forsake his convictions and join a secret society or two. And we could get along with this moderately well, if this were all. We should feel that it was unmanly and unjust for men to seek by secret and under-handed methods for political positions, but we should not as mere Christian citizens complain. We should say, let these potsherds strive with the potsherds of the earth. Let these men who want political office and who think there is something in it, let them get it; we don't want it; we have other work to do. If the only thing that Freemasonry did was to give the merchant who was a Mason a little better chance than the merchant who was not a Mason, and to increase his profits a little without reference to the excellence of his character or the honorable method with which he conducted his business, we should still say, these riches perish with the using; after a few years here it will be all gone; let it go. If the only things which the Freemasons, and the Royal Arcanum, and the Modern Woodmen, and the Ancient Order of United Workmen; if the only thing which these "ancient" orders (which are ten years old) give a man, is a place among strangers to which he is not entitled, we should say, let that pass.

ALTARS OF BAAL.

But what do we find? We find that when they have entrapped these men into joining, they proceed to give them a faith which is adapted to satisfy this longing of the heart after a religious hope on which man may rest. We find in their lodge rooms, even down to the Good Templars, an altar, and a Bible. In the Grand Army hall at Saratoga where a section of the National Educational Association met a few years since, was an altar, a Bible and crossed swords in the middle of the room. We find in almost every one of these organizations also some kind of a religious officer. He is called a Chaplain, a Priest, a High Priest; in the State organization, he is a Grand High Priest, and in the organization of the United States he is a General Grand High Priest. In

(*Continued on 12th page.*)

REFORM NEWS.

FROM THE GENERAL AGENT.

LODGE BENEVOLENCE.

Boston, May 9, 1890.

A few doors from where I write is an elevated structure, the upper part of which is largely devoted to lodge work. Below, and entered from the sidewalk by the same broad stairway, are two spacious rooms used for Christian mission work, free to all, and sustained by the voluntary offerings of men and women who give of their means and their time for the only compensation of witnessing the honor of Christ in the conversion of souls. Some of the workers conceived and put in practice the happy thought of "feeding the hungry" in connection with a simple Gospel service one evening in a week. Tickets were issued and every precaution taken to prevent disturbance or obstructions to the entrance. The bulletin at the foot of the stairs announces to the passer-by that seven lodges of the Knights of Pythias order meet in the upper chamber. These Sir Knights and one female lodge were so exasperated by the work carried on by the Christians, that a lodge vote was taken and the landlord notified that unless a stop was put to this work of feeding the hungry, and thus annoying the valiant Sir Knights by the presence of *real objects* of charity, they would not renew their lease and would leave the building. There was one evening on which no lodge meeting occurred, and a compromise was effected, not by the lodge making any concession, but by the mission changing to the vacant evening. The clannish, selfish, heartless arrogance of pagan and Christless religion prevailed, and the Bride of Christ was forced to take a back seat, or leave the building, or cease to obey the Bridegroom in doing "unto others as ye would that they should do unto you."

This is lodge benevolence in the Puritan city of Boston, whose near neighbor, Mr. Lawrence, for years Grand Master of the Grand Lodge of Massachusetts, has contracted to supply the Congo dealers with rum from this center of Christian culture. Five hundred and ninety-nine of these secret "benevolent" lodges in this city alone are forcing the 345 churches to silently acquiesce in their boasted charities, while the press teems with laudations of festivals and balls.

THE LODGE WORK IN NORTH CAROLINA.

A gentleman, recently from his Southern home, has been making repairs on our rooms here. He is quite intelligent, and seems honest and industrious. On making inquiry about churches and lodges in the city whence he came, he spoke freely of the former, but of the latter he was reticent. I stated to him my business here, and when he knew my views he was ready to talk. He said in substance:

"It is understood among our people in the South that a Freemason cannot be convicted and punished for any crime, however strong the proof of his guilt. I am a Christian, and Christ has promised to take care of me, and I don't want anything to do with secret lodges. I had to borrow money to come to Boston. I did not know anybody here, but I thought there must be some Christians in the city that sent so many good teachers to help the colored people. A friend who is an Odd-fellow came with me. He urged me to join the order; but I said, 'No, I am a Christian.' We both found work, and I have been doing well. The lodge gave my friend fifty dollars to send for his family; and I have paid back what I borrowed, supported my wife and six children, and by Saturday night I shall have enough money to buy tickets and send to my family and bring them here as soon as my friend's family will come. I am a free man, and I had rather trust in Christ than the lodge, and I can't do both, for I can't serve two masters."

The faith and devotion of this colored brother merits careful consideration by some of the professed disciples of our Lord, who have had less obstructions to overcome in the pathway to success, but who say they must "yoke up" with unbelievers to get cheap insurance, secure employment, or make a success in business. Does not God care for his own? He surely does, more than for the lilies, and his promises cover every need of body and soul to all who keep within the conditions.

J. P. STODDARD.

A DEAD MASON AND DEAD TO MASONRY.

New York City, May 6, 1890.

Dear Cynosure:—The death of Dr. Yung Chee Yang, Grand Eastern District Secretary of the Chinese Freemasons, has afforded another opportunity for the members of this body to display themselves in true Masonic fashion. The following is a partial account of the man and the funeral as it appeared in the *Journal* this morning:

"He had been prominent among the Chinese in New York for over six years. At one time he had amassed quite a fortune, but high living and ill-health beggared him.

"Just before the casket was closed Tom Lee, who had charge of the funeral arrangements, delivered a short address on the admirable qualities of the deceased man. Tom then scattered some Chinese playing cards over the corpse, so that Yang could amuse himself on the long journey, and then Wo Kee made an address similar to that of Tom Lee.

"After that a dozen loud-mouthed Celestials began to yell like mad, and the Chinese band in the rear room created a rumpus. The noise was to frighten away the devils until the coffin had been securely nailed up.

"Seventy-two carriages, four tally-hos and eighteen saddle horses had been hired as the funeral cortege. The hearse, which was drawn by four black horses, had light, large plumes, and the horses wore coverings of black netting.

"Before the coffin was placed in the hearse the eighteen saddle horses were mounted by the leading officers of the Chinese Masonic order. They carried big fans to keep devils from the path of the procession. Then the Italian band which had been hired got into a big tally-ho and played all kinds of music to amuse the dead on the way to the cemetery.

"Then came the hearse. On either side marched forty loudly-dressed Chinamen, who were to keep a vigilant watch for devils. Next came the carriage laden with the food for the dead man, and all of his effects. Two tally-hos with two Chinese bands came next. Following were the carriages containing the friends of the dead man.

"The multitude in Mott street numbered fully 12,000 people, and it took all the reserve force of the Elizabeth street station-house to keep them in order.

"Evergreens Cemetery was reached at 3 o'clock. Without much ceremony the coffin was placed in the grave. Bags of rice, and pieces of paper containing prayers to the Joss were thrown in, and then the grave was filled up.

"When the grave-diggers had concluded, a fire was started over the grave and all the clothes and personal effects of the dead man were burned. Then the food was placed on the grave so that he could eat whenever so disposed.

"When this had been carefully performed the Chinamen returned to this city satisfied that Yang was safe from the devils."

Judging by what I have seen, these Chinese are but little in advance of their white Masonic brethren in heathenish displays on funeral occasions. What difference can it make whether the prayer offered is to the "Great Architect of the Universe," or Joss, so long as Christ is rejected? Are not the joss-sticks cast in the grave as fitting emblems as the sprig of evergreen? This Masonic Grand had dangled over a Masonic pit similar to that which proved so disastrous to Rev. Johnston of Huntington, W. Va. Why should he not have as much blasphemous mockery at his funeral?

The bachelor Catholic priests feel that the emigrant girls greatly need their kind protection and have instituted a fair to raise money to assist them in their charitable work among this class. It was opened last evening at the corner of Broadway and Sixth Avenue by Cardinal Gibbons. The *Journal* says of the opening, "It was a grand success." But from the description it is evident it was a grand debauch. There are tables dedicated to various saints. Gambling (or taking chances, as it is called,) for a piano, etc., is one of the attractions.

I am indebted to Mr. K. J. Sundstrom of 122 W. 100 street, this city, for two valuable Masonic books. They contain the cypher helps furnished members for instruction in conferring the degrees of the Blue Lodge and Chapter. They are of the latest edition, being published in 1885 and '86. Mr. Sundstrom was initiated into the Blue Lodge in Stanhope, N. J. He afterward became a member of Baldwin Chapter, Newton, N. J., and finally a member of De Molay commandery, Washington, N. J. Like Paul before conversion, he, without realizing, was very zealous in building up one of the greatest foes to Christianity. He held office in the lodge and was assured of election as "High Priest" when he withdrew,

He subscribed for the *Cynosure*, and was rejoiced to know of our work. He has not regarded his Masonic oath as binding since becoming a Christian, and assured me that he was willing to give information to any one regarding the iniquity he found in the lodge if he could thereby help them to shun this evil.

In his lodge, in the Royal Arch degree sharpened boards were placed on ends, so as to be very painful to the candidate passing over the "rough and rugged road." The "pit" had three apartments. In each some Masonic trinket was placed which the candidates were supposed to find and bring to the surface. The third apartment, in which was placed the box representing the Ark, he thought was at least eighteen or twenty feet down. Great care should be taken in letting Masonic preachers in such pits on Saturday nights. If the rope is not strong they may not be able to carry a Gospel message to a dying world the next day.

Space does not permit a detailed account of work for the week past. I have lectured twice. Have increased the list of new *Cynosure* subscriptions here to over one hundred.

W. B. STODDARD.

BRO. HAWLEY'S LABOR IN ILLINOIS.

DEAR CYNOSURE:—On my return from the tour through Henry, Mercer and Warren counties, I stopped at Smithville, Peoria county, and spent the Sabbath with Rev. John Harper, pastor of the United Presbyterian church.

I preached Sabbath morning to his congregation and received from him five dollars for the State work, and a pledge of ten more from him and his people, to send the *Cynosure*, for four weeks, to a hundred Illinois ministers.

Bro. Harper has thoroughly instructed his people in the principles of reform. If the pastors of all our churches labored as faithfully to promote Christian reforms, as does he, no special agencies would be needed.

On my way home from Peoria Co., I called at various points, prospecting the field, and working up the Chicago convention. Among other places I stopped at Wenona, former home of that Christian philanthropist, Peter Howe. I called upon his sons, and was led to hope that they would become illustrious examples of the beneficent spirit that adorned the character of their sainted father.

While there I made the acquaintance of Bro. S. J. White, who lives four miles in the country, who is an active worker in the N. C. A. reform. I have since engaged to return there and do some lecture work; but, before going, I must meet engagements, already made, to lecture at Melrose, Prospect Park and Aurora.

I preached at Melrose, since the Chicago convention, and while contrasting the Gospel of Christ, which is the power of God unto salvation to every believer, with the Satanic counterfeit of the Gospel found in the secret lodge system, the people were stirred, and a demand for a lecture more fully to develop the subject, was created.

Let us unitedly pray and faithfully work for the coming of the kingdom of our Lord Jesus Christ. The secret lodge system, and every other stronghold of Satan, must be pulled down with the weapons of truth and love, that everywhere the church of our Lord Jesus Christ, clear as the sun, fair as the moon, and strong in the power of the Spirit, may arise and practically manifest the love of Him who hath loved us and redeemed us with his own precious blood. Yours in Christ,

C. F. HAWLEY.

CORRESPONDENCE.

CHRIST AGAINST ALL SECRETISM.

BARABOO, Wis.

EDITOR CYNOSURE:—Some good men are waking up at this late day and are speaking out; but the enemy has already come in like a flood. It is pretty hard to stop a break in the levee when the flood is once fairly pouring through. The church is not now running the world, but the world is running the church. Still it is better to speak out boldly. Dr. Henson does not get at the inwardness of the words of Christ, where he says, "I ever spake openly to the world, and in secret have I said nothing." The Pharisees had asked Christ concerning his disciples and his doctrine.

It is a fact, that all the old pagan idolatries and worships had a secret ritual, with secret ceremonies which were given only to the initiated. In Greece it was manifested in the Greater and Lesser Mysteries, of which death was the penalty for revealing. Even Judaism had degenerated into nearly the same thing in its Targums and mysterious explanations of the law and prophets.

Now these Pharisees were searching for the hidden part of Christ's teaching, being sure, of course, that there was a secret ritual of some kind. Christ appeals at once to those who had heard him teach in the temple and synagogues "where the Jews always resort," "and in secret he had said nothing." So that his doctrine involved nothing to be given in secret. In this it is opposed to all secretism and to all paganism.

J. N. WOOD.

LESSONS OF THE CONFERENCE.

BLOOMINGTON, Ill., May 5, 1890.

EDITOR CYNOSURE:—When a certain ancient reformer had "troubled" his people for a long time, and finally had caused the destruction of four hundred of the popular preachers of his time, he fled to the wilderness to escape the vengeance of the queen of the realm, who was the patroness of the discomfited religion and the defunct religionists. Here the prophet received a good meal to sustain physical strength; had a vision of the great power of God, and received assurance that he was not alone in opposition to the false religion. After this he returned with renewed faith, courage and energy to the work God had evidently laid upon him.

There were doubtless many who came from much the same predicament to the Chicago Conference on April 22, and have also returned with renewed faith and energy to their fields of labor; believing that God and right are with the N. C. A., and that with these success is certain. While each has thousands around him who claim they have not "bowed the knee" to the secret lodge (Baal) system, but dare not let their opposition be known, here was actual contact with those who know the malignity of the thing and openly defy it in its stronghold.

Then to see such noble men coming out and standing up in the cause; men whose intellect, religion, and worldly respectability are so well established that it is too late to cry out, "crank," "idiot," or "scapegrace," against them. Many of these spoke evidently without specific knowledge of the lodge chicanery, which is so very apparent to those who will give the system a little attention. Their view was only that of the Christian, and was evidently directed by the common Christian instincts; yet it was none the less clear, pointed and positive in condemnation of the whole lodge system. Thank God! we have made one more stride onward in our reform; one more development from negative to positive, from passive to active in the Christian elements which alone can oppose Satan and his inventions.

I wrote you a short time since of some rather intemperate language used by Mrs. Helen M. Gougar in a speech here, denouncing ministers and deacons who vote a license ticket, and of the arraignment of that lady and the whole body of prohibitionists by the Rev. Dr. Jackson of this city for their wicked intolerance.

Mrs. Gougar immediately challenged the Rev. gentleman to a discussion of their differences, to which he paid no attention. On May 1st she returned and made her defense, holding a large audience for two hours and three-quarters. She plainly showed the unity of his position with that of saloon-keepers, brewers, and distillers, and his antagonism with other noted ministers of the Gospel; and finally she proved by the utterances of his own denomination that he was not in unison with them. She had her address prepared and read from a printed copy; three thousand of which were immediately sold from the platform. This has proved a complete wet blanket to the lodge tactics which was employed against her. Boycotting was used, but misrepresentation was powerless against her, and the daily press are very silent regarding the whole affair. It is stated that at our late election three-fourths of our ministers voted license tickets, and now the people are quite resigned to see their clerical broadcloth thoroughly dusted.

It is very evident our clergy will steer clear of the liquor question for some time to come, at least until the welts on their backs have had time to heal. The Rev. J. himself has not escaped censure for stirring up the matter and calling her back. Our imperious Sunday paper, the *Eye*, says of our preachers: "Although some of them may teach that the devil and hell are myths, they now certainly know that there is a Hell-in Gougar."

Mrs. G. addressed another lecture to others of our spiritual guides who have weakened on the license vote, but stickle on the equal suffrage plank of the prohibition platform. Speaking of the large majority, ten to one, of men to women in our penitentiaries, and the great majority of women over men in our churches and institutions of learning, she asked, "Where are our men? There are often not enough to furnish a bass to our choirs." We wanted to answer, they are in the lodges which exclude cripples, incompetents, idiots and women.

It is strange indeed that such earnest, clear-sighted and heroic champions as Mrs. Gougar, while marching forward to equality and justice regardless of accidents of birth or sex, should consent to leave such a malignant stronghold of Satan as the lodge, in their rear. To us nothing is plainer than that the lodge and the saloon will stand or fall together. Certainly they are an unit in their estimate and treatment of women.

H. D. WHITCOMB.

LITERATURE.

The Plantation Missionary is a bi-monthly magazine published at Oberlin, Ohio, by Rev. C. B. Curtis, Cor. Sec'y of the Industrial Missionary Association of Alabama. The president of this Association is Rev. G. M. Elliott of Selma, Ala. This Association has for its object the mental, moral and material improvement of a neglected class, namely, the plantation Negro. Much has been done for the colored people of the cities of the South; but over wide areas, especially in the Black Belt of Alabama, their condition on the plantation is little better than when they were emancipated. This Association is a joint stock company chartered by the laws of the State and has for its objects, to purchase lands and lease them to colored families of good character, using the rentals to support schools and churches for the mental and moral improvement of the people. Rev. C. B. Curtis, who has inaugurated this movement, has had long experience in the South as a laborer amongst the freed-men. Rev. G. M. Elliott of Selma is among the ablest and best of the colored pastors of that city. A good beginning has already been made. A considerable tract of land has been purchased and something of a colony gathered. The outlook seems hopeful.

The price of the magazine is but 25 cts. per annum. All interested in the material development of the Negro will do well to investigate and aid in this work.

The May *Century* is a Washington number again. The several numbers that have been devoted to this heroic topic would form an attractive volume. Mrs. Edith Robertson Cleveland writes of "Archibald Robertson, and his Portraits of the Washingtons;" William Armstrong and Edmund Law Rogers contribute two articles on "Some New Washington Relics," and these papers are supplemented by a short one on "Original Portraits of Washington," by Charles Henry Hart. All of these articles in the Washington series are profusely illustrated. The first installment of Mrs. Amelia Gere Mason's valuable series on "The Women of the French Salons" opens in a delightful way, and is finely illustrated. Mr. Stillman, in his Italian Old Masters, writes of Andrea del Verrocchio, to which Mr. Cole has added a magnificent engraving of a detail from Verrocchio's "The Baptism of Christ." Articles which will have a wide reading are George Kennan's striking paper on the methods of the Russian censors, entitled "Blacked Out," with which is given a fac simile of two pages of one of Mr. Kennan's *Century* articles on Siberia erased by the government censors; "Chickens for Use and Beauty," by H. S. Babcock, profusely and charmingly illustrated; "Two Views of Marie Bashkirtseff," with portraits and pictures by Marie Bashkirtseff; Prof. H. C. Wood's striking paper on "A Study of Consciousness;" and Major J. W. Powell's valuable contribution on "Institutions for the Arid Lands."

The frontispiece in *The Arena* for May is a finely executed photogravure of the Rev. Phillips Brooks, the distinguished Episcopal divine, of Boston. An entertaining sketch of Dr. Brooks's life and work also appears in this issue, written by Rev. Thomas Alexander Hyde. The opening paper on "Rock or Natural Gases" is of more than ordinary interest, prepared by N. S. Shaler, of

Harvard University. Hon. J. H. Keatley, late U. S. Judge of Alaska, contributes a paper of great interest on "The Gold Fields of Alaska." Judge Keatley spent much time personally investigating the mineral resources of Alaska, and the facts related are important. Dr. Henry A. Hartt, of New York, contributes a brief paper to the "Rum" series, in which he maintains that drunkenness should be treated as a serious crime.

No woman could fail to be interested in some articles of the *Ladies' Home Journal* for May. Mrs. Frank Leslie points the way to success for "Women in Business Life;" Augusta Prescott tells "How to Take Care of Kid Gloves;" Ellen Le Garde urges "Woman's Need of Exercise;" Emma M. Hooper tells prospective brides how to buy "A Wedding Outfit for $200;" Helen Jay gives the most practical hints on "How to Take Care of Clothing." Mrs. John W. Bishop tells women what will be the hats and gowns worn this summer. Mary J. Holmes gives a good glimpse of "Domestic Life in Egypt;" Dr. H. V. Wurdeman tells women "How to choose Eye-glasses."

The May number of *Vick's Magazine* is most seasonable with its plate of pinks and useful articles on "Open Air Flower Gardening" and "The Gardener's Prospects." The floral notes of all kinds are unusually full and varied.

LODGE NOTES.

The Grand Secretary of the order of Elks has been enjoined from removing the seal or other property of the order from the State of New York.

Before adjournment Thursday the Ohio G. A. R. encampment passed a resolution demanding of Congress the passage of a per diem service pension bill.

The Masonic committee of the dedication of the Garfield memorial extends an invitation to all Masonic bodies to participate in the ceremonies at Cleveland on May 30 next.

The first lodge of the Independent Order of Machinists of the United States was instituted lately at Lynn, Mass., with 180 charter members. It is expected that lodges will be organized in every city in the country.

George W. Wright, ex-Supreme Treasurer of the order of Tonti, pleaded guilty at Philadelphia to embezzling $38,666.20 of the society's funds, and was fined $1,000 and given four years and nine months in the penitentiary.

Advices from the Chickasaw Nation say that a large band of White Caps raided the southern part of the reservation Tuesday night, whipped a number of men and gave them notice to quit the nation in five days, and a number of other persons, who were not whipped, were notified to leave in ten days.

From a speech by Postmaster Steane in Hawthorne, Victoria: "So it was with Masonry. Although it sent out no missionaries; paid for no recruits; urged no one to seek admission; yet it had covered Europe with its shadow. Some of its most splendid temples adorned the cities of the New World. It was said to be no stranger to the swarthy Africans who inhabited the mysterious interior of that dark continent. The Arab Dervish wandering over the burning sands of the desert claimed acquaintance with its tenets. It had been adopted by the Fire-worshiper of Persia, the Parsee of India, the Mongolian of China. It was still spreading in the world; its vitality was as vigorous as ever."

The Johnson Co. *Democrat* of Olathe, Kan., publishes the following pretty story of Masonic high degrees. Should the wives of Freemasons follow to a conclusion the example of the three ladies mentioned, the lodge would find their opposition a serious affair. The *Democrat* says: "There are but three 32° Masons in Johnson county. They are J. H. Dow, H. C. Livermore and J. L. Pettyjohn, all of this city. It is the custom of this degree to meet yearly and celebrate the Feast of the Passover; eat lamb, drink wine and have a good time in general. These gentlemen meet by themselves, and no "horrid women" are admitted to their feast. These three gentlemen have met regularly from year to year at each other's home, and last week it was Mr. Dow's turn to prepare the feast. Covers were laid for only three, and, we are informed by one of these high Masons, it was the finest banquet ever given in the State. The menu consisting of wines and fruits which could only be procured at the greatest of trouble, expense and time. The feast commenced at 6:30 P. M. and lasted until 10 o'clock P. M., Mr. Dow doing the honors in a very dignified and pleasant manner. The ladies were not to be outdone, however, and Mrs. Dow entertained Mrs. Pettyjohn and Mrs. Livermore during the evening. They had a banquet also, but alone and aside from the three gentlemen. It was, beyond doubt, the richest banquet ever given in the city, and the exclusive three will long remember Mr. Dow's hospitality."

Dyspepsia causes depraved blood, which, in time, affects every organ and function of the body. As a remedy for these troubles nothing can approach Ayer's Sarsaparilla, It vitalizes the blood, strengthens the stomach, and corrects all disorders of the liver and kidneys.

CONSUMPTION SURELY CURED.

TO THE EDITOR:—
Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address. Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., New York.

BEECHAM'S PILLS cure bilious and nervous ills.

NOTICE.

About fifteen years ago some Masonic books were sent to me by a woman living in the State of New York. I desire her address, which has been lost.

A. H. SPRINGSTEIN, *Pontiac, Mich.*

KILLED WITHOUT INQUEST.

Though we have printed this matter twice in the *Cynosure*, and run extra copies, we have not been able to meet the demand, hence a cheap edition has been gotten out in circular form. Price per pound, postpaid, 30 cents; half pound, 15 cents; one-third pound, 10 cents.

FLOWER SEEDS.

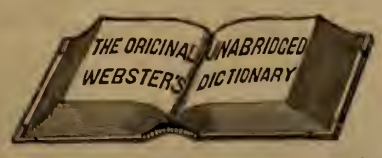
To any one sending 15 cents in stamps or silver, I will send five different kinds of Flower Seeds of choice varieties. Send stamped and addressed envelope.

VICTORIA A. BUCK.

East Randolph, N. Y.

PREMIUMS.

For ten new yearly subscriptions to the *Christian Cynosure*, sent on or before May 1st, 1890, the Original Webster



Unabridged Dictionary will be sent *free*. Express charges paid.

ANTI-SECRECY TRACTS.

The following numbers are in stock, and can be had at the wholesale price of 20 cents per pound:

1. Historical Sketch—National Christian Association.
3. Address to American Pastors.
4. Freemasonry in the Family.
5. President C. G. Finney on the duty of Christians towards the Lodge.
7. To the Boys who Hope to be Men.
8. Modern Heathenism.
9. Ministers at Rival Altars.
12. Alexander Campbell's Estimate of the Lodge.
15. Secrecy and Sin.
16. Selling Dead Horses.
17. History of Masonry.
18. Despotic Character of Freemasonry.
19. Freemasonry, a Christ-excluding Religion.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
28. Nathaniel Colver, D.D., on Masonry.
33. Hon. Wm. H. Seward on Secret Societies.
37. Why a Christian should not be a Freemason (German).
39. Should Freemasons be Admitted to Christian Fellowship?
44. D. L. Moody on Secret Societies.
45. Ought a Seceding Mason to Keep his Lodge Oath?
49. John Quincy Adams on the duty of American Voters.

Chapters in American Politics.

Masonry vs. Prohibition.

Decline of the G. A. R.

Christianity and Odd-fellowship. Part 1, 4 pages; part 2, 4 pages.

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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THE N. C. A. FUNDS.

The General Fund is that from which the running expenses of the Association are paid. From it the agents on the field are supported.

The Foreign Fund is that from which the foreign demand for literature against the lodge is supplied to missionaries.

The Free Tract Fund clearly states by its name the object for which contributions are solicited. Millions of pages have been distributed by means of this fund.

The Cynosure Ministers' Fund. The donations to this fund have enabled the Association to send many copies of the *Cynosure* to the ministers of the South, especially to pastors of colored churches. The result has been a blessing to them and their churches.

Contributions to any or all these funds are urgently solicited.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, Incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.



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(The gift of Philo Carpenter.)
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The object of this Association is:
"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR.

CHICAGO, THURSDAY, MAY 15, 1890.

THE N. C. A. ANNUAL MEETING.

The Annual Meeting of the National Christian Association occurs on the 19th of June next. Members of the Association and all friends will please take notice and be prompt in attendance on Thursday, June 19th, at 10:30 o'clock A. M., at 221 West Madison St., for the election of officers and the transaction of other important business.

J. L. BARLOW, *President.*
W. I PHILLIPS, *Rec. Sec'y.*

THE PROCEEDINGS of the late Conference of Christians on the Secret Lodge System will contain in full the addresses of:

Prof Henry C King, Rev E P Goodwin, D D, Rev J S T Milligan, Col George R Clarke, ex-Prest A A Smith, Bishop Halleck Floyd, Rev B T Roberts, Rev W P McNary, Rev H A Day, Prest C A Blanchard, Rev Thos D Wallace, D D, Prof David McDill, D D, and Joseph Cook of Boston.

It is placed at the nominal sum of 15 cents per copy and sent postpaid.

The Proceedings will be ready for delivery next week.

MASONS AROUSED.

The Chicago papers print a list of fifty-two Masons who were raised to the 32d degree, Scotch Rite, April 24. Their names are as follows:

S. S. Dingee, Evanston; F. W. Schmidt, Riverdale; E. B. Atkinson, Moline; D. R. Harrison, Herrins Prairie; C. C. Stevens, Danville; L. L. Stevens, Elgin; J. B. Armstrong, N. P. Anderson, J. W. Buehler, O. H. Burbridge, Rev. H. W. Bolton, A. Bausman, A. J. Barter, Wilson Brooks, J. H. Campbell, B. F. Davis, C. F. Engstrom, D. B. Falter, D. F. Flannery, John Glaze, N. W. Gifford, E. L. Heidenrich, August Hausman, A. D. Hayner, J. M. Hutchinson, M. I. Jacobs, W. C. Jordan, James John, W. A. Jones, Arthur Klaus, A. H. Loeb, J. H. Lion, C. D. Montague, C. Z. Magnan, T. P. Moody, L. P. Pennypacker, E. T. Pearce, F. H. Raessler, J. S. Root, E. E. Smith, W. A. Simsrott, J. F. Sturdy, C. H. Tabor, Lewis Thomas, Rev. H. W. Thomas, C. R. Williams, J. H. Willard, George A. Wait, F. S. Young, J. M. Adams, C. E. Kryssler, B. S. Church and C. F. Watkins.

This miscalled "Scottish Rite" was formed in 1801, at Charleston, S. C., by Dr. Dalcho, John Mitchell, and a few associates, by adding eight degrees to what was called the Rite of Perfection of twenty-five degrees, which was got up by Jesuit priests, aided by an apostate Presbyterian, Ramsay, from Scotland, and hence called "Scotch," though invented in Paris, and first practiced there in "the Jesuits' College of Clermont."

Of course, the lodge knew of our Conference which was advertised months before, and called by nearly four hundred able, and many of them distinguished, men. They had the whole State of Illinois to rally from, in order to break the force of our Conference, which was held the same week. The Methodist pastor of the church where we met (Bolton) is the only name, except that of the debauched Dr. H. W. Thomas, which we recognize as having standing in any Christian church, though there may be others. We have asked several citizens, and, among them, a Christian physician of large practice; and they know none of these people as recognized children of God, except the two named. Even Bishop Fallows' name is not in the list. He may have been put through all the degrees of blasphemy and idolatry before.

Sixty-four or five years ago, after Morgan's murder, 45,000 Masons left their lodges to return to them no more. The world lecturer, Joseph Cook, spoke, in our late Conference, of this desertion of their lodges, and confession of the truth of Morgan's revelation, as a stupendous proof that he had revealed their secrets, and that they murdered him for it. The members of the lodges then were far more honest men than Masons are now. Dr. Cronin was an Irish Morgan murdered by his lodge for revealing their iniquity. And here in Chicago, where the bloody deed was done and proved in open court, fifty men are found depraved enough to take, and others base enough to administer, false and murderous oaths in secret, more fearful by far than those taken by the abhorred Clan-na-Gael.

We most respectfully appeal to the Chicago press, and more especially the papers representing the Christian churches, the paid guardians of the Christian people, to protect us from such swindling impositions, by publishing just what they believe and know to be the truth concerning these orders, which profess to save men without Christ, his atonement, or the Holy Spirit. If "wrath to the uttermost" comes on our nation for its idolatries, the blood of the deluded, unwarned people will surely be required of those who kept back the "keys of knowledge," as in Christ's day, "because they were hirelings." Men who look on in silence and see crime committed, are guilty of that crime; and suppressing needed truth is crime.

INVITING DECEPTION.

The pastor of a Methodist church in South Boston has a new idea about the lodges. He will learn the good and the evil, the right and the wrong there is in them by an original method of investigation. He wrote to a number of business and professional men, known to have considerable experience in the secret orders, for their opinion as to the benefits or dangers of lodgery. From these replies he preached a sermon. Many came from the lodge to hear it, sure that they would not be hurt, and perhaps not even amused by any analysis of the lodge system derived from such sources; and they were not disappointed. Paul tells us that the devil goes about as an angel of light attempting deception. We can hardly imagine Paul writing to this deceiver for his opinion of hell. Now this South Boston pastor, if he was not original in his method, was at least very simple. If he did not know that, beginning with Freemasonry and Jesuitism, the whole secret system is marked by its deceptive character, he might have done so. Some orders swear members to practice hypocrisy and lying. Most of them teach it in their initiation ceremonies. It is a red line of dishonor running through the whole inter-twisted scheme of the lodge. Therefore, to ask representative lodge men to give a fair and impartial account of their orders is amusing. It was asking some of them to do that which they were under lodge oath not to do; and all of them to do that which would depose them from their high place as lodge leaders.

The discourse founded on such opinions was on the whole a very pleasing report of the blessings of lodge fellowship. When the dangers were mentioned, it was found that the tendency of some men to join too many lodges to the disadvantage of home life; and the inclination of others to make their lodgery a substitute for the true religion, were all that needed notice. This pastor seemed to have sincerity in warning against these tendencies; but it is safe to say that no lodge member left the place with a regret for that relation or desire to exchange it for a knowledge of pardoned sins or a hope of heaven through Jesus Christ. The error of this method of investigating secretism is manifest. If, instead of gathering from men who were under lodge obligation to have none but good opinions of their orders, this brother had taken the FACTS of lodgery, as they appear daily in the public press, and as they are written down in the law books of secretism, and from these formed his *own opinion*, and fearlessly, and in the name of Jesus given it, he would have heard men saying: "What must I do to be saved?"

—Mr. G. A. Conrad, Secretary of the Students' Bureau, is laboring in the Gospel at Edison, Washington, for several months.

—A misprint in Bro. Thomson's poem last week so spoiled a good line that we reprint it correctly with the connected lines as follows:

"And so the cursed monopolies grew until they swarmed
like bees,
And laid their most accursed tax on life's necessities,
Till I wouldn't stand it longer, and in their kennels low,
My dogs of war were barking to let their mistress know
It wasn't just the wisest thing, even for a queen to do,
To make the many bend their backs a platform for the few."

The error was in printing the word *worse* for *wisest* in the next line to the last.

—An incredible amount of cheap and poisonous infidel literature has been and still is being scattered throughout the entire English-speaking world. India, Japan, Australia, Ceylon and other portions of the world where the English language is spoken, are being infested by this evil literature, which is being sent out in vast quantities from England and America. Bro. H. L. Hastings, editor of the *Christian*, of 47 Cornhill, Boston, has set himself at work to antagonize this influence by issuing not only a number of respectable volumes on the subject, for thoughtful and careful readers, but an immense quantity of cheap *tracts* and *small pamphlets*, which are furnished at 5 or 10 cents each, and which are peculiarly adapted to meet the difficulties of skeptics, and quell the rising doubts of those who are harrassed and perplexed by infidel objections. Persons who wish well to humanity can hardly do a better service than to scatter these cheap publications broadcast among the young, placing them in Sunday-school libraries, and distributing them among their friends, and thus guarding them from the evils which follow in the train of doubt and unbelief.

—Friends continue to order copies of the *Cynosure* containing Joseph Cook's masterly address. That issue was immediately exhausted. To meet the great demand for that address it will be printed, not only in the pamphlet report of the Conference, but also in separate form. Mr. Cook has made a most valuable addition by way of a summary, in which he takes his stand on the immovable rock of God's unchangeable truth against the secret oaths of the lodge *in the state and* IN THE CHURCH.

—The indifference of the religious press of this city to the fact that some of the most eminent pastors in several denominations were speaking fearlessly in the late Conference, was the topic of a brief note. Since it was written we find that the *Interior* noticed the Conference both before and after its sitting. Its editor personally, it is said, holds the reform against the lodge to be of more importance than that against the saloon. The last *Advance* has a brief but excellent notice written by Rev. Mr. Kelsey of Michigan. So far so good, but these notices are altogether inadequate to the case. One of our religious papers devotes nearly a column to the removal of the *Inter-Ocean* from one building to another half a block away—an interesting local item, but what has that to do with the progress of the church or the salvation of men!

PERSONAL MENTION.

—Rev. J. N. Bedford, for several years associated with the Wesleyan Theological Seminary at Wheaton, before its close last year, is removing from Wheaton to Norris City, White county, Illinois, where he will take charge of the Congregational church. He has been engaged in evangelistic work since last November.

—Pres. J. Blanchard, whose health and strength have returned in a measure, expected, as this number went to press, to start for San Francisco on Tuesday night. He goes by the Northwestern and Union Pacific through line, and is accompanied by his youngest daughter, Mrs. W. H. Fischer, and two little grand-children. The home of a daughter, Mrs. T. E. Kennedy, will open to welcome them in San Francisco, and they may possibly stop a few days with Rev. A. J. Bailey in Ogden, Utah. Pres. Blanchard has been able to resume partial work on the *Cynosure* for several weeks, and it is hoped that the journey may greatly aid, under God, in restoring him to his usual vigor.

—Rev. J. P. Stoddard and wife are doing a grand work in N. E., and we trust they will have the earnest prayers and hearty co-operation of all Christians who believe with Dr. Pentecost that "secret societies are the greatest modern foe of the Church of Christ." The first of a series to further the work of the N. E. C. A. has just been held at Bethany Mission, No. 6 Canal St. Boston. This mission is under the charge of Miss M. L. Richards, a noble Christian worker, the result of whose labors in reclaiming the unfortunate victims of vice and strong drink, are simply wonderful, but no more so than her zeal and devotion. Brother Wm. F. Davis had charge of the meeting in the absence of Brother Stoddard. Sisters Stod- and Gleason spoke on the great need of such a work, and a converted Freemason gave a strong testimony on the impossibility of being a Christian and remaining in the order. A converted Jew who has come from Poland to do missionary work among his countrymen in Boston, spoke of the likeness of the lodge religion to Judaism in its hatred of Christ, and in presenting no sacrifice for sin. Not the least impressive feature of the meeting was when at its close the whole audience stood up as one man to signify their readiness to

help the work of the N. E. C. A., and oppose without fear of man the lodge as well as every evil which hinders the reign of Christ. Praise God for the work of the Bethany Mission!—*Christian Witness.*

THE FLOATING CHAPEL WILL BE BUILT.

Editor Cynosure:—Since publishing the report of donations received, we have let the contract and the chapel is to be ready on the first of July for the paint and seats. It is to be 30x110 feet, will seat about 800 people, and is to cost $1,500 without painting and seats. We shall pay $500 down, and the remaining $1,000 we expect to pay without assistance. But it will cost $500 to paint and seat the boat ready for use. This amount we ask the friends of the enterprise to contribute, with the understanding that we contribute an equal amount during the year to send the *Cynosure*, *Wesleyan* and *Free Methodist* to colored preachers, donors to state their preference when making their remittance.

We are anxious to put the chapel into active service as soon as possible, and we hope all who have said in their hearts, "We ought to do something to help build Bro. Arnold's floating chapel," will immediately put their threats into execution. Let each person who reads this appeal please send enough to at least buy one chair.

We are now working in churches, and at times many are turned away unable to get in. There is no difficulty in getting the public ear; what we lack is room to hold the people. Direct to Wheeling, W. Va. I. R. B. Arnold.

P. S.—All boxes, barrels and packages of papers, tracts and books for distribution among the freedmen should be sent prepaid to Marietta, Ohio. If sent to Wheeling, we have to pay charges for forwarding.

NEW ENGLAND LETTER.

A lecture by George Kennan—Russia's "paternal government"—Notes of progress in the Massachusetts Legislature—Boston liquor men as moralists—The lodge after the official head of Commissioner Merrill.

One of the first things taught to a properly trained New England child under the old regime was to be duly thankful—indeed, to count it as his chief blessing—that he was born in this free and enlightened Christian land. To this day I have returns of my old childish wonderment as to what I should have been, or what life would have seemed to me born anywhere else than in Massachusetts; dear old mother, with her orthodoxy and her heterodoxy, her east winds and her Pilgrim memories. I doubt whether this feeling is indoctrinated into the children of to-day with the same thoroughness. Conditions are different. We are fast growing cosmopolitan. But any one who hears George Kennan lecture on the political prisons of Siberia may well give not only general thanks for being born an American, but also very particular thanks that he was not born a subject of the Czar.

The writer has just had this privilege, and will jot down some of her impressions for the readers of the *Cynosure*. In the first place, a lecture from Mr. Kennan means a great many things in one. It is a literary treat, every word being chosen with that faultless nicety which marks the accomplished writer, and delivered with a peculiar ease and grace that seems rather due to the forgetting of himself in his subject than to any study of the oratorical art. Furthermore, there is something in the full-souled earnestness with which he tells his story that enlarges all our human sympathy, and makes us go away with a clearer sense of the brotherhood of man, and how true the philosophy underlying the command to "remember them that are in bonds as bound with them."

One naturally wants to know something about the personnel of a man who, next to Stanley, is now engaging the attention of the whole civilized world. As he ascends the platform he strikes you simply as a modest, unassuming American, of good height, neither slender nor stout, with dark hair and moustache, and a pleasant, thoughtful and rather pale face. There is certainly nothing in his appearance to mark him out as the intrepid traveler, the new John Howard who has turned the light of the nineteenth century on to Russia's horrible convict system; but which does not, after all, much surpass in revolting horror that of our Southern States.

Most of us have read Madame Cottins' little pearl of a story, "Elizabeth, or Exiles of Siberia," but it is written in rose-color, and gives but a faint idea of the real terrors of such exile. The mines of Kara, where Russia now sends her political prisoners, are situated four thousand miles from St. Petersburgh. Think of educated men from the universities, and fair and cultured women setting forth on this terrible journey! Four thousand miles from Europe and civilization. One thousand miles from the Pacific coast and liberty.

The Russian system of government seems to be one ingeniously calculated to turn high-souled patriots into conspirators and assassins, and petty officials invested with a little brief authority into monsters of cruelty and tyranny; in short to develop all the worst side of human nature, and kill all its finest and noblest qualities. The Czar is a man of small mental caliber, who clings with all the tenacity of a little mind to the old traditions of the Empire; but there is a bureaucratic as well as autocratic power in Russia. The officers of the government have a natural self-interest in upholding the ancient order of things. Russia's social and political condition is due, in short, to the same law of cause and effect whose workings are always the same, whether it be in an empire or on a slave plantation.

The most striking and dramatic part of Mr. Kennan's lecture was when he dressed himself up in the convict's garb which all political prisoners are obliged to wear. A cap, a shirt, a pair of drawers, shoes of such miserable material that a day's march frequently unfits them for further service, and a long coarse gray overcoat forms the only suit provided by Russia's "paternal" government with which to meet the rigors of a climate in which the thermometer often sinks to 40 below zero. The clank of the pitiless iron leg-fetters completed the picture. One needed but little imagination to see the white winter sun sinking over the steppes, and a band of political exiles, guilty of no crime but that of loving liberty too well, halting for the night under the guard of Cossack *gendarmes*. May the monster protest which the W. C. T. U. are preparing for Alexander III., impress on even his dull mind that the humanitarian spirit of the present age cannot safely be ignored by a regimen that whips a woman to death and shoots men down in rows for the crime of simply presenting a petition.

The Massachusetts Legislature has passed a resolution in favor of biennial elections. But perhaps the most significant event in political circles has been the late action in favor of woman suffrage taken at a private meeting of about eighty Republican members, who received with cheers the unanimous resolve that "it is the duty of the Republican party to forthwith extend municipal suffrage to women." This is all due to the earnest and courageous work of the women in the last two city elections. They have certainly demonstrated the right of their sisters to municipal suffrage; and that conceded, on what ground of logic or common sense can they be forbidden to vote on matters pertaining to a wider sphere?

The W. C. T. U. are at work trying to get some action relative to the prohibition of intoxicants when the G. A. R. encampment is held in Boston next August. Of course this will not be pleasant news for the liquor-sellers, who look upon all such occasions as their legitimate harvest. At the Mechanics' Fair, which will be held next October, the Cordelia Wine Company have applied for space, intending to present to every visitor a tiny glass of wine as a sample of their goods; but the directors not only refused absolutely,—they voted to exclude alcoholic liquors in every form from the exhibition. Boston liquor men, especially the hotel-keepers, are much exercised in mind over the new law against public bars, and their anxious care lest the morals of their patrons should be injured thereby is decidedly amusing. Fifty canvassers were out on Saturday with petitions to the Legislature to repeal the obnoxious statute on the ground that it would conduce to loafing and more intemperance than ever before. Possibly this will be its effect, but if more liquor is drunk by this means it will certainly be better for the liquor-sellers, and they are not a class inclined to put the public welfare before their own pockets.

Somebody asks why labor organizations, which are so entirely monopolistic, should be exempted from the bill against Trusts which is now pending in Congress. There seems to be no good reason why they should be so exempt, and certainly nothing would be more to the advantage of the workingman than to have monopolies of every kind made illegal. True political economy cannot look for a moment with a grain of allowance on any selfish limiting to itself by one class of advantages which should be freely competed for by all. If the bill, however, is made to include secret labor unions, this will be enough to defeat it. I notice that some are asking for the removal of Insurance Commissioner Merrill on the plea of arbitrary action on the part of the latter. As every one knows, he has persistently opposed all the secret assessment orders; and it does not take much sagacity to see the hidden hand of the lodge under this demand. Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, D. C., May 7, 1890.

All day on Tuesday the half-masted flags at the Capitol hung limp and wet over the Senate and House, as symbols of the sorrow of Congress for the loss of the distinguished Kentucky statesman, Senator Beck. Within the Senate Chamber where he had so long been an active force and a recognized leader, his obsequies were conducted with fitting ceremony.

From Saturday, when the Senator dropped dead in the Baltimore & Potomac railway station of this city, until yesterday, the day of his funeral, his remains lay in the front parlor of the house of his colleague, Representative Breckinridge, on Capitol Hill. The massive form rested in a magnificent casket covered with flowers and the grey curly head was supported by a silken covered pillow. Arrangements had been made to have the body lie in state at the Capitol from Monday until Tuesday, but the Senator's daughter did not like the idea of her father's body remaining all night in the great lonely building and the committee of arrangements of course yielded to her wishes.

The death of the senior Senator from Kentucky removes one of the most interesting figures of American politics. He was a native of Scotland, and of all the many sons that country has furnished to the United States, few, perhaps, have been truer to the land of his adoption, or have reflected more credit upon it. His death was without the least premonition of approach, and at the moment of his return from New York with his daughter. He had just been greeted by some acquaintances, but instead of replying, muttered something about "dizziness," threw up his hand, and sank to the floor.

There are yet five years of the Senatorial term to which Senator Beck was elected, and considerable interest is felt in this successorship. There is a general impression that ex-Speaker Carlisle will be the man chosen by the Legislature now in session, and that the man chosen now, if well chosen, can succeed himself. It is said here that if the matter is settled by State pride merely, it will certainly be Mr. Carlisle, as he is considered the ablest man of the State. The death of Senator Beck disarranged the fixed program of proceedings in Congress for the week, but the great tariff debate is expected to begin this week at least. An effort will be made to put a limit upon the general debate, and to make the limit short. The Republicans want to set it at one week and the Democrats ask for two. It is probable that a compromise on ten days will be made.

Extensive preparations are in progress now preparatory to taking the next census, the actual work of which will begin on the first of June. Forty thousand or more enumerators armed with paper and pencil, will begin their rounds on that day. The busiest place now in connection with the census work is the warehouse in this city where some 20,000,000 population schedules are stored, and a force of men are engaged packing them in boxes to be sent to the census supervisors. There are 175 census supervisors, corresponding to the number of districts into which the country is divided for census purposes, and the supervisors distribute them among the enumerators. The schedules are packed in boxes weighing 237 pounds each, and there are 4,500 of these boxes. These are sent by mail, which means that they are carried in the mail cars instead of the express cars, and are perhaps the bulkiest pieces of mail matter that have ever been received in a postal car. *

THE HOME.

LINGER NOT.

The time is short!
If thou wouldst work for God, it must be now;
If thou wouldst win the garland for thy brow,
Redeem the time.

Shake off earth's sloth!
Go forth with staff in hand while yet 'tis day;
Set out with girded loins upon the way:
Up! linger not!

Fold not thy hands!
What has the pilgrim of the cross and crown
To do with luxury or couch of down?
On, pilgrim, on!

With His reward
He comes; He tarries not; His day is near;
When men least look for Him will He be here:
Prepare for Him!

Let not the flood
Sweep thy firm feet from the eternal rock;
Face calmly, solemnly, the billows' shock;
Fear not the storm.

Withstand the foe;
Die daily, that forever thou mayst live;
Be faithful unto death; thy Lord will give
The crown of life. —*Bonar.*

HERMANSBURG AND PASTOR HARMS.

The river Elbe rises in the mountains of Bohemia, and flowing through the heart of Germany empties into the North Sea. At its mouth for fifty miles it is really an arm of the sea. At the point where it begins to widen into this estuary stand two cities, Hamburg on the north bank, and Harburg on the south bank. A few miles above Harburg, on the line of railway to Berlin, is Hermansburg, which fifty years ago was just an ordinary Lutheran country parish. At that time Louis Harms became the pastor. He was an original, eloquent man, but above all a man of great acquaintance with God and great faith in God. He at once began preaching that his people should repent of their sins. They had all been baptized, as they believed, and were all members of the church, every soul in the parish. But they were not Christians. Most of them had never so much as heard of the necessity of being born from above. Mr. Harms' preaching and house to house visitation was new to them. But God blessed it, and such a great revival followed that soon there was hardly a house in the village where there was not family prayer. The plow-boys and the weeding girls sang hymns at their work in the fields.

By and by the idea of foreign missions came into some of their heads. It was thought over, prayed over, until there were twelve who had offered themselves as missionaries. The pastor took the case of these twelve to his "dear God," and was led to open for them a special training school, with a four years' training course, in one of the houses of the village; for they were but unlearned peasants. His brother, Theodore Harms, was appointed superintendent of the school.

The mission field finally fixed on was the country of the Gallas, on the east coast of Africa. Other volunteers kept coming, until within two years sixty had offered themselves. Out of them all, however, only eight were finally chosen for the first departure—five mechanics and three farmers. For it was not intended that all should be preachers, but that they should be a missionary colony. But how were they to go? For a long time no way opened. Mr. Harms said:

"I knocked diligently on the dear God in prayer; and since the praying man dare not sit with his hands in his lap, I sought among the shipping agents, but no speed came. I turned to Bishop Gobat, in Jerusalem, but had no answer. Then I wrote to the missionary Krapf in Mombas, but the letter was lost. Then one of the sailors said, 'Why not build a ship, and you can send out as many and as often as you will?'

"The proposal was good; but the money! That was a time of great conflict, and I wrestled with God. No one encouraged me. Even the truest friend hinted that I was not quite in my senses. Yet the plan was manifestly good, and for the glory of God. What was to be done? 'Straightforward makes the best runner.' I prayed fervently to the Lord, laid the matter in his hand, and as I rose up at midnight from my knees I said, with a voice that almost startled me in the quiet room, 'Forward now, in God's name!' From that moment there never came a thought of doubt into my mind."

And so it came to pass that that country parish actually built a ship of its own, large enough to cross the ocean. It was built at Harburg, the nearest seaport, in full sight of Hamburg, where Mr. Oncken and his associates were then busily at work, in 1853. All Hermansburg worked for it, either in helping to make the parts of the vessel, or in providing the provisions and outfit. And through it all the revival did not stop. Souls were converted every week, almost every day. While God's people were working God's Spirit was working. Hundreds of souls from around Hermansburg were born into the kingdom of Christ while that missionary brig was being built at Harburg.

The money that was needed Mr. Harms obtained in answer to prayer. Outside of his own parish he asked no man for a penny. But he told God everything. When all was ready a special excursion train took the glad Hermansburgers to Harburg, where most of them saw their vessel for the first time. She was called the "Candace," after the queen of Ethiopia, Acts 8: 27, because their mission was to be in Ethiopia. A dedication service was held, the remaining preparations made, and then with captain, crew, eight missionary colonists and a cargo of supplies she floated down to Cuxhaven, at the mouth of the river, and then away, 8,000 miles, down the western coasts of Europe and Africa, to the Cape of Good Hope. Then up the east coast of Africa, 2,500 miles, to Zanzibar. But finding no opening by which they might reach the Gallas they returned two-thirds of the way to the Cape, and landed at Natal, among the Zulus. Forty miles inland they bought 6,000 acres of land for $126, and built a cluster of cabins which they called New Hermansburg. Afterwards their territory was increased by purchase and by gifts from the British government until they held in different places 40,000 acres. By 1860 they had eight stations and one hundred missionary settlers, and their influence was felt throughout all southern Africa. And still the revival continued without intermission at home, until by 1869 the converts numbered ten thousand!

Louis Harms died, and was succeeded by his brother Theodore, and he in turn by his son, Rev. Egmont Harms, who is the present director. The parish, finding but little sympathy from the unconverted Lutheran church, withdrew, and are now an independent parish, conducting independent missions in Africa, India, Australia and New Zealand. They are their own society. They have 130 preaching missionaries, 4,800 native members, and an average annual income of $50,000. They have often received in one year over $70,000, but the death of Louis Harms has made a difference. They have met many discouragements but have passed safely through them all. The latest are their losses in the Zulu war of 1883, and the slanders circulated about them at home by their enemies who resented their ecclesiastical independence. Their blessings have been wonderful, and their work abroad still more wonderful. Among the twenty-seven missionary societies of continental Europe, only seven have more native members, only six have larger incomes, and only two have more missionaries than the Hermansburg Missionary Society.—*Missionary Paper.*

"I AM GOING TO BE A MINISTER."

Being requested to act as substitute for a Sabbath in place of a teacher at the Harrison Street Mission, Chicago, I inquired of the boys in the class what they hoped to become. One after another expressed his hope with some spirit. It was evident that some would be benefited by a guiding hand. There were aspirations that were worthy and some not so commendable. One bright boy thought he should sometime buy a horse and drive him over town.

At last a boy with an open face and expressive eye and about 10 years old said, very seriously and in an undertone: "I am going to be a minister."

The other boys tried very hard to laugh and they poked each other as an aid to it. But like the little hero he was, the consecrated lad was not perturbed in the least. Last Sabbath I saw him at Dr. Goodwin's church sitting near the pulpit as attentive as he could well be. His home is a good long mile from the First Church.

The thought with me is, Do we look hopefully enough among the children for the future proclaimers and defenders of the truth among men? Would not the teachers in the Sabbath-schools do well to turn the attention of the boys to the great work of the ministry; and at least to know and to encourage such as are already thoughtful and aspiring? E. W.

A GREAT MAN.

Rev. Dr. Broadus recently related the following incident during a Sabbath-school talk in Detroit:

An old man used to sweep the street-crossings for gratuitous pennies, near the Houses of Parliament, for many years. One day he was absent. Upon inquiry he was found by a missionary ill, in a little attic chamber, barely furnished with cot and stool.

"You are lonely here," the missionary said. "Has any one called upon you?"

"Oh, yes," he replied, "several persons have called—Mr. Gladstone for one. He called and read to me."

"Mr. Gladstone called? And what did he read?"

"He sat on that stool there and read the Bible to me."

What a beautiful position! The greatest statesman in the world, sitting on a stool, in an attic, reading the Word of God to a street sweeper! Great men lose none of their greatness by kindness to God's poor.—*Our Church Homes.*

POWERFUL LENSES OF ICE.

Last winter quite a little excitement was caused among a party of skaters on the Serpentine river, England, by one of the party making a lens of ice and lighting the pipes of the others. This brings to mind the fact that this curious experiment was first brought before the public by Dr. Scoresby, who, when in the polar regions, to the great astonishment of his companions, who did not understand why the ice did not freeze the polar rays, performed the same remarkable feat. It may also be worthy of remark that Professor Tyndal, when a tutor in the Royal Institution, on several occasions set fire to little heaps of gunpowder with rays from an electric arc concentrated upon the powder by a lens of ice. His explanation was that, although ice absorbs rays of certain waves of light and is gradually melted thereby, other waves do not absorb, and these latter produce the heating effect at the focus of the lens. It is wholly a question of the relative motions of the molecules of frozen water and the motion of the waves of light.—*Sel.*

A CAT WITH A GREAT HEAD.

There were three cats in a Williamstreet family in Norwich, Conn., and the lady of the house concluded that one was sufficient to do all the business, and an edict of death was passed on the old cat and her kitten. The question of the manner of death was settled and chloroform was purchased. Days passed after the chloroform was in the house before the executioner could muster courage to execute the sentence. To facilitate matters the lady thought that some laudanum added to the cat's milk would produce a stupor that would make the chloroforming more easy. The drug was put in the milk and tendered the old cat. She tasted the food, cast her eyes suspiciously about her and refused to eat. The kitten rushed to the dish to partake of the milk and was violently knocked away by the old cat, who took a corner of a mat and covered over the dish to hide it from the kitten and prevent her from taking the "medicine."

The lady could not believe that the act was intentional on the part of the cat, and uncovered the dish and again tendered the milk to her. She again knocked the kitten from the dish and covered it over more carefully than before. The repetition of the protective act gained the good-will of the lady, and she gave up killing the cats. She cannot satisfy her mind, however, whether the action of the cat was prompted by instinct or reason.—*Our Dumb Animals.*

The memorial to Congress from the National W. C. T. U., concerning the immoral traffic in Chinese women, is to be presented to the House by Representative Pickler, of South Dakota.

TEMPERANCE.

THE DISSENTING OPINION.

In the Supreme Court decision on liquors in original packages, Justice Gray delivered a dissenting opinion in behalf of himself and Justices Harlan and Brewer. It says:

"Common experience has shown that the general and unrestricted use of intoxicating liquors tends to produce idleness, disorder, disease, pauperism, and crime.

"The power of regulating or prohibiting the manufacture and sale of intoxicating liquors appropriately belongs, as a branch of the police power, to the Legislatures of the several States, and can be judiciously and effectively exercised by them alone, according to their views of public policy and local need, and cannot practically, if it can constitutionally, be wielded by Congress as part of a national and uniform system.

"The statutes in question were enacted by the State of Iowa in the exercise of its undoubted power to protect its inhabitants against the evils —physical, moral, and social—attending the free use of intoxicating liquors. They are not aimed at inter-State commerce; they have no relation to the movement of goods from one State to another, but operate only on intoxicating liquors within the territorial limits of the State; they include all such liquors without discrimination, and do not even mention where they are made or whence they come.

"They affect commerce much more remotely than laws of a State—the validity of which is unquestioned — authorizing the construction of bridges and dams across navigable waters within its limits, which wholly obstruct the course of commerce and navigation, or than quarantine laws, which operate directly upon all ships and merchandise coming into the ports of the State.

"If the statutes of a State, restricting or prohibiting the sale of intoxicating liquors within its territory, are to be held inoperative and void as applied to liquors sent or brought from another State and sold by the importer in what are called original packages, the consequence must be that an inhabitant of any State, may under the pretext of inter-State commerce and without license or supervision of any public authority, carry or send into and sell in any or all of the other States of the Union intoxicating liquors of whatever description, in cases or kegs, or even in single bottles or flasks, despite any legislation of those States on the subject, and although his own State should be the only one which had not enacted similar laws. We would require affirmative and explicit legislation on the part of Congress to convince us that it contemplated or intended such a result."

GENERAL DOW ON THE SUPREME COURT.

General Neal Dow is very much exercised over the decision of the Supreme Court of the United States with regard to the importation of liquors in original packages. He said of it: "I was much surprised at the decision, for it was not in harmony with the previous utterances of the justices of the Supreme Court. It ignores entirely the police power of the several States, and the justices of the Supreme Court have always recognized that as having full authority and power in all matters relating to the health, life, and morals of the people. Some of the justices have referred to the fact that navigation and commerce are interfered with, and at times absolutely stopped, by the quarantine regulations, even of cities, by the local police power. Not only are ships stopped, but their crews and passengers are held for days, and even for weeks. The owners of the ships are put to a large expense, not only by the detention of their vessels, but for fumigation. The local police power may seize the entire infected cargo of a ship and destroy it. The local authorities prevent cattle, if sick with an infected disease, from being brought into the State, or if such cattle are brought in they may be killed. The local authorities may arrest passengers, whether by land or sea, if sick of a contagious disease, and put them in hospitals or isolate them in a pesthouse. In short, the police authorities may do whatever the local power deems necessary for the protection of the health, life, and morals of the people and to secure the good order of society, and this right has always been recognized by the Supreme Court of the United States. But this decision of the majority of the members of the Supreme Court ignores entirely that great, controlling principle. This will lead to one very good result. Congress will now feel itself compelled to concede all the powers needed to the States."

In Massachusetts, where there are 70,000 more women than men, there are also seven male idiots to one female, eight male paupers to one woman, and ten male criminals to one woman.

Of 142,342 active members of the National W. C. T. U., Illinois claims 13,504. Only two States stand above her in membership, New York which has 20,604 white ribboners and Pennsylvania with 20,509.

Rev. David A. Day, missionary, stationed near Monrovia, Liberia, writes: I sat on board a boat at one of the prominent African ports, and saw landed on a single Sunday, from two steamers, about 50,000 casks of gin.

Iowa last month paid the final dollar of her State debt, one hundred thousand dollars, and now taxes are to be reduced one-fourth. Decrease of drink, and hence decrease of crime and pauperism, always reduces taxes.—*Union Signal.*

Mrs. Matilda B. Carse, President of the Chicago Central W. C. T. U. and originator of the project to build a National temperance temple in Chicago, says that the corner-stone of this building will probably be laid on the 4th of July, and hopes that it may be so, in gracious prophecy of the nation's speedy declaration of independence from the tyrant alcohol.

The W. C. T. U: is deriving great encouragement these days from the reports of county conventions that are being held throughout the country. A sample record is that of Los Angeles county, California. In 1885 there were ten unions in this county with a membership of 101; now there are thirty-nine unions, membership, 889. In 1885 there were five organizations for children's work, now there are twenty-seven with a membership of 2,000.

Dr. Emma Brainard Rider, Pundita Ramabai's assistant in her school for girls and high-caste widows at Bombay, has started the circulation of a centennial temperance petition. Eighteen hundred and ninety is the hundreth anniversary of the excise regulation by the English Government in Bombay, which "regulation" has produced the same results as in America. The petition asks Parliament to substitute prohibition for regulation. At the close of the year it is to be sent to the British Women's Temperance Association, to be presented by them to Parliament.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON VIII.—Second Quarter.—May 25.
SUBJECT.—The Mission of the Seventy.—Luke 10: 1-16.
GOLDEN TEXT.—The kingdom of God has come nigh unto you.—Luke 10: 11.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Luke 9: 46-62. T.—Luke 10: 1-20. W.—Matt. 10: 1-23. T.—Matt. 10: 24-42. F.—Mark 6: 1-13. S.—Mark 16: 9-20. S.—Acts 2: 1-21.

COMMENTS BY E. E. FLAGG.

1. *The appointing of the seventy.* Vs. 1, 2. Besides his twelve immediate followers, our Lord appointed other seventy to go forth and preach the good news of the kingdom in the towns and villages of Judea. This was a very small number for the whole country—as Pentecost computes, only about one preacher to 100,000 souls—and so our Lord evidently considered it, for he tells them to pray for more laborers. We notice (1) that he sent them by two and two. This would halve their trials while it doubled their power. Eighteen centuries of missionary effort have showed the wisdom of this plan. (2) He sent them as heralds before his face; so every missionary and evangelist of the cross is a herald to announce his coming. (3) The laborers are few. Ninety years ago William Carey was the first foreign Protestant missionary. Now we have about thirty thousand foreign and native preachers. But what are they among the many millions of idolaters? Rev. A. T. Pierson has said that it was perfectly feasible to so organize the foreign missionary work as to reach 100,000,000 of people every year. The world would soon be evangelized if the same amount of energy and will could be put forth by the church which is used every day in business affairs. Miss Ackerman tells of her visiting a heathen woman in China, sunk in the grossest depths of ignorance, and when she read her the story of the creation, and of our Saviour, the poor old woman said, "How strange! how beautiful! I have lived seventy-five years near by. I never heard this before; why did you not tell me before?" It is certainly strange that after eighteen hundred years there should still be millions of people on the earth, to echo her cry, "Why did you not tell us before?"

2. *The manner of their going.* Vs. 3–11. Every preacher of Jesus Christ must expect to go forth as a lamb among wolves; for though social conditions have altered since our Saviour's time, the same general principles here laid down will still be found to govern all successful missionary or evangelical work. A very popular preacher whom all men praise may well doubt his credentials. The church is silent on great evils because her pastors—they who should lead the van in all reforms—are mainly silent. They are afraid to risk their salaries by preaching against prevailing sin. They cannot bring themselves to live in the plain, simple unworldly fashion of apostolic times. Yet Christ seems to teach in the rules here laid down that any superfluity of this world's goods is a hindrance rather than a help to a preacher of the Gospel, while at the same time the laborer is worthy of his hire, and can claim enough to live on, unpinched by want. We also see very strongly brought out the necessity of house to house visitation. The decline of the pulpit in its power over the masses seems to have kept pace with the decline of pastoral visitation. To sum up: a successful soul winner is free from worldly entanglements, and is as completely absorbed in this one pursuit as the kings of the stock exchange are in money getting.

3. *The judgment of those who reject God's messengers.* Vs. 12–16. The great sin of the Jews, for which they were finally rejected as a nation, was in refusing to hear that long line of teachers and prophets, culminating in his Son, whom God sent them. To despise his servants, to scorn and reject their message, will bring down as swift and as sure punishment to-day. Yet how often faithful preachers who show an uncompromising front against secret false worships and all prevailing iniquity are thus treated; yet it may be more tolerable for the heathen in the day of judgment than for such opposers in a Christian land.

HELPFUL THOUGHTS FROM PELOUBET.

WHY SHOULD THE LABORERS PRAY?—(1) God is most desirous that laborers should be sent. (2) It is not his fault that there are so few laborers. He is ever stirring men up to labor. (3) Prayer leads those who pray to have the same desires as God himself in reference to the harvest. (4) The injunction is *in part* equivalent to this. *Beseech ye the Lord of the harvest that he may accept* YOU, *and thrust* YOU *forth into the harvest field.* (5) All true workers must pray; it is the natural expression of a true heart in the circumstances. (6) Prayer is God's means of communicating blessings.

PRIVILEGES RIGHTLY OR WRONGLY USED.—(1) Men are judged according to their privileges and opportunities, as well as by their actions. "Unto whomsoever much is given, of him shall much be required." (2) Wrong is always inexcusable, but it is the more inexcusable when done against knowledge and good influences. (3) Therefore we cannot truly judge of another's guilt, unless we not only know the outward act, but the circumstances, influences, and light in which it was performed. (4) Privileges, if not rightly used, tend to harden the heart, and make men less responsive to good influences, than are those who are outwardly worse, but have not resisted so much good. Good soil, though full of weeds, is more hopeful than the desert. A poor eye is better than a good one blinded by the light. (5) Those who resist the strongest influences God can send upon them to make them good, are beyond hope. There is nothing which can reach or save them. If they cannot see by the light of the sun, nothing can make them see. If springtime will not awaken them to life, they are dead forever. If the power of the Holy Spirit and the love of God in Jesus Christ, clearly manifested, does not suffice to change their hearts, there is no hope that they will ever be fit for heaven.

DEFINITIONS OF BIBLE TERMS.

A mite was less than one-fourth of a cent.

A talent of silver was $538.30.

A bin was one gallon and two pints.

A shekel of silver was about fifty cents.

Ezekiel's reed was nearly eleven feet.

A cubic was nearly twenty-two inches.

A piece of silver, or a penny, was thirteen cents.

A finger's breadth was equal to one inch.

A Sabbath day's journey was about an English mile.

An ephah, or bath, contained seven gallons and five pints.

A hand's breadth was equal to three and five-eighths inches.

A day's journey was about twenty-three and one-fifth miles.

ADDRESS OF PRES. C. A. BLANCHARD (*Continued from 5th page*).

another organization he is a Prelate. In the upper organization he is Grand Prelate. I believe in that organization also they have a General Grand Prelate. We find these organizations not only with their altars and their religious officers, but we find them with prayers printed for use. When years ago I remonstrated with a terribly profane young man for holding the office of chaplain in a Templar lodge, he said: "Why, there isn't anything in the world to do but to stand up and read a prayer off from the card; anybody can do that." We have these organizations not only with their altars, with their chaplains, with their priests, with their prelates, with their prayers, but we find some of them, notably the Masonic institution, with a service of baptism for babies; that repeatedly in years Masons have baptized babes—I don't know into what name, but I suppose some name, perhaps the name of the God of the Grand Lodge above. And we find that the moral teaching, so-called; the prayers which they print, oftentimes putting them into the mouths of godless men, men who drink and swear and dance and ride on the Sabbath every time they are going to the conclaves of these organizations, we find that these produce one effect on the hearts of men; that is, the men who join these organizations for the sake of getting help in business, for the sake of getting relief in sickness, for the sake of having friends, if they should be among strangers—when they have gotten into them they begin to believe that if they are faithful to the organization they are assured of life eternal in the world to come. And men will tell you by the hundred, and men who are evidently sincere in what they say, that they do not recognize the church because their lodge is religion enough for them.

A young man once offered himself for membership in a Presbyterian church for which I was at the time preaching, although not its pastor, and I said to him, looking at the three links on the lapel of his vest: "You are an Odd-fellow?" "Yes, sir." "What do you think of Odd-fellowship?" "I think it is just as good an organization as there is in the world." "You don't think it is as good as the church, do you?" "Yes, I do." "Well, you belong to the Odd-fellows; what are you joining the church for?" "Well, I don't care much about it myself, but my wife wanted to join it and so I thought I would." I said: "Is not the fact that your wife can join the church a point of superiority?" He said: "I don't know but it is, and I'll tell you another good thing about the church; it takes a good deal of money to join the lodge; but a man can join the church, that ain't got a cent." Now, that man honestly believed that for the men who were in the lodge, the lodge was better than the church. There are in this city about

A THOUSAND LODGES.

About 750 of those lodges are composed exclusively of men. If they average only a hundred men in each—and some of them rise to several hundred—there are seventy-five thousand men, all of them over 21 years of age. Seventy-five thousand men in secret societies in Chicago alone, 21 years of age! Now, you take our churches, we have some three hundred. What is the membership of the churches? In the neighborhood of 40,000. What is the proportion of men in that membership? Why, something like one-third, though it will frequently go down to one-fourth, and occasionally you rise to one-half, though that is seldom the case. The membership of the lodges is very likely a hundred thousand men instead of seventy-five thousand, and if every one of the hundred thousand men represent four persons in his home, you there have a population of half a million. And the papers tell us that there are 600,000 people in Chicago who don't go to church at all. What is the reason? Don't these people know what it is to long for safety beyond the grave? Every man and woman of them does. Don't these people feel sad when death comes into the house and robs the cradle or the arm-chair? Every man and woman of them will weep. Don't these people wish to know how a man can be just with God? All of them do. Now, what is the reason that churches are empty when lodges are full? The reason is simply this, that these lodges have made, and are making, men believe that if they are faithful to lodge membership it is all that any man requires. Now, I want to know whether there is any possibility of reaching these men

UNTIL THAT CONFIDENCE IS BROKEN?

Is there any possibility of reaching those men until that confidence is broken? If I am on the deck of the Oregon and you come alongside with your row boat, tossing like an egg-shell on the waters, and say to me: "Hello, there, come over and come down here," and I look over the side, and I say: "What should I come down there for?" You say to me: "The Oregon is going down, there is water in the hold already, the pumps cannot keep it down, it will be only six hours before her deck is under water. Come over here and we will take you over to this pilot ship and take you into port." Now if I believe that the Oregon is not going down, if I believe that the keel of the Oregon is whole, if I believe that I can ride into port on the Oregon, am I going to to be such a fool as to climb down the side and go down that rope ladder and into that little boat tossing on the waves? You go to one of these men riding on these stately society ships that has its uniforms and its days of parade, and that gathers in the political offices for its membership, and you hail them and say: "Hello, there, sir!" "Well, what is the matter?" "Come down." "What for?" "This is the church of Jesus Christ." "The church of Jesus Christ is not near as big as our ship." "We want you to come down in our boat." "I am an Odd-fellow, what do I want to leave them for? We are half a million of men, able to help one another, able to vote for one another, able to relieve one another; what do I want to come down for?" "Why, we are the church of Jesus Christ, and if a man does not belong to the church of Jesus Christ, he is a dead man spiritually. Come down here." "Why, we know a great deal better than that; we have got the Bible in our lodge. Didn't you ever read about David and Jonathan and all those fellows? We dont want anything to do with your little bit of a church. It is well enough for women, but we men don't have to come down there at all."

Now, you may talk until you are dumb, but you cannot touch those men unless you can break up the confidence they have in those organizations.

THE LODGE THE WAY TO DEATH AND HELL.

But some one said to me one time, "Well, what harm is there in that? Let the men be saved in the lodge and the old men and the girls and the women be saved in the church; if they all go to one place, isn't that all right?" Well, that would be all right if this big ship could save the men at all. But the trouble with that ship is that there is a hole in her hulk and that the sea is coming into the ship, and that every soul on that ship by and by will go down. That ship does not confess the name of Jesus Christ. That Masonic ship takes pains to put the name of Jesus Christ out of the New Testament, and if you know, any of you, of an organization that ever did that in the world except the Masonic, I would like you to name it. I never knew of another organization that took the New Testament and struck the name of Jesus Christ out of it. Generally, Masons satisfy themselves by choosing passages that don't name him. But one time—I don't know what devil was at the elbow of that gentleman—they took a passage of Scripture for the ritual of the seventh degree that contained the name of Jesus Christ, occurring twice, and they struck it out both times. Now, Jesus Christ said if a man wants to go to the Father, he must come by him. He said; "If a man does not enter in by me, but seeks to climb in some other way, he is a thief and a robber." If one denies the Son, he has not the Father, and we who are Christians here believe that he spoke the truth. We don't want our Saviour who has purchased us with his blood charged with falsehood, and if he is charged with falsehood we prefer to stand by the truth which he has uttered and to maintain it in the face of the whole world, if we have to stand as Jesus Christ did, before the bar of Pilate all alone, all alone.

What, then, is the purpose for which we are working? Not for the sake of getting a little yellow metal or green paper which by and by the breath of death is to blow away; not for the sake of getting some little preferment among men for ourselves or for the organization to which we happen to belong; not because we have in our hearts hatred or enmity of any kind against any one of the creatures that God has made to live upon the earth; but because we know that there are eight hundred millions of people in this world who are called pagans, and who hope for salvation

BY SOMETHING BESIDES JESUS CHRIST.

And we know that even in Christian lands, even in our own land, there are millions of people worshiping at these altars where Jesus Christ cannot be named, and we know that these men are satisfied with what these organizations give them. We do not find them in our churches. We do not see them in our prayer rooms. If we ask them to come to the Lamb of God that takes away the sin of the world, they say they have all the religion they want. And these men are our neighbors. The smoke from their chimneys mingles with the smoke from our chimneys and goes up toward God. They walk the same earth that you and I do. Five thousand of them the next Lord's Day will be driving and collecting the fares on these railways in this city. A million of them will be on the steam cars of the United States on the next Lord's Day morning. Thousands, tens of thousands; in the aggregate, millions, of these fellow men of ours, without hope, without God, yet lulled into security by these religious systems which deny Jesus Christ and say to them plainly, "We will not have this man to reign over us."

I once took the ritual of the Royal Arch degree and showed it to a minister of the Gospel whom I knew to be a Royal Arch Mason, and I said to him as we were sitting side by side on the train, "My brother, you are a minister of the Gospel of Jesus Christ, and you profess to believe that the man who does not believe in Jesus Christ as his Saviour from sin, is a dead man. You profess to believe that. Now, look right here, there is an extract. You recognize that passage from the New Testament, and see that the name of the Lord Jesus is taken out? What do you do with that, and how can you be a Mason and know a thing like that?" And he looked up to me and said: "Well, you are a queer fellow." "Well," I said to him, "please tell me, sir, what you do with that Scripture." "Well, there is a good reason for omitting the name of Christ, just there, because there are a great many conscientious men in our organization who would be offended if his name was uttered."

Now, we are not permitted by loyalty to that One who took us out of the horrible pit and miry clay of sin,—we are not permitted to join hands with an organization like that. We are not permitted to be silent in the presence of an organization that can do that; but we are compelled as Christian men and women to bear testimony so long as God shall give us the breath, to Jesus Christ as the only Saviour of men, and we pray that every one of these organizations, little and large, new and old, every one of them which will not know him, which separates men from him, shall be utterly destroyed.

RELIGIOUS NEWS.

—The Baptist anniversaries, to be held in the Immanuel Baptist church, on Michigan avenue, near Twenty-third street, Chicago, will occur on the following dates: Woman's Baptist Home Missionary Society, thirteenth anniversary, May 19 and 20; American Baptist Publication Society, sixty-sixth anniversary, May 21 and 22; Woman's Baptist Foreign Missionary Societies, May 22; American Baptist Missionary Union, seventy-sixth anniversary, May 23 and 24; American Baptist Home Mission Society, fifty-eighth anniversary, May 26 and 27; American Baptist Education Society, May 27 and 28; annual sermons, Lord's day, May 25; great meeting at the Auditorium, Wednesday, May 28, 7:45 P. M.

—The annual report of the American Bible Society at the annual meeting Thursday, showed that the cash receipts for general purposes for the year had been $597,693. Also $45,316 had been received for permanent investment. The disbursements were $529,955.

—Dr. C. R. Blackall, well known in Chicago and the West, and who for some years back has been office editor in Philadelphia of the various periodicals of the Baptist Publication Society, was ordained at the First Baptist church, Philadelphia, April 20. Dr. Blackall's life, thus far, mostly in connection with Sunday-school work and literature, has been one of signal usefulness.

—Bishop William Taylor arrived in New York by the steamship Alaska, April 21. He says he is in good health, and has not come to America to rest, but "to work for God and Africa." He visited Chicago last week and addressed a large audience in the First M. E. church.

—Mr. Moody will this season introduce an entirely new feature into his summer meetings at Northfield, Mass. He has secured a number of the best-known preachers in this country and England, who will speak every day that the season lasts. Among those who are expected to be present is Rev. Dr. John McNeil, the celebrated Presbyterian divine of London. The latter was, until a short time since, an obscure preacher in Edinburgh, but by his forceful eloquence he has made a name for himself second only to that of Spurgeon.

—The First Baptist church of Trenton, N. J., have enjoyed a gracious revival, and the pastor, Rev. E. Lucas, has baptized fifty-nine people.

—The national conventions of the young people's societies of the United Presbyterian church held at Monmouth a week's session. Prominent divines from all parts of the country were present, together with about four hundred delegates. The opening exercises were conducted by President J. B. McMichael, of Monmouth College. Addresses were made by J. MacCleland, of Chicago, and Rev. J. M. Fulton, of Allegheny, Pa.

—The venerable Charles Butler, of New York, has endowed the Union Theological Seminary and the University of New York in the sum of $100,000 each.

—Rev. H. C. Leland, late of Rock Island, has accepted the urgent call of the Baptist church in Mendota. He will pursue a course of special study at Morgan Park Seminary. Bro. Leland was active against the secret fraternities when a student in Chicago University.

—Returns from 193 presbyteries show that 127 have voted for revision of the Presbyterian confession, 61 against, and five have taken no action on the question. Twenty presbyteries are yet to be heard from.

—Mr. Moody closed his labors in New York city April 30, and the next day left for Chicago, where he preached on the Sabbath. Among the New York churches favored with his labors were the Mount Morris and Mariners' Temple. Rev. J. F. Avery was greatly encouraged at the Temple by the services held there. He is soon to be supplemented by five missionaries who are to come this month from Dr. Guinness's school in London, and who will give their whole time, at his expense, to the work on this difficult and yet important field.

—The British and Foreign Bible society has during the eighty-one years of its beneficent existence issued from its London house alone 26,000,000 complete Bibles, nearly 32,000,000 New Testaments and 12,845,000 portions of the Bible—altgether 72,500,000 books.

—In consequence of the murder of a Turk at Selino, in Crete, forty-two Christians have been arrested, with the view of compelling them to reveal the name of the murderer. In a conflict at Kansano between Turks and Christians many were killed on both sides.

—Senior Emilio Castelar, the distinguished Spanish orator, will make an extended journey through the Orient in search of material for a life of Christ.

—For seventy years the Moravians have labored among lepers, and not one of the twenty-five who have consecrated themselves to the work has taken the disease.

—Rev. Sam. Jones will be in Richmond, Va., some time early in June. The committee having charge of building the tabernacle are perfecting their plans, and all will be ready at the appointed time. This tabernacle will seat 11,000 people, and will be merely built for the benefit of Sam. Jones, and after he has finished his series of meetings it will be pulled down.

—The colored Baptists of Missouri have started a denominational school with temporary location at Independence. About 180,000 colored people are in Missouri, with 300 Baptist churches.

—Bodies of Turkish troops have pillaged Christian churches and insulted Christians in the province of Candia. At the request of foreign consuls Chakir Pasha, the Governor, has ordered an inquiry to be made into the outrages. The mixed commissions will inquire as to the extent of the damages the Christians have suffered, and the Turks will be compelled to compensate them when the amount is ascertained.

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The following have made remittances of money to the *Cynosure* from May 5 to 10 inclusive:

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The book is not in quality of paper or in binding equal to a $10 book. It is the original Webster's Unabridged, upon which the copyright has run out, and hence the Dictionary of thirty years ago. Some who have received it are very much pleased with the book for the money. We wish to satisfy all, and repeat the above offer.

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CHICAGO.

Wheat—Hard			94½
No. 3	80	@	92
Winter No. 2			94½
Corn—No. 2	34¼	@	36
Oats—No. 2	28	@	30
Rye—No. 2			52
Bran per ton		10	50
Hay—Timothy	6 50	@11	00
Butter, medium to best	10	@	18
Cheese	06	@	10½
Beans	50	@ 1	65
Eggs		@	11½
Seeds—Timothy	1 15	@ 1	28
Flax	1 22	@ 1	45
Broom corn	02½	@	06¼
Potatoes, per bu	30	@	53
Hides—Green to dry flint	03	@	07
Lumber—Common	10 00	@13	00
Wool	13	@	36
Cattle—Choice to extra	4 70	@ 5	55
Common to good	2 00	@ 4	50
Hogs	4 05	@ 4	30
Sheep	4 85	@ 5	90

NEW YORK.

Wheat	94	@ 1	06¼
Corn	37¼	@	43
Oats	33	@	37
Eggs			12½
Butter	12	@	20
Wool	14	@	39

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Cattle	2 00	@ 5	00
Hogs	3 50	@ 3	92
Sheep	3 50	@ 5	85

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And a bluebird's nest is building
In the gnarled old apple tree,
And the air is full of music; yet I find on looking back
That the sounds which herald spring-time
To my dull, prosaic ear,
Are the cheerful carpet-beaters,
As they whack both far and near,
And the sharp, staccato movement of a hammer on a tack.

Oh, the woods are full of wild flowers,
Though the house be full of dust,
And I'd rather far go pick them
Than to fight with "moth and rust,"
For the world is young and fragrant, and the air is soft and clear,
But I really am "too busy,"
'Tis the tiresome old refrain,
And I wish it were convenient,
(Though the wish may be profane),
For the spring to come at any other season of the year.

A WASTE OF HEALTH.

Yes, we all value health, and yet how we waste it! There is no way in which we do not disregard the rules that compass it. We read, for example, in the dark, and in bed, and in the cars, instead of waiting for light and quiet; we sit all day at work, when we should vary the day with exercise; we eat in a hurry, as if we feared each morsal was to be snatched from us, when we should eat slowly and invoke the powers of digestion; we steal from sleep the hours that belong to that benign restorer of tired nature; we delight our gustatory nerves over banquets which millstones could not grind to digestion, and draughts which inflame the stomach, and set the brain on fire, and bring the body to naught. And when all is done we go about complaining that there is no health in us, and we blame fate and the divine laws when we have ourselves to blame and our ancestors.—*Harper's Weekly.*

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Protect the Roots.—In transplanting or handling trees, recollect that every minute of exposure to the air injures them. If a tree cannot be planted at once, make a hole and bury the roots. Those who go to a near nursery and take home their own trees, should puddle them. Make a hole in the ground a foot deep and as large as needed. Have a plentiful supply of water. Pour water into the hole and stir up the soil until a thin mud is formed. Draw the roots of the trees through this, until they, even the smallest, are completely covered with mud; then sprinkle dry soil over them to dry them off. This "puddling," or "grouting" of the roots, as the English call it, is useful not only for trees, but for plants of all kinds.

Pasturing the Orchard.—It is a singular fact the orchard is the only field that farmers, as a general thing, expect to yield more than one crop. There is so much apparently unoccupied ground between the trees, that there is a desire to utilize it with some crop. When the trees are in bearing they need all the soil. While the trees are young, a manured crop may be grown between the rows. The best treatment of an established orchard is to sow it to clover and pasture young pigs upon it. By this the fruit, soil and pigs will be benefited.

Staking Newly Planted Trees.—In exposed localities trees are apt to get a "list" in the direction of the prevailing winds. If the trees are small and properly pruned at planting, there will be less trouble than with large trees, which must be staked. The safest way is to drive two stakes at a little distance, upon each side of the tree, and secure the trunk to both stakes by means of a straw band, or soft rope, so as not to chafe.

Injured Trees.—Nursery trees, when sent a long distance, may be injured by drying, and when received the bark will be shrivelled, and the tree apparently dead. Such trees may usually be saved. Open a trench large enough to receive them, and lay in the trees, root and branch, and sprinkle in the soil among the branches, laying the trees one upon another, taking care to have the soil come in contact with even the smallest branches. The bark will gradually absorb moisture from the soil, and in a few days become plump and apparently as bright and as fresh as ever.

Started Trees.—If trees are transported in warm weather, especially if packed moist, the buds will push, and when unpacked will be found to have white, weak shoots, several inches long. The only way to save such trees is to cut back every branch to a good bud that is still dormant.—*American Agriculturist for May.*

Do your shortening back among your young trees before the buds begin to start.

Give your fruit trees a good soil. They cannot feed and thrive on nothing.

Big and showy pears are most commonly borne on young and thrifty trees, not on old ones.

"Chickens for Use and Beauty," is the title of a profusely illustrated article by H. S. Babcock, in the forthcoming May *Century*.

Grafting is an old art not sufficiently appreciated. By it any old fruit tree that is healthy, but unproductive, can be soon changed in its character. Thousands of farmers do not know how to graft, though it is easily learned.

A fruit tree should never be propped up to keep the limbs from breaking down with their load. Instead, pick off the poorest specimens, and don't show greed by allowing the tree to over bear. Thousands of trees are ruined in this way.

Jersey Island, the place from which we obtain the favorite Jersey cow, is a small spot of land. If squared, it is 6¾ miles each way. Yet this little island has a population of 60,000 human beings, has over 12,000 cattle, and has had that number for the last twenty years, for the census of 1861 gives 12,037. And yet they export on an average, annually, 2,000 head. Roughly speaking, on the island they manage to support one head of kine to every two acres, while in England there is only one head to every ten acres.

Wash the poultry roosts occasionally with kerosene or crude oil. This prevents the accumulation of lice in the poultry houses, and the fumes of this pungent oil penetrate into into every crack, and permeate the feathers of the fowls at night, thus protecting them, to a great extent, from the ravages of their insect enemies.

Milk set in pans in a pantry at a temperature of sixty to sixty-five degrees will raise more cream and butter than milk set in cooler pails at a temperature of fifty-six degrees, says J. N. Muncey. Milk to which fifty per cent of water has been added, will raise more cream when set at fifty-five degrees, than the same to which no water has been added.

We are glad to know that at least one man is hopeful for the farmer. Mr. C. Wood Davis, of Kansas, who had an article in the last number of the *Forum* to explain why the farmer is not prosperous, follows it with another article to show the increase of farming areas, and that consequently at no distant day the agricultural products of the United States will be more than the people of the United States will require for their own consumption.

J. H. Andre says: "Barbed wire for fences will, I believe, within a few years be looked upon as a relic of barbarism. The damage done by it in five years, if added to first cost, would build a first-class woven wire fence, which would be more easily seen by stock, more durable, and less liable to be broken. Or, if single wire is used, use larger wire without barbs. This would save royalty and injury, and probably six large ones could be used as cheaply as four barbed ones."

The low price of beef and dairy products is causing more attention to be paid to sheep, which in consequence are growing scarcer. There is another reason in the great amount of labor a herd of cows make, whether their milk is sold direct, or made into butter and cheese. The old English rule was that the keep of eight sheep equaled that of one cow. Sheep are, however, more delicate feeders, and will not thrive on coarse stalks as well as cattle. They are also close feeders in summer, and on old pastures live where a herd of cattle would starve. On the other hand, sheep in winter will not eat the butts of cornstalks as closely as cattle.

Take good care of your beard, and keep it clear of gray hairs so as to retain your young looks, by using Buckingham's Dye for the Whiskers.



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NEWS OF THE WEEK.

CHICAGO.

In compliance with the ordinance recently adopted by the city council, the Rock Island railroad company has commenced fencing in its tracks, and has reached Fifty-ninth street on the way into the city. The fence is a picket one about eight feet high.

Ex-Governor Andrew Shuman, of the *Evening Journal*, one of the best known of Illinois' statesmen editors, died shortly before midnight, Monday, at Wheeler's Hotel, No. 18 Quincy street.

At the LaGrande Hotel a farmer and his wife, the latter supposed to be insane, were overcome by escaping gas. The husband died, and the wife is not expected to recover.

The Lake Front Park is recommended as the site for the World's Fair of 1893.

One of the most gigantic retail establishments in the world is to be put up on State, Adams and Dearborn streets. A twelve-story building costing $2,000,000 is to be erected on ground valued at $3,000,000.

STORMS.

Several violent storms in the form of tornadoes occurred in different parts of north Missouri Friday and Saturday, and a large amount of property was destroyed and several persons killed. In Harrison county a number of houses and barns were demolished, and a large amount of farm property destroyed.

A terrible cyclone passed over the southern part of Venango county, Pa., Saturday evening at about 5 o'clock. Two people—Noah Jackson and his wife—were killed outright, and a large number of persons dangerously injured. The storm was general throughout the county, but the deadly cyclone was only about 300 feet wide and extended about twenty-five miles.

Oil Spring, Pa., was visited by a cloud burst and cyclone about 11 P. M. Saturday. Houses, barns, bridges, oil-well rigs and gas lines are in ruins. At East Sandy, about eight miles away, the residence of Wm. Nunnemaker was blown down, burying the entire family in the ruins. Mr. and Mrs. Nunnemaker are seriously injured, and their children will die of their injuries. The tornado struck Akron, O., sweeping through the town. Seventy-five buildings were damaged by the wind, and not one in the line of the tornado escaped. Uprooted trees are counted by the score. Many that are blown down are from one to two feet in diameter. Of the eighteen persons injured all will probably recover.

COUNTRY.

During a circus performance at Lima, O., Friday night, several cow-boys rode in on horseback with lassos which they they threw about a colored man. It was intended to let go the rope as soon as the lasso fell over his body, but the rope became entangled, and the horse, frightened, dashed around the ring, dragging the man around several times before the animal could be stopped. The victim will probably die, his skull being badly fractured.

A freight train on the Milwaukee railroad dashed into a herd of horses near Andover, N. D., killing eight of them, wrecking the train, and fatally scalding Engineer Joe Dixon.

A destructive cyclone passed two miles north of Blythedale, Mo., Friday, completely demolishing at least a dozen residences and as many barns and outbuildings. The family of Henry Young were all injured. Mrs. Young will probably die.

The bill to abolish capital punishment in New York was killed Tuesday, the Senate Judiciary Committee voting that it be indefinitely postponed.

As a freight train on the Atchison, Topeka & Santa Fe railroad was crossing a bridge a few miles east of Wellington, Kas., Wednesday evening, the locomotive boiler exploded. John Mack, the engineer, was crushed and scalded to death. The fireman, name unknown, was scalded and mangled, and his recovery is doubtful. The force of the explosion destroyed the bridge, and sixteen cars of cattle were precipitated into the creek, fifteen feet below.

The Iowa Supreme Court, in a recent decision, expressed the opinion that girls who habitually gad about the streets late at night have no valid claim on the courts for redress if they are ruined.

The school committee of Providence, R. I., Friday night adopted a revision of its by-laws which banished the Bible and devotional exercises from the city schools and restricts the application of corporal punishment to cases in which the parents' consent is obtained.

J. S. Harriman is trying to walk across the continent from Wabash, Ind., to San Francisco, in sixty-five days. He makes about seventy miles a day.

Five bodies of the Johnstown flood victims were found Tuesday by workmen in the Fifteenth and Sixteenth Wards. Two of them were mother and child, clasped in each others' arms. The force searching for the dead will be increased.

United States Commissioner Fitzgerald decided at Buffalo, Wednesday, that three Chinamen, arrested for smuggling, and having come to the United States in violation of the law, must go back to Canada, whence they came.

Wednesday night, at Preston, N. Y., the Chenango county poor-house and insane asylum was destroyed by fire. Many insane and idiot women perished in the flames, the number being variously stated at between thirteen and thirty. It was reported that six bodies could be seen slowly burning.

FOREIGN.

The Pope is said to feel deeply chagrined over the failure to establish regular diplomatic relations with England.

Ten thousand families of German birth or extraction have emigrated from Russia during the last two years. Many of these emigrants have been officially aided to leave, so strong is the desire to rid the country of Germans.

Grave peculations have been discovered in the customs department in Buenos Ayres. The revenue lost by the government by embezzlements is estimated to have reached the enormous sum of $10,000,000 annually.

The report of the occupation of Kilwa, East Africa, by the Germans says that Major Wissmann made an attack from the south, and that two blacks were killed before the Germans entered the place. On the march to Kilwa the expedition had a number of engagements with Arabs and repeatedly defeated them. Major Wissmann is making preparations to commence pursuit of the Arabs who fled from Kilwa.

Fifty-two anarchists have been arrested at Barcelona, Spain. Documents seized at their residences reveal plans for destroying railways with dynamite and for setting fire to factories.

The *Pesther Lloyd* says it has learned that the labor revolt was the work of a new international union founded during the congress at Paris, which passed secret resolutions on this matter. The leaders of the union, it says, are unknown, but are probably German. It is evident, the paper adds, that there is a central committee for each country, with local subcommittees.

The Emperor of Germany opened the Reichstag in person Tuesday, He said the questions claiming the foremost attention were those of Sunday rest and the restriction of women and children's labor.

Senor Castelar, of Spain, in a discussion with a member of the Chamber of Deputies, condemned Emperor William's socialistic policy as inspired by mere political designs. He blamed the Pope for making advances to socialism. He admitted the grievances of the working classes, but maintained that state interference would fail to cure them.

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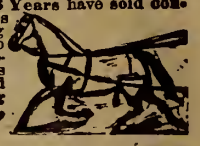
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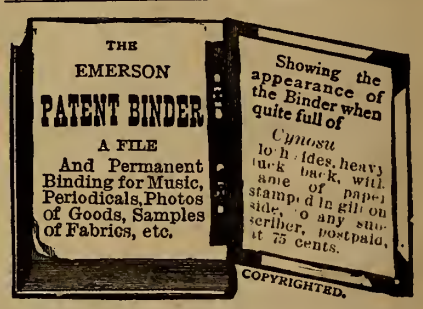
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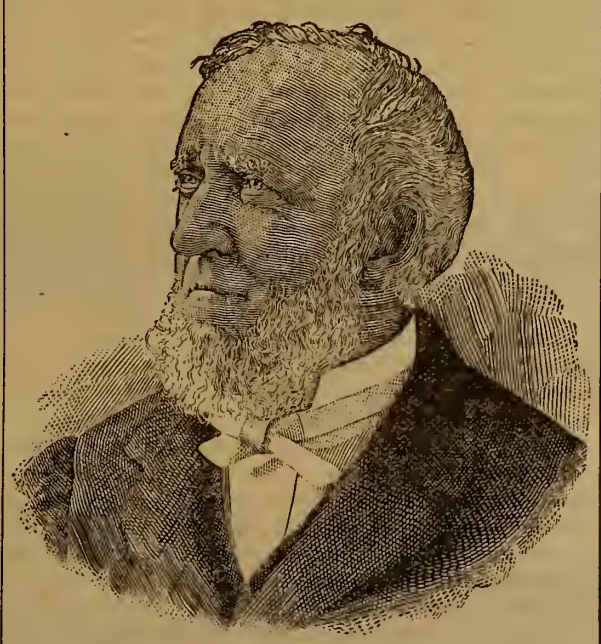
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Stanley, the explorer, is being feasted and entertained so extravagantly in England that his life is said to be in greater danger than from the fevers, hardships and savages of central Africa. It is said that the last expedition, with its three years of banishment in swamps and jungles with wild beasts and wilder men, has greatly changed his whole appearance and habit. He seems to be indifferent to all else but the heart of Africa. Nothing else interests him. He never laughs and the elasticity of his nature has gone, though he is not in ill health. He is, in fact, a man of one idea. Africa is his hobby.

The Grand Army lodges of this city have for years been hoping to secure one-half of a large public building projected for Dearborn Park near the lake in this city. The building was first intended for the public library, when the demand of the order seemed likely to divert it from its original purpose. The proposition is now before the city council, and the committee has stricken out the clause providing for lodge rooms which would soon fall into the hands of the Sons of Veterans order. The law, it appears, is explicit that no building shall be placed on the ground, and legal right to occupy it even for a public library will be contested and perhaps defeated.

The speech of the Hon. Ben Butterworth on the McKinley tariff bill, in which he pleaded for reciprocal free trade with Canada, and quoted Abraham Lincoln and U. S. Grant as advocates of the principle, may not make him popular with the Republican party, but it showed an independence of thought and a true moral courage that should commend him to the good opinion of all citizens whose patriotism rises above party dictation. We have taken the first important step towards securing international arbitration between all the governments of the Americas. The next step in the progress of Christian civilization should be reciprocal free-trade for the continent. Neither Canada nor South America produce anything against which we need protection. The free interchange of commodities would be a mutual advantage. It would greatly enlarge our commerce and open an important market for our surplus products, both of the factory and of the farm.

Mr. Gladstone has been understood as in favor of a restricted sale of intoxicating liquor in England, but in the House of Commons last Thursday he sustained Sir Wilfrid Lawson in his opposition to the licensing question. Sir Wilfrid said: "The country had hitherto pensioned men for killing enemies of the nation. The bill under discussion would pension those who were daily active in killing their fellow countrymen." Mr. Gladstone gave the government advocate credit for sincerity in desiring to lessen the evils of the liquor trade; but the means proposed were utterly futile and extremely dangerous. Public opinion was fast rising against the liquor traffic, and the liquor party should remember the power of that opinion to overthrow them.



DR. LEWIS DAVIS.
[See page 8.]

Hon. Richard Vaux, the Democratic candidate to succeed Samuel J. Randall as Representative from Pennsylvania, has, according to the Cincinnati *Enquirer*, as his chief recommendations, that he is seventy-four years old, once danced with the youthful Victoria, since Queen of England and Empress of India, and is a Freemason of high degree. His age, if he retains his mental vigor, is not an insuperable objection. Gladstone is older. But what dancing with an English-German girl has to do with fitness for national legislation it would be hard to tell. It would be still more difficult to show that familiarity with the horse-play and the blasphemies of the lodge will fit a man for guardianship of our public interests. Mr. Colden, once Mayor of New York, and himself a seceder from Masonry, wrote, "I know of some Masons who became distinguished men, but I never knew a great man that ever became a Mason."

Elijah P. Lovejoy, the martyred Abolitionist of 1834, was buried in Alton. He, as well as his more illustrious brother Owen, were well known by men now living to have been confirmed opposers of the secret lodge. But in the city of St. Louis there is a lodge of Sons of Veterans named after the martyr in mockery of his convictions. On the Sabbath day, May 11, this secret lodge took the train for Alton, had a public dinner, formed a procession, marched to the cemetery, and had a speech from an old colored man over the grave of a faithful Christian minister, who in life would have severely denounced such a desecration of the Lord's day. The grave was decorated with flowers; and the procession broke up well-pleased with the performance, and satisfied that in this manner they were honoring the man who freely gave his life for his convictions. How shall men be made to see that instead of honoring such a name they mock and insult it by such ceremonies; and instead of perpetuating the principles of Lovejoy, they are most surely obliterating them?

It seems that there is at least one representative Scandinavian newspaper in America that is not antagonistic to the Bennett School Law. *The North*, printed at Minneapolis in the interests of Americans of Scandinavian birth or descent, and printed in the language of the United States, is this paper. Its editor recently sent letters of inquiry to all the Scandinavian clergymen in the State of Wisconsin and in the city of Minneapolis, and also to a number of others holding prominent positions in colleges and theological seminaries, established and maintained by Americans of Scandinavian birth or descent, in other localities, asking their opinion of the Bennett Law. Contrary to what might have been expected by those accepting the misrepresentations of some of the German papers, the replies were such as any loyal American would make, as appears in the following paragraph from the issue of *The North* in which the various replies are printed: "Our public counsels are divided enough already; we are hampered by questions of nationality, creed and color to such an extent that it seems little less than criminal to introduce a national element into a movement based on a moral principle of universal application. Scandinavian-Americans cannot engage in politics even of a high moral character, as Scandinavians merely. If true to this country, they must merge their national individuality into the homogenity of American citizenship, and act as and with Americans."

THE PATRONS OF INDUSTRY.

BY REV. JOEL MARTIN.

The above is the name of a secret society operating mostly among farmers, and gaining considerable strength in Michigan. Whether or not it has commenced operations to any considerable extent in other States I do not know. I think it had its origin in Michigan.

Its pretenses are that its members can purchase goods much cheaper than others. I think it does not undertake to operate stores of its own to any considerable extent, but makes arrangements with certain dealers to furnish goods to those presenting a certificate of membership in the institution at reduced rates from the regular prices to other customers. In most cities and villages some dealers can be found to enter into such an agreement.

But other, and regular customers, seeing the injustice of this, protest against it, and in some instances withdraw their patronage from such dealers. Thus agitation, division and hard feelings are engendered. Some of the best and most honorable dealers have, after entering into such a contract, felt impelled to cancel it. Much excitement is produced by the operations of this society. In some instances wholesale dealers refuse sales to the retail trade which grants special favors to this secret order.

Many seem to think its ultimate object is of a political nature. Certain it is, it has some political phases. In some places where it has considerable strength it put up tickets of its own at the spring elections, and in a few instances was successful in electing its candidates to office.

I have no doubt it will soon spread to other States. I have, of course, only outlined its plan of working. As a business enterprise, I think it

will, in the end, be found to be a deception. Many excellent men and families are at first drawn into it. Some within the circle of my acquaintance have already, after joining and belonging a short time, withdrawn from it.

No one disputes the right or expediency of the farming community organizing for mutual helpfulness in an honorable and legitimate way, but why tack on this secrecy? There must be a design somewhere. To join such an institution is virtually to consent to all forms of secret societies, so far as the secrecy part is concerned. It is the almost unanimous decision of communities, when deciding deliberately, that secret societies are, to say the least, a useless burden to society. Then why encourage their formation and perpetuity by joining even one of them, however mild may be its form of secrecy?

Hillsdale, Mich.

SOME SOCIAL PROBLEMS.

BY REV. A. B. CURTIS.

There can be no doubt that it is an advance toward civilization when a barbarous tribe abandons the habits of a merely herbiverous animal and becomes a tribe of warriors and hunters. Of course this could not yield all its advantages until after the discovery of fire. When fire was first discovered we know not, but we find that the very low tribes all make use of it, both to cook their food and warm themselves in winter. But even with these tribes of people, such as our Teutonic ancestors, previous to their adopting the civilization of the Greeks and Romans, there was as yet no wealth. They did not pretend to keep a store of food ahead for future use. There was as yet no medium of exchange. They have possession of the land. But they own it as a hunting-ground, not as a soil out of which they must wrestle their living. When an animal is slain, it is dragged to camp and at once becomes, as it were, the property of the tribe. All things are in common. The strong eat their fill, and the remainder is left for the young and the weak. When one tribe encroaches upon the territory of another there is no law to go to for redress. It is a question that must be settled by war. The strongest tribe always chooses the best hunting-grounds. And they are slow to heed the advice in the line of Hiawatha—

"Why, then, will you hunt each other?"

I suppose it was over-population and the scarcity of wild animals that at last drove the barbarous tribes of Europe and Asia to domesticate certain animals with a view to the easier production of the necessaries of life

There is in this early stage of society an equality of possessions that is amazing. Abraham is rich, but his servants are poor, very poor. They are given a fair living while they live, but all the increase of the flocks and herds goes into the coffers of the patriarch. Slavery of the oriental type is simply our state of affairs carried to extreme. Now the poor man is the tool of the rich; then he was the slave. Then the poor man was enslaved for debt, and placed where neither he nor his sons could gain their independence. Now the poor man, because he has no influence, must consent to work for his daily bread, earning just enough for the barest necessities, while his employer makes all the profits. But in those days it was useless to attempt to horde wealth. The rich man could best use his wealth to increase his flock on the one hand, and to feed well his slaves and servants on the other. For thus they would come to love him as their master, and would fight to protect his property when it was endangered. No doubt many patriarchs were prone to allow too little to their servants for their support. But from the Bible history the very fact that the slaves never revolted as did those of Greece and Rome, would lead us to infer that, on the whole, the condition of the Hebrew slave was far superior to that of the enslaved of other peoples.

At length the population increases to such an extent that once more there is famine. Then it is the people are forced to give up their flocks and turn their attention to the tilling of the soil. In Hebrew history again we have a hint of the change. There was a famine among the herdsmen of Canaan. They went to Egypt for food. Not mutton and beef, but corn was brought back. Then follows the long period of bondage. And when the children of Israel return to the land of Canaan the soil is divided among them. They went away shepherds; they came back farmers. As shepherds the people had to wander about with their flocks in search of pasture. They had no fixed abiding place. Their "house of worship" was a movable tabernacle. But now they are going to be tied, each family, to a certain piece of the soil. There will be permanence in the social relations. There will be a husband and a wife; there will be a *home* where children are nourished. Here we can begin to see something like civilization.

AGITATION BY MAIL.

BY "RAY RAND."

In a government of civil freedom and equal rights every citizen may do some good and wield an influence for the improvement of society. No man liveth to himself in a community like the United States. The ancient prophet declared that they who turn many to righteousness shall shine as the stars. Right influences go on and on. No proper effort for human liberty is ever lost. A single seed of truth produces ten, ten a hundred, a hundred a million. He then who endeavors to help his fellow men to higher, nobler, grander lives, is both a patriot and a philanthropist.

You, kind reader, may not wield the pen of a ready writer, neither be a fluent speaker, nor yet be able to leave your business or calling and go out for active work and face evil elements in the field, but you can do grand service for God and your country. Others have spent years of active contact with and study of the movements now agitating the public and that are so momentous and far-reaching for the weal or woe of our nation. Through the heat of discussion, the flames of fierce opposition, the hot fire of criticism, and ofttimes bitter persecution they have been schooled for the work in hand. The experience of daily encounter, a thorough and exhaustive knowledge of their subject, versed in all the tactics of the enemy, and with their souls eager for the fray, is it any wonder their pens are sharp pointed and their words cut like swords (Rev. 1: 16) as they arraign derelict churches and time-serving parties. For them the cringing apostate, cowardly professor and political demagogue have little love indeed. Sophistry, subterfuge and error dissolve at the approach of those battle-scarred reformers —veterans of a thousand mental, moral and political encounters. Skillful in debate, watchful of every move of the enemy, cool, self-reliant and courageous, they are a terror to evil doers and a praise to them that do well. The greater the cause the grander the workers that push it successfully forward. Small minds and weak moral natures cannot carry forward stupendous issues. It requires discernment, iron will and fixed purpose.

God measures a soul by its aspirations, ambitions and efforts for good. The mechanic may be a greater American than the President; the humble washerwoman a nobler daughter of the Republic than the mistress of the White House. These humbler citizens may serve their day and generation more acceptably than many of position, prestige and wealth. In this day of fast mails and cheap literature, he who cannot write or speak for the public, can, by judicious distribution of patriotic papers and able tracts through the postoffice, indoctrinate a neighborhood, change the sentiment of a county or defeat the election of a candidate. He may reach the pastors, editors and influential families at their fireside.

Especially is this a reading age for the young men and women, the boys and the girls. The public school teachers and the youth, they are the hope of the Republic. Select the brightest, the best and the most convincing literature and order it to them direct by mail. Watch the effects, keep your own counsel and adroitly mould the character of your future neighbors, voters and law-makers. We want more patriotism and less partyism; more statesmen and fewer demagogues and politicians; more intelligence and less ignorance. Reader, are you ready to join in disseminating the truth? How much can you, how much will you give monthly or quarterly to spread the principles of righteousness and good government?

Avalon, Mo.

THE TRUTH IS ETERNAL.

BY VICTORIA ALEXANDRA BUCK.

"For the word of the Lord is right; and all his works are done in truth." Psa. 33: 4.

The truth will triumph. Infidels may sneer,
And atheists scoff, yet wherefore should we care?
He bore the scorn of multitudes when here;
What He endured can *we* not do and dare?
Aye, though we bow beneath the chastening rod,
'Twill triumph, oh! my God!

The truth will triumph. Like a blazing star,
We grasp it, hold it (how the spirit thrills!)
Our feet upon the Rock, our eyes afar,
Upon the splendor of the heavenly hills.
By those strong heights on which our fathers trod,
'Twill triumph, oh! my God!

The truth will triumph. Aye, it is like gold.
The more 'tis rubbed the brighter it will shine.
Down the eternal ages 'tis enrolled
In germs of light, enduring and divine.
The fountains flash, green is the springing sod,—
'Twill triumph, oh! my God!

The truth will triumph. Aye, it will! the blue
Of yon bright heaven never changes, so
The truth must be eternal. Then anew
Unfurl thy banners while the bugles blow.
Hark to the thrilling drum-beat! from the sod
We triumph, oh! my God!

The truth will triumph. Aye, and soon we'll hear
The last reveille sounding; morning breaks
Upon our raptured vision—far and near
The sun's red lances rout the mists, while wakes
The sleeping camp of soldiers. From the sod
We triumph, oh! my God!

—*The Christian Witness.*

NO ROOM FOR JESUITISM IN AMERICA.

LETTER OF REV. JOHN LEE, PASTOR M. E. CHURCH, LOCKPORT, ILL.

Though I preached yesterday, yet I am quite sick to-day. The doctor says I have an attack of influenza. To be prevented from attending the conference* is a *great* disappointment to me. The result of my reading is that I am thoroughly convinced that Jesuitism is a secret, oath-bound, political organization, which every government, for its own protection, ought to suppress. Jesuitism, or the Roman Catholic church as it now exists, teaches that "the authority of the state must be braved, human affections must be disregarded, life must be sacrificed." My authority for this assertion is not Bishop Vincent, who, for his recent patriotic utterances, has been denounced in anything but elegant language by Cardinal Gibbons's paper, the *Catholic Mirror;* nor is it Bishop Coxe, who declares "the rising generation must meet this (Jesuit invasion) as the burning issue of their day;" but it is the New York *Catholic World.*

Recent movements in Wisconsin show the hand of the Jesuit. Romanism, ultramontane Romanism, is making rapid encroachments in our Republic. Emile De Laveleye said, two years ago, in a communication to me, "I think Rome's encroachments in the United States ought to be carefully watched and resisted." With this opinion of the distinguished Belgian publicist, every American, who is a thoughtful observer of the times, will agree. The Jesuits, a secret, politic-religious society, who have been expelled from almost every country in Europe, who were suppressed by Pope Clement XIV., who were charged by Cardinal De Bernis, and also by the Bishop of Pistoria, a nephew and heir of the general of the Jesuit body, with poisoning that pontiff, and who had been restored to all their former rights and privileges by the present Pope, are, as Mr. Gladstone designated them when he was in the zenith of his intellectual powers, "the deadliest foe that mental and moral liberty has ever known." Spain, *Roman Catholic Spain*, banished the sons of Loyola. Shall the land which Bancroft pronounces "most thoroughly a Protestant country" continue to give a home to "the deadliest foes that mental and moral liberty have ever known?" *Ought she not to banish them?*

Americans love facts. For that reason I will give them. Lord Robert Montague, to whom Mr. Gladstone, in his work entitled, "*Speeches of Pope Pius IX.*," applies the language, "champion of the Papal Church," returned to the Angelican

* Rev. Mr. Lee was to address the conference on, "Jesuitism as a Secret Oath-Bound Organization."

Church in 1882, assigning as his reason, "the shock which I experienced at the discovery of the gross immoralities of the Romish priests, and then the knowledge that the prelates of Rome taught the doctrines of rebellion, excused dishonesty and murder, * * * * and were always carrying on political intrigues." For several years Lord Robert was on terms of very close intimacy with many distinguished Jesuits, a highly esteemed friend of Cardinal Manning, and also of the Pope himself. This intimacy gives considerable significance and weight to statements found in a letter I received from him, dated London, July 7, 1887.

In this communication Lord Robert says: "I know from personal experience, in 1863, that your great war, by which you lost thousands of brave citizens and immense capital, was planned and promoted by the Jesuits. Rome cannot endure a strong Protestant power. Therefore, she tried to split your great and powerful country in half, and if she had succeeded she would have been continually irritating the North against the South." The fact can no longer be conceded from the American people that the "great war, by which they lost thousands of brave citizens and immense capital, was planned and promoted by Jesuits," and that Pope Pius IX. encouraged Jefferson Davis in his rebellion, and did his very utmost to deal a death-blow to that Republic, to establish which our Revolutionary fathers fought and bled, and to preserve which tens of thousands left their homes, a quarter of a century ago, to die on Southern battle fields.

In the presence of these awful and startling facts concerning the Jesuits and the Pope, let Americans, standing beneath the folds of the dear old flag, answer the question, *ought not the Jesuits to be banished from our Republic?*

UNITY OF THE ANCIENT MYSTERIES AND FREEMASONRY.

ADDRESS OF PROF. DAVID M'DILL, D. D., OF THE UNITED PRESBYTERIAN THEOLOGICAL SEMINARY, XENIA, OHIO.

I shall not maintain the oneness of Freemasonry with the ancient mysteries, on the ground of a historical connection between them. I believe that Freemasonry, as an association, is of modern origin. Great antiquity is indeed claimed for it. Webb, in his *Freemason's Monitor*, affirms that "Masonry is the most ancient institution that ever subsisted" (p. 18). Pierson, Past Grand Master, Past Grand High Priest, Grand Captain General, etc., in his "*Traditions* of Masonry," quotes from a German work, that "the Mosaic religion was an initiation into mysteries, the principal form and regulations of which were borrowed by Moses from the secrets of the old Egyptians." Pierson also makes the usual claim that John the Baptist and John the Apostle were Freemasons, and that King Solomon was the first "Most Excellent Grand Master." He identifies the city and temple of Jerusalem with a Freemason's lodge, and the fig-leaf aprons, which our first parents put on after the fall, with the Masonic badge (pp. 18, 46, 76). Dr. John A. Weisse, in his work, entitled, "The Obelisk and Freemasonry," claims not only that Solomon, but Rameses the great (the Pharaoh who oppressed the Israelites), and Tubal Cain were Grand Masters. This author, like Past Grand Master Pierson, apparently will have it that Adam and Eve were Freemasons, as he too claims that the fig-leaf apron was a Masonic badge, and "that Freemasonry commenced from the creation and was established in the family of Seth" (pp. 39, 60, 88, 89, 112).

Such claims to antiquity I cannot admit. To say that they are based on conjecture and assumption is to put the case very mildly. There is no word of classical English that fully expresses my view of these extravagant and boastful claims. I trust you will pardon me for the use of an inelegant word, when in regard to this claim of boasted antiquity I say

BOSH!

For it is the only word that in my judgment will do justice to the case. The only semblance of proof offered to show even that Rameses II. was a Master Mason, and that Freemasonry flourished among the ancient Egyptians, is the fact that the trowel, level and square, and other Masonic symbols, are found sculptured on the monuments. But as the ancient Egyptians represented in sculpture nearly everything in use among them, from a plow to a toothpick, the fact that the trowel, level, square and other implements are found sculptured on obelisks and other monuments, does not prove that they were used as symbols of Masonry.

I think the more judicious Masons admit the futility of these claims to antiquity. Past Master Steinbrenner, in his "Origin and Early History of Masonry," declares that even Sir Christopher Wren could not have been Grand Master, for the reason that "there was no office of Grand Master until after the year 1717" (p. 127). In regard to the boasted antiquity of Masonry, he says: "To assert this may make the vulgar stare, but will rather excite the contempt than the admiration of the wise. Let Freemasons, then, give up their vain boastings, which ignorance has foisted into the order, and relinquish a fabulous antiquity, rather than sacrifice common sense" (p. 29). He denies that there is any proof whatever that there is any historical connection between Freemasonry and the Indian, Egyptian or Eleusinian mysteries (p. 27). This Master Mason still further candidly declares that "the institution of Masonry, as an organized society or association, is of a comparatively modern date, while on the other hand, the *spirit* of Masonry is as ancient as the world." In regard to the ancient mysteries, whether Indian, Egyptian or Eleusinian, he makes the declaration that "there is no proof whatever of any connection between Freemasonry and these institutions" (pp. 25, 27). But, notwithstanding, I believe that Freemasonry as an organization is of modern origin, and that it has no historical connection with any of the institutions of antiquity, I yet affirm the essential oneness with the ancient mysteries. There is an antecedent probability that there would be an identity between Freemasonry and these ancient mysteries, in spirit and aim, means and methods.

(1) First, as Steinbrenner remarks, "All secret societies are similar to one another in many respects" (p. 27).

(2) Human nature, its passions, instincts and propensities, its selfishness and weakness, its ambitions and its clannishness, are the same now as in ancient times.

(3) Conscious and intended imitation also, has had something to do in assimilating Freemasonry to the ancient mysteries. Doubtless the Masons have intentionally copied some things that were practiced by the secret and affiliated orders of ancient times. These causes are sufficient to account for the unity of Freemasonry with the ancient mysteries. This unity, or oneness, we affirm as a matter of fact, and shall endeavor to prove.

Our proposition is that Freemasonry, in spirit and aim, principles and measures, means and methods, is

ONE WITH THE ANCIENT MYSTERIES.

I take the Eleusinian mysteries as a fair example of the ancient mysteries in general. They were observed every fifth year at Eleusis, a town of Attica. According to Herodotus (2: 132, 171) these and other mysteries were introduced into Greece from Egypt. They were introduced among the Romans in the time of the Emperor Hadrian (117, 138), and were abolished by the Christian emperor, Theodosius the Great (379, 395).

We now proceed to present proofs and illustrations of the essential sameness of these ancient mysteries with modern Freemasonry.

1. And first, the professed design was the same. It was claimed for the Eleusinian mysteries that they exerted a purifying and elevating influence, and that the initiated constituted a favored and superior class. The poet Euripides, in his tragedy of the Bacchae, says, "Blessed is he who, favored with the knowledge of the mysteries of the gods, keeps his life pure." Socrates is represented by Plato in the Phaedo as saying that those who instituted the mysteries taught that "whoever shall arrive in Hades unexpiated and uninitiated shall be in mud, but he that arrives there purified and initiated shall dwell with the gods" (37). Potter, in his "Grecian Antiquities," says: "All persons initiated were thought to live in a state of greater happiness and security than other men, being under the more immediate care and protection of the goddess; nor did the benefit of it extend only to this life; but after death they enjoyed (as was believed) greater degrees of felicity than others, and were honored with the first place in the elysian shades; whereas others (the uninitiated) were forced to wallow in perpetual dirt, stink and nastiness" (p. 344).

Freemasonry makes the same boastful pretensions. Webb, in his *Monitor*, declares "Masonry to be the most moral institution that ever subsisted" (p. 39). Daniel Sickels affirms that Freemasonry teaches "the most sublime truths," and "points out to its disciples a correct knowledge of the great architect of the universe and the moral laws which he has ordained for their government" (*Freemason's Monitor*, pp. 7, 8). Pierson declares that Freemasonry "embodies all that is valuable in the institutions of the past, embraces within its circle all that is good and true of the present, and thus becomes a *conservator* as well as depository of religion, science and art" (*Traditions of Freemasonry*, p. 14). Steinbrenner claims "that Masonry is not only a perfect code of morality, but that she enforces a system of intellectual culture" (*Origin and Early History of Masonry*, p. 15). It is thus shown that Freemasonry in its boastful professions and claims is precisely like the ancient mysteries. If the patrons and devotees of these mysteries were right in their boastful claims and laudations, far more moral and theological truth and enlightenment were to be obtained from the Hierophant and the Basileus in the mysteries than from Socrates, Plato, Aristotle and all the philosophers; more to be learned by initiation at Eleusis than in the lyceum, the academy, the portico, and all the schools of Greece. And if the boastful claims of Freemasonry be well founded, we ought to abandon our colleges, universities, churches, and theological seminaries, and rely upon the lodge-room to disseminate science, morality, theology and religion.

Though it was claimed in behalf of these mysteries that they were moralizing and refining in their influence, facts show the contrary. Socrates refused to be initiated, and this was one of the grounds of his condemnation. Cicero declares that Diagondas at Thebes was compelled even in the middle of Greece to suppress the mysteries by a perpetual prohibition (De. Leg., 2:15). Bishop Warburton, the defender of the ancient mysteries, is compelled to admit that in a short time they became very impure and demoralizing. His own words are that "in Greece itself the mysteries became abominably abused," and that "in Cicero's time, the terms *mysteries* and abominations were almost synonymous" (Warburton's Divine Legation, vol. 1, p. 243). But the truth is that from the very first, and Warburton makes the admission,

THINGS INDECENT AND SHAMEFUL

were practiced in the celebration of the mysteries. Even in the processions there were exhibitions too shameful to be mentioned. If I would now even allude to them, I would feel constrained to do so in Greek or Latin words. The language of the Apostle Paul is in place here: "It is a shame even to speak of those things that are done of them in secret" (Eph. 5:12). The Christian fathers, who had good opportunities of observing the effects of the mysteries, regarded them with abhorrence. Clement of Alexandria, speaking of their inventors, says: "These I would instance as the prime authors of evil, the parents of impious fables and of deadly superstition, who sowed in human life that seed of evil and ruin, the mysteries." Again he exclaims: "Oh, unblushing shamelessness! Once on a time night was silent, a veil for the pleasure of temperate men; but now for the initiated, the holy night is the tell-tale of the rites of licentiousness, and the glare of torches reveals vicious indulgences" (*Exhortation to the Greeks*, chap. 2). Augustine speaks of "the devil hurrying away to destruction deluded souls, though promising them purification, through those things which are called telhertas, mysteries or initiations" (*De Trinitate*, 4:10).

Such were the ancient mysteries,—indecent, shameful and demoralizing, though claiming to purify and elevate the initiated. I do not say that Freemasonry is as indecent and shameful as its ancient prototype. Doubtless Christian civilization has rendered the reproduction of the most offensive indecencies and abominations of the ancient mysteries in our time impossible; yet similar to them in aim, spirit and character, its in-

fluence must be similarly demoralizing and pernicious.

2. In the second place, the ancient mysteries and Freemasonry are one in this respect—that religion, or rather religiosity, is a large element in the latter as it was in the former.

THE MYSTERIES WERE A RELIGIOUS INSTITUTION.

They were performed as religious worship. The Eleusinian mysteries were observed in honor especially of the goddess Ceres and her daughter, Proserpine. The chief performer, called Hierophantes, the revealer of holy things, represented the creating deity. In these observances the Athenians showed themselves to be what Paul told them they were, "*too superstitious*" or too religious. Not that they had too much real religion; they had too much religiosity or religiousness. This religiousness was the chief element in the Eleusinian mysteries. The same is true of Freemasonry. Religiousness is its chief characteristic; it is a sort of religious sect—a kind of sham church. It has a religious creed. It has a religious test for the admission of members. It has a religious ritual. It has its prayers and hymns and religious readings and exhortations. The lodge is opened in the name of the Almighty. In the prayer prescribed for the opening of the lodge, occurs these words: "In thy name we have assembled, and in thy name we desire to proceed in all our doings" (*Sickels' Monitor*, p. 16). Pierson says that "in the early period Freemasonry may be identified with religion," and it still is "a conservator and depository of religion," as well as of science and art. He mentions religion first (*Tradition of Freemasonry*, p. 14).

Not only is Masonry very religious in its way, like the ancient mysteries, but its religion, like that of the ancient mysteries, is Christless. Its religion, whatever it is, is not Christian. Its religious creed is bold and bare deism,—Christless. Its prayers are Christless. Its hymns are Christless. Its religious readings are Christless. It mutilates the Bible in order to throw out the name of Christ. The name of Christ is stricken out of the Scripture passages in which it occurs, as prescribed in the Masonic manuals, to be read in the lodges (Webb, p. 92, 1. Pet. 2:5; Webb, 156, 2 Thess., 3:6,12).

The religion of Masonry has just as little of Christ and Christianity in it as had the religion of the ancient mysteries; *i. e.*, nothing at all. But in one respect Freemasonry is more profane and sacrilegious than its ancient prototype; for the actors in the ancient mysteries did not mutilate the Word of God, in order to cast out the name of Him who died for sinners, and has on his vesture and thigh a name written "King of kings, and Lord of lords." This procedure is certainly more un-Christian, daring and wicked than any of the indecencies contained in the old pagan mysteries.

3. Freemasonry is like the ancient mysteries in the matter of secrecy.

This statement needs neither proof nor illustration. But it may be remarked that the *design* of secrecy in both cases was the same; namely, to excite curiosity and to impart a fictitious value to what would otherwise have been regarded with indifference. Webb, in his *Monitor*, in justifying secrecy, speaks of what he calls "a weakness in human nature," and of "captivating the imagination." These ideas were understood and acted on by the inventors of the ancient mysteries.

PROMISES, OATHS AND THREATS.

4. The means adopted to ensure secrecy in the mysteries were the same as those adopted by Freemasonry—promises, oaths and threatening of condign and disgraceful punishments.

If any initiated person revealed any part of the ancient rites, he was put to an ignominious death. If any uninitiated person was present at the mysterious rites, even through mistake or ignorance, he also was put to an ignominious death. The poet Æschylus, who was understood to allude, in one of his tragedies, to something contained in the mysteries, came near being torn to pieces on the stage by the populace; and escaped only by appealing to the Areopagites, who acquitted him on the ground that he had never been initiated. He who divulged the mysteries, or any part of them, was deemed an infamous person, and was subject to a capital and infamous punishment.

Masonry endeavors to preserve its secrets by the same means. I am compelled to believe that the Mason in his initiation in the very first degree swears "forever to conceal and never reveal" the secrets of the order, "under no less penalty than to have his throat cut across, his tongue torn out by the roots, and his body buried in the rough sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours." I am compelled to believe candidates for initiation in other degrees are required to take oaths equally outlandish and savage. That eminent scholar, patriot and statesman, ex-President John Quincy Adams, in speaking of these oaths, made the emphatic declaration that, "It is an oath of which a cannibal should be ashamed." He further said: "No butcher would mutilate the carcass of a bullock or a swine as the Masonic candidate swears consent to the mutilation of his own, for the breach of an absurd and senseless secret." (Letters on the Nature of Masonic Oaths, Obligations and Penalties, p. 45.)

Past Master Steinbrenner, in proof of the fact that formerly in Masonry there was but one degree, gives an extract from a Masonic document of the date of 1724, which he declares to be the "*Examination upon Entrance into a Lodge*" used at that time. In reply to the question, "Which is the point of your entry?" the entering Mason says, "I hear and conceal, under the penalty of having my throat cut, or my tongue pulled out of my head." (Origin and Early History of Masonry, p. 143.) It thus appears that this throat-cutting business, the idea of preserving secrecy by the invocation of bloody and brutal penalties, is one of the so-called "ancient landmarks" of Masonry. It seems strange that enlightened men, in an enlightened age and country, should take such terrible oaths, or require them of others. But the phenomenon can be accounted for by the prevalence of the tyrannical and fanatical spirit which prompted the ancient Athenians to tear their favorite poet to pieces, and which leads now, as in ancient times, to the determination to preserve unimportant secrets at every cost and by any means. In all this we see the unity of Masonry with the ancient mysteries.

5. Freemasonry is like the ancient mysteries in its exclusiveness and selfishness.

FREEMASONRY BOASTS OF ITS ADVANTAGES.

It claims to be a moralizer and purifier. It professes to teach science, art, morality and religion. "Masonry includes within its circle almost every branch of polite learning," says Webb (p. 53). "It is a beautiful system of morality," says Gen. Sickels (p. 7). "It embraces all that is valuable in the institutions of the past; embraces within its circle all that is good of the present, and thus becomes a *conservator* as well as a *depository* of religion, science and art," says Pierson (p. 14).

Surely so good and useful and excellent an institution should be open to all of every age, sex and condition. It is mean and wicked and cruel to turn away any who wish to enjoy its advantages. But what are the facts? I read from the "Ancient Charges of Masonry," by Cornelius Moore, as follows: "The persons admitted members of a lodge must be good and true men, free-born, and of mature and discreet age, no bondman, no woman, no immoral or scandalous men, but of good report" (p. 131). Observe the classification: "No bondman, no woman, no immoral or scandalous men." Moore further says that "a candidate for Masonry must be physically perfect," and that it is illegal to admit a man "who is blind or has lost an arm, leg or foot" (p. 156). Sickels says that the candidate "must believe in the existence of a Supreme Being; be capable of earning an honest livelihood; be of sound mind and body, capable of reading and writing, not disformed or dismembered, but whole and sound in his physical conformation, having his right limbs as a man ought to have" (Monitor, p. 13). Chase, in his "Digest of Masonic Law," says, "Candidates for Masonry must be free-born. A slave cannot be made a Mason. It is established as a general rule in the United States that persons of Negro blood should not be made Masons, even though they may have been free-born. Within the United States there are no regular lodges of Negroes, and but few regular Masons among that class, though there are many *irregular* lodges and irregular Masons among them" (p. 211).

We see, then, that Masonry excludes the following classes:

1. Atheists are excluded.
2. Immoral and scandalous men.
3. All women are excluded.
4. Men who cannot read and write.
5. All slaves are excluded.
6. All persons born in slavery, though now free.
7. All Negroes, and persons of Negro blood, though born free.
8. All men not sound in body.
9. All men not capable of earning a livelihood.
10. All men who are deformed, diseased or crippled.
11. All blind men.
12. All men who have lost an arm, a leg, a foot or an eye.

Such is the exclusiveness of Masonry. It classes atheists, scandalous men, bondmen, women, Negroes, the diseased, deformed, crippled, the blind, and illiterate together, and excludes them all from its boasted advantages and blessings. In woman it excludes one-half of mankind. It excludes another large class in those not free-born. It excludes another large class on account of color and blood. It excludes another large class in the blind, diseased, deformed and crippled. It excludes the brave, intelligent and patriotic soldier who lost an arm or leg in battle, but admits the coward who saved his limbs by running, or who fled to Canada to escape the draft. Masonry is the

MOST EXCLUSIVE, SELFISH AND NARROW ASSOCIATION

of which I have any knowledge.

About the same degree of exclusiveness characterized the ancient mysteries. Their exclusiveness, however, ran in the channel of race and nationality. For a long time only Athenian citizens were allowed to be initiated. When Hercules, Castor and Pollux desired to be initiated, it was necessary that they should be made citizens of Athens before being initiated. The fact that initiation was restricted to citizens constituted the mysteries a monopoly. For, though Athens was a republic or democracy, the so-called citizens constituted an oligarchy. They numbered about 20,000, while slaves and foreigners numbered about 400,000. Admission to the mysterious rites was restricted to this oligarchy. It did not help the matter much that women could be initiated, for even including the women, the Athenian citizens constituted a comparatively small part of the population. It is true, indeed, that in process of time the right of initiation was extended to all who spoke the Greek language. But this was not done until the power of Athens was weakened, and the spirit of its citizens was broken.

The exclusiveness of Freemasonry is worse even than that of the Greek mysteries. The Greeks excluded foreigners, whom they regarded as barbarians, and as rude and uncultivated. But Freemasonry excludes brave, intelligent and virtuous American citizens, who are blind, maimed or crippled. The grounds of exclusion in ancient times were two,—barbarism and disgraceful criminality. But Freemasonry excludes on account of sex, color and blood, bad health, poverty and corporeal defects, even though the persons excluded may be eminent for their intelligence, virtue and patriotism.

In exclusiveness, clannishness and selfishness, Freemasonry and the ancient mysteries are much alike.

—An Iowa correspondent of the *Catholic Review* writes that paper of the pain caused him by the "misleading statements circulated in this Western country" regarding the attitude of Roman Catholicism toward the lodge. Members of that church are many of them in the lodge, and the authority for their presence there is said to be the high dignitaries of the church. He urges that the Catholic press take up the topic and ventillate it. "Everywhere," he says, "we meet Catholics claiming to have received permission from their bishops to join the I. O. O. F." This dangerous liberality he fears may work great damage to the authority of the priesthood.

—At the Congregationalist annual union in London, May 12, the committee recommended that an international council be held in London in July, 1891. The committee proposes that the council shall consist of 100 delegates from England, 100 from America and 100 from the rest of the world. Rev. Dr. Storrs of Brooklyn is to be asked to preach the inaugural sermon.

NEW ENGLAND LETTER.

Worcester druggists refused a license.—Lodge matters.—Cheering indications that the anti-secret question is coming to the front.—The "Get There" society at Newburyport.—Romanists hold an indignation meeting because they cannot get licenses.—A curious high license experiment at Dracut, Mass.

Worcester's board of aldermen do not mean that the no-license law shall be a sham and a farce. They have accordingly refused all applications for druggists' licenses, which means absolute prohibition so far as the law can go. Last year "Thrice Potent Grand Master" Geo. F. Hewitt was refused a license in Worcester, but one was granted to John Hannigan. The latter agreed to surrender his place to the former for a good sum, but Hewitt not only failed in getting his license but of paying the money, which resulted in an attachment on his property for $6,000. He compounded for $700, which settled the matter. It strikes one a little queerly, not to say ludicrously, to think of a "thrice potent grand master," who has been taken up to "the third heaven" in Masonry, being subjected to these small sublunary annoyances just like an ordinary publican who has never enjoyed any such celestial experiences. The license he failed to get in Worcester, however, was easily obtained in Boston, and through the express companies he managed to carry on quite a lively trade with his former customers; but this year the Boston authorities have refused to license him again, and the question that is now interesting Worcester people is, "What will he do about it?"

They are going to build a Masonic Temple in Hartford, Conn.; and $27,000 have already been subscribed towards it. Apropos to the late revelations of the *Herald* regarding Chinese Masons in Boston, let not the Mason at the Hub exult over his brother at the antipodes. It is said that the Masonic temples of China are very imposing structures, and that those in Hong Kong and Shanghai will compare favorably with the Masonic Hall on Tremont street.

Among other signs that the lodge question is forcing its way to the front is the fact that a popular minister like Rev. Louis A. Banks, of the Broadway M. E. Church, feels called upon to give it a place in the series of discourses which he is now preaching on social topics. It is true that he treated the subject in a very superficial manner, showing that his knowledge of it was based more on what others had told him than on his own observation and personal study. Still, the unusually large audience, including a number of prominent Odd-fellows, which the announcement of his theme drew together, was an unmistakable proof that it is one in which the popular mind is beginning to take a strong interest. While he gave the lodges due credit, and perhaps a little more, for all the seeming benefits that might be derived from joining them, he read a number of extracts from letters of representative business and professional men to whom he had written inquiring their views on the subject, all agreeing that some will join so many lodges and be so taken up with them as to be in danger of becoming lodge cranks. Anti-secret cranks we all know about, and indeed to most of us the name has grown stale through much repetition; so it is not a little refreshing to learn that a man can be a crank on the opposite line. And now we come to think of it, it is rather curious that while prohibition cranks are plenty as blackberries, we never hear of high-license cranks. Ditto of religious cranks; but though Robert Ingersoll is really a crank of the first water, whoever heard him called such? The philosophy underlying all this is really too much for the average understanding. If somebody would only kindly explain why it is only in the direction of religion and reform and never in the opposite one that it is possible to be a first-class crank, and thus relieve our perplexity on this point! Besides the neglect of home, which a strict attention to lodge duties entails, Mr. Banks mentioned the danger that the lodge would be accepted as a substitute for religion; and that herding together in societies would cause their members "to lose that keen sense of personal accountability to God and definite personal duty to their brother man," which lies at the foundation of all truly righteous living. But he did not tell his audience that the perilous times that are now on us,—the defaulting, the wild speculation and reckless dishonesty—are the fruits to a large extent of imbibing the lodge idea, which does away with personal, individual responsibility. Nor did he denounce secretism as a principle, or show that, whatever lodgemen may affirm or deny, these societies are so many Christless religions, teaching men that by living up to their lodge obligations they can be their own saviour. Altogether his presentation of the subject left much to be desired, but it did good if it only stirred up a few of his hearers to think for themselves and perhaps go a little farther than their reverend guide seems at present to have the courage or the will to go.

The Americans of Newburyport, Mass., have organized themselves into a secret society of anti-Romanist design, called by the euphonious name of the "Get There American Benefit Association." This city at the last election voted for license, and as a result of the efforts of this order none but Protestants were allowed to receive one. This naturally caused much indignation among Romanists, and a public meeting was held at which Father Teeling denounced bitterly the injustice of such discrimination, and gave an expose of the oaths and obligations. Parochial Hall was crowded as never before by both Protestant and Catholic, who packed even the ante-rooms and passage-ways. After answering numerous questions whether he will stand to and abide by the Protestant religion, and never vote for any Catholic for office, the candidate takes the following oath:

W. Ex-president, "I, —— ——, in the presence of these witnesses, do solemnly promise on my sacred word of honor, without mental reservation, not to divulge or betray any of the proceedings of this association that have reference to any initiation, or any of the secret workings of the association that I am about to behold, by sign, word or deed to any person not a member in good standing in the association. I further promise and swear that I will obey the constitution and the by-laws of the association, and all legal orders of my superiors." [W. President seats the members.] "I further promise and swear that I will not apply to any Roman Catholic priest for local and general influence, nor to any person or persons who may be governed by the priest or Roman Catholic church, for aid in behalf of myself or friends, under any circumstances whatever."

"I further promise and swear that I will observe and strictly obey the rules and regulations of the association, and ever keep this fact foremost in my mind that 'mum' is the word."

There are certain things which cannot fail to be suggested to a thoughtful mind on reading the above account. One is that a Protestant minister would look very strange conducting an indignation meeting, called on the ground that Protestants were unjustly discriminated against in the matter of rum-selling. If Rome was really a friend to temperance she would put every rum-seller in her communion under ban, and be rejoiced rather than otherwise when they could not get a license. Another is, that both sides are organizing into hostile secret orders which *may* mean, before another decade has passed, civil strife and bloodshed. Furthermore, he cannot help seeing, however much he may hate Romanism, that Father Teeling had the right on his side when he said that "the injustice done in the license matter can be done at any time by oath-bound legislators." It is a dangerous weapon—a two-edged sword that will cut both ways. The women of Boston delivered that city from the rule of Romanism without organizing themselves into a secret association with a slang title. They did this with all the odds against them, and it is certainly strange that the patriotic male citizens of Newburyport who have what they did not have—the ballot—cannot do as much. The very name of this new order is suggestive of selfishness rather than patriotism. I remember when I was a very little child hearing my elders talk about the Know Nothings, which were at that time enjoying their brief notoriety. It sounded very mysterious to me. I could not imagine what they could be, but accepted the title with extreme literalness, and concluded that the prime qualification for joining was not to know, or to seem not to know anything whatever. It was a great marvel to my childish mind that anybody could be found willing to join and thus confess himself such a complete ignoramus. Certainly these so-called "patriotic" orders do not have a happy faculty at naming themselves.

In the quiet town of Malden and adjoining villages, a strip of red flannel tacked to a tree, and rather suggestive of the anarchists or the small pox, is only a sign that the gipsy moth has begun its deadly work thereon. The Legislature will have to vote a good many 25,000 dollars to fight this foreign invader unless the commission is given to parties with some scientific knowledge as well as conscience, to do their work promptly and thoroughly. Malden and Medford people are naturally rather indignant at the leisurely way in which the work goes on, and call it a farce and a humbug; but it is wonderfully like the methods pursued by our law-makers in reference to another evil before which the gipsy moth plague is as nothing.

The little town of Dracut, Mass., is trying high license with a vengeance. She has given to one man the exclusive right to sell all the liquor he wants to for a fee of $8,000. At last accounts her citizens are very sick of their bargain, for it has caused the rum element from all the adjoining prohibition towns to pour into her, making her streets a perfect pandemonium. Experience certainly keeps a dear school, and if "fools will learn in no other," I fear that Carlyle's caustic comment on his own countrymen, 39,000,000—mostly fools, may be equally true of the American people.

ELIZABETH E. FLAGG.

—The heirs of Miss Brigham, president of Mount Holyoke Seminary, have accepted $4,000 from the New York, New Haven & Hartford Road for the death of that lady, caused by an accident near North Haven last summer.

REFORM NEWS.

MASSACHUSETTS BAPTISTS HEAR AND APPROVE.

WEST BOYLSTON, Mass., May 13th, 1890.

Editor Christian Cynosure,

MY DEAR BRO:—If you will not object to publishing items coming to your office from out of the ordinary channels, I will venture to send a brief one concerning the General Agent, Rev. J. P. Stoddard.

He is quite a subject of remark, I find, and I would that there were more like him in being outspoken against the works of the devil. He is doing a grand work here in New England, although he has been here but a few months. Already the power of the enemy feels his presence and telling words against all wrong doing.

Yesterday, by invitation, he attended the quarterly meeting of the Worcester Baptist Ministerial Conference, which includes the Baptist pastors of Worcester and the outlying townships, and in the afternoon the entire time was given him in which to present to the Conference the nature of the work in which he was engaged. For fully one hour and a half he held the closest attention of the Conference, as he dwelt upon the principle of secrecy as antagonistic to the Word of God, and secret societies as hindering the coming of Christ's kingdom in its fullness and power. During his address he explained the nature of some of the "Masonic" work, especially the initiation of candidates taking the first and third degrees, and he did not fail to mention the nature of the *penalties* attached to the violation of such obligations. It was a very helpful address to the pastors, and was highly appreciated by them, as evidenced by the following resolution, viz:

Resolved, That the sincere thanks of this Conference be tendered our brother for the able and instructive address which he has given us, and to which we have listened with profound interest.

Literature was then distributed among the members of the Conference, during which time the desire was expressed that some steps be taken for furnishing the public in general with similar information concerning the evil tendencies of the great lodge system which is antagonizing the system of divine truth.

May the Lord bless you in your good work, and "an exceeding great army" of Christian people be raised up to defend the Gospel of the blessed Son of God. The need of our time is *Christian men and women* full of the Holy Spirit, who shall insist that "the *Word of God shall not be bound*," —persons who will not be dictated to by all the lodges of earth, but who will speak the message God gives them, and speak it in *love*, meanwhile not shunning to declare unto a world-wide audience that the *religion* of the *lodge*, and the *religion of the church*, are not the same. Yours in His name,

L. W. FRINK.

EFFECTIVE MEETINGS NEAR CHICAGO.

DEAR CYNOSURE:—On Monday night, May 5, I lectured at Melrose. It had been announced that, after the lecture, the meeting would be open for five minute speeches for or against the secret lodge system; and a special invitation had been given to lodge men to be present and speak. At the conclusion of the lecture, the after meeting was opened by the asking of questions for information on some points not brought out in the lecture.

Then the Odd-fellows who were present spoke one after another. All of them save one defended the lodge system. Others who were not lodge men joined in the discussion, in which I also participated.

At first the Odd-fellows defended Freemasonry as well as Odd-fellowship. But when they were pressed with the fact that Freemasonry, in its religious philosophy, supplants Christ and subverts the Gospel, and in its obligations obstructs the administration of justice by binding to the concealment of criminal secrets, they concluded to abandon Masonry to its fate and confine their efforts to the defense of their own order.

At first they claimed that a man could climb up to heaven on the ladder of Odd-fellowship. But when they were confronted with the fact that all have sinned, and that nowhere is redemption from sin and from the curse of violated law to be found, but in our Lord Jesus Christ; that through him, and through him only, can we be saved, they gave up this position also, and admitted that the cisterns of Odd-fellowship were broken and would not hold the water of life.

As a final stand, they admitted that hopes of heaven built upon Odd-fellowship are vain; that Christ only can save from sin and deliver from coming wrath; and that men must be Christians if they would shun hell and gain heaven. But they contended that it was not necessary to renounce Odd-fellowship to become a Christian.

At this point they were confronted by one who had been an Odd-fellow and who claimed that Odd-fellowship and Christianity were so incompatible that he had to give up Odd-fellowship to receive Christ.

While this contest was being waged between those who were, or had been, Odd-fellows, I called attention to the fact that the ritual of Odd-fellowship, established by the authority of the ruling bodies of the order, utterly ignores Christ as the Redeemer and Saviour of men. And as there is no access to God but through Jesus Christ, Odd-fellowship in common with other secret orders is guilty of setting up a false worship; and hence those who take the yoke of Christ upon them, will, when they become acquainted with the deistical character of Odd-fellowship, renounce it as they would any other thing which Christ hates.

This point was pressed until the defenders of Odd-fellowship were silenced, and then we adjourned. We had striven to exalt Christ as our Lord and Saviour; how successfully, may be judged by a concluding remark from one of the Odd-fellows: "This," said he, "is the best religious meeting I ever attended. If you hold another like it I shall come."

The next night I lectured at Prospect Park. The following day I went to Naperville and arranged for Pres. C. A. Blanchard to give a lecture in the College Chapel on "The Relation of the Secret Lodge System to the Christian Religion." I circulated 500 hand bills in the city. A fine audience greeted the President and a telling lecture was delivered. More than nine-tenths of the audience expressed by a rising vote their purpose to take the side of Christ against the lodge. The President of Northwestern College had prepared the way for the lecture by a few well chosen words when he announced it at chapel exercises.

The following night I was to have spoken at Aurora, but it was so rainy that it was thought best to postpone the meeting. I am now on my way to Marshall county, where I expect to stop for work. Yours for the truth as it is in Jesus,

C. F. HAWLEY.

—The one hundred and seventy-fifth anniversary of the founding of the great Valley Church, the second Presbyterian church established in Pennsylvania, was celebrated Thursday at Cedar Hollow, Chester county, Pa. A new edifice, built on the site of the meeting-house, was also dedicated.

CORRESPONDENCE.

CHURCH UNION NOT "NON-PARTISAN.

DENISON, Kans.

DEAR EDITOR:—Our good friend Gault, in a recent number of the *Cynosure*, makes a plausible plea against some movements now in progress for church union by comparing it with the non-partisan W. C. T. U. and Republicans; and while he does *seem* "to make the worse appear the better reason," yet the better reason is in our judgment against his view. His skillful illustration is also sought to be backed by the statement that the old line National Reformers are not of the union party in the old Covenanter church. Does he not know that Dr. McAllister, who as a National Reformer stands high if not at the head of the list, was not only put by Synod on the first union committee, but was the mover and a very active member of the last conference and the broadest union man in the conference. And what shall I say of Dr. H. H. George, whose thunder tones are heard on all reforms, who was first chairman in the late conference; and of J. M. Foster, whose pen so fluent and so free has been used to good effect on behalf of the recent movement. But I do not intend to judge of men's motives and conduct by either this or that of other relations; I wish only to embrace this opportunity of stating the real attitude of the old Covenanter body to the question of church union.

This church holds itself bound by a covenant of her leading members in Scotland, England and Ireland, called "The Solemn League and Covenant," to the principle of ecclesiastical unity as one *essential* to the church's being, and well-being. Her members are pledged to the use of every suitable effort to this end. She therefore approved of the Westminster assembly, called for the purpose of preparing a basis of church union, and formally accepted that basis. In this basis, consisting of the confession of faith and the catechisms, larger and shorter, the doctrine of the catholic unity of the Christian church is over and over asserted and the entitlement of every subject of the grace of faith in Christ to be in and of the church and enjoy its communion, using this strong language, "Which communion, as God offereth opportunity, is to be extended to all those in every place who call on the name of the Lord Jesus."

This Covenanter church, whose very name involves an oath-bound obligation to seek the ecclesiastical unity of all the friends of Christ, in its transplanting into the soil of this new world—in her historical testimony—deplored the "almost universal violation of the principles of ecclesiastical unity," and declared an organic union both practical and dutiful. In her doctrinal testimony she says that to establish distinctions destructive to the unity of the church, is both *a sin* and *a loss*.

Then in her covenant of 1871 she says, "Schism and sectarianism are sinful in themselves and inimical to the cause of true religion;" and she pledges her members to pray and labor for the restoration of the lost unity of the church.

Thus I have, without going into a detailed quotation of precise language, stated the (I had thought) universally known view of the Reformed Presbyterian church on this important subject.

Now, how does it come that a church with such a constitution, and that has always held herself open to conference with all the evangelical bodies, and that recently, year after year, has been by committees in conference with Christian and sister churches on this subject, is supposed or represented by any one to be opposed to the unity of the whole body of Christ and the fulfilment of his dying prayer for the union of his followers?

To answer this problem I only need to say that there are some that think partisanship and sectarianism involve one and the same principle, than which there could be no graver mistake. Partisanship, in its inoffensive and proper sense, is to act with those of like view *in the same nation* to the attainment of some desirable end. But sectarianism is the dividing of the church of Christ and rending of it in sunder; and in most, if not all instances, it proposes to shut out or cut off from fellowship in the church those who cannot or will not pronounce our shibboleth. In other words, it is a seceding minority proposing to unchurch and exercise discipline upon the majority of the visible church. Could anything be more preposterous from either a republican or Presbyterian standpoint?

I may conclude this imperfect defense of my interest in and relation to union effort by saying that, if the W. C. T. U. of the national type were secessionists and proposed to disrupt the nation, I judge not a handful merely but every loyal woman would have followed Mrs. Foster. But only proposing to give sanction and support to that party *in the* nation and *of the* nation who sought its best interests by prohibition, they who remain loyal to the national W. C. T. U. are truly praiseworthy. So also I say, let us not divide the church, but let us have a party in her and of her that will be true to all reforms.

J. S. T. MILLIGAN.

PITH AND POINT.

THE CHURCHES MUST BE TRUE.

I still believe that secretism is the devil's masked battery, behind which every unclean beast of prey lurks to pounce upon the unwary, unsuspecting church which shelters the lodge and thus destroy its life. The existence of those branches of the church which exclude secretists from Christian fellowship or communion, depends on their being true to these heaven-revealed principles. Therefore I continue to rake secretism from capstone to foundation in all my ministry, and it has cost me two pastorates in as many years; and yet three times within that period the Lord revived his work and sinners were saved and believers sanctified, and I have just closed the fourth successful revival meeting of this kind.—G. T. DISSETTE, *Willis, Kan.*

BRO. ARNOLD'S MISSION.

I. R. B. Arnold's "Stories of the Gods" I have examined thoroughly. I find in it a world of knowledge in a condensed form. The book will have an open sea in this country, and I pray God to speed it on its way to every home. Bro. Arnold is doing a grand business along the Ohio River with his Sun pictures. Such views were never shown in this country before; and never such a family floated on the river as Bro. Arnold's. We can recommend them very highly for their godly ways and words. Bro. Arnold handles his work like a man that understands his business. The Sardis people fell in love with many of their hymns sung by the family.—J. S. BARNES, *Sardis, O.*

GOOD WORK AMONG THE COLORED CHURCHES OF KENTUCKY.

I have been working all the while since you sent me something to work with, and I have, with the aid of those blessed tracts of light, succeeded in disbanding the Odd-fellow lodge, which had been at work about two years. Rev. R. Durrett, the preacher, has joined in with me to help in this good fight. The people never knew that there was so much sin in secret orders until now. A great many of them join me and say they don't see how a Christian can belong to a secret order. My next move is on the Knights of Tabor in another church. Please send me a few more tracts. The people are poor, but they are carried away with the secret societies. The most of them think they are good.—W. S. DISMUKES, *Woodville, Ky.*

LITERATURE.

Lake Mohonk and its vicinity is very pleasantly described and illustrated in the *American Garden* for May. In this attractive and romantic region the annual conference of the friends of the Indians is held. Prof. Bailey of Cornell University writes the opening paper on "A New Science." He pleads with much reason and learning for a scientific study of horticulture, that the science which delights in the natural forms of the field and forest should not be shut out by the garden fence. The whole number is good.

A pamphlet of eighty pages, printed clearly on good paper, and giving a discussion of both sides of the school question, is offered by the Arnold Publishing Company, Boston, Mass., for the sum of 10 cents. It is well worth twice that amount to one who desires to be posted on the matter treated, and it goes without saying that every man, woman and child should know something about the school question. The addresses of Cardinal Gibbons and Bishop Keane on the one hand, and of Edwin D. Mead and Hon. John Jay on the other, with several interesting documents appended, makes a very pleasant hour's reading and a longer study.

We desire to commend to those who are vexed with infidel doubts and objections, the lectures on infidelity by H. L. Hastings, 47 Cornhill, Boston. The first is the noted lecture on "The Inspiration of the Bible," which has already had a circulation of more than a million copies. Then there are "Remarks on the Mistakes of Moses;" "Who Made the New Testament?" "Is the Bible a True Book?" "How to Reach the Masses," and "Friendly Hints for Candid Skeptics," and a score of others, published at from 5 cents each and upward. An assorted package is sent for 25 cents, and whoever orders them will be sure to get their money's worth.

THE CHRISTIAN CONFERENCE.

REMARKS OF REV. J. S. T. MILLIGAN ON COLLEGE SECRET SOCIETIES.

I believe we are reaching the foundation of this great evil, when we reach it and discover it in the matter of secret societies in colleges. Knowledge is power; and those who are trained in the school of secrecy to exercise the power of the greatest part of knowledge, have a power that is almost irresistible through the length and breadth of the land.

I must condense. In the first place, I object to secret societies in colleges because it is an organized rebellion, first against the authority of parents who have sent their children to college to be under the authority, management, supervision and control of the faculty, while the purpose is patent in the organization of these societies that those who are members thereof shall not be under their control. Then again, in the second place, it is a usurpation of the authority that vests in the faculty the control of the college and the members of the college, and it is well understood that all the skill and ingenuity of those usually exceedingly shrewd and designing young men who organize these societies, who control indeed societies, is employed for the purpose of circumventing and hindering and ultimately defying the authorities in these institutions. Then again, it is the assumption of a false and unfair attitude toward their fellows in the college; false, because it is an act of presumption, giving them credit, all the credit that they ask. The idea that they are able to contribute to each other's intellectual advancement more than they would be by being under the control and management of the faculty proper! Why, the wisdom and skill of the ages have contributed to the development of the organization of the college faculties and collegiate education, and this is a proud, ambitious attempt to get rid of that and substitute in place of it their own wisdom, at any rate, to accomplish thereby their own designs. It is false in them to suppose that they are able to control in their own development better than they would by being under the control of the faculty. In this regard, the true principle is that every one who would excel must recognize in the first place that he must depend largely upon himself, upon his own undivided effort, to the attainment of that excellence that will make him useful in society and make him a benefit to the world at large; and it is false to the institution itself and to themselves, and to those who have the management of the institution, to suppose that their influence upon their fellow members would be better than the public, open influence of the institution upon the students in the college.

Then again, it is unfair, because I think—I must emphasize this—that it is their design to have excellence and preferment and honor without regard to merit. I believe in ninety-nine one-hundredths of the instances it is an organization determined to control the award of honors and position and preferment in the institution.

They go out in the first place in the family, and this cultured, skilled husband in rascally practices, this rascal in the domestic relation, in his house, at home and abroad, practices his rascality; and divorces are sought and are issued. They are a monument like Alp upon Alp arising, showing us that the very foundations of society are being destroyed as the result of these lessons of intrigue and mischief and wrong in which men become skilled, because they are trained in college societies. Then it is carried into the church, and I can say from experience of 35 years in connection with the church, that I have seen in covering up criminality by the ministers of the Gospel in the church, a cloaking that can only be accounted for by the fact that these were influential members of secret societies, of which a large portion of the ministers of the church, to which these criminals belonged, were members. And in that way they have received countenance and encouragement and support mainly from those who are part and parcel of them in these old secret organizations, and thus obtain even in the churches that are recognized as the strongest anti-secrecy churches. We feel it. I know it is felt in our own church; that disposition, that information is carried through. All this channel of intercourse will always and everywhere express itself unless there is a thorough, radical reformation.

I am not much experienced in matters of civil affairs, but I have no doubt that the fact that has been stated, that so many have escaped unwhipped of justice, so many of those who ought to be in durance vile are in high, leading controlling positions in the political parties, and in the very nation itself, until we don't know what we are standing upon. Some of us feel that we are upon the throes of a volcano. There is that feeling prevailing throughout the country at large, in the United States, in the city of Chicago, and in the city of New York and other cities. That is the spirit and the disposition. If the political organizations with all their corruptions that exist in these cities prevailed as extensively throughout the country, our republican institutions would not last an hour. Our doom would be sealed, and our day of doom would have come.

I believe, if we can bring the power of this convention to bear upon the colleges of the land, upon the professors in the colleges, in the theological seminar the ax would be laid at the root of this tree of secrecy. It is only by cutting it down that it will no more encumber the ground, and that we will be saved from that influence that is so viciously potent in society.

MASONIC OUTRAGES.

BY REV. H. H. HINMAN.

The character of this valuable pamphlet is seen from its chapter headings: I.—Masonic Attempts on the Lives of Seceders. II.—Masonic Slander. III.—Masonic Assault on Free Speech. IV Freemasonry Among the Colored People V.—Masonic Interference with the Punishment of Criminals. VI.—The Fruits of the Masonic Institution as seen in the Conspiracies and Outrages of Other Secret Orders. VII.—The Relation of the Secret Lodge System to the Foregoing and Similar Outrages.

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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR.

CHICAGO, THURSDAY, MAY 22, 1890.

THE N. C. A. ANNUAL MEETING.

The Annual Meeting of the National Christian Association occurs on the 19th of June next. Members of the Association and all friends will please take notice and be prompt in attendance on Thursday, June 19th, at 10:30 o'clock A. M., at 221 West Madison St., for the election of officers and the transaction of other important business.

J. L. BARLOW, *President.*
W. I PHILLIPS, *Rec. Sec'y.*

The Proceedings of the late Christian Conference, containing the addresses of Joseph Cook, Drs. Goodwin, Wallace, McDill, Col. Clarke and others, is now ready in a handsome pamphlet of 130 pages. It is one of the very best documents ever issued on the lodge question. The price was advertised at 15 cents, but the actual cost of publication being 20 cents, and of mailing 5 cents, the publisher requests that all who order will kindly make up if possible the full cost to the N. C. A. of 25 cents for each mailed copy.

PROF. LEWIS DAVIS, D. D.

The venerable and beloved Dr. Lewis Davis was buried at Dayton, Ohio, March 25th, 1890. He entered the ministry in the United Brethren church in his twenty-fourth year and continued in it fifty-one years. He founded Otterbein University and was its president eighteen years. He left the presidency to act as bishop of the church for some three or four years; then returned to the presidency of Otterbein, which he again resigned 1871, to take the head professorship of the Theological Seminary, with which he was connected till he died. He was an anti-slavery man in Virginia, and a praying, voting Abolitionist till slavery fell.

Justice has been given to Dr. Davis's memory by Bishop Milton Wright, in his funeral discourse; and we shall limit our remarks to a vindication of this great and holy man from the assault on the greatest and holiest act of his life. The *Religious Telescope* (Feb. 5th) charges the disruption of the United Brethren church on Dr. Davis. The *Telescope's* words are:

"It is a sad thing to see an aged man, once so distinguished in the church, leading off in a feeble secession, based on a mere quibbling about words. It is all the more sad when we reflect that this man had it in his power to prevent that secession, and thus spare the church this rupture and useless waste of money."

Now, if this charge is true, it is a grievous truth. If false, it is an infamous falsehood; and until it is corrected the *Telescope* should forfeit the confidence of Christian people, unless it shall appear to have been a blunder or mistake.

But, unfortunately for the *Telescope*, in this very article it bears witness against itself, acquits Dr. Davis and charges the secession to "the great majority of our people," thus:

"For years many of our congregations, especially in the cities, would not enforce the law, and the preachers and bishops were powerless to remedy the matter. Many of our members and preachers saw the gross inconsistency of refusing to receive into our church men whom we recognized as being of those whom Christ had received. The great majority of our people who gave the matter any thought, saw the absurdity of making the door into our church narrower than the door into heaven—of listening to men preach, and of receiving the communion from their hands whom, because they belonged to secret societies, we would not receive into our church. To meet this emergency, as well as various progressive demands, the commission was appointed and did its work."

The plain English of this paragraph, in the same article which accuses Dr. Davis of basing the secession on a quibble about words, is this: The rule against excluding Freemasons, which had been enforced during a glorious century of the history of the church, was now set at naught, nullified, "*especially in the cities.*" Slavery, which rent the other great churches, was powerless to rend this, though its founder lived in a slave State. While the *Cynosure* editor was a mobbed Abolitionist in Pennsylvania, all members who became slave-holders were promptly expelled from the "Church of the United Brethren in Christ;" and for one hundred years Freemasons were treated in the same summary way. At camp-meetings, in inviting ministers to the stand, the speaker said: "Except they belong to Freemasons" (History U. B. Church, Vol. 2: 107). But in February last, the *Telescope* finds that "preachers and bishops were powerless" to enforce a discipline which had stood the brunt of slavery and excluded Freemasonry for a hundred years!

What then? "Many of our members and preachers" saw the "gross inconsistency" of refusing to receive Masons. These called a nullification convention at Dayton; rent the church, and now lay the rending on the sacred head of Dr. Lewis Davis, one of the holiest, loveliest and ablest men their church ever had. And because Dr. Davis preferred "the phrase, resurrection of the body" to "resurrection of the dead" (because the dead are alive when risen), on such trivial grounds they charge this sainted man with splitting the church on a quibble of words; ignoring the fact that, hardly ten lines before, they had given the true cause of the rending Christ's church in the nullifying of one hundred years of discipline which preachers and bishops had enforced and had power to enforce. God grant these men grace

"To cry, blot out my sin confessed, deplored,
Against thine image in thy saint, O Lord!"

When Dr. Davis was dying, and had lain some time unconcious and speechless, the Saviour seems to have fulfilled his promise:—"*I will come again and receive you to myself.*" The holy man regained at once his utterance and strength. He raised himself up, clapped his hands and exclaimed, "*The Lord is my Shepherd;* MY *Shepherd!* EVERLASTINGLY *my Shepherd.*" "Let me die the death of the righteous and let my last end be like his." Surely his was "death swallowed up in victory."

Is it not amazing that men can trample on the example of Christ, who taught nothing in secret, and forbade secrecy; can trample on the discipline of their church consistently enforced for one hundred years; and without answering an argument or refuting an objection, rail on such men as Dr. Davis. But let us remember and repeat the prayers of Stephen and of Christ: "Lord, lay not this sin to their charge;" "For they know not what they do."

CLEANSE THE TEMPLE.

Churches and denominations numbering at least a million and a half Christian people in America have declared that membership in secret societies is inconsistent with the Christian profession, a sin to be purged out of the Christian body and separated from the table of our Lord. There are many thousand other Christians who hold the lodge to be an evil, but one to be endured rather than put away by any summary process. Early in the present movement it was a question with many excellent brethren whether the former view was the correct one; whether the stringency of the rules adopted by some of the Methodist, Presbyterian and Lutheran bodies, and some of the Baptist and Congregational churches, was according to the Word of God and the example of Jesus Christ. As the discussion has proceeded and the real nature of the secret lodge system as a whole has become more clear, the convictions of good men have also been becoming more radical, and the churches that stand for separation have been encouraged to persevere in maintaining their church discipline.

It was an especial aid to this position when the large and influential council of Congregationalists which met at Wheaton last year approved of the College Church with its rule against secret societies; and declared it to be consistent with a Christian church, both to adopt and enforce the principle of separation from the lodge.

The late Conference in this city has given to the world a yet more emphatic subscription to this great principle. Mr. Cook, the world lecturer, and a most eminent member of the Congregational denomination, declared, in his masterly address, for the Vermont law against secret oaths and favored its universal application in our civil affairs. The stenographic report, however, which appeared in the *Cynosure* did not complete Mr. Cook's idea. In the published report of the Conference, however, the full statement appears in the following summing up of his whole argument:

Of all I wish to say of secret societies, this is the sum: Secret oaths—

1. *Can be shown historically to have often led to crime.*
2. Are natural sources of jealousy and just alarm to society at large.
3. Are especially unfavorable to harmony and mutual confidence among men living together under popular institutions.
4. Are dangerous to the general cause of civil liberty and just government.
5. Are condemned by the severe denunciations of many of the wisest statesmen, preachers, and reformers.
6. Are opposed to Christian principles, especially to those implied in these three texts:
"In secret I have said nothing."
"Be not unequally yoked together with unbelievers."
"Give no offence in anything that the ministry be not blamed."
7. Are forbidden in some portions of our Republic by the civil law, and ought to be in all portions.
8. Are forbidden to church members by some Christian denominations and ought to be by all.

Mr. Cook never made a more momentous declaration than that contained in this summary. It covers the ground for which our brethren of the reform have so long contended, that the secret lodge system is hostile to both church and state, and should be banished from both. Yet he has based these principles upon so sure a ground of logic and rock of truth that they cannot be shaken. Men may rage at them; they cannot disprove them. They will stand; and they must prevail.

—Miss Flagg writes in a private letter that from her outlook the tide of public opinion is surely rising in New England against the secret lodge.

—The *Brethren Evangelist* of Waterloo, Iowa, has reprinted the whole of Joseph Cook's Conference speech in two numbers. The *Conservator* of Dayton also printed the great argument in a single issue.

—Is the Odd-fellow society Christian or anti-Christian, is the subject of an address by Secretary Stoddard, announced for the evening of the 20th inst., in the chapel of the Church of Christ, Centennial avenue, near Crescent Beach, Revere. The admission is by ticket, but all honest people are cordially invited.

—Bro. I. R. B. Arnold writes from Sistersville, West Virginia, of the energetic work for prohibition made by a gentleman of Wheeling, who employs Mr. Sawyer, the New York evangelist, and has raised a fund to start a prohibition paper. An editor of the right kind is wanted for this promising enterprise.

—Pres. C. A. Blanchard has had good success in raising funds for Wheaton College during the past week among friends in Chicago. Pray that his further efforts may be doubly blest in securing the means to pay necessary expenses, and also in winning all good men to an active sympathy with all questions of practical righteousness for which the College now stands.

—A correction, which should have been made long since but for an oversight, is due Bro. Geo. Warrington, editor of the *Psalm Singer.* He writes that he never endorsed Mrs. J. Ellen Foster, for he does not know enough about her or her work to either endorse or condemn. While he regrets the division of the W. C. T. U., he decidedly objects to the use of his name as endorsing either party.

—It now leaks out that the success of Joseph Cook's lecture against Jesuitism, in this city, was not due to the Masons who claim to be such "bitter opponents" of Roman Catholicism. Several members of this order who took tickets to sell for the ladies, under whose auspices the lecture was given, returned them as soon as it was known that Mr. Cook would speak at the Anti-secrecy Conference, telling them to sell them if they could.

—At a late meeting of a presbytery of the United Presbyterians the question was asked if membership in the order of Knights of Pythias was a violation of the church law in relation to secret societies. The presbytery replied in the affirmative. The question and the reply has led Rev. J. P. Lytle, D.D., to make an investigation of the order, and in an able article in the *United Presbyterian* of May 15, he shows it to be non-Christian and anti-Christian, an imitation of Masonry.

—The Boston *Daily Globe* has a more hopeful report of the sermon of Rev. L. A. Banks in St. John's M. E. Church, South Boston, which was criticised in these columns last week. The *Globe* puts a strong title to its report, "*Lodge Members in Danger.*" We are glad to make this amendment, but hope this earnest pastor will find a better way of knowing the real character of secret

societies than taking for granted the representations of men who are filled with the spirit of the lodge.

PERSONAL MENTION.

—Prof. W. G. Moorehead is delivering a course of Friday night lectures to the young people of Dr. Goodwin's church, the First Congregational of this city.

—Mr. W. S. Hunt, one of the originators of the Student's Bureau of Correspondence, has entered upon the permanent pastorate of the Congregational church at Columbus, Neb.

—Prof. D. McDill, D.D., went on to Omaha after addressing the Conference of April 23. From Omaha he went to Lincoln to attend the Inter-state College contest. He expects to preach during the month of May to the congregation of Summerville, Kansas.

—Bro. H. H. Hinman is at Dayton arranging for the Christian Union convention to be held in that city this week. He is not yet recovered from illness, but is able to attend to much of the work planned. He writes cordially of the friendly interest of the Dayton people.

—Rev. S. F. Porter stopped at Bloomington, Ill., over the first Sabbath of his present trip. He visited Rev. Mr. Howland of the Congregational church, and assisted in the communion service. He also met Rev. Dr. S. D. Cochran, who took part in our Chicago Conference. His journey from that point took him to Lincoln and Galesburg.

—Judge Thomas Drummond, so long and favorably known for his eminent services in the United States District court of this city, died at his home in Wheaton, Ill., Friday last, aged 81 years. He retired from the bench a few years ago. He was widely and justly esteemed as a jurist of strict integrity, and but for his age would probably have been given a seat on the Supreme Bench.

—Rev. Dr. R. Stewart, of the India United Presbyterian Mission at Sialkot, has asked and obtained a furlough for himself and family to return for a time to this country next year. He will then have above ten years in uninterrupted hard mission work, and will be recuperated by the rest and the change. Dr. Stewart was one of the secretaries of our memorable Boston Music Hall convention of 18-0.

—Bro. Enos W. Shaw, special N. C. A. agent, has returned to Michigan to resume his interesting work dropped for a time because of the Conference. His address prepared for the Conference, but which his sudden illness did not allow him to present, was an excellent argument on the principles of perpetual secrecy in organizations of men. We hoped to give it to the *Cynosure* readers, but Bro. Shaw prefers to make some other use of it first.

—The body of Rev. William Johnston, D.D., of College Springs, Ia., was laid to rest on Friday, the 25th, at 3:30 P. M. All business in the college and town was closed during the afternoon of the funeral, while nearly one thousand people attended the exercises at the church. Revs. Dodds, Wilson, Lafferty, Pringle, Lorimer, Thomson, Forsythe and Kennedy were present. Dr. Johnston's last sermon was from the words: "In my Father's house are many mansions."

—The musical and philanthropic world learned lately with regret of the death of Jacob Estey, founder of the Estey Organ Company and its senior member. He died at the age of 76, but with the activity of many of the young men about him. He began the organ manufacture fifty years ago in a little shop where he worked alone. The eight great Estey factories now turn out about seventy organs daily and employ over 500 men; and as for the quality of their work we speak from a personal experience of years, that there is none better. "It was the principle of Jacob Estey," says an exchange, "to build his organs upon honor and sell them solely upon their merit. He has been for nearly half a century one of the staunchest pillars of the Baptist denomination in this country. Wise in council, liberal in contribution, foremost in every missionary work of the church, active in the various conventions, constantly giving his support to feeble churches, the influence of his guiding hand has strengthened and perpetuated many a worthy and struggling cause. He was closely connected with the management of various public and private institutions, such as the Academy at Saxton's River and Mr. Moody's schools at Northfield." The editor of the *Cynosure* visited Mr. Estey and wrote of his interesting conversation in the issue of Aug. 30, 1888. He joined the Masons when a young man, but had not been near them for forty years, and endeavored to prevent his son from joining.

AN APPEAL TO THE WOMEN OF THE N. C. A.

The first number of the *Home Guard* is already out. Many of you have seen it, and if those who have not will send to the publisher, Mrs. Anna E. Stoddard, 309 Tremont street, Boston, Mass., they will receive a sample copy.

It is scarcely necessary for me to say that this tiny sheet is not intended to take the place of the *Cynosure*. Nor is it proposed that any funds should be diverted from the N. C. A. treasury in order to support it; but, on the contrary, as it is edited and published by women for women, is it not reasonable to hope that they will come forward and generously sustain this, their first independent venture in the anti-secret reform?

In issuing this little paper we have several ends in view. We want fresh matter every month to distribute at conventions, and this the *Home Guard* will give us in a cheap and convenient form. We want to bring the W. C. T. U. and the great body of women who are interested in evangelical and reform work into intelligent understanding and sympathy with us. They comprise the most thoughtful and intelligent women of our country; they are our natural allies, and will be with us, heart and soul, as soon as they see that the lodge is the bulwark of the saloon, and the enemy of the church of Christ. We want to show to the world that the women have a practical interest in this question, and are pushing it; for when our sex take hold in vigorous earnest to oppose any evil, history shows that it is for that evil the beginning of the end. But above all, our object is instruction to mothers, so that they in turn may instruct their children, and save them from being decoyed into the lodge when they reach mature years. We want to deprive Masonry of its chief support—"the good men" who are in it, and who, it is safe to say, would never be there had they been properly instructed on the subject when children. Woman is said to be governed by her instincts rather than her reason. This has been especially the case in relation to secret societies. The majority of right-minded women are not friendly to the lodge, yet their objections have usually small weight with their brothers, husbands and sons, because they are too ignorant regarding this subject to discuss it intelligently. They are, therefore, obliged to accept as truth whatever is told them by their Masonic friends, or keep silent. Nothing but thorough information will break the degrading spell of fear which holds "multitudes of noble women in America in pain and bondage on the lodge question." To quote again from Rev. W. J. Gladwin's letter, suggesting the publication of a paper by the N. C. A. ladies: "They do not know of your great anti-lodge agitation, or if they do they are powerless to co-operate." The *Home Guard*, by keeping them informed on both these points, will soon change this negative force into a very positive one, which will do grand work for the truth, and make anti-secrecy a power that shall be felt in all the homes of the nation.

While both editor and publisher freely give their services, the heaviest and most onerous part of the labor, as well as the financial responsibility, falls on the publisher. That the paper has been started at all has been largely due to her enthusiasm and untiring zeal. Mrs. M. E. A. Gleason, with generous liberality, contributed enough to cover the expenses of the first issue. This, with what has been received from other friends, gives us a start, but what we want, and *must have* to ensure the success of our paper, is a large list of monthly pledges. Surely there are few women who cannot afford to give at least 20 cents a month; and there are hundreds who can give many times that sum. Let us hear from all—the mite-givers and those who cast in from their abundance. The monthly issue of the *Home Guard* should never be less than ten thousand copies. We want to send it to ministers' wives, to the W. C. T. U., and especially to lodgemen's wives all over the country. We want to sow it broadcast at every temperance convention and gathering of Christian workers, and what are the two thousand copies—which is all our limited means allow us to issue—among so many?

We do not want the husbands, brothers and sons who now contribute to the anti-secret cause to do less for that noble work, but we want their wives, sisters and mothers to do more. We want them to feel that it is quite as much the woman's cause as the man's cause; and that they are equally responsible, so far as they have the means to help it on, for its final success. And now, dear women of the N. C. A., what will you do about it? What sacrifice, what act of self-denial are you prepared to make in order to help rescue our beloved country from the grip of Baal worship,—to destroy this anti-Christian power which with great swelling words boasts itself against the church, and is making more infidels of our young men than could Robert Ingersoll if his power for evil were increased a thousand fold? Think this matter over on bended knees, and I do not fear for the result.

ELIZABETH E. FLAGG.

EDUCATIONAL NOTES.

—The *Record of Christian Work* for April has a column and a half editorial on Wheaton College. The many advantages of the schools are set forth together with some of its present needs.

—In the annual competition for the Boylston prizes for Harvard students in declamation, held May 9, in Cambridge, the first prizes were won by W. E. B. Dubois, '90, and M. E. Burton, '90. Mr. Dubois is a Negro.

—An appeal, signed by Revs. Phillips Brooks, Brooke Herford and other Boston gentlemen, is made for Atlanta University, the institution which lost the support of the State of Georgia because students of all colors were admitted.

—At the annual convention of McGill University, at Montreal, Sir William Dawson, the principal, will announce that the University has received gifts amounting to $1,000,000. One-quarter of this large sum has been given by Sir Donald Smith to establish a woman's branch, for which a handsome building will be erected. William C. McDonald, a rich tobacco merchant, gives nearly half a million to found a school of architecture and science. Other wise and liberal men, and women, perhaps, have made up the remaining $300,000 or about that sum.

—Amherst College gives interesting facts as to the Christian standing of its students. The number of students in the college the present year is 343, of whom 66 are Seniors, 86 Juniors, 88 Sophomores, 103 Freshmen. Of these, 233, just four in excess of two-thirds, are professing Christians. These divide themselves as follows: Seniors 42, two less than two-thirds of the class; Juniors 61, four in excess of two-thirds; Sophomores 60, one in excess of two-thirds; Freshmen 70, also one in excess of two-thirds. About twenty per cent of the graduates become ministers.

—The Russian government has deliberately spurned the offer of Baron de Hirsch to appropriate from his ample fortune, for the cause of education in Russia to which the Jews should have access, a sum of money, reaching high into the millions, before which all previous private munificence pales. The Baron, however, intends to reach the objects of his bounty, if indirectly, by sending to this country the generous sum of $120,000 annually for the education of Russian Jews who are driven from their country. This money, in monthly installments, is put into the hands of a committee consisting of some of the ablest Jewish merchants and bankers in America. Careful provision is made, while assisting these Jewish immigrants, for their instruction in English, in some trade or occupation, particularly in farming, providing them with tools, and in general to make them intelligent, self-sustaining American citizens.

—Carleton College is situated at Northfield, Minn., a pleasant and healthful location, with good railroad facilities, and well adapted to the purposes of an educational institution. It is Christian, but not sectarian, and is open to both ladies and gentlemen. Its collegiate department offers three courses, adapted to the various needs and tastes of its students. It has also a preparatory department, to fit students for college; an English academy department for those who wish a shorter course; a musical department, with regular courses of study in vocal and instrumental music, and provision for competent instruction in drawing, painting, stenography, typewriting, and military drill. Its total enrollment for the year is about 300. The increased attendance in the collegiate department is especially gratifying. Among the current signs of progress may be noted considerable additions to the library, the increase in the number of elective studies, arrangements for additional teaching, and the completion of the equipment of the observatory, including the purchase of a fine fifteen-thousand-dollar telescope. The president, Rev. James W. Strong, D.D., has been relieved of his class-room duties, that he may devote himself exclusively to the general interests of the college.

THE HOME.

HE CARETH.

What can it mean? Is it aught to him
That the nights are long and the days are dim?
Can he be touched by the griefs I bear,
Which sadden the heart and whiten the hair?
About his throne are eternal calms,
And strong, glad music of happy psalms,
And bliss, unruffled by any strife—
How can he care for my little life?

And yet I want him to care for me
While I live in the world where the sorrows be,
When the lights die down from the path I take,
When strength is feeble, and friends forsake,
When love and music that once did bless
Have left me to silence and loneliness,
And my life song changes to sobbing prayers,
Then my heart cries out for a God who cares!

When shadows hang over the whole day long,
And my spirit is bowed with shame and wrong,
When I am not good, and the deeper shade
Of conscious sin makes my heart afraid,
And the busy world has too much to do
To stay in its courses to help me through,
And I long for a Saviour—can it be
That the God of the universe cares for me?

Oh, wonderful story of deathless love!
Each child is dear to that heart above:
He fights for me when I cannot fight,
He comforts me in the gloom of night,
He lifts the burden, for he is strong,
He stills the sigh and awakes the song;
The sorrow that bows me down he bears,
And loves and pardons because he cares!

Let all who are sad take heart again.
We are not alone in our hours of pain;
Our Father stoops from his throne above
To soothe and quiet us with his love;
He leaves us not when the storm is high,
And we have safety, for he is nigh;
Can it be trouble which he doth share?
Oh, rest in peace, for the Lord will care!

—*Selected.*

TRUE MANLINESS.

BY VICTORIA ALEXANDRA BUCK.

What is true manliness? Is it wealth, pride, ambition or mental culture? No, not these constitute the qualities which make the man. The poor man who toils early and late for his daily bread is really as deserving of the title as the man possessed of millions, provided he lives at peace with man and honors the God who made him.

The best qualities which go to make the man, are not wealth, wisdom, pride or ambition. No; *true wealth* makes the man. And how is this to be attained? By giving heed to the Golden Rule and to the *best impulses* of our nature. This has been well expressed in the language of the poet:

"Though hearts brood o'er the past, our eyes
With smiling future glisten;
For lo! our dawn bursts up the skies,
Lean out your souls and listen!
The world rolls freedom's radiant way,
And ripens with her sorrow,
And hearts that bear the cross to-day,
Shall wear the crown to-morrow.

East Randolph, N. Y.

"A LIFT."

"Can you come and give us a lift next Thursday night?" said the superintendent of H—— street mission, Chicago, to me as he ended a friendly call at my home. Dr. Goodwin was to speak, and I wondered what I could do to speed the car that night. Would there be a chance to put my shoulder to the wheel?

As I entered the mission I saw sitting in an obscure corner a man of about 35 years of age. His clothes were little more than a bundle of rags, and his face was not clean. He held his hat in his hand as if on the point of slipping out of the hall.

I went to him, hailed him cordially, and asked him to have a better place in the audience.

"Look here," he replied, "I am dirty, and have been drinking, and am not fit to go into decent society. I will remain here, thank you."

Being assured that he was welcome, and that I should be pleased to have him move nearer to the front, he complied with my request and thanked me. Throughout Dr. Goodwin's address he was attentive, and I knew his soul would feel the power of the truth so earnestly presented. At the close of the meeting I went to him and tried to emphasize the truth that he could do very little for himself, but that he must seek help in Christ.

He said, "There is no hope for me. I was on the way to commit suicide to-night when a boy handed me this card telling me of Dr. Goodwin's address. I have heard of him, and wondered if he would say something to help me. I am hopelessly wrecked. My mother's heart is broken, and I am parted from my wife."

I said to him, "You have heard to-night of the love and power of a risen Christ. Are you willing to cast yourself into his hands for forgiveness and power to meet temptation?"

"There is no use," said he in a subdued voice.

"Why not?" I replied in a hopeful tone.

He looked up with a peculiar expression and said, "I don't see why I cannot be a man again, either."

"Well, will you?" I said.

He replied, "Yes, sir, I will."

We went into a little side room and bowed before the God of mercy and prayed together. His prayer was simple and direct: "O God, I don't think I can tell you so you can understand how I feel. I am not eloquent. I want help. It has been long since I prayed, dear Father, help me. That is all I can say. Amen." We arose. My "lift" had lifted me also. My soul set to music the words, "Let him know, that he which converted the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." E. W.

ONLY ONE RELIGION THAT LIFTS.

The following, told by Bishop Whipple, should appeal to every American heart, in behalf of a wronged race. He said: "I can tell you the story of Indian missions by relating one incident. Some years ago, the Rev. Lord Charles Harvey went with me to the Indian country. We had delightful services. After the holy communion we were sitting on the greensward near a house. The head chief said, 'Your friend came from across the great water; does he know the Indian's history?' I said, 'No.' He said, 'I will tell him. Before the white man came, the forests and prairies were full of game, the rivers and lakes were full of fish, the wild rice was Manitou's gift to the red man. Would you like to see one of these Indians?' Then stepped out on the porch an Indian man and woman dressed in furs, ornamented with porcupine quills. 'There,' said the chief, 'my people were like those before the white man came. Shall I tell you what the white man did for us? He came and told us we had no fire horses, no fire canoes, no houses. He said if we would sell him our land, he would make us like white men. Shall I tell you what he did? No, you had better see it.' The door opened and out stepped a poor, degraded-looking Indian, his face besmeared with mud, his blanket in rags; no leggings, and by his side a poor, wretched-looking woman in a torn calico dress. The chief raised his hands and said, 'Manido, Manido, is this an Indian?' The man bowed his head. 'How came this.' The Indian held up a black bottle and said, 'This was the white man's gift.' Some of us bowed our heads in shame. Said the chief, 'If this were all, I would not have told you. Long years ago a pale-faced man came to our country. He spoke kindly, and seemed to want to help us, but our hearts were hard. We hated the white man, and would not listen. Every summer when the sun was high, he came. We always looked to see his tall form coming through the forest. One year I said to my fellows, "What does this man come for? He does not trade with us; he never asks anything of us. Perhaps the Great Spirit sent him." We stopped to listen. Some of us have that story in our hearts. Shall I tell you what it has done for us?' The door opened and out stepped a young man—a clergyman—in a black frock coat, and by his side a woman neatly dressed in a black alapaca dress. Said the chief, 'There is only one religion in the world which can lift a man out of the mire, and tell him to call God Father, and that is the religion of Jesus Christ.'"

Every saint is God's temple, and he who carries his temple about him may go to prayer when he pleases.—*Austin.*

LEARNING IN YOUTH.

Daniel Webster once told a good story in a speech, and was asked where he got it. "I had it laid up in my head for fourteen years, and never had a chance to use it until to-day," he said.

My little friend wants to know what good it will do to learn the "rule of three," or to commit a verse of the Bible. The answer is this: "Some time you will need that very thing. Perhaps it may be twenty years before you can make it fit in just the right place: but it will be just in place some time. Then if you don't have it, you will be like the hunter who had no ball in his rifle when the bear met him."

"Twenty-five years ago my teacher made me study surveying," said a man who lately lost his property, "and now I am glad of it. It is just in place. I can get a good situation and high salary." The Bible is better than that. It will be in place as long as we live.—*Sel.*

THE MESSAGE FOR PAPA.

One Sabbath evening a father called his children around him and asked them what they had learned at the school that day. He was not a Christian man himself, but he had a pious wife, and the children always went to Sabbath-school. In their own simple way the little ones began to tell what the teacher had been saying of the beautiful home in heaven that Jesus had left because of his love for sinners. Nellie, the youngest, had crept upon her father's knee, and looking full in his face, said: "Jesus must have loved us very much to do that; don't you love him for it, father?" Then they went on to describe the Saviour, how he was betrayed by Judas, and led before the high priest and Pilate; how the wicked soldiers crowned him with thorns and mocked and scourged and buffeted him; and again the little one looked up and said: "Don't you love him for that, father?" At last the children came to tell the dreadful death of Jesus on the cross; and once more little Nellie looked up in her father's face and said the third time: "*Now*, don't you love him, father?" The father could not bear any more; he put his little girl down and went away to hide his tears, for the words had gone home to his heart. Soon after he became a true Christian, and he said that little Nellie's questions had had more effect upon him than the most powerful preaching he had ever heard in his life.—*Ex.*

THE SUNBEAM.

"Now, what shall I send to the Earth to-day?"
Said the great round golden Sun.
"Oh! let us go down there to work and play,"
Said the Sunbeams, every one.

So down to the Earth in a shining crowd,
Went the merry, busy crew;
They painted with splendor each floating cloud
And the sky as they passed through.

"Shine on, little stars, if you like," they cried,
"We will weave a golden screen
That soon all your twinkling and light shall hide,
Though the Moon may peep between."

The Sunbeams then in through the windows crept
To the children in their beds—
They poked at the eyelids of those who slopt,
Gilded all the little heads.

"Wake up, little children!" they cried in glee,
"And from Dreamland come away!
We've brought you a present, wake up and see!
We've brought a sunny day!"

—*The Kindergarten.*

A HINT FOR BIBLE STUDY.

"Mamma, I get muddled over the Bible as often as I study. The deeper I go the worse it gets,—I mean, the more puzzled I get."

The speaker was Harry Marston, a bright youth of 14, who never passed over anything without understanding it. Mamma paused from her sewing as Harry went on with characteristic dash:

"Matthew and Mark do seem to contradict each other, and I am not quite certain that Luke and John are in perfect accord. Set things in order for me, will you not, mother dearest?" and Harry's flushed but earnest face gazed eagerly into Mrs. Marston's.

"Certainly, my son, to the best of my ability—at another time. Your mind is tired from overwork. Ned is calling to you now, and I saw Frank and Tom Rosser entering the gate a moment ago." Harry was off like a flash of lightning. In a few moments he returned with Ned and the visitors at his heels.

"Mamma, please, may we go to Folly Dam bridge, and fish all the morning? We"—

"Please!" "Please!" "Please!" broke in three voices.

"On one condition only," answered Mrs. Marston, "and this condition has four strings to it. Four boys must be at home to a 3 o'clock dinner, after which each one must write me a description of the morning's frolic from the time of setting out until the return."

The boys' faces clouded a little as though they did not enjoy the conditions, until Mrs. Marston added:

"I do not want a dull 'composition,' but a natural, happy recital of what I hope will be a very happy time."

Off they went, joyous because innocent, glad because free. Three o'clock found the quartet at home, and a little later they were doing justice to the finny demonstration that the morning's work had not been in vain.

After dinner, Mrs. Marston brought out four pencil tablets, and after enjoining perfect silence, the work began. In due time the four youthful scribes made creditable returns.

Frank Rosser was a born painter, so naturally he drew a vivid picture of scenic surroundings. Harry dashed along, describing accurately, but in rapid succession, the morning's doings. Tom was careful and precise, telling many little things omitted by the others. Ned was meditative, and while he related facts he drew moral lessons as he passed along.

"All together," said Mrs. Marston, approvingly, "they make a charming, and, I doubt not, perfect narration. The facts are the same, but how different is each sketch! You, Harry, say that as you were crossing the bridge Tom fell down, while Tom avers that he and Ned fell across the bridge. Which is correct? One must be wrong!"

"Oh, no, mamma! Both are right. We were crossing, and the boys fell on the last plank. I didn't see Ned fall."

"And," persued Mrs. Marston, "Frank says you were all standing at Farmer Grey's gate, while Ned distinctly affirms that you were sitting under a tree in his yard. How about this grave error? One must be entirely wrong."

"Not a bit of it, mother mine!" replied Harry. "Both are very facts. The tree is exactly at the gate."

"That being so," continued Mrs. Marston, "then I will draw a helpful lesson for you from to-day's pleasure. I think the supposed discrepancies in the Gospel narratives may be disposed of in much the same way to ofttimes weary puzzlers."

The appearance of Bridget called Mrs. Marston's attention to domestic matters, and the boys went to batting balls. That night, as the brothers clung to mamma for the good-night kisses, Harry asked:

"Little mother, didn't you make us write those pen-sketches in order to illustrate the real harmony of the Gospels?"

"Yes, my son. Don't you think it was a good way?"

"A very, very good way; and I know I shall never forget it."

"Nor I," put in Ned. "Tom and Frank said it made things seem new to them, and they are going to tell it at home to-night."

"I hope they will," said Harry; "for old Mr. Rosser is always harping on the contradictions of the Bible."

"Well," said mamma, "if our simple illustration, pleasingly learned, will be the means of helping one soul from darkness nearer the light, then truly the day's frolic will not have been in vain. Good-night, my sons, and remember always that light comes to earnest seekers. God himself is the source and essence of true harmony. There can be no discord in his words or dealings. We often miss a note because our lives are not attuned to his."

"Oh! let my life-harp be sweetly attuned to Thee,
Then shall I find true rest in making others blest."

—*Sunday-school Times.*

TEMPERANCE.

WILL SELL WHISKY IN KANSAS.

A dispatch from Topeka Kan., May 12, says: "It is stated that two 'original-package' liquor houses will be opened here to-morrow, and that more will follow. Shipments will be made in all quantities, from a pint of whisky and a bottle of beer, to a barrel or case. Public sentiment here is against the business, but the local authorities see no way to stop it. A car-load of beer was shipped to St. Mary's Saturday in bottles, each bottle being an 'original package.' Several breweries are preparing to establish agencies at various points in Kansas."

A DISGRACEFUL ORGIE.

Lowell, Mass., is a no-license town. Adjoining is Dracut, whose officials gave one license only, with the following effect, as the dispatches from Lowell, dated the 12th and 13th inst., relate:

"The little town of Dracut is disgusted at the results of its solitary $8,000 liquor license, the holder of which had his second day's business to-day. The crowd was not so great to-day as that attending the opening Saturday, but the scenes have developed into a carnival of debauchery. The mayor and chief of police of Lowell have refused to send officers there for duty, but twice has the patrol wagon been called there, and returned loaded. There were numberless small fights, and a man named Farrell was unmercifully pounded and kicked. The Lowell officers were stationed at the line and arrested and handcuffed the intoxicated persons as fast as they came over. In the vicinity of the saloon scores of hoodlums lay out in the fields, trampled over planted land, drank and danced in high carnival. At 7 o'clock to-night the holder of the license was forced to shut down business for his own peace, and it is believed that a general uprising of citizens will cause a change in affairs."

"LOWELL, Mass., May 13.—The Dracut liquor trouble is ended. For two days thousands of thirsty inhabitants of this no-license city have been overrunning the adjoining town of Dracut, whose selectmen had granted their one license to John Lennon. Lennon had bought a big barn and turned it into one great bar-room. For these two days the scenes around the saloon have been disgraceful, and almost riotous. The building at times was packed, and around the doors were hundreds of men struggling to get in. The local police force was entirely insufficient to preserve order. This forenoon Mr. Lennon had a conference with the selectmen of Dracut. They offered to refund the $8,000 which he had paid for his license, and he accepted the offer and agreed to close his place. There is an offer before the selectmen by citizens to pay $1,000 for the license, and place it in the safe of the town treasurer. The annual town expenses are but $12,000, and now that the license money is refunded the citizens will have to pay taxes at the usual rate."

PROHIBITION IN MAINE.

How poor and miserable the people were in those old days! How poor and miserable, also, was the State—the poorest State in the Union. The houses' shingles off the roof; the clapboards on the walls loose and rattling in the wind, old rags and old hats in the windows instead of glass; miserable hide-bound horses and cattle in the cold winters, shivering in the wind under the lee of the dilapidated barns. In the summer everything about the farms and farm houses slovenly to the last degree; the pigs in the garden, the cattle in the corn; the farmer and his boys at the country grocery. That's how it was in Maine in the old rum-time. Everybody and everything went for rum. But a better time was coming; it was near at hand. On the 2d of June, 1851, the wires carried the glorious news through the State and all over the country that at nine o'clock on that morning, Monday, Governor Hubbard had signed the Maine law, which had been enacted on the Saturday by the legislature to take immediate effect. Instantly the fires of the distilleries were extinguished; not one remains—nor a brewery. Country groceries and taverns were purged of their rum, and remain so to this day. In far more than three-fourths of the State, containing far more than three-fourths of our people—that is to say, in all our rural districts and in our smaller towns and villages—the liquor traffic is practically unknown. An entire generation has grown up there, never having seen a grog shop or the results of liquor drinking. Our people now save, directly and indirectly, more than twenty-four million dollars annually, which but for the Maine law would be spent and wasted for drink, as in the old rum time. The mortgages are lifted from the houses and farms; no more leaky roofs, rattling clapboards, old hats and rags in the windows. No more dilapidated barns and shabbiness and slovenliness everywhere. Maine, from being the poorest State in the Union, is now one of the most prosperous, having snatched from the grog shops more than twenty-four million dollars annually. Its houses and farms, and barns and schoolhouses, and town-houses and public buildings and churches are no longer shabby and dilapidated as they were formerly, but are in excellent condition and good style of architecture. Everything in and about the State testifies to ease and comfort, and better ways of living among the people, indicating industry, enterprise and thrift among them.—*The Better Day.*

SIOUX CITY'S MAYOR.

The determination of the Mayor of Sioux City, after neglecting to enforce the prohibitory law, hoping it would be repealed, to "fine the liquor sellers $50 per month so as to get some money from them," shows the shameless way in which such officers violate their oaths. If the liquor dealers of Sioux City can be arrested and fined $50 per month their business can be suppressed, and to do this is the only duty of the public officers. The law forbids the sale of intoxicating liquors and they are sworn to see it duly executed.

The re-submission movement is growing rapidly in Kansas, and is much stronger in the southern part of the State. There are few of the local papers that have not been bought up in the interests of high license and re-submission. The enemies of prohibition have no lack of funds, and are working immigration schemes in order to bring anti-prohibition voters into the State. The amendment campaign years ago was only a skirmish compared with this on-coming conflict. Republican speakers and papers demand that the Republican party throw off this yoke of crankism and fanaticism, and that unless this demand of the people is heeded, sixty counties would send up Democratic representatives next winter. They declare that Republican Prohibitionists should go into St. John's party, as that was the only Prohibition party. They deny the right of the "red-nosed, cadaverous-jawed, long-haired and spindle-shanked Prohibitionists" to read them out of the party, for they are born Republicans, and prohibition is foreign to the spirit and trend of that party. At a recent re-submission meeting at Topeka, which crowded the senate chamber, they passed the following resolution: "As Republicans we acknowledge our fealty to the principles enunciated in the platforms of the national Republican party, and we declare that prohibition is in conflict with the traditions, doctrines and teachings of that party, and should be eliminated from the policy and platform of the Republican party of Kansas, as has been done by the Republican party in thirty-five States in the Union."—*M. A. Gault, in the Christian Nation.*

The taking effect of prohibition was celebrated by friends of temperance in a jubilee meeting at Huron, South Dakota, May 1. Saloonkeepers of the city submitted gracefully and expressed a desire to see the law vigorously enforced. Four of the eight saloonkeepers went elsewhere to engage in the same business. President Fielden, of the State Enforcement League, has received word from various parts of the State saying that saloons are closed and a general desire is shown to have the law enforced.

The Piutes had a big pow-wow near Wadsworth Nev., that lasted all last week. The burden of the speeches made by the old men was in favor of total abstinence from liquors, and the rising generation were urged to go to school at Carson.

How easy it is to please and be pleased, if one will take the fragrance of the rose instead of the thorns, and hold the knife by the handle, and not by the edge.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., May 14, 1890.

It was Wednesday, the day set aside for hearing arguments in liquor cases. People dropping into the District building thought that a convention of some sort was going on, for the halls were crowded with turned-down liquor sellers and their attorneys who were about to make a final effort to secure licenses. When the city Commissioners arrived, they found their offices overflowing with these men, and the arguments presented were as strong as they could possibly be made. Quite a number of well-known citizens called on the authorities that day to urge the granting of licenses to persons in whom they were interested. Even women appeared among the advocates.

Then, later in the day there was a flank movement of the temperance people, and a large committee from the W. C. T. U. called upon the Commissioners and had a long interview with them in board session, relative to granting liquor licenses, urging them to stand firm and grant no more. The liquor question for the District of Columbia is about settled for the present, so far as the District Commissioners are concerned. There are but a few more cases to be acted upon, and these are for the most part those that have been rejected, but come up again for reconsideration.

The recent decision of the United States Supreme Court, declaring unconstitutional that part of the prohibition law in Iowa, which, in effect, tends to restrict commerce between the States in interfering with importations, has been freely discussed by members of Congress. Those who bear toward prohibition as well as those who are hostile to it, regard the decision as a most important one, and it is conceded that it will effect temperance legislation throughout the country generally. Lack of space will prevent me from giving the opinions on this subject of even some of the more prominent Congressmen. I will just mention, however, that many of them consider the action of the Supreme Court an interference with the States' rights to regulate their internal affairs, that others say this decision will have the effect of forcing national legislation on prohibition, and that the zealous advocates of prohibition say it will cause them to work harder than ever before for the cause.

There has been a great waste of eloquence over the tariff debate which has been in progress for the past week. It has been spent upon empty seats and deserted galleries, being too uninteresting to hold the audience, notwithstanding the fact that the question is fraught with such important results, one way or another, either for good or harm, to the people of the whole nation. During this debate the proceedings of the Senate, usually considered dull and tedious, have become lively in comparison, and visitors have frequented its galleries. While talking tariff, on Monday, the House was thrown into commotion, however, by Representative Grosvenor declaring that two years ago the leader of the greatest and most extortionate trust in the country came to the Capitol, marched into the dark chamber of the Ways and Means Committee, and figuratively took the majority of that committee by the head and shook free sugar out of it. Congressman McMillan had provoked this assault by saying a moment before, that nothing could be done against trusts as long as the Republican party was in the majority in the House.

Mr. Grosvenor's remarks brought Mr. Mills to his feet with a bound. He said: "I want to say to the gentleman from Ohio that his statement is false, every word of it is false." Mr. Grosvenor retorted: "We hear the old plantation slogan again." "Yes," replied the gentleman from Texas, "you will always hear it when you deserve it." This interchange of civilities continued for ten minutes or more, Mr. Grosvenor saying something finally about his dislike of being interrupt- by the shot-gun policy. At last Mr. Mills said he was sorry anything of a personal character had been brought in, but he did not believe any member of the majority of the Ways and Means Committee of the last Congress had been approached improperly. Mr. McKinley made the same disclaimer and then everybody was reconciled, and the tariff debate resumed the even tenor of its way.

*

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON IX.—Second Quarter.—June 1.

SUBJECT.—The Good Samaritan.—Luke 10: 25-37.

GOLDEN TEXT.—Thou shalt love thy neighbor as thyself.—Lev. 19: 18.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Luke 10: 17-37. T.—Deut. 15: 1-11. W.—Matt. 19: 16-22. T.—Matt. 22: 34-40. F.—Gal. 6: 1-10. S.—1 John 3: 1-21. S.—Luke 6: 27-36.

COMMENTS BY E. E. FLAGG.

1. *The great question.* Vs. 25–27. There is one great question on the answer to which all true success in life hinges. A bud blasted in the calyx is a failure. It has not fulfilled its purpose of blossom and fruitage. This mortal life is but the calyx enclosing the embryo of the larger and higher life above; and the question of questions is: how shall we so live as to keep this embryo spiritual life from being blighted, and thus failing of that perfected existence with him for which God designed it. But we must remember that there are a good many different ways of asking the question, from the Phillippian jailer's agony of earnestness, and the young ruler who in his eagerness came running to Jesus, to this cold and curious Pharisee with whom it seems to have been merely a theological test by which to try the claims of the strange teacher. So there are many at the present day who delight in theological hair-splitting instead of sincerely inquiring the way of life.

2. *The answer to the question found only in the Bible.* Vs. 28, 29. Jesus, instead of directly answering, points him at once to the Scriptures, which it was his business as a lawyer to know thoroughly, and of which his reply shows that he had no superficial knowledge. Love to God and our neighbor is the fulfilling of the law, for no one can love perfectly without a heart right in the sight of the Lord, and "out of the heart are the issues of life." "This do and thou shalt live." The lawyer was evidently conscious that his own life had failed to come up to this standard, or he would not have asked, "Who is my neighbor?" When we are confronted by our own shortcomings we are very apt to show this self-justifying spirit. We do not like to think that the sinful woman and the rum-selling publican is as much our neighbor as the most virtuous and law-abiding. But true love knows no distinction. It is "without partiality and without hypocrisy."

3. *The Good Samaritan.* Vs. 30–37. The man who fell among thieves may typify any class of humanity which have become a prey to their own evil habits or the oppression of others. The drunkard has fallen among thieves to whose cruelty and rapacity a highway robber bears no comparison. Can a Christian vote to license the men who have robbed him of his money, his reputation, his health—of all he has to enjoy in this life or hope for beyond—and left him worse than dead to himself, his family and society? This is a pass beyond even the priest and Levite. They only showed a cold and cruel indifference, but they never thought of extending legal protection to the robbers in return for so much of their ill-gotten gains paid into the national treasury. The Chinese, the Indian, the Negro are our neighbors. Shall we be indifferent to their wrongs? especially when our own nation is the oppressor? The Jericho road is very much traveled. Daily we may have opportunity to minister to the wants of some poor down-trodden victim of Satan, the great robber chief who robbed the first human pair of Eden. Christ is the good Samaritan who binds up the wounds of fallen lost humanity; and those who have his spirit will "go and do likewise." They do not wait for the lodge grip before they help their fallen neighbor. Though this parable is acted out in every Odd-fellow initiation, it is in itself the strongest condemnation of the whole system, because by the very picture of true charity which it gives us is shown the features of the counterfeit.

HELPFUL THOUGHTS FROM PELOUBET'S QUARTERLY.

ETERNAL LIFE.—(1) Eternal life is the true spiritual life of the soul—that which is natural to it in its highest state. (2) It is the divine life which is implanted in us when we are born of the Spirit and become children of God. It begins in this life; but (3) being divine and natural, it endures forever. (4) It is the life which inspires all heavenly beings and makes heaven what it is. (5) It is the condition of all the highest blessings. (6) Eternal life, from its very nature, produces a perfect morality.

—A general missionary conference was to be held in Shanghai, China, May 7, and continue ten days. It is thirteen years since a similar conference was held.

RELIGIOUS NEWS.

—At Friday's session of the General Assembly of the Presbyterian Church South a resolution recognizing the American Bible Society was formally adopted.

—The Sabbath Association, of Philadelphia, celebrated its semi-centennial, April 27 and 28. Among the speakers were Dr. Hall, of New York; Postmaster Field, of Philadelphia, and Postmaster General Wanamaker.

—The annual meeting of the Chicago Baptist Mission Society was held May 13, at the Second Baptist church. Addresses were delivered by Rev. Drs. Henson and Lawrence. The reports of the treasurer and secretary show that the work of this society has been varied and blessed of God. Many new localities have had the Gospel supplied to them, and a new missionary impulse has been awakened in the churches.

—The Presbyterian general assemblies, North and South, began their sessions Thursday, respectively, at Saratoga, N. Y., and Asheville, N. C. Kentucky Methodists celebrated at Lexington the organization of the Methodist church in the State; and the principal event of the session of the Methodist Church South, at St. Louis, was the delivery of the fraternal message from the Northern church by Rev. Dr. Frank M. Bristol, of Chicago.

—In Moody's recent meetings in New York and Brooklyn he carried out his principles as to observing the Sabbath. The *Independent* says: "Mr. Moody is a strict Sabbatarian, and although he preached four times on Sunday, he would not ride in a street car. elevated train, or carriage; but walked from his hotel to all the meetings, more than six miles in all."

—Burglars entered the house of Rev. Mr. Large, missionary of the Canadian Methodist church, at Tokyo, Japan, on Good Friday night, and assassinated him. Mrs. Large in the struggle lost two fingers and received a deep gash in the cheek, but will recover.

—The Woman's General Missionary society of the United Presbyterian church, embracing the whole United States, closed a very successful and interesting annual meeting at Washington, Iowa, Thursday. Over two hundred delegates were in attendance. Mrs. Cowan of Indianapolis was elected president and Mrs. Dr. Barr of Philadelphia vice-president for the ensuing year.

—Isaac Sharp of the Friends church in England is in his 84th year. Yet in response to a call of the Spirit he has started on a missionary journey round the world, to Constantinople, Syria, India, Japan and America. The Darlington monthly meeting has commended him for this work.

—There are eleven missionary agencies at work in the Congo Free State. Of these three are Roman Catholic, French and Belgian. The others are the American Baptists, the English Baptists, the Swedish Missionary Society, the London Missionary Society, Mr. Arnot's Mission, the Balolo Mission, the Missionary Evangelical Alliance, Bishop Taylor's Mission (Methodist).

—At a meeting of Methodist Episcopal preachers at Baltimore, Tuesday, it was reported that in the past twenty-five years the Methodists have "built 6,000 more churches than the Presbyterians own in the whole country, 7,000 more than the Congregationalists, and 5,000 more than the Roman Catholics."

—The one hundred and second General Assembly of the Presbyterian church in the United States of America, is meeting in the First Presbyterian church, Saratoga Springs, N. Y., Thursday, May 15, and was opened with a sermon by the retiring moderator, Rev. William Roberts, D.D., LL.D.

—The Council of the missions constituting the United Church of Christ in Japan made its thirteenth annual report in January. Printed copies were received in this country by a recent mail. The Council records, "with no small gratitude to God," that at this meeting the mission of the Cumberland Presbyterian church had been received into the fellowship of the United Church. That mission is twelve years old, has gathered nine churches, consisting of 604 members, has also one girls' boarding school, two day schools, one kindergarten, with, in all, 149 pupils. The United Church is now composed of the missions and churches of the Reformed (Dutch) church in America, the Presbyterian church (North) in the U. S. A., the United Presbyterian church of Scotland, the Reformed (German) church in the U. S. A., the Presbyterian church (South) in the U. S. A., the Cumberland Presbyterian church, and the Woman's Union Missionary Society of America. The whole number of missionaries included in this union, including wives, is 151, more than 27 per cent of the entire number of denominations in Japan, that total being 552. Of the year 1889 the Council says: "The additions to the church by baptism are only about two-thirds of the number reported a year ago. The adult members number 8,954. The increase during the year is 1,504. The number of churches is 86, an increase of 10. Three new churches have been organized, 9 were received with the mission of the Cumberland Presbyterian church, and two have been dismissed from our connection. The ordained native ministers number 39, a gain of three. The licentiates number 47, a gain of six. The contributions for all purposes were Yen 18,071.05 (the equivalent of about $14,100 U. S. gold), a decrease of Yen 2,244.78 in comparison with the contributions of the year before."

In Brief.

London has no Sunday mail. At 10 o'clock Saturday night the postoffice is closed and no letters are received or delivered.

Last month Gladstone was invited to be present at a festival given in behalf of a charitable enterprise. He sent his declination upon a postal card. At the festival the postal card was put up at auction sale and brought the goodly sum of $80.

The *Official Messenger* says that the students at the various public institutions of learning in Russia who took part in the recent agitation had no grounds for dissatisfaction. Friendly advice proved unavailing to stop their demonstrations, and the authorities were compelled to adopt stern measures to subdue their insubordination.

Mme. Tschibrikova, who was reported to have been exiled for her letter to the Czar, is now at Penza, in the Caucasus, under a strict police watch. She was conveyed thither hurriedly in a carriage without windows. No halt was made except in the open air. Her food was abominable. She was constantly guarded by gendarmes and not allowed to speak to any one.

There is a firm in Cincinnati which each year beats 21,000 gold dollars into gold leaf, and as each dollar can be beat into a sheet that will carpet two rooms 16½ feet square, some idea may be formed of its tenuity. It requires 1,400 of gold leaf to equal in thickness a sheet of writing paper, and takes 280,000 of them, piled one upon the other, to equal an inch in thickness.

When the break in the Hudson River tunnel occurred last week the divers were unable to find the leak through which came the air pressure that paralyzed the pumps and threatened disaster to one end of the big tunnel. In this exigency a novel expedient was used for solving the difficulty. The engineer secured a number of water rats, tied long pieces of oakum to their tails, caught in the middle by a piece of wire. The rats were then forced into the caisson through the air pumps. The rats, following the current of the air, found the leaks, and, passing through the crevasses, left the oakum behind. This stopped the ingress of air sufficiently to enable the pumping to proceed with success.

The third National Industrial Exposition of Japan will be held in Tokio, from April 1 to July 31, 1890, inclusive. The purpose is to make an exhibit of home products and show the improvement in Japanese art, science, agriculture and industries. No foreign exhibit will be allowed, other than a collection of samples made by the government to be shown for the purpose of educating the people by comparison. It is claimed that this exposition will afford foreign visitors an opportunity never before enjoyed of studying the people, products and customs of Japan. At least 150,000 varieties of products will be shown. Tokio is eighteen miles from Yokohama, where strangers land, and where passports will be furnished, enabling them to visit any part of the country.

Paper Pillows.—The latest fad in England is paper pillows. The paper is torn into very small pieces, not bigger than the finger nail, and then put into a pillow sack of drilling or light ticking. They are very cool for hot climates, and much superior to feather pillows. The newspapers are printing appeals for them for hospitals. Newspapers are not nice to use, as they have a disagreeable odor of printer's ink; but brown or white paper and old letters and envelopes are the best. The finer the paper is cut or torn, the lighter it wakes the pillow.

The portraits and colors of the new postage stamp are as follows:

One cent—Franklin; ultramarine blue.
Two cent—Washington; carmine.
Three cent—Jackson; purple.
Four cent—Lincoln; chocolate.
Five cent—Grant; light brown.
Six cent—Garfield; not decided.
Ten cent—Webster; milori green.
Fifteen cent—Henry Clay; deep blue.
Thirty cent—Jefferson; black.
Ninety cent—Commodore Perry; orange.

The number of stamps ordered before ready for issue aggregated nearly 44,000,000, representing $784,323.

Perils of Winter Railroading among the Mountains.—A great snowslide recently occurred near Wheeler, Col., at what is known as Wall Cut, on the High Line Division of the South Park Railroad, in which two passenger trains came near being swept away. The train going west was running in sections. The first section got stuck in the snow at Wall Cut, and the second section came up with two powerful engines to pull out the first section. Roadmaster Dobbins was standing in front of the head engine, superintending the work, when in an instant an avalanche of snow came down, taking him away. He was completely covered with the flying mass of snow, and carried a distance of several thousand feet, entirely across the river and on the Rio Grande tracks, where he managed to extricate himself with great difficulty. He was severely injured. The tremendous volume of snow was piled entirely over the four engines, putting out the fires, and completely buried the mail cars, in which was the mail agent, George Roberts, and Baggagemaster Mason, of Denver. It took some time to extricate the men, but neither was injured. Fireman Culbertson was badly scalded.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from May 12 to 17 inclusive:

H Cope, Mrs Nutting, D W Buttler, S Carson, E Hayes, C P Potter, C A Gilmore, Rev A Good, S S Hamilton, Mrs E Conery, J H Clark, D M Worth, J Reid, A Rosekrans, A L Hunting, A T Ayers, H L Gloege, J A Learn, W Cheeham, H H Cannady, M M Morse, M L Smith, H P Marks, I Leadbetter, D Love, W C Somers, Mrs A Coe, J Smith, Rev P S Burton, A Raymond, J W Parker, R Day, J W Moss, T J Houser, E H Person, L B Skeel, W McClelland, N Rose, J C Drake, G W Cooper, C Steck, R B Allen, Dr F J T Fischer, Asa G Cutler, S C Pomeroy, J Markle, W L Bitley.



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We hear that some woman said of Pearline—"it's the greatest thing I ever saw for easy washing and cleaning, in fact it does so much I'm afraid of it." She recalls the old saying, "too good to be true."

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Beware Peddlers and some unscrupulous grocers are offering imitations which they claim to be Pearline, or "the same as Pearline." IT'S FALSE—they are not, and besides are dangerous. 166 Manufactured only by JAMES PYLE, New York.

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Though we have printed this matter twice in the *Cynosure*, and run extra copies, we have not been able to meet the demand, hence a cheap edition has been gotten out in circular form. Price per pound, postpaid, 30 cents; half pound, 15 cents; one-third pound, 10 cents.

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To any one sending 15 cents in stamps or silver, I will send five different kinds of Flower Seeds of choice varieties. Send stamped and addressed envelope.

Victoria A. Buck.

East Randolph, N. Y.

MSS. pages 175 to 246 received.

MARKET REPORTS.

CHICAGO.

Wheat—Hard	94½@	95
No. 3	86 @	90½
Winter No. 2		94½
Corn—No. 2	34 @	35¾
Oats—No. 2	28 @	31
Rye—No. 2		52
Bran per ton		10 50
Hay—Timothy	6 50	@11 00
Butter, medium to best	10 @	18
Cheese	06 @	10½
Beans	1 25 @	1 75
Eggs	@	11½
Seeds—Timothy	1 05 @	1 25
Flax	1 22 @	1 45
Broom corn	02¼@	06¼
Potatoes, per bu	18 @	52
Hides—Green to dry flint	03 @	07
Lumber—Common	10 00	@13 00
Wool	15 @	34
Cattle—Choice to extra	4 70 @	5 40
Common to good	2 00 @	4 50
Hogs	4 00 @	4 30
Sheep	4 40 @	5 75

NEW YORK.

Wheat	99 @	1 06¼
Corn	39½@	46½
Oats	33 @	42
Eggs		12½
Butter	12 @	17½
Wool	14 @	39

KANSAS CITY.

Cattle	2 00 @	5 00
Hogs	3 50 @	3 92
Sheep	3 50 @	5 85

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National Christian Association,
221 W. Madison St., Chicago

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The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth 75c; per dozen $7.50. Paper cover 35c; per dozen, $3.50.

No Christian's library is complete without it. Send for a copy in cloth and get a catalogue of books and tracts sold by the NATIONAL CHRISTIAN ASSOCIATION. 221 W. Madison St. Chicago.

HOME AND HEALTH.

PUTTING AWAY WINTER CLOTHING.

If one has no cedar chest to store woolens in, a very good substitute is a trunk or flour barrel. The barrel should be well washed, dried and lined with newspapers. These are pasted in, using thick flour paste with a large spoonful of alum added to a quart of paste. Cover every place on the inside of the barrel. Cleat the cover together and paste paper on the inside. The woolens should be thoroughly brushed and sunned, carefully folded and laid in. When the barrel is full, the cover should be pressed down, a stout manilla paper put over the top, coming down well around the barrel, tied down with twine and pasted so as to fit close. Woolens may be kept securely in this way. The great thing is to sun and thoroughly brush the garments, so that if moths are already there, to get them out, and then pack securely. Hang out furs when the sun shines hot; let them hang several hours, combing them with a coarse dressing comb. Put into its box the muff and a strip of paper pasted around where the cover joins the box. The fur cape the same. I never add camphor or anything, and have kept these furs twenty-three years, and never a sign of moth. The long fur or plush garment may be put into a calico bag the length of the garment, a patent garment-holder put in at the neck, the bag slipped on from the bottom part, drawn closely at the top and tied, then sewed around the wire loop of the holder. Have a row of hooks put up in the closet very near the ceiling, so that the garments hang full length, and come out in the fall with never a wrinkle. · This leaves room below them for another row of hooks for shorter garments.—*Good Housekeeping.*

REMEDY FOR CORNS.

"You are troubled with corns, are you?" said a Pittsburgher to one of his friends who walked with a peculiar limping gait, says the *Dispatch*, of the Smoky City. "Well, everybody has a remedy for them, but the trouble with most of the remedies is that they are no good without faith, and the man afflicted with corns generally considers his case hopeless. But I can tell you of a cure that is simple and effectual. Soak the afflicted portion of your feet for a considerable time every night—the longer the better—in crude petroleum; then saturate a cloth with the same stuff, wrap it around your toe, put your stocking on, and then go to bed. A few nights of this treatment will cause the corn to disappear. I first heard of this remedy when living in the oil region, and of course I laughed at it. But a little inquiry among the men who worked about the tanks and wells convinced me that they believed in it. They said they were never troubled with corns, and assured me that the frequent wetting of their shoes in the oil—a thing they cannot avoid in their occupation—had the effect of driving all these troublesome excrescences away. Try it and it will cure you."

A DOCTOR'S "DON'TS."

Don't read in omnibusses or other jolting vehicles. Don't pick the teeth with pins or any other hard substance. Don't neglect any opportunity to ensure a variety of food. Don't eat and drink hot and cold things immediately in succession. Don't pamper the appetite with such variety of food as may lead to excess. Don't read, write, or do any delicate work unless receiving the light from the left side. Don't keep the parlor dark unless you value your carpet more than your children's health and your own. Don't endeavor to rest the mind by absolute inactivity; let it seek its rest in other channels, and thus rest the tired part of the brain.—*Hall's Journal of Health.*

—On the principle that "All's well that ends well," the appearance of a woman's foot is of supreme importance. Treat your shoes tenderly. Have one pair sacred to rainy weather, for rubbers ruin fine leather. Avoid varnish and blacking of all kinds, and substitute vaseline. First, rub your shoes with a piece of old, black silk, then apply the vaseline with a soft, black kid glove. If you insist on your dressmaker facing your gowns with velvet or velveteen instead of braid, you will lessen your shoemaker's bills and be saved from the purple blemish on the instep caused by the movements of the skirts in walking. When buttons come off don't hunt up old shoes and use the shabby buttons, but invest five cents in a card of shining black beauties, and have them ready for emergencies. One old button spoils the style of a shoe. Gaiters are charitable things and cover a multitude of defects. Half-worn boots will last a long time under their kindly protection. Now is a good time to buy them, and in most shops you can get a pair for one dollar and sixty-five cents. To save your evening shoes and slippers invest in a pair of white fleece-lined artic boots, which will cost two dollars, but save ten times that amount in carriage hire and medicine, not to mention the shoes themselves. After removing your shoes put them in correct position by pulling up the uppers and lapping the flap over and fastening one or two buttons. Then pinch the instep down to the toe, bringing the fullness up instead of allowing it to sag down into the slovenly breadth of half-worn foot gear. A boot that is kicked off and left to lie where it falls, or is thrown into the closet, will soon lose shape and gloss. —*Helen Jay, in Ladies' Home Journal.*

—Don't wear a shoe the sole of which is not broader than the outline of your sole when pressed by your full weight upon a piece of paper and marked with a pencil.



Copyright, 1889.

Said Sarah to Mary:

"Pray, tell me, dear cousin, what can be the matter?
Sure, a few months ago you were fairer and fatter.
Now your cheeks, once so rosy, are sunken and sallow,
Your thin, trembling hands are as hueless as tallow;
Your nerves are unstrung, your temper is shaken,
And you act and appear like a woman forsaken."

Said Mary to Sarah:

"Your comments seem rough, but the facts are still rougher,
For nobody knows how acutely I suffer.
I am sick unto death and well nigh desperation,
With female disorders and nervous prostration,
I've doctored and dosed till my stomach is seething
And life hardly seems worth the trouble of breathing."

Said Sarah to Mary:

"Forgive me, my dear, if my comments seem crusty,
And, pray, try a cure that is certain and trusty.
'Tis needless to suffer, to murmur and languish
And pass halt your days in such pitiful anguish,
For 'female disorders' of every description
Are certainly cured by Pierce's Favorite Prescription."

Mary heeded this good advice, bought a supply of Dr. Pierce's Favorite Prescription and it wrought a perfect cure. The history of her marvelous restoration to health is similar to that of thousands.

Dr. Pierce's Favorite Prescription is the world-famed remedy for all those chronic weaknesses and distressing derangements so common to American women. It is a most potent, invigorating, restorative tonic, or strength giver, imparting tone and vigor to the whole system. As a soothing nervine it it is unequaled. See guarantee printed on bottle-wrapper and faithfully carried out for many years.

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If those who have orchard or fruit trees that refuse to bear, or bear a trifling amount of small, scabby and knotty fruit (and they are in the majority) desire to learn the chief cause of these failures, they can do so in most cases by opening the earth under the trees, in the fall months, three feet and more down and exposing the roots. In four cases out of five, especially on clay soils, the earth will be found to be in a state so dry that not even hydraulic pressure could extract moisture from it, and in some subsoils the clay will be found to be in a crystalline form and fall readily apart. Now, since the buds for next year's fruit crop are started and developed the previous autumn, and the food the roots absorb to enable the tree organs to do their work, must be in a liquid or gaseous form, it is easy to see how essential moisture in the soil is in the fall season, and how its presence or absence is respectively the cause of fruitfulness in the one case and barrenness in the other.—*Home and Farm.*

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Starting seeds in boxes in the house is not always a success, but I find there is a method of doing so that will meet the approbation of those troubled with seeds long in germinating and of damping off. I heat soap stones quite hot twice a day and place under the boxes. Bricks or flat stones will do. The seeds, under this treatment, spring up quite as quickly as in a hot bed and seem to do as finely. The seeds that I sowed, covering only with sand, never allowing it to dry, came up sooner than where sod was used. It is admirable for Pansy seed, as it takes the place of moss as a shade. I never succeeded before in starting them earlier than ten days, and often fifteen, after sowing. A shallow box about two inches deep and one foot long, six inches wide, is useful for starting all kinds of seeds and easily handled, and can be placed upon the reservoir at night, which is better than a stone, as it will retain heat until nearly morning. Turning a box over it on a cold night is an improvement.—*Vick's Magazine for May.*

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It is entirely fallacious to suppose that garden crops, whether flowers, fruit, or vegetables, gain a large amount of nitrogenous plant-food from atmospheric sources by means of this extended leaf-surface. The quantity of combined nitrogen brought to the soil and growing plants by rain-water and the atmosphere is so inconsiderable an amount, when compared with the whole weight required by the crop, that we may fairly say no plants are more dependent on nitrogen in an available condition within the soil than are garden vegetables. No matter how good the normal condition of the soil may be, it will not long produce paying crops of vegetables, or even fruits, without manure. Certain it is that if a garden will not pay with liberal manuring, it will not pay without it.—*Vick's Magazine for May.*

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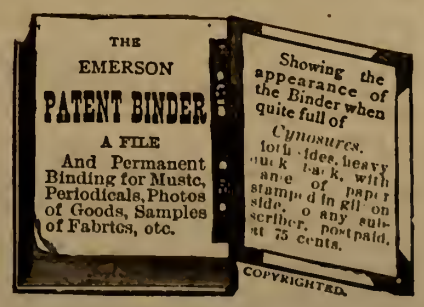
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NEWS OF THE WEEK.

CHICAGO.

Proposals for a World's Fair site, containing at least 250 acres, were asked for Thursday by the executive committee.

General Ben Butler has written to Attorney Moses Salomon, of counsel for the anarchists, stating that he is of the opinion that Fielden, Schwab and Neebe, who are now in the Joliet Penitentiary, can be released on writs of habeas corpus, because the forms of law were not complied with in their cases.

COUNTRY.

In an "original package" whisky case at Bangor, Maine, Thursday, the defendant was fined $100 and costs, or ninety days in jail, the Judge holding that he was amenable to the State prohibition law. An appeal was taken.

The Prohibitionists of Kentucky began their State convention Thursday at Lexington. Their platform favors woman suffrage, and Mrs. Josephine K. Henry, of Versailles, was nominated for clerk of the Court of Appeals.

Fire started in a saloon by the explosion of a lamp at Spokane Falls, Wash., Thursday, and destroyed half a block of frame buildings and burned two persons to death. Several others were seriously injured.

Wednesday night at Worcester, Mass., the wife and daughter of President G. Stanley Hall, of Clark University, were suffocated by escaping gas.

The east-bound train on the Montana Union road was derailed near Butte, Montana, May 15. The sleeper, containing a theatrical company, left the track and rolled down a high embankment, three members of the company being killed.

In the Hartford mine of the Lehigh and Wilkes-Barre Coal company at Ashley, three miles from Wilkes-Barre, Pa., Thursday morning, an extensive cave-in occurred in No. 6 colliery, covering an area of more than ten acres. Twenty-seven men were imprisoned. Wreck and ruin was wrought on the surface. Nearly a score of houses were shattered and the families compelled to flee for their lives. Twelve men were afterward taken out badly hurt and six fatally injured. Nine still remain imprisoned in the mine.

It is understood at Boston that the grand jury has found a bill against the Old Colony railroad for not complying with the law requiring the weekly payment of its employes.

The Lottery Company has offered the Louisiana State government $1,000,000 a year for renewal of its charter.

A movement has been inaugurated to secure one million signatures to a memorial to be sent to the czar of Russia, asking that he look into and seek to ameliorate the condition of the exiles in Siberia. Responses are coming in at the rate of 1,500 a day. The petition is couched in very moderate language, reciting the friendly relations of the two nations. It asks that the czar take notice of the widespread interest of our people in the Siberian exile system. The expression of the petition is that in the punishment of some of her subjects Russia is not in harmony with the humanizing sentiments of the age.

Cedar Rapids' City Council on Friday directed the drawing up by the City Attorney of a resolution granting license to "original package" saloons.

Alaska's big volcana. Bogoslov, was reported Friday to be in eruption, filling the surrounding country with ashes.

Fire at Lake Park, Minn., Friday, burned two store buildings and cremated two children of a merchant named Ebeitoft.

The Christian Socialists of Ohio have effected a State organization, with the Rev. H. M. Bacon, of Toledo, President, and the Rev. E. P. Foster, of Cincinnati, Secretary.

Tuesday morning Swayzee, Ind., people found the ground covered with shiners and sunfish which had been left there by the storm of Monday night. There is no creek or other body of water within four miles of the place.

The corner-stone of the new music hall, at New York, was laid yesterday with impressive ceremonies by Mrs. Andrew Carnegie.

The Texas Prohibition Convention met at Fort Worth Tuesday and nominated a full ticket. The convention opposed woman suffrage.

An almost total suspension of business was reported at Warren. Ind., Tuesday, on account of the boycott brought against the merchants of that place by the Farmers' Alliance.

FOREIGN.

The majority of the iron works at Bilboa, Spain, have stopped operations. Rioting has broken out. Several miners have been killed while resisting gendarmes. Troops are hurrying to the scene.

A rising of the people against the government of Brazil took place on Tuesday at Porto Alegre, in the province of Rio Grand Do Sul. A part of the troops fraternized with the people. The outbreak was suppressed by the police and the troops remained loyal. During the fighting a number of persons were wounded. The primary cause of the disorder is alleged to have been popular discontent over the new banking laws instituted by Dr. Barboza, the minister of finance.

The Socialists of Germany have introduced a bill in the Reichstag, demanding a working day of ten hours. They have elected delegates on all the committees. The Government labor bill empowers the Bundesrath by an imperial order to extend the prohibition of Sunday labor, also to make exceptions to the general provisions of the bill. One month after the bill has passed all employers must placard their factories with the new regulations.

Premier Crispi of Italy, in a confidential note to King Umberto on the May Day demonstration, states that sixty foreign agitators were expelled from Itally; that 600 Italians, distributing revolutionary pamphlets, were arrested; that 8,000 suspects were punished or warned; that 300 soldiers possessing manifestoes were punished; that no dynamite or arms were seized, and that on the whole Italy was less troubled than other countries.

A London news agency learns that a marriage has been arranged between Henry M. Stanley and Miss Dorothy Tennant, daughter of the late Charles Tennant, has become well known through her clever pictures in the Academy and other galleries. The marriage will probably take place early in June.

At 11 o'clock Saturday night a fire broke out in a hardware store in Havana, Cuba. In a short time the flames reached a barrel of powder in the building and a terrific explosion followed. The whole structure was blown to pieces and twenty-two persons were killed. Among the dead are four fire chiefs and the Venezuelan Consul, who happened to be in front of the building at the time of the explosion. In addition to the killed, over one hundred persons are injured. The explosion caused the wildest excitement throughout the city.

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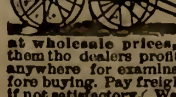


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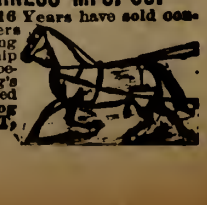
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Christian Cynosure.

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Ingersoll at last has confessed. He has a god. The League Protective Association of Cigar Manufacturers of New York city recently gave a dinner where the celebrated infidel responded to the toast "Tobacco." "Think," said he, "of waiting for a train, without tobacco. Think of lying in a rifle-pit waiting for the charge, without tobacco. It is awful even to dwell upon such thoughts. Tobacco is divine." We have read of "Bob" being in a hog-pen during the war, and know something of his lying, even when not in a pit, so that we are not surprised to hear him calling tobacco divine. In what, we would ask, does its divinity consist? In the taste? In the smell? In the smoke? It is a fit divinity for such a character as Ingersoll.

Four men eminent in the history of Chicago and the interior States have just been buried: Judge Drummond, Hon. Wirt Dexter, Hon. Andrew Shuman, late Lieutenant Governor of Illinois, and Rev. Dr. Joseph Cummings, president of Northwestern University. Mr. Dexter was a grandson of the great Massachusetts lawyer Samuel Dexter, who was twice member of the Cabinet of the United States. He inherited the ability and public spirit of his ancestor, and was one of the most eminent lawyers of this city; nor, we believe, was his name ever written on the roll of a secret society. Mr. Shuman and Dr. Cummings were both reputed members of the Masonic lodge, the name of the former being on the roll of Oriental Lodge, No. 33. But no Masonic lodge or lodge ceremony appeared at the funeral ceremonies of either of these gentlemen.

The "patriotic" lodges, so-called, are eagerly placing flags over our public school buildings, as if the starry emblem of freedom would save the children for America and perpetuate American institutions. But while the flag waves above, the Bible is kicked out below, and leaves but the sepulcher of Americanism. The other day Secretary Tracy of the Navy department presented a Catholic "Sunday-school" in Brooklyn with a fine silk flag in the name of a G. A. R. lodge. Secret societies and politicians may fondly hope to nationalize alien elements by such methods. It is only white-washing sepulchers. The bones of decay and death are still within. In the same city a few days later the flags on the public buildings were put at half mast on the Sabbath day out of respect to "Father" Keegan, Vicar-general of the Romish diocese, just dead. How long before the school flags will be put to the same use? Not long surely unless there by a change in dealing with the principles taught beneath them.

The Roman priest who lately assailed the public school system at Joliet, Illinois, with such malignity, has been forbidden to speak on that subject in future. Perhaps Mr. McCann may now begin to ask himself why he may not in America enjoy freedom of speech? That is what America is for, according to the idea of some anarchists. Who forbids him now to speak against an American institution? Not American law, surely, or the executors of that law. This fact should lead the unfortunate priest to reflect that the system which he assailed was part of the American guaranty of free speech; while the hierarchy, for whom he at first ignorantly spoke, and to whose despotic mandate he now submits, can neither brook free speech or the American system which permits it.

The popularity of the Eiffel tower, in Paris, gives to the project for a similar structure at our Columbus Fair much assurance. The French engineer, it is said, will himself come over and erect a tower of much greater height; and every plan for buildings contemplates an elevated building from 1,000 to 1,500 feet above the ground. In London, too, a company has been formed with the sole object of erecting an immense tower. But these are, after all, only Babel notions. The world is never likely to be greatly benefited by the Eiffel tower. Its contributions to science are meager. Its only end is the gratification of curiosity and the pleasure that may follow. But at what cost of life! The New York *Sun* says that the loss of twenty-six lives was officially reported in building it; and that 6,000 men were injured during its construction. If such sacrifice of human life is necessary, or even probable, let us have no Moloch in our World's Fair.

One of the most fascinating and remarkable articles ever published in *Scribner's Magazine* is Stanley's account of the "Emin Pasha Relief Expedition." A fine portrait of the explorer fronts the title, and in every line of the resolute mouth, the keen, commanding eye, the bronzed and toughened cheek, the short, white hair, we may read again the story of sufferings endured, of great determinations made, and of matchless accomplishment. But above all the harrowing interest of the story is Stanley's noble confession. It will be remembered of him when his hardships are forgotten. In a letter of his to Sir William MacKinnon, which is quoted at length, the great explorer says: "You who throughout your long and varied life have steadfastly believed in the Christian's God, and before men have professed your devout thankfulness for many mercies vouchsafed to you, will better understand, than many others, the feelings which animate me when I find myself back in civilization, uninjured in life or health, after passing through so many stormy and distressful periods. Constrained at the darkest hour to humbly confess that without God's help I was helpless, I vowed a vow in the forest solitudes that I would confess His aid before men. Silence, as of death, was around about me; it was midnight; I was weakened by illness, prostrated by fatigue, and wan with anxiety for my white and black companions, whose fate was a mystery. In this physical and mental distress I besought God to give me back my people. Nine hours later we were exulting with a rapturous joy. In full view of all was the crimson-flag with the crescent, and beneath its waving folds was the long-lost rear column."

A year ago Masonic circles were in much confusion at the attempt to enforce a new law of lodge fellowship not given in the "ancient constitutions" of Anderson or Webb. Though promulgated with much parade of virtue, the edict against saloon-keepers affected nothing, even in Missouri. Now the Odd-fellows pose in the act of virtue. For several years the question of saloon-keepers in the membership has worried the Grand Lodge of Missouri, and at last the vote was carried against them last Thursday, by thirteen majority. But prominent members of the order say the new rule does not effect the wholesale dealers and manufacturers of human poison; and the hypocrisy of the order is herein revealed. The latter class are rich; the poor dram-seller may be a dirty fellow. The wholesale poisoner is taken into the fraternal arms of the lodge, a brother like Jonathan to David. The retailer is cast out as the devil's own. The retail druggists who have a back room liquor hole are also excepted. They keep broadcloth and a fair mask over their wickedness. The opponents of the new law propose to insist that liquor dealers of all grades and conditions be subject to its provisions, well knowing that the law would thus become most odious to the simulating order.

SEDUCING THE CHILDREN.

BY S. WINFRED MACK.

The following paragraph is from a letter in the Montreal *Daily Witness*. It may prove interesting to the *Cynosure* readers. The *Witness*, during the life time of the late John Dougall, was strongly anti-secret in its utterances. It is now in the hands of his son; and, while earnestly advocating many reforms, has not only ceased to carry on an aggressive policy against the lodge, but panders to it in many respects:

ODD-FELLOWSHIP.

SIR:—At a meeting of Odd-fellows of the I. O. O. F., Manchester Unity, held in Chatham Street Hall, on Thursday evening, they organized a Juvenile Branch of Odd-fellows, which admits members from eight to eighteen years. Quite a large number of boys were initiated, and it is expected that inside of twelve months the membership will be upwards of 200. This Branch is to be called Juvenile Branch No. 1 of the Montreal District. It will meet every alternate Thursday from 7:30 to 9 P. M., and also expects to turn out at the annual district church parade on the first Sunday in June.

To me, this appears the most dangerous lodge movement of the present time. The spirit of imitation is remarkably strong in children. Boys smoke, drink and swear simply in order to be looked upon as men. Here is a new opening for them. Under the cover of darkness they may be initiated into the secrets of the lodge-room, invested with mysterious and high-sounding titles and clothed with gilded trinkets and gew-gaws. Curiosity is satisfied; vanity tickled; and they go home impressed with the idea of increased superiority over their mothers and sisters as the sworn custodians of secrets which the latter may not know. The home-life, already too much broken into, is robbed of another evening; and the boy, at the time when he needs the most careful watching, is placed, to a greater or less extent, beyond the pale of home influence. The project displays ingenuity worthy of a better cause. Perhaps the worst feature of the whole plan is the initiating of boys into lodgery before they are old enough to judge of its merits or demerits for themselves.

This movement, while in every way deplorable, should serve to impress upon our minds one of the most powerful weapons against the system, viz, the proper education of the young. A skill-

ful teacher will find opportunity, without directly attacking any system, to inculcate principles hostile to all forms of secretism. In the elementary schools of many of the States it is now customary to give oral instruction in such subjects as morals and political economy. It would not be introducing irrelevant matter, if a teacher were to dwell upon the evils of secrecy in the abstract, or show its antagonism to just government as illustrated in the lodge system generally.

Sabbath-schools and Bands of Hope should also be utilized for this purpose, especially when one is dealing with the liquor traffic, of which the lodge is one of the main supports. Proper literature should be introduced into children's libraries. Such a book, for instance, as Miss Flagg's "Between Two Opinions," in a quiet and inoffensive way might do a vast amount of good.

In conclusion, let us neglect no opportunity for influencing the young against this, as well as against every other evil. Here lies the secret of ultimate success. The Jesuit seeks not present results as he endeavors to secure control of the public schools of our land. Indeed, even if successful, he will not be likely to live until his plans are realized. But he is content, if, in future ages, the temporal supremacy of Rome shall be re-established. Let us take a cue from him and act accordingly.

University of Montreal.

FACTS THAT NEED NATIONAL EMPHASIS.

BY REV. J. M. FOSTER.

Terrence, the Roman moralist, said, "I am a man, and nothing that concerns the well-being of my fellow men can be alien to my breast." I find there are certain great facts needing special emphasis at the present hour.

The first is, that the Lord Jesus Christ is the King of nations. The people are willing to recognize his authority in the church. They acknowledge his right to the homage of the individual. But that he is the Lawgiver and King of nations is too often ignored or repudiated. The executive committee of the National Reform Association wrote President Harrison last October requesting him to recognize the name that is above every name in his Thanksgiving Proclamation. The letter was not answered and the Proclamation appeared without the name of Christ. Two of our District Secretaries attended the National convention of the Prohibition party in Indianapolis in 1888. They interviewed every member of the committee on resolutions and urged that the claims of the Lord Jesus Christ as Ruler of nations be recognized in the platform. This the committee absolutely refused to do. They said, "We have Jews in our party who do not believe in Christ. We have deists who will not acknowledge him. We have many Christians who do not think Christ has any thing to do with politics. Such a recognition of Christ as you propose would alienate these voters. We can't afford to lose their votes." That decision sealed their doom as a party. The discerning eye might have seen the finger of a man's hand tracing their doom on the wall, "Weighed in the balance and found wanting." No organization will be permitted to lead the sacramental hosts to victory in the conflict for moral reforms that does not honor Christ. But the fact is that party arose as high and no higher than public sentiment on that question. The people need to be educated on this subject. The message must be proclaimed on the house tops the Christ reigns as King.

2. Another fact needing emphasis is that the Ten Commandments are the sole and only basis of moral reforms. The American Sabbath Union has done a noble work in awakening a public interest in Sabbath legislation. But they are in danger of betraying the cause by surrendering the moral element in the question. It is true that our physical and mental constitution demand one day in seven for rest. A man cannot be his best self who does not rest every seventh day. A man has an inalienable right to this rest; and the government as the guardian of the rights of the people should secure this rest to all by law.

In Connersville, Ind., for the past eighteen months a temperance meeting has been held every Saturday evening. The ministers and laymen who conduct it insist upon high license and tax as the remedy for the drink curse. They invited your correspondent to address them one week ago. Before we were through they found they had loaded the wrong gun. The difficulty with these brethren is, they fail to distinguish between a physical and a moral evil. A physical evil we may limit and weaken and cripple and burden. But a moral evil must be destroyed. Lotteries, houses of ill-fame, and saloons and gambling dens are fit only for burning. They must be exterminated.

We have on the statute books of all our States laws against blasphemy and profanity. What is the basis of these laws? Some say the protection of society. The blasphemer injures the public: and "public safety is supreme law." But why does he injure society? Because it is a violation of the Third Commandment.

The state executes the criminal. Why? To protect society, you say. But many oppose capital punishment and maintain that this end can be reached just as well by imprisoning for life. How are they to be met? There is only one answer. God has placed the "sword" in the hand of the civil officer for this very purpose. They are the agents of Jehovah to execute the law, "Whoso sheddeth man's blood by man shall his blood be shed."

The state punishes polygamy. According to what law? You cannot prove from nature that it is a crime. The animal kingdom does not teach it. Heathen nations do not teach it. We learn from the law of God that it is a crime. "They twain shall be one flesh."

The liquor traffic is a thieving, murderous, a God-dishonoring and man-destroying system. It breaks and tramples under foot every precept of the Decalogue. The state is under the highest obligations to destroy it outright.

3. The third fact needing emphasis is that God has a controversy with this nation because of its rebellion against his anointed One. Floods and fires and cyclones, strikes and race conflicts, the drink crime, the lodge, a secularized Sabbath, speedy and easy divorce, and political corruption; these are some of the evils with which our nation is afflicted. That which a nation sows that shall it also reap. We have sown to the wind and we reap the whirlwind. God has a purpose in all this. He is saying, "Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little."

Dayton, O.

ANOTHER WAY TO CATCH THEM.

PIGEON-SHOT FOR SMALL GAME.

Here come the merry boys and girls. Next the dear women who give their time so devotedly to the noble cause of training the young in temperance. While waiting I took a brief survey of the surroundings. The room was small, but contained eighteeen large spittoons! Who uses this hall? Looking round at the framed charters, I saw that at least *four different secret societies* met there regularly.

The Band of Hope opened in a form which reminded me somewhat of my old lodge evenings. I gave the dear children a talk on our mission fields and the heathen. But I felt that these lodge surroundings would soon draw them into the delusive "mysteries" of modern civilized heathenism.

Then I went to address another Band of Hope in a Methodist church. This band was also under the auspices of the I. O. G. T. The forms and the books used are such as to prepare the children to join the lodge when a little further along in their teens. As a part of the program this day a temperance lecturer of local note gave a long and strong talk, mostly about the vast good done by a secret temperance order.

Now, why is it necessary for so excellent a work as Bands of Hope to be used as a cat's paw to draw the young into lodgery? Is there not a "more excellent way?" Why not run Bands of Hope on the broad principles of Gospel total abstinence, without the secret society flavor about them?

Christians can see readily that the great lodge systems are drawing people away from the churches and the means of grace. Why put your children under the wing of these shallow systems? Let Bands of Hope be established by W. C. T. U. ladies, by members of the various churches, or by union workers. But let them have nothing to do, in books, methods or surroundings, with the "Secret Kingdom." "Walk as children of the light."

WALLACE J. GLADWIN,
P. O., Miles, Iowa. *Missionary.*

THE THREE RUFFIANS.

A STORY FOR CHILDREN, ESPECIALLY FOR CHILDREN OF MASONS

BY REV. A. THOMSON.

Now listen, all good children, and I will tell a story,
'Tis not of Borgia's wickedness, nor yet of Cæsar's glory;
And yet it is so wonderful that when you've heard me tell it,
I think you'll own that Gulliver himself could not excel it.

In times so very distant that the Saber-tooth was living,
And the Mastodon and Mammoth their loud trumpetings were giving,
When Solomon was living in his palaces so fine,
And the "Widow's Son" was shining in the architectural line;

'Twas while the temple building was approaching its completion,
And the Fellow-crafts were working under Hiram's admonition;
There rose a dreadful rumpus, and call it what you like,
I saw those ancient workmen were just spoiling for a strike.

It seems there was a certain word of talismanic force,
A word could make the workman rich or start a balky horse;
And none of all the Fellow-craft had this beneath his bonnet,
For Sol. and both the Hirams had a booming trust upon it.

And so those wicked Fellow-crafts resolved to break the trust,
To fall upon the Widow's Son and tell him that he must
Yield up his precious secret, and if he would not do it,
To open wide the trap of death and shove the master through it.

But when they went to bed at night and thought the matter over,
The most of them were just as sad as honest Ralph the Rover,
When he found his vessel sinking in the ocean's mighty swell,
Right in the place where long ago he dropped the Inch Cape bell.

Yet there were three great ruffians resolved the deed to do,
Who swore by Baal and Ashteroth to see the matter through;
Those were the wicked Jubelo, and Jubela the glum,
But you never knew a villain like the dreadful Jubelum.

Now these three precious rascals at the evening hour of prayer,
Took post about the temple, for the Widow's Son was there;
King Sol. must have been feasting, for the guards were not on duty;—
Alas! the great grand master was a trifle fond of beauty.

When men will do a desperate deed their means are desperate too,
You should have seen those vagabonds when ready for review;
They were a perfect arsenal—not of bayonets, swords and balls,
But of try-squares and guages, and of mighty setting mauls.

Alas! poor, faithful Widow's Son, he would not break the trust,
And so they squared and guaged him, and mauled him into dust;
But when Sol. heard the story,—no, not since time began,
Has ever this round world of ours beheld so mad a man.

And when his sheriff found the knaves and brought them to his feet,
He cut them into pieces as the butcher cuts his meat:
From one he took the lying tongue, from one the faithless heart,
And he disemboweled Jubelum for his atrocious part.

And now, dear, faithful children, this tale is just as true
As the story of Alladin, or the Beard that was so blue;
And often in the gloomy night, a little after ten,
'Tis told in tones of wonder to big, bewhiskered men;
While the sentence of the rascals is still Masonic law;
And if you don't believe me, just go and ask your pa.

Bartlett, Ill.

The *Southwestern Presbyterian* in a full column article calls on the American Press to help fight the Louisiana State Lottery Company. It says in closing, "The fight with the Louisiana State Lottery Company is the fight of the Republic." Leading papers in the country, as the *Inter-Ocean*, *News*, and *Herald* of this city, have bitterly opposed the renewal of the Lottery Company's license. The New York secular papers and the whole religious press of the country have opposed it. Nothing but a wholesale job of corrupt money influence can lengthen its life.

THE SITUATION IN MASSACHUSETTS.

BY REV. HENRY T. CHEEVER.

Local option and high license—An object lesson for the nation—Extraordinary spectacle at Dracut—Movement in aid of the Blair Education bill—The country to be roused in support of the American free school.

The struggle for prohibition this year in Massachusetts, and its partial success in not a few of the large towns, cities and counties, have developed certain phenomena of universal interest and importance that must not be hid in a corner. The nation has learned before now, as in Milton's charming Comus, the deceptive poison of alcohol:

"The visage quite transforms of him that drinks,
And the inglorious image of a beast
Fixes instead, unmoulding reason's mintage
Charactered in the face."

But the world has seldom looked upon such an object lesson as has been given of late to Massachusetts and the country at large, in the little village of Dracut, just across the Merrimac from the populous city of Lowell.. That city having voted no-license, and the little neighbor-town *for* license, competition for the single Dracut high-license monopoly ran high, and the coveted prize was finally awarded to John Lennon, one of the largest wholesale dealers in Lowell, for the sum of $8,000. The first Saturday of May, the second day after the closure by local option of all the dram-shops in Lowell, the rush of the thirsty from the no-license city on the other side of the river was simply appalling. On that day the great factories close at noon, and so immediate and mighty was the scamper and tramp of drinkers across the border-line that the scenes of drunkenness and revelry are said to have been unparalleled. More than three thousand people at once were in and about this rendezvous of guzzlers. Ten barkeepers were all incompetent to the task of serving the drinking crowd. Neither could the appointed policemen keep them in order, nor prevent their smashing doors and windows, capturing the building and taking possession of the premises.

Drunken men and boys lay stretched out insensible in all directions; and the town being without adequate police protection of its own, and the police of Lowell being both unable and not inclined to aid in preserving order beyond the city limits, there was a carnival of disorder and debauchery that would have delighted the fiends of Deacon Giles's distillery in old Salem itself. The fallacy of the folly, not to say the unfairness and inefficacy of local option and high license were most impressively proven. And the upshot was, in consequence of such a nuisance, that the high-license monopolist asked the selectmen of Dracut to have his license surrendered and his great groggery closed.

The working of no-license here in Worcester, with a mixed population of some 85,000, as yet is admirable. Prohibition is well enforced and *does* prohibit. Vigilant watch is kept by mayor and marshal over all suspicious places. Seizures of hidden liquors are frequent. The cordon of surrounding towns is dry, as is also most of the county. And since the grand drunk of saloonists and bar-keepers the last night of license, the city has been quiet, and arrests for drunkenness few. Liquor signs are all taken down and painted over, and a general submission is manifested to the new temperance order. No liquor is allowed to be sold anywhere, either by druggists or at hotels, for drink or for medicine, and the effect is immediately apparent in the reduction of cases in court, arrests for drunkenness, and assignments to the penitentiary.

At the same time a movement is being made in Worcester in behalf of the Blair Education bill by a memorial largely signed by citizens as follows:

To the U. S. Senate and House of Representatives:—Your memorialists, a responsible body of loyal American citizens, residents of Worcester, Massachusetts, alarmed by the late failure in the United States Senate, of the important measure that goes by the name of the Blair Education bill, thrice before carried through the Senate by large majorities, unite in requesting that your honorable bodies will forthwith reconsider and put into law that bill or something equivalent; whereby the means of impartial primary education in free public schools may be secured to all the illiterate freedmen and white inhabitants of the South, by the guarded appropriation of national funds to supplement state educational aid, as the same free school education is now secured to the people of less illiterate sections of the country by state-aid alone. We urge that the honor and faith of the nation are pledged to providing such an education, especially to the densely ignorant freedmen and the children of freedmen, through the agency of the tried American system of unsectarian public schools. And we, therefore, implore our national Congress to see to it that such education does not fail, by immediate national legislation, adequate to the emergency of increasing ignorance and illiteracy, and plainly demanded by a large majority of the intelligent American people without distinction of party.

Public meetings are contemplated in Mechanics Hall, Worcester, and Faneuil Hall, Boston, to be addressed by Senator Hoar and others. In the judgment of your correspondent it is of the utmost importance that speedy action be taken by the people, and the example of Worcester is to be commended to other cities.

The recent Supreme Court decision seems adverse to the prohibition cause as did the Dred-Scott decision seem a calamity to the Anti-slavery Reform, when in reality it was the needed stimulant to rouse the country to the last battle for equal rights. So, methinks, will this last decision of the Supreme Court be the occasion of a more united and vigorous effort than ever before for national prohibition. But would to God there were everywhere pulpits like that of the Church of the Puritans at New York in the anti-bellum times, to arouse the people and give expression to the Christian sense of the nation against the machinations of Jesuits undermining the foundations of our American system of public schools! New England ought to be heard at Washington with a protest of no uncertain sound, in behalf of the free, unsectarian, common school, now endangered by the threatened failure of the Blair Education bill. Let our still living poet, Whittier, speak for her again as he did of yore:

From her rough coast, and isles which hungry ocean
Gnaws with his surges; from the fisher's skiff,
With white sail swaying to the billows' motion
Round rocks and cliff,

From the free fireside of her unbought farmer;
From the free laborer at his loom and wheel;
From the brown smith-shop, where, beneath the hammer,
Rings the red steel,

From each and all, if God hath not forsaken
Our land, and left us to an evil choice,
Loud as the summer thunderbolt shall waken
A PEOPLE'S VOICE!

Worcester, Mass.

A GENUINE WORKINGMAN TO THE STRIKERS

The following earnest appeal gives voice for thousands of honest laboring men who are distressed by the despotism of labor-lodge oaths. . It is a letter to the *Inter Ocean:*

Will you permit me through the columns of your very excellent and widely-circulated paper to say a word to the striking carpenters, who, for some time past, have been endeavoring by means both fair and foul to gain admittance to the Campbell building on Monroe street, where several of us have been doing carpenter work, and where we propose to continue our employment so long as the gentlemanly contractors need our service, and the Almighty is pleased to give us health and strength.

A few days ago a squad of carpenters, evidently of foreign birth, talked to us in a threatening manner, and one of them assured me that if we continued our work there would be "some bloody heads around here." We continued our work without molestation until to-day, when we noticed a large number of strikers swarming into the back yard of the Campbell building from Madison street, and hastening around toward the entrance of the apartment where we were eating our dinners. This action, together with the reports of their unlawful conduct in other parts of the city, and threats which each of us had received from time to time, compelled us to believe that the mob were intent upon doing us personal violence, and we determined to fight for our lives. The mob came to the very door, but withdrew to the sidewalk only when assured that they could only enter at the risk of their lives. They then tried to persuade us that they only wished to talk with us about joining the union, and wished me to come down from my place in the second-story front window and enter into friendly converse with them, but on account of their anger, which they were unable to conceal, I thought it best not to place myself among them, and I have reason now to congratulate myself for not having acceded to their wishes, for I am informed that while they were endeavoring to convince me that their motives were good, several of their party were making a desperate effort to climb up the back way.

Now, gentlemen, I have only recently come from Dakota, where, as you well know, we have had hard times for a number of years, and my circumstances will not permit me to lie idle at this time of the year, when there is plenty of work to do at fair wages. I know nothing about your union save what I have learned through the papers, and what I have seen of you, and I think some of you will admit that your conduct, especially that part of it which has been most widely reported, has not been such as might be expected to inspire confidence. You go about the city in squads, bruising the heads of poor men who are trying to earn an honest living, simply because they do not think as you do. Most of you are foreigners, whose habits of life call for a greater expenditure of money than would suffice to supply the wants of many of us. If you would drink less beer, use less tobacco, treat less when you cannot afford, and lose less time, you would soon find plenty instead of want knocking at your doors. Your children would acquire better ideas of life, and the great republic which has stood with open arms for more than a century to receive you as a part of our society, would be more secure. I will not advise you to abandon or continue your strike, for I am not prepared to say which step would be better for you at this time; but I do know that you must show a better disposition toward those of your craft who have not seen fit to join your union, if you expect to keep the sympathy of the public. If you act like anarchists you must expect to be treated as such.

I have no objection to talking with you. I will comply with your wishes in this regard with pleasure, but don't come in a mob when I am at work, and don't show such angry feelings, for no good can come from consulting with men when they allow their anger to run away with their judgment. They tell me that you will waylay me and kill me; but as I have done nothing to deserve such punishment at your hands I can hardly believe that you will do that. Speaking for myself, I can say that I have no desire to injure you in any way. I simply decline to join you in idleness, which, as you well know, brings distress to many people who are in no way responsible for your grievances, and who will not be benefited one cent even if you gain all of your demands. There is no country on the face of the earth where the laboring man is so well paid for his work as here in the United States, and while we occupy such high ground there can be no good reason for such uprisings as we have at present. He who advises the workingman to resort to idleness and violence to better his condition is no true friend of labor.

The servant who makes his employer's interests his own, and puts forth his best efforts to this end, will never fare ill at the hands of capital. But he who is always thinking that he is doing too much and receiving too little, will make for himself misery and woe. I have worked hard all my life, and my sympathies are with the working people, but I cannot believe that our condition can be improved by resorting to strikes. If capital should strike it could lie idle until labor starved to death. Your true friend and well wisher, WILLIAM KENNEDY.

MASONIC BADGES.

I crossed bows, so to speak, the other day with an ancient mariner whom I had frequently met in lodge. After a chat about freights and the possibility of the season's trade, I said:

"How is it I haven't seen you in lodge for several years?"

"I got kind of tired of Masonry after a little thing that happened to me one day in Oswego," he replied.

"If not of too private a nature," said I, "perhaps you'll explain."

"I don't mind if I do reel off the yarn to you," said the mariner. "You see, I never believed in using the square and compass on the stern of my vessel, as some fellows do, as I thought it was a kind of showing off what you were. Wasn't I right?"

"Yes, and I'm glad to hear you express such an opinion," was my reply.

"Now, don't run afore the wind too fast, or you'll have to take in a reef. Well, one day outside of Oswego I was waiting for a tug, and so were several other captains. I was the first to signal for a tug, and soon one came out, puffing like a locomotive. Instead of coming straight for me, however, it took a sort of circle, and before I knew what had happened I saw a line passed from one of the vessels to the tug, and then that vessel went kiting in. I was mad, but between my profanity and kicking things around generally, I saw a square and compass on the stern of the favored vessel. I got into the dock later in the day, and determined that ever after I would let the world know I was a Mason. Before going up town I went into the cabin and hunted up a Masonic pin, which I fastened in my shirt front. I strutted up the dock as proud as if I was an admiral, but had not gone far when a gentlemanly-looking fellow tapped me on the shoulder, shook me by the hand, and said he was glad to meet a brother. I didn't catch on to the grip, but entered into conversation with him, and told him my day's experience. He sympathized with me, and suggested I should get a square and compass carved out of wood and gilt, and attach it to the stern of my vessel. I caught on at once, and he agreed to have an extra good article on hand by noon next day. He was prompt, and the emblem was immense, but the price was immenser—$25. I paid him, and in an hour sailed for Port Hope. On the cross trip we had a heavy sea chasing us, and, would you believe, when we reached Port Hope all that remained of the emblem was three six-inch screws and a few pieces of plaster. The old thing was a plaster cast, and I was swindled. Now you know why I am soured."—*Canadian Craftsman.*

OUR WASHINGTON LETTER.

WASHINGTON, D. C., May 21, 1890.

The capital's municipal authorities have, for many months past, spent much time and labor in accumulating facts as to the character and management of the drinking saloons of the city. They know all about them now, and have been acting upon their information in such a way that the liquor dealers of the District and also the policemen of the District are deeply aroused. The strictest vigilance has been instituted over the saloons. The name of Col. Roberts is a terror to the liquor dealers, for it is he who drops into their dens of iniquity, incognito, at any hour of day or night, to inform himself by personal inspection of the conduct of business in these places so that he may report the truth to his brother commissioners. Col. Roberts found that the Sunday liquor law was violated in hundreds of instances through the rear entrance to the saloons, and that the police not only failed in their duty by declining to report these violations of the law, but winked at them, and assisted the liquor dealers in thus evading the law. In consequence, a large number of these false preservers of decency and order have recently lost their positions, and their discharge has caused something of a panic among the remainder of the brotherhood.

So last Sunday was a notable day with the topers, for they really went without their drinks. Col. Roberts' policemen were afraid to wink, even if they wanted to do so, and the day was one of the "dry" Sundays, such as were experienced two years ago when the W. C. T. U. took an active part in the prosecution of saloon cases. Even the trusted friends of the saloon-keepers had to quench their thirst with something milder than beer or wine. In many saloons where meals were served, glasses of milk took the places of beer and whisky, and it was impossible to purchase liquor at many of the drug stores.

The Supreme Court of the District has just sustained the city commissioners in refusing to grant a liquor license to the proprietors of the Globe Theater of this city. This bar was one into which Col. Roberts dropped quietly several times and found that instead of being an orderly place, it was one calculated to debauch and injure young men. He says the average daily attendance there is from 600 to 700 persons, and that at least one-half of them are under twenty-one years of age.

Col. Roberts recently made an appeal to the moral sentiment of the community for assistance in the fight which the city commissioners are now making for order and quiet. He said the press should arouse public sentiment against these dens that they are trying to clear away. From the number of persons who have come to him in the interest of the proprietors of these resorts which they are laboring to eradicate, it seemed to him that the majority of the people must be opposed to the efforts of the commissioners.

A very stringent bill to regulate the sale of distilled liquor in the District of Columbia was recently introduced in the Senate. It places the license at $500 for wholesale and $1,000 for retail. For engaging in the business without license a fine of $600 is provided and for a second offense, in additions to a like fine, the party shall be imprisoned for not less than six months, nor more than one year, and the stock of liquors be seized and destroyed by the chief of police. For violation of any provision the fine is to be not less than $250 nor more than $500. Assistance in the violation of the act is also made a misdemeanor, with a fine or imprisonment. After the first day of November, 1890, the number of licensed barrooms in the District of Columbia is limited to four hundred, and the commissioners are given power to revoke and annul all licenses in excess of that number.

An F. street druggist says he is daily surprised at the amount of sauce made in Washington and the number of sick people here who need whisky. The ladies he says who buy, always give the sauce excuse, and they never come without explaining what they are going to do with it. They are shocked if asked to sample the liquor, and say they wouldn't know whether it was good or bad until it is in the sauce. The men who buy their liquor at the drug store, resort to the same tactics, only they talk about "medicinal purpose" instead of culinary. *

REFORM NEWS.

FROM THE GENERAL AGENT.

THE NEW ENGLAND WORK—ITS PROGRESS AND NEEDS.

BOSTON, May 22, 1890.

DEAR CYNOSURE:—Pressure of duties has prevented me from reporting as often and fully as I would have otherwise done. I knew, too, that your columns were crowded and your readers literally *feasted* on the good things of the Conference just now, and have thought my brief epistles would scarcely be missed. I want it understood, however, that the cause in New England is coming up and its advocates are not to be suppressed.

I push aside a half-written sermon that I have agreed to preach in Bro. Hood's (U. P.) church on Sabbath, to say that there are victories to rejoice over and needs to be seriously and prayerfully considered by the friends. Since last October there have been added to the list of active outspoken opponents to the lodge, who have spoken out publicly, in Boston and vicinity, the honored names of A. J. Gordon, O. P. Gifford, Joseph Cook, R. D. Grant, F. O. Cunningham, L. W. Frink, I. J. Lansing and Elder Hughes. These all have boldly identified themselves with the anti-lodge reform since the question of a Boston conference began to be agitated, and I am assured that should another and similar meeting be held, this encouraging list would be more than quadrupled by accessions of pastors from New England pulpits. I have preached and spoken frequently, but my chief work has been distribution of literature and personal conversation.

The craft is extremely sensitive here and showed their vigilance by stirring up quite a commotion when we put out a sign advertising expositions of secret orders, etc. I had been careful to keep within the law, and when appealed to by the police, I reminded them that they were amenable to law as well as ordinary citizens, and the upshot of the whole matter is, that after considerable bluster, things have quieted down and the sign remains. Numerous parties have called for tracts and some have purchased books. I have been kindly warned by callers who did not seem disposed to talk or read on the general subject, but felt called upon to let me know how extremely perilous such an attempt was in Boston, etc. If, as seemed possible, the object was to inspire "fear of man" they have utterly failed, and we have no expectation of being routed since Sister Jones "holds the fort," and will defend her own and the rights of her tenants with discretion; but, if "the tug of war" should come, at any cost.

Since I began writing this, an immense bulletin board opposite my window has been covered with flaming pictures of "Molley Maguire" scenes. Burning buildings, groups of masked men like the Odd-fellows, with torches. Men bound and gagged and others hanging on trees. Deep, dark council chambers entered under the "skull and cross-bones" so familiar to the lodge-goers; and ominous warnings, such as "Leave within ten days or die," and later the panorama, a bloody conflict between the "secret empire" and civil authorities, are the prominent features of a drama from real history to be given, as advertised, in a prominent "place of amusement" in this city. Certain it is that the original was anything but amusement for the actors, and how any one whose tastes are not vitiated by the mock or real murders of the lodge can derive comfort from such exhibitions of outlawry, it is not easy to divine; and why thinking men who witness the multiplication of secret lodges, until they outnumber the churches three to one, do not see the danger to our country, and read the future of our nation in these lawless mobs, is passing strange. It needs no seer to interpret these inscriptions on the wall.

I was about to say something of the needs of this particular field. Here, as elsewhere, there is great need of closer and more intelligent co-operation among those who are set for the defence of the truth. This difficulty will, I trust, be at least put in process of removal so soon as a representative convention of the New England friends can be held, and such a convention is greatly needed and should be held at the earliest practicable date. The convention held at Hoyt's Grove on invitation of that most excellent and brave brother and sister who own it, has been productive of great good, but owing to fewness of numbers it could be hardly called a representative gathering, though the attendance was from the bravest and the best in our Spartan ranks. The place was new to most of us, and the ways to reach it unfamiliar. We did not know the beauty of the scenery or the sterling worth of the host and hostess who should welcome us at our coming. It was the first and experimental effort in that line, and attended with many difficulties and drawbacks not likely again to occur. The success, despite all drawbacks, was sufficient to justify another meeting, which, if well worked up, I feel sure would be much more generally attended, and be followed by larger results.

Funds also are needed for the New England work. Since I came to the field a few brethren have contributed liberally, and in fact three or four have practically sustained us in the work. But the general ingatherings, as I have recently learned from the secretary of the New England Association, have been exceedingly small. Only a mere pittance has been paid to Miss Flagg on what was promised her at the beginning of the year, and those who have given pledges, and those who have not, should send to Miss Flagg, Wellesley, Mass., what they can spare as an offering to the Lord in this cause. Two or three thousand dollars seems a trifle to raise for a good cause in New England, but if friends will forward one-half that sum to Miss Flagg, the New England secretary, the work will move forward with greatly accelerated speed. Don't forget the fact that it takes money to carry on the anti-secrecy work in New England, and when your check or money are in the envelope, write plainly Miss E. E. Flagg, Wellesley, Mass.

I don't remember to have noticed anything in the *Cynosure* about the burning of the Baptist church at West Boylston, of which our fearless Bro. L. W. Frink is pastor. The church, and the lodges that had their place of worship and service above the audience room, were undoubtedly the heaviest losers, but the pastor suffered a considerable loss in the spoiling of his goods and books hastily hustled out and promiscuously scattered about in the expectation that the parsonage would go along with the church. It was saved, however, but valuable books and other articles were missing when the scattered effects were gathered up, and as he had no insurance, and is not encumbered with a surfeit of riches, it would be an excellent investment for some of the Lord's stewards to help this brother who has stood so nobly for the truth, and against such fearful odds.

J. P. STODDARD.

ROUND ABOUT WASHINGTON.

WASHINGTON, D. C., May 23, 1890.

DEAR CYNOSURE:—Since my last letter I have concluded work in Brooklyn, N. Y.; visited Baltimore and Alexandria, Va.; and have arranged for future lectures in both the latter places. The interest manifest at recent meetings has been as good as could be expected at this season of the year. The friends who gathered to hear my lecture in a Lutheran church in Brooklyn, of which Rev. C. S. Everson is pastor, gave a vote of thanks, a good contribution and a request to return. The chart which I have used for some time past showing the process of degradation a man must pass through who becomes a Mason, has never failed to interest. Through the kindness of pastor Johannes of St. Paul's Lutheran church, Baltimore, I am soon to have another twice as large and much better fitted for lectures before large audiences.

The fact that the *Cynosure* seemingly, though not intentionally, misrepresented the position of the German Lutheran church on the school question, has constantly been brought to my notice. The statement that they united with the Catholics to defeat the Bennett school bill in Wisconsin, while in one sense true, is not in another. Both cast their ballots against the bill. But the German Lutherans did not cast their ballots against it because opposed to the public school system and compulsory education. Had the framers of the Illinois and Wisconsin school bills used proper care to word them so they would only interfere with parochial schools where treason is being taught, they would have found their German Lutheran friends on their side. But as they inserted clauses in the bills requiring the child to attend school, in the city, town, or district in which he resided, to attend at least sixteen weeks consecutively, etc., which would materially injure the attendance on the parochial school, in self-defence they were compelled to oppose it. To say to the parent, You shall not educate your child in the way you think best in this land of freedom of conscience, would be simple tyranny. Unless the parent undertakes to teach the child treason or to break the civil law, the law has no right to govern the instruction of the child, say they. A committee of nine representing the district synods of Missouri, Ohio, and other States have been duly appointed to prepare a pamphlet setting forth their position. The first sentences of this pamphlet read as follows: "We do not object to all children of a suitable age being compelled by law to attend some school. We want no truants. A general elementary education is one of the safeguards of our political institutions. If parents refuse to send their children to school, let the law compel them to attend to their duty." To seek the abolition of all parochial schools because the Catholic church has abused her privilege is unjust. The fact that more English books than German are used in the German parochial schools shows that the language they will use in the future will be English. The Missouri Synod publication society report having sold 25,000 English and 19,000 German readers for use in their parochial schools during the year past. When it can be shown that any denominational college or school [we must deal with all alike] is teaching treason to our government as is shown of the Catholic, then, and not till then, should they be interfered with. W. B. STODDARD.

BRO. HAWLEY GETS PROOF OF HIS WORK.

DEAR CYNOSURE:—From Aurora I came to Wenona, Marshall county, and preached Sabbath morning, May 11, in the Cumberland Presbyterian church, seven miles out. There was a fair audience, and they listened attentively. On Monday night I lectured at the same place on the Religious Philosophy of Freemasonry.

It had been announced that after the lecture five-minute speeches, for or against the lodge, would be in order. A Royal Arch Mason, a brother of ex-Governor Hamilton, took the floor to defend Masonry. He stoutly denied the truth of what I had said. His argument amounted to this: Fellow citizens, you know me. You know that I will tell you the truth; and I tell you that what the lecturer has said is false.

A lady in the congregation spoke, saying: "Masons will not tell the truth about Masonry." I found afterwards that she was the daughter of a Mason; and learned from her how she came to discount the word of the Royal Arch brother of the Governor as she did.

Her father being a Mason, she sought to learn from him something of the order. But he forbade her to ask him questions about Masonry, saying, "My daughter, I cannot, as a Mason, tell you the truth, and I do not want to tell you a lie."

But, though admonished by this lady that his Masonry was a flaw in his manhood that might weaken his veracity, the R. A. brother declaimed after the usual Masonic fashion, saying that I was either ignorant, and did not know what I was talking about, or else I was perjured. Now, this brother knew what I said about the Hiram Abiff tragedy, acted in the Master's degree, *was true.* But he did not know whether I got my information in a Masonic lodge, or from the testimony of Masons. If I got it from the testimony of Masons, he wanted to declare me ignorant of what I was talking about; but if I learned Masonry in the lodge, he wanted to charge me with perjury for revealing the secrets of the order. Poor fellow! he did not seem to realize that he was confirming the truth of what I had said; for, if I had not told the truth about Masonry he would not have been in a quandary; not knowing whether to charge me with being ignorant or perjured.

I intended to reply to this speaker, but thought I would wait until others who desired to do so had spoken. But the contention became so sharp, and the audience so tumultuous, that I dismissed the assembly, waiving my right to reply, as nothing had been said to disprove any point I had made in my lecture.

On Thursday night I lectured at the Beckwith school-house, five miles from Wenona. The audience here gave quiet attention, and gladly received the literature I distributed. On Saturday night I lectured on the Big Sandy, four miles from Wenona.

After the lecture Monday night a wise old Mason met a friend of mine in Wenona, and said, "Is not my prophecy coming true?"

"Why, what did you predict, Mr. J.?" said my friend.

"Did I not tell you that if you brought that lecturer you would raise hell?" said the Mason, as he walked away.

"If you smell brimstone, Judd, you must not blame me," was the grim rejoinder.

Remarks had been dropped, by the friends of lodgery, that had fired the hearts of the hoodlum element. Sure enough, when Saturday night came it was manifest that hell was rising. The house was filled, many standing, and many others around the house.

The pastor of the M. E. church on the Big Sandy and some of his most substantial members were there. They had come from where I lectured on Monday night, and from Wenona and all the country round about. I had announced that I would speak of Odd-fellowship, the Knights of Pythias and the Grange, as well as of Freemasonry, and the craftsmen of these several orders were out to hear.

The hoodlum element, and some fellows of the baser sort, went as far in disturbing the meeting as they dared; but, being admonished in the Word of God not to give place to the devil, I delivered my lecture and then opened the meeting for discussion. Mr. Hamilton had been suddenly taken ill, and was not present. No other gentleman volunteered to champion the lodge, and so, after waiting a few moments, I dismissed the assembly.

Eggs had been brought and were put into the hands of boys, but they were not thrown. The weightiest arguments employed by the minions of the lodge that night were grains of corn and little gravel stones, which were thrown during the lecture.

Sabbath morning I attended service at the Methodist church on the Big Sandy. The Sabbath-school was in progress when I arrived. Rev. Mr. King, the pastor, came to me soon after I entered the church, and, after shaking hands, said, "I was interested and pleased with your lecture, and there was nothing in it that I could object to." I replied, "I endeavored to faithfully present the truth last night."

You will the better appreciate this endorsement of my lecture if I tell you that Bro. King has taken three degrees of Masonry.

It was my privilege to listen to an eloquent sermon on the constraining power of the love of Christ, from the lips of this dear brother, and when called upon to follow with prayer my whole soul went out to God for his blessing upon the truth to which we had listened. Yours for Christ and the coming of his kingdom,

C. F. HAWLEY.

THE MAKERS OF PUBLIC OPINION IN OHIO.

GREENFIELD, O., May 20, 1890.

EDITOR CHRISTIAN CYNOSURE:—Abraham Lincoln said: "With public sentiment nothing can fail; without it nothing can succeed. Consequently he who moulds public sentiment goes deeper than he who enacts statutes or pronounces decisions. He makes statutes or decisions possible or impossible to be executed." The true reformer labors in the conviction that by and by the fruits of his labors will be apparent. John B. Gough, in his "Platform Echoes," said: "Little Mary Newton, a girl four years of age, touches an electric instrument with her baby fingers, and the sunken rocks that had impeded navigation for centuries were burst in pieces with a roar and a crash and a mighty upheaval of the water. Did Mary Newton do it? Oh, no. There had been men under the surface placing dynamite. For months they had worked in the dark and in the wet. Those unseen men, who were toiling and laboring night and day, while ships were sailing over them and men were passing on either side, unconscious of this hard toil,—they were the men that did the work, and Mary Newton was only the medium that God saw fit to touch the instrument that sent the electric current on its mission. Now, some of you are placing dynamite. You are preparing that which is to explode by and by, when God sends some man that shall apply the match, or turn on the electric current."

It was lately my pleasure to visit Greenfield, O., a beautiful little city of 3,000. Its streets and pavements are excellent. All the fast trains on the Baltimore and Ohio R. R. stop here. The Methodist Episcopal and Presbyterian congregations have 600 members each. The Baptist and United Presbyterian churches are leaders in reform. Mr. Stoddard's visit and the anti-secret convention which he held in the U. P. church form a distinct era in the history of this place. Mrs. Carr, that great-hearted worker who gives life and energy to the W. C. T. U., the Y. M. C. A. and the missionary societies, entertained the delegates. The *Cynosure* has no more diligent readers than Mrs. Carr and her sister, the honored president of the W. C. T. U.

On Sabbath morning I preached in the U. P. church, Rev. H. P. Jackson, pastor. This brother came here last fall from Hanover, Ind. He was away at Jackson, O., filling an appointment during my stay here. The Presbyterian church is undergoing repairs, and as they had no service we had a full house. The theme was "The Mediatorial Dominion of Christ over the Nations." In the afternoon I preached in the Opera House, on "The Basis of Moral Reformation." The hall will seat about 600. The closest attention was given throughout. A report of this address occupied a column and a half in the *Enterprise*, a weekly paper of this place. At 7:30 I preached in the U. P. church, on "The Bible, its Study and Use." We had a fine audience.

On Monday evening a meeting was held in the U. P. church, under the auspices of the W. C. T. U. They have some twenty members, and are assisting the Y. M. C. A. to get a reading room and hall fitted up. The address was on "The Liquor Traffic and its Remedy." Rev. Dr. Crothers, the Presbyterian pastor, closed the meeting. I had a pleasant talk with Mr. D. S. Coyner. He was a rank Abolitionist from the time he located here in 1840 until Lincoln issued his Emancipation Proclamation. He is now in the front rank as a Prohibitionist, and is second to none as an opponent of secret societies.

These meetings were arranged by Rev. H. P. Jackson, a reformer of the highest type. As the boy read in the book of Daniel, "He is a man of an excellent spine." He has a good backbone, and it is in the right place. I was entertained royally at his home. Yours, J. M. FOSTER.

—The fiftieth anniversary of the installation of the Rev. Dr. Dales over the Second United Presbyterian Church, Philadelphia, will be celebrated some time in June.

CORRESPONDENCE.

A NEW PLATFORM.

Editor Cynosure,

DEAR SIR:—Please criticise the following platform for a new party. No existing party wisely represents the conscience of the nation. Would this?—

1. On temperance: Doctrine—prohibition. Method—local option with proper restriction, through the educative, progressive period pending universal prohibition.

2. Suffrage restricted to men who can read and write English.

3. "Civil service reform" reformed; that is, the service conducted upon business principles.

4. A national Sabbath law.

5. A national marriage law.

6. A protective tariff.

7. The Australian ballot system, with the additional requirement that the names of all the voters who voted be published after each election.

8. Revision of naturalization laws so as to protect our institutions. A REPUBLICAN.

REMARKS.—1. We would say: Doctrine—prohibition. Method—prohibition. Let us do as we pray. Of course, national prohibition is not here to-day, but we must have town, county and State prohibition as fast as possible and the national issue will be won to-morrow.

2. Say citizens, not "men."

6. We prefer reciprocal free trade, or tariff for revenue only.

8. Remembering that one of the first of those principles is, that all men are created free and equal, and a Chinaman is a man as well as an Irishman, German or Italian.

MASONIC SALVATION.

AVALON, Mo.

EDITOR CYNOSURE:—The *Free Press* "Bulletin" for June will discuss the "Religion of Freemasonry," proving beyond all cavil that it is a religion, that it claims to save men, save them completely and keep them saved. A Bible reading will show to the Christian citizens and praying voters the utter hostility and antagonism of Christianity and all organized secrecy. I desire very much to send a copy of this paper to every signer to the call for the late Congress of Churches in Chicago. They are mailed at just what they cost me at the office, two cents each. Thus, one dollar will reach fifty prominent people, and ten dollars puts the paper in the hands of 500 influential ministers. Who will help to reach the signers of the call and other pastors?

These papers are prepared at considerable expense in time and labor on our part without compensation, and we want to give them as wide a distribution as possible. They have already gone to thousands of leading people who never attend reform meetings and conventions, to set them to reading and thinking. Order at once a lot of these June papers. Every minister, Bible student and defender of our holy religion should have a copy for constant reference. It will be replete with lodge evidences on this phase of the subject, and embodies the cream of a whole library of Masonic authority and unimpeachable testimony. Address all orders to M. N. BUTLER,

Avalon, Mo.

THE CHURCH DECLINES AS THE LODGE GROWS.

FAIRMOUNT, Ind., April 28, 1890.

DEAR CYNOSURE:—Permit me to add a chip to the fire of reform which is kept burning so nobly by your valuable paper. In my judgment the *Cynosure* and the *Christian Statesman* take the lead in moral reforms. There are two great evils in our day which are destroying men and women and are sapping the vitality of our churches. I mean the liquor traffic and secrecy in its various forms. The former is worse in that it degrades men more in the present life, but I am convinced that the lodges of our day are one of the greatest hindrances to Christianity. There is nothing which keeps so many men out of the church and which destroys true consecration to the Master as this system of Baalism.

A good Presbyterian brother said to me, "I know the lodge is wrong, but I dare not preach against it, or they will break up my church!" Alas, what are we coming to when our ministers have to refrain from declaring the whole truth for fear of offending the lovers of darkness! We do not have to enter into the secrets of these works of darkness to see their evils, but you can see their fruit every day.

Here in Fairmount the Congregationalists held special services for two weeks. The pastor said on the last evening, "I am not satisfied with the results of our meetings." There were no conversions. The same week the K. of P. boasted of thirteen members joining in three weeks. Thus the lodges are growing and we are silent, not lifting up a warning voice against this evil. The Friends here are unable to keep out lodgeites from their membership, and now I. O. O. F.'s and K. of P.'s are in the church. Seven years ago the I. O. O. F. lodge was small here and there was no K. of P. lodge; now the I. O. O. F. and K. of P. are strong, but how about the churches? They have not grown at all! The Wesleyan Methodist churches are firm in their stand against the lodge, but they are weak.

Now, what can we do with these frogs which are creeping into our churches?

1. We can protest against them and warn the young who are not members not to join.

2. We can be more charitable and show men that true charity is for all, without having to pay in more than can be drawn out, or having to give a grip or a sign or a pass-word in order to get the help; and always letting our light so shine before men that they seeing our good works may glorify our Father in heaven.

3. By earnest prayer to God in Christ's name for our brethren that they may see the true way and have no fellowship with the unfruitful works of darkness but rather reprove them.

R. A. MCCOY.

A NEW SWINDLING LODGE.

CAMERON, W. Va., May 14, 1890.

EDITOR CYNOSURE:—A new secret society, calling themselves "*Patrons of Toil*," is making its inroads into this neighborhood. I do not know where it originated, or how long ago, but it professes to be a revival of and improvement on the Grange. The old lady who has hatched out the broods that appeared in this vicinity bears the name of Mrs. Culbertson, from somewhere out West. Last Sunday I interviewed a couple of the "Toilers" and got the following particulars: Male and females join. Initiation fees more than repaid the fun of the ceremonies. The great benefit is to force retail store-keepers to sell to them at cost, or nearly so, or revenge themselves for refusal by keeping store themselves. This noble rule their masters beautifully illustrate by charging eleven dollars for a charter—cost, one cent; value, 0; or something less than the paper would be if clean. JONATHAN W. MOSS.

PITH AND POINT.

CYNOSURE SALT IN ARKANSAS.

I must say that I am sorry to have the paper to stop, as I am in love with it, although I am a Master Mason. I have not been inside of the lodge since I have been taking the paper, the last two years, and if the Lord will help me I don't think I ever will go again. So, by this, you can see that your paper has done some good in Arkansas. All of my brother Masons say they are sorry I don't meet with them, as I was one of the officers, in lodge. When they get after me, I hand them the paper to read, and tell them this is why I don't meet with them. Some of them say that they are with me, after reading the paper.—ELDER J. ANTHONY, *Madison, Ark.*

LITERATURE.

Through the kindness of Col. George R. Clarke, of the Pacific Garden Mission, we are favored with a report of the fourth annual convention of Christian Workers, held in Buffalo, N. Y., October, 1889. A glance over the program shows that every topic treated was of the utmost importance to Christians. The very complete report given by the secretary shows the value of the work being done. The necessity of dependence upon the Holy Spirit for guidance and for co-operation of workers runs through the whole proceedings. Beside the large amount of spiritual reading matter contained in the book, it is valuable as a work of reference. Every pastor and Sabbath-school superintendent should read "Seven Years of Continuous Revival," an address by Rev. Russell H. Conwell, from which the following is taken: "We have the best class of music on the organ, but make no special effort for display. Many a church is killed by its fine music and operatic singing. The singing should extol Jesus Christ and nothing else, and woe to the church that has its operatic performance to drive the Spirit out at the roof. We would not have an unconverted person in the choir. We will do the singing ourselves first."

In 1887 for forty week-day evenings, on which prayer meetings were held in this church, out of fifty-two, just seven different people rose for prayers at each meeting; no more, no less. And though the church only had a membership of forty-seven who attended regularly when the work began, nearly thirteen hundred have been baptized since, who came forward seven at a time.

Among the chief obstacles of Christ's kingdom, Col. Clarke mentions these: "First, human selfishness. Want of love among the brethren is one of the greatest hindrances I find to the advancement of Christ's kingdom. Second, unholy alliance with the world in business matters, legitimate business carried on by the children of God in various ways. You can see what a wide field is included in that suggestion. Third, *unequally yoked together* with *unbelievers in secret societies.* I do not object to the world's people, that are always going to remain the world's people, tying themselves up in worldly societies, for the tares will have to be tied together, but for the dear ministers of Christ to band themselves with infidels and saloon-keepers, as they do in some great cities, is a great hindrance and drawback to the cause of Christ." Pres. J. Blanchard, of the *Cynosure*, and Secretary J. P. Stoddard attended this conference, and were kindly and heartily received. The remarks of the former on the question relating to the lodge are given in full.

The volume is full of suggestion and instruction, and should be in the hands of every Christian worker. It is sent from the Bureau of Supplies for Christian Workers, First National Bank building, New Haven, Conn., for $1.00 per copy.

Our Day, in the current number, most ably proves its right to be called "a record and review of Current Reform." The Roman Catholic question which is becoming more and more of moment and influence, has its contributions in a paper by Pres. C. A. Ameron of the French Protestant College of Springfield, Mass. He writes on "Our Duty to Roman Catholics," and earnestly reproves the indifference of Protestant Christians toward unconverted Romanists. Miss Cusack, "the Nun of Kenmare," also writes on a subject with which she is unhappily familiar, "Convent Life in the United States." The addresses of ex-Gov. Long and Gen. T. J. Morgan, Indian Commissioner at the Old South Church, Boston, on the "Rights and Wrongs of the Red Men," are documents of national interest. Rev. Emory J. Haynes of the Union Temple Baptist Church, Boston, contributes an important article on city evangelization, "Preaching to the American Masses," in which he calls attention to the young men and women from rural life who crowd into our cities. Mr. Cook's Monday lecture is one of his powerful reviews of one feature of the present Southern question, "Race Riots in the South." His bold but just views on this topic offended many Southern patrons and caused them to cancel his lecture engagements. *Our Day* should be on the center table of every American family that hopes to be abreast of great national questions.

In its June number the *Missionary Review of the World* holds on its way with growing interest and power. Dr. Pierson continues his graphic and informing Missionary Letters from abroad. The wondrous story of pastor Harms and his mission work by the veteran Lewis Grout, will thrill the reader anew. Dr. Schodde contributes a thoughtful and timely paper on Religious Work Among the Immigrants. Dr. Knox concludes his personal observations in Brazil, a highly valuable paper. Secretary Ellingwood gives one of his masterful articles on The Druid Celts—the Early Missionary Race of Western Europe. The most noteworthy paper in the number is written by one who has lived over forty years in the Turkish Empire; the title is, "How Shall Mohammedans be Evangelized?" It is long, but intensely interesting. It deserves to be not only read, but carefully studied.

Biblia, a journal for Bible readers, and organ of the "Bible Readers Union," presents an attractive table of contents in its May number. "The Epworth League," "Hebrew Word Studies," and "Proper Names in Genesis" are continued. Dr. Davis, the editor, is conducting an interlinear translation of the Old Testament in Hebrew and the New Testament in Greek. The various daily readings and notes are a very valuable aid to systematic Bible study.

LODGE NOTES.

The Grand Master of Canada has prohibited dancing in Masonic halls.

There are twenty-four Masonic periodicals in Paris, out of 1648 in all.

Delegates of the Modern Woodmen of Northern Illinois and Southern Wisconsin on Tuesday selected June 19 as the date of the annual picnic of the order, which will be held at Elgin.

The 13th annual meeting of the Grand Council of the order of Red Men of Illinois opened May 13th at Galesburg About 150 delegates were present and were given a welcome by Mayor Stevens.

Not less than four new conclaves of Royal Adelphia are being now formed, all of which will be instituted in Chicago within the next two weeks. This will make ten conclaves in the city and twenty-two in the State.

There was a lengthy discussion in the grand lodge Ancient Order of United Workmen, yesterday, over a resolution proposing a change in the initiation fee. C. R. Matson, Sheriff of Chicago, was elected Grand Master.

The *Masonic Church* says: "Out of the 718 lodges in the State of New York, there are on an average from two to five clergymen in each lodge, representing all denominations. Two thousand or more clergymen is quite a respectable army, in one jurisdiction, upholding the banner of the Grand Lodge of New York: 'Holiness to the Lord.'" What a fearful sight.

The *Freemason* of Sidney, Australia, says significantly: "Can any brother devise a scheme, not involving a resort to muscular exercise, by which grog-sodden Masonic dead beats can be kept off one's premises? Not a week passes without a visit from one or more of these awful examples, who enter our sanctum with a heart-rendering story of distress, hunger and bad luck."

An Italian secret organization, known as Maffia, is creating trouble in New York, similar to the disturbance of the Clan-na-Gael in Chicago, which led to the murder of Dr. Cronin. America is not the battle-ground for the wars among secret societies connected with the European governments, and the Maffia and the Clan should be given a lesson that will make them understand this thoroughly.—*Inter Ocean.*

At the conference in Springfield, Ill., of the Farmers' Mutual Benefit Association, the Farmers' Alliance, the State Grange, and the Knights of Labor, the plan of having the organizations hold a convention at the same time as the Democratic State convention, with a view to a united ticket, was rejected. Resolutions were adopted asking for the free coinage of silver, the election of United States Senators by the people, and a graduated income tax.

"Freemasonry," says the *Voice of Masonry*, "esteems God first; country, second; neighbor, third; family, fourth; and self last; and its law of brotherly love applies accordingly. Some of the Craft forget this, and clearly show by their conduct that self-aggrandizement is their highest Masonic aim. They shove themselves forward on all possible occasions, and in every conceivable manner seek preferment and emoluments, regardless of the rights of others."

Justice Barrett, of the New York Supreme Court, granted a temporary injunction restraining the Benevolent and Protective Order of Elks from holding their annual meeting of 1890 in Cleveland, Ohio, and Secretary Arthur C. Mooreland from removing from this State the seal and charter or books and papers of the order. The organization was formed in this State in 1871, and has now 160 lodges. The balance of power used to be in the East, but now the West has the majority. There are but fifteen lodges in this State. Until 1877, the annual meetings were held in New York, but in that year the grand lodge went to Philadelphia. There was an objection to this, and it was shown that the annual meetings were required, by the constitution, to be held in New York. In 1888 an amendment was adopted providing that by a majority vote the grand lodge meeting might be appointed for and held in cities outside this State. But the quarrel is to be continued in the courts.

CONSUMPTION SURELY CURED.

TO THE EDITOR:—
Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address. Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., New York.

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Though we have printed this matter twice in the *Cynosure*, and run extra copies, we have not been able to meet the demand, hence a cheap edition has been gotten out in circular form. Price per pound, postpaid, 30 cents; half pound, 15 cents; one-third pound, 10 cents.

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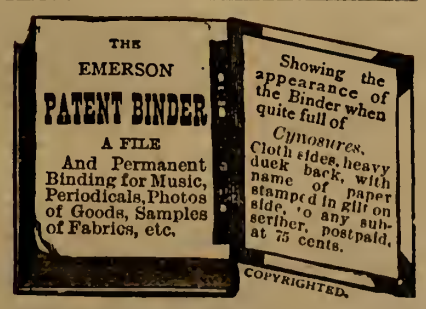
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The following numbers are in stock, and can be had at the wholesale price of 20 cents per pound:

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Christianity and Odd-fellowship. Part 1, 4 pages; part 2, 4 pages.

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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The Foreign Fund is that from which the foreign demand for literature against the lodge is supplied to missionaries.

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The Cynosure Ministers' Fund. The donations to this fund have enabled the Association to send many copies of the *Cynosure* to the ministers of the South, especially to pastors of colored churches. The result has been a blessing to them and their churches.

Contributions to any or all these funds are urgently solicited.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.



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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR.

CHICAGO, THURSDAY, MAY 29, 1890.

THE N. C. A. ANNUAL MEETING.

The Annual Meeting of the National Christian Association occurs on the 19th of June next. Members of the Association and all friends will please take notice and be prompt in attendance on Thursday, June 19th, at 10:30 o'clock A. M., at 221 West Madison St., for the election of officers and the transaction of other important business.

J. L. BARLOW, *President.*
W. I PHILLIPS, *Rec. Sec'y.*

THE WAR WITH THE ROMAN CATHOLICS.

Mosheim, the learned and sound Lutheran and church historian, tells us that for two hundred and forty years after the Pentecost revivals, the Christian churches were "little independent republics." From that time till the middle of the fifth century, when the papacy became complete, leading bishops, as they of Rome, Carthage, Jerusalem and Constantinople, had striven for the primacy; and corruption steadily followed power till the crosier ruled the scepter; and Rome, which had governed men on earth, claimed to rule them in eternity that she might tax them in time.

That "the beast" of Revelation, called also the harlot mother, is Romanism, wounded, perhaps, by the sword of God in the hand of Luther (Rev. 13: 3), is shown explicitly in Rev. 17: 9 and 18. And since the echoes of Luther's hammer, nailing his theses to the great church door at Wittemberg in 1517, broke the slumber of the dark ages, there has been ceaseless war between the Dragon and the Lamb. And since the fall of American slavery (Jan. 1, 1863), this Romish war shows tokens of becoming general and violent.

In 1832, twelve men met in an old printing office in Boston and decreed the downfall of American slavery, which then ruled the United States in church and state. In thirty-one years it fell. In the same Boston, a committee of one hundred men has lately been formed, with such men as Joseph Cook and Dr. Lansing of Worcester to speak for them, who seem resolved to pluck the United States from the teeth of the seven-headed beast of "the seven-hilled city." Will they succeed?

Our Chicago *America*, which deals heavy blows in this war on Romanism, lately compared the illiteracy of eight Roman Catholic states with that of eight Protestant countries, and finds in the population in the eight Catholic countries, 60 adults in every 100 who cannot read or write; and only 30 ignorant adults to 100 in the Protestant countries. But mere incapacity to read and write does not show the damage done to the people by the Roman Catholic religion. A poor German died this winter, and his widow was charged by her priest five dollars each week for saying masses for the repose of his soul. During the potato famine in Ireland, while thousands were dying of starvation, and American Protestants were sending ship-loads of provisions to the starving, the collection of Peter's pence by priests for the Pope, sent out of Ireland to Italy, went on all the same, amounting to more than a million dollars a year! In the same number *America* tells us: "The vast majority, amounting to almost a monopoly, of the saloon-keepers are Roman Catholics." A church capable of facing such facts and calling itself "Holy," while those saloon-keepers are held to the most abject obedience to their priests, and priests to the Pope, can be reached and reformed by nothing less than that power appealed to by Luther, namely, the Word and Spirit of God. This will do it.

Luther appealed to the scholars of Germany and satisfied them that the church of Rome was the woman seated on the civil power, "having on her forehead a name written, MYSTERY, BABYLON THE GREAT; THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." (Rev. 17: 5.) And the result of the popular belief which followed the interpretation of scholars in Europe, was, the fall of priestism and the exaltation of faith in Christ. The English, Scotch and Welsh masses, with those of Northern Germany and Scandinavian Europe, came to believe in salvation by faith in Christ, and their governments followed the convictions of the people: and Spain, Italy, Austria, the peoples who believed that ceremonies and sacraments deriving their supposed virtue and efficacy from priests would save souls, have sunk steadily in the scale of nations. But Jesuitism, which was born in a cellar under the "Convent of Martyrs." in Paris, at midnight, and endorsed and adopted by the Pope in 1540, nearly arrested the national progress of the Reformation; so that Coleridge has said, "It is a profound question to answer, why, since the middle of the sixteenth century, the Reformation has not advanced one step in Europe?" The answer is, Jesuitism; which has changed the old methods of popery itself, and infused its virus of midnight secrecy and sworn obedience into other institutions, or institutions with other names. Twenty-five of the 33 degrees of Scotch Rite Masonry, now practiced in this country, were formed by Jesuits in their College of Clermont in Paris in 1754. The Chapter and Templar degrees show their popish origin in their names: a Chapter being a dean and his clergy; and Templars, military monks.

But the trend and termination of the Apocalypse is the fall of Babylon so that "she shall be found no more at all." (Rev. 18: 21.) And this is to be followed by a state of things in which "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain."

The Conference of April 22 last month seems to us to be the beginning of the last discussion. Assailing Romanists, confirms them. But assailing their principles in Mormonism, Masonry and Jesuitism, may open their eyes and save them.

CHURCH ANNIVERSARIES.

The May meetings of the different denominations are now filling a large space in the columns even of the daily press. The national Baptist anniversaries in this city, the Presbyterian General Assembly at Saratoga, the Southern Methodists at St. Louis, the Southern Presbyterians at Ashville, S. C., and the General Synod Reformed Presbyterians at Pittsburgh, are all discussing interests of as much importance to the state and to society as to religion.

The great body of Christians that met in this city last week are still blessed with the spirit of their Carey, their Judson and their Nathan Brown, names which, while they belong primarily to the Baptist denomination, are the prized heritage of the Christian world. The Baptists have ever been pioneers in missionary work, and President Northrop, of Morgan Park Baptist Seminary, hit a new nail on its head in his answer to the question, "Where shall we look for men for the great mission fields?" He thought a mistake is made by sending raw, untried students rather than pastors of a number of years experience in the home field. Many of these men are practically wasted upon small home charges. He would even call a professor from each seminary to assume the marshalling of the forces where the millions are in the darkness.

The comity among denominations, advocated by the Presbyterians at Saratoga, would lead to the same result. One good evangelical church should be sufficient for towns where now there are several churches of different denominations.

Said President Northrop, "My suggestion is this: Let two hundred pastors under 40 years of age, the best men in the denomination, best intellectually, physically and spiritually, men who are receiving from six thousand dollars and downward,—let these men come forward from their comparatively small home stations, and say to the Board of the Missionary Union, Send us to the millions of Africa, Japan, China, anywhere."

This sentiment was heartily applauded, and it is to be hoped that it will be realized. Such a movement on the part of a goodly number of men of established reputation for intellect and moral worth, would stir the Christian churches from center to circumference.

The question of creed revision occupied the Presbyterians at Saratoga, and it is evident that some changes of the Confession will be made, though these will not be extensive.

The Reformed Presbyterians are making efforts to have a closer union of the psalm-singing branches of the Presbyterian church. The object of this closer union is to secure concerted action in missionary enterprises.

An important statement was made by the Methodists at St. Louis as to the spiritual state of the church. The statement, which was inserted in the book of discipline, condemned dancing, card-playing, theater-going, attendance on races and circuses, and declared these practices to be destructive to Christian character.

These several conferences were characterized by an urgent demand for a closer walk with God in personal life, and a wider walk with God in carrying out the missionary injunction, "Go ye therefore and teach all nations."

Among church gatherings of a more local nature the General Association of Congregational churches of Illinois, meeting at Elgin, was one of peculiar interest. Among the members of the body were names that have long been familiar to the readers of the *Cynosure*. Rev. Wm. H. Chandler, former president of our Illinois State Association, is now a State evangelist. His labors in this capacity have been greatly blessed. To one feeble church he saw seventy-two of one hundred converts united, over thirty of them heads of families who for the first time began family prayer. Rev. L. N. Stratton, former editor of the Wesleyan papers and head of their theological school, was an active member. Rev. L. White, formerly of the same denomination, is now the successful pastor of a Congregational church at Plymouth, where he has as great liberty as ever to proclaim the truth of God against the lodge or any other popular evil. From the Free Methodist church were brethren Miller, the popular singing evangelist, whose work with Rev. S. A. Harris is being greatly blessed in Southern Illinois, and Coquillette, who gave his testimony as a seceded Knight Templar in our State convention in this city in 1875 or 76. The latter was one of the secretaries. Bro. A. W. Parry was also present, representing the church to which he ministers, though he yet retains, we believe, his membership in the Wisconsin Conference. The presence of these brethren was a cheering sight in that it gave assurance that the testimony for Christ against his lodge enemy is gaining.

In this Association the work of evangelists and Bible readers is superseding that of the half-paid home missionary. Formerly the feeble churches raised what they could and the Home Missionary Society made up the balance. Now it is found better to send on a man of faith whose zeal kindles a revival, and the weak church fills up, becomes strong, and maintains its work without external aid.

Since writing the above the General Assembly at Saratoga is reported to have voted unanimously for a committee to revise their confession, which was instructed not to propose any alteration or amendment that will in any way impair the integrity of the reformed or Calvanistic system of doctrine taught in the confession of faith.

—The last number of the *Christian Worker* publishes the address of Prof. Joseph Moore, of Earlham College, in full. It is a clearly written and convincing document.

—The influence of Joseph Cook's great address at the April Conference is moving on the mass of Christian mind in ever-widening circles. The last number of the *Evangelical Messenger*, Cleveland, Ohio, prints it almost entire.

—Ground was broken last week for the foundation of the new building at Wheaton College. The walls will rise rapidly when the excavation is finished. The estimated cost of the new wing is $12,000. About one-half of this amount is paid in, and nearly another one-fourth is subscribed. The friends of the institution have therefore an opportunity to aid in this building, or in the raising the current expenses of the institution, for which $1,000 more is needed this year.

—In a note of May 20, Bro. I. R. B. Arnold writes that he had received about $50 during the few days previous for the River Mission enterprise. *Cynosure* readers please remember that all they invest in this work of Bro. Arnold's helps also the circulation of the paper among the Freedmen of the South. That is the pledge, and Bro. Arnold will make it good. Let the *Cynosure* friends put $500 in his hands at once. Specify that it is on *Cynosure* account when you send. Money can be forwarded through this office or sent direct to I. R. B. Arnold, Wheeling, W. Va.

—It was only in the fall of 1881 that H. L. Hastings, editor of the *Christian*, Boston, delivered his lecture on "The Inspiration of the Bible" before the Young Men's Christian Association of

Massachusetts. Since then between one and two million copies of the lecture have been circulated. It has been translated into French, Spanish, German, Swedish, Danish, Bohemian, Hindostanee, and Hindee, and we believe into Chinese and some other languages. In all not far from a dozen translations have been made, and the demand for it is continually increasing. Persons who have never read it should send a quarter of a dollar to H. L. Hastings, 47 Cornhill, Boston, and order half a dozen for distribution, or get an assortment of his anti-infidel lectures for examination and distribution.

—The *Farm, Field and Stockman* we regard as the most reliable of the agricultural journals of the West. It has long been located at 156 Washington street in this city, but the office was lately removed half a block to the *Times* building, corner of Washington and Fifth avenue, where more commodious quarters are obtained. Gen. C. H. Howard, a gentleman of large experience in journalism, is editor-in-chief. He is assisted by Mr. W. B. Lloyd, whose education and taste peculiarly adapt him for the responsibilities of his work. Mr. Wilson, the publisher for the company, is a practical seedsman. All are Christian gentlemen of worth and integrity, and their wide acquaintance with agricultural interests well fits them for the good work they are doing for the farmers of the great interior.

—Mrs. Alice C. Hollingsworth, of the Friends, is visiting Chicago to awaken an interest in the needy children of Kansas and secure aid in building them a home at Cottonwood Falls, where a fine tract of land a mile square has been provisionally donated to the trustees of the Kansas Industrial Institute. This very worthy enterprise has the endorsement of Gov. Humphrey and a number of leading citizens of the State. Rev. J. H. Lockwood of Salina is president, and S. E. Busser of Topeka, secretary of the board of management. This institution is the conception of Mrs. Hollingsworth, and through her perseverance and energy it has reached a point where success seems within reach. Readers of the *Cynosure* are all interested in such a work, and many of them can aid in promoting it. Let all such address the president or secretary.

—With thanks to our Washington agent for a well-meant effort to set the *Cynosure* right with our German Lutheran brethren, there is yet this to be said: While it was never said or supposed that there was any organic union with the Romanists against the Bennett law in Wisconsin, yet the efforts of both are tending to the same end practically. Bro. Stoddard has probably not seen the law of which he writes, or he would not so misconstrued it. It very explicitly states that instead of the twelve (not sixteen) weeks instruction in the public schools, an equivalent in any parochial or private school will be accepted. The only real issue made against the law is not that it is compulsory, or that it requires certain instruction in English; but respecting the method of giving it effect. If it is not to be a dead letter, some one must examine the children. Now, it is plain that all citizens of this country owe to the state some duties, as well as to the church of God, and twelve weeks' instruction in the English studies named in the law ought not to interfere with the serious duties of religion in any well-organized household. Neither should a reasonable examination by the proper authorities be felt to be oppressive, even though the instruction be altogether confined to the home circle. If the school directors do not have this business in charge, some one else must, or the law be revoked. There is, as we read them, not a clause in either the Wisconsin or the Illinois law that gives the least hint of a purpose to "abolish" any parochial school whatever.

PERSONAL MENTION.

—Bro. Hinman writes hopefully of the success of the Dayton meeting for promoting Christian union. His health is improved. He goes from Dayton to Yellow Springs, Ohio, for a few days, and then on to Kentucky.

—Rev. Wm. Fenton, of St. Paul, whose work for the reform in issuing the *Christian Liberator* is well known, is attending the Baptist anniversary meetings in this city this week. Rev. C. H. Hobart, now of California, is also here. In 1882 Mr. Hobart preached a Thanksgiving sermon while pastor in Aurora, Ill., which most ably reviewed the false nature of lodge worship. The discourse was printed in the *Cynosure* at the time.

—Every reader of this number will hear with pleasure of the safe arrival of Pres. J. Blanchard in San Francisco. So favorably had the journey affected him that he was able to preach on the day after his arrival. In our next we hope for an editorial letter that will put a new enthusiasm in all of us.

—Rev. M. C. Wilcox, of the Methodist mission at Foochow, China, an occasional contributor to the *Cynosure*, writes under date of April 2, that he is on the Kucheng district, a hundred miles from Foochow, holding quarterly meetings. The work is most hopeful, and inquirers after the true God are constantly increasing.

—Rev. S. A. Harris, late pastor of the Congregational church of Byron, Ill., is now doing a grand missionary work in a destitute field in extreme southern Illinois. At the Illinois State convention at Belvidere, three or four years ago, we had the pleasure of hearing his renunciation of the Masonic lodge, into which he had been persuaded by false representations.

—Rev. Dr. Metheney, who gave the interesting account of secret societies in Western Asia at the April Conference, is visiting the Reformed Presbyterian churches of the West. On the last Sabbath in April he was at Blanchard, Iowa, the home of Bro. M. A. Gault. On that day twenty-four were received into the church; eighteen by profession of their faith, and six by certificate.

—Bro. Wm. Hazenburg yet remains in South Africa, and has recently sent us from the wonderful city of Aladdin-like growth, Johannesburg, copies of its papers. The weekly edition of one of these, the *Star*, contains sixty-four long columns in its eight pages. It reports the dedication of a new Dutch Reform church with a capacity of 1,000. The report published in our American papers last fall of Bro. Hazenburg's return to this country were evidently incorrect.

—The *Lutheran Standard* in an excellent note on the disgraceful performances of college secret societies, says that "Princeton is the only one among the leading schools of the land which does not suffer these societies." The editor forgets Oberlin and the restrictions upon these societies at Harvard. The State University of Illinois at Champaign is also clear of these orders. Locally speaking, there are several leading institutions in the South and West that might also be counted in; and scores, which, while not afflicted with the temptations of wealth and popularity, are yet influential and important schools, which abjure secretism. May the day be not far distant when all our institutions of learning shall be like Princeton in this respect.

NEW ENGLAND LETTER.

Springtime thoughts—Prohibition notes—A spasm of justice—Four hundred American "nobles" made in one night—The Cynosure's namesake—The Cyclone.

I do not wonder that New England has always been prolific in writers whose peculiar forte lies in pre-Raphaelite descriptions of her charming nooks and byways; her ferny, sweet-smelling glades and pastures, her blossoming apple orchards and tumble down stone walls, the habitat of the saucy chipmunk where wild roses and blackberry vines clamber at will. It is just this sweet, homely Nature that woes one on to a close and loving acquaintance instead of overwhelming us at the outset with unimagined sublimities that only stupefy and dazzle. Paradoxical as it may sound, very grand scenery is not "inspiring," though it may be called so in the unmeaning vocabulary of the average tourist. There is a deep philosophy in Aurora Leigh's exclamation amid the gold and opal splendors of an Italian sunset,

"With God so near me could I sing of God!"

An Isaac Walton or a Henry Thoreau is only possible in countries where Nature drops the "grand dame" with sweeping train and coronet, and shows herself as a dear old-fashioned mother, who lets us into all the wonders of her marvelous housekeeping, and sings her tired children to rest at last under a coverlid of green grass and springing daisies.

Speaking of the daisy, though it has been and still is such a popular flower it is coming out second best in the competition for a national floral emblem. All returns show that the golden rod is leading. Some have thought the hue of this latter flower too painfully indicative of our modern plutocratic tendency; but there is another and pleasanter idea which I have not seen suggested. As a yellow ribbon is the chosen badge of the Woman Suffragists, shall we not take the adoption of the golden rod as a gentle prophecy of triumph for this much maligned and abused cause.

The story that an English syndicate had bought up four of Boston's leading breweries—to leave these springtime thoughts for a less pleasant subject—proves to be entirely false, and so the "original packages" of beer which are said to be arriving in Lewiston, Me., by the carload will still continue to put money into American instead of British pockets.

Governor Goodell has so far recovered from his dangerous illness as to be able to walk out upon the streets, and it is to be hoped will soon take the reins of government again and convince New Hampshire liquor sellers that the Granite State has a chief executive of the same unyielding material.

The Worcester *Times* has received a check for $500 from Henry Faxon, to help the editor in his defense against the libel suits brought by the saloons. The Quincy veteran has of course been interviewed on the new law against the bars and expresses it as his opinion that it is nothing but a shrewd move on the political chessboard by Gov. Brackett, "who had to do something to please the Republicans." Here are some statistics from the *Connecticut Home* which are not flattering to Massachusetts pride. In 1888 under high license and local option, 32,000 criminals, of whom 90 per cent were drunkards, were committed to her jails, for the enlargement of which the prison commissioners asked that same year for over a million dollars. Iowa under prohibition during the same period had but 838 convicted criminals, while 55 of her jails were reported empty and others nearly so. Thus Massachusetts furnished 1 criminal to every 29 of her population, and Iowa 1 to every 2,000. Can the folly of high license be more fully demonstrated?

It is queer how a spasm of virtue will at times seize the legal authorities, and laws which lay as dead letters on the statute book will suddenly be resurrected to the consternation of offenders who, like the men killed by the tower of Siloam, are no worse than others, only they happen to be in the way of justice when she strikes. John Day of Boston was lately fined $3 in the police court for using profane language, and W. J. Harrison of Lynn $5 and costs for a like offence. If the law against profanity was strictly enforced, how the fines would mount up against Masonic swearers, especially those who have gone through the "sublime" blasphemies of the higher degrees. A man in Providence, R. I., has been lately arrested on complaint of Anthony Comstock for selling lottery tickets in connection with a secret society fair. It is refreshing to know that justice is not always cable-towed and hoodwinked.

How does this sound to an American who has read the Constitution and innocently supposes that when it forbade American citizens to assume titles of nobility it settled the matter for all time: "The session of Nobles of the Mystic Shrine for the reception of candidates for the noble's degree conferred the degree upon forty-four candidates in the presence of nearly five hundred members in this city (Bridgeport, Conn.), the only place in the State where candidates are admitted." Think of forty-four "nobles" made in one night! Surely this beat all monarchial records to nothing.

I notice that the *Cynosure* has a namesake. A monthly has been started in Boston under this title. One of its editors is on the Boston *Globe* editorial staff. "It is to be literary, educational and anti-medical monopoly." Surely no reform ever suffered more from plagiarists than ours. They have filched our party name without a shadow of compulsion, and now coolly appropriate the title of our national organ. During the illness attendant on my injury two years ago I employed for kitchen help a very illiterate English woman, who, unable to spell or pronounce the name of the *Cynosure*, used to invariably call it the *Cyclone!* May it prove indeed a cyclone to all the secret entrenchments of wickedness against which it is so bravely fighting. ELIZABETH E. FLAGG.

THE HOME.

ALL THINGS NEW.

Old sorrows that sit at the heart's sealed gate,
Like sentinels grim and sad;
While out in the night-damp, weary and late,
The King with a gift divinely great,
Is waiting to make us glad.

Old fears that hang like a changing cloud,
Over a sunless day;
Old burdens that keep the spirit bowed,
Old wrongs that rankle and clamor loud,
Shall pass like a dream away.

In the world without and the world within,
He maketh the old things new;
The touch of sorrow, the stain of sin,
Shall flee from the gate when the King comes in,
From the chill night's damp and dew.

Anew in the heavens the sweet stars shine,
On earth new blossoms spring;
The old life lost in the life divine.
"Thy will be mine, my will be thine,"
Is the song which the new hearts sing.

—*Mary Lowe Dickinson, in Christian Advocate.*

CALEB—A MODEL FOR CHRISTIANS.

Caleb is one of the noblest characters in the Old Testament. His whole biography is condensed into a few bright and beautiful sentences. He was the chieftain of a clan in Israel, and during the long march in the wilderness was selected as one of the deputation to go ahead and spy out the land of Canaan. He came back helping to carry the luscious load of Eshcol grapes, and joined with Joshua in making a strong report in favor of the immediate occupation of the land. Their report was submitted to the "committee of the whole." The people were panic stricken when they heard of the "giants in the land," and clamored for a retreat to Egypt; but Caleb came to the front and made a ringing speech for the advance, and he did it in the face of the cowards who threatened to batter him to the ground with stones. God's verdict on his unflinching heroism was in these brief words: "My servant Caleb will I bring into the land, who hath followed me faithfully." In another passage it reads: "He hath followed me fully." God is always as good as his word, and he was in this case. While the rebels and the poltroons all perished in the desert, steadfast old Caleb lived to own the beautiful acres on the hills of Hebron, and the full view of the verdant vale of Eshcol.

Caleb is a model for the Christians most needed in these days. Quality is more important than quantity. Caleb is the type of thorough-going, uncompromising fidelity; he followed the Lord fully. What is required to make our churches vigorous and successful is not bustle, but business; not parade and puffery or pulpit pyrotechnics, but patience, prayer, and persevering work. We want the full following of Jesus Christ with the whole heart, and for the whole life campaign. Christ started his church on the principle of entire consecration. "He that is not for me is against me." It was thorough-going discipleship to the death or nothing. That sharp test, "Sell all that thou hast and follow me," frightened the selfish young ruler back to his farms and to his fate. Jesus wanted no half-hearted disciples. He kept sifting his nominal followers, and out of the whole number there remained eleven men and a few faithful women to lay the foundation of his church at the time of Pentecost. These were like Gideon's gallant three hundred water-lappers, who were worth more than all the rest of his army.

To follow Christ fully requires a thorough conversion at the start; a conversion from sin realized and repented of, to a Saviour realized and firmly grasped. Half-way converts make half-way Christians. Too many church members hang their boughs over on the church side of the wall, but their roots are on the world's side—such people bear nothing but leaves. Unless the submission of the soul to Jesus Christ is without compromise, and unless the work of the Holy Spirit is deep, there will be a half-heartedness and halting which is very likely to end in open backsliding. The secret of Caleb's fidelity was that "he had another spirit within him." His heart held him true, and God held his heart.

There is prodigious power in singleness of love for Christ; in doing just "one thing," and that one thing a pressing toward the goal of likeness to Jesus. A man of very moderate talents and education becomes a strong influential man as soon as the Master gets complete control of him. He follows that Master so heartily and so projectively that he carries other people with him by the sheer momentum of his personal godliness. During my long ministry I have come to estimate Christians, not so much by brain-power or purse-power as by heart-power. Weighing is a safer measurement in a church than counting.

When a minister is to be chosen, godliness should outweigh genius. Thorough-going piety is the foremost qualification for an elder, a superintendent, a Sabbath-school teacher, or for practical Christian work of any kind. "Many are called, but few are chosen." The choice Christians never commute with the Master for half-fare, or demand a cushioned seat in the parlor-car. They never "send their regrets" when they are summoned to a duty; they never interpret Christ's commandments in a lax or latitudinarian sense; if there is a doubt on any question of ethics, they never give self or the world the casting vote, and if a hard pinch comes, they relish even the severities of a difficult duty.

Another characteristic of the Caleb-type of Christians is that they are just as active in ordinary times as they are amid the fervors of a revival. It is easy, then, for even a minimum Christian to catch fire to rush to special meetings, to sing hymns, and shout hosannas. A season of spiritual quickening brings great glory to God and great blessings to a church; but it also brings a great disgrace on those church members who are too indolent or too worldly to lift a finger at any other time. Revivals fill the churches; seasons of dryness and dullness winnow the churches.

We pastors never love our Calebs and Barnabases and our Phebes and Priscillas as much as we do in the dry spells of spiritual drought; they always work right along without any need of external pressure. Their salt never loses its savor; their lamps never smoke. When silly social fashions are blowing the chaff along in the breeze, solid Caleb does not feel it; his only fashion is to follow Christ; his single purpose is to please his Master and not men—and that trieth his heart and proves it to be of pure gold. Good reader, I have been presenting a picture of what every blood-bought follower of Jesus ought to be. Have I photographed your character? Then you ought to be a happy man or woman—whatever your social rank, or your income, or your surroundings may be. "An abundant entrance" shall be given to you into the shining streets of crystal and of gold; you will not barely creep in through a gate ajar; and when you get to heaven you will feel at home there.—*Rev. T. L. Cuyler, D. D.*

THE REPORT OF THE SPIES.

Dr. Goodwin lately preached a stirring sermon, having as the foundation of his discourse the incidents connected with the report brought to the children of Israel by the ten spies.

1. Having our own way is very costly. The folly of self-will in the face of God's command cannot well be overstated. When God has spoken on a matter it is folly to listen to spies. Six hundred thousand dishonored graves in the desert are monuments to the unwisdom of listening to cowardly spies. Our own way does not pay. Lot at Sodom is evidence of that. Any sinful way is not God's way. Avoid all doubtful ways and means. Walk with God and you are sure of paths of mercy and truth. The peril of the churches is a leaning upon human counsel. In so far as a people lose sight of God's express purpose they will grow lukewarm. Trust God and make his Word the lamp to your feet and a light to your path. Let not the mysteries of his greatness and of his works be anything but an inspiration to your faith. God has spoken and he commands all for the good of his children.

2. There is untold danger to the masses from the unfaithfulness of leaders. The watchmen and shepherds of the people have a great responsibility. Ten men carried three millions into rebellion and to death, by diverting them from the truth and from confidence in God's Word. A man's judgment, to be worthy of confidence, must be backed by the words of God. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Take God at his word, even against vast majorities. We need to come back again and again to the sure ground of our faith, the Word, when some geologist or some patron of this or that "ology" or "ism" has brought a conflicting report. Woe to those following the business of spies. Confidence and not doubt should be sounded from the pulpits of the land. The Word should be searched more if the land not less.

E. W.

HOW WE SAVED OREGON.

A long time ago, in 1670, when this country, beyond the Atlantic coast, was a wilderness, the dissolute king Charles II., the unworthy successor of Cromwell, sold to some of his favorites the right to buy furs along the shores of Hudson's Bay. The region was named Rupert's Land, from the king's cousin Rupert, the chief proprietor in the new trading company. This was the origin of the Hudson's Bay Company, which until 1869 ruled western British America much as the East India Company ruled India. Later their operations extended to the Pacific coast, and as far south as California, which was then a part of Mexico. From this territory they succeeded in crowding out all competitors. Even John Jacob Astor, who founded Astoria as his chief trading post in 1811, was obliged at last to yield. The northwestern boundary of the United States was not settled, and there seemed no hurry about it for the country was unknown and undesired. We had land enough east of the Rocky mountains, as a Senator said, to last us a thousand years. It seemed likely, therefore, that Great Britain and Mexico would possess the Pacific coast.

In the end of 1832 four Flathead Indians from beyond the Rocky mountains appeared on the streets of St. Louis, then a town of 8,000 inhabitants, and inquired for "God's Book." It was four years after a similar delegation of wild Karens, on a similar errand, called on Mr. Boardman, in Burma. The Indians fell into the hands of the Catholics, and received no Book. Two died in St. Louis, and a third died on the way back, and the lone survivor reached his tribe in disappointment.

But the story got abroad, and resulted in five Methodist missionaries going out to the coast in 1834. One, Rev. Daniel Lee, Caldwell, Kan., still survives. They settled first at Vancouver, opposite Portland. In 1836 the Congregationalists sent out Dr. Marcus Whitman and wife and another family, who settled 200 miles farther up the Columbia river, near Fort Walla Walla. They took a wagon through against the representations of the Hudson Bay Company, who wished the mountains to be regarded as an impassable barrier. This was six years before the first expedition of Gen. Fremont, the Pathfinder. So little was the West known that in the best map of the United States then available Salt Lake was shown as emptying by three rivers into the Gulf of California! In the six years following, 250 new settlers and several missionaries arrived.

Now began the contest, for it was felt that the country would eventually belong to the nation which had the largest population there.

Oct. 1, 1842, Dr. Whitman was at Fort Walla Walla to visit a patient, and there heard the surprising news that 150 Canadian emigrants were on their way to the Columbia river region, and that the governor of the Hudson Bay Company territory had gone to Washington to induce our government to draw our bounday line at the Rocky mountains. He hastened home, and Oct. 3 set out on horseback for Washington, a journey of 3,000 miles! He took one companion and a guide, and two pack mules.

To avoid meeting the Blackfeet Indians, and also because the season was late, they took a southeast route, aiming first for Santa Fe, 1,000 miles away. They made half the distance without difficulty, but soon after leaving Fort Hall, Idaho, winter set in, and they suffered exceedingly, and were often in danger of perishing by losing the trail. From Santa Fe the next point was St. Louis, 1,200 miles. At Fort Bent, Indian Territory, he left his exhausted companion and pushed on through Missouri alone. He arrived at St. Louis, gaunt and frost-bitten, Jan. 3, 1843, and pushing on to Washington had an interview with President Tyler and Secretary of State Daniel Webster. We have few particulars of the interview, but in his next letter to our Minister to England, after this interview, Mr. Webster said:

"England must not expect anything south of the 49th degree."

At Kansas City—then called plain "Kansas"—that spring two important expeditions made their rendezvous. June 1 Gen. Fremont left there with 40 men on his second exploring tour, and the same month 200 wagons with 870 settlers met there, and were piloted by Dr. Whitman across the plains and over the mountains to Oregon, which made the Americans outnumber the British five to one. On arriving there in September they organized a provisional government, which was obeyed until the boundary line was settled and a territorial government organized in 1846. Gen. Fremont's expedition helped to save California to the Union, and Dr. Whitman's certainly did a similar service for Oregon and Washington. It was just in time. If it had been delayed until the war with Mexico in 1847, or the discovery of gold in California in 1849, Great Britain would have been less ready to relinquish her claim. God's hand was in it. He intended this country, in which the social destiny of the human race is to be wrought out, to touch the oceans which touch all races. And that is how we saved Oregon.—*The Missionary Visitor.*

A LESSON.

A dying buttercup cried to the sun:
"What am I good for? What have I done
To make life worth the living!
You hang aloft in the great blue sky,
Lighting the world with your one big eye,
And you—you are always giving.
But I bloom here in the meadow grass;
The babies smile on me as they pass,
But my life will soon be done, alas!
And what was the use of living?"

The sun looked down on the little sun
That shone in the grass; it was only one
Among a great many others.
Said he: "It is wrong to thus despair,
The great All-Father placed you there,
You and your little brothers;
He meant you should blossom there in the grass,
For the babies to smile on as they pass,
Or to be in the bunches that each small lass
Carries to tired mothers.

"God hung me here in the great blue sky
To light the world with my one big eye,
And show men how they're living;
But he put you down in the meadow lot,
The earth is fairer than if you were not;
Beauty and joy your giving.
I must see to the work he has given me;
You do what the dear Lord asks of thee;
Then all will be as it ought to be,
And life will be worth the living."

—*Harper's Young People.*

A LITTLE GIRL'S TEARS.

During the convention of Christian workers held in Buffalo last year, Rev. Russell H. Conwell told the following touching incident, which we copy from the printed proceedings of the convention:

"We had a little girl in our Sunday-school class in the infant department, and one Sunday I met her crying, and I said, 'What is the matter, May?' She said, 'I cannot get in.' I said, 'Never mind, you must come a little earlier and you can get a seat next Sunday.' She said, 'I want to go in now.' So I took her up and carried her into the church and put her down into the infant department, where she had to stand in a corner. I said, 'Lord, why can't we get room enough for the children who wish to come? Why should these things be?' I felt it deeply, and I asked the Lord why it was. I thought, 'It is very strange how the Lord manages things.'

"But I saw, a little later, why it was. Three weeks later that little girl died. When the funeral service was over they laid the little pocket-book in my hands that she used, and the mother said, 'May has been collecting these pennies that we might hire a larger room for the infant class.' I took those fifty-seven pennies and told the story to the church: 'These are the pennies that May has collected for a larger room for the infant class. Let us build a larger church.' I know why that little girl cried in the streets that day because she could not get in. I know now, but I could not see then."

God always has an angel of help for those who are willing to do their duty —*Dr Cuyler*

TEMPERANCE.

TEMPERANCE IN SOUTH AFRICA.

A late copy of the *Cape Mercury*, published at King William's Town, Cape of Good Hope, contains an interesting narration showing the progress of the temperance reformation among the natives of that colony. It appears, according to the *Inter-Ocean*, that the people of Chief Siwani's tribe were the first to agitate for the removal of the canteens (sutling houses licensed to sell liquors) from their locations. In this they were successful, and it was found by experience that the restrictions placed upon the traffic, though falling short of total prohibition, were highly advantageous to the tribe.

It was recently reported among them that the government, as a revenue measure, was about to abrogate the restrictions placed upon the traffic within the proclaimed areas. This caused much excitement among them, and was the occasion of the assemblage of a large meeting of Siwani's people, June 22, in front of the court-house in the town, to represent their views to the magistrate, and through him to the government.

That orderly meeting of dusky natives, but recently emancipated from the thralldom of barbarism, eloquently pleaded for the protection of their homes from the destroying influence of the drink, which is the curse of civilized man, formed a scene of pathetic interest to all who feel the pulse-beat of philanthropic sentiment. If the government does not heed such earnest appeals as were there made, then the white people who rule the colony should first of all be made the subjects of future missionary labors.

An old chief, named Mabope, was first to speak. They asked the government to take the liquor from their homes, and it had done so. He trusted it would now listen to their plea and not bring it back again. He wanted liquor kept as far away from the black people as possible. Sevise, a son of Siwani, said they looked to the government for protection. They were all agreed as to the good that had followed since the canteens had been closed, and they did not want the white man's liquor brought near their locations again. He was not speaking, he said, as a total abstainer, but he spoke for the good of his people.

The statement of Mema, son of a principal councillor, was to the effect that the women, as well as the men, were addicted to the drink habit. "When the canteens were among them," he said, "their wives spent all their time at them, and they had no wives." If the wives of white people should fall into like habits of dissipation, the men would speedily organize W. C. T. U. societies for the suppression of the evil. The dark-colored sisters, however, turned the tables on the men when they were given opportunity to speak. Nopodi, wife of a notable, said the women were losing their husbands and being ill-treated through drink; but since the canteens had been closed they had been happier, and had become prosperous and contented. Another woman bore testimony to the evil effects of drink, and concluded by saying that she "had almost become tired of being thrashed when the canteens were near them." That sort of experience would make even a white woman "almost tired!" A number of women spoke to about the same effect.

Mr. Dick, the local magistrate, closed the conference by saying that he would present the matter to the government, and that he believed it would be a good day for the natives when strong drink could no longer be sold to the black man. This was greeted by signs of earnest approval by the assemblage. Altogether, the incident may be noted as an indication that the tidal wave of temperance is reaching all shores.—*Sel.*

T. D. Crothers, in the *Scientific American*, says of the effects of alcohol on the mind: "It is one of the curious errors that alcohol stimulates the imagination, and gives a clearer, more practical insight into the relation of events of life. The whirl of thought roused up by the increased circulation of the blood in the brain is not imagination; it is not a superior insight or conception of the relation of events, but is a rapid reproduction of previous thoughts, soon merging into confusion. The inebriate never creates any new ideas or new views; all his fancies are tumultuous, blurred and barren. The apparent brilliancy is only the flash of mania, quickly followed by dementia. Alcohol always lowers the brain capacity, and lowers the power of discriminating the relation of ideas and events. After a few periods of intoxication, the mind under the influence of spirits is a blank, blurred page. The poets and orators who are popularly supposed to make great efforts under the influence of alcohol, only repeated what had been said before in a tangled delirium of expression. The physicians who are supposed to have greater skill when using spirits, have paralyzed their higher brain-centers, and have lost all sense of fear or appreciation of the consequence of their acts, and hence act more automatically, simply doing what they have done before without any clear appreciation or discrimination of the results. The inebriate is the best of all imaginative persons, and the one in whom the higher brain forces of judgment, reason and conception are the first to give way. The man who uses spirits to give mental force and clearness is doing the very worse thing possible to destroy this effect. Alcohol is ever and always a paralyzant. It never creates anything; it never gives strength or force that did not exist before; it never gives a clearer conception and power to execution, but always lowers, destroys and breaks down."

The South American delegates to the International Congress, who have made a tour of the United States as the nation's guests, have been dined and wined most abundantly. At South Bend, Ind., they were entertained by Mr. Studebaker, one of the United States delegates, at a dinner at which one hundred and fifty guests were seated at the tables. Of this dinner the Chicago *Tribune* says: "The meal which was served was as elegant in its appointments as any with which the visitors have been honored. A novel feature of this dinner was its exemplification of Mr. Studebaker's ideas of temperance. For the first time on the trip the travelers were served with water only." All honor to Mr. and Mrs. Studebaker for thus giving to these South American guests a useful object lesson, and showing them the better side of truly American hospitality.—*National Temperance Advocate.*

Good Health presents the following results of an analysis of a cigarette, made by a physician: "The tobacco was found to be strongly impregnated with opium, while the wrapper, which was warranted to be rice paper, was proved to be the most ordinary quality of paper whitened with arsenic. The two poisons combined were present in sufficient quantities to create in the smoker a habit of using opium without his being aware of it, his craving for which can only be satisfied by an incessant consumption of cigarettes. The state should prohibit the making and vending of the poisonous cigarettes, as well as poisonous alcoholic beverages, and from kindred reasons.

The following from an exchange, shows what help we have from saloon-keepers in forming the morals and the habits of our boys. Lately, in Chicago, "a school teacher noticed a knot of boys counting the number of holes in some cards. He called one of them up and insisted on knowing what it meant, and the boy told him that a saloon-keeper who had his saloon near the school had given them those cards, and every time they took a drink he punched them, one hole for beer, two for straight drinks, and three for mixed drinks, and each month he gave prizes. The boy who had the most holes punched in his card got a revolver, the second a life of Jesse James, and the third a meerschaum pipe."

The New York Assembly has taken favorable action on the resolution providing for a popular vote on the question of a prohibition amendment to the Constitution. Sixty-six votes were recorded in its favor. The senate had already passed the resolution. This is the second legislature that has ratified the submission of the proposed amendment, and the question now goes before the people. It is to be acted on at a special election on the second Tuesday in April, 1891. No other subject will be voted on at the time, and the fullest opportunity for a fair expression of popular opinion on prohibition will accordingly be afforded.

The Congregational Union at its session in London, England, May 13, adopted resolutions denouncing the government scheme for the compensation of liquor-sellers who may be deprived of their licenses.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON X.—Second Quarter.—June 8.

SUBJECT.—Teaching to Pray.—Luke 11: 1-13.

GOLDEN TEXT.—Ask, and it shall be given thee; seek, and ye shall find; knock, and it shall be opened unto you.—Luke 11: 9.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Luke 11: 1-13. T.—Luke 18: 1-14. W.—Matt. 6: 1-18. T.—Gen. 18: 20-23. F.—Gen. 32: 24-32. S.—Jas. 5: 13-20. S.—John 15: 1-8.

COMMENTS BY E. E. FLAGG.

1. *The model prayer*, vs. 1–4. If we had never sinned, prayer would be as natural as our breath; but in humanity's fallen state prayer is a foreign tongue, and the most of us do, indeed, need to be taught to pray. "As he was praying" this request was made. It is the prayerful Christian who awakens a desire in others to learn to pray; he who prays as if it was a delight and has the consciousness of receiving. It is the most precious lesson we can learn, and one for which all the philosophy and accomplishments of the schools can be no substitute. We have many examples of prayer in the Old Testament, but none like this which forms a universal model fitting every age, class and condition; none which gives us the idea of Fatherhood, or sets before us the thought of a world-wide kingdom where God's will should be done by human beings with the freedom and gladness with which glorified spirits do it in heaven. It is a prayer that only a Christian can say sincerely, though it is every day taken upon formal and worldly lips. The first part relates to God, and has all humanity for its scope; the second to our own needs. The greater includes the less, and in prayer as in all other things we are to "seek first the kingdom of God and his righteousness," secure in his promise that the rest will be "added." Before we can truly call God our "Father" we must do the works of a loving, obedient child. If we want his name universally hallowed we must be careful ourselves to treat it with the greatest reverence. If we really want to have his kingdom come, we shall seek to have it begin in our own hearts. We are to pray for this day's wants, not for to-morrow's. We are to ask for strength to bear our burdens as they come, but not before they come. We are to forgive others if we would be forgiven ourselves. An unforgiving spirit turns its cup upside down, and makes it impossible for God to fill it. We are to understand the last petition, "Lead us not into temptation," by Christ's own prayer for his disciples: "I pray not that they be taken out of the world, but that they be kept from the evil." Not as recluses and hermits are we to live, but as strangers and pilgrims—in the world, but not of it. This prayer, brief as it is, sounds the whole gamut of human needs; and however we may amplify and enlarge, our every petition may be classed under one of these several heads.

2. *The encouragements to prayer*, vs. 5–13. It is a rule which scarcely has an exception that earnestness and importunity always win in the end. Human nature does not like to have its ease and quiet disturbed by constant begging, and even the veriest churl will, to get rid of a begger, grant him his petition. Much more will a loving father heed the cry of his hungry child for bread. Yet even the tenderest human parent approaches no nearer to infinite love than to infinite wisdom. Surely we have the greatest possible incentives to prayer in the very character of God himself. The ninth verse is like a bank check. It stands for all its face value, and is the same as cash to the one it is paid to. So the asking is in itself receiving. One may not be conscious that their prayers are answered; but this makes no difference with the fact. They can go their way in rejoicing hope with a heart "to labor and to wait." This has made the world's saints and heroes strong to battle against popular iniquity. When everything else failed they could pray. It ought to make us strong in the present age. Rum and tobacco are mighty, and secret societies boast themselves invincible, yet there is not an evil in the world to-day so strong as the prayers of the humblest Christian.

HELPFUL THOUGHTS FROM PELOUBET'S QUARTERLY.

THE THREEFOLD ANSWER.—There are three ways in which prayers are answered. (1) In the praying itself is an answer, the communion with God that comes through prayer; but *this* cannot come without another answer. (2) There is a giving of the exact thing we ask for, where direct promises are made, or where it would be good for us to receive it; but not always in the way, or at the time, we may set. (3) As many times the exact thing we ask for, in the form we ask for it, would be the worst thing for us, and what we really do *not* want; therefore, in such cases God gives us the *spirit* of our prayer, what we really would have asked for had we known all things, as he does. A child asks for a white powder he sees, thinking it sugar, when in reality it is poison. The parent refuses the poison, and gives real sugar instead. He, not in a literal form, but a thousand times more really, gives what the child asks for. So does God with us, and so at last we shall see that *every true prayer is really answered.*

NOTE in regard to the answer, (1) that the best things cannot be given directly, as money and houses can be given, but they must be wrought in us; and the extent to which they can be given depends on our co-operation. Such gifts are character, the Holy Spirit, education, usefulness, love. (3) The best answers to prayer, therefore, often take a long time to ripen so that we can receive them, but the answer *begins* to come with the first prayer of faith.

EDUCATIONAL.

—The contributions to American Colleges during 1889 amounted to about $4,000,000.

—Rev. W. P. Johnston has been elected president of Geneva College, Beaver Falls, Pa., to succeed Dr. H. H. George, resigned. Mr. Johnston has been vice-president of the college and professor of Latin and English literature. He was a student in Geneva College until his senior year. That year he studied in Jefferson and graduated in 1858. For nine years he was pastor of the Baltimore Covenanter congregation. He resigned this charge to accept a call to the Washington (Iowa) congregation where he was pastor for eight years, and for two years principal of Washington Academy. In 1881 he resigned these charges to accept a professorship in Geneva. He is said by the Brooklyn *News-Letter* to be a faithful teacher, painstaking and enthusiastic in his work, popular alike with faculty and students, and is one of the most polished and cultured preachers in the church.

—The University of St. Petersburg numbers 1,759 students, of whom 1,228 are members of the Orthodox religion, 21 Armenian Gregorians, 172 Catholics, 199 Lutherans or members of the Reformed Church, 3 Anglicans, 125 Jews, 8 Mussulmans, and 3 of other non-Christian cults. Divided into their classes in society, there are 1,135 either noble or the sons of officials, 148 sons of notable citizens or of merchants of the first guild, 116 sons of clergymen of the Orthodox Cuurch, 280 of citizens, merchants of the second guild, and industrials, 51 peasants, 8 Cossacks, and 21 of foreign origin. Of the students, 1,728 were educated in classical gymnasia, 5 in ancient seminaries, and 26 in other educational establishments. The University of Helsingfors has at the present time 1,735 students, among whom there are seventeen women. These are divided into the following faculties: One hundred and eighty-nine theological students, 601 law, 138 medical, 408 philological, and 399 natural sciences and mathematics.

—Mr. Edmunds, of Vermont, has introduced in the Senate a bill to establish a University of the United States, and had it referred to a select committee of nine. The bill provides that the university shall be governed by a corporation and board of regents composed of the President, members of the Cabinet, the Chief Justice of the United States and twelve citizens, no two of whom shall be appointed from the same State. The purpose of this university is to institute and carry on a course of education and research in all branches of learning—investigation that shall, in the opinion of the board of regents, from time to time be most conducive to the advancement and to the increase and development of knowledge. The bill also appropriates $5,000,000 to be permanently set aside in the treasury of the United States as the principal and perpetual fund, the necessary part of the income of which may be annually used for the expenses of the university. No special sectarian belief or doctrine shall be taught or promoted in the university, but this proposition shall not be deemed to exclude the study and consideration of Christian theology.

—The Trustees of the Slater Fund held their annual meeting in New York on the 6th. The members of the Board present were ex-President Hayes; Senator Colquitt, of Georgia; William E. Dodge; John A. Stewart, president of the United States Trust Company, and William A. Slater, of Norwich, son of the founder. Mr. John F. Slater, of Norwich, Conn., gave $1,000,000 in 1882, to be invested and the income to be voted in aid of schools among the freedmen of the South. His desire was not to build new schools but to assist those established by others. By prudent management the fund has been increased to $1,200,000. About $45,000 had been paid during the twelve months under review toward the support of thirty-four institutions. Dr. Haygood, a prominent friend in the South of the education of the Negro, was present and spoke very hopefully. He said that there were now 16,000 schools for colored children among the freedmen, supported by the State governments at an annual expense of about $5,000,000. As a proof of progress during the past twenty-five years, he said that they were now receiving the children of those educated at the beginning of this effort, and that on presenting themselves they were found to be far in advance of the children of untaught parents. He said, also, that there were now 9,000 children in the schools assisted by the fund, showing a steady increase from the beginning.

—In Cleveland, Ohio, the Congregational churches have increased from three in 1860 to thirteen in 1890.

RELIGIOUS NEWS.

—Rev. J. Milligan Wylie was some time ago appointed an evangelist to organize Covenanter churches in the West. His headquarters were for some time in Kansas City. He is now located in Denver where he established a mission church in April. The organization is growing and has a good attendance at its services.

—The First Free Methodist Church of this city have purchased ground in a central location on the West Side, and expect to erect a new building in time for the next General Conference which is to meet in this city.

—The Thirty-Second General Assembly of the United Presbyteriau Church of North America will meet in the First United Presbyterian church of Buffalo, N. Y., on Wednesday, May 28, 1890, at 7:30 o'clock P. M. The opening sermon will be preached by Rev. E. S. McKitrick, D. D., the moderator of the last General Assembly.

—Josiah W. Hambleton died at South Bend, Ind., Monday night, aged 55 years. He was the child of wealthy parents, but since the war, in which he served as captain, he has devoted his life to missionary work among the Indians.

—In China there is now, according to intelligent estimates, one missionary to about every 300,000 people.

—Philadelphia has the largest number of Sunday-school attendants of any city in the United States, 195,802. New York ranks next with 187,000, Brooklyn next with 107,233.

—A missionary lady (A. B. C. F. M.) at Kumamoto, Japan, has been at her home eight weeks only in the last twelve months, the rest of her time being filled with tours for labor among women in various cities and towns of Kinshin.

—The Methodists build two houses of worships every day in the year. They raised last year $716 every day for church extension.

—It is announced that the next Ecumenical Conference of the Evangelical Alliance will be held at Florence, Italy, in April, 1891, It has been in contemplation for some years to have an International Conference in Italy, but the way has not been open before.

—To the Reformed Presbyterian Church, Olathe, Kansas, about twenty-five members have been added since last Synod. The pastor, Rev. J. H. Wylie, is an earnest worker, and his people support him. working in four Sabbath-schools, two in the church and two, which are union schools, in the country.

—The East End Covenanter church, of Pittsburg, held the first service in their new building on Sabbath, May 4. Rev. Thos. Sproull, D. D., offered the dedication prayer. In the morning the pastor, Rev. O. B. Milligan, preached. In the afternoon there were addresses by neighboring pastors, and in the evening Dr. David McAllister preached. The church is at the corner of North Highland avenue and Harvard street, and is a very commodious and beautiful building.

—Forty persons were received into the membership of the Fifth Reformed Presbyterian Church, Philadelphia, Rev. W. H. Gailey, pastor, at the Communion on Sabbath, April 20. This makes the addition of 100 since the opening of the new church one year ago. The present membership is 500 and the Sabbath-school numbers 400.

—A matter of some import as evincing afresh the influence of Roman Catholic priests in shaping the policy of the French Republic in certain directions, is the case of the Rev. John Jones, who was forcibly expelled by the French authorities of New Caledonia from the Island of Mare, which had been the scene of his successful missionary labors for thirty-three years. The government allowed him only an hour for preparation and arrangement to go on the French man-of-war to Noumea; and now the home officers of the Republic have refused an application of the British Government to review the case.

—The new Gospel launch of the American board, built for missionary use in the Caroline Islands, made its first trial trip in Boston Harbor. The boat will be stationed at Ponape, one of the Caroline Islands, for the use of Rev. F. E. Rand, for fifteen years a missionary at that point, and Mrs. Rand. They have heretofore been obliged to visit the islanders there in a small and unseaworthy canoe. Ponape has a population of about five thousand souls, and Mr. Rand has thirteen churches there in active operation, with a membership of more than one thousand. The launch itself is a seaworthy craft, 25 feet in length with a beam of 5½ feet, and has a four-horse power engine capable of securing a speed of seven or eight knots per hour.

—The announcement that the Quakers are not dying out, is made in a letter from "A Quaker" to *Murray's Magazine.* During the first half of this century their decline in numbers was very rapid; but for a good many years past the accessions by "convincement" have been every year so greatly in excess of the secessions that, notwithstanding a very low marriage rate and very low birth rate and some emigration, there is yearly a steady though slight increase in Great Britain. In the United States the Quakers, we are told by the same authority, are increasing almost rapidly, especially in the South and West, mainly through accessions from other religious bodies.

IN BRIEF.

Volapuk is now eleven years old, and it is asserted that 5,000,000 people are able to use it.

Senator Hoar recently remarked that the Sunday newspapers was the greatest curse of modern times.

It has been found necessary to protect President Lincoln's monument from relic-hunters with a stout iron fence.

The people of New York State pay out about $25,000,000 annually toward the support of its 350,000 criminals, paupers, tramps and vagrants.

The Farmers' Alliance of Texas is in trouble and sensational developments are rumored. In 1887 the leaders organized an exchange with a capital of $500,000 at Dallas. They are alleged to be short $250,000, and farmers who are stockholders demand an investigation.

The New York legislature, which adjourned May 9th, voted the day before to submit a prohibitory amendment to the voters of that State at a special election to be held on the second Tuesday of April, 1891. This measure has already passed the preceding legislature, and will therefore be submitted to the people on the date named.

The bill authorizing the construction of a bridge across the Hudson river at New York has passed the House of Representatives, and is now awaiting the action of the Senate. The proposed bridge will be 6,500 feet long, including anchorages, which is nearly twice the length of the Brooklyn bridge, and more than 1,000 feet longer than the Forth bridge in Scotland, now the longest bridge in the world. It is estimated the bridge, with right of way, terminal stations, etc., will cost $40,000,000.

One of the latest and most unique of electrical inventions, is a machine for buttering bread. It is used in connection with a patent bread-cutter, and is intended for use in prisons and reformatory institutions. There is a cylindrical-shaped brush which is fed with butter, and lays a thin layer on the bread as it comes from the cutter. The machine has a capacity of cutting and buttering 750 loaves of bread an hour. The saving of butter and of bread, and the decrease in the quantity of crumbs, is said to be very large.

Mr. Caldwell, of Ohio, has introduced in the House a bill to prevent the desecration of the United States flag. It provides "that any person who shall disfigure the national flag, either by printing on said flag or attaching to the same, or otherwise, any advertisement for public display, shall be guilty of a misdemeanor, and, on conviction thereof in the District Court of the United States, shall be fined in any sum not exceeding $50 or imprisonment not less than thirty days, or both, at the discretion of the court."

For 110 years to come, no man, woman or child will write the current date without using the figure 9; for nineteen years during that period two 9's must be written—in 1899, 1909, 1919, 1929, 1939, 1949, 1959, 1969, 1979, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998; and for one year—1999—three 9's will have to be set down. Of the people now living, it is safe to say that not one will ever write the date of his or her own time without using a 9. Besides minding their p's and q's, the next three generations must give particular heed to their 9's.

A unique and interesting feature of the Henry C. Bowen's Roseland Park celebration this year, on the Fourth of July, will be a monster parade of Sunday-school children. Owing to the recent death of Mr. Bowen's son, he himself will not have the direction of the celebration, having requested a committee of Woodstock citizens to take charge of it. But as he has given the commiltee carte blanche in everything, the occasion will lose none of its interest and attractiveness. When it is stated that Rev. Dr. Wayland, of Philadelphia, is to be one of the orators of the day, it will be seen that a rare intellectual treat is in store for those who will have the good fortune to be present.

The boundary line between the United States and Canada is not "imaginary," as most people suppose. The fact is the line is distinctly marked from Lake Michigan to Alaska by cairns, iron pillars, earth mounds and timber clearings. There are two of these marks between the Lake of the Woods and the base of the Rocky Mountains. The British placed one post every two miles, and the United States one between each British post. The posts are of cast-iron, and cast on their faces as the words, "Convention of London, Oct. 20, 1818." Where the line crosses lakes, mountains of stone have been built projecting eight feet above high-water mark. In forests the line is defined by felling trees for a space a rod wide.

DONATIONS.

For the General Fund:

Collections on the field for Jan., Feb., March and April, by J. P. Stoddard $187.40, W. B. Stoddard $68.50, C. F. Hawley $18.48, and E. W. Shaw $7.50	$281.88
John Crawford	2.25
A. Rose	.50
Mrs. Aaron Lewis	2.00
S. J. White	5.00
Rev. A. J. Chittenden	5.00
W. W. Marshall	2.00
Mrs. A. R. Miller	.55
John N. Clark	.50
Mrs. A. F. Rider	6.00
Mrs. Abbiah Coe	2.90

For Cynosure Minister's Fund:

Enos W. Shaw	$8.31
T. S. Crouch	5.00
D. H. C. Salisbury	2.00
Rufus Johnson	10.00
Mrs. A. E. Kellogg	1.00
Mrs. E. Talcott	1.50
Burdett Fuller	.75

Four-week subscriptions to the Cynosure, for Northern Ministers:

Last report March 6th. ult	4,991
Obtained by C. F. Hawley	1,073
A friend	10
A. G. Mansfield	25
C. N. Carnahan	10
J. K. Weber	10
E. H. Person	15
B. Williams	3
Total 4-week subscript'ns May 26,	6,137

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from May 19 to 24 inclusive:

J P Jones, F G Orr, A F Brockman, W Miller, J M Stanton, A Tuttle, P B Bates, R Dickinson, T Hodge, P S Amstutz, S A Pratt, Rev G W Griffith, W Palmer, Rev R R Whittier, J C Cozier, Mrs M Barney, Rev A E Michel, J P Hoffman, L Taft, J N Lloyd, P Sjoblom, T Prall, J Harvey, I Faris, Dr H W Marsh, J Howe.

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Mr. Sumner Avery of Eagle, Mich., on the other hand, writes:

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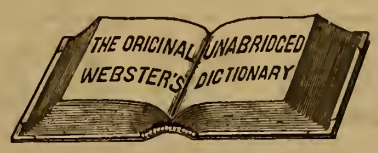
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Many stains which are too firmly set to yield to the treatment with boiling water, will come out by dipping the spot in warm chlorine water.

Fruit, mildew or ink stains on delicate fabrics can be dipped in clear cold water, and then in a mixture made by one tablespoonful lemon juice, one tea-spoonful oxalic acid and one-half pint rainwater, shaken together. Grease spots can usually be taken out by covering the spot with French chalk scraped on, covered with brown paper and a warm flat-iron set on it to cool.

Grease on cloth can be rubbed well with fuller's-earth, or yet with benzine, or, again, with purified ox-gall mixed with yolk of egg. When nothing else can be obtained, common wheat flour can be made into a paste with cold water and when dry rubbed on to a grease spot.

Blood stains can be saturated in kerosene oil, and washed out in warm water.

Mildew will readily disappear in a dilute solution of chloride of lime.

Delicate colors in embroidered handkerchiefs can be set by soaking for ten minutes previous to washing, in a pail of tepid water, in which a dessert-spoonful of turpentine has been well stirred.

Silk underwear should be washed through several cool waters in which soap and borax have been dissolved. All silk wear should be squeezed by the hand rather than rubbed, although especially soiled spots must be rubbed with a little soap.—*Bazar.*

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To remove tar from the hands, rub with the outside of a fresh lemon peel and wipe dry immediately.

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CATCH CROPS AMONG FRUIT.

The question what to plant for a catch crop is an important one to the fruit grower at any period of his career, but especially so to the beginner, who is paying out all the time without any possibility of gathering a profitable crop from even the strawberries in less than a year. To the difficulty of growing two crops at the same time, without injury to either, is added the question of gathering and the problem of profit, as affected by the increased cost of production. The tree fruits give but little trouble, as any hoed crop can be grown, excepting such as require very high manuring, like cabbages and onions. Of the small fruits, strawberries give very little opportunity for growing anything else, although some plant them twenty inches apart in the row, and plant a single eye of some dwarf potato, like Early Ohio, between. Onion sets may also be put in, provided it is done early; and on high priced land, near a city, the rows of strawberry plants may be set four or four and a half feet apart, and a row of early cabbages, or onions, or early sweet corn may be grown; but this means a good deal of hard labor that must be hired cheaply if a profit is to be expected.

An acquaintance of the writer once tried the experiment of growing early cabbages between rows of strawberries planted three feet apart. The ground was a long neglected garden spot that had produced a crop of weeds three years in succession. There was no room for horse cultivation, and hand hoeing did not push the cabbages as horse work would have done, and they were only second early, bringing a low price which did not begin to pay for the extra hand work required. The cabbages, which should have been out of the way by July 15th, were not marketed until September 1st, and then the strawberries had, in many places, run across the row, and the cultivator belied its name and became a destroyer.—*Vick's Magazine for May.*



PAT'S DILEMMA.

Shure, docthor, this pain is jist awful!
Be jabbers! I'm all of a sweat!
I hope you will thry to relave it,
For belave me, I can't lay nor set!

Well, Pat, I will try and relieve you, [duced),
(With a smile which Pat's speech had in-
And if you can't "lay" nor "set" either,
Perhaps you had better just *roost!*

But, Pat, for the pain you complain of,
Simply roosting alone might not do,
I think I would try Dr. Pierce's
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The character of this valuable pamphlet is seen from its chapter headings: I.—Masonic Attempts on the Lives of Seceders. II.—Masonic Slander. III.—Masonic Assault on Free Speech. IV Freemasonry Among the Colored People V.—Masonic Interference with the Punishment of Criminals. VI.—The Fruits of the Masonic Institution as seen in the Conspiracies and Outrages of Other Secret Orders. VII.—The Relation of the Secret Lodge System to the Foregoing and Similar Outrages.

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NEWS OF THE WEEK.

WASHINGTON.

Monday, Mr. Wilson (Iowa) made an effort in the Senate to have the bill relating to liquors imported into prohibitory States taken up and considered, but he was forced to yield to the prior claim of the silver bill.

Wednesday the United States Brewers' Association met in annual convention at Washington, D. C., and was opened by Chairman Lefens, of Chicago, who, in his annual address, recommended the erection of a complete brewery at the World's Fair.

For the first time in the history of the House judiciary committee, a majority of the members agreed, Thursday, to a favorable report upon a joint resolution, introduced by Representative Baker (N. Y.) providing for a Constitutional amendment to grant the right of suffrage to women. Twice before a minority of the committee has reported favorably on similar propositions, and one of these reports was drawn by the present speaker, Mr. Reed, but a majority could not be induced to take favorable action.

CHICAGO.

The grand jury entered into the investigation of the Twenty-fourth Ward election frauds in earnest, Saturday, and returned an omnibus indictment against twenty-six persons charging them with conspiracy to violate the election law. Two aldermen are among those indicted.

COUNTRY.

Thursday, United StatesDistrict Judge Foster, who has just returned from the Indian Territory, said at Topeka, Kan., that the Indian tribes were anticipating the arrival of the Messiah at any moment.

The boodle aldermen of Des Moines, Iowa, were indicted by the Grand Jury Thursday, and immediately arrested. They are charged with unlawfully drawing money from the treasury, and issuing fraudulent warrants to cover the same.

At Nevada, Mo., Thursday, Judge Hindman, of the District Court, in his charge to the Grand Jury, took the ground that in spite of the "original package" decision, the local laws concerning the sale of liquor were supreme and should be obeyed, and directed the jury to indict any persons violating the local liquor laws.

A wreck is said to have occurred Tuesday, near Plover, Wis., on the Portage branch of the Wisconsin Central, in which twenty persons are reported killed or injured.

The largest saw-mill in the world, says an exchange, is located at Clinton, Iowa. It cost $260,000, and is capable of saw ing 450,000 feet of lumber in eight hours. It has seven band and three gang saws, and two batteries of ten boilers each.

Shortly after 7, Sunday morning, the Mohawk Valley was disturbed by a slight shock of earthquake accompanied by lightning and heavy winds. The shock increased in intensity to Montgomery county, where, at Fort Hunter, it was quite severe. At Little Falls, N. Y., dishes were rattled and a rumbling as of distant thunder was heard. At Fort Hunter buildings were shaken and beds moved so that the occupants were awakened.

Buildings were fired by lightning at Lucas, O., Sunday morning. While removing goods about fifty pounds of dynamite, which was kept in a store, exploded with disastrous effect. The bodies of two men were horribly mangled and mutilated beyond recognition. About twenty-five persons in all were more or less injured.

Eight persons were drowned while boating Sunday afternoon, near Fall River, Mass.

FOREIGN.

Wednesday the party in Nova Scotia which favors closer commercial relations with the United States, elected thirty out of thirty-eight members of the Provincial Parliament.

The King of Italy, since the death of his brother, the Duke of Aosta, has continued in a profound and alarming melancholy.

Mr. Mutsu, late Japanese Minister to the United States, has been appointed Minister of Husbandry in the new Cabinet of Japan. The position is next to that of premier. Diplomatic circles in Washington are greatly pleased at the appointment. While at Washington Mr. Mutsu negotiated the reciprocal treaty between Japan and Mexico. Mr. Romero, the Mexican Minister, was the other negotiator.

Mr. Gladstone, in a letter on the licensing question, says that the mere introduction in Parliament of the license bill which provides for compensation for loss of licenses, has already increased the value of publicans' property by probably £50,000,000. The measure, he says, is the heaviest blow ever struck at the cause of temperance.

The village of St. Mahlen, near Hildesheim, Germany, has been visited recently by severe hailstorms, which have done a great deal of damage. Thursday the people gathered in a church to pray for a cessation of the storms. While the services were in progress a thunder storm came up and the church was struck by lightning. Four persons were instantly killed and twenty were injured, four being rendered completely blind. The people were panic-stricken, and in the rush for the doors two children were crushed to death.

The new army bill of Germany, now being considered by the Reichstag, provides for an increase of 37,000 men in the forces of the empire.

As the British government will do nothing for the survivors of the charge of the Light Brigade at Balaklava, the radical papers of London are agitating a public subscription for their benefit, nearly thirty of them having been found to be in abject want.

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The lodgemen and papists of Newburyport, Mass., are in a fine quarrel. The *Converted Catholic* of New York says: "Through the efforts of a secret society all the licenses for that town have been granted to so-called Protestants —of course they are not members of any Christian church—and Father Teeling, the Roman Catholic priest, has protested against this unfair discrimination. He thinks the Roman Catholics should have a monopoly of liquor-selling."

The Bennett law controversy took a peculiar turn at Milwaukee, where a state convention of Catholics was held last week. Every speech is said to have banged away a broadside of argument or invective at the law. But especially Bishop Katzer assailed the law in the name of American liberty and the rights of conscience, which he and his church are so diligently promoting in every part of Christendom. But, more, he claimed that the Masonic lodge was the real author of the law, and arraigned the order at length for its opposition to "the church." His speech was heard with great applause and aroused the Masons of the State, and they are arranging for a suitable reply.

The dedication of a monument to General Lee was the occasion of an immense demonstration in Richmond last Friday, which ought to have startled the spectators with the exhibition of the old Confederate spirit. One might have believed the world rolled back thirty years, and the rebellion yet in its pride. Confederate flags were waving by the thousand, while the National colors were generally furled or held to the staff. That was the exhibition of patriotism in Richmond—a display of rebellious spirit which may well make us fear. But at Cleveland there was another demonstration, equally immense in numbers and enthusiasm, and graced by the presence of President Harrison. It was the dedication of the Garfield monument. There was but one flag displayed here, but there was the recognition of an element as disloyal to America and as subversive of her principles as the old rebel songs and flags in the Southern city. In the vast procession were a long parade of Knight Templar Freemasons, of Uniformed Knights of Pythias and of the Odd-fellow military degree. All these bands of drilled, armed and officered men are really marshalled under as disloyal a flag as the "stars and bars." Their organizations are un-American and dangerous and every patriot who shudders at the display at the monument of Lee should cry out against that at the tomb of Garfield.

The *Cynosure* has several times of late noted the marvelous expansion of the assessment secret societies in Massachusetts. There has been much said also by the Boston papers concerning the frauds practiced upon members by the managers and promoters of these orders. The Insurance Commissioner of the State says that he has given charters to thirty-two endowment societies in the last year, and in a single week lately sent out papers for fourteen more. Many of these are of a piece with Dr. Wilson's celebrated Royal Society of Good Fellows. The Commissioner says that if he had been allowed discretion he would not have permitted the organization of one of these associations in the last two years. He shows how untrustworthy are these orders by a few statistics. One company with 118 members, on January 1 had paid $1,593 to get these members, and owes $2,948 more. The salaries of officers which these 118 must pay are $12,800 a year. Another society which has paid $375 in sick benefits in five and a half months, collected $5,201 in the same time, and the cost of the society for a year was $14,212, of which $8,769 was paid in salaries to officers. Such management is much in need of a secret society to give it character.

The federation of the five Central American States, Guatamala, Honduras, San Salvador, Nicaraugua, and Costa Rica, shows the trend of all American countries towards union and harmony. This federation is to take effect Sept 15th, under a constitution similar to our own. They have a population only a little less than ours in 1790, and a combined territory something less than that of Texas. Each State will be a gainer, not only by their mutual aid in all works, either of defense or intellectual improvement, but especially in unrestricted traffic. Their foreign trade, which amounts to about $31,000,000 yearly, might nearly all of it be directed to the United States, if our legislators only had the wisdom to secure commercial reciprocity. Our importations from these countries, mainly tropical fruits, coffee and cochineal, are such as we cannot produce, while the articles we have in excess are precisely those which they need. How reasonable that we should exchange. Diversity of language, religion and type of civilization, will, for a long time, prevent the Latin nations of America from becoming identified with those of British origin, but there is no reason why they should not become united to each other, so that there shall be, eventually, but two great republics on the Western Hemisphere, and these shall be in mutual harmony and commercial union.

There is a movement on foot among the ritualistic churches that keep "holy days and festivals" to forsake the well-tried and successful International Sunday-school Committee's arrangement of lessons, for one that will be in accord with their idea of church festivals. Where will such a movement end? It is to be earnestly hoped that the Episcopal church, which made such an urgent call for Christian union, will protest against the severing of this bond that binds the Sabbath-schools of the world together. At the last annual meeting of the Synod of the Potomac, of the Reformed church, at Carlisle, Pa., in October last, it was resolved that "the observance of the leading fasts and festivals of the Christian year in their proper Scriptural and historical order, is a matter that far transcends in importance any advantages that may accrue from the use of any uniform series of Sunday-school lessons, such as have been presented in the schemes prepared from time to time by the International Sunday-school Committee." It was also regretted that the committee had not recognized these festivals, and an attempt was made to secure the co-operation of other in the observance of "Christmas," "Easter," and other holidays of heathen name or origin which were baptized by Romanists several centuries after Christ.

After many weeks of "dwelling under a cloud" Mr. Quay of Pennsylvania is to be vindicated. The Beta Theta Pi fraternity of Washington and Jefferson College have determined to make him a character to order or, at least, try to clear up the spots on his old one. They are preparing to prove that it is impossible for a man who has been a Beta Theta Pi to steal $250,000 out of the State Treasury or to commit other eccentricities which would bring grief and shame upon the chapter hall. They have notified the Democratic and Independent press that the publishing of such lies must be stopped. Of course the press is afraid of the "fraters." But this is all legitimate so far as the Beta Theta Pi is concerned, for they pledged Mr. Quay long ago "to place implicit confidence in every member of this association, and to use all honorable means to promote his interests and to aid his preferment," and "never to see calmly, nor without earnest desire and decided efforts to prevent it, the ill treatment, slander, or defamation of any one who wears the badge or bears the name of Beta Theta Pi." What else could the Betas do with such an oath over them? But the laughable part of it is Mr. Quay's extreme reluctance to prove what liars newspaper men are. So great is his reluctance that it is probable he will send an affectionate letter to the chapter room of Beta Theta Pi, beginning "Dear Brothers" and ending "Yours in the bonds," etc, in which he will suggest that the matter is worthy of only the most silent contempt, and hint that the more silent the contempt is the better he will like it. It is probable, therefore, that the investigation of the Gamma Chapter of Beta Theta Pi will follow the lead of the National Committee and be "indefinitely postponed."

THE SONS OF THE REVOLUTION.

BY H. H. HINMAN.

A new secret society has come forward as an educator in patriotism. It appears that ere long the G. A. R. will expire by limitation. The Loyal Legion was never more than a select few, and the Sons of Veterans can never include more than a fraction of humanity. How then shall our patriotic impulses be cultivated and represented? In view of the imminent danger that our love of country would die out, the happy thought has been suggested that we have in our midst the elements of an order that shall be both ancient and honorable, and be a perpetual school of patriotic enthusiasm. There is a large number of our citizens who can trace their lineage to the men who fought at Saratoga and Yorktown, and these, if bound together in secret oaths, with gorgeous titles and a grandiloquent ritual, might become a vast training-school for the nation. I surely think so.

Besides, too, this is no one-sided affair. The men who fought for the Southern Confederacy are virtually, if not actually, shut out from the G. A. R., the Loyal Legion and the Sons of Veterans. Is there to be no way for them to express their patriotism and to honor the old flag? Surely our once "wayward sisters" ought not to be denied their share in our national secret societies. It is enough that their names are not on the pension rolls and that they have ceased to furnish us our presidents. We can at least accord to them an honored place in our newest, grandest, patent-right school of lodge patriotism.

Henceforth we may consider the bloody chasm

fairly bridged over. Now we may expect in our political world an absolute and instructive purity of action and motive. Under the teachings of this new and wonderful order our political leaders will "love themselves last," "be just and fear not," and

"Let all their aims be their country's, God's and Truth's."

And that

"Still in their right hands they will carry gentle peace to silence envious tongues."

Surely the political millennium is about to dawn since the advent of the Sons of the Revolution.

How sad to think that our Puritan fathers previous to 1735 (when the Masonic influence first dawned on our land) were entirely without any secret lodges! How deplorable must have been our condition during the decadence of lodgism, say from 1828 to 1848, when the great mass of our citizens knew nothing of any religious worship except that of the churches, and drew their patriotic inspirations from the Bible and Declaration of Independence! True, we had some men we called statesmen and patriots, such as John Quincy Adams, Daniel Webster, William Wirt and William H. Seward; but alas! these men knew nothing of the grandeur of lodge morality and thought only of showing their kinship to the Revolutionary fathers by emulating their self-sacrificing devotion to liberty and truth. How wonderful that it has been reserved to the last decade of the nineteenth century to discover the way of making men just, wise and patriotic, by swearing them to secret favoritism!

But in contemplating the grandeur of this wonderful order, that costs only $5 for initiation and $3 for annual dues, we must not forget another that has recently put forth its claims to recognition and support. The Poor Man's Protector and Friend is about the title of a new order that has originated in Georgia and has had for its leading object to break up the monopoly of licensed distillers and protect themselves in the business of making whisky by the light of the moon.

Surely these men have as much natural right to make and sell a clearly recognized article of merchandise as their neighbors in more favored localities. If it is right to ship whisky to Georgia and sell it in "the original packages," then it cannot be wrong to make the "packages" in the State where they are called for. This is only another phase of "protection" and of "State rights." True, it was quite necessary in order to carry out this scheme of beneficence that they should kill a few people and burn some dwellings. But these are but the incidents of war. Whoever heard of a war for freedom in which some were not killed and much property destroyed? What is the life of a United States marshal—a mere hireling of an oppressive government and a protector of monopolists—in comparison with the inherent rights of the citizen to conduct his own business in his own way? In a war for freedom, does not the end justify the means? If not, then all war must be wrong, since every battle is simply a scene of violence and death.

Secret societies for the promotion of patriotism may be more popular, but surely they are less practical, than this Georgia lodge for the protection of "moonshiners."

Dayton, O.

The manufacturers of Great Britain are not, it appears, very enthusiastic about the United States "World's Fair" of 1893. Great Britain's exhibits in Paris were on a grand scale and contributed largely to the success of that exposition. If she holds back from the Chicago exhibition it will certainly lessen an element of success. Exhibitors expect to be reimbursed, to some extent, by sales in the country in which they exhibit, and this source of recoupment is cut off by the American tariff and trade policy of exclusion. But it has been suggested, from a free trade standpoint, that a lesson in political economy might be taught to the Americans by ticketing goods so as to show the selling price in England, the selling price including the cost of carriage in the United States, and the selling price plus the United States duty. Possibly the United States might object to such a showing up of the results of their ultra-protection. Meantime, taking this idea in conjunction with that of the Dutch, of organizing a sort of European boycott of the United States, there is, perhaps, food for thought.
—*The Critic, Halifax, N. S.*

THE HOME DAY.

BY REV. WILBUR F. CRAFTS.

Much is said of the Sabbath as the day of rest and worship, for body and soul; not enough of it as the Home Day, the day of the heart.

God's two first gifts to unfallen man were the family and the Sabbath, the Jachin and Boaz pillars of beauty and strength before man's Edenic temple. Although scarred by the Fall, they still remain, like the majestic pillars that tower above surrounding ruins in Rome, and behind these pillars, in the loving fellowship of the weekly Home Day, we find, more than anywhere else, our Paradise Regained.

He who steals a poor man's purse "steals trash." He who steals the poor man's threadbare overcoat commits only petty larceny. But he who robs the poor man of his weekly Home Day, to gratify greed or appetite, commits grand larceny. The law that forbids needless Sunday work is not, then, as its enemies allege, a law to punish what is only a sin against God—it is a law to prevent a crime against man.

The recent increase of divorces is doubtless due in part to the increase of Sunday work, a wedge that not only splits the Decalogue but also the household in twain. Why should it be expected that love will survive with no weekly feast day but only increasing fast days?

The Vanderbilt engineers, in their famous plea for their rest day, said that their sons were often demoralized because of the influence upon the home life of the father's Sunday work.

What pathos there was in the suggestion of a child in such a household, when the mother was reading of the days of creation, "Let us pray God to make an eighth day so that papa can have a day to be at home with us!" A railway engineer in Washington said in an address, "For seven years I have not had one Sabbath at home with my family."

The railroads of our country, long enough to belt the world thirteen times with a single line of iron rails, are Laocoon coils crushing father and children by their Sunday work.

The home is the unit of the state, which can be no healthier, no more intelligent, no more pure than the average of its families. The average of family life is very low and the statistics of impurity very high, where the Sabbath is left open to toil and dissipation.

Laws against work on the Sabbath day are consistent with liberty, nay, more, essential to it, in the same way as other laws for the protection of the home.

The enactment of such laws by national and State and city governments should be urgently pressed in order to emancipate three millions from the Sunday slavery of needless work for gain, and the twelve million in their households whose Home Day is thus broken by a vacant chair.

New York.

NOWHERE TO GO.

Secret societies are multiplying on every hand, and for every professed purpose. Sound the alarm!—*Wesleyan Methodist.*

We belong to only one secret society ourself, and that is the society composed of those who can say, "The secret of the Lord is with them that fear him," but we see no occasion for alarm in the multiplication of such organizations. As a rule, we believe the secret societies of our country are doing good. We would far rather have men spend their evenings in lodge rooms than in saloons.—*Baltimore Methodist.*

Quite so: and if there is no other place for men but saloons, by all means let the lodges flourish, even if they do now and then kill a minister while initiating him. The ignorant hospital nurse, who, in the absence of the chaplain explained to the dying patient that as he wasn't fit for heaven he would have to go to hell, had the grace to say that he ought to be thankful that there was *some place* provided for him to go to; and so I suppose every man ought to be thankful that there is some place he can go to besides the saloon. But in our simplicity we had supposed that a decent man might sometimes be permitted to spend an evening at home with his wife and children, or perhaps in the house of prayer; or in reading, studying or hearing something in which his family might be interested and take part, and which would minister to their moral, intellectual and physical improvement. But if there is nothing for a man but lodges or saloons—well, we are on the fence, and shall probably stay there as long as the mud is a foot deep on each side. H.

Boston, Mass.

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BY GEORGE RICHEY.

[From the Bible Standard.]

The Wesleyan Methodist Connection of America was formed by a convention that met at Utica, N. Y., on the 31st of May, 1843. The call for this convention was signed by J. Horton, O. Scott, L. Lee, S. Sprague, Jr., W. Blakemore and S. R. Jackson. The convention consisted of one hundred and fifty delegates, mostly seceders from the M. E. church on account of its connection with slavery. While all were agreed on the question of slavery, the members differed widely in regard to other questions. The questions of church government, and secret societies came up for discussion. The subject of secret societies especially was warmly discussed in the Utica convention, and came very near producing a rupture. Some wished the question entirely ignored; some wished to insert an article in the Discipline advising our ministers and members to refrain from all connection with secret societies, and others wanted a stringent rule against all secret societies, while others still wished a stringent rule to apply only to secret oath-bound societies. It was finally agreed to insert in the Discipline the following:

"Ques. Have we any directions to give respecting oath-bound societies?"

"Ans. We leave that matter to the several Annual Conferences and the individual churches."

This was adopted as a compromise measure, and was not satisfactory, and especially so to Rev. E. Smith, of Pittsburgh, Pa., who was, with many others, opposed to all secret societies. Consequently, the subject was again called up by E. Smith, in the first General Conference which met in Cleveland, O., in 1844. There the question of secret societies, but especially of secret oath-bound societies, was warmly and ably discussed. The best talent of the Conference and of the Connection was called out on both sides. It resulted in the adoption of the following, which was inserted in the Discipline:

"Ques. Have we any directions to give concerning secret oath-bound societies?"

"Ans. We will on no account tolerate our ministers and members in joining secret oath-bound societies, or holding fellowship with them, as in the judgment of the Wesleyan Methodist Connection, it is inconsistent with our duties to God and Christianity to hold such fellowship."

A respectable minority entered a protest against this action. They claimed that it created a new test of membership, and that the Conference had no right to do this without first submitting it to the Annual Conferences; and that they would regard the new rule as advisory.

During the following eight years the question of secret societies and the action of the Conference of 1844, were the subjects of discussion in our official organ. At the General Conference of 1848, no change was made in the Discipline on the question of secrecy. At the General Conference of 1852, the controversy was renewed with great earnestness. It was confined, for the most part, to the action of the Conference of 1844. Those opposed to the action of that body earnestly argued that it was unconstitutional, null and void. The majority, in order to remove this objection and hoping to put this vexed question at rest, added the following to the action of 1844, in the shape of a foot-note: "This section the General Conference ordains as law." This action utterly failed to put the controversy at rest. It was claimed by the opposers of this action that if it was not law before, for the reason that the Conference of 1844 had no power to create a new condition of membership, this note did not, and could not make it law, and consequently the subject remained just where it was before this late action. The question still remained an open question, and a question much controverted among us until the General Conference of 1860. At that Conference a substitute for the rule of 1844 and foot-note of 1852 was adopted and sent to the various Annual Conferences for their concurrence. The substitute reads as follows:

"Ques. Have we any directions to give concerning secret societies?"

"Ans. We will on no account tolerate our ministers or members in joining or holding fellowship with secret societies, such as Freemasonry or Odd-fellowship, as in the judgment of the Wesleyan Methodist Connection, it is inconsistent with our duties to God to hold such connection."

A protest was entered against this action of the majority, and signed by nearly all of the minority. This action opened up the question of secret societies anew, and for the four following years we had warm discussions upon the same. The change proposed by the General Conference of 1860, was adopted by a large majority of the Annual Conferences, and received a large majority in its favor in the General Conference of 1864. This settles the question among us, so far as the constitutionality of the rule was concerned. But it fell far short of settling the question of secrecy in our Connection. The question arose as to what secret societies were, "such as Freemasonry or Odd-fellowship." Some assumed that in as much as Odd-fellowship was not oath bound, therefore all secret societies were such as Odd-fellowship, and that the rule excluded members of all secret orders. Others argued that no other secret societies were "such as Freemasonry or Odd-fellowship," and therefore the rule applied to them only. The result was that the practice of the local churches was not uniform, some churches excluding all secret society men, and others receiving all, except Freemasons and Odd-fellows. This produced confusion and general dissatisfaction.

Finally, in order to produce like practice throughout our Connection, the Champlain Annual Conference recommended, at its annual gathering in 1876, that our rule on secret societies be so changed as to exclude members of all secret societies of whatever name. This recommendation was submitted to all the Annual Conferences for their approval or rejection. The result was that it was approved by a large majority of the Annual Conferences. This recommendation of the Champlain Conference, which had been approved by the Conferences, came before the General Conference of 1879, for the action of that body. Suffice it to say it was adopted by the Conference by a very large majority, and placed in our Discipline in its present form.

So far as my recollection serves me, the above is a very brief history of the past action of the Wesleyan Methodist Connection on the subject of secret societies. And now I wish that I could say in truth that we are all satisfied with our present position on this vexed question, but I cannot. While a great majority of our ministers and members are satisfied, we have a respectable minority, both in the ministry and membership, that are not satisfied with our position on this question. This only settles the question that good men do not and cannot see alike on all questions. Some that would not on any consideration receive a man into the church that belonged to a secret oath-bound society, would not hesitate to receive a man who was connected with a society that was bound to secrecy by a pledge of honor. All secret societies bind their members to perpetual secrecy either by an oath or a pledge of honor. Many among us cannot see how a Christian can (in order to obtain membership in a society) take or make a solemn pledge or vow that he will ever conceal and never reveal the secrets of that society, until he knows what they are. We take this view of the subject, while the oath is extra judicial and taking the name of God in vain, the vow or pledge is rash, and may place a man in a position where he must either violate his pledge, or commit a sin in keeping it. Such was the rash vow of Jephthah and also of Herod. We cannot see why a Christian should seek or desire membership in a society that transacts all its business with closed doors and blinded windows, and with all its members pledged to perpetual secrecy. It has the "appearance of evil." "He that doeth truth cometh to the light," etc.

Africa, Ohio, April 1, 1890.

Societies of all kinds are so many these days, that it is wearisome to attempt a classification of them. Many of them are secret, having all the worst features of the lodge, while others, though they are without the oath, bear a general likeness to Masonry, and are claimed as affiliating more or less with it in spirit and aim. Not the Church itself alone, but the members of it, find it difficult to make way among all the organized temptations that beset them; indeed they do not make way at all, but surrender to them, and permit, in a most unworthy way, the society to attract them more than the Church.—*United Presbyterian.*

THE GREAT NAVY.

The religious society of Friends for the States of Pennsylvania, New Jersey and Delaware have addressed a memorial to Congress on the proposal to largely increase our navy. They say:

"The present lamentable condition of the most powerful military nations of Europe in consequence of the oppressive taxation, and the enforced service of the young men in camps and martial training, should be sufficient proof to wise statesmen of our own country of the futility of building up vast armaments to promote national prosperity. It has been a recognized axiom by American legislators from Washington's day to this, that a large standing army is inimical to the character of our free institutions, and of pernicious tendency. Why is not the same reasoning applicable to a great navy? We are not menaced by surrounding nations either by sea or land, and we rejoice to notice the amicable spirit in which the representatives of Central and South American States and our own Government, now assembled at Washington, are adopting mutual resolutions of good will; and in accord with the sentiments so well expressed by the Secretary of State in welcoming them to the United States, have proposed arbitration instead of a resort to arms, in all cases of dispute which may arise between the governments they represent and our own. Will not the building of war vessels of unusual size and number, and the erection of coast defences, at such a juncture, arouse a feeling of jealousy and suspicion against us on the part of these neighboring republics, and tend to nullify the salutary results hoped for by the labors of the Pan-American Congress?

"If the machinery and implements of war are multiplied, they foster national pride, and stimulate ambitious political leaders to seek occasions of quarrel on slight pretexts, rather than to settle differences by peaceful negotiations. The danger of war is increased by the creation of a large body of military and naval officers imbued with the animus of war and brought into place and power by unusual appropriations for such objects, who would realize that their hope of promotion lies chiefly in active service. Thus some of the greatest calamities have fallen upon nations, merely to gratify their ambitious rulers. The existence of a large surplus in the United States treasury seems to us but a fallacious plea for the proposed outlay of millions in naval armament. This surplus belongs to the people, and it has been in part contributed through heavy taxation, whilst many of our citizens are thereby impoverished, and a great national debt remains to consume the resources of the people. Justice to them demands the most economical care in national as well as State expenditures, rather than squandering their hard earned means in useless vessels which entail still further expense for their future maintenance.

"The world has not been left without an illustration of the practicability of carrying on a government upon purely Christian principles. In the establishment of that of Pennsylvania, no provision was made for the maintenance of a military force; and although William Penn and his coadjutors had to deal with an untutored and savage race of men, yet during the period of seventy years in which this province was under the control of himself and those sharing his religious belief, in no instance was there a resort to arms to settle the claims of either party; whilst other English colonies who assumed that an armed force was necessary for self-protection were involved in frequent desolating wars with the native tribes.

"If the grand design and aim of Christianity as expressed in the Lord's prayer, that his kingdom may come, and his will be done on earth as it is in heaven, is ever realized, such a result can only be attained by simple faith in the practical value of the precepts of Christ, and a ready obedience to them in all the concerns of life. In proportion as men and governments are disposed to accept and act upon the exalted principles of the Gospel, nation will not lift up sword against nation, neither shall they learn war any more."

A FRIEND OF JESUITS.—In your article headed "Let in the Light," on page 206 of your March 15th issue, you speak of an uprising against Jesuit intrigue in Boston and the British provinces. 1. Please explain in your next issue what you mean by the term "Jesuit intrigue." 2. What have the Jesuits or what has the Catholic church in general to do with the secret lodges? Do you not know that the Catholic church forbids its members to join secret societies of any kind under penalty of excommunication?—*John Becker.*

The Jesuits are an oath-bound organization dating from the fifteenth century. They have been noted for intrigue from the very first; so much so, indeed, that the word jesuit has come to mean in a secondary sense in our language, "a crafty person, an intriguer," and when we want to speak of a person as designing, cunning or deceitful, we use the term, jesuitical. We refer to Webster's dictionary. On account of their intrigues nearly every prominent nation has been compelled to either suppress or banish them. Even Italy has found it necessary to repress them. And as late as 1873, Germany passed very severe laws of repression, banishing all foreign members of the society from her territory. Their order is strictly monarchial and despotic. The general of the order holds his position for life. In all gradations of the society, subordination is complete, and the obligation of obedience is immediate and unreserved. They must obey and not question why. Secrecy is one of their leading features. It will be readily seen that the very foundation of the society is opposed to our free institutions and seem in particular to be haters of that bulwark of our liberties, our free-school system. Our friend Becker will therefore see we have some reason for using the phrase, "Jesuit intrigue." 2. The Jesuits are themselves, in a measure, a secret society. Among the thoroughly initiated numbers there exists, it is alleged, a secret code called Monita Secreta (secret instructions) which is meant to be reserved solely for the private guidance of more advanced members. There are several other similar organizations which have the sanction of the Catholic church. Each nunnery, and similar places are strictly secret. It is lodges and societies outside the church which they forbid their members to unite with.—*Farm, Field and Stockman.*

SECRECY AND SILENCE.

Aristotle, when asked the most difficult thing to execute, replied: "To be secret and silent."

It has so happened, sometimes, that the secrets of great discoveries have been so carefully guarded that for a season the most curious eye has been defeated in its efforts to pry into the shops and laboratories where the process of manufacture was executed. But seldom do manufacturers nowadays trust their secrets to the protection bolts and locks give them. They have found out that the best protection is a patent, which gives them a weapon with which to defend their interests which secrecy fails to do.

THE FARMERS' ALLIANCE AND THE SECRECY QUESTION.—"We do not know that the *Christian Union* can reach the ear or influence the action of the Farmers' Alliance. If we can, we should be glad to second most heartily what the bishop says respecting the organization. There is no reason why it should be in any sense ecclesiastical; no reason why it should encumber itself with either creed or ritual, and every reason why it should not.... We second also what the bishop has to say about the evils of making the Alliance a *secret society.* There is nothing in the work that they propose to do for which they have any occasion to be ashamed or afraid, and therefore there is no occasion for secrecy. If their plans were likely to be thwarted if they were known, or if they were likely to be hounded or persecuted by oppressors, there would be some excuse, if not justification, of secrecy. As it is, secrecy will only be a glamour to attract an undesirable class, while it will repel those whose presence and counsel would be most valuable to the work."—*Editorial in the Christian Union, Feb. 27, 1890.*

NEW ENGLAND LETTER.

"The noble red man."—"Purified by fire."—Encouraging signs that the lodge is nearing its downfall.—Rum, Romanism and various matters.—"Anniversary weather."

The simple-minded European who believes that "the noble red man" still stalks majestically through Broadway and kindles his council fires within sight of Bunker Hill, has been made the butt of the merciless newspaper wag, in company with the dude and the mother-in-law, long enough. He has certainly a right to think the worst of American civilization when the dailies of the Hub print such items as the following:

Watain Tribe, No. 85, captured two pale faces on their hunting grounds on the 9th sleep, and took their scalps; also received one application. On the 23d sleep the hunters degree will be worked on two candidates. The tribe is in fine condition, and hope to have many scalps to hang in the belts of its chiefs during the coming season.

It would not be strange if men who will thus voluntarily lower themselves in the scale of manhood by adopting the dress and lingo of savages, should develop some of the vices of savages without their corresponding virtues.

A farmer in Ipswich, Mass., while plowing, the other day, turned up what is supposed to be an Indian idol of solid stone, in the image of a serpent. The Indians known to Elliott's day, though full of superstition and heathenism, did not worship graven images; and if this relic, which has been deposited in the Essex Institute, Salem, be really an idol, it must have been the work of some anterior race to the one whose flint arrows are still frequently turned up by the plowshare in many localities of New England. I have heard my father say that in his family, when a child, one of these "finds"—a large stone pestle which had, perhaps, been used by some dusky squaw to grind maize long before the Mayflower sailed into Boston harbor—did duty in pounding the coffee and spices which, in those days, were always bought whole and crushed in mortars. There were aged people then living who remembered Queen Anne's war, and could tell blood-curdling stories of captivity among the Canadian savages. "The noble red man" was much too grim and real a factor in the lives of our forefathers, for them ever to think of dressing up in paint and feathers and burlesquing his language and manners in a secret lodge.

The Baptist church in W. Boylston, where Rev. L. W. Frink preaches, was destroyed by fire some weeks ago, the parsonage, itself, narrowly escaping. It is to be hoped that when a new church is built, it will be for the pure worship of God, unmixed with that of Baal, and never need, like "the former house," to be "purified by fire." Bro. Frink's attack on the Grange in the W. Boylston *Enterprise* was followed by a torrent of abuse; but the exceedingly calm and clear article, written by Rev. Jacob Davis, telling what he knew about the Grange, and a few points on lodge religion, given by myself and obligingly published by the editor, who seems to be a very fair-minded man, "made a great silence." West Boylston Grangers appear to be of the opinion of the darkey, who, when convicted of stealing his neighbor's spring chickens, replied to the judge who asked him if he wanted to say anything before receiving his sentence, "Deed, jedge, I'se had er 'nuff trubble 'bout dis chicken question, and *I'm willin' ter let er matter drop.*"

Although the parsonage was saved, Mr. Frink sustained considerable financial loss, in the damage done his furniture, but he meets these trials, lodge boycott and all, in the true spirit of Christian heroism. "Elijah's God still reigns," he writes; "the meal shall not fail till the victory come." Let us pray that, even in temporal things, he may yet reap the reward of his faithfulness. The *Spy* says of Rev. J. F. Lovering, who has just given up his Worcester pastorate, very much to the surprise of everybody, that "Mr. Lovering's prominence in Freemasonry and his open defense of the institution, a few days ago, have been the occasion of some criticism among certain members of his congregation, and this may have something to do with this matter." It is very encouraging to see the resignation of a Masonic minister attributed to such a cause. It shows, at least, that the lodge is losing caste in the church, and this is the first great step to its final overthrow. When Christian sentiment refused to tolerate rum-sellers in the churches, it placed a ban upon the trade that has been sinking deeper and deeper, like the mark on Cain, till now the rum traffic finds itself outside the pale of even worldly respectability. And it is going to be so with the lodge.

Another sign that secret societies are on the down grade, is the fact that Dr. Quint feels called upon to bolster them up in a lengthy editorial in the *Congregationalist*. It is about the weakest apology for the lodge that I have yet seen. And, like every other lodgeman, Dr. Quint finds it impossible to proceed far in his argument without slurring the church, of which he is supposed to be one of the watchmen and defenders.

The Congregational Club of Boston, in February last, took steps to promote setting up at Delfthaven a monument to that Dutch hospitality and toleration which gave a home to Pilgrims when driven out of England. The site is to be at the junction of the Leyden Canal with the River Maas; and as the Government of the Netherlands is said to be warmly interested in the matter, it is probable that the funds will be raised. It is a consolation to think that the shame of calling in representatives of Rome, Masonry and Rebellion, to dedicate the monument, as was done at the Plymouth celebration, will not be likely to be repeated on the soil of Holland.

Speaking of Rome, the fact that, under threats of a boycott from the editor of the great Catholic organ, the *Pilot*, President Robbins of the Waltham Watch Company had notices posted up all over the factory to the effect that employes, who discussed religion or politics during working hours, would be immediately discharged—which placards were, at latest accounts, still up—shows how much of the true American spirit is left in men who worship the almighty dollar. Such attempts to suppress free speech are dangerous—doubly dangerous if they succeed.

The Prohibition Executive Committee held a meeting at Worcester the other day, and decided to place a full State ticket in the field this fall, and endorse only such candidates as are pronounced Prohibitionists. The new law abolishing open bars is still much discussed, but it is generally "allowed," to use the phrase of our good Southern brethren, that the effect is to greatly discourage the drinking habit among clerks, salesmen and the more respectable class of young men who have, hitherto, found it very convenient "to step around the corner," get a glass and go back without attracting observation. Now they have to sit at a table, in plain view of anyone passing, and wait two or three minutes before being served, elbowed on either side, perhaps, by the lowest habitues of the saloon. Naturally they shrink from such an ordeal, and prefer to go without their usual indulgence rather than face it.

Anniversary week so far has not belied its reputation. It has been cool and showery, with little sunshine, but the papers present a very interesting program of meetings; and "anniversary weather" has so long been a standing proverb in New England that everybody who attends them calculates on a certain amout of rain as a matter of course, and governs himself accordingly.

ELIZABETH E. FLAGG.

THE CONFERENCE FOR CHRISTIAN UNION.

HELD AT DAYTON, OHIO, MAY 21–23.

DEAR CYNOSURE:—The Conference of all Christians called to consider the subject of the visible unity of all true believers in Christ, met in the lecture room of the Y. M. C. A. in Dayton, Ohio, May 21, at 10 A. M. John G. Fee of Berea, Ky., was chosen temporary chairman and J. F. Browne, secretary.

After a season of devotional exercises an address of welcome was given by W. F. McCauley, pastor of the Park Presbyterian church. It was a most cordial invitation to consider a most important question and to seek the consummation of a most eminently desirable object. All such efforts had the warmest sympathy of the speaker, and he thought the times propitious for their consideration. The address was briefly responded to by the chairman, setting forth the purposes of the Conference and disclaiming any desire to form a new sect or to reform the old ones, but rather to bring together the disciples of Christ in every place in practical, visible unity.

Committees were then appointed, and John G. Fee read a most valuable paper showing wherein this movement differs from the denominations. The address was most closely listened to, and was followed by a brief discussion.

At the afternoon session, C. E. Hulbert, pastor of Unity church, Detroit, Mich., was chosen president; Hezekiah Davis of New Britain, Conn., vice-president; J. F. Browne of Berea, Ky., secretary; Miss I. D. Haines of Dexter, Maine, assistant secretary; treasurer, H. H. Hinman. A vote of thanks was then given to the publishers of the *Herald of Gospel Liberty*, Dayton, O., the *Christian Evangelist*, Oakland, Cal., and the *Times of Rejoicing*, New Britain, Conn. After a season of devotion a discussion ensued as to the position of the Christian denominations on the subject of unity in Christ, in which quite a number participated.

C. C. Foote of Detroit then read an able paper on "The Sin of Schism." A communication of greeting and sympathy was then sent to the convention of the "Disciples of Christ" in session in another part of the city. This was subsequently responded to in a resolution of equal cordiality.

In the evening Hezekiah Davis of New Britain, Conn., gave a most able address on "The baptism of the Holy Spirit a pre-requisite to the unification of the church of Christ."

On the morning of the 22d after a season of devotion H. A. Hulbert read a paper prepared by A. K. Sweet of Detroit on "The Local Church," which was followed by discussion and criticisms. This was followed by an able paper by J. A. Young of Marshall, Mich., on "The Trend of the Union Movement." A letter and paper from Rufus Smith was also read, from which I make a brief extract:

"The oneness of the church" is thus proved:

1. There is "one Lord." He can have but one people.
2. "One Father." A true father has but one family.
3. He is the "Head." One head can have but one body.
4. He is the "Vine." One vine can have but one set of branches.
5. He is the "Foundation." One foundation can sustain but one building.
6. He is the "Good Shepherd." The good shepherd has but one flock.
7. He is the "Bridegroom;" and, of course, has but *one bride.*

At the afternoon session of the 22d an admirable paper by O. D. Colton of Morgan Park, Ill.,

(*Continued on 12th page.*)

REFORM NEWS.

THE COLLEGES OF CENTRAL ILLINOIS.

DEAR CYNOSURE:—After leaving Bloomington I visited Lincoln University at Lincoln, Logan county. This institution belongs to the Cumberland Presbyterians. Pres. A. E. Turner appeared favorable to the N. C. A., and I made arrangements to furnish the college some anti-secrecy books.

The next day I made my way by Peoria to Galesburg, which I found greatly enlarged since I was here in behalf of the freedmen in '65. I called on Hon. N. Bateman, president of Knox College, and found him very friendly but overwhelmed with work. He said that he had forty or fifty letters to write that afternoon. He said he would be responsible for the reform books I proposed to send; and so I passed on.

There is another college in Galesburg called Lombard University, Rev. N. White, president, whom I failed to see. But I found Prof. Standish, the librarian, and made arrangements to donate some reform books to their library.

While at Galesburg I took the train for Abingdon and spent a few hours at Hedding College, Rev. J. G. Evans of the M. E. church, president. I examined the library and consulted the faculty and finally concluded to send them our anti-secrecy books, as Rev. J. R. Jaynes, D.D., promised to see them sent back if any difficulty arose about them.

At Monmouth I found the College and the two large United Presbyterian churches, earnest laborers in the reform work. Pres. McMichael told me that the College had received our anti-secrecy books from a committee of the town's people some seven years ago. The pastors, Dr. Hanna and Dr. Campbell, are mighty men in opposing the secret empire; and I do not know of

any place in Illinois that stands more firmly against the secret empire than the city of Monmouth. S. F. PORTER.

THE CRAFT WONDERFULLY STIRRED.

WENONA, Ill.

EDITOR CYNOSURE:—This expresses in one short sentence the result of three lectures delivered by Rev. C. F. Hawley in and near Wenona, Ill., within the last few days. Bro. Hawley directed his attention more particularly to Freemasonry. We think his idea correct: that it is useless to be stamping the tail of the great serpent when the head is visible. Had Gabriel sounded the trump calling these sons of Hiram to judgment, greater consternation could hardly have been depicted upon the countenances of some of them. How can the protestations that "lectures against Freemasonry makes more Masons," be reconciled with the manifestations of concern and wrath shown by them when lectures are announced?

The region around Wenona may be called a regular hot-bed of secret societies. It is like "bearding the lion in his den" to discuss the subject in this section; but it has been pretty thoroughly illustrated in this community that this great "lion" has more roar than bite after all. Indeed, some are beginning to think him merely "an ass in a lion's skin." "We can't talk." "We don't talk." "It is un-Masonic to talk." These are a few of the standard expressions among Masons around Wenona for the last few days. Poor dupes! What power has taken away their "inalienable rights?"

We began the campaign at the Cumberland church about seven miles northwest of Wenona on Monday evening, May 12. Mr. Hawley had preached a sermon the Sabbath preceding, which was well received. His lecture on the following evening would more properly be called a sermon, showing the difference between the religion of Christ and the false religion as taught in standard Masonic authorities. A Royal Arch Mason present, who evidently felt wonderfully ground up by the convincing logic of the speaker, undertook to refute Mr. Hawley by presenting the "good man" argument. His way of presenting that old stereotyped argument is certainly peculiar. It is not likely, however, that the average Mason, on account of a sort of innate modesty common to most men, will be likely to adopt his method. Said he, "I am a Royal Arch Mason. I am a Christian man. I have lived a great while among you. You know me. Now I say to you as a man of honor and a Christian man, that what the speaker has said is not true."

Evidently fearful that some might not be willing to accept this broad assertion, he proceeded to say further: "One of two things is certain: either the speaker has not told the truth or I am not telling the truth."

A great part of our community are yet wrestling with the above astounding proposition; and when we remember that Mr. Hawley drew all his conclusions from quotations made from the Bible and standard Masonic authorities, it is likely the truth of a lady's remark in the audience, that "you cannot believe Masons when talking about Masonry," will be verified in the minds of some. To what heights of folly men will rise when trying to live up to that terrible oath to "never reveal and ever conceal" Masonry.

Strenuous efforts were made to prevent the people hearing the lecture on the following Saturday evening at a school-house a few miles out of Wenona near the M. E. church. Lest "bad blood" might be stirred up (as one of the trustees pithily put the case) the church building was refused. The three directors had given their consent to the use of the school-house, one of whom was the champion Mason referred to above. The result of the lecture at the Cumberland church seemed to lead him to change his mind. Perhaps the prospects of a Masonic "revival" after the lectures did not seem so flattering as at first. He tried, but in vain, to persuade the other directors to close the house against the lecture. A complication of circumstances make it difficult to decide why some of the audience were so disorderly at this lecture. But Bro. Hawley bravely coped with them and came off victorious. He only reminded them that "they were giving a more efficient lecture against the lodge system by the spirit they were manifesting than he was." Two of the directors now say the house can be had again for another lecture. All right. It would be the most practicable way to redeem our credit as a law-abiding community, and Mr. Hawley is the man to speak again.

The audience at Wenona on Monday evening, May 19, was made up in great part of lodge members, many of whom came boldly to the front.

Here at Wenona another lodge champion stepped forth. He did not reveal his identity only enough to tell the audience that he "was not a Mason." Said he: "This young man has been speaking from hearsay. I am going to tell you some things I know myself. I know George Washington was a Mason [by hearsay of course.] A great part of our great men are Masons. I had a brother in the Mexican war. Together with others on one occasion he got treed; and, fellow citizens, if he had not been a Mason the enemy would have shot him and his companions out of those trees like squirrels." (Applause by young Masons. Old Masons hold their peace, perhaps not "seeing the point.")

Mr. Hawley put in a rejoinder, illustrating the advantage of being a Mason by citing a case where a condemned spy, who was a Mason, had been set free, and an innocent non-Mason being shot as a substitute. Rallying again to the charge, the Masonic champion went into a laborious effort to quote a text of Scripture somewhat in the following style: "P-u-r-e—an—de-f-i-l-e-d (somewhat confused) andy — eh — un-de-filed re-li-jin is to v-i-s-t the wi-d-der an the f-a-th-er in their f-li-c-shun" (quotation cut square off at this point.) "Now," said he, "I call that good religion. That's the kind of religion Masonry is. I seen it illustrated when I went to Calaforny. A poor emigrant got sick. His wagon was broken. He couldn't git no further. The Anti-masons passed him by. He gave the sign. Some Masons seed it and went to his relief. No, fellow citizens; Masonry is a good thing, and let us give the devil his due."

Here the champion sat down amid the applause of the younger portion of the Hiramites. The wiser heads at the front held their peace. They did not cheer. An arduous task was before them for the morrow. All responsibility for that speech must be denied, and so it was. S. J. WHITE.

DISCUSSION AT WENONA, ILL.

DEAR CYNOSURE:—Before leaving Marshall county I lectured in Wenona. The interest awakened on the Big Sandy had spread so that on the next Monday night, after the Saturday night meeting on the Big Sandy, the Armory Hall in Wenona was well filled. The pastors of the Methodist and Presbyterian churches and many of their people were present.

Mr. Jerome Howe, son of Peter Howe, introduced me to the audience, and I spoke on the relation of Freemasonry and kindred orders to the Christian religion.

It had been announced through the papers and on the handbills that after the lecture short speeches for or against the lodge would be in order. Mr. Myers of Varna, a Universalist preacher, responded to the call and came forward as the champion of the lodge. I had opened out the religious pretensions of Freemasonry and shown how utterly Christ is excluded from the Masonic plan of salvation. In the light of the facts that I had presented every friend of Christ would be horrified at the thought of being identified with such a system of false worship.

Whether Mr. Myers had prepared his reply before hearing my lecture I cannot say, but at all events he was innocent of any attempt to controvert a single fact or argument that I had presented. It is embarrassing to a man to be understood to have two religions when there is but one religion of God; but one true saving religion, the religion of our Lord Jesus Christ. False religions are not only worthless counterfeits of the true religion, but they are Satanic conspiracies against Christ. It seemed strange that Mr. Myers did not come to the relief of church members, who are also members of the Masonic lodge.

But no; the case was too clearly proven by quotations from the works of eminent Masons who have given us the philosophy of the system; and so Mr. Myers did not challenge the fact that in the religious philosophy of Freemasonry, men are taught to climb up to heaven in some other way than through our Lord Jesus Christ. He left men who profess to believe that there is but one name given under heaven or among men whereby we can be saved, to answer for themselves, and tell why they are identified with an order that teaches another way of salvation.

Mr. Myers was prepared to show that Masons are strongly bound together, and when the grand hailing sign of distress is given, will respond and fly to the relief of the brother who gives it. He gave facts that had come under his observation showing that when the grand hailing sign of distress is given, Masons will help each other. As he had not assailed my position I did not feel like attacking his, but freely admitted that whatever might be true of some Masons, those who regarded their obligations would respond to the grand hailing sign of distress at the risk of their lives.

To further illustrate that principle in Masonry I gave a case showing that the bond was so strong that Masons guilty of crime could call the brotherhood to their aid; so that while the unfortunate might be aided, the guilty criminal would, if possible, be cleared. Indeed, a Mason told me but yesterday that he had never known but one Masonic murderer hung, and that occurred from his neglect to give the sign of distress until he was on the way to the place of execution, when it was too late to save him.

This Mason also told me that Morgan was Masonically murdered. He further said that after the Morgan murder, and the collapse of Masonry, his lodge was taken under the wing of Odd-fellowship, and secretly met in the Odd-fellows' hall.

The next Sabbath after the Wenona meeting I preached two sermons, one of them on the religion of Freemasonry, in the United Brethren church, six miles north of Arrowsmith, in McLean county.

While in Bloomington I visited a lady who expressed a purpose to will a considerable portion of her estate to the N. C. A. May the Lord raise up men and women to help financially as well as to work directly for the overthrow of this pagan-deistical worship. C. F. HAWLEY.

CORRESPONDENCE.

SET THEM RIGHT.

The Boston press have rarely given fair attention to our reform meetings held in that city. It would be much to expect, therefore, that they should mention with fairness our grand Chicago Conference. Miss Flagg, in the following letter to the Boston *Traveller*, gives its editor some useful information:

"Allow me to correct an egregious mistake on the part of your reporter who describes the 'Christian Conference,' lately held in Chicago, as 'a little gathering of village clergy,' and characterized by 'a notable lack of men and women who are prominent in church or social life.' I shall not take upon me to say whether this is ignorance or wilful misrepresentation, but shall content myself with simply stating the true facts in the case.

"Among the signers to the call for the Chicago Conference of Christians on the secret lodge system were the names of between 20 and 30 college presidents, and the names of about 90 professors in various colleges and theological seminaries. One of the chief speakers was Joseph Cook, whose fame is world-wide. Among others was Colonel George R. Clarke of the Pacific Garden Mission, and the pastors of the First Baptist Church, Eighth Presbyterian Church and First Congregational Church, of Chicago. Does this look like a mere 'gathering of village clergy?'

"Your reporter goes on to draw a parallel between lodge and church charity, which is no less absurd than it is false. Both Masonry and Odd-fellowship exclude from membership all but able-bodied white males over 21 years of age, and with visible means of support. Women, the crippled, the aged, and all who especially need help, they coolly leave out, and accept only those whose prospects are good for never needing it. Furthermore, the members must pay their dues promptly or forfeit all right and claim to the 'charity' of their lodge brethren. Fancy the church limiting her benevolence by any such rule! It is a fact that in the Johnstown disaster, when even saloon men opened their purses and contributed without a thought of stipulating to whom it should go, the secret societies contributed only for the relief of their own members among the sufferers. Even

saloon charity was, in this case at least, ahead of lodge charity. When Masonry is able to call together, in her interest, an equal number of 'men and women prominent in church or social life,' as those who signed the call to the Chicago Conference, it will be time for her to ridicule Anti-masonic gatherings. Meanwhile, as the business of the press is to give the public true reports of what is going on, and being a constant reader of the *Traveller*, I cannot allow such an utterly false statement to pass uncontradicted.

"E. E. FLAGG."

AN INCIDENT IN THE BAPTIST ANNIVERSARIES.

CHICAGO, May 24.

EDITOR CYNOSURE:—We were thrilled with Dr. Northrup's address on Friday morning, but somebody's heart should have been made sad at the closing words: "Oh, that thou hadst known in this thy day the things that make for thy peace, but now they are hid from thee." The fact is, Satan has punched a hole in the missionary ship.

We were interested in the rehearsal of a Buddhist sermon by Mrs. Ingalls, who has been a missionary in Burmah for thirty-eight years. It was a silly fable, a gross absurdity, for an intelligent being to trust in for the eternal world. But there was nothing in it to compare with the following:

"This pure wine I now take in testimony of my belief in the immortality of the soul; and as the sins of the whole world were once visited upon the head of our Saviour, so may all the sins of the person whose skull this once was, in addition to my own, be heaped upon my head, and may this libation appear in judgment against me, both here and hereafter, should I ever knowingly or willfully violate this my most solemn vow of a Knight Templar; so help me God and keep me steadfast."

And he drinks the wine out of a human skull. This is called the sealing obligation, because it seals all other Masonic obligations. God who reads our hearts like an open book sees all that our Christian leaders do in their secret lodges, every oath and bloody murder penalty, every false prayer, every act of sun-worship and every lying myth and fable by which the Bible and his character is defamed.

When we shall have put away from our hearts and the churches the evil of our doings, we shall see the glory of God. But while men are assailed by the churches in their personal character and cast out of churches for true and faithful testimony against secret lodge abominations, what may we expect but the frowns of the Almighty.

W. F.

AN INTERESTING EXPERIENCE.

WARE, Mass.

Whether conversion is necessary in order to be healed by the prayer of faith, or whether it is wholly for the converted, or those who have not arrived to the years of accountability, has been asked many times, even by the professors of the religion of Jesus Christ. If God turned a deaf ear to the petitions of the wicked, it would be in vain for them to plead for a forgiveness of sins, and I see no just reason why he should not answer a prayer for the healing of the body as well as the salvation of the soul.

If I rightly understand the Scriptures, none are rejected that go to God believing that Jesus is able to save "even to the uttermost" all that call upon his name. I might go on at length quoting Scripture to substantiate this fact, but I think it needless, for every Bible student knows that none are rejected that go to God and ask, believing God is able and willing to save all that call upon his blessed name.

Perhaps an incident in my early Christian experience might be of benefit upon this point. After the healing of "little Mary," which I related in a former article, the news of her restoration spread rapidly, and, as is usual in such cases, many comments and theories were advanced in regard to this "strange doctrine," "the prayer of faith."

Several miles from my home lived a prominent citizen (said to be an infidel and a Freemason) who had two sons aged respectively 11 and 17 years. The younger was attacked with diphtheria and died in a few days; then the other child was prostrated, and after a brief illness, a council of doctors was called and the decision was that he, too, must die. This seemed more than the father could endure. He called the hired man and said to him, "You go and get her that prayed for 'little Mary's' restoration, and tell her I want she should come at once and pray for my boy."

"The call almost startled me at first, knowing, as I did, that both father and son were unconverted. But I felt as though it was duty, and if the Lord called me to go in such places he would go with me. I took with me a dear sister in the Lord who had recently been healed by the "prayer of faith."

As I neared the home of the sick one I saw quite a company of friends and neighbors and in the group the family physician. When I entered the room where the boy lay his father was bending over him and weeping bitterly. The physician came in, felt of his pulse, and gave him a scrutinizing look, and quickly passed out of the room, remarking to the nurse, "He will live only a short time."

The father said to me, "He can't talk to you, but I think he realizes everything just as well as he ever did." I stepped to the bedside and told the young man I wanted to ask him two or three questions before offering prayer, and, as he could not speak, he might answer when in the affirmative by closing his eyes. I asked him if he believed it was beyond the power of man to restore him; if he believed God had the power to rebuke the disease and restore to him his health; and if he was willing to lay all medicine aside and trust all to Jesus. He answered in the affirmative. We then knelt in prayer. Before I arose I had the evidence that he would be restored.

After prayer was offered the physician came again, felt of his pulse and head, and hastily left the room without uttering a word. As he passed through an adjoining room, a lady inquired, "How is he now?" Being a very rough, profane man he replied, "His fever is all gone to the d—l, and if that boy lives, give the glory to God Almighty and not to me, for it belongs to a higher power than man."

From that hour he began to amend, and in a short time called for food, and in a few days was able to attend to the duties of life, and only a few months ago I heard that he was still living.

This was, if my memory serves me, about 28 years ago, and proved to me that God turned none away who believed that he was able to heal, and were willing to trust his mighty power to save even these bodies of ours.

MRS. L. M. HOYT.

PITH AND POINT.

SEND US ANOTHER.

Last year a reader of the *Cynosure* saw my appeals for missionaries, wrote and became a candidate. I opened the way for admission into a good institution for training, and now the superintendent writes me that this candidate is a very promising case. From among the *Cynosure* readers let us have one more, yes, a score more of candidates. Please write your assent to this pledge: "*I desire to devote my life to missionary work as the Lord may lead;*" and give a brief account of your religious experience and circumstances. "*The harvest truly is plenteous, but the laborers are few.*"—WALLACE J. GLADWIN, Missionary, *Miles, Iowa.*

HELP TO KEEP BROTHERS AND HUSBANDS OUT.

All the Christians in our churches, and all mothers, should know the things published in your paper, and be enabled to keep their sons out, if not their husbands, from the secret societies.—J. P. DYAS, *Henry, S. Dak.*

LITERATURE.

BLACK BEAUTY, his Grooms and Companions. By Anna Sewell. The "Uncle Tom's Cabin" of the Horse. Pp. 245. Price 20 cents. Am. Humane Education Society, 19 Milk St., Boston.

Two years ago when Mr. Bartholomew was exhibiting his band of trained horses in this city, the *Cynosure* recommended the Humane Society to engage an evening's performance and give the drivers of the city an invitation to visit it free. As a practical exhibition of the success of kind, firm treatment, and of the almost human appreciation of the noblest of domestic animals, it was an object lesson never to be forgotten. Few men could recklessly beat a horse after seeing Bartholomew's animals go through their performance. With like feelings one lays down this remarkable book after reading a chapter or two in any part. It is Charles Reade's "Put Yourself in his Place" applied to the poor beast that perhaps more than all others suffers and toils for man. Given in the form of an autobiography it has all the fascination of Mrs. Stowe's famous story, and appeals largely to the same feelings of humanity and justice which the reading of "Uncle Tom" has always enlisted. We doubt if ever a book of equal value was ever written about the horse. It is replete with good sense and right feeling about this dumb friend of man, and besides is written in good taste and will delight refined persons while the simplest can understand it. Mrs. William Appleton of Boston gave 1,600 copies to the drivers of that city. A hundred thousand copies have been sold in Great Britain, and Mr. Angell of the American Humane Society has printed a first edition of 40,000 copies in this country, which may be had for 12 cents each at the Boston office, or by mail for 8 cents additional for postage. Let every American boy read this healthful book.

Scribner's Magazine for June is a Stanley number, containing the only article which he will contribute to any periodical. This article fills thirty-two pages of the issue, and is a most graphic and exciting narrative from first to last. It opens with a solemn acknowledgment of Stanley's belief in God's help to him when he was helpless in the forest solitudes of Africa. "I feel utterly unable," he says, "to attribute our salvation to any other cause than to a gracious Providence, who, for some purpose of His own, preserved us." Stanley reviews the work of his officers, and plainly but charitably criticises the conduct of the Rear Guard. He explains fully Emin Pasha's attitude, and speaks vigorously on the whole question of slavery in Africa and its extirpation. The larger part of the article is a detailed account of the wonderful journey through the forest in search of food, and the relief of Nelson's starvation camp. The illustrations are unique—presenting the first results of modern photographic methods as applied in places never before seen by a white man, as well as drawings from sketches made by Mr. Stanley himself. One of the most striking pictures shows a group of the Wambutti Pigmies—a new race discovered by Stanley. "The City House" (the East and South), by Russell Sturgis, is the second article in the series on homes. It is very fully illustrated with pictures of typical houses in New York, Boston, Philadelphia, and the South. President Seth Low, of Columbia College, writes of "The Rights of the Citizen as a User of Public Conveyances."

The Anti-infidel Library. This is a serial issue of live, vigorous pamphlets, issued by H. L. Hastings, 47 Cornhill, Boston, Mass., dealing with modern infidelity in a most readable and trenchant style. The numbers contain from thirty-two to 160 pages, bound in strong manilla covers, as durable as cloth, costing 5, 10, 15, 20, and 25 cents each. The whole library is sent to any address for $2.50, and will furnish sufficient equipment with which to not only meet the ordinary assaults of skeptics, but also to carry the war into Africa, and give infidels something to think of which they never thought about before. These publications have the heartiest commendations of leading ministers and laymen of all denominations throughout the English-speaking world.

An old adage runs thus: "God made the country and man made the town;" and the *American Garden* evidently believes it. The aim of the *Garden* is to forward the "common good of country life and work," and to "advance the cause of right and true methods in the fields and gardens of America." This magazine contains sixty-three pages of useful matter. Twenty cents a number. Rural Publishing Co., New York.

The *American Agriculturist* for June has its usual fifty pages filled with fresh farm and home literature. Each department of the magazine is well sustained. The table of contents fills a whole column. The club rates are specially advantageous. In the household department is an article by Dr. Mark Trafton, and Frank G. Carpenter has an article on farming in Palestine.

The largest and best number ever issued of the *Ladies' Home Journal* is that for June, in which sixty articles and over fifty authors discuss every conceivable point of interest to women. "Are Women Careless of Money?" is a striking article by Junius Henri Browne, in which the author takes up the question whether women ruin men by their extravagance.

A supplement to the *Evangelical Messenger*, No. 17, has been issued, containing the proceedings of the trial conference in the matter of charges against Bishop Rudolph Dubs. The full case is set forth, together with an appendix containing developments of some points treated in the investigation and press comments.

"What's the News?" is the title of an article by Eugene M. Camp which will appear in the June *Century*, and which will, by the consent of those interested, give figures as to the cost of special dispatches in certain of the daily papers; paper bills, etc.

Edwin Arnold, still in Japan, is said to be writing a new epic, "The Light of the World," with Christ his theme.

Lodge Notes.

The Royal Society of Good Fellows still has a "fuss in the camp" at Boston. It is asserted that the financial management is bad, and the gain for the secretary and the medical examiner too great; insinuations are made that the secretary is not honest; claims are put in that the laws are unjust. In fact, the committee on grievances finds the utmost dissatisfaction with the way things are done. One speaker said he was ashamed to belong to an order which cheated poor widows out of their small benefits. It is claimed that the order has lost 2,000 members.

The Masonic fraternity at Washington, says the *Masonic Chronicle*, particularly the branch known as the Scottish Rite, witnessed a ceremony recently that had never before been exemplified in that city and but three times before in America. It was the burial service of the Knights of Kadosh, or Thirtieth degree Masons, and occurred at "low twelve," or midnight. The Scottish Rite Cathedral was draped in black, and the Cathedral itself was in darkness except a few lights that were arranged around the remains as they lay in state in the center of the auditorium. At exactly midnight a solemn procession of twenty-one knights in black robes filed into the Cathedral, each bearing a lighted taper, and formed around the casket. After the opening words of an impressive service, a concealed choir chanted "De Profundis," accompanied by the Cathedral organ. The remains were those of Edward Fitzki, who attained the thirty-third degree, and was among the prominent Masons in what is known as the Southern jurisdiction of the Scottish Rite. The floor was covered with black cloth, and heavily padded to prevent the sound of footsteps. At one stage in the ceremony the lid of the casket was removed and showed the body of the dead knight with his feet bound with a cord, a laurel chaplet about his head, and a bundle of violets and a heavily-jeweled gold cross lying on his breast. These symbols were all removed, one by one, during the services, and at one time all the lights were extinguished except the taper caried by the presiding officer, leaving the lofty Cathedral in almost total darkness. The solemn service was conducted by a selected corps of prominent Masons.

One of the most notable meetings of railway employes ever held in Indianapolis convened at Tomlinson Hall, May 25, to discuss the question of federating the various orders of the railway service. Fully 500 delegates were present from Indiana, Illinois, Ohio, Kentucky and Michigan, representing the following orders: Brotherhood of Locomotive Engineers, Brotherhood of Locomotive Firemen, Brotherhood of Conductors, Switchmen's Mutual Aid Association, and Brotherhood of Railroad Trainmen. The meeting was called to order by William Hugo, of the Brotherhood of Locomotive Engineers. At the night session a vote was taken resulting in the unanimous adoption of the scheme, and final adjournment was taken. The action is not final, as it must be submitted to the Brotherhood of Engineers at their meeting in the fall, and be ratified by that body before it can go into effect.

On the same day a union meeting of the Brotherhood of Engineers was held in New Haven, Conn. Grand Chief P. M. Arthur delivered an address in which he said, among other things: "I am opposed to our brotherhood forming an alliance with any other class of labor. Character makes the man, and without that no organization can succeed. I attribute our success to the fact that we have kept aloof from all other organizations. Our policy has been plain, solid English: 'Mind your own business.' When the brotherhood federates with any other organization it will forfeit the respect, not only of the public at large, but of the employers."

The pastor of St. John's German Catholic church of Joliet, Ill., lately violently assailed from the pulpit the members of the Joliet Saengerbund for accepting an invitation to sing at the public banquet of the Odd-fellows. He read out their names, among whom are some of the most prominent Germans of the city, and threatened them with excommunication. The members of the Saengerbund were greatly excited.

The Catholics of the same town are greatly worked up over the existence of an order known as the Patriotic Sons of America, and have placed a boycott, agreed upon at a secret meeting, upon every member doing business in Joliet.

The railroadmen's organization of Indianapolis is declaring opposition to the Blair bill, pending in the United States Senate, providing a method for arbitrating differences between railroad corporations and their employes. The local branch of the Brotherhood of Locomotive Engineers has adopted resolutions in opposition to the bill. Similar resolutions have been passed by the Switchmen's Mutual Aid Association, the Brotherhood of Railway Conductors, and the Brotherhood of Trainmen. The resolutions hold in substance that the bill smacks of governmental interference and paternalism, of which the employes say they do not stand in need. The principal objection to the bill is that the arbitration committee provided for would be composed in majority of persons not interested in the employes' welfare.

Fully 1,500 people attended the promenade concert and ball given at Battery D, Chicago, by the staff of the Uniform Rank, Royal Arcanum, to the Grand Council of Illinois. Otis S. Favor, the "Major General commanding," and his staff of about twenty officers, were all dressed in the gorgeous uniforms. The dance program contained ten numbers.

Salt rheum, with its intense itching and burning, is cured by Hood's Sarsaparilla. Many who were formerly severe sufferers have reason to thank "the peculiar medicine" for cures effected.

CONSUMPTION SURELY CURED.

To the Editor:—
Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address. Respectfully, T. A. SLOCUM, M. C.,
181 Pearl St., New York.

CONCERNING PREMIUMS.

We offer premiums to compensate such of *our subscribers* as *take the pains and trouble* to secure *new subscribers* to the *Cynosure*. Many who do this refuse to receive pay, and work because they love the work; others are glad to receive premiums. But,

First, We do *not* offer any man a premium to renew his *own* subscription. If a man has taken this paper a year and does not care enough about it to take it longer without being hired to, we do not offer him a premium.

Second, We do *not* offer a premium to a *new* subscriber to hire him to take the paper. When he has subscribed for the paper and paid for it himself, and knows its worth, then if he will take the trouble to introduce the paper to others, he can have a premium on the new subscription, but *not* on his own.

Third, We do *not* offer a premium where one member of a family stops the paper, and another member of the same family subscribes for it. We do not consider such a name the name of a new subscriber.

☞Any book we publish or sell can be had as a premium at reasonable rates. We will allow thirty cents' worth of any of our publications, at retail rates, postpaid, for one dollar's worth of new subscriptions to the *Cynosure*.

ANTI-SECRECY TRACTS.

The following numbers are in stock, and can be had at the wholesale price of 20 cents per pound:

1. Historical Sketch—National Christian Association.
3. Address to American Pastors.
4. Freemasonry in the Family.
5. President C. G. Finney on the duty of Christians towards the Lodge.
7. To the Boys who Hope to be Men.
8. Modern Heathenism.
9. Ministers at Rival Altars.
12. Alexander Campbell's Estimate of the Lodge.
15. Secrecy and Sin.
16. Selling Dead Horses.
17. History of Masonry.
18. Despotic Character of Freemasonry.
19. Freemasonry, a Christ-excluding Religion.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
28. Nathaniel Colver, D.D., on Masonry.
33. Hon. Wm. H. Seward on Secret Societies.
37. Why a Christian should not be a Freemason (German).
39. Should Freemasons be Admitted to Christian Fellowship?
44. D. L. Moody on Secret Societies.
45. Ought a Seceding Mason to Keep his Lodge Oath?
49. John Quincy Adams on the duty of American Voters.

Chapters in American Politics.
Masonry vs. Prohibition.
Decline of the G. A. R.
Christianity and Odd-fellowship. Part 1, 4 pages; part 2, 4 pages.

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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The General Fund is that from which the running expenses of the Association are paid. From it the agents on the field are supported.

The Foreign Fund is that from which the foreign demand for literature against the lodge is supplied to missionaries.

The Free Tract Fund clearly states by its name the object for which contributions are solicited. Millions of pages have been distributed by means of this fund.

The Cynosure Ministers' Fund. The donations to this fund have enabled the Association to send many copies of the *Cynosure* to the ministers of the South, especially to pastors of colored churches. The result has been a blessing to them and their churches.

Contributions to any or all these funds are urgently solicited.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.



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The object of this Association is:
"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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New Hampshire.—Pres., A. A. Hoyt, Littleton; Sec., S. C. Kimball, New Market; Treas., Isaac Hyatt, Gilford Village.

New York.—Pres., Prof. A. R. Dodd Houghton; Sec., Rev. W. A. Hazlett, Belmont; Treas., P. D. Miller, Newfane.

Ohio.—Pres., J. W. Martin, Mt. Parry Rec. Sec., A. T. Vestal, Senecaville; Cor. Sec. and Treas., E. Thomson, Senecaville

Pennsylvania.—Pres., Nathan Callender, Montdale; Cor. Sec., E. J. Chalfant, York; Treas., J.C. Young, Custer City.

Wisconsin.—Pres., J. W. Wood Baraboo; Sec., W. W. Ames, Monomonie; Treas. M. R. Britton, Vionna.

The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR.

CHICAGO, THURSDAY, JUNE 5, 1890.

THE N. C. A. ANNUAL MEETING.

The Annual Meeting of the National Christian Association occurs on the 19th of June next. Members of the Association and all friends will please take notice and be prompt in attendance on Thursday, June 19th, at 10:30 o'clock A. M., at 221 West Madison St., for the election of officers and the transaction of other important business.

J. L. BARLOW, *President.*
W. I PHILLIPS, *Rec. Sec'y.*

RETURN THE PETITIONS.—The petitions to Congress asking that all secret organizations, such as were condemned by Washington in his Farewell address, should be made illegal, must be sent in to this office at the earliest moment. The committee wish to make up their report for the annual meeting, and send the petition on to Washington as soon as possible. All who have received copies of the petition for circulation will please attend to this work *immediately.*

EDITORIAL CORRESPONDENCE.

SAN FRANCISCO, Cal., May 23, 1890.

TO OUR READERS:—I am here on the Pacific Coast. I am with a younger member of a family who came here when Spanish was almost the only language spoken on this coast; and almost all the towns bore the prefix "San" for Saint. The towns were "missions;" the people papists; and the government priestism. Excepting the Aztecs and Indians the populations were Spanish. When Columbus discovered America, Henry VIII. was one, Francis I. of France was two, and Charles V. of Germany and Spain eight years old. These were afterward the leading monarchs of their age; and all three were a unit against the Bible translated and set free by Luther. Christ has conquered by the sword which proceeded out of his mouth.

If God spares life and gives strength, I hope to give our readers some sketches of the conflict on the Pacific Coast which has turned adobe huts into houses; and which must continue till Christ's unchangeable priesthood is universally acknowledged, and all other priests are seen to be usurpers and counterfeits. "For this man, because he continueth ever, hath an unchangeable priesthood." Heb. 7: 24. "Wherefore he is able to save to the uttermost all that come unto God by him; seeing he ever liveth to make intercession for them."

The soft Spanish tongue here has

"Died into an echo;"

and the sooty, sullen-faced descendant of old Castilian lords is now on yonder corner selling strawberries to the children of those Puritans who planted on these wild shores "a church without a bishop, and a state without a king." But the struggle between truth and falsehood is not over. The progeny of priests are infidels. And though Cromwell's Ironsides defeated and drove out the representatives of false faith of which Henry VIII. was "defender," which faith Luther proved was the scarlet woman of the Apocalpyse; that same harlot "mother of abominations" moved men (not churchmen) to make an image of secret priest-power, which, without its pretensions, exerts its terrible power. Rev. 13: 14. Charles II. and James II., the last of the Stuarts, joined both the Beast and his Image—the secret lodge. I am assured by his Congregational brethren that Dr. Barrows, pastor of the First Church of this city, has sworn fealty by blood drunk from the human skull in a Knight Templar's oath: and as Knight Templars are or originally were military monks of popery, if his brethren are not misinformed, this brother, like the two Stuart monarchs, is a professed Protestant and a sworn papist. If his example is sustained, unless a divorce can be effected between his conflicting religions, what has happened to the Spanish churches along this coast will come to the Congregational churches here, leaving but their memories and their names.

J. B.

—Under the catching words "Union flags torn down," some of the Chicago papers published an account of an exciting affair in Ogden, Mich. The "Liberals" of the United Brethren church in that town voted the use of their church edifice to the G. A. R. for memorial services, and after they had adjourned the "Radicals" entered the church house and tore down all the decorations. It is Masonically reported that the American flag was torn to tatters, and kindling wood made of the flag-staff, but this is too "far-fetched." Such stories will do for certain districts of Mississippi and Louisiana.

CHICAGO'S MASONIC MAYOR.

The penalty of putting Freemasons in office was seldom so manifestly visited upon a community as upon Chicago. A year ago last spring when D. C. Cregier, Past Grand Master and Sovereign Grand Inspector General, was nominated by the Democrats and independent voters for mayor, the *Cynosure* plainly warned them they were dealing with a power behind their candidate which they were in no condition to control, and that in advocating his election they were betraying trusts that should be sacred to every citizen. Their candidate had been many years in public office in this city and this was taken as self-sufficient guarantee of his integrity and ability, without examination into the influences which had kept him in office and which had condoned for numerous derelictions. The influence of the *Daily News*, the paper of largest circulation in the city, probably carried the vote for Cregier against Mr. Roche. The *News* is independent in politics and favors many municipal reforms in a courageous and wholesome manner, well worthy of imitation by our great Chicago papers. After marking Cregier's course for some months the *News* frankly admitted its mistake and has fairly endeavored to right the wrong. No paper could do more to arouse the city against the infamous Sunday saloon, and for months it has spoken fearlessly against the gambling dens openly allowed by the Mayor, though he has issued two or three delusive orders about closing them. Mayor Cregier is in fact so bound to the vicious classes of the city by his lodge obligations, that, even if he honestly desired public reformation and the enforcement of the plainest of ordinances, he could not do so until he had broken with the Freemasons. This fact is becoming so apparent that the papers are calling attention to it of late in unmistakable language. Thus the *Herald*, which is the Mayor's particular organ, said on the 19th ult., after remarking about a case tried before Judge Baker in which two persons were sentenced to the penitentiary for detaining a young person in a disreputable house:

"Another case of precisely the same character is now pending in the courts, but the public is not likely to see any such justice meted out. The principal in the case is a Clark street fiend named Gus Anderson, who by judiciously dispensing the wares he keeps in his vile den, by his money, and by the baleful influence he is able to wield by means of heavy and conspicuous secret society emblems which adorn his person, is able to keep outside the penitentiary. The authorities seldom if ever molest him, and his word used to be as much law around the Harrison street police station as that of the mayor or chief of police."

On the 25th the *Tribune* made this indictment of the Cregier administration:

"Vice and crime prevail in Chicago at this time to a greater extent than at any time in its history. Every day the papers chronicle at least one murder in the city. The calendar of the Criminal court is crowded with murder cases. The groggeries where the murderous propensity is promoted and intensified are kept open all hours of the day and night in violation of the laws of the State and of the city ordinances. Vile, poisonous, maddening whisky is sold in defiance of the statute to drunkards and maniacs under the eyes of the authorities."

The *News* of the next day spoke more plainly still, and put a searching finger upon the very center of the ulcer:

"If any one doubts that the present city administration is doing what it can to foster vice and crime he should spend a few hours investigating the matter. That the police, the dive-keepers, and the gamblers are on the best of terms cannot be questioned. Ballot-box stuffers and other criminals have no reason to complain of their treatment at the hands of the authorities. The *Daily News* has presented ample proof of the Freemasonry which binds together the administration and the criminal classes."

On the same day the *Inter Ocean* in an editorial quoted the following from a speech made by Cregier at Fort Worth, Texas, during his late Southern trip:

"If any of you come to Chicago and get into trouble I will see you through. I have said I would, and I mean what I say. If you should get into a bad snap the Sheriff of Cook county (he is here) will smuggle you a jury and see that you come clear. I mean it, and I have some little authority up there."

This is such a speech as an arrogant lodge master, who has become accustomed to use his Masonic grips and oaths to override courts and cheat justice, might be expected to make. It is what Masonic mayors, police officers, and prosecuting attorneys have been doing for years in Chicago and every other American city where they can get into power. It is what they practically swear in the lodge to do, and it is what the lodge is good for, so far as they are concerned. The *Inter Ocean* apologizes for this confession of knavery and promise which a thief would make to a thief, that it may be regarded as but an after-dinner pleasantry. But the editor adds: "There are too serious complaints of the complicity and sympathy of Mayor Cregier's police with gamblers, Clan-na-Gaels and election corruptors for any jocoseness on his part as to personal power and personal willingness to shield misdemeanants."

This exhibit is full justification for the *Cynosure*, if any reader has objected to our occasional reference to Mayor Creiger. We hold and have held that it is a moral impossibility for a man so steeped in Freemasonry as he has been to administer public office with justice and probity. And the same principles which are operating in his case to injure the fame of our city and make it an unfit place to which the world should be invited, are not different from those which produce corruption, bribery, fraud, Tweedism in every city and town. Men who are sworn, in the secret lodge, to favoritism to the few, are thereby unfitted for the impartial administration of public office for the benefit of the whole people. This is a moral axiom. It needs no argument to establish it. So long as the lodge oath is regarded, the civil oath must suffer. It is reason enough for a good rule, worth observing by every American voter, that no adhering Freemason or active secret society man of any name should be put in office by his consent.

THE SENATE AND THE SUPREME COURT.

A bill introduced by Senator Wilson, of Iowa, was adopted by the Senate on Friday which provides that "all fermented, distilled or other intoxicating liquors or liquids," taken into any State or Territory, shall be subject to the local laws and shall not be exempt because of original packages or any other reason. Voorhees of Indiana and Vest of Missouri attempted ridicule, the former moving to amend the title of the bill, so it should read: "A bill to overrule the decision of the Supreme Court of the United States in its interpretation and construction of the Constitution on the subject of commerce between the several States and thereby to relieve the State of Iowa from the consequences of her own misguided legislation."

This decision of the Supreme Court will long be remembered. In the first place three of the judges, Fuller, Bradley and Lamar, a few days after rendering it, decided the Utah case, involving the same principle of State rights, in a directly contrary manner.

Second, Judge Huston of Burlington, Iowa, has found a decision, rendered by the Supreme Court, and involving the same principles, except that the commodity in one case was coal, and in the other, liquor. The court then held that after the property, imported from another State, had reached its destination it was at once a commodity and "it had become a part of the general mass of property in the State" without having passed out of the hands of the consignee.

Third, the decision of the Court if rendered thirty years ago when slaves were a commodity in part of the country would have made that business legal everywhere; and Jeff davis could have called the roll of his slaves on Bunker Hill, just as well as on Capitol Hill in Richmond.

The courts in several States are ignoring the decision, in evident anticipation that Congress will soon provide a remedy for its disastrous application.

—An interesting letter from Secretary Stoddard is received too late for publication this week, in which he speaks very hopefully of the progress of public opinion against the lodge evil in Boston.

—A student in the Northwestern University, who belongs to one of the best Greek-letter secret fraternities there, has just withdrawn from it, as he found that being yoked together with unbe-

lievers was a hindrance to growth in grace, and saw many things in the fraternity that were not only *non*-Christian but *anti*-Christian.

—The *Evangelical Messenger* for May 27 has letters from Bishop William Doane, Rev. Dr. John Hall, Joseph Cook and Bishop John H. Vincent in answer to the question, "Is it wrong or inconsistent for a Christian to attend the theater?" They urite in condemning the playhouse and attendance upon theatrical performances.

—The *Democrat*, a new paper of New Iberia, Louisiana, recalls the cruel days of a year ago last winter when Rev. Byron Gunner was driven from his home and church work, and several Negroes were killed. Its reference is a bit of sarcasm, running thus: "There has been no assassination of Negroes by the Regulators during the last week, a decided improvement in the moral tone of that organization."

—The program for Commencement week at Evanston — Northwestern University — begins with the graduating exercises and concert of the Conservatory of music Friday evening June 13. The Baccalaureate sermon will be preached Sunday, 15th inst., by Milton S. Ferry, D.D., and Rev. Simon J. McPherson, D.D., of Chicago, will deliver a sermon before the University Christian Association. Tuesday evening, 17th inst., services in memory of President Cummings will be held at which address will be made by Rev. Jas. N. King, D.D., and Rev. R. Fleming, of New York.

—At the yearly meeting of the Society of Friends in Philadelphia, Pa., a minute was entered on their book containing a condemnation of the practice of joining secret societies as inconsistent with their principles and testimonies. Those who had become entangled in this evil were affectionately entreated to withdraw from any connection with such organizations. However worthy may be the ostensible object of such societies, it was felt that the incorporation in them of the feature of secrecy precluded every consistent Friend from joining them.

—The attention of every reader is called to the notice of the annual meeting of the National Christian Association to be held in the Carpenter building, 221 West Madison St., Chicago, Thursday, June 19. The enlarging work of the Association and the proposal that an International Conference be held here during the World's Fair suggests business of great importance to be done. Let there be prevailing prayer for the presence of the Holy Spirit of God in the meeting to give unanimity and a spirit of wisdom to the meeting, and let every corporate member and every friend of the reform be present who can do so.

—A Syracuse correspondent of the *Wesleyan Methodist* reports the following experience which is an emphatic reminder of 2 Cor. 6: 14: "I had a conversation with one of the G. A. R. some time since, and he said he carried his badge in his pocket, because if he wore it where it could be seen every old rum-sucker he met would step up and called him 'Brother' and ask him to treat. 'I got so ashamed of my company,' said he, 'that I put my badge in my pocket. He was not a Christian, but could not fellowship 'his brethren.' I asked him if there was any way to get rid of them. But he said, 'No, any old veteran who keeps up his dues cannot be shut out.'"

—The thirty-seventh national convention of the "Ancient Order of Hibernians" has just been held in Hartford, Conn. Over five thousand men are said to have been in the line of march; and, as the Hibernian is a secret armed organization controlled by the priests, it is easily seen what such a body of men would mean in case of an uprising of Roman Catholicism in this country. The day has passed when men apologize for being Roman Catholics. We shall no longer find Rome on the defensive, but every ten years hence will find her more and more on the aggressive, and in the not far-off future may have to give our reasons for being Protestants, and then defend our position. The secretary's report of this order shows that there are in the United States and Canada 168,053 members, and that the order has cash and property to the value of $1,480,350.77. At the banquet Governor Bulkeley of the State of Connecticut and Mayor Dwight of the city of Hartford responded to toasts. Letters from Charles Stewart Parnell and Michael Davitt were read.

—The largest mission on the Ohio river is now being put into operation by Bro. I. R. B. Arnold. He has let the contract for the building of a floating chapel 30x110 feet. One end will be partitioned off into kitchen, dining and bedrooms, printing office and store room for papers, books and tracts, of which he distributes large quantities. The chapel room will seat 700 people, and so arranged that, with two stereopticons, a hymn may be thrown in large print on one large canvass, 12x12 feet, so the entire congregation can read and sing, and beside it on another canvass, a picture illustrating the same. The chapel is being built at New Martinsville, W. Va., and is to be completed July 1st, when it will be put into active service along the Ohio, reaching Southern rivers in time for a vigorous temperance campaign during the winter. Religious and temperance papers for distribution among the Freedmen should be sent, freight prepaid, to Marietta, Ohio.

PERSONAL MENTION.

—Rev. B. A. Imes of Memphis preached the annual sermon before the Y. M. C. A. of Knoxville College, Tenn., at the late commencement anniversary. He also gave the annual address before the literary societies.

—Rev. S. A. George of Mansfield, Ohio, for several years secretary of the Ohio State Association, has accepted a call from the Covenanter congregation of Baltimore, Md., and was to have preached his first sermon as pastor last Sabbath.

—Prof. G. W. Moorehead, D.D., who is delivering a very popular series of lectures on the Bible and its study before the Moody Institute for Christian Workers in this city, is engaged as one of the instructors of the Bible school to be held at Chautauqua, N. Y., July 19 to August 2.

—Bro. W. B. Stoddard of the Washington office spoke in Alexandria, Va., at three services on the 25th ult. One was in the city jail where five spoke of their determination to begin a new life, with God's help. He went to Baltimore last week to fill appointments in one of the Baptist churches and in the United Presbyterian church on the Lord's day. He intends coming to the N. C. A. annual meeting on the 19th inst.

—Rev. S. S. Palmer, who went to India under the auspices of the Faith Missionary Society of Oberlin three years ago, returned last November on account of the failing health of his wife. They were settled at Akola, in an unhealthy district, and suffered much from malarial diseases, which finally induced heart trouble in Mrs. Palmer. They left their work with much regret, and hope, if the Lord will, to return if health is restored. Bro. Palmer is now in Chicago and desires to engage with some church. Bro. Rogers, who is laboring still in Akola, enjoys good health, and has taken to himself a native wife, a Christian woman connected with the mission.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., May 28, 1890.

The noble stand taken by the Engineer Commissioner at Washington, Col. Robert, in executing the liquor laws, was heartily commended and applauded at a meeting of temperance workers held at the Congregational church last Sabbath. The course he has pursued in his recent crusade has resulted in wiping out of existence 313 low dens of iniquity, saloons of the meanest and most harmful character. Mr. Hiram Price, ex-Commissioner of Indian Affairs, who is a zealous temperance worker, and who was one of the speakers at the above-mentioned meeting, suggested that every man and woman of the capital, interested in morality and religion, ought to call on Col. Robert and personally express approval of his cause. He said he was going to do so; that he wanted to see a District Commissioner who was disposed to do his duty.

There is an organization in Washington known as the Congressional Temperance Society, composed mainly of members of Congress. Presumably it has for its object the dissemination of temperance principles, especially in Congressional circles. This organization has been in existence for forty or fifty years, and so has the Congressional groggery. The sale of rum over the bar of the House has gone on all these years in the most unblushing and promiscuous manner, and drinks have been dispensed to all applicants with as much freedom, and as little attempt at disguise or discrimination, as in any other public barroom. The Washington *Post* asks if the Congressional Temperance Society will not do something to abate or abolish this national disgrace, and says further, that the Capitol is no place for this sort of business. It does not comport with the dignity of the United States for Congress to keep a bar.

He is now Senator Carlisle. The ex-Speaker took his seat in the higher branch of Congress on Monday, as Senator from Kentucky, to fill the unexpired term of the late Senator Beck. The ceremony of subscribing to the oath of office was witnessed by well-filled galleries, there being an unusually large representation in the gallery reserved for the press. On being escorted to his seat by his colleague, Senator Blackburn, Mr. Carlisle was immediately surrounded by Senators from both sides of the Chamber tendering their congratulations.

It is notable that the investigation of different affairs, undertaken by the two Houses of Congress this session, has for the most part been without practical results. The ballot box investigation resulted in nothing, except the humiliation of those public personages at whom it was directed. The investigation of secret session leakages was a ridiculous failure. The inquiry into the office of the supervising architect, in connection with the Springfield (Mo.) public building, developed nothing. It is true the Silcott investigation resulted, indirectly, in the members of Congress getting reimbursement for their stolen salaries, but no reform was accomplished which would prevent a repetition of the theft provided another rascal should get the same opportunity of which Silcott took advantage. Immigration, compound lard, transportation of meat products, etc., have all received a great deal of investigation with no practical results as yet visible.

One committee, however, must be excepted from this category, and that is the one which has just completed its investigation of the Civil Service Commission. It enjoys the distinction of having gone in search of something which was found in the place suspected. The investigation has lasted a long time, but the thorough character of the work is sufficient excuse for this. The proceedings fill 362 pages. They were according to accepted methods. Accused and accuser were present, witnesses were sworn, examined and cross-examined, arguments and explanations were made, and there was a final hearing for all. You can learn a great deal about reform and its freaks by looking over this report.

When the Civil Service Commission received the report of its investigation, it did not recognize its own features. Instead of reading the report, it promptly returned answer to the Congressional Committee that the papers were too inaccurate for revision. It had never seen a likeness of itself before, and could not believe its own eyes.

—An exchange says: "The friends of Christian principles in the administration of our Government are compelled to acknowledge with shame and humiliation their disappointment in the present administration. Much has been justly expected from the Sabbath-school teacher and Presbyterian elder who occupies the White House. But we are told that "intoxicating liquors have been served on his table on state occasions, and lately a 'german,' one of the most offensive and disgusting of all the public dances, was given in the White House. It was a full dress (rather undress) affair, such as few thoughtful mothers would suffer their daughters to attend. Chaplain Milburn says there has not been any such public exhibition in the Presidential Mansion since the marriage of President Tyler. Pretty soon the people will wonder what the difference is between a Christian President and one who is not a Christian."

The House Committee on Alcoholic Liquor Traffic has authorized one of its members to call up in the House, at the first opportunity, the bill to prohibit the transportation of intoxicating liquors from any State or Territory of the United States into States where prohibitory laws are in force.

THE HOME.

WHEN MAY I BEAR CHRIST'S NAME?

Knowing myself weak, faulty, yea, untrue,
With little strength life's journey to pursue,
By passion tossed, by sin made halt and lame,
O God, when *can* I share His sacred name?

Perhaps when I, though sorrow like a sea
Surges around, lift anxious eyes to Thee,
Feeling alone Thy power's resistless might,
Shrouded with gloom like shadows of the night;
If I can learn they serve who only stand,
Thou hold'st them in the hollow of Thy hand;
If I can feel such power and strength must be
To guide aright our frail humanity,—
Then I may hope some day true child to be,
And Christ-like bow my haughty will to Thee.

If with the dawn, the sun's new-kindled ray,
I learn to welcome gladly each new day,
Myself forgotten in my daily task,
Love giving all, until no more I ask.
But still to love, reaching the ready hand
To all Thy children, at my Lord's command;
If I have learned the little love I know
Is smallest part of what Thou dost bestow,—
Then may I hope at last true child to be,
And, Christ-like, love the world in loving Thee.

If I can make this wondrous truth my own,
Thy power and love are best in wisdom shown,
That *infinite* Thine attributes must be,
Power, love and wisdom Thy blest Trinity,
Then, Father, then I hope Thy child to be,
And bear Christ's sacred name with fealty.

—*Mary Clarke Smith, in the Christian Register.*

SEVEN-EIGHTHS OF THE BIBLE MISUNDERSTOOD.

The following remarks,—with a few verbal changes—from the pen of Mr. Edward Hine, in his work, "Forty-seven Identifications of the British Nation with the Lost Ten Tribes of Israel," are well worthy of a serious perusal, writes Rev. Albert Sims of Canada.

Any Bible students would find it most useful, because greatly facilitating their reading and understanding of Scripture, if they would underline in red ink all the parts of the Bible having a direct reference to Israel only, and to underline, in blue ink, those parts referring to Judah alone, and also, in green ink, those parts that refer directly to the Gentile world, apart from Israel or Judah. By doing this they would arrive at the readiest method of ascertaining the positive fact, that seven-eighths of the entire Bible have reference only to the literal, social, and historical affairs of Israel and Judah; that only about one-eighth of the whole Bible has any real bearing upon the Gentiles, and that those parts marked red, as referring to Israel, largely predominate. It follows that, not to understand the distinction of Israel from Judah, is positively to misunderstand seven-eighths of the Bible, and yet it is an undeniable fact that 99 per cent of our people do not recognize any difference as existing between Israel and Judah, and that, when you speak to them about Israel, they immediately think you are referring to the Jews, and they read their Bibles with this same false impression. Nationally, to this day, both Oxford and Cambridge are under this delusion, as well as all the dissenting colleges of the land; how, then, can we be surprised at the amount of stupid blundering and erroneous statements issuing from our pulpits, or wonder at the fact that our pulpit ministrations do not gain the respect of the masses.

Is it not a lamentable assertion to make in 1889 that seven-eighths of the Bible are misunderstood? Yet it is, too truly, a fact. By not distinguishing Israel from Judah, we set all the prophetical books at variance with each other; we make one prophet give the direct falsehood to another; we make Isaiah call into question the prophecies of Jeremiah; and Jeremiah impugns the statement of Hosea. We set Joel against Amos, Zephaniah against Zechariah and make Ezekiel contradict them all. Hundreds of proofs are at hand to substantiate these statements, but a few must suffice. Isaiah, Hosea and Christ declare Israel to be lost. Isaiah 7:8; Hosea 1:10; 6:2; Matt. 15:24. Jeremiah and Ezekiel declare Israel to be known. Jer. 24:9; Ezekiel 22:4. Hosea declares Israel to be as the sand for multitude. Hosea 1.10. Jeremiah declares Judah to be few in number. Jer. 15:7. Isaiah, David and Micah declare Israel to be the strongest war power upon earth. Isa. 41:11; Psalm 105:24; Micah 7:16. Whereas Jeremiah declares Judah to be without might, Jer. 19:7; God, Samuel, David, Isaiah, and Jeremiah declare Israel to be a monarchy. 2 Sam. 7:12, 13; Psa. 89:4; Isa. 37:31; 49:23; Jer. 33:26. Jeremiah states Judah to be without government. 17:4. Isaiah and Obadiah state Israel to be an island nation with large colonies. Isa. 49:1,8; Obadiah 17. Jeremiah and Ezekiel state Judah to be strangers in all countries, without geographical inheritance. Jer. 24:9; Ezekiel 22:16. Isaiah, Hosea, Micah, Habakkuk and Paul declare Israel to be a Christian people. Isa. 44:23; Hosea 2:19; Micah 5:7; Habakkuk 3:13; Rom. 6:14. Whereas, Ezekiel, Nahum, Zech., Christ and Peter declare Judah to be under the Mosaic law. Ezek. 43:18-27; Nahum 1:15; Zech. 9:11; Mark 7:9; Luke 13:35; 1 Peter 2:8. Many scores of such illustrations might be given. These statements are, in reality, perfectly harmonious. It is only when we read Scripture in our bliudness, under the impression that each statement refers to one and the same people, that it becomes contradictory; then it is that the whole Bible seems one mass of confusion, defying the genius of man to bring forth a shadow of reconciliation, without doing material damage to other parts of the Book. Tom Paine fell into the common error of looking at the Jews as the house of Israel, and states boldly in his writings that he was led into infidelity because he saw that the Jews could never verify the promises given to Israel; he therefore gave the Bible up as a myth. The very understanding of the difference between the two Houses is the key by which almost the entire Bible becomes intelligible, and we cannot state too strongly that the man who has not yet seen that the Israel of the Scriptures are totally distinct from the Jewish people, is yet in the very infancy, the mere alphabet of Biblical study; and that, to this day, the meaning of fully seven-eighths of the Bible is completely shut out to his understanding.

On page 2 he says:

The House of Judah is composed of two tribes, *i. e.*, Judah and Levi. These are the Jews of the present day. They have never been lost, it being the desire of the Almighty that they should be known wherever they go by all people.

At the time of the separation, and up to the siege of Jerusalem under Titus, the House of Judah contained the tribe of Benjamin. But that tribe separated from Judah before the siege, by virtue of the prophecy commanding them to do so, Jer. 6:1, so that Benjamin is not now with the Jews. Indeed, it is almost unpardonable to allude to the Jews as embodying Judah and Benjamin, though it is an error commonly made.

The term Ephraim is synonymous with Israel, and embodies the ten tribes as a consolidated people. Manasseh is a thirteenth tribe, decreed by the Almighty to be "a great people," *i.e.*, a distinct nationality; nevertheless Ephraim was to "be greater than he," Gen. 48:19, that is, a distinct nationality from Manasseh; so that it testifies of ignorance to include Manasseh, as one of the ten tribes. Ephraim and Manasseh must be two distinct nations, though of the same stock.

The Jews are "of Israel," therefore purely Israelites; but the people of the ten tribes were never Jews. This is an important distinction to bear in mind. Scripture often speaks of Judah under the term of Israelites, especially the prophet Ezekiel; yet when this term is applied to Judah, and it becomes needful to distinguish the ten tribes from her, it is done by using the terms, "all Israel," "the whole House of Israel" "the House of Israel wholly." These terms are copyright to Israel, and are never applied to Judah.

Again, on pages 65, 66, he says: The term "spiritual Israel" has no foundation in the Scriptures. It may have answered a purpose in the past; but in these present times it involves a misapplication of the words that has a most mischievous tendency; and though apparently simple, their usage in these days would become really a power to prevent our fully understanding the Scriptures; therefore, it is important to notice the mistake. The term "Israel" throughout the the Judges, Kings, and Prophets, denoted a nation, applied, distinctly, to a nationality. To this day, whenever Israel is referred to either in the Old or the New Testaments, the reference is always to Israel, as a nationality—as the positive, legitimate, lineal descendants of Israel of old, even though they may have been lost so long. The prevailing notion of the present day is, that an Israelite means a believer in Christ.

This is wrong.

We fail to find that when Christ was on the earth, he called his followers Israelites. Christ called them "Friends" and "Disciples." Elsewhere they are called "Heirs of God," "Faithful," "Believers," "Brethren," and "Christians." Christ called Nathanael "an Israelite" not because he knew him to be a man of God—not because he was prevailing with God in prayer, under the fig tree; but because Christ knew he was not of Judah, but that he belonged to Israel—of that tribe of Benjamin—the one tribe of Israel that was left in the land, on purpose to be a light in the days of Christ; in this sense only was he "an Israelite indeed." Why should we depart from Bible usage and coin a term inconsistent with the Holy Book?—which we do, when we talk about "Spiritual Israel." The only purpose it has served is to take us off the right track in searching for lost Israel. It has perpetuated "the blindness" that was to happen "to Israel"—Rom. 9:6—for many of us have, by this error, concluded that literal Israel were never to be found—that Christians were a spiritual Israel, substituted in its place. But a greater wrong could not be inflicted upon the Word of God than such a supposition; the Bible being plenteous in emphatic promises that Israel—the ten tribes—should be found, and Palestine restored to them.

Otterville, Ont.

WEBSTER AND STORY.

Joseph Story, for a generation, was one of the justices of the Supreme Court of the United States, and a professor in the Harvard Law School. His published legal works are, perhaps, more voluminous than any other writer of eminence in any age. On his death, in 1845, at a meeting of the Bar in Boston, held in the Supreme Court, the following grand and beautiful tribute to his memory, and the cause of religion, was delivered by his friend, Daniel Webster:

"Mr. Chief Justice, one may live as a conqueror, a king, or a magistrate; but he must die as a man.

"The bed of death brings every human being to his pure individuality; to the intense contemplation of that deepest and most solemn of all relations between the creature and his Creator. Here it is that fame and renown cannot assist us; that even friends, affection, and human love and devotedness, cannot succor us. This relation, the true foundation of all duty, a relation perceived and felt by conscience and confirmed by revelation, our illustrious friend, now deceased, always acknowledged.

"He reverenced the Scriptures of truth, honored the pure morality which they teach, and clung to the hopes of future life which they impart. He beheld enough in nature, in himself, and in all that can be known of things seen, to feel assured that there is a Supreme Power, without whose providence not a sparrow falleth to the ground.

"To this gracious Being he trusted himself for time and for eternity; and the last words of his lips ever heard by mortal ears were a fervent supplication to his Maker to take him to himself."

DO THY BEST.

Though the majority of people never rise above mediocrity, this is no excuse for slighting one's work or for doing nothing at all. The injunction to all is to act, and anything worth doing at all is worth engaging all the energies of the doer; and he who conscientiously attempts the highest, and labors the best he can, gains in the action a satisfaction that is his highest reward. Not only is this true, but it is usually the same kind of labor that leads to prosperity. A young painter was directed by his master to complete a picture on which the master had been obliged to suspend his labors on account of his growing infirmities.

"I commission thee, my son," said the aged artist, "to do thy best on this work. Do thy best."

The young man had such reverence for his master's skill that he felt incompetent to touch canvas which bore the work of that renowned hand.

But "Do thy best," was the old man's calm re-

ply; and again, to repeat solicitation, he answered, "Do thy best."

The youth tremblingly seized the brush, and kneeling before his appointed work, he prayed:

"It is for the sake of my beloved master that I implore skill and power to do this deed."

His hands grew steady as he painted. Slumbering genius awoke in his eye. Enthusiasm took the place of fear. Forgetfulness of himself supplanted his self-distrust, and with a calm joy he finished his labor. The "beloved master" was borne on his couch into the studio to pass judgment on the result. As his eye fell upon the triumph of art before him he burst into tears, and, throwing his enfeebled arms around the young artist, he exclaimed, "My son I paint no more!" That youth, Leonardo da Vinci, became the painter of "The Last Supper," the ruins of which, after the lapse of three hundred years, still attract annually to the refectory of an obscure convent in Milan, hundreds of the worshipers of art. —*Christian Statesman.*

SEEDS THAT WILL GROW.

Twenty-five years ago, when I was a very little girl, father sent me into the corn-field one morning to drop pumpkin seeds.

"A seed in every other hill in every other row," was the injunction called after me as I crossed the chip-yard, seed box and dipper in hand, on my way to the corn-field.

At first the task seemed nothing but play. The corn had already been planted, and the flat hoe mark on top of each hill plainly marked where I was to crowd the pumpkin seeds into the mellow earth.

Row after row I followed up and down the field, skipping one, planting one, and still the box of seeds did not become empty.

"Drop the field as far as the seed will go," was another command I had received, and many a longing look did I cast at the cool farm-house in the distance, and then at the contents of that box, as the forenoon wore away, and the sun grew hot.

Ten times I had replenished my little tin dipper from the seed box, a wooden box in which window glass had been packed, narrow and deep—so deep it did not seem to have any bottom, and I shook up the pumpkin seed again and again to see if they were not almost gone.

Fourteen more rows, seven of them to be planted, and the opposite limit of the corn-field would be reached—and every reason to believe that the seeds would last till the whole field was planted.

"Father didn't expect me to plant so many. I heard him tell mother he should plant one-half the field with pumpkins and half with beans. I really don't believe he wants me to drop these last seven rows," I argued with myself. "I am so warm and tired I believe I will go home," and keeping a sharp lookout on the porch door that opened toward the field, and a guilty glance around the premises to be sure that no one was looking, I kicked a deep hole in the mellow soil with my bare feet and poured into it the remaining seeds in the box, packing dirt over them firmly and deep.

"If father questions me I can tell him I dropped them all; and those in the hole will never show their heads again above-ground. I am positive they are buried so deeply," I thought as I retraced my steps toward the kitchen threshold.

Father was sick with a slow fever, and calling me to his bedside as I came in he minutely questioned me as to how the seeds held out.

With guilty, downcast eyes I told him I had planted the entire field as he directed, excepting the last seven rows.

"And you dropped all the seed?" he asked, his wan face looking up from the white pillows.

"Yes," I answered in a low tone, and then moved to the window.

"Because," he continued, "Neighbor Burns wanted a few seeds badly, if we could spare them. I thought surely there would be a pint or more left. Tell John to plant beans in every hill of the rows that contain no pumpkin seed."

"If I had only known he intended having beans planted in one row and pumpkins in the next I never would have buried those seeds," I thought standing there conscience-smitten. But to me there then seemed no help for what I had done.

Each day for two weeks I secretly visited that grave of pumpkin seeds in the center of the corn-field to be sure there was no cracking of the earth to let green germs through into the sunlight, but found no sign that there was life beneath. Then I relaxed my vigilance, and in a few weeks had forgotten—not my sin, but the possibility of the seeds sprouting.

The last of July father was able to creep over his fields lying near the house, by the help of his cane. In one of his walks I joined him, and together we passed through the corn-field, the hills now waving with corn a foot in height and pumpkin vines just branching over the ground between the rows.

Our footsteps were suddenly arrested by a perfect tangle of vines, whose matted network covered a large circular spot visible in the corn.

"Why, why! how is this?" exclaimed father, stooping to critically examine the ground. "Here are vines by the score, dwarfed because they were so thickly planted, but pumpkin vines surely."

My heart gave a great thump as the truth flashed across my mind. This was the very spot where I had hidden those seed, and owing to the depth of soil that covered them they had germinated slowly, but had struggled into the light at last to condemn me.

I dared not speak, and father remained silent, poking his cane in the ground among the vines until he had unearthed a heap of swollen seeds, some decaying, but more with coiling, long, pale sprouts creeping from their shells, and others with well-developed cotyledonous leaves.

At last he looked up, and keenly scanning my crimson, conscious face, said, "Daughter Helen, is this your work?"

There was such a ring of love and grief in his tones I was conquered at once, and throwing myself at his feet, I sobbed forth the whole story.

Father did not scold. He said my own remorseful thoughts and loss of self-respect were punishment enough; but going home he told me, in his impressive, beautiful way, that bad habits and bad motives in life may be hid, like seed under the ground, from the eyes of the world for a time, but sooner or later their rank growth will push their way through any cloak of hypocrisy that had been carefully drawn over them.

When I see young people indulging in intemperate habits of any kind, secretly favoring the society of immoral, unprincipled associates, though their own conduct before the world may seem irreproachable, I think of the nest of bloated, sprouting pumpkin seed that would not remain out of sight, and how, like them, the living germs of bad thoughts and habits will very soon crop above-ground in the fairest life.—*Seedtime and Harvest.*

TEMPERANCE.

STUDENTS AGAINST LIQUOR-DEALERS.

Vermillion, South Dakota, is the seat of the State University, and there was great excitement there when G. I. Salmer, a druggist, had hearing for a permit to sell liquor under the new prohibitory law. About 300 students of the university quit their classes and paraded the streets of the town with banners, shouting for prohibition. Fully one-half of the students were young ladies. Some of the mottoes were as follows: "University or Saloon. Will you have the saloon?" "Spirit of Education or Spirit of Alcohol." In connection with the latter banner was a huge dragon and a large bottle with a snake crawling out of it. In all there were nearly one hundred banners. The streets were literally given over to the students for a couple of hours and the excitement was intense. The protest was intended to be an emphatic one, as it is alleged that Salmer for five years has been a violator of the liquor laws made for the protection of the university. After the parade, the case was called and Salmer secured a continuance. This made the students angry and they took up a public collection, amounting to about $250, to secure legal talent. Salmer says he will have the ring-leaders arrested if they attempt to intimidate him.

The *Christian*, London, has these paragraphs relating to the "drink evil," reciting facts which are akin to incidents in the United States: "Progress and poverty" is forcibly illustrated by the report of a Dublin company working two or three spirit shops, from which it appears that after paying all expenses the profits for the year amounted to £5,844 0s. 8d., with nearly $600 carried forward. No wonder that poverty and disease stalk hand in hand through the Irish metropolis, when one firm, and there are hundreds such, can quote figures like these. The increase of the National Drink Bill by seven and a half millions during 1889 is a fact to be deeply implored. Fortunately, the Bill for the decade is lower than was that for the previous decade, but no amount of explanation can make it satisfactory that we should be spending £132,213,276 per annum upon intoxicating drink. It is beginning to be asked, What is the use of providing improved dwellings for the working classes if the publican is to be permitted to come and settle close by, or in their midst, to drag the occupants down again? By and by when Parliament can condescend to practical questions affecting the well-being, spiritual and physical, of the people, we hope the query will receive the attention of our statesmen.

CIGARETTE SMOKING.

We think that the little city of Frankfort, in Kentucky, deserves no small praise for one thing its authorities have recently done. A law has there been enacted, with the purpose of enforcing it, too, that cigarettes shall no longer be sold in the corporation! Certainly a bold move, especially in a tobacco-raising State, and one that deserves universal imitation. The smoking of tobacco in any form is injurious to health, and even prejudicial to morals, but the cigarette is particularly to be denounced. The smoke of the medicated paper wrap, combined with that of the deleterious weed, is usually inhaled so as to be passed measurably into the lungs before being breathed forth again into the poisoned air. And thus it immediately and directly introduces the seeds of insidious disease and death. The cigarette ought everywhere to be prohibited, if the young lads of our country, who are giving themselves up to the habit of smoking the killing nuisance, and who have not sense to do otherwise, would be preserved to reach a manhood of something like vigor. But of all people our law-makers have the least moral courage when a real evil is to be dealt with; so that we are hardly able to hope that the Frankfort example will be generally followed. Public opinion must be relied upon; and yet this is itself permeated, so to speak, with the fumes of both cigarette and cigar, to say nothing of all sorts of pipes.—*The Church Union.*

METHODISTS FAVOR PROHIBITION.

In the Methodist Episcopal General Conference (South) meeting at St. Louis the committee on temperance presented a lengthy report in favor of prohibition. It says: "We are emphatically a prohibition church. We stand out squarely and before the whole world certainly in the theory, and for the most part in the practice, for the complete suppression of the liquor traffic. We are opposed to all forms of license for this iniquity, whether the same be high or low." The report was ingeniously written in that it committed the church to prohibition in such a way that those who feared such action would involve the church in politics were disarmed. A contest was expected, but there was no opposition. The report was applauded and the vote to adopt was unanimous.

A CAUTION TO HARD DRINKERS.

Inebriates are always dangerous subjects to administer ether or chloroform for anæsthesia. In all cases the heart is weakened, and fatty degeneration of various degrees is present. Any substance which lowers its action is perilous, because of the inability of the heart to recover, and the tendency to paralysis. But drinkers have always fatty hearts, and sudden paralysis is likely to appear with the first inhalation of chloroform. In chronic cases of inebriety, where extensive organic changes have taken place in the brain and spinal cord, paralysis of the respiratory centers occurs first, and respiration stops before the action of the heart. In such cases artificial respiration may prevent death if promptly used. In all cases a sudden checking in respiration and heart beat where ether or chloroform are used is a danger signal of the gravest importance.—*Quarterly Journal of Inebriety.*

THE CONFERENCE FOR CHRISTIAN UNION
(*Continued from 4th page*).

on "Christian Birthrights," was read by C. S. Bullock, on whieh there was a brief diseussion. H. H. Hinman then read a paper on "A Divided Church and Current Christian Reforms." Diseussion was postponed to hear a paper from W. F. Davis of Chelsea, Mass., on "Christianity, not Sectarianism, God's Order," read by Miss I. D. Haines. After ably presenting the proofs that seets are not of God, he answered forty objeetions that have been urged against the union movement.

Miss Haines added remarks whieh indieated her own experienee and eonvictions. Her having deelined to reeeive ordination from the hands of ministers who are Masons and Odd-fellows, ealled out a note of dissent from a pastor who evidently fails to see any evil in those "aneient and honorable" institutions. But why he alone of all the persons attending the Conferenee should have manifested sueh sensitiveness and have felt that "this our eraft is in danger," does not appear.

At 8 P. M., after a season of worship, a paper was read by Wm. M. Brown, a elergyman of the Protestant Episeopal ehureh of Galion, O., and secretary of the Church Unity Soeiety. His theme was, "Reasons why Christians of every Name Should Aeeept the Position of the Protestant Episeopal Chureh." The paper was attentively listened to, was one of mueh ability, and in an exeellent spirit; but it is safe to say that it did not follow in the general trend of thought in the Conferenee.

On the morning of the 23d, after worship, a paper was read from Lura A. Mains of Dutton, Mieh. C. S. Bulluek of Evanston, Ill., then read an able paper by Eugene Babeoek, Protestant Episeopal minister of Canandaigua, N. Y., on "The Chureh of the Past." It was followed by an able paper by Bro. Bullock on "The Chureh of the Future." This was followed by a very able paper by J. Franklin Browne on "Loyalty to Truth Consistent with Catholicity." A letter was then read from A. Cleveland Coxe of Buffalo, N. Y., bishop of the Protestant Episeopal ehureh. This was published in the daily papers and all concurred in its exeellence.

On the afternoon of the 23d the president of the Conference read an able paper on "The Prineiples of Church Unity." Mrs. Geo. W. Houk of Dayton also read an able and excellent paper whieh was illustrated by a blaekboard objeet lesson. Mr. Herbert C. Cook, reetor of Christ's Chureh, expressed words of eordial weleome and greeting and stated the position of the board of bishops of the Protestant Episeopal ehureh. Some diseussion followed. A eommittee of whieh J. F. Browne was ehairman was appointed to arrange and publish the papers presented to the Conferenee in pamphlet form.

Other committees were ehosen to prepare proeedings for publieation in the papers and to arrange for a future conferenee. The evening was devoted to a eonsideration of the declarations of the Conferenee. The following, after mueh diseussion, were adopted:

Our Lord Jesus Christ established but one church on earth, which chureh includes all true believers. He prayed that its members might all be one, as he and the Father are one; that the world might believe that the Father had sent him. The establishment of distinctions that destroy the unity of the church, is both a loss and a sin, inimical to true religion, a great waste of moral and material resources in violation to divine commands, eontrary to the mind of Christ and opposed to apostolie usage. Convinced of this, we therefore declare that in view of the exceeding prevalence of the sin of schism, there is no call for mutual incriminations, but great reason for forbearanee and confession, and that these divisions into religious denominations ought to be humbly repented of and speedily put away.

2. That the return of the church to her primitive apostolic unity is the most needful and pressing of all religious reforms, and an absolute condition of the consummation of moral reformation.

3. While we rejoice in all the good that has been done by Christians in the denominations, we regard their success as due, not to the effieieney of these distinctive organizations, but rather to the power of the Gospel through the agency of the Holy Spirit. We believe their success would have been greater if they had not taken part in schism in the body of our Lord. Regarding these divisions as a manifest departure from the mind of Christ, we earnestly entreat our brethren to consider this question in the light of God's Word, and seek the more excellent way.

4. While we rejoice that by the work of the Holy Spirit, through Christians in the denominations, many are converted to Christ, and while we would not hinder any good work undertaken in the name of our Lord, we believe that there are in our own and foreign lands vast fields in which the preaching of the Gospel and the gathering of undenominational churches would be in no sense divisive, but greatly to the honor of God and the good of humanity.

After whieh the Conference adjourned finally.

The entire spirit of the meeting was excellent. On the preeeding Sabbath the reetor of Christ's (P. E.) Chureh preached a sermon on Christian Unity, whieh was published in the dailies, and the *Herald of Gospel Liberty* gave an entire number of the paper and a supplement to artieles on this question. There was entire freedom on all questions of reform, and things that were evil were ealled so.

H. H. HINMAN.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON XI.—Second Quarter.—June 15.

SUBJECT.—The rieh man's folly.—Luke 12: 13-21.

GOLDEN TEXT.—Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.—Luke 12:15.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Luke 11:14-36. T.—Luke 11:37-54. W.—Luke 12:1-12. T.—Luke 12:13-21. F.—1 Tim. 6:6-19. S.—Ps. 73:1-28. S.—Acts 5:1-11.

COMMENTS BY E. E. FLAGG.

1. *The true principle of Christ's kingdom,*—vs. 13, 14. This was not the last, and probably not the first time that men have made the mistake of wanting to arm the Gospel with the seeular power. Christ's kingdom is not of this world. It will never use the sword to right the most erying wrongs and abuses. Though full of sympathy for the oppressed, it is a spiritual foree and must use spiritual weapons. The same radical remedy whieh has abolished slavery through all the eivilized world, though in Christ's time the system was universal, is the one whieh is going to abolish war and monopolies, and all other oppressive evils. Taking this man as the representative of labor, and his brother as the rieh eapitalist who defrauds him of his wages, we see that Christianity will not be "made a judge and a divider over men" by taking upon itself the settling of questions whieh belong to elass legislation. But, by instilling the prineiples of the Golden Rule into the hearts of employers and employed alike; by making the former see that justiee requires them to share their profits with their workmen, and showing the latter that strikes, boycotts, and all methods which spring from revenge are only retarding their eause, it will finally, if there is any analogy between the past and the future, do away with most, if not all of these evils.

2. *The warning against covetousness,*—v. 15. Covetousness is the root sin from which all others spring. Eve eoveted the forbidden fruit, and her posterity ever sinee have followed in her steps. "A man's life," ete. Our Saviour lays down a great prineiple:—that it is not what we have but what we are that makes life worth living. Satan deeeives men into thinking the opposite; and so they eovet wealth and barter all that eonstitutes the real happiness of life for a glittering, deeeiving mirage. Covetousness is the first step in the downward career of the forger and defaulter. But the man who interrupted Jesus in his diseourse wanted the satisfaetion of a just claim, and the parable by whieh our Saviour reproves him has referenee to one who seems to have gained his wealth by legitimate means. One ean be perfeetly honest, as the world goes, and yet through eovetousness lose his soul.

3. *The poor rich man,*—vs. 16–21. His grounds brought forth plentifully, but instead of reeognizing God's right to a part of it, he never has a thought that it is not all his own. How many are, to-day, making it their ehief aim in life to amass an independent fortune, not to use for God, or the good of their fellow-ereatures, but for their own selfish ease. To be independent of times and eireumstanees is a great blessing, but riehes are the sport of eireumstanees. A man may be rieh to-day and poor to-morrow, and well merits the epithet of "fool" if he trusts his happiness to anything so uneertain. Covetousness, that is, sueh an overweening desire for worldly good as to overshadow eternal realities, is the greatest folly a man ean commit. The Bible classes it with the vilest outward sins on the one hand, sueh as adultery, thieving and drunkenness; and with the inward sin of hypoerisy, on the other. It is eovetousness whieh is proteeting the rum traffie, whieh is arraying elass against elass in deadly antagonism, and eating into the nation's heart like a eanker. Covetousness is making self our god. It is to ehoose the fool's portion. He eould not have taken his money with him, but by using it as the Lord's steward, he might have ehanged it into the eoin of the other realm. But he thought only of the present and lived and died a FOOL.

HELPFUL THOUGHTS FROM PELOUBET'S QUARTERLY.

(1) Christ's church should be separate from the state. "I eannot but think that, in this case, the Lord disclaims, in behalf of his ministers, all temporal rule, sueh as that of the Bishop of Rome over the states of the church." Assumption of state authority is even more injurious to the church than to the state, taking away her thought and influence from higher things. (2) It is the business of Christ's church to ineulcate those great principles which will lead to all true reform, but not, *as a church organization*, to leave this high work for the details of political manage ment. But it is always to stand by the right principles on the side of all good. (3) The greatest power in reform is the conversion of men from the love of sin to the love of righteousness. This makes all good reforms possible, this inspires and carries them out. A revival of true religion is the atmosphere of all progress in righting the wrongs of men.

COVETOUSNESS (1) is not a mere desire for more; for that desire, in some form, is ever appealed to in the Bible, and is the root of all eivilization and progress. (2) Covetousness is the overstrong desire for more, uncontrolled by reason, or conscience, or the Word of God,—a desire that is willing to gain for itself (*a*) at the expense of others, (*b*) at the expense of higher and better things. It is not coveting to desire a house, but to desire it so as to deprive our neighbor of it, or to gain it by wrong-doing or neglect of duty. All true gains, all true increase, are such as benefit both parties and the community in general.

RELIGIOUS NEWS.

—The Greek mission, carried on for some time by the Baptists, was dropped several years since, and Rev. D. Z. Sakellarios has since continued the work alone, and with little support from Christians abroad. Rev. G. C. Tsaras, who was educated in Germany, has assisted in Gospel work in Athens for about a year, and is now in this country endeavoring to arouse an interest among Christian people to sustain this work until it can be self-supporting.

—The International Missionary Union will hold its seventh annual meeting at Clifton Springs, New York, June 11th to 18th, inclusive, 1890. Free entertainment will be provided for all foreign missionaries, or persons who have been foreign missionaries, of whatever evangelical society, or board, or field. Membership in the Union is open to all such persons, and ineludes no others. Candidates under actual appointment to the foreign field of any evangelical organization, are earnestly invited to attend, and will also be freely entertained, as far as provision can be made. Reduced fare may be obtained on the railroads. The Union affords, from its international and its interdenominational nature, an opportunity to survey the whole field of Christian missions, such as is hardly common in conventions even of any of the great missionary agencies.

—The Woman's Board of Foreign Missions of the Presbyterian, Congregational and Baptist churches, which represent all the Northwestern States, have united in a petition to President Harrison asking that his influence be used in the Berlin Conference against the rum traffic in the Congo Free State.

—Mrs. Edna P. Morrison, wife of Rev. G. W. Morrison, United Presbyterian missionary in India, died on the 7th of April. Her two-weeks-old babe followed her into heaven's rest the next day.

—The General Conference of the M. E. church South, which convened in St. Louis May 7, passed a resolution forbidding members signing applications for liquor licenses.

—American Seamen's Friend Society makes a good showing in its sixty-second annual report. Its chaplains and missionaries have labored in Norway, Denmark and Sweden; at Hamburg, Antwerp, Rotterdam, Genoa and Naples; in the Madeira Islands; at Bombay and Karachi, India; at Yokohama, Japan; at Valparaiso, Chili; in New York, South Brooklyn, Brooklyn Navy Yard, Jersey City, Norfolk, Wilmington, Charleston, Savannah, Mobile, Galveston; in Astoria and Portland, Oregon; in Seattle, Tacoma and Port Townsend, Washington. From some of these places have come tidings of large spiritual results, and from all of them the report of faithful work done.

—The proceedings of the Seventeenth Annual Convention of the Young Men's Christian Association of Illinois fill a hundred pages. There are in the State seven ty-five associations, and nine of them have buildings worth $533,000. Building funds in hand amount to $78,962.

—"Let us Anchor Our Churches and Make Them Free," a monograph by the Rev. W. S. Rainsford, D. D., rector of St. George's Church, has been published in pamphlet form. It is a strong and earnest plea for greater usefulness and influence of the church among the masses, and the author holds most emphatically that in the church of God all men are equal

IN BRIEF.

A little Austin boy, whose impecunious parents are always moving from one house to another, was asked by the Sunday-school teacher:

"Why did the Israelites move out of Egypt?"

"Because they couldn't pay their rent, I reckon."

He will soon be here—Presently the census-taker will be around, book and pencil in hand, and conversations like the following will be in order:

Cesus-taker—"Have you children?"
Woman—"Yes; a son."
Census-taker—"Male or female?"
Woman—"Male."
Census-taker—"Age?"
Woman—"Two years and a half."
Census-taker—"Married or single?"
Woman—"Single."
Census-taker (closing book)—"That's all right. Thanks."

There are 2,600 men and 600 women employed as street sweepers in Paris, besides 3,500 more workmen engaged in draining, paving, planting and similar service. The foremen of the sweepers get $1 a day, their deputies eighty cents, and the rank and file about seventy-five cents for ten hours' work. The women work shorter hours and get about forty-five cents per day. They all have to find their own tools. It is now proposed to increase the wages of the sweepers, and to retire them on a pension of $100 per year when they reach 65 years of age.

All the members of Garibaldi's family live in Italy, and are highly honored. His eldest son, Menotti, is a member of the Italian Parliament, and an alderman of Rome. So says the New York *Sun*, April 5, 1890. The monument to Garibaldi on Washington Square, New York, is constantly visited by Italians. Groups of immigrants may be seen any day contemplating the martial figure of the hero who delivered their country from the rule of the Pope. When the monument was dedicated and unveiled by Mayor Hewitt, three years ago, the *Catholic Review* and other papal organs said it ought to be destroyed. But it continues in its place to be an object lesson to all citizens who love civil and religious liberty.—*Converted Catholic.*

In Zurich, Switzerland, the other day, one of the law courts closed a novel case. A beggar who opened the gate in front of a house where he intended to ask for relief, was attacked by the watchdog and bitten in the left arm. Soon afterward he commenced a suit against the owner of the place, calling for heavy damages, on the ground that the wound he had received rendered him permanently unable to earn his living. The defense was that he could beg just as well as ever, and that the injury in question, far from being a disadvantage, only increased his chances in his profession. But the court held that the proprietor of a house is responsible for the security of the people who come to visit him, even when the object of the visit is to make an appeal to his generosity. So the beggar won his suit.

THE RIVER MISSION.

Cash received by I. R. B. Arnold, Wheeling, W.Va., since April 25, for the Floating Chapel:

Mrs. A. T. Rider, B. F. Hester, each, $10.

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C. McMillen, 75 cents.

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W R Fleming, H S Curtis, A J Loudenback, Mrs Jno Berry, M C Salisbury, I R B Arnold, J Kinney, J Franklin, Rev A Gachett, Rev R Loggan, Rev J P Dyas, J S White, Mrs S Carpenter, N Cox, A Stalker, W Williams, J T Stevenson, C V Sawhill, O A Chillson, J P Lytle, J M Ritchie, L Wilson, L Baldwin, W Pallister, J Motter, Rev J Hester, Rev D H Minick, J M Wees.

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No. 3	83	@	85
Winter No. 2	89¾	@	91½
Corn—No. 2	33¼	@	34¼
Oats—No. 2	27¼	@	28½
Rye—No. 2			52½
Bran per ton		9	50
Hay—Timothy	6 50	@12	00
Butter, medium to best	10	@	13
Cheese	06	@	10½
Beans	1 25	@ 1	75
Eggs		@	12
Seeds—Timothy	1 10	@ 1	27
Flax	1 22	@ 1	47
Broom corn	02¼	@	06¼
Potatoes, per bu	20	@	45
Hides—Green to dry flint	03	@	07
Lumber—Common	10 00	@13	00
Wool	15	@	34
Cattle—Choice to extra	4 60	@ 5	25
Common to good	2 00	@ 4	55
Hogs	3 80	@ 4	10
Sheep	4 40	@ 5	75

NEW YORK.

Wheat	94	@ 1	01
Corn	39	@	41¾
Oats	32½	@	35½
Eggs			15
Butter	6	@	14½
Wool	14	@	39

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HOME AND HEALTH.

USE FOR WASTE PAPER.

Few housekeepers have time to black their stoves every day, or even every week. Many wash them in either clear water or dish water. This keeps them clean, but they look very brown. After a stove has once been thoroughly blackened it can be kept looking perfectly well for a long time by rubbing it with old paper every morning. If I occasionally find a spot of gravy or fruit juice that the paper will not take off, I rub it with a wet cloth, but do not put on water enough to take off the blacking. I find that rubbing with paper is a much nicer way of keeping my tea-kettle, coffee-pot and tea-pot bright and clean than the old way of washing them in suds. The inside of coffee-pots and tea-pots should be rinsed in clear water, and never in the dish water. Rubbing with dry paper is also the best way of polishing knives, spoons and tinware after scouring. This saves wetting the knife handles. If a little flour be held on the paper in rubbing tinware and spoons, they shine like new silver. For polishing windows, mirrors, lamp chimneys, etc., I always use paper in preference to dry cloth.—*Careful, in New York Mail.*

IRONING SHIRTS.

After the shirt is washed and dried, take the bosom wrong side out and fold it together in the center. Moisten a tablespoonful of starch in a little cold water, then add a pint of boiling water; stir until the whole is perfectly clear. Dip the bosom, wrong side out, into this starch, dip your hands in cold water and wring the bosom while it is still very hot. Rub the starch in thoroughly, taking care not to get the least particle on the right side of the bosom. Rub it in, and if you find all parts are not sufficiently moistened, dip it in the second time. When the shirt is perfectly starched, shake it out and fold both sides of the bosom again together, thus bringing the side seams together also; straighten the sleeves. Now fold the sides of the shirt over on the front, and beginning at the neck, roll it up tightly. Fold it in a towel, and put it in a cold place several hours, or over night. I say a cold place, because the starch would sour if kept in a warm place many hours. Now, for the ironing. Iron first the neckband, then the sleeves, then the back of the shirt, then the front, and last the bosom. Put under the bosom a rather hard, smooth bosom-board; cotton flannel is the best material for covering, and one thickness under a plain, muslin cover is quite sufficient. Spread over the bosom a wet cloth, and iron it over quickly with a very hot iron; then remove the cloth, and with a perfectly smooth iron, as hot as can be used without scorching, rub the bosom rapidly up and down, not crosswise, at the same time holding and pulling the bosom into shape. If you have a polishing iron, use the rounded part of the iron, thus putting all the friction on a small part at one time, giving full benefit of the gloss of both starch and linen.—*Table Talk.*

HOW TO CURE A HEADACHE.

Dyspeptic or bilious headache is very common, and, it seems to me, it is the headache which is most easily traceable to its cause, and most readily avoided without medicine.

Every one who has ever suffered from it knows, as well as I can tell them, the cause and the remedy. It is the old story of appetite, indulgence and punishment.

If you wish to know my advice as to curing bilious headache, I say—*Don't* get it. Eat such food as agrees with you; be temperate in all things, and be as regular as clock-work about your habits. In the case of young people this headache can always be traced to some error in diet—as rich food in immoderate quantity, eating at unreasonable or unusual hours, drinking wine or beer, etc., etc.—and it readily gives way to an emetic and sleep. Almost any emetic will do—Ipecac or sulphate of zinc. In the case of elderly persons, however, the headaches, although less acute, are apt to be more tedious and more exhausting. Rest in bed, cold applications to the head, and some purgative medicine taken so as to operate in the morning, will usually effect a cure.—*Dr. MacHenry, in Ladies' Home Journal.*

WARM-WATER BAGS.—The extent to which warm-water bags have come into use is amazing. They are now an almost essential adjunct of every lady's traveling outfit, and are often given as presents. They are of flannel-covered rubber, the most popular being in plaid patterns. When filled with boiling water they retain heat the entire night. A hot water bag under the neck will settle a neuralgic headache more quickly than any remedy known.—*Selected.*

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A SCARED EDITOR.

A rugged farmer stalked into the sanctum with a big whip under his arm.

"Be you the editor?" he asked. "I am," was the half apprehensive reply.

"Here's two dollars—send me your paper, for life," he said.

"You see," he went on, "our daughter was sick and like to die; she drooped and grew weak and pale, had headaches, no appetite, back ached, hands and feet like ice, couldn't sleep, hacked with cough, and we thought she had consumption. No medicine helped her until she tried that Dr. Pierce's Favorite Prescription mentioned in your paper, when she began to mend in no time and is now well and handsome as a rose—put me down as a life subscriber."

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Farm Notes.

CLOVER BLOSSOMS.

Does your life seem full of worry?
Do its daily cares oppress?
Is your pathway sometimes shadowed
By some passing bitterness?

Then this lessou e'en from nature
I would teach you, worried one,
Like the happy little clover,
Turn your face unto the sun.

Does your trouble seem too heavy
For your weary heart to bear?
Is your pathway wholly darkened
By some overhangiug care?

Then remember darkest objects
'Gainst the brightest light are seen;
And for having known the dark spots
'Twill seem brighter in between.

Life is full of little shadows
Lying darkly all around,
And of course we needs must see them
If our eyes be on the ground.

—*Carrie L. Munson.*

INSECTICIDES.

At the winter meeting of the Ohio Horticultural Society, Prof. Wm. R. Lazenby, Director of the State Experimental Station, read a paper giving experiments in the use of insecticides. In this the essential requisites were summed up, preventive means were treated of, and the remedial measures were grouped. These latter are of interest to the farmer especially, and were stated as follows:

Applying poison to the plant upon which the insect feeds. Applying substances directly to the body of the insect. To hand-pick, entrap, and kill by miscellaneous means.

The following were suggested as remedial means from experiments made:

For the Currant and Gooseberry Worm.—Cover the ground in the vicinity of several bushes with coal ashes to the depth of ten or twelve inches. Should xtend two feet on either side of row.

For the Codling Moth or Apple Worm.—Spread fresh gas lime to a depth of two or three inches under one or more apple trees. This should be done when the apple trees are in blossom. Another similar application should be made six weeks later.

For the Plum Curculio.—Dip eight or ten corn cobs, or as many pieces of woolen rags, in coal tar, and hang these at different points in the plum tree. This should be done immediately after the blossoms have fallen. The cobs or rags should be dipped in the tar every two weeks.

For the Aphis or Green Fly on House Plants.—Make a solution of whale oil soap, a quarter of a pound of soap to six quarts of water. Thoroughly sprinkle or wash the plants with this solution once a month.

For Vermin in Henneries and Stables.—Thoroughly sprinkle or spray them with kerosene.

For the Striped Cucumber or Squash Beetle.—Moisten with kerosene the inner folds of some rags or cloths, and place these in the center of or near the hills. As soon as the cloths become dry, moisten them again.

For ants, which frequently infest pantries and other places, use a sponge well moistened with sweetened water. When well filled with the insects, destroy them by dipping into boiling water.

For the common house fly try pyrethrum, or Persian insect powder, which should be used in small quantities by dusting with an atomizer in infested rooms.

In the discussion, however, it was shown that the corn cob and tar remedy for curculio was not efficient; that gas lime was dangerous to trees, but that coal ashes under trees was excellent, and it may properly be considered a specific for the currant and gooseberry worm.

All this corresponds with the experience of practical men of many years' standing. There is no sure method of securing plums against the curculio except jarring the trees, from the time the fruit is the size of peas until fully formed, and catching in sheets. The codling moth must be met by some means that will prevent the female from climbing the trees. This is done by means of bandages, and destroying the eggs laid within. The remedy for ants is a well-known and useful one. Pyrethrum powder, if fresh and pure, is a useful insecticide; but wire screens to windows and doors is the best means known for keeping flies and other insects out of rooms. The remedy for the striped beetle on the cucumber and other vines is a good assistant, but the most practical means of destroying them is to sprinkle the vines with cold water, and before the insects recover to scrape them away in a heap to the dry earth beyond, and kill them as they struggle forth. It must be remembered that preventive means by strong-smelling odors cannot be relied on either to keep insects from trees or plants, unless there are similar trees and plants near, to which the insects can retire undisturbed.—*Farm, Field and Stockman.*

The *Rural New Yorker* thinks if those who have voted for the golden-rod to be the emblematic national flower were compelled to work a day or so pulling the weeds out by the roots, they would change their votes.

FLOWER SEEDS.

To any one sending 15 cents in stamps or silver, I will send five different kinds of Flower Seeds of choice varieties. Send stamped and addressed envelope.

Victoria A. Buck.
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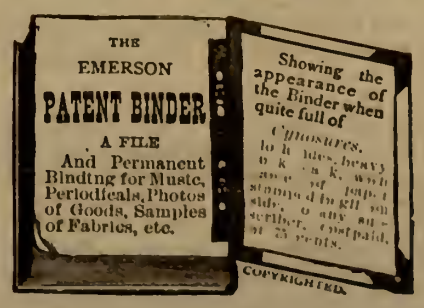
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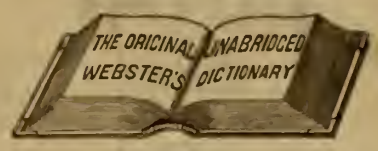


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NEWS OF THE WEEK.

WASHINGTON.

Senator Blair Wednesday reported favorably the House bill for the appointment by the President of a commission of five persons for an honest, impartial and thorough investigation of the liquor traffic.

CHICAGO.

The *Daily News* organized a second raid on the gambling dens Saturday morning. It was successfully carried out on the place owned by the boss Democrat and Catholic, McDonald, and about two tons of tables and gambling tools were destroyed.

COUNTRY.

Charles Silverman, the first "original-package" man arrested in Pennsylvania, has petitioned the United States District Court for a writ of habeas corpus, claiming that his arrest was in violation and without authority of law.

A peculiar and fatal disease has broken out among the horses in different parts of Allen county, Ohio. The disease resembles la grippe. A large number of deaths have occurred.

Monday Ben Meyers, catcher of a base-ball team, was killed at Montgomery, Ala., by a pitched ball, which struck him in the mouth.

At Rockford, Ill., Sunday, in preaching the funeral sermon of Charles Nelson, a G. A. R. man, Rev. M. E. Cady, a Methodist minister, took occasion to draw a temperance lesson from the character of the deceased, holding him up as a warning to young men.

The ocean steamships La Gascogne and Thingvalla reached Havre and New York, respectively, Monday, in a leaking condition, but with all well on board. La Gascogne struck a rock on one of the Scilly islands, while the Thingvalla had been in collision with an iceberg.

At the convention of German Catholics in Milwaukee, Bishop Katzer charged the Masonic fraternity with seeking to destroy religion. Resolutions calling for the repeal of the Bennett law were adopted.

Three miners of Park City, Utah, by the breaking of a cable, were precipitated to the bottom of a 400-foot shaft and instantly killed.

On Tuesday Gen. Miles issued an order for United States troops to pursue the band of Indians who murdered Attorney Hardie near Tombstone, in the same manner that Geronimo was pursued. The band will be executed when captured, as they were before sentenced to be hanged, but escaped by murdering the sheriff.

The Grand Jury for the May term of the Logan county (Ill.) Circuit Court returned twenty-four indictments against men who are charged with selling their votes at the township and city election in April. Of the number eighteen are white men and six Negroes. Fifty other indictments would have been found if concealed witnesses could have been secured.

By its purchase of the St. Louis & San Francisco the Atchison increases its main lines from 7,115.15 miles to 8,966.37 miles, making the largest railroad system in the world. The outstanding stock of the Atchison is increased from $75,000,000 to $101,285,175, and there remains in the Atchison treasury stock amounting to $714,825. The average amount of stock per mile of main track is increased from $10,549.89 to $11,296.34.

It is announced that the Choctaw Lottery Company, of the Choctaw Nation, Indian Territory, is about to begin operations, officers having been elected and $900,000 worth of stock placed. This lottery obtained its franchise at the last session of the Choctaw legislature, having secured the passage of a bill chartering it under the name of the Choctaw Orphan Asylum Lottery Company. A large share of the profits is to be donated to the orphan asylum. It is stated that the United States Government has been asked to prevent it operating, on the ground that the law chartering it is in conflict with treaties between the Indians and the United States.

One of the most horrible railway accidents ever known in California occurred at 1:40 o'clock, Friday afternoon, when a local train connecting at Oakland with the ferryboats from San Francisco ran through an open drawbridge over San Antonia creek at Webster street, Oakland. The engine and tender and the first car, which was filled with passengers, plunged into the estuary. Thirteen people were drowned.

The Texas spring palace, at Fort Worth, was burned to the ground Friday night. W. Hayne, a railroad contractor, is the only victim of the fire. There were 3,000 persons in the building, and all got out in less than three minutes. Many jumped from the second-story windows and were injured. Hayne threw numbers of women and children from the second-story windows, and then leaped to the ground with a senseless woman in his arms. His clothes were all ablaze and he broke several bones in his leap. He died in a few hours. Thirty people are reported injured.

There was organized at Atlanta, Ga., the Georgia and Carolina melon exchange. Of the 20,000 acres planted in melons this year it is asserted that the owners of more than nineteen thousand have signified their intention of going into the exchange. The plan includes the purchase outright or the control of the entire melon crop, the same to be sold in the North through agents in the different cities.

FOREIGN.

The people of Newfoundland are indignant over an action of the British Government affecting themselves, and there is some talk of applying to the United States for admission.

The Pope gave audience Wednesday to the minister of Brazil. He promises to maintain a neutral attitude toward the Brazillian republic.

Emperor William is recovering from the effects of the recent accident by which he sprained his right ankle.

The Christians of Canea, Crete, assembled in the cathedral Sunday and adopted a resolution appealing to the foreign consuls for protection against the continued ravages perpetrated upon them by the Turks.

At a meeting of the Brazilian Cabinet it was determined to accept the clause as to arbitration adopted by the International American Congress at Washington, and also that a special mission be sent to Chili to endeavor to secure the adherence of that country to the idea. Moreover, the Cabinet proposes to endeavor to secure a general disarmament on the western continent within five years.

The northern part of Sofia, Bulgaria, has been wrecked by a hurricane. The loss of life is considerable. Among the soldiers the killed and wounded number eleven, but the loss among the inhabitants has not yet been ascertained. The damage to the palace amounts to $300,000.

A letter from the Czar, written in reply to one from the Queen of Denmark, is published. In the epistle the Czar promises a strict inquiry into Siberian scandals, and says he will punish heavily excesses of severity on the part of officials. Lastly he promises to instruct his ministers to draft measures of amelioration.

The Bey of Tunis has decreed that every Negro domestic in his dominions must be given a certificate of freedom, and that the employers who do not comply with this regulation will be fined.

The ceremony of placing the last stone of the spire of the Ulm Cathedral took place at 6 o'clock Saturday, amid the ringing of bells and general rejoicing. The cathedral is 530 feet high—the highest in the world.

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The election of Dr. Atticus G. Haygood as a bishop of the M. E. Church South will have an important influence in the settlement of the race question. Dr. Haygood is the author of "Our Brother in Black," and no man has spoken nobler words in defense of the colored man and no one has more fully the sympathy of the more intelligent of the Negro race. Any improvement in the relations of the races in the South must begin with the church, and perhaps no class of Christians are prepared to do so much, if they so desire, as those of the M. E. Church South.

An alderman of the same Democratic faith as Mayor Cregier brought a resolution into the Chicago Council meeting last week asking "his honor" to enforce the laws against gambling or resign. The proposal failed by a few votes in some sixty of securing a consideration. The persistent efforts of the *Daily News*, backed by such a sentiment among the aldermen, have forced the Mayor to make another pretended menace of the gambling dens. But the whole proceeding is so plainly Masonic that it is amazing every honest citizen does not see it with abhorrence of the system that has given shape to the moral character of the Chicago mayor.

A United States official in St. Petersburg has written denying the reports of prison severities in Russia which have chilled the sympathy for that nation in American breasts as we have read Kennan's reports. It is a sufficient answer to point to the pages of the *Century* magazine regularly "blacked" out by Russian officials before it can be read in that empire. But it is a most gratifying bit of intelligence to read that in response to the personal appeal of the Queen of Denmark, the Czar has promised to inquire into the reported outrages in Siberia, that guilty officials shall be punished and measures shall be framed to relax the rigors of the transportation system.

The teachers of the country meet soon in their National Educational Association at St. Paul. After the program was filled up and printed, some Jesuit notion took possession of the St. Paul local committee that the Catholic Archbishop Ireland, representative of the foreign church whose pope wishes to be a king and whole influence has been uniformly thrown against the American public school,—that this man to have a place. They began writing here and there, and finally without authority announced that an hour and twenty minutes would be given the archbishop to give his view of the American common school, which he is hoping to destroy. Because the officers of the Association properly object, the hue and cry is raised that the "distinguished representative of a great religious body" is about to be "snubbed." The prelate is at perfect liberty to get up his own meeting and address it. Lately this same Archbishop Ireland was scoffing at the Protestant churches for their attitude toward the Negro, while he boldly proclaimed the Roman church the friend of the black race. How great a friend, pray, when our country was bleeding at every vein because of slavery and the Pope of Rome was writing letters to Jeff. Davis to encourage him in his Satanic work! What should our teachers want of Archbishop Ireland?

The discussion of the question of Christian Unity at the late meeting of the Presbyterian General Assembly, shows that the evil of division, with its attendant waste of moral and material resources, has arrested the attention of this most conservative body of Christians. The report of the committee to which the subject was referred, deplores the evil as inimical to true religion. It accepts, almost without dissent, the proposal of the House of Bishops of the Protestant Episcopal church as to a common basis for organic union of all American Christians, and suggests as a remedy for religious rivalry that there shall be "more of denominational comity." This is all very well as far as it goes; but at best, it is but a temporary expedient, and not in any sense a remedy. So long as the church is divided into denominations it is inevitable there will be rivalries and all the attendant evils of sectarian strife. It is the natural fruit of divisions. When we can go back to Apostolic usage, and all the Christians in a given locality come together as the one church of that locality, we shall have reached the more radical remedy.

The Portuguese government has relinquished its claim to large districts on the Zambesi river in southeast Africa to England, and large grants have been made to a British company of a region embracing nearly 300,000 square miles, said to be very rich in soil and mines. The company has power to abolish slavery and the liquor traffic and missionary work will be entirely free. There are three British companies now formed, the East Africa, the South Africa and the African Lakes Company. The East Africa company has issued a proclamation, which is indorsed by the native governor, declaring that henceforth no natives of tribes connected by treaty with the company will be recognized as slaves, and, further, that such natives will obtain their freedom without the payment of compensation. The South Africa company is pledged by its charter to labor for the extinction of the slave trade and to prevent the sale of intoxicating liquor to the natives. Had our Government joined with the European representatives when the Congo Free State was founded, the liquor curse which is swallowing up Western Africa in its horrors might have been much abated if not entirely suppressed.

Dr. J. E. Roy of the American Missionary Association addressed the assembly at the National Cemetery at Raleigh, Tenn., on memorial day. His speech is published in the Memphis papers which comment upon its fairness. The fact stated in it that the colored man has over $200,000,000 worth of property in the South is an evidence that in many regards his rights are respected. "We are doing our duty by 'the brother in black,'" says the editor of the *Commercial*, "and all we ask is that he and we shall be let alone to continue to work out our joint destiny in time by means of schools and churches." If education and religion were the only influences used by the whites upon the blacks there would be no interference from any quarter. Those God-given agencies ameliorate every hard and grinding condition of life. But when the old condition of bondage is threatened, and the Confederate flag, the emblem of slavery, is shaken in our faces, we must protest. But why should Dr. Roy and the Memphis press approve the fraternizing of Union and Confederate veterans in their ex-military capacity? Is it not enough to meet as American citizens? The war is twenty-five years gone. Why keep up so sharply the old war distinctions? We say these two opposing streams are now united in a noble river. We gain nothing by keeping up the old forms and organizations. So long as we do we shall see Confederate flags. We want but one. The Stars and Stripes means one country and one citizenship.

HIS OWN GOOD TIME.

BY VICTORIA ALEXANDRA BUCK.

Though thy way may be so dreary,
In his own good time;
Hearts will be no longer weary
In his own good time;
So we wait his magic word,—
O the silence of the Lord!
He will come, he will not tarry
In his own good time.

Peace that floweth like a river,
In his own good time,
Shall be ours for aye and ever
In his own good time:
Hopes may wither like the grass,
He will bring it all to pass,
We shall meet no more to sever
In his own good time.

'Neath the power which he can render
In his own good time,
Hearts will glow with love so tender
In his own good time.
Though our weary feet must tread
Through the city of the dead,
We will climb those hills of splendor
In his own good time.

Oh! those blasted skies will brighten
In his own good time,
And our weary hearts will lighten
In his own good time:
So we wait his magic word,—
O the silence of the Lord!
When our sin-stained robes will whiten
In his own good time.

East Randolph, N. Y.

REVIVAL OF SECRET POLITICAL SOCIETIES.

BY REV. A. B. CURTIS.

The last issue of the Pittsburgh, Pa., *Weekly Post*, which lies upon my table, contains an editorial that would be of interest to *Cynosure* readers. It bears the above caption, and coming as it does from the secular side of the matter, possesses especial weight. The editorial is not opposed to secret societies on Scriptural or religious grounds. Indeed, the editor leans toward the opinion that, inside proper limits, they possess considerable educational and social value. These are his opening words:

"There is a great rage now for secret societies, and their number is legion, devoted to all imaginable purposes, patriotic, benevolent, literary, labor, educational, etc. In fact it would be difficult to mark any special line of human endeavor that has not its representative secret organization, and there are few citizens, especially in the cities and larger towns, who do not belong to some

one of them. As they are mostly for laudable purposes, and there is a certain education in people meeting together in an orderly organization for mutual benefit, no objection can be made to these secret societies, and it would amount to little what objection should be made, for they will run their day."

The question of better or worse in this statement is not discussed. Only a *certain* education is claimed for them. That the secret part is wholly unnecessary as such the editor may or may not assent to. In the remark that these secret societies will "run their day," I think the writer is correct. Most societies organized on the secret basis are transient. They arise and shine for a season, then pass away. They seem to be thickest and flourish best in ages of national corruption and downfall, if we may draw inferences at all from the history of the past. Whether they are the cause of this corruption, or are simply an attendant circumstance, may well be a matter of dispute. The president of Wheaton College once said that if by a motion of the hand he could abolish secret societies he would not do so, for the evil would still remain in the hearts of men.

Now here is an editor of a large and rich paper saying practically the same thing. Get the evil out of our heads and hearts, and the devil behind the oath has had his day.

It is the outcome even more than the principle of the secret society that the editor, in the article referred to, condemns. The ideal set forth is not the worthiest, and the means for the attainment of that ideal are more than often questionable.

That there is an increase and a "spread" of fraternities to-day, some laudable, others otherwise, there seems to be no doubt. But there is a worse feature than this mere spread, as the *Post* ably points out in the following:

"In the spread of secret societies we notice that some of them are nearing the danger line of politics, certain to breed dissension, and ultimately, after a deal of mischief has been done, to break them down. Societies organized for alleged patriotic or political purposes gradually drift to a partisan basis, for they always have in their membership shrewd and cunning workers whose interests lie in that direction. There is no excuse in this country for secret political societies. The great merit of our political system is that it invites, as a duty, open political discussion and co operation. A secret society having political objects in view, no matter how deeply sugar-coated with patriotic politics, is a danger and menace. It challenges the organization of other secret societies for other political ends, and if it were to go on our political life would be honey-combed with organizations directed by interested and unscrupulous parties moving in secret, striking in the dark and wielding a dangerous power. All such movements are un-American and unworthy the support or confidence of intelligent and patriotic citizens."

KISSING THE IMAGE OF BAAL.

BY ELDER NATHAN CALLENDER.

Baal worship, it seems, is rampart in Christendom even in this day. Elijah's experience with idolatry is thrilling, instructive and painfully sad. Even after the test of the false gods, as given in 1st Kings, 18th, and the ready shout of the people, "*The Lord, he is the God,*" we find Elijah frightened into the wilderness by the threatenings of Jezebel, and the relapse of the Israelites into the old ways of idolatry.

To what extent our Zion is subject to Baalism in this country, is an exceedingly interesting question. It seems that in the great cities, if not in all the cities of the land, Baal has five altars to every two for Christ, if, in charity, those which claim to be Christian altars are conceded to be such. But the painful truth stares us in the face that, while the lodge is inclined to mix its worship somewhat with Christian truth, the churches, on the other hand, are inclined to coalesce with this modern Baalism. To this statement only a few honorable exceptions exist. Satan is endeavoring to hasten the consummation of this mixture of Baalism and Christianity so as to make the church utterly harmless to his kingdom, while the very gall of the pit is so mixed up with church life as to produce and perpetuate spiritual death all around. To accomplish this dire result, the most wily measures are continually employed to seduce the pastors of the churches to bow the knee and to kiss the image of Baal, and that with amazing success.

Now, see here, Mr. Preacher, is the talk, our church is filled up with *orders*,—Masons, Odd-fellows, Foresters, Red Men, etc., etc. Now, sir, if you expect to stay with us, and get your salary, you will have to keep the right side of the lodges [just as if lodges have a right side]. So now, Mr. Preacher, the Red Men begin to need airing up, and we expect to get from our lodges, where we may be allowed to say the air is anything but pure, into a better element. Now, dear Mr. Preacher, we have unanimously chosen you to run the fan, *in the church*, of course, and make our regalia flutter in the church breezes. But, peradventure you belong to none of our orders, you can just run the fan for us. Anyway, you can say: "I don't know much or anything about this order. But I know no evil of it, and see much that is magnificently grand, noble," etc. All you need to do is to *sanction* the order. Thus he prostitutes his sacred calling at Baal's feet for the cause of American heathenism, and kisses the image of the beast.

Here we raise a query. Will the leaders of those Baal worshipers concede as much to the church, as its ministers do to these orders? No, never! Their plea is, that the churches are inadequate to the work of charity, and, hence, the necessity of such orders. Look at it. Christ's institution, the church, is insufficient, and so Masons, Odd-fellows, etc., must be the agents to do what God intends his church to do. Are God's true children ready to concede this? Those conservative ministers who are willing to thus bow the knee to Baal's image should be informed while Odd-fellows do not devote more than 33 per cent. of their funds to relief, Masons devote only about 20 per cent. to what they call charity. Compare these facts with the work of the various missionary societies which contribute *93* per cent of all their receipts to the objects for which the funds are given, leaving only 7 per cent. to pay the agents of the societies. Let the real beneficence of the church be candidly compared with this selfish and false charity of the lodges, and the stupendous frauds of the latter are apparent to any candid mind. Let the millions that are lavished by the parades of the lodges, go to its proper uses and you will hear no more of lodge charity.

By the unrighteous sanctions of the clergy and the consent of the church itself, the lodges are robbing God and the church of all its resources; and then, to cap the climax, they turn and censure the people of God for neglecting the poor. Shame on them, and greater shame on the weak men who stand in our pulpits to-day!

On the 30th day of March, 1890, there stood up in two of the churches of Scranton, dedicated to Christianity, two ministers of Christ (?), one to laud Odd-fellowship, the other to praise the "Red Men,"—sham Indians in the toggery of the red men of the forest, sham Red Men in a Christian church, with a Christian minister to pronounce a eulogy! I confess I cannot imagine a more ridiculous scene.

God measures men by their moral qualities and by no other standard. Conceive of a man with all knowledge, but too weak to stand up, as Joshua, Caleb and Daniel did, against popular sins, and you have men too weak to fill a Christian pulpit. When God looks down from heaven in a time of general apostacy, and weighs the souls of men in the balance, he makes no mistakes on account of wealth, position, or social standing. In times of idolatry, bowing the knee to, or kissing the image of Baal, was the test act. It would seem that Elijah, depressed and discouraged, verily thought the people had all gone back, notwithstanding the late revival in which they repeated with so much emphasis, "The Lord, he is the God." He did not know at the moment when he was smitten with the sulks, in his cave-home, and praying to die, that God had shut the gate of death to him, and that while he had his chariot of fire ready to be drawn up to heaven, he was, even then, pastor of the grandest of churches of 7,000 members, not one of whom had defiled his garments by worshiping Baal. No American pastor can boast of such a church as this to-day. And no church can boast of such a pastor as Elias, though "a man of like passions," with us. How few churches have been blessed with such men as McFall, Countee, and their coadjutors, in this conflict of the nineteenth century. How supremely sad that the pastors have succumbed to Baalism in the lodges. How many of them can be counted among God's *reserves?* Are there now 7,000 of the tried and true? We feel like closing with the petition, "Help, Lord, for the godly man ceaseth and the faithful fail from among the children of men."

"THE WORKINGMAN'S COLLEGE."

BY REV. W. F. CRAFTS.

Four times seven is twenty-eight, that is, one-seventh of the days in twenty-eight years is four years—a college course. He who has missed a "liberal education" in the schools, may make up for it by well-spent Sabbaths, in one-third of a well-rounded life, and still have left, in his remaining years, enough Sabbath time for thought and self-improvement for two post-graduate courses as long as the first.

The British-American Sabbath may, therefore, be called the Workingman's College, without which the toiler would not have time enough for the culture of intelligence and of conscientiousness to participate in government, but would remain, like the perpetual infants of Continental despotisms, content to take childish Sunday amusements as substitutes for civil liberty.

If the Sabbath were not so valuable for the body and heart and soul, its educational value alone would vindicate its high place in society. As an educator it is only second to the public schools, if second at all. Certainly it is their best supplement. There are few men of fifty-six who have spent eight full years in school, but every man of that age has had eight years of Sabbaths, which have afforded opportunity for manifold culture.

Many of our most influential men had little schooling, but have found unconscious education in regular attendance at church, and in quiet reading and conversation at home. He who spends the Sabbath in "pleasure exertions," spends it in the worst of company, with ignorance and vice, from which he can learn nothing good. He who gives the day to the church and the library has noblest companions, and learns without effort the rarest wisdom.

Even from an intellectual standpoint, the Bible contains the oldest history, the sublimest poetry, the noblest ethics, and no man can be said to have a good education who is not familiar with that Book which came into such lives as Shakespeare's and Webster's and Ruskin's and Goethe's as the mightiest of intellectual influences. In a score of ways the Sabbath brings the influence of this Book to bear on the lives of all men who spend the Sabbath as the Maker of both the Sabbath and man directed when he made one for the other.

Where are the great men who attribute whatever is admired in their literary style to their reading the gossip of a Sunday newspaper, as a substitute for the Gospel? The gossip of Sunday visitors is also a discord in this family day. The father, in many instances, has scant opportunity outside of this day to fulfill one of his highest functions, that of teacher to his own household in highest things. There is sweetest music in that sentence: "Come, ye children, hearken unto me; I will teach you the fear of the Lord."

But even to those who neither give nor receive direct religious instruction, a Sabbath protected against both toil and dissipation is an educator, both in knowledge and in conscientiousness, that helps to protect the citizens against both the sophistries and bribes of the demagogue; and so a Sunday law is consistent with liberty on the same grounds as more direct laws of compulsory education.

That sixty per cent of the students attending the Toronto Medical College are pledged total abstainers is a fact in which the friends of temperance may well rejoice. In no direction is the change of sentiment on this question more marked than in the different opinion entertained by the medical fraternity now as compared with a quarter of a century ago. Now the testimony of those, who of all men are best qualified to judge of the effects of alcohol upon the human system, is overwhelmingly in favor of the practice of total abstinence. Nor can this fact fail to influence the rising generation, provided they are made acquainted with it. If the doctors, whom the boys regard as oracles in matters pertaining to the body, pronounce against alcoholic beverages they will be led to view these drinks with great dis-

trust. In this circumstance lies one of the greatest advantages of temperance instruction in schools. Temperance people have reason to be encouraged by the progress their cause is making. Let there be no slackening of efforts along the line of moral suasion.—*Toronto Truth.*

GOOD TEMPLARS DANCING.

BY WALLACE J. GLADWIN.

"Oh, but the Templars don't allow dancing." So they say to me when I give some of my reasons for leaving their lodge. But the fact stands firm that under the Right Grand Lodge of England the I. O. G. T. have theatricals, dancing, card-playing and other compromises with the world, the flesh and so forth. I stuck to the dear old lodge to the bitter end. Yes, it was bitter. They had an "open installation," and in the program was a theatrical mock minstrel farce. The "screaming farce" of the evening was a thing so decidedly vulgar that I would not wish to detail it in your paper. The cause of Christ was shamed because that Christians held to such low nonsense. I withdrew at once. And I soon saw many more and deeper reasons for withdrawing.

If American Good Templars are behind their English comrades in the Terpsicore degree, they will not long remain so. Read the following from a San Francisco daily, and notice the undertone of contempt which the newspaper has for the hypocrisy of the lodge.

I know prominent workers in the W. C. T. U. and other temperance methods, who feel deeply that grand cause of total abstinence and prohibition is being greatly hindered by the complications of secret lodges. "Have no fellowship with the unfruitful works of darkness, but rather reprove them," is the command of God to all his people.

"THEY DANCED AFTER ALL.

"OAKLAND, May 26.—The Good Templars held their entertainment, and they danced after it, in spite of rules to the contrary. This is how it was all done, so that no one could say a word against it, even though the rules do prohibit it: After the entertainment had been concluded the president adjourned the meeting, as far as the Good Templars were concerned, but he announced that the Bonny Braves, a social organization, would have charge of the remainder of the program. The remainder of the program consisted of dancing. but that was not the fault of the president, and he could not help it if the members of the Bonny Braves were all members of the Good Templars. It was not the president's fault, but the facts existed nevertheless. Thus the members of Athens Lodge of Good Templars solved a very important question for the other lodges of the order, and it is expected that numerous organizations of Bonny Braves will be formed in connection with the various Good Templar lodges."

PEN PICTURES OF GERMAN LIFE.

FROM OUR ARTIST FRIEND IN MUNICH.

I forgot to write the last time about the "foot-washing" I saw before Easter in the palace here, when the Prince Regent washed the feet of twelve old men, "beggars," each of whom was more than 90 years old, and several were 92 or 93. They were selected from all parts of Bavaria, and are glad to come, for after they have had their feet washed they get a present of 40 marks ($10) and a new suit of clothes. I went with my scholars, who had a pass from their father, the Court Marshal, and were allowed to bring me with them. The old men were all dressed in plum-colored gowns and caps, and were seated in a row on a raised platform. The Prince Regent passed along before them with a towel, his eldest son, the Crown Prince, carried a basin of water, into which he dipped his hand and sprinkled a few drops of water over the bare feet; then he wiped it away with the towel and proceeded to the next. The whole court was present to see the performance, and the whole ceremony was as pompous as it could be made. There used to be a feast given after the foot-washing, when the Prince Regent and the Crown Prince waited on the beggars. But so many of the old men died of indigestion after eating the rich food that the present of money was substituted for the dinner.

Buffalo Bill and his troop of Indians and wild horses have made a sensation here. Every day the grounds where he exhibits are filled with nearly ten thousand people. Some people go two or three times. And all the little children in the streets play nothing but "Indian." They make themselves wigwams and tomahawks, and their mothers are frightened lest they may scalp each other, really, with their pocket-knives. The Prince Regent nearly got killed by one of the wild horses, and was saved by an Indian who threw himself between them. That Indian now wears a broad gold bracelet which the Regent gave him. The three princesses whom I taught last year were allowed to invite the Indians to visit them one afternoon in the palace, and enjoyed it immensely. They gave the "red men" little toys and sugar eggs, etc., with which they seemed very much pleased. Indeed, the Indians were invited to most of the palaces, and must have had quite a fine time here if they did not find it tiresome to be looked at so much. It is odd to come to Europe to see American Indians and buffalos. I never saw any at home. They have made a great sensation in Paris and Vienna, and crowds go every day here.

It has snowed here several times this month [April] already, but seems inclined to be spring now for good and all. The trees are leaving out, and the pie-plant on the lawns before the palaces and public buildings is beginning to look like "sauce;" only we cannot get any of it. Apples cost eight cents a pound, and are bad at that.

The Duchess Carl has gone to Meran again. She is taking lessons of a London professor who says he can teach people in five lessons to remember the contents of every book they read, with all the dates, as long as they live, etc. She was getting up a class, and Countess Geldern wanted me to join it, too, but I can remember about all I need to know, and I will wait and see if she and the Duchess perform any remarkable feats of memory before I try it. R.

NATIONAL CONSTITUTIONAL PROHIBITION.

On the 14th of June there will be a joint Congressional hearing before the Senate Committee on Education and Labor, and House Committee on the Alcoholic Liquor Traffic, on the joint resolution for National Constitutional Prohibition. This matter has been pending in every Congress since the 44th—nearly fourteen years—without reaching a vote in either body. It was favorably reported by the Senate Committee in the 49th and 50th Congresses, and a minority report in its favor was returned by the House Committee to which it was referred in the 50th Congress. The committees, at the joint hearing, are to be addressed by members of the "National Prohibitory Amendment Committee for Congressional Work." This committee consists of the general officers of the several national prohibition societies of the United States, the general officers of the National Executive Committee of the Prohibition party, and the National W. C. T. U. Superintendent of Legislation and Petitions.

The appearance of this committee at the hearing in June is in furtherance of the "Plan of Canvass" contained in the National Prohibitory Amendment *Guide*, of which Ada M. Bittenbender, the National W. C. T. U. Superintendent of Legislation and Petitions, is the author. This manual was issued last November. It is non-partisan. The canvassing under it will be non-partisan. The local canvassing, which is mainly to register National Constitutional prohibitionists and to proclaim their number from time to time, to lawmakers and the country at large, is to be carried on by committees to be known as National Prohibitory Amendment Committees for Local Work. These committees are composed of representatives of the various prohibition organizations in a canvassing district consisting of one school district, except in large cities where the school district is divided into several canvassing districts. The Woman's Christian Temperance Union having made this Amendment a special line of work, having county and district as well as local and State organizations through which to carry it on, and having a suitable department, that of Legislation and Petitions, ready to do its bidding, the initiatory steps for the organization of the committees and the responsibility for executing a part of the system of official reporting are committed to its care.

Hon. Henry W. Blair, author of the Amendment, who introduced it in the 44th Congress, and in every Congress since, upon reading the manual, wrote Mrs. Bittenbender: "I have just completed the examination of your National Prohibitory Amendment *Guide*. I think it just perfect and desire warmly to congratulate you upon the success of your really great work. Much in little, it is like the book of tactics by which volunteer armies learn to fight great wars like disciplined veterans. This book has long been needed in order to properly organize and unify the temperance work which bears upon national legislation, and I feel sure that we shall soon see the best results from its use by the workers and among the people at large." (The *Guide* is published by the Woman's Temperance Publishing Association, 161 La Salle Street, Chicago. Price, twenty-five cents.)

COMPULSORY EDUCATION.

VARIOUS OPINIONS.

The bill for the compulsory education law was submitted in December, 1888, to the State Teachers' Association, and after being fully and freely considered was unanimously approved. It was also approved by the Schoolmasters' Club at the same time, and by other educational bodies. Since the passage of the law it has been carefully considered by educational men, and in December, 1889, it was unanimously approved by the largest meeting of the State Teachers' Association ever held in Illinois. So far as one may judge, it is very cordially supported by the friends of public schools in the State.

For many years the educators of the State have been impressed with the necessity of some law of this kind. In 1872, Dr. Newton Bateman urged upon the Legislature the duty of enacting such a statute. The State Superintendent of New York, Judge Draper, a distinguished jurist as well as educator, urges upon the Legislature of that State a similar measure.

Such laws exist in those States in which education has been most successfully carried on. This is notably the case in Massachusetts. In the State of Wisconsin, the Bennett law, so called, has recently been enacted in response to the public-school sentiment of the State. And it is to be noticed that these laws are received with more favor from year to year as the benefits secured by them become known.

In general it may be said that the foremost public school men in the country favor this law. And they favor it because it gives promise of an increase of intelligence among the people. It is thought a wise thing to secure for children what may be called their educational rights. It is thought that a free state fails to do its duty when it allows any of the children born in it to grow up in ignorance.—*Public School Journal.*

I want to say emphatically that the compulsory education law ought not to be repealed. I would be glad to see incorporated into it all necessary amendments to secure the rights of citizens and the reasonable rights of parents. But the aim of the law is good, and it has worked well. There are 11,714 school districts in the State of Illinois. It is said that in sixteen, of perhaps the smallest of these, there has been some difficulty in the execution of the law. That is no larger proportion of injustice—if injustice has been done—than might arise in the execution of any law. In the large cities the law has been executed in a humane and considerate, but very effective way.—*Richard Edwards, State Supt. of Schools in Illinois.*

The opinion of Rev. G. A. Mueller of Schaumburg, Ill., one of the leading centers of Lutheranism:

"We are not opposed to a reasonable compulsory school law of Illinois. Parents who neglect their sacred duty to give their children a good instruction should be forced by law to send her children to any private or public school.

"Furthermore, we are not opposed to the English language. It has been, is now and always will be, our aim and our own interest to provide in our parochial school for the best instruction in the official language of the country; but we decidedly oppose some of the provisions of the present compulsory law, named in your letter, because they interfere with our parochial school, parental, civil, and religious rights, and clothe every school board with such an authority as will legalize nearly every act of interference with private schools, as a careful study of the working of the law will make evident."

The members of the Northern Illinois District

of the German Evangelical Synod of North America are out in a written protest against the Illinois School law. The declaration of opposition is divided into six parts, each one detailing a specific objection. The signers start out by saying that they are not opposed to the acquisition of the English language, but on the contrary desire that their descendants may understand it thoroughly. They claim that they are not hostile to the public schools, and that compulsory education has their hearty support. The signers then set forth the lack of religious training in the common schools as the ground for the establishment of parochial educational institutions. They claim that the school laws enacted by the Legislature in May, 1889, are unconstitutional, and will deprive parents of the right to educate their children as they see fit, and, if enforced, will not only destroy the parochial schools but Christian congregations. This state of things, the synod through its representatives says, it will fight in connection with other suffering religious denominations, both in court and at the ballot-box. Before this becomes a necessity the synod trusts that the obnoxious laws will be repealed. The signing committee for the synod consists of the Rev. Messrs. P. Goebel, G. Koch, and C. Schaeb of Pentone, Beecher, and Mokena, Ill., respectively.—*Tribune, May 30.*

The State convention of German Catholics at Milwaukee planned a State political organization, which is outlined in the following resolution, which was unanimously adopted:

"The adoption of the Bennett law and the growing disposition toward paternalism have convinced us of the necessity of the organization of the Catholic citizens of this State for the promotion of our constitutional rights. While we do not approve of any preference for the one or the other political party on the part of our association, we nevertheless believe that inaction in the coming State election would be a wrong to ourselves, to our children, and to our association. Therefore, be it

"*Resolved*, That we perfect an organization for the following purposes:

"First—To cause the repeal of the Bennett law.

"Second—To resist any attempt to infringe upon religious liberty on the part of the coming Legislature. To carry out the foregoing objects an executive committee shall be appointed, consisting of twelve members from the State at large, seven of whom are to be residents of Milwaukee, and also one member for each Congressional district and which shall have the power to take all necessary steps for the consummation of the above objects."

At a meeting of German Lutheran citizens held recently and representing thirty-five Lutheran congregations of Chicago and suburbs, each congregation being represented by a committee of five, the following were among the resolutions adopted:

"It is not a fact that the German Lutherans are opposed to a reasonable compulsory school law. They do not object to all children of a suitable age being compelled by law, if necessary, to attend school. They want no truants. If parents refuse to send their children to school let them be compelled to do their duty.

"The Lutherans have no desire that the public schools and other educational institutions of the State should be disturbed, much less abolished; on the contrary, they consider them a political necessity and a general elementary education one of the safeguards of our public institutions.

"They cheerfully pay their taxes for public institutions of learning, and have again and again emphatically protested against appropriating one cent of these taxes for private or denominational schools.

"They are by no means opposed to the English language. (A large number of their lay and clerical members are American-born citizens.) It has been, is now, and always will be their aim and their own interest to provide in their parochial schools for the best instruction in the official language of this country. But they decidedly oppose *some of the provisions of the present* compulsory school law, which not only interfere with their parental, civil and religious rights and liberties, but clothe every public school-board with such authority as will legalize nearly every act of interference with private schools, as a careful study of the wording of the law will make evident.

"A WHITE RIBBONER'S" VIEWS.

Having had an opportunity to discuss the school law with many lay members of German Lutheran churches, and with other Germans who by their papers were led to believe the school law to be prompted by an alleged American hatred of the German element, I have learned that the only objection to the law consists in the possibility of its being construed against the right of parents or guardians to send their children to schools of their own selection, and of its being used as a pretext for the exercise of authority over private and parochial schools on the part of local school boards. There is no objection on the part of any parents to the demand of the present law that certain elementary branches shall be taught in the English language, although some teachers, clergymen, and publishers, for reasons of their own, oppose this provision more strenuously than any other. To the latter class of objectors no particular attention should be paid, as the law is to be for the benefit of the children, and, therefore, the amendment to the law may be safely confined to meeting the objections first stated.

With this object in view I take the liberty of offering the following amendment to the compulsory law, in the firm conviction that it will be acceptable to all friends of universal education. Strike out in section 1 the last sentence, beginning with these words, "but no school shall," and insert in its stead the following: "Provided, however, that nothing contained in this act shall be construed against the right of parents or guardians to send their children to any regularly established day school of their own selection, whether located in the district where they reside or not, in which school the reading and writing of the English language, and arithmetic, geography, and the history of the United States are taught in the English language; the affidavit of the principal or superintendent of such school as to the attendance of such child or children and their receiving such instruction during no less than sixteen weeks of each year to be satisfactory evidence of the proper schooling of such children to the board of education or directors taking cognizance of the non-attendance of such children upon the public schools of their district."—*Theo. Gestefeld, Editor der Beobachter, in the Daily News.*

NEW ENGLAND LETTER.

Hoodlumism at Harvard—Shall American children be taught history—The military spirit in our public schools—Prohibition notes—A Portland bar.

"Cambridge on the Charles"—that crooked little river whose tortuous, winding course mightily resembles the policy of the faithless Stuarts whose name it bears—has suffered much in times past from college hoodlums, though the fair name of the institution to which it owes its celebrity has suffered more; but no such outrageous and utterly stupid piece of vandalism has ever before been perpetrated as that which followed the base ball match between Harvard and Yale last Saturday. Hundreds of dollars will not repair the damage done, as the paint has left indelible stains in the costly stone work over which it was so freely daubed. The statue of John Harvard in its coating of crimson—Reverend Master John Harvard I suppose they called the gentle, consumptive clergyman before fame robbed him of his titles, who died in 1638, and left the, for those days, munificent sum of nearly £800 to the institution which bears his name—may well blush with shame that there could be found any within its walls who would thus wantonly deface their own college property. The under graduates have held a meeting to denounce the outrage, and it is said that the faculty have already some clue to the perpetrators. Their punishment already must have been severe if they read the papers, and feel, as they cannot help feeling, the lash of public scorn.

One good result of the late outbreak of hoodlumism will be to bring athletic sports which take so much time and strength that ought to be bestowed on study into disrepute. Sufficient amusement and relaxation can be had along the line of regular college work. Wellesley manages to get along very well with her boating crew and lawn tennis, and generally contrives to mix a very decided literary flavor with her amusements. For instance, once a year is held a mock session of the English Parliament, which is conducted, even to the dress and seating of the members, as near as possible like that of the real House. They wear dress coats, silk hats, with the proper sprinkling of wigs and gowns, and display a knowledge of the English constitution and the Irish question that could not be easily paralleled, I imagine, in many men's colleges. And yet these very girls, when they leave their *alma mater*, can have no voice in their country's affairs, although it is to be hoped they understand them at least as well as they do the continually changing chess-board of European politics.

"Everywhere among the school children"—this is the statement of a Boston daily—"there has been developed within the past few weeks, not only a commendable feeling of patriotism, but an astonishing amount of military love and lore." This is not pleasant reading for a member of the peace society, and even those who are not cranks on the subject, but hold to the old-fashioned idea of modest girlhood, must be pained to see schoolgirls going through the same military drill as the boys, and even wearing soldiers' caps, and otherwise playing the role of young Amazons. America has had no use for the female furies of Paris in the past, and it is to be hoped she will have none in the future, even if the worst prophecies are realized, and she becomes the battle-ground of sects and classes. This degrading of girlhood, this despoiling it of its fresh modesty, ought to pain every thoughtful mind to see. Let the W. C. T. U., through its department of peace and arbitration, take up the matter, for it is one that lies most legitimately within its province.

The arrests for drunkenness in Boston since May 20, the day when the new law went into effect, have shown a decided falling off, which is bad for the liquor-seller's argument—that it will increase drunkennes. The Police Board estimates that Boston will get a revenue of about $1,000,000 this year from her liquor licenses. "Woe to him that buildeth a town with blood and stablisheth a city by iniquity." Probably the Police Board did not take into account this old-fashioned text when they made their "estimate."

Rev. Thomas Dixon tells in the *Christian Mirror* about the so-called failure of prohibition in Maine. He took a day and went through the city of Portland, which is said to have so many active bar-rooms. Yet in all his rounds he saw not one drunken man, and in the City Hall learned there had been but one arrest for drunkenness in twenty-four hours.

It is a ruse of the National Liquor-sellers' Association to keep sham bars—glass bottles filled with colored water set up for a show to deceive the verdant; but this is the outfit of a Portland bar-room as it actually exists, underground or in some outbuilding, a rubber tube connecting it with headquarters. First: an old tin sprinkler, such as was used fifty years ago for sprinkling the floor; and stale beer loose in the aforesaid sprinkler, in which sit two black bottles, one filled with gin or rum, the other with whisky. Second: a tub of water heavily charged with chemicals and put under the counter or under some box, in which the tin sprinkler is placed. Of course, in the event of a raid the bar-keeper turns the sprinkler upside down, and the chemically-prepared water kills the scent of the beer, while the two bottles are easily taken care of. The most radical temperance crank would be satisfied with a prohibitory law in Boston that reduced the rum-sellers to a tin sprinkler, two black bottles and a tub of dirty water!

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, June 4, 1890.

At the beginning of every new Congress a solemn compact is made with some caterer to keep the restaurant of the House of Representatives during the two sessions. The Committee on Public Buildings and Grounds has the making of this contract, and one of its express conditions invariably is that no intoxicating liquors shall be sold. The invariable practice of the caterer has been to sell every kind of intoxicating liquor that can be thought of. The caterer is required to furnish sample bills of his fare and specimens of his art before getting the contract; and among other things it is said he has invariably been required to furnish samples of his intoxicating liquors. A week ago Mr. Reed, the Speaker of the House, ordered that no more liquor traffic should be carried on in the House restaurant. The moral people and the temperance people of the community were, of course, very much gratified with the Speaker's new departure, and many were the compliments he received regarding his strength of character, his moral courage, his quality of meaning what he says, and his determination to put his order into execution.

But, alas! for that order, like the contract re-

ferred to above, it seems it is to be interpreted in a Pickwickian sense. It simply meant that hereafter gentlemen will be expected to sit down to their drinks, instead of standing up at the bar, and that their whisky will be served to them in tea-cups, after the custom of some years ago, instead of the conventional liquor glasses so unmistakable to the eyes of the passers-by.

On Monday the Senate discussed in an interesting manner the canteen provision of the Army Appropriation bill. The conference report is to the effect that no intoxicating drinks shall be supplied in canteens or in traders' stores in States or Territories where prohibition legislation exists. Senator Plumb, of Kansas, suggested that the movement against the canteen system was in the interest of the post traders. Senator Hale, of Maine, replied to Mr. Plumb that the movement against the canteen system was an honest and serious one, and did not originate with the post trader who was going to lose his profits. The Senator from Kansas still insisted that there was where it came from. Senator Dawes, of Massachusetts, said then that Mr. Plumb's argument as to the profits from the sale of liquor coming back to the soldier reminded him of the old toper who bought a barrel of whisky, and who every time that he took a drink charged himself six cents for it, saying, when he had emptied the barrel, that he had made more profit from that barrel of whisky than from his farm. The conference report was finally agreed to by a vote of 35 to 8.

Senator Stewart made some very grave charges in the Senate recently against the director of the Geological Survey, Maj. Powell, and there are those who think another Congressional investigation ought to be undertaken if the Senator believes what he said to be true. Congress is called upon annually to appropriate hundreds of thousands of dollars for the maintenance of the Geological Survey, and the latter is responsible for very important duties. If these duties are not faithfully performed in spending these large sums of money the country wants to know it.

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REFORM NEWS.

FROM THE GENERAL AGENT.

BOSTON, May 31, 1890.

This has been anniversary week with many of the local societies in and near Boston. I have been occupied with callers and work at such of these meetings as were willing to give place to anti-lodge literature. On Sabbath a good congregation in Bro. Hood's church gave diligent heed to the things spoken; and on Monday, after having packed my valise for a campaign outside Boston, I learned of a gathering of Earnest Christians at Crescent Beach and decided to make one among them.

It was the closing session of the Lay College for the training of Christian workers, under the auspices of the Evangelical (not denominational) Alliance. Over a hundred were present, and among them I note, as indicating the fraternal, unsectarian character of the meeting, Dr. Bates, M. E., chairman; O. P. Gifford, Baptist; James M. Gray, Episcopal; A. H. Plumb, Congregational; H. L. Hastings, Christian. I mention these not as honorable above their brethren, but as well known to the public, and whose presence at once suggests the oneness of Christ's body. I have attended similar meetings at this place before, and to me it was exceedingly gratifying to note the favorable change in the few months in the bearing of these brethren towards our cause. Although no place was found for me to speak a word from the platform, I could not have been more cordially received by the brethren, who gave every opportunity to circulate our literature, Pres. Bixby volunteering to distribute Moody and Pentecost tracts to the students himself. I obtained at this meeting names of three pastors willing to co-operate, of whom I had not before known.

Returning, I took in two miles of streets and visited four missions, distributing "Killed Without Inquest." The *Home Guard* so far is proving a success, and the management, unable to fill orders for back numbers, has decided to increase the next issue, trusting the Lord's stewards for means.

On the 29th I attended the anniversary of the N. E. Evangelical Association, held in old Park Church. I will not speak of personal and exceptional instances of friendly encounters with prominent members of this body, but will say with a grateful heart that the whole tone of the meeting was of warm and cordial sympathy. Brethren have come to expect me when they meet, and frequently say, "What have you *new* to-day?" Dr. Gray stopped for a word in the vestry of old Park, and I said to him, "Doctor, I am getting nearer to you brethren than I was, and nearer to the platform and an audience in Boston than I was; and, by the grace of God, I am not going to 'fail or be discouraged' until I get a hearing on the lodge conspiracy." The doctor laughed and replied, "That's the grit that wins."

Yesterday Boston, like other cities, was hilarious over the victories of the late war, and apparently unmindful of the extreme wickedness that so incensed divine Justice as to send upon us a scourge that filled eighty Southern graveyards with the patriotic dead of the North. I attended an all-day consecration meeting for a short time at Bethany Mission, and was much refreshed in spirit. Miss Richards, though quite worn and out of health, entered the room with her aged mother, and their presence gave a new impetus to the already deeply-interesting services. Mrs. Dr. A. J. Gordon, assigned to the noon hour, failing to arrive, I accepted the opportunity to speak such words as were "given me in that hour." Will the praying ones who read this remember sister Richards and her work. Its importance and helpfulness to every good cause can scarcely be estimated. J. P. STODDARD.

AMONG THE COLLEGES IN IOWA.

Crossing the Mississippi, and passing through Burlington, Iowa, I reached Mt. Pleasant, where I found two colleges. Iowa Wesleyan University is under the care of Rev. J. T. McFarland, president. The other is just across the street, and is named German College, Rev. Jno. Schlagenhauf, president. Both are M. E. institutions, and the latter is well disposed toward the reforms of the day, and cordially received our anti-secrecy literature.

The next day I visited a Presbyterian institution at Fairfield, called Parson's College. President Smith received me kindly, and sent me to the librarian, Prof. Wirtz, with whom I arranged to donate a small anti-secrecy library.

I had a pleasant interview at Oskaloosa with Pres. Trueblood, of Penn College. I think he is correctly named. He is a Friend, and a noble advocate of the Golden Rule; not as it applies to a narrow brotherhood in a lodge, but as it embraces all mankind. This college has a full supply of anti-secrecy books in their library, and I counted fifteen volumes then on the shelves. There is another institution here, called Oskaloosa College. After consulting Pres. Haggard and the librarian, Prof. J. S. Howe, I made arrangements to send them our five-dollar library.

I next went to Pella, Marion county, where there is a Baptist institution under the care of Pres. J. S. Axtell. It is the Central University of Iowa; and I think it is doing a good work by training young men in Bible study for the Christian ministry. They were willing to place anti-secrecy literature on their shelves for the free use of all the students.

Des Moines, since the war, has grown to be a large city, and is now the capital of Iowa. It has, two or three miles out in the suburbs, a college supported by the Christian denomination, called Drake University. It is under the care of Pres. B. O. Aylesworth, who was willing to receive our reform literature and place it in the library.

While stopping in the city I took a day to run down on the cars to Indianola, to see Simpson College. It is an M. E. institution, and I spent a very pleasant evening with the president, Rev. E. M. Holmes, who manifested a good deal of sympathy with the reform work. I think some of the young men under his instruction have the ministry in view.

After this I passed on to Grinnell. Iowa College is one of the oldest and most reliable schools in the State. I did not see the president, Rev. G. A. Gates, as he was absent from home; but Mr. Robbins, the treasurer, received me very kindly, and the librarian, Prof. J. M. Chamberlain, assured me that he would be responsible for any reform books sent to the college.

The State University, which is located at Iowa City, has a number of well-endowed departments: zoology, ornithology, and, indeed, all the natural sciences are illustrated with an abundance of carefully prepared specimens, such as the kangaroo, ostrich and cameleopard, etc. Iowa City was for a time the capital of the State; and when the legislature removed to Des Moines the State house and other structures were donated to this institution. Thus, there is plenty of room for the chemical and law departments, and a large library, in which there is placed all sorts of literature not immoral. They have a very energetic and able librarian, a lady, Mrs. Ada North, who gave me access to the books. I found one anti-secrecy volume already on their shelves, Bernard on Masonry. I left a good supply of tracts, and made arrangements to send other reform books to the university, and took the cars for Davenport. Here is an Episcopal institution, called Griswold College. Dr. Perry, the bishop of the diocese, who is chancellor, I did not see. But Pres. P. C. Wolcott assured me that they would receive our books into their library and use them honorably.

Passing over into Illinois again, I looked into the Swedish Lutheran Augustana College and Theological Seminary at Rock Island. I found the president Dr. Hasselquist, and the faculty generally thorough reformers and ready for every good work. In their library there are a large number of anti-secrecy volumes.

S. F. PORTER.

FROM THE MONUMENT CITY.

OFFICE N. C. A., WASHINGTON, D. C., June 5th, 1890.

DEAR CYNOSURE:—I have been laboring in Baltimore during the past week. Although this city has the "pope of America," Cardinal Gibbons, (beneath whom the President of the United States sat at its recent Congress) and with its large Catholic population all the vices known to corrupt cities, yet I find many loyal men and women. Each visit reveals new voices willing to be heard in condemnation of the lodge.

On my first visit I found the United Presbyterian church without a pastor. This need has been supplied by Rev. C. H. Robinson, son of Dr. Robinson of the 1st U. P. church, Allegheny, a young man of great promise. His young people enter heartily, with him as leader, into the work of the Young People's Christian Endeavor Society. He cordially received your agent and prepared the way for an address, which I gave to an audience of three or four hundred in his church Sabbath evening. Rev. S. A. George, who has just come from Mansfield, Ohio, to take charge of the Covenanter church of Baltimore, was present and took part in this service. Being associated with Mr. George for several years while engaged in Ohio State work, I congratulate this congregation in securing him as pastor, and myself in having such an able assistant near at hand. Rev. Robinson and a number of his congregation kindly subscribed for our paper. Some gave contributions. T. D. Anderson, who has read our paper for years, gave a contribution of ten dollars as an expression of his interest.

The meeting in the colored Baptist church, to use a crude expression, did not pan out very well. About a hundred were present, and I trust some good was done. The utter disregard that I find some have for their word is one of the most trying things I have to meet.

I expect, D. V., to start West en route for Chicago, stopping at Columbus and other points in Ohio. A review of the revised list of the Ohio subscribers to our paper is very gratifying. I am glad to note the appreciation friends there have of the need of our work as evinced by their continued subscriptions to the "Pole Star." I see the names of many who subscribed with me for the first time. Some are supporting our work at great personal sacrifice. May the Lord reward them richly. It has been extremely warm here for a few days. The thermometer indicated 95° in the shade and 130° in the sun yesterday, I am told. It is extremely difficult to obey the injunction, "Keep cool." W. B. STODDARD.

EASTERN OREGON LETTER.

WESTON, Oregon, May 30, 1890.

EDITOR CYNOSURE:—It has been some time since I wrote you, and I am rather desirous of renewing my covenant obligations with you. I do not want you, or any of your readers, to think that I ever was, or ever expect to be, a backslidden anti-secretist,—no, never! I have watched with deep interest the movement of the anti-secret element for the last twenty years or more, and have been sorely tried to think that our people, the Missionary Baptist, on this coast were so slow in examining the subject from the Bible standpoint, and in taking a decided stand against the abominable idolatrous worship. As a denomination in the United States, we have a *world-wide* reputation as being "great sticklers for the whole truth," as recorded by the inspired writers. But I must confess in very many localities, when it comes to touching the subject of secret societies, that many of our brethren and sisters of the other denominations are bold compared to our people.

I meet every now and then pastors who assure me in private conversation that they are opposed to every phase of Baal worship, but when in the pulpit they are silent as the grave on these popular sins of the age, of which they should "cry aloud and spare not," and show the Lord's people who are connected with such unholy alliances, their sins, etc. Neither will they express themselves through the public prints. Yes, many, as has been said, "appear well on dress-parade, and their tactics and evolutions on drill are admirable;" but when it comes to the true test, when they are thrown in front of the battle, and the enemy's artillery begins to roar, how their knees smite together, and by their actions, as they fall into the rear, they say to us: "We are not, after all, decidedly on the Lord's side," but long for and ever court the fellowship of those who worship at the altar of Baal.

But I am rejoiced to know that we have many in our ranks who are not ashamed of the Gospel as a whole. I thank God and take courage when I think of the standing sentinels in the persons of Rev. J. L. Barlow, president of the National Christian Association; of Revs. W. A. Brinkley and R. N. Countee, editor and business manager of the *Living Way*, of Memphis, Tenn.; Rev. Joel H. Austin, formerly editor of the *Rescue*, of Goshen, Ind.; Rev. Wm. Fenton, editor of the *Christian Liberator*, of St. Paul, Minn., together with a host of others. Brethren, be firm and steadfast in the work assigned you by the Master, and remember that you are laying foundations upon which future generations will build. The battle may wax hot, but be assured that you have God's promises in your favor, and that sooner or later, despite of the combined demons of earth and hell, victory for the truth will perch upon the banner.

Brethren, pray for me, for I tell you I know from long experience what it is to stand alone (humanly speaking) in defending these Gospel truths, but by the Lord's help I want to be faithful to the trust committed to me. I will favor you next week, or soon thereafter, with some facts in regard to the position taken on the subject of oath-bound secrecy by one of our early pioneer missionaries of Oregon.

W. H. PRUETT.

HE UNDERSTANDS THE G. A. R.

MARSHALL, Minn., May 29, 1890.

EDITOR CHRISTIAN CYNOSURE:—Permit me to thank you cordially for the printed copy of the Proceedings of the Conference of Christians on the Secret Lodge System. This beautiful village is controlled by a few Masons who hold the offices, preach to the people and educate their children. Moreover, the women at last have been induced to organize a Woman's Relief Corps, annex to the G. A. R., from which I am now "honorably discharged." I was a member of the G. A. R. for twenty-three years. My heart aches when I contemplate the spectacle of my patriotic comrades being led by ambitious politicians, who, while professing to exclude "politics" from their posts, still endeavor to compel legislation by threats. Witness the resolutions adopted by forty G. A. R. posts in this State, relating to the G. A. R. Pension bill, as published recently in the Chicago *Daily News*.

My Bro. J—— advises me to make my own appointments and take the field against the common enemy of the Christian religion and republican institutions. I addressed, by request, the W. C. T. U. convention recently held here, and am ready to work for prohibition and against secret oath-bound organizations as God shall direct me. Yours for truth, and to the end,

R. H. CHITTENDEN.

PITH AND POINT.

THE GOD-SEND OF A GOOD MAN.

As I have not health any more to do anything in a more active way, I may perhaps do something in distributing literature on this important matter. The threatening attitude of secrecy, and its stealthy movements, are becoming more tangible and alarming every day. May God bless you in your arduous work in one of the most pressing reforms of the 19th century.—J. L. BUCHWALTER, *Lisbon, Iowa.*

NEW FRIENDS IN THE SOUTH.

I have just seen a notice of the work in which you are engaged, and write to you in hopes of finding some one able to help me in opposing the secret societies, which have fastened themselves like leeches to this fair Southern land, and are sapping its Christianity and demoralizing the religious ideas of its inhabitants.—(Rev.) J. W. SCOLES, *Graysville, Tenn.*

NO HARMONY BETWEEN LODGE AND CHURCH.

I have found in my short experience in the ministry, that secret lodges are a great detriment to the church. On this circuit a few years ago, two lodges were organized. One was the Good Templars, and it being something new, and assuming the garb of temperance, a goodly number of our church members joined. But it was not long until all who were more loyal to the church than the lodge, withdrew from the latter, and those who were more loyal to the lodge than the church are still clinging to the lodge and fighting the church. There is no harmony between them.—(Rev.) J. M. DUFF, *Oakford Circuit, Illinois Conference.*

THE SPEECH OF JOSEPH COOK.

Though very good and from a great man, yet there was one mistake too great for a great man to make to be unnoticed by even common minds. He states that there are many good men in the Masonic fraternity. Our Saviour declares that "there is none good but one and that is God." It is impossible for mortals to be good only as they become partakers of the divine mind, will and nature. Mr. Cook plainly defines the nature, spirit and workings of Masonry to be the opposite to the mind and nature of God, and yet admits Masons to be good.—HORACE W. FOWLER.

WOMEN TO THE FRONT.

Our little *Home Guard* is going to bring the women to the front. Almost every day brings me fresh encouragement regarding it. I feel that there is going to be a turn in the tide, with great results for the anti-secret cause.—E. E. FLAGG, *Wellesley, Mass.*

LITERATURE.

REVIVALS AND REVIVAL. By Rev. W. T. Hogg. Pp. 64. Price, 50c.; limp cloth, 40c. Published for the author, Buffalo, N. Y.

That is a pithy saying of Mr. Moody's: "There is something better than a revival, and that is a life that needs no reviving." Such lives are rare, for even the glory of a transfiguration could not hinder dullness on the part of the beholders. All along the line there is a constant need of the ringing order to march on still farther, and to strive still more earnestly to "enter in at the straight gate." Every follower of Christ feels that there are heights still to be attained, and place is found for the prayer: "Wilt thou not revive us again, that thy people may rejoice in thee?" Psa. 85: 6. This volume, by Rev. W. T. Hogg, treats the following topics in a concise and helpful manner: Nature of a True Revival; Hindrances to Revivals; Means of Promoting Revivals; The Pastor in Revival Work; After the Revival, etc. The matter of this volume was prepared as a new chapter of the author's work on Homiletics and Pastoral Theology, and is printed from plates made for that work. It makes a very handy and suggestive little book.

STANLEY'S EMIN PASHA EXPEDITION. By A. J. Wauters, Chief Editor of the *Mouvement Geographique*, Brussels. With Portraits and Illustrations. Price, 50c. John B. Alden, New York and Chicago.

"Stanley's Emin Pasha Expedition" tells a most interesting and complete story, beginning with the conquest of the Soudan, and continuing through years of African exploration, the revolt of the Mahdi, the siege of Khartoum, with the death of Gordon, the return of Dr. Junker, besides the story of Stanley's own adventures, including his successful Relief Expedition. It is one of the best and most complete works issued upon the subject. The statement has been widely circulated that Mr. Alden, the popular publisher, had joined the "Book Trust," which is trying to monopolize the publication of standard books, and to increase prices from 25 to 100 per cent. Mr. Alden sends us word that he has *not* joined the Trust, and there is not and never has been any probability of his joining it. The "Literary Revolution," which has accomplished such wonderful results within the past ten years, in popularizing literature of high character, still goes on. Instead of increasing prices, large reduction in prices has recently been made, particularly on copyright books by American authors. A catalogue of 96 pages is sent free to any applicant.

Which? One Church or Many? Every lover of the truth will find an able treatise on the above topic. The author, W. K. Marshall, D.D., treats the subject as comprehended in the prayer of Christ, as found in the writings of Paul, as practiced by the primitive believers in Christ, and as demanded by the present day. His words have the right ring. "We want no visible head or infallible popes. We have too many of that kind already, even in Protestantism, who have stood in the way of church unity. We desire no such union as Romanists claim, but we plead for some of the results that flow from that union." The few suggested points that are vital to the unity of the body of our Lord, are thus given by the author: "No union can ever be secured that involves the absorption of all Protestant bodies into any one church organization, though it is probable that a few of the existing churches will have to modify to some extent their present systems. No union can ever be expected that does not recognize the right of every Christian to a seat at the Lord's table, wherever and by whomsoever that table may be spread. No union can be hoped for that does not recognize the right of all Christians to their private judgment, and full liberty of conscience in all things pertaining to religion. No union will ever be consummated that does not recognize the validity of the ordination of the ministry in *all orthodox* bodies, and the validity of the sacrament as administered by them. No union will ever be realized until each sect is willing to surrender and totally abandon the things, whatever they may be, that stand in the way of recovering the lost unity of the church, in order 'that they may be one, as we are one, that the world may know that thou hast sent me.'"

The June *Century* opens with another article by Albert Shaw, whose paper on "Glasgow" recently attracted so much attention. This time Mr. Shaw treats of "London Polytechnics and People's Palaces," a subject which is particularly timely, as similar institutions are springing up in different parts of the world. The efforts of several wealthy and philanthropic Englishmen in establishing industrial schools, courses of lectures and popular but instructive entertainment is very happily told. Doubtless such public spirit has an ample reward. Philip Armour of Chicago daily realizes what an excellent investment is the great mission which, though not a Christian man himself, he amply sustains. John La Farge, who is writing "An Artist's Letters from Japan," this month describes the very beautiful temple of Iyemitsu, and makes some general remarks on Japanese architecture. The second of Mrs. Mason's very strikingly illustrated papers on "The Woman of the French Salons" treats of the literary influence of the Salons in the seventeenth century. A paper illustrated with four very striking wood-cut engravings by Elbridge Kingsley is devoted to the young American, Albert Pinkham Ryder, who is here called "A Modern Colorist." Charles de Kay has another paper in his series on Ireland, this one being entitled "Irish Kings and Brehons." Mr. de Kay gives new derivations of the names of the five Irish provinces. The pictures accompanying this article are very curious and instructive, including a landscape by Alexander of "Reginald's Tower." An extremely timely paper is Edward Atkinson's on "Comparative Taxation," which will be found to bear directly upon current discussions of tariff revision. Mr. Atkinson is a master with statistics as well as of argument, and his facts permit the reader to draw his own conclusions on the tariff question, which are altogether unfavorable to our high rates. "What's the News?" is a fresh and interesting statement, by Eugene M. Camp, of the cost of gathering news. The Chicago *Tribune* roundly disputes his figures.

Knowledge, a new weekly magazine, proposes to answer the almost infinite number of questions upon which one ordinarily consults a cyclopedia and fails to find the answer, generally because the cyclopedia is not "up to date." If you consult any cyclopedia, and fail to find the answer to your question, or you find authorities differing, send a postal-card to *Knowledge*, and find your answer in the next week's issue. John B. Alden, Publisher, 393 Pearl St., New York.

Mr. George W. Childs of Philadelphia has again given play to his faculty for doing good. This time it is in sending out a little pamphlet full of recollections of

General Grant, with an account of the presentation of the portraits of Generals Grant, Sherman and Sheridan at the U. S. military academy at West Point. The little sketch is inscribed to Mrs. Julia Dent Grant. Copies may be secured through the J. B. Lippincott Co., Philadelphia.

The third paper by Mr. Glave on "Six Years in the Wilds of Africa," is the best reading in the June *St. Nicholas*—full of instructive incident and information of the people and climate of a region our young people may many of them visit when they are older. A novel feature is "A Living Chain from Adam to Abraham Lincoln," or a list of historic personages, each of whom has been seen by the next in order, since the beginning of the world. Some of the stories of the number are marred with the needless introduction of slang.

The *Converted Catholic* for June is full of Gospel for Roman Catholics and encouragement for Protestants who are working to enlighten them. St. Paul's prophecy of "The Man of Sin" is a new article that is full of interest. "The Primacy of Peter" and "Was the Apostle Peter ever at Rome?" are continued; as is also the "History of the Jesuits." A report of Father O'Connor's lecture in Altoona, Pa., as published in the *Independent Loyal American*, is given in this issue.

OBITUARY.

DAVID MANNING, SR., died at his home in Worcester, Mass., April 16 last, aged 78 years.

Mr. Manning was born in Sutton, N. H., April 14, 1812, and when he was quite young his parents removed to Concord, Mass., and thence to Paxton, where he learned the boot manufacturing business, after which he carried on the business there for himself for several years. In 1847 he came to Worcester, where he acted as foreman in a boot manufactory for a few years, after which he acted a few years as agent of the Leicester Boot Company, and then carried on the business of making boots and shoes on his own account, on Pleasant street, in Worcester. He retired from active business in 1875, since which time he had made his headquarters at the place of business of his sons, Manning Brothers, on Front street, assisting them as occasion might present. He was full of energy and possessed business qualities which inspired him to begin work for himself, and for more than forty years he was actively engaged as a boot manufacturer.

In May, 1838, he married Lucy B. Grosvenor, who survives him, and in May, 1888, they celebrated their golden wedding. He leaves one daughter and five sons. With one exception the sons are engaged in the wholesale jobbing of boots and shoes, two of them in Worcester and two in Boston.

At the funeral services which were attended by a large number of friends who had learned to esteem Mr. Manning through long years of social and business life, Rev. W. V. W. Davis, pastor of Union church, which Mr. Manning attended, conducted the services, and during his address paid an earnest tribute to the character of this good man: "I am glad to be back at home to officiate at this time, for this friend and father has come to be so very much of a father to me since he has been a neighbor of mine, that I owe a peculiar debt of obligation to his memory. Mr. Manning should stand in many ways as the very noblest type of the New England character. I have been improved by him in many ways since I have known him. He was a man of great firmness of character and inflexibility of purpose, yet of active sympathy with all. Having a character full of the best and noblest; though he had nearly reached fourscore years, he still kept in sympathy with the young. This old man seemed as young in his feelings as the youngest. I speak of this because it is something very precious to me, that an old man should have kept so much of the spirit of youth."

Mr. Manning was a man of strong character, upright and honorable in all his dealings and a leader in the reform movements of the day. When a young man he joined the forces of the anti-slavery people and was an original free soiler. At the formation of the Republican party he was among the first to give his vote and sympathy to the movement and remained loyal in the ranks until a few years ago when he went over to the third party men, a strong Prohibitionist. He was also a decided opponent of the lodge, and heartily and actively co-operated in the efforts to promote the N. C. A. and its objects in Worcester, and in this good work he had the co-operation of his large and excellent family. He was a member of Union church, having joined it during Rev. Dr. Smalley's pastorate.

Sarsaparilla belongs to the smilax family of plants, and is found very generally over the American continent; but the variety that is richest in medicinal properties is the Honduras root, of which the famous Ayer's Sarsaparilla is made.

Some of the herbs in Hall's Hair Renewer, that wonderful preparation for restoring the color and thickening the growth of the hair, grow plentifully in New England.

CONSUMPTION SURELY CURED.

TO THE EDITOR:—
Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address. Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., New York.

FLOWER SEEDS.

To any one sending 15 cents in stamps or silver, I will send five different kinds of Flower Seeds of choice varieties. Send stamped and addressed envelope.
VICTORIA A. BUCK.
East Randolph, N. Y.

CONCERNING PREMIUMS.

We offer premiums to compensate such of *our subscribers* as *take the pains and trouble* to secure *new subscribers* to the *Cynosure*. Many who do this refuse to receive pay, and work because they love the work; others are glad to receive premiums. But,

First, We do *not* offer any man a premium to renew his *own* subscription. If a man has taken this paper a year and does not care enough about it to take it longer without being hired to, we do not offer him a premium.

Second, We do *not* offer a premium to a *new* subscriber to hire him to take the paper. When he has subscribed for the paper and paid for it himself, and knows its worth, then if he will take the trouble to introduce the paper to others, he can have a premium on the new subscription, but *not* on his own.

Third, We do *not* offer a premium where one member of a family stops the paper, and another member of the same family subscribes for it. We do not consider such a name the name of a new subscriber.

☞Any book we publish or sell can be had as a premium at reasonable rates. We will allow thirty cents' worth of any of our publications, at retail rates, postpaid, for one dollar's worth of new subscriptions to the *Cynosure*.

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The list of Books and Tracts for sale by the NATIONAL CHRISTIAN ASSOCIATION. Look it over carefully and see if there is not something you want for yourself or for your friend. Send for full catalogue to [illegible]

ANTI-SECRECY TRACTS.

The following numbers are in stock, and can be had at the wholesale price of 20 cents per pound:

1. Historical Sketch—National Christian Association.
3. Address to American Pastors.
4. Freemasonry in the Family.
5. President C. G. Finney on the duty of Christians towards the Lodge.
7. To the Boys who Hope to be Men.
8. Modern Heathenism.
9. Ministers at Rival Altars.
12. Alexander Campbell's Estimate of the Lodge.
15. Secrecy and Sin.
16. Selling Dead Horses.
17. History of Masonry.
18. Despotic Character of Freemasonry.
19. Freemasonry, a Christ-excluding Religion.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
28. Nathaniel Colver, D.D., on Masonry.
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Christianity and Odd-fellowship. Part 1, 4 pages; part 2, 4 pages.

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

NATIONAL CHRISTIAN ASSOCIATION,
221 W. Madison St., Chicago, Ill.

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THE N. C. A. FUNDS.

The General Fund is that from which the running expenses of the Association are paid. From it the agents on the field are supported.

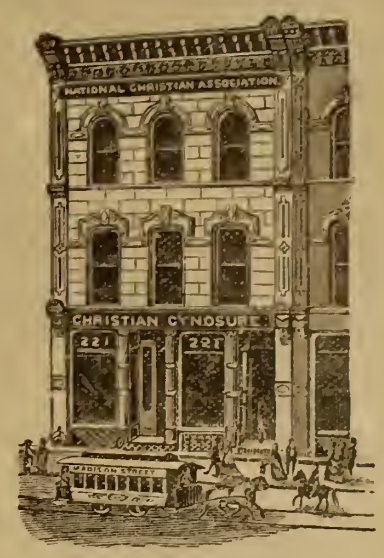
The Foreign Fund is that from which the foreign demand for literature against the lodge is supplied to missionaries.

The Free Tract Fund clearly states by its name the object for which contributions are solicited. Millions of pages have been distributed by means of this fund.

The Cynosure Ministers' Fund. The donations to this fund have enabled the Association to send many copies of the *Cynosure* to the ministers of the South, especially to pastors of colored churches. The result has been a blessing to them and their churches.

Contributions to any or all these funds are urgently solicited.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.



THE N. C. A. BUILDING
(The gift of Philo Carpenter.)
—— AND OFFICE OF ——
The Christian Cynosure,
221 WEST MADISON STREET, CHICAGO

The National Christian Association

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The object of this Association is:
"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR.

CHICAGO, THURSDAY, JUNE 12, 1890.

PRAY FOR THE N. C. A. ANNUAL MEETING.

The National Board closed their Saturday meeting with an urgent resolution calling upon all friends of the reform to pray earnestly that God the Holy Spirit may show his power graciously in the Annual Meeting next Thursday, to give more than human wisdom as we counsel, and enable us to reach harmoniously such conclusions as will mightily set forward our good cause in the coming year. There has been great progress in some directions in the year past. The meetings in Boston and Chicago proved how wonderfully God is working for his truth. How shall we keep the tide up to this high mark? Our General Agent has spent most of the year in New England. He was returned in February with the hope that an able man would be found for field agent in those States to keep the ball rolling on. He has not yet appeared. Have we all besought the Lord for a laborer for this vineyard? How many of us are self-condemned for this neglect? Then for more than a year we have not been as aggressive in the South as the condition of the reform seemed to demand. We ought to renew the battle for the salvation of the Southern churches. A man who is well endorsed waits to begin work on the Pacific Coast. Shall we say to him, Go on; we will sustain you; and may God bless your efforts? These and other important and critical questions must be answered. Our fathers, our aged brethren, are laying down their heavy burdens; God must send us young men to take them up. Pray, *pray* for the annual meeting. Let every friend of the cause who can be present come to that meeting to give a voice or a vote, or to pray while others do so.

EDITORIAL CORRESPONDENCE.

SAN FRANCISCO, Cal., June 2, 1890.

To the readers of the Cynosure:—I had hoped to have written you oftener and more during this journey; but, requested by the Congregational ministers of this city and vicinity, I have been giving some thought and labor to our cause on this coast which I am to read to-day, and if approved, the paper may be given to the *Cynosure.*

This is certainly a good field for the study of ethnology. One meets here daily specimens of the human race so diverse from each other, and yet so true, each to the peculiarities of his own species, that scientists may be almost excused for denying the one origin of man from one pair in Eden, and assuming that, like plants and animals, we have sprung up spontaneously, each class bringing its peculiarities with it. This was the doctrine of Agassiz, who held to at least eight centers of human creation; and, of course, placed the white Anglo-Saxons, or Caucasians, at the head; though the very term *Caucasian* is Asiatic, from Mt. Caucasus. European and domestic animals, as cattle, geese, and tame pigeons, etc., are endless in their diversities of color and shape; while Chinamen, wild geese, deer, antelopes, etc., seem, each individual, to be a reproduction of each other. But this is no proof of the doctrine of inferior and superior races of men. Tamerlane and Gerghis Kahn were Tartars, Mongols, or Chinese. Yet they mustered mightier armies (numerically) than the United States. The followers of Alaric and Attila were Vizigoths and Huns, and Napoleon was followed by men of lighter complexion, and the Iron Duke by soldiers whiter still. And

> "Conquerors are much the same, it is agreed,
> From Macedonia's madman to the Swede."

But the American Missionary Association and the California Chinese mission neglect the scientists and act upon the theory that God hath made of one blood all nations of men, to dwell on all the face of the earth (Acts 17:26), and have, last year, registered 1380 Chinese on this coast whom they hope to find included in the one and the same atonement of Christ.

AUBURN, CAL., JUNE 5, 1890.—We are here 187 miles from San Francisco for a short call on Mrs. Lowell, *nee* Carter, who with her brother, a lawyer in Chicago, were Wheaton College students. The place is delightfully located in the lower edge of the Sierra Nevadas, among the foothills. The soil and climate are for fruits. Springs come out of the mountains, and water for the town comes in an iron pipe of a foot in diameter from a mountain river down into valleys and up steeps, till it pours a mill stream into a reservoir above the village. You stand by the reservoir on the summit, and a semicircle of snow mountains bounds the horizon on the east, which gives a weird and sublime contrast to the green manzanita, chaperal and sober evergreens, which cover the mountains and conceal the valleys this side the lofty snow ridge. Through this ridge our train must push its way to-night through tunnels and under snow-sheds. Rocky, ragged and rough, one hardly sees how the surveyors could plot these summits and steep valleys into quarter sections. But they have done so, and such lands sell here at $500 an acre in the country back of the town. Lodges live here, and whisky, of course, is licensed. We expect to stop at Ogden, Utah, and learn Mormon statistics for the benefit of our readers. J. B.

THE FOUNT OF COLLEGE ROWDYISM.

Two aggravated cases of college ruffianism have occurred within a few days past, and deserve a more than passing mention. At the State University at Bloomington, Indiana, the members of one class were out serenading, and other students followed them with rival melodies on tin horns. A fight followed: one young man was nearly killed on the spot and will probably die; revolvers were fired and another student was shot and crippled for life. Others were injured and property destroyed. At Harvard, the classic and wealthy university of Boston, as a suitable demonstration for a ball game victory a crowd of students daubed buildings and statues with red paint. Five different buildings were smeared and the statue of the founder of the institution was covered. A profane invocation was painted upon Memorial Hall. The indignation of the majority of the students at the outrage was honest and deep. They held a great mass meeting. They poured bitter denunciation upon the heads of the miscreants. They appointed a committee to secure detectives and prepare for a prosecution. And then, when the real business of discovering and punishing their sinning fellow-students was to begin, the committee resigned and the whole affair will be dropped except from memory.

It is said that a certain *esprit du corps* or fine sense of honor, which prevails in the district school as well as in the great institution, was a higher law than the instinct of justice that began the measures of punishment, and in obedience to it the outrage will be condoned. Now it is as plain as the sun in heaven that such a sense of honor as will waste itself in sentiment in the presence of such outrages is false and jesuitical. It is no better than the honor of the duelist, and rests on no moral foundation whatever. The student of truly honorable sentiments will see in these student outbreaks not only a damage done to person and property which can be punished by the common-law officer, but an immeasureably greater injury done to the good name of his college and to every individual officer and student connected with it. Reputation and character can be impaired beyond reparation: and those who participate in these freaks and villainies are the greatest sufferers. There is, we hold, but one thing for the honorable student to do in such cases. He must stand by the faculty in every proper effort to suppress college outlawry, in act as well as word. The first step in this student reformation must be to get back to first principles. The college secret society has set up its code of morals as a substitute for that of the Bible, and from such morals spring all sorts of false growths, like weeds and toad-stools on a manure heap. There are false notions of honor among students, false companionships, false ideas of success, false methods of mental training, false views of teachers' rights and students' privileges. It is so with every secret society. Have the Bible as much as they may in the lodge, the code of morals inculcated is the lodge code and not God's. Should Freemasons, Odd-fellows, Good Templars, etc., appeal to the Bible as their standard, instead of to lodge tradition and lodge oaths, they would find that Word of God cutting down their very secret society structure, for it is the sharp sword of the Spirit against such folly. To them the Bible is therefore of value only to be put among the working tools of the lodge, along with squares, compasses, coffins, daggers and skulls.

What our colleges most need is not great buildings and endowments, but to be a help to the young men and women of America to build character on the solid and only sure foundation of Christian morality. For the sake of America, for the sake of the world and for the coming kingdom of our God let the secret society everywhere be put down.

ORIENTAL RETALIATION.

The protests against anti-Chinese legislation have hardly been read in Congress, when word comes from Japan of new difficulties and dangers to the missionaries, and of apprehension among foreigners of all classes. Since the murder of the Canadian missionary, Rev. T. A. Large, another missionary, whose name is not given in the dispatches, was set upon by a crowd of students and seriously cut with knives. Rev. James Summers at the head of an English school at Tokio was struck on the head by a lance in the hand of a soldier escorting the dowager empress. The unlucky trooper was court-martialed, and the native press raised the cry against the foreigners, which the rowdy student element called "Shosei" took up with zeal. They came repeatedly to the school and so alarmed Mr. Summers that he hastily left the country, abandoning his school to the care of the police and his family to friends. At a student ball game on the 17th ult., Rev. W. Imbrey of New Jersey, a missionary teacher, was set upon by the "Shosei" without provocation and was severely beaten and cut about the head and body. As the police seem to be in collusion with the students the foreigners are beginning to feel serious apprehension. The Japanese government has been uniformly friendly to foreigners, but these outrages may indicate a change among the Japanese in their dealings with outsiders.

These facts naturally force us to consider the temper of the more suspicious and exclusive Chinese. If in Japan our countrymen are maltreated without apparent provocation, what may we not expect from China, since the course of our government has been so uniformly hostile and provoking for several years? A bill which was recently introduced into Congress and passed the House provides that a separate ennumeration be taken of all Chinese residents, and that under no circumstances or for any purpose shall any others, except as representatives of the Chinese government, be allowed to land on our shores. This is not only in violation of the fundamental principles of our government, but with our treaty stipulations with China. The passage of such an act would doubtless result in retaliatory measures by the Chinese. The great missionary societies, which are now engaged in a most hopeful as well as extensive work in that land, have united in a protest against such an act as endangering the lives of missionaries, causing the probable destruction of their property and shutting up the open door for missionary work. It remains to be seen whether our national legislature will give more heed to the voice of conscience and enlightened self-interest or to the clamor of hoodlums. The nation has doubtless a right to protect itself from paupers and criminals, but all law-abiding, self-supporting people should have the right to freely settle among us.

Our Declaration of National Independence affirms that the right to life, liberty and the pursuit of happiness are not for Americans only but for *humanity*. It declares these rights to be the *gift of God*, and hence independent of race, nationality or birth-place. Such has been the theory of our government, and in the earlier and better days of our Republic we held that America was an asylum for the oppressed of all nations. Now it is proposed to send the Negro to Africa, "peaceably if we can, forcibly if we must," and to drive out the few peaceable and industrious Chinamen. It is said that a million of dollars is to be raised for this purpose and the work is to be commenced in New York City. The measures of retaliation which these Japanese reports suggest may have the effect to stop this unjust anti-Chinese legislation, when reason and justice

might plead with our venal politicians in Congress in vain.

N. C. A. BOARD MEETING.

A regularly-called meeting of the Board was held in the Carpenter building on Saturday last. There were present brethren Whipple, C. A. Blanchard, Richards, Thomson, Worrell, Gardner, Milton and Hitchcock. Prayer was offered by Prof. E. Whipple. It was arranged that a copy of the proceedings of the Chicago Conference be sent to every contributor to the fund for the expense of that meeting, and the issuing of 15,000 copies of Joseph Cook's address at that meeting was approved.

It was voted that Dr. E. P. Goodwin be asked to consent that MS. copies of his address at the Conference be given to the *Advance* of this city, and the *Congregationalist* of Boston, for publication.

The report of the Building Committee was read and approved. The report stated that the net proceeds from rents from the Washington building was $165.28; of the Carpenter building, $1,028.22. The largest bill of expense was for overhauling and refitting the basement of the Chicago building. The Treasurer was instructed to inquire the market value of the Washington property. A recommendation to the annual meeting was adopted that the action of the Chicago Conference respecting a special edition of the *Cynosure* be favorably considered. The report of the committee on amendment of By-laws in favor of a change, dropping the "National Anniversary," so called, and also respecting the cutting off the names of long delinquent members, was approved, and the changes will be recommended to the annual meeting.

Correspondence with Mr. —— Nichols, of California, was reported, and it was voted that correspondence be continued with other brethren in that State.

The transfer of the trusteeship of Dakota property from J. P. Stoddard to W. I. Phillips was approved.

It was reported that $101.64 has been contributed to the Foreign Fund for the distribution of literature, and it was arranged that correspondence be opened with missionaries, and that this fund be at once used in forwarding and circulating N. C. A. literature, according to the terms of donation.

The payment of $10 for keeping the records of the Board was approved.

The recommendation to the annual meeting of the re-appointment of Rev. C. F. Hawley was adopted.

Rev. S. F. Porter, College Agent, being present, made a brief statement respecting his work during the year among the colleges of the South, of Illinois and Iowa. Fourteen libraries had been placed in institutions in the latter States, and several to the South. It was voted that the hearty thanks of the Board be given to Bro. Porter for his generous work in this line, and recommending to the annual meeting that he be re-appointed on such terms as may be agreeable to him.

The chairman of the Board, Rev. A. Thomson, was appointed to correspond with the General Agent respecting plans for the coming year.

The final action of the Board before adjourning was the adoption of a resolution calling upon all supporters of our cause to cry to God in earnest prayer for the manifestation of the Holy Spirit in our annual meeting to give his blessing to our feeble efforts against the rulers of the darkness of this world.

—The Illinois State Prohibition convention lately met in Bloomington nominated President Carl Johann of Eureka College for Superintendent of Public Instruction. This institution is controlled by the Disciple church, to which body Dr. Brooks of Missouri, Prohibition candidate for Vice President, belongs. Since the nomination President Johann begins to feel the teeth of political opposition. Republican papers begin to print unfavorable comments upon the College, that it is run as a Prohibition annex, and frequent references to the reform are becoming unbearable to the students.

—The catalogue of Augustana College and Theological Seminary for 1889–90 gives the total number in that institution as 286. Like most colleges where the deadly influence of secret fraternities is not felt, Augustana supports live literary societies, and in addition to these has three musical organizations besides the conservatory choir and orchestra. The library, containing about 13,000 volumes, is designed for the free use of all students and officers of the institution. Copies of the catalogue, which contains a brief sketch of the College, may be obtained by addressing Rev. J. Jasperson, Rock Island, Ill.

—The "Supreme Council" of Dr. Darius Wilson's Royal Arcanum Society met in Milwaukee last week. The receipts for the year were $75,424.79. The tax laid upon the State organizations have yielded the central body over $24,000 and funds have accumulated until there is an interest income of $4,217, which at six per cent would represent an investment of over $70,000. It will thus appear that at present this order is heaping up riches to be a corruption fund for somebody. A "fraternal" society whose members assess themselves for the benefit of each other has no right to be accumulating such sums of money. It forfeits its right to use the name "fraternal" by so doing.

—At the Reformed Presbyterian Synod which began its meeting in New York City last week the report on secret societies, read by Rev. J. C. K. Milligan, editor of *Our Banner*, did not meet the expectation of the brethren. The telegraphic reports say that Dr. H. H. George, late of Geneva College, well-known to our readers as former president of the National Christian Association, held that some of these secret lodges were in the way of man's salvation, were destroying souls. Rev. N. R. Johnston of Oakland, Cal., was very emphatic in his characterization of the Masonic order, against which he believed the Christian church should make a determined stand. It was resolved that resolutions should be prepared stating more definitely the views of the Synod.

—A new juvenile secret society, with ritual, rules and regulations prepared by a lady member of the Sons of Temperance, and for which she was paid one hundred dollars, has been introduced. It is hard to see why all the good claimed for these orders could not be just as well achieved without the feature of secrecy. The end sought by this new order seems to be good, but, like the other orders of its kind, this one feature will be a hindrance to its work in the suppression of the liquor traffic. The object of which nothing is said is to train recruits for the secret temperance lodges. To this end an attractive ritual is provided, ranks or degrees designated, and the five senior officers are to be members of the Sons of Temperance order. No doubt this is the principal object; if temperance was first and greatest there would be no need of a ritual and the various accessories of secretism.

PERSONAL MENTION.

—Rev. H. H. Hinman is again at Berea, Ky., where he hopes to spend the summer season.

—Rev. E. L. Harris has returned from a prolonged sojourn in this city to his old home in Delavan, Wis., where he may be addressed.

—Pres. J. Blanchard began his return journey from San Francisco last Wednesday. Mrs. W. H. Fischer, his daughter, and her children return with him. They tarry with friends on the way at Auburn, Cal., and Ogden, Utah. At the latter city Rev. A. J. Bailey, pastor of the Congregational church, receives them.

—The papers report the death of Rev. Solomon Knapp, one of the oldest Baptist ministers in Illinois. He died at his home in Joliet on Friday, at the great age of 87. He was ordained to the ministry in 1833, and came to the State fifty years ago. Elder Knapp was, in his prime, a man of great power in the church, and, like Bernard, Colver, Kenyon and others, he was unhesitating in his condemnation of the lodge among the sins which must be put away by the church.

—Bro. Enos W. Shaw returned from Michigan last Friday. His health is not good, and he yet experiences difficulty with his eyesight as the result of his sickness during the April Conference. Physicians advise a change of occupation, and he intends leaving the N. C. A. employ next year. This decision we must all regret; as Bro. Shaw is a young man of ability, piety, and thorough conviction on the subjects discussed by our reform. We had hoped he would be able to continue for years in the work. But as God orders otherwise, we are yet sure the N. C. A. will have in him ever a firm friend and able advocate.

COMMENCEMENT AT WHEATON takes place next week. The anniversary exercises begin with the Baccalaureate sermon on Sabbath, the 15th, by Rev. Prof. F. W. Fisk, D. D., of Chicago. Annual sermon before the Missionary Society by Rev. A. N. Hitchcock of the American Board in the evening. Monday afternoon the exhibition of the Conservatory and Art department, with graduating exercises of the Preparatory School in the evening. The Board of Trustees meets on Tuesday and the Alumni Association holds its reunion in the afternoon and evening of the same day. The Graduating Class has Wednesday for itself, with the Senior Concert and the President's levee in the evening.

THE N. C. A. ANNUAL MEETING.

The Annual Meeting of the National Christian Association occurs on the 19th of June next. Members of the Association and all friends will please take notice and be prompt in attendance on Thursday, June 19th, at 10:30 o'clock A. M., at 221 West Madison St., for the election of officers and the transaction of other important business.

J. L. BARLOW, *President.*
W. I PHILLIPS, *Rec. Sec'y.*

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Rev. John G. Fee.	J. P. Stoddard.
Rev. Walter R. Ferris.	L. N. Stratton.
Milton Ford.	Mrs. A. E. Stoddard.
T. H. Gault.	Mrs. M. L. Stratton.
Rev. H. H. George, D.D.	J. Sutcliffe.
John Gardner.	W. B. Stoddard.
Mrs. S. Greer.	C. W. Sterry.
Rev. M. A. Gault.	Mrs. E. L. Sutphen.
I. T. Gibson.	Rev. L. Taylor.
C. F. Hawley.	Rev. Jos. Travis.
C. R. Haggerty.	Rev. Alex. Thomson.
Mrs. C. N. Holden.	Rev. J. G. Terrill.
Mrs. C. R. Haggerty.	E. Whipple.
J. M. Hitchcock.	W. W. Wait.
Rev. E. L. Harris.	Edgar Wylie.
Mrs. E. L. Harris.	Rev. Milton Wright.
Rev. Edward Hildreth.	J. W. Wood.
Thomas Hodge.	Rev. Wm. Wishart, D.D.
Rev. H. H. Hinman.	Andrew Wilcox.
Rev. C. W. Hiatt.	Wm. Wilson.
Mrs. E. Hildreth.	Mrs. E. B. Washburn.
A. C. Hand.	Rev. B. F. Worrell.
Mrs. A. C. Hand.	Rev. E. R. Worrell.
T. Hudson.	M. L. Worcester.
George B. Hopkins.	J. M. Wallace.
Jerome Howe.	Rev. Aaron Worth.
Mrs. M. E. R. Jones.	Rev. R. J. Williams.
Rev. Harvey Johnson.	A. D. Zaraphonithes.

—The headquarters of the General Committee for the National Convention of the Christian Endeavor Societies in St. Louis are No. 702 Olive street, where letters for information can be addressed. A new feature will be that each society in St. Louis will be given the delegates of a certain State to look after. The meetings will be held in the Exposition Building, June 12–15. A program has already been prepared, containing the names of many distinguished speakers.

—According to the London *Word and Work*, Rev. W. Wright, D. D., of the British and Foreign Bible Society, has started for China with the view of organizing fresh arrangements for bringing the Scriptures swiftly, fully and in the most perfect form before the two hundred million souls in that great empire.

THE HOME.

PSALM 23.

"The Lord's my Shepherd, I'll not want,
He makes me down to lie
In pastures green; he leadeth me
The quiet waters by."

"Every line, every word of it has been engraven for generations on Scottish hearts, has accompanied them from childhood to age from their homes to all the seas and lands where they have wandered, and has been, to a multitude no man can number, the rod and staff of which it speaks, to guide and guard them in dark valleys, and, at last, through the darkest. And in many a tongue besides, it has shown its power when the 'Good Shepherd' speaks through it to those who know his voice. Its history sparkles to the daylight in numerous records, and it would be longer if we could follow it into all the secret, but not sunless, resting-places in hidden hearts, which only the day of God will declare. The sixth Psalm may be called a well of Marah into which the tree is at last thrown which sweetens the waters. This, from first to last, is as the waters of Siloa that go softly, having its source in the holy place of the tabernacles of the Most High.

"It may be interesting to give the old version of the psalm as it was sung on Leith shore:

" 'The Lord is only my support,
And he that doth me feede;
How can I then lack anicthing
Whereof I stand in need?

" 'He doth fold me in coates most safe,
The tender grass fast by;
And after driv'th me to the streams
Which run most pleasantly.

" 'And when I feel myself near lost,
Then doth he me home take;
Conducting me in his right paths
Even for his own name's sake.

" 'And though I were even at death's door,
Yet would I fear none ill;
For by the rod, and shepherd's crook,
I am comforted still.

" 'Thou hast my table richly deckt
In despite of my foe;
Thou hast my head with balm refresht,
My cup doth overflow.

" 'And finally while breath doth last,
Thy grace shall me defend;
And in the house of God will I
My life forever spend.' "

—*Christian Union.*

JOHN ROBINSON'S WISE COUNSEL.

Extracts from the farewell sermon of John Robinson, to the Pilgrim Fathers on their embarkation at Delft Haven, A. D. 1620: copied from a card in a case at Pilgrim Hall, Plymouth, Mass.

"Brethren, we are now quickly to part from one another, and whether I may ever live to see your faces on earth any more, the God of heaven only knows; but whether the Lord hath appointed that or not, I charge you before God and his blessed angels, that you follow me no further than you have seen me follow the Lord Jesus Christ.

"If God reveal anything to you, by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry, for I am verily persuaded—I am very confident, that the Lord has more truth yet to break forth out of his Holy Word.

"For my part I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; whatever part of His will our God has revealed to Calvin, they will rather die than embrace it. And the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things.

"This is a misery much to be lamented: for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God; but were they now living, would be as willing to embrace further light, as that which they first received. I beseech you, remember, it is an article of your covenant: 'That you be ready to receive whatever truth shall be made known to you from the written Word of God.' Remember that, and every other article of your sacred covenant.

"But I must here withal, exhort you to take heed what you receive as truth, examine it, consider it, and compare it with other scriptures of truth, before you receive it; for it is not possible that the Christian world should come so lately out of such thick anti-Christian darkness, and that perfection of knowledge should break forth at once."—*The Armory.*

HOPE IN EVIL TIMES.

In the opening sermon before the triennial session of the General Convention of the Protestant Episcopal Church in New York, Bishop Whipple uttered these significant sentences:

"We are perplexed by the unbelief and sin of our time. The Christian faith is assailed not only with scoffs as old as Celsus and Julian, but also with the keenest intellectual criticism of divine revelation, the opposition of alleged scientific facts, and a Corinthian worldliness whose motto is, 'Eat and drink, for to-morrow we die.' In many places Christian homes are dying out. Crime and impurity are coming in as a flood, and anarachy raises its hated form in a land where all men are equal before the law. The lines between the church and the world are dim. Never did greater problems confront a council of the church. An apostolic church has graver work than discussion about its name or the amending of its canons and rubics. I fear that some of this unbelief is a revolt from a caricature of God. These mechanical ideas about the universe are the outcome of a mechanical theology which has lost sight of the fatherhood of God. There is much honest unbelief. In these yearnings of humanity; in its clubs, brotherhoods, and orders; in their readiness to share all things with their brothers, I see unconscious prophecies of the brotherhood of all men as the children of one God and Father. Denunciation will not silence unbelief. The name of infidel has lost its terrors. There is only one remedy. It is in the spirit, the power, and the love of Jesus Christ. Philosophy cannot touch the want. It offers no hand to grasp, no Saviour to trust, no God to save. When men see in us the hand, the heart, and the love of Christ, they will believe in the brotherhood of men and the fatherhood of God.

"We are living at the eventide of the world, when all things point toward the second coming of our King. God has placed the English-speaking people in the forefront of the nations. They number one-tenth of the human family and I believe God calls them to do the work of the last time. The wealth of the nations is largely in Christian hands. There never have been such opportunities for Christian work—never such a harvest as awaits the husbandman. You may tell me of difficultics and dangers. We have only one answer. Sin, sorrow and death are not the inventions of a Christian priest. 'There are is none other name under heaven given among men whereby we must be saved.' "

THE POWER OF FREEDOM.

Jesus Christ escapes from the slavery of money and of luxury, because his soul is absorbed in the eternal plans of God. He escapes from the traditions of his people, because he lives in the eternal truths of God; and he escapes from circumstances because he lives in character. Jesus Christ is positive, and not negative.

I love to think of that calm figure, walking majestically, because it is so absolutely calm, through the perplexed and troubled and feverish streets, as if he stood to-day and rebuked you—why? Not for doing the things which you are doing; not for being occupied with the details of life which have been thrust into your hands, and which you have constantly to do with; but for being the slaves where you ought to be the masters; for being ruled by the things you ought to have under your control. Here he stands, the poor Christ, the calm Christ, the simple Christ, in the midst of our agitation and of our riches, and our complexity and our artificialness and our slowness of life.

The power of freedom is forever in being fastened to the heart of God; is forever in living, in walking with the divine life of which he was a part. It is forever in the positive and not in the negative; in the great strengh of the goodness to which he clung, and not in the weakness of evil which he declined. And so it must be with us. I may say, "I am the son of God. He told me so. I am the son of God; with my divine belongings, with my divine reachings toward the higher life, with my possibilities of intimate union and close connection with Him who rules the world, and from whom all holiness proceeds. I am the child of God; and therefore the life of the child of God, who is my Elder Brother, may become the picture of the life which I may live, and I may enter into his salvation."—*Rev. Phillip Brooks, D. D.*

JENNIE'S COMMENCEMENT.

"I handed in my essay, yesterday, for corrections, you know," said Jennie Lander, at the breakfast table, one morning late in May.

"And when is it you graduate?" asked her father.

"Four weeks from to-day Commencement is."

"I wasn't thinking it was quite so soon," said her mother.

"Nor I either," said Mr. Lander.

"Commencement! I don't see what they call it a 'commencement' for, when it isn't the beginning, but the ending," commented ten-year-old Marian.

Jennie did not answer. To her it *was* the "commencement"—a new, glad beginning of life, in earnest, though all her life had been glad and all its years had been new. Something in the name pleased her, as though there was coming an opportunity to take a fresh hold on fresh Christian privilege and service.

"I think," said the mother, "it is called so because it used to come later in the season. They conferred the degrees at the beginning of the school year instead of at its close, didn't they?"

But no one seemed to know, and no one answered.

"I guess," said the father, "you had better let Jennie get her fixings out of that money Cane paid me for the wood from the back lot—if there's enough left."

"Yes, I was keeping it for that, and I guess it will do."

"The girls are all going up to the city, Saturday, together, to buy their dresses," put in Jennie, timidly. "They say they can get things enough cheaper to more than save the fare, and they see a better assortment to choose from."

"Well, you must do as your mother thinks best about that. If she's willing, I am," rejoined Mr. Lander, as he rose from the table and went out.

Said the mother—but just recovered from a long illness, and still weak and thin—"Run to my drawer and get that old wallet, dear, and we'll look it over."

"Yes," she went on, "here's just about enough, as I thought."

"But, mother," put in the daughter, "you were going to have a new spring dress out of that wood money, and you haven't anything even to wear to graduation."

"Well," was the reply, with a little sigh, "we can only have all there is, you know. The doctor's bill was so high, and your father had to have a coat; but I guess, maybe, there'll be some other way to get the dress. I can manage, somehow."

To "manage somehow" meant, in all probability, to go without, Jennie knew, and she thought remorsefully of her own dainty spring suit, not all new, to be sure, but constructed by her mother's weak hands during her convalescence. The money for the pretty new goods to add to the old, and the two or three dollars for the simple hat, she remembered, had come out of this same wood money; and now her mother had only a shiny black silk, years out of date, and her much worn black cashmere, to choose from, for a spring toilet.

She went about her morning work with a sober face; the prospect of a new white cashmere, all daintily made and set off with bits of embroidery here and there that you could hardly tell from the real flowers she was going to wear, did not rejoice her as she thought it would.

Her mother was looking over some little dresses of Marian's.

"When you go up stairs, Jennie," she said, "I wish you'd go to that small trunk and get those things Aunt May sent us. There are two or three summer dresses of cousin Lena's. I be-

lieve that mull was her graduating dress. I want to fix up some things for Marian."

So a few minutes later the young girl took from the trunk she had been sent to, a gingham, somewhat worn, a light cambric, and, carefully wrapped in paper, a dress of fine white mull, made in the fashion of a few years before. It had evidently been worn only once or twice, for it was not soiled.

"My, what quantities of cloth there are in it! It is just as good as new, and so fine and pretty. If it was mull I wanted now"—

How swift was the thought that flashed through her mind—yet it was not quite a welcome one—"I could take this for graduation and then mother could have *her* dress."

Her chin dropped into her hand, and she sat quite still. "If I don't, mother can't have a thing," and she knew how little her mother's wardrobe held, and she was ashamed to own to herself how hard it was to give up her own cherished plans. She replaced the dress in its wrappings, and laid it with the others at the head of the stairs, that she might see it when she went down, and went to set in order her own little room. It was yet early when it was done, and she sat down by the low window to "think it out." The white forehead was knitted in thought and perhaps a few tears fell before the decision was made; but there was a little prayer sent up, right earnestly, and a haunting remembrance of the day's text: "bear ye one another's burdens, and so fulfill the law of Christ."

So it was with an unclouded face that she re-entered the sitting-room.

"See here, mother, this lovely mull! It will make a nice graduating dress, and I'm going to have it; and now you can have yours."

"But you wanted a cashmere."

"Well, this will do, and we'll have it as pretty as we can. That money will get your dress and my little things too."

Once formed, her decision was final. It was cheerful giving. No one likes a made-over dress for her graduation gown, and visions of the clinging cashmere she had renounced would sometimes dance before her eyes, but she resolutely turned away. It *was* hard not to go with the girls on their delightful shopping expedition on Saturday; but she drove her mother down town in the low, old carriage, and forgot her disappointment in the pleasure of choosing her mother's dress of soft, fine wool, a dark gray, with silk enough to trim it and make a little bonnet; and when, after her little fineries had been chosen and paid for, there remained money enough for a pair of gray kids, to offset her own white ones, and some dainty ruching to match her own laces, she felt herself well paid.

The mull gave no hint of previous service when its fresh, snowy folds were wrapped about Jennie's slender form. All her flowers were real ones, and she had nothing to regret or sigh for when she looked over to where the little mother sat, Commencement day, in her pretty gray dress, with such a tender pride in her kind eyes. And the mother was thinking, as I do, that such an act of thoughtful, cheerful self-denial was not an inauspicious commencement of whatever graver and grander tasks lie beyond Commencement day.—*Presbyterian Banner.*

TEMPERANCE.

THE ORIGINAL PACKAGE BUSINESS.

TELEGRAMS FROM ALL QUARTERS.

WASHINGTON, D. C., May 22.—Almost every man in Congress, and particularly those from the Republican districts where there is a strong temperance sentiment, is receiving telegrams, letters and petitions urging the adoption of some legislation at once to meet the decision of the Supreme Court.

Not only is the public sentiment so demonstrated against the liquor traffic, but the butter men are alarmed at the discovery that oleomargarine can be shipped in the same manner as whisky under the original package decision, and it is feared that the manufacturers of oleomargarine will take advantage of this decision to flood the markets with patent butter in defiance of laws that exist in New York and other States prohibiting its sale.

The agents of the New York Dairymen's Association are here looking after the amendment to the bill to cover the butter interest, and say that something must be done at once, because $350,000,000 of capital is interested, and the farmers of New York produce $45,000,000 worth of butter a year on a very narrow margin of profit. They claim that two or three months of free trade in oleomargarine would ruin half the dairymen in the State.

Information is also received here that there have been regular lines of traffic in original packages opened in all the prohibition States. Carloads of beer, whisky, and other liquors are shipped daily into Maine, Iowa and Kansas, and the liquor is sold in the original packages to consumers under the decision of the Supreme Court. This traffic will doubtless not only continue, but increase the longer the passage of the bill is postponed. The Brewers' Congress, now in session in this city, is doing everything it can to defeat the legislation, and will have some effect in the House of Representatives, but not in the Senate.

A MISSOURI JUDGE WHO LOVES JUSTICE.

NEVADA, Mo., May 22.—Judge Hindman, of the District Court, in his charge to the Grand Jury yesterday, took the ground that, notwithstanding the "original package" decision, no person has a right to violate the local laws, or keep a place for the sale of intoxicating liquors, either in "original packages" or otherwise, and that the jury should indict any person keeping such a place. He maintained that inter-State commerce had nothing to do with the case. The local option law, which was adopted here, prohibits the sale within the city limits of intoxicating liquors.

FIGHT ORIGINAL PACKAGES.

PITTSBURGH, Pa., May 23.—The first "original package" house in this section will be opened at Leechburg, Pa., to-morrow morning. The McConnell Brewing Company has shipped a car-load of beer to that place, and the store will be opened with their agent, Charles Silverman, in charge. The town has been "dry" for many years, and the new departure has created intense excitement. At a meeting of citizens to-night a committee was appointed to make an arrest for every package sold, and fight the matter to the bitter end.

A PITTSBURGH JUDGE OVERRULES THE SUPREME COURT.

PITTSBURGH, May 27.—The "original package" decision was mentioned in court here yesterday and aroused Judge Ewing's ire. "Should a case involving this question come before me," he exclaimed, "the United States Supreme Court will have another chance at it. I regard the decision as the entering wedge that will eventually destroy the liberties of the people. I have observed that the United States Supreme Court has frequently made wrong decisions in such cases, and have been compelled by popular uprisings of the people to change their decisions."

RESULTS OF OPENING STORES ON THE NEW PLAN.

PITTSBURGH, May 28.—Original package houses were opened in Apollo and Leechburg, both local option towns, Saturday, by William Silverman, agent for a Cincinnati brewing company. A car-load of beer in packages of from one-eighth to one-half barrel each, arrived at Leechburg, and in less than two hours the contents of the car had been sold, and "original packages" were traveling in all directions on the shoulders of men and boys. A committee of citizens, appointed at a general meeting, met last evening, and decided to enter suit against Silverman on Monday for violating the State liquor laws. Authorities have also entered suit for maintaining a nuisance in in the borough. Silverman says he will refuse bail if arrested, and if the case is decided in his favor he will hold the committee for damages.

As a result of these original packages the streets are filled with drunken men every night. There is great excitement, and sentiment is pretty nearly evenly divided.

INSOLENCE OF THE SALOON MEN.

TOPEKA, Kan., May 25.—The dealers in original packages are becoming more bold and defiant. Tuesday six of them hired three carriages. In the rear seat of each two of the saloon men placed themselves. On the opposite seat they placed kegs of beer, and grouped around them original packages of whisky, brandy and wine. On the seat beside the driver was placed a keg of beer, and on top of it a foaming glass of beverage. Thus equipped they drove through the principal streets, and finally halted at the entrance of the Capitol grounds, and under the very shadow of the State house. There they offered for sale to the State officers passing in and out their original packages. Secretary of State Allen became so enraged that he telephoned to the chief of police to arrest the men for disturbing the peace. At the approach of the blue-coats the saloon men drove away.

"WAR ON ORIGINAL PACKAGES."

TOPEKA, Kan., May 29.—The authorities have at last declared war on the "original package" depots, of which seven or eight have been opened in Topeka within the past two weeks. The county attorney to-day filed informations against several of the dealers, and also against the owners of the buildings in which the business is carried on. Upon these the district judge issued a restraining order forbidding the continuance of the business, and enjoining the owners of the premises from permitting the same to be used for the sale of liquor in violation of the prohibitory law. The officials have been at work for several days preparing for this step, and have had a number of witnesses examined, chiefly boys, it is alleged. The State will try to prove that the liquor was sold or given to a minor. The sheriff and his deputies this morning began serving papers on the "original package" men. There was no trouble in finding the majority of the parties wanted, though a few of them reside out of town.

SALINA, Kan., May 27.—One, Cooper, representing the Heim Brewing Company, of Kansas City, who opened up an original package business here yesterday, was to-day arrested by the city authorities charged with violating the prohibition ordinance. A plea of not guilty was entered, and an appeal bond was refused by the police judge.

THE MAINE SUPREME COURT BOWS.

AUGUSTA, Me., May 29.—The Supreme Court to-day announced a unanimous decision in the Burns "original package" case, reversing the decision of Judge Whitehouse. The opinion is drawn by the chief justice and concurred in by Judges Walton, Virgin, Emery, Libby and Foster. It says:

"The case of Gus Leisq et al. vs. Hardin, just decided by the Supreme Court of the United States, on full consideration seems to clearly settle the question and to require us to reverse the rulings below and sustain the law according to the respondent's contention. The opinion of a majority of the judges sitting in that case appears to be very elaborate and exhaustive of the questions involved, and may commend itself to many as containing the better conclusion. Our obedience is due, however, to the judgment which prevails—not that our statute is unconstitutional, for it prohibits only the unlawful sale of intoxicating liquors—but its interpretation must be constitutional. Exceptions sustained."

ROUGH ON THE SUPREME COURT.

BURLINGTON, Iowa, June 1.—Judge E. S. Huston, of this city, has made an important discovery which will be of great interest in connection with the recent decision of the United States Supreme Court in the Iowa "original package" case.

It is nothing less, according to the judge, than a decision by the same court in a precisely similar case, in which the court holds an opposite view from the recent decision. The case is that of Brown vs. Husted, reported in 114 United States, page 622. The plaintiffs, who were residents of Pittsburgh, Pa., had certain boatloads of coal which they had bought in Pittsburgh and shipped down the river to New Orleans for sale, and while it was at the wharf, still in its original shape of shipment, an attempt was made to seize and sell it for taxes. The claim was set up that it had been mined in Pennsylvania and imported into Louisiana for sale, and was then and had always been in its original condition, and had never been or become mixed or incorporated with other property in the State of Louisiana. In deciding against the plaintiffs the court said:

"The tax was imposed after the coal had arrived at its destination and was put up for sale. The coal had come to its place of rest for final disposal or use and was a commodity in the market of New Orleans. It might continue in that condition for a year or two years or only for a day. It had become a part of the general mass of property in the State, and as such it was taxed for the current year as all other property in the city of New Orleans."

NEWS FROM AFRICA.

DEAR EDITOR: — Receiving letters from two readers of your paper, wishing to know how the work of the Lord is progressing with me, convinced me that many of my *Cynosure* friends would like to know something of our work.

Rev. W. H. Johnston and wife, and Miss Alice Harris, M. D., have been here now about two months. Bro. Johnston apparently looks very feeble, and it was my impression when I welcomed him to our shore that he could not stand before the malarial atmosphere of Africa and do much work, but I am being happily disappointed, as our brother is proving himself as hardy as any robust missionary from Europe or America. Their being here has given me more time for evangelical mission work, as all of us cannot find sufficient work to do in St. John's Church. I preach in our church here occasionally, and still continue my work periodically amongst Mohammedans, but I am now directing my attention specially to

EVANGELICAL MISSION WORK.

Though I believe that every Christian should be loyal to his church, yet I regret exceedingly that there is such a thing as sectarian division in the church of Christ. When I see the evil that it has done among the converted heathens of my own country, Africa, I am convinced that these divisions never originated with Christ, nor could he approve them. It is a kingdom divided against itself. We have as much ritualism, bigotry, fashionable Christianity and religious aristocracy in Africa as there is in Europe or America. Our object in holding open air services, and for doing evangelical mission work is to meet all classes of religious denominations and those outside, that the church does not reach.

On Monday last, at 6:30 A. M., we had an open-air service at Circular Road, where I preached to 1,200 people. On Tuesday I had a morning service in the church, where I preached at 5:30, and on the evening of the same day, I conducted an open-air service at upper Kissy Road, where I spoke to about 800 people. Bro. Johnston for the first time attended our open-air service and spoke also to the people, and made good, and I believe effective, impression on many. I continue my early morning meetings through the week and have been having large and attentive gatherings in our street corners.

The rains are now threatening, and we shall soon be under the mighty torrents of African rainy season. This will interfere with our street work. But to remedy it, all our workers have decided that we have a public hall where we can carry on the work. I have succeeded in engaging a large hall, calculated to entertain 700 at least, which I am now renovating, and hope to open in a week's time for evangelical work.

FREEMASONRY IN AFRICA. MISSION OF THE CYNOSURE.

The Masonic lodge has been revived or established here. There was a banquet last week, and many souls are being entrapped by love for innovation and the mysteries. But here I must mention a successful mission of the *Cynosure* at such a critical time, when there was no minister of the Gospel and no missionary to raise up their voices against the altar of Baal, or rather dare not raise up their voices.

A student of the law, Mr. J. Deputron, a man of great intelligence, had just arrived from England. Hearing that he was proposed a candidate for the lodge, I sent him two copies of the *Cynosure*, one of them containing an account of the fatal accident of Rev. Mr. Johnston, while going through the performances for his Royal Arch degree. In fact, that article has thrown a great light on Masonry in my own mind.

Four days after, Mr. Deputron came to me in my house, and exclaimed, "Sir! I would have been a Mason yesterday had it not been for the paper you sent me." I became so much excited by the victory that I gave him selections from the Anti-masonic books, which Mr. Cook so kindly furnished me, and he is now studying Anti-masonic literature.

MY MOHAMMEDAN MISSION

work is still in slow progress. We cannot do much for want of a school building. Locally, we have collected £30, but we dare not think of starting a building until we have in our possession the amount needed to buy or build.

This is a very trying season in Africa. Influenza is raging, and the poor especially are dying very fast. I was last Sabbath in our grave yard, and there I met eight new graves in which the dead were buried only for that day. We have several instances of sudden deaths in the streets, but many of them, I am glad to say, found heaven so near that death was no loss to them.

The heavens sometimes seem dark over the head of the Christian, but the gloominess of the cloud cannot in any way obscure the light of his soul. "Light, more light!" is the watchword of the Christian. His soul bends towards the invigorating heat of the Sun of righteousness, and though the heavens may be dark or friends be few, he sees a hand behind the dark clouds, and he can by faith exclaim, "O Thou that sittest behind the clouds, lift up the veil, and show me thy glory."

May the Lord bless you and your work. Yours very sincerely, J. AUGUSTUS COLE.

Walpole St., Freetown, Sierra Leone, West Coast of Africa..

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON XII.—Second Quarter.—June 22.

SUBJECT.—Trust in our Heavenly Father.—Luke 12: 22-34.

GOLDEN TEXT.—Your Father knoweth that ye have need of these thing.—Luke 12: 30.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Luke 12: 22-34. T.—Luke 12: 35-59. W.—Matt. 6: 19-34. T.—1 Tim. 4:1-16. F.—Phil. 4: 6-23. S.—Mark 10: 17-31. S.—1 Kings 3:3-14.

COMMENTS BY E. E. FLAGG.

1. *Undue care for the future a sin*, vs. 22–28. The real meaning of our Saviour's words is this: "Be not anxious; take no unnecessary thought for the morrow." It is true that we must think and plan; but always in a spirit of trust, not of worry. Worry always means distrust, while nothing so honors our Heavenly Father, nor is there anything he so honors as faith. "Is not the life more than meat and the body than raiment?" Will not he who gave us unasked the greater gift bestow upon us the lesser one? The human mind is prone to worry; to even borrow all kinds of unnecessary trouble about things that are never likely to happen. There have been millionaires haunted by the fear of coming to want. Wealth is not necessarily a safeguard against this soul-corroding disease which the pressure and strain of our modern way of living has rendered so fearfully common. We seldom think of it as covetousness, yet this is what it really is—an inordinate desire for something we have not got. The crowds to whom Christ spoke were generally poor people—what would seem to us wretchedly poor. There is certainly no American city or village where crowds would follow a preacher, not to be taught, not for mere curiosity, but for a piece of bread, as they seem to have followed Jesus after the miracle of the loaves and fishes. (John 6: 26.) But it is doubtful whether in our land and age as much anxious care is expended for the necessities of life as for its luxuries. We want to keep up appearances and look as well as our neighbor, who, perhaps, has a much larger income. True faith always brings with it a spirit of contentment that, instead of fretting and chafing over the limitations of our lot, tries to make the best of it. Too much precious time and energy, as well as youth and health, is unconsciously fretted away. It is against such folly, which Satan calls prudence and forethought, that Christ would have us guard. We cannot lengthen out our days by a hairs breadth, yet we can shorten them with needless worry, when it is our privilege to live lives as free of care as the birds.

2. *Faith, the distinguishing mark of God's children*, vs. 29–31. A professing Christian, always seeking after worldly good, is a strange anomaly. This is where the line between a worldling and a Christian ought to show the clearest, but it is often where it seems the most nearly obliterated. To a child of God the whole system of life insurance is open to many serious objections. It is more heathen than Christian, and especially so when it is offered on the secret society basis, with a false salvation thrown in. The craze for providing against sickness and death by joining some secret society is, of itself, a commentary on, and a fulfillment of our Saviour's mournfully-uttered words, "When the Son of Man cometh shall he find faith on the earth?"

3. *Our encouragements to trust*, vs. 33, 34. "Fear not" is an oft-repeated expression, both of the Old and New Testaments. God said it to Abraham, to Moses, to Isaiah, to Paul; and he says it to us. But the "Fear nots" of Scripture, it should be remembered, are all on the earthward side. However fierce the opposition we meet, however depressing our worldly circumstances, we are never to be dismayed. What we are to fear is lest with so many great and exceedingly precious promises we should let our affections be enticed away from God, and set on earthly instead of heavenly things. We cannot be to anxious for heavenly treasure, or too careful to invest our time, strength and money where it will yield us an eternal interest.

HELPFUL THOUGHTS FROM PELOUBET.

Observe that this command (v. 22) does not tend to idleness or want of thrift, or to poverty, but on the contrary, to the best prosperity, and to the best enjoyment of whatever God gives us; while over-anxiety tends to dishonesty, to crime, to selfishness, to disappointment, and to bitterness of spirit.

GOD'S CARE FOR HIS CHILDREN.—God does not care merely for worlds and empires, but takes an interest in the personal welfare of each of us. God does not say to us that we have no earthly needs, or that it is a matter of indifference whether our wants are supplied. But he would (1) lift up our souls above an absorbing interest in them, to higher and nobler things, that are best here and endure forever. (2) He would show us the true way to obtain them; and (3) cause even these lower things to be a means of increasing our faith and love and ennobling our characters.

SEEKING FIRST THE KINGDOM OF GOD.—All subordinate goods come in the train of the highest good. It is true not only of individuals, but of towns and nations, that those who do most for the spiritual shall in the end have the most of the temporal. The map of the world is unimpeachable proof of this statement. The more Christian a nation, the more it has of this world's blessings. And most of the losses, strikes, failures, disasters in business, come directly or indirectly from seeking mammon first, and not the kingdom of God.

RELIGIOUS NEWS.

—A Summer Convocation of Christian Workers from various parts of the United States and of all denominations, for fellowship and Bible study, opening with a ten days' convention, will be held at Western Springs, a suburb of Chicago, from June 20 to Aug. 17, inclusive. The object of this gathering will be to present truth on the fulness of the Gospel, for "spirit and soul and body," namely: The Lord Jesus Christ, as our Saviour of the soul ("who forgiveth all thine iniquities") and of the body ("who healeth all thy diseases;") as our sanctification; and as our coming Lord. The gathering of last year was productive of much spiritual and physical blessing, and it is asked that prayer may be made for the power of God upon this assembly. The following are a few of those who are to be present as teachers of the Word: Rev. A. B. Simpson, New York City; Rev. David B. Updegraff, Mt. Pleasant, O.; Mrs. Carrie Judd Montgomery, Faith Rest Cottage, Buffalo, N. Y.; Mrs. A. C. Morrow, Editor *Illustrator*, Minneapolis, Minn.; Bro. E. R. Irmscher, St. Paul, Minn.; Miss E. J. Scovel, Nashville, Tenn.; Rev. Chas. W. Ryder, Providence, R. I.; Miss Mattie M. Gordon, Nashville, Tenn.

—The Society of Friends, at their New York yearly meeting, decided to ask Congress to provide matrons to look after Indian women and children.

—The Sixth International Sunday-school convention of the United States and British North America and provinces will open at Pittsburgh on June 24 and remain in session all week in Mechanical hall of the Exposition building. Three sessions will be held daily, and at least two thousand delegates are expected to be in attendance.

—The annual supply of the Scriptures failing to reach the Micronesian Islands in time, a missionary writes: "Time and time again have the natives come to my door asking for the book, money in hand with which to pay, but we must shake our heads and tell them there were none—a trial to us as well as them. Pupils in our schools thus came, pupils of Sunday-schools far away came, native teachers came, but, alas! we had nothing for them."

—The Reformed Presbyterian Synod met in New York, June 4. Rev. D. H. Coulter of Winchester, Kan., was elected moderator and R. J. George, of Beaver Falls, Pa., clerk. The report on secret societies was made by Rev. J. C. K. Milligan of New York, editor of the *Banner*. It was objected to as not emphatic enough and another was ordered.

—The last census in New Zealand reveals the interesting fact of a profession of religion on the prrt of no less than 95 per cent. of the whole population.

—The following shows the distribution of missionaries in the chief missionary fields: China has one ordained missionary to each 733,000 of population; Siam one to each 600,000; Corea, one to each 500,000; India one to each 350,000; Africa, one to each 300,000; Japan, one to each 215,000; Burma, one to each 200,000. Nearly all the missionaries in Africa are around the coast. In Central Africa and the Soudan there is as yet only one missionary to each 5,000,000 people.—*Baptist Mission.*

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J. P. Miller	$50.00
S. A. Gilley	7.50
Katie V. Hall	3.00
Olney Austin	2.00
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A. W. Brinn	2.00
A. S. Hammond	2.00
J. C. Tiscock	2.00
Harriet Stowe	1.00
W. M. Bedan	1.00
G. W. Lewis	1.00
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F. P. Linn	.50
Lois Moore	.25

I. R. B. ARNOLD.

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MAY 23, 1890.

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Nickleville, Pa.

LODGE NOTES.

The boycott recently instituted by the Farmers' Alliance against the business men of Warren, Ind., which caused widespread interest, has been declared at an end.

Patrick Hynes, of Greenport, N. Y., treasurer of the Ancient Order of Hibernians, has disappeared after confessing to embezzlement of $2,800 of money belonging to the order.

The Foresters at their convention in Chicago adopted a resolution touching the world's fair celebration, deciding that an invitation be extended to all Catholic societies and organizations to co-operate with the Catholic Foresters in the celebration.

On Tuesday in the Grand Lodge of Wisconsin Odd-fellows, at Eau Claire, Wis., there was a hot debate over the question of the advisability of establishing a home for indigent members and widows and orphans of deceased members. Action on the matter was finally postponed.

"The Sovereign Camp of the World of the Modern Woodmen of America," has been formed at Omaha with provisional officers. J. C. Root is head consul; F. F. Roose, head adviser; F. F. Falkenburg, head of the committee on credentials of the original head camp of ten States, containing 46,000 members.

The Ancient Order of Hibernians of Illinois closed a State convention Wednesday night at Rock Island. Lawrence Hanley of Chicago was elected State delegate; J. F. Brennan of Bloomington, State secretary, and Alex. Vaughey of Seneca, State treasurer. It was strongly recommended that the differences existing between the two wings of the order in the State be submitted to Archbishop Feehan of Chicago, Archbishop Ireland of St. Paul, and Bishop Spalding of Chicago for arbitration.

The Emerald Club, better known as the Triangle faction of the Clan-na-Gael, which supported the Triangle in the Cronin case, met in New York Wednesday. The meeting was held with closed doors. The club-room is on the top floor, and is fitted up in the usual style of lodge-rooms, with the exception of the decorations on the wainscotings around the skylight. This had painted on each of its four sides a skull and cross-bones, crossed swords, crossed bludgeons, and an hour-glass. The members of the society declined to say anything about the proceedings of the meeting.

The Indiana Grand Lodge of Knights of Pythias last week reaffirmed its action of last year, preventing the admission of liquor dealers to the order. This decision had been reversed by the Supreme Chancellor on technical grounds, and the question came back to the Grand Lodge for consideration at this morning's session. It was discussed nearly all the forenoon, and the sentiment in favor of adhering to the lodge's former action, and carrying the question to the Supreme Lodge of the United States was practically unanimous. The outcome of the discussion was a decision to appeal the question to the Supreme Lodge where it is hoped to have it finally settled at the next session of that lodge. If the contemplated amendment to the constitution is sanctioned by the Supreme Lodge it will not affect the standing of liquor dealers already in the order, but will simply make it impossible for men engaged in the traffic to get in hereafter.

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F W Weed, J Rankin, C H Kiracofe, P Nicklas, W H Layton, E Avery, Mrs H Mervin, H Bosch, J A Learn, C G Fait, W Patterson Jr, J Frazier, N Martin, T G Morrow, H Fry, D F Pratt, J Blount, L Platt.

MARKET REPORTS.

CHICAGO.

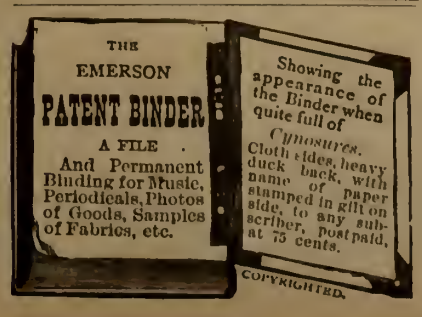
Wheat—No. 2	91¼	@	93
No. 3	80	@	88
Winter No. 2			91¼
Corn—No. 2	34⅛	@	35¼
Oats—No. 2	28	@	29½
Rye—No. 2			51
Bran per ton			9 75
Hay—Timothy	6 50	@	12 00
Butter, medium to best	10	@	13
Cheese	06	@	10⅛
Beans	1 25	@	1 75
Eggs		@	12
Seeds—Timothy	1 25	@	1 35
Flax	1 22	@	1 40
Broom corn	02¼	@	06¼
Potatoes, per bu	20	@	45
Hides—Green to dry flint	03	@	07
Lumber—Common	10 00	@	13 00
Wool	15	@	34
Cattle—Choice to extra	4 80	@	5 35
Common to good	2 00	@	4 70
Hogs	3 50	@	3 80
Sheep	3 25	@	5 90

NEW YORK.

Wheat	91	@	1 03
Corn	39	@	42⅛
Oats	32½	@	40
Eggs			14
Butter	6	@	14
Wool	14	@	39

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Cattle	1 75	@	4 90
Hogs	3 52	@	3 65
Sheep	2 50	@	4 90



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At any rate, is it not an exception when a woman ruins a man financially, or otherwise, indeed? He is very ready to proclaim himself ruined by her; he seems to think that the charge relieves him. He is so constantly the cause of her ruin that he is anxious to turn the tables on her. And to be ruined by a woman sounds romantic, is calculated to excite pity and sympathy, to put him in the position of a martyr, specially in the eyes of his own sex. Men almost always ruin themselves, in a monetary sense particularly, but lack the courage to avow it. Their weakness destroys them, and they dislike to acknowledge weakness; they prefer to give it the name of some picturesque wickedness.—*Junius Henri Browne, in Ladies' Home Journal.*

BABIES' NEED OF SLEEP.

A young baby should spend most of its time in sleep. Never allow it to be wakened for any purpose whatever. A child's nerves receives a shock every time it is roused from sleep, which is most injurious to it. Admiring friends should be made to wait until it is awake, to kiss it and play with it. After it is nursed at night put it back in its crib, and if it is comfortable it will soon fall asleep. It should never sleep in the bed with an older person. Place the crib with its head to the light so as to protect the eyes from the glare. A light canopy serves to ward of draughts. Curtains cut off the supply of fresh air and, except a mosquito-netting in summer, should not be used. Until a child is two years old it should spend part of each day in sleep, taking a long nap morning and afternoon. —*Ladies' Home Journal.*

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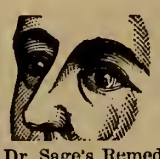
If your lungs are weak, breath short, have spitting of blood, experience occasional cold chills creeping up your spinal column, with hacking cough, variable or poor appetite, feeble digestion, with gradual loss of flesh, cold feet, lassitude or general debility, are easily fatigued, don't disregard these premonitory symptoms. Thousands annually, without experiencing half the above symptoms and not heeding their timely warnings, are plunged into the relentless grasp of that most fatal scourge—Consumption.

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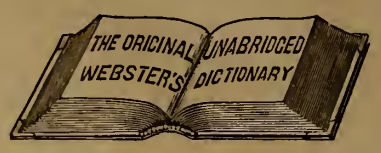
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FARM NOTES.

SPRAYING FRUIT TREES.

Garden and Forest approves of the method of destroying insects in orchards with poison spray, and says:

The most important accession to recent horticultural practice is the spraying of fruit trees with arsenical poison for the destruction of various insects. No orchardist can afford to neglect this practice. The codling moth, curculio, canker worm, tent caterpillar, and other insects are destroyed by this operation, and sometimes three or more species are killed by the same application. Experience has shown the best methods of applying the poisons, and we now know that the essential points of the operation are to use a very dilute mixture, and to apply it with great thoroughness. London purple, when pure, is better than Paris green, and is cheaper. A pound of the London purple to 250 or 300 gallons of water is sufficient. Apply until the liquid drips from the foliage in all parts of the tree. The apparatus should be such that the liquid will be driven with great force in a fine spray. A gallon of liquid will cover an apple tree twenty-five or thirty years of age.

A single spraying of apple trees, if the operation is not immediately succeeded by heavy rains, is usually sufficient, although a second application is always advantageous. Two or three applications should be made upon plums, cherries and peaches, and I have met growers who make as many as five applications. Even five applications are much cheaper and easier than any other method of destroying the curculio, and the practice is much more effective. In young and open orchards the spraying can be well done with a machine which works from the wagon wheel, but in large and thick orchards, those most in need of treatment, the operator must stop at each tree if the work is to be thoroughly done. A tank or cask upon a wagon, a pump with much power, one man to pump and one to drive and hold the hose is a profitable outfit. With such an outfit two men can spray from 250 to 300 apple trees, 30 years old, in about half a day. Pear trees are treated in the same manner as apple trees. The mixing of flour with London purple, in order to make the poison stick to the leaves, does not appear to meet with much favor among practical men.

LAWNS AND LAWN-MOWERS.

A large proportion of the lawns in city, village and country are deteriorating, and close examination shows the turf to be thin, the desirable grasses weak, browning quickly under drought and hot sun, while coarse, unsightly plants creep in and retain a foothold. The beauty of the lawn diminishes with age in spite of liberal fertilizing and close and regular cutting. What is the reason? Mainly, it is the excessive use of the modern lawn-mower. In nearly every locality may be found pasture lands long set with grasses fine and rich, holding color well under mid-summer sun and drought, with a thick, elastic turf, through which no color of soil can be seen—the very perfection of a lawn if it were trimmed close and even. Why does the pasture flourish through a score of years and the lawn decay? Simply because the pasture is kept nearly under natural conditions, and the lawn is subjected to an intense Chinese dwarfing system. Suppose the lawn is newly made, according to the best instructions, the soil deeply dug, enriched, and made clean and fine, the seed sown, and the grass plants show thick and strong. What next? The lawn-mower—twice or three times a week until growth stops in autumn. Next spring the grass makes a renewed struggle for existence, starts early and strong again. It lifts its blades to the sun and air that it may push its roots into the rich soil for moisture and sustenance. The effort is promptly met by the lawn-mower. Growth is checked above and under ground; so through an entire season and succeeding years. The law is that the root growth of the plant is in proportion to its top growth; the root growth is shallow. Of what avail is the deep, rich soil? Is it a wonder that the lawn browns early, and that coarse, hard plants get a foothold?

Give the grass plant a chance to make adequate root growth if you would have and keep a good lawn. Read the lesson of the pasture lands. Encourage it a little in early spring, and in the autumn lay the lawn-mower away early, and let a thick, strong growth of grass be the winter production of the lawn.—*American Agriculturist for July.*

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NEWS OF THE WEEK.

WASHINGTON.

The President and Mrs. Harrison left Washington Saturday afternoon on the United States steamer Despatch for a short season of recreation on the Potomac river and Chesapeake bay. They reached there Sabbath morning, went to church, and started back to Washington in the evening.

CHICAGO.

The master carpenters are pushing vigorously the prosecution of the striking carpenters who have assaulted or intimidated non-union workmen. Several of the men were given hearings in court yesterday. The affairs of the Culinary Alliance Union are said to be in bad shape.

Alderman Roth introduced an order in the Council meeting calling upon the Mayor and Chief of Police to resign if they can not put a stop to gambling.

Dr. W. Goodspeed, the financial secretary pro tem of the University of Chicago, made the first payment on the site for the new building.

POLITICAL.

The farmers of Georgia are in the saddle. The State Farmers' Alliance and the State Agricultural Society have clasped hands, and the next Governor of Georgia will be W. J. Northen, president of the latter organization.

The Farmers' Alliance of South Dakota, in convention at Huron, Friday, formed an Alliance party, adopted a platform, and called a convention to nominate candidates for State officers for July 5.

The executive committee of the Minnesota Farmers' Alliance met at St. Paul Friday for the purpose of deciding whether or not to call a convention to place a State ticket in the field.

Cicero J. Lindley, of Bond county, president of the Farmers' Mutual Benefit Association of Illinois, has been consulting with political leaders and announces himself as a candidate for the Republican nomination for State Treasurer.

COUNTRY.

On Thursday news was brought to Denver, Col., of the massacre several days ago of a party of Government surveyors in the Upper Green River country, Wyoming, by Indians. Chief Engineer Crittenden and three chain-bearers were killed and another man seriously wounded.

The district near Hubbard, Iowa, was swept Wednesday by a tornado, houses and barns being reduced to kindling wood. Many horses and cattle were killed.

It was reported Thursday that fatalities caused by the cyclone at Bradshaw, Neb., had reached fifteen. The sufferers greatly need money and lumber.

Tuesday evening four farmers, I. N. Taggett, Edward Goodchild, William Holmes and Matt Ringle, were struck by lightning four miles west of Cairo, Mich. Goodchild and Holmes were dead when assistance arrived, although no marks or traces of the current could be found upon their persons. Ringle and Taggett are recovering.

A good-looking girl, 20 years old, was brought to the county jail in Coldwater, Mich., Wednesday, from Union City, charged with trying to wreck a train on the Michigan Central Railroad by placing ties on the track. She admits that she and another girl did place two broken ties on the track, and saw the engine of a freight freight train push them off, but they did it for fun, and not because of malice. She appears not to realize the enormity of her offense.

A committee from Chicago representing the Roman Catholic, German Lutheran and German Reformed churches called upon Gov. Fifer Wednesday and requested him in the event that he called a special session of the Legislature to name the educational question as one of the matters to be considered. The Governor will consider the matter.

Tuesday lightning struck a powder-house on the outskirts of Mansfield, Ohio, and in the explosion that followed two residences were completely wrecked, and much damage done to other buildings. A baby in one of the houses was blown 100 feet away and was killed, and a woman and another child are reported to be fatally injured.

The sale of ten of the principal breweries at San Francisco to an English syndicate, for $7,500,000, was consummated Monday.

Mrs. Robert Morrow of Durango, Col., attempted to light a fire with kerosene and an explosion occurred which resulted in the burning of the house, together with Mrs. Morrow and her two children.

On Monday a party of experienced Scandinavian pearl hunters arrived at Galena, Ill., and proceeded to the pearl field of the Pecatonica river for the purpose of hunting for the gems.

It is reported that Francis Murphy, the temperance evangelist, is soon to marry Mrs. Rebekka Fisher, a wealthy and handsome widow of Council Bluffs, Iowa.

FOREIGN.

The Italian Peace Arbitration Association is about to send to President Harrison an address congratulating him upon the debates in the peace congress and expressing a hope that other countries will imitate the example set by the United States.

The Emperor has informed Prince Bismarck that if he does not stop his press utterings the result will be serious.

A fleet of British war ships arrived at Newfoundland Monday and more have been ordered to proceed there. It is also rumored that a regiment of the line will be sent to the same place. Trouble over the fisheries is anticipated.

A bloody encounter has taken place between Arnauts and Servians on the Servian frontier. The Ottoman and Servian governments have sent telegraphic orders for a prompt inquiry into the affair. The Arnauts killed fifteen Christians, wounded thirty-five others, and robbed the dead.

During the progress of a ball at Arnstandt, Germany, June 3, a chandelier containing a number of lamps filled with petroleum fell to the floor in the middle of a crowd of dancers. The lamp exploded, scattering the burning oil over the terrified men and women in that part of the hall, and a horrible scene ensued. Two ladies ran in the open air and were burned to death. Thirteen others were seriously burned, and it is thought that some of them cannot survive their injuries.

Statements are made that the recent filibustering plots against Lower California were planned in British interests, the scheme being to make the peninsula another American colony of England. It is even said that British arms have been shipped to the territory and that British men-of-war were to be in the vicinity to aid in establishing English control.

The Czar has issued a ukase ordering the abandonment of the Russian anti-Jewish policy for one year. This measure is understood to have been taken in deference to the numerous protests against the recent wholesale expulsions of Jewish merchants, lawyers and other prominent Hebrews, which have taken place in Russian Poland, Southern Russia, and other parts of the empire, and is merely tentative. The fact that many of the officials nearest to the Czar were opposed to the anti-Jewish measures adopted by the government influenced the Czar to give consideration to the protests of the victims of the law, with the result of its temporary suspension.

A test vote on the strength of the lottery people in the Louisiana Legislature, taken Friday, resulted 49 to 26 in the lottery's favor. The Governor will veto any bill in favor of lotteries.

Heavy rain and thunder storms prevailed in New York State Thursday, the lightning, wind and floods working havoc. Several lives are reported lost.

A Chicago & Northwestern passenger train jumped the rails near Rockford, Ill., Friday, and tumbled down an embankment among a gang of section men. The engineer and four section men were killed.

At Boston, Sunday morning, a party of eight young men started for a fishing excursion in a sailboat. When they were about one mile from Thompson's Island, in Dorchester Bay, the boat was struck by a squall and capsized and all but one were drowned.

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The practice among rich men of sending their scapegrace sons to Harvard has done much to hurt its reputation, and the excessive devotion to college sports has had a tendency to lower the standard of high thinking, and bring to the front a class of students who care more for field honors than to win the prizes for scholarship. It would not be fair, however, to fail to give Harvard her just due in having obliterated the color line, and proved to the world that among people of the highest education and culture, mind and character stand for more than the color of a man's skin. She is not only to have a colored student for her orator on her next class day, but a second colored orator is on her list of speakers at commencement,—one chosen by a popular vote of the senior class, the other by a committee from the faculty for excellence of scholarship.

The persistent cruelty of the Indiana White Caps, their defiance of civil authority, and the great difficulty of securing a conviction of their crimes, are all but so many continued evidences that all secret combinations are unsafe, and that whether they are called Clan-na-Gael, Mormonism or Freemasonry, they are all, in various ways and degrees, liable to become, in the hands of bad men, a perpetual menace to the public welfare. There is but one remedy for all this class of mischiefs. Let the legislatures of the several States follow the example of Vermont (and of Rhode Island in 1834) and enact that all oaths administered with intentional secrecy are criminal, and that all combinations of men whose proceedings are not open to judicial investigation are conspiracies, membership in which shall be punishable by fine and imprisonment.

Samuel Gompers, the accredited leader of the secret labor unions, was before the National Prohibition Congress in New York last week to say what was the attitude of these secret orders toward the temperance movement. Had the managers of the meeting looked in on Mr. Gompers and his Federation, endeavoring to do business in the haze of tobacco smoke last December in Boston, they would have known his opinion without asking for it. The cigar store is next the saloon and Mr. Gompers was by trade a cigar-maker until he took up the profession of lodge manager. His remarks were not in tune with the key-note of the meeting. Underpaid laborers would seek relief in liquor because they were unable to procure proper nourishment, and looked upon prohibition as an attempt to deprive them of liberty. An able reply to this sophistry was immediately given. No man who deserves to be regarded a representative American workingman should hear such words without indignation. The strikes, which Mr. Gompers' labor lodges are continually fomenting are often the best allies of the saloons.

"Booms" and politics threaten to muddle our census. The Chicago enumeration was not finished before the papers reported a multitude of complaints. No census-taker had called upon this, that and the other householder who viewed with pride how the counting of his flock would increase the family of "Uncle Sam." Exaggerated rumors that the 1,200,000 people claimed for Chicago would be reported as only half so many were unpleasant reading. In Milwaukee the same complaint is made; and in Minneapolis, it is said, policemen and citizens gave themselves heartily to the work of assisting the census-takers. Whatever may depend upon the repute of a large and increasing population to real estate dealers and party workers, it must be to the man whose heart is upon Christ and his kingdom a matter of much indifference. If our names are not written in heaven, it is nothing though they are found in every roster on the earth.

Some ambitious but unwise Chicago women got up a childrens' opera for "charity." Last week they had several performances of "Cinderilla" in the Auditorium. Like the charity of the lodge, this performance was a humbug, and the editor of *America* calls it one of the "most colossal" ever perpetrated upon this city. He adds: "Ostensibly it is given for charity; but Robespierre's outcry against the crimes committed in the name of liberty might be applied to the name of charity with equal force. Not only was it unworthy of comparison with private theatricals in a country town, but the spectacle of fifteen hundred children, many of them under five years of age, tottering about the stage for four solid hours, clad in tights and spangles, singing vulgar slang and trying their best to keep awake, was positively painful, and it is safe to say that in any other large city in the world a second performance would not have been tolerated."

If the name of charity can cover such crimes against innocent childhood, that of religion sometimes serves almost as ill a purpose. We read the other day of a Baptist church which provided an entertainment for the children. Part of the performance was charades acted in costume. The deacon's son was captivated with them, and in the process of evolution which naturally took place in his mind, a strong desire to go to the theater soon followed, and he puzzled his father with the question why it was worse to go to a theater to see a play than to a church to see charades. Verily they have a tremendous responsibility who have charge of the plastic minds of children and attempt to win them by any sort of performance in the name of religion. Salvation Army methods may answer for the class they are designed to reach. In that respect they are beyond criticism, but to force them upon well-bred children of Christian homes is another matter.

The letter of W. E. Gladstone to the workingmen of Great Britain is replete with thorough knowledge and excellent advice. Above all, it is refreshing to find the foremost statesman of the age recognizing the Gospel of Christ as the most important factor in civilization, and its prevalence as the absolute prerequisite to the uplifting of all that are oppressed. He warns the laboring men not to expect too much, or to suppose that their relative influence will ever be in proportion to their numbers. He affirms that the amelioration of their condition, which has been great, is due to the extension of the elective franchise, their increased intelligence, their regard for each others' interests, and the sympathy of those outside of their number. He warns them that all acts of injustice, oppression or lawlessness, will alienate that sympathy and put back the cause they are seeking to advance. In other words, every demand that men make upon others must commend itself to the moral sense of the world, and especially to the instincts of humanity, which, even in the worst of men, are always aroused by acts of cruelty. That the greatest of British statesmen and the strongest (because the most thoroughly supported of all the rulers of Continental Europe) should have devoted themselves to the amelioration of the oppressed in Ireland and on the continent, and to the solution of the most difficult problem of the age, is a marked indication of the power of Christianity over the world's great men.

The *Inter Ocean* says of the graduating exercises of the Union Law School of this city: "It is a notable fact that the member of the class having the highest scholarship, and who delivered the valedictory, was a colored man."

YOSEMITE AND YELLOWSTONE.

BY REV. WILBUR F. CRAFTS.

Yosemite is a valley, "in the heart of the Sierras," 4,000 feet above the sea, half a mile wide, seven miles long, fenced with precipices 3,000 feet high. "Figures cannot lie," it is said. They surely cannot tell the truth—nor can words—about this majestic king of canons. Adjectives give out at Inspiration Point. From that outlook one beholds in El Capitan something worthy of the abused adjectives, "grand" and "awe-full," and sees in the valley below something which at last is worthy of the expression, "perfectly lovely."

Yosemite is now in full dress. An unusual snow-fall during the past winter has filled the waterfalls as seldom before, and the visitor can see enough canned waterfall in the snow that whitens the mountain tops to keep up the music of the cascades through the whole summer.

Surely, a day in these courts is better than a thousand at the fashionable summer resorts. An hour of Yosemite puts more joy into the eyes and into the memory than a cycle of Saratoga. Byron said, on leaving the Rhine,

> "Adieu to thee, fair Rhine! a vain adieu.
> There can be no farewell to scenes like thine."

He who comes to Yosemite, ever afterward in his memory comes an art gallery grander than any king could buy.

"True pleasures are pleasant to remember." "A good time is one that don't go off with the having." Yosemite will bear these tests, though most summer resorts will not. In the latter one sees, and too often shares, the follies and sins of men. In Yosemite one catches a glimpse of God.

We have had cycloramas of battles long enough. Why does not some one enrich himself and bless the poor by painting a cyclorama from Glacier Point, with Mount Starr King on the extreme right, then Nevada and Vernal Falls, Liberty Cap, Half Dome, Mount Marky, North Dome, Yosemite Falls, with El Capitan at the extreme left, and the valley stretching through the foreground below?

In mountain resorts one sees the evil results of

the American habit of riding everywhere, which is one of the habits that ought to be broken up. Traveling would be more comfortable, and scenery more enjoyed, if our people had as good wind for walking as for talking. The fear that they will be suspected of economy makes some people ride when they would prefer to walk. It is curious that many are ashamed of the virtue of economy, but none of the vice of extravagance. We need new declarations of independence against the taxes we pay to false pride. American women especially should learn to walk, if, perchance, their habitual invalidism may so be left behind.

Yosemite has been written up statistically and touristically. I shall write of it illustratively and religiously. If "the undevout astronomer is mad," what shall we call the man who can see Yosemite irreverently? In the early part of our stage ride, conversation having turned to the little chapel in the valley, I asked the stranger who sat beside me if she saw any one in our party who looked like a minister. She pointed out a long-bearded, long-faced man of 50 as "the only one." Presently he swore at his wife, and so dispelled the illusion. But even he became reverent in the presence of the mighty cliffs of Yosemite. The "Book of Nature," however, seldom leads beyond reverence to religion. Every Sabbath scores rendezvous behind the very chapel, and under the Sentinel Rock, for Sabbath-breaking "pleasure exertions" to Glacier Point. In the volumes of God's works Yosemite is one of the "Royal Psalms," but its grand revelation of God is appreciated only by those who have come to it through the converts' "valley of blessing."

Being requested to preach, on the Sabbath I spent in Yosemite, I spoke of the Bible as a Delightful Wonderland from the text, "Open thou mine eyes that I may behold wondrous things out of thy Law. Thy testimonies are my delight." Recalling the expression used involuntarily by a preacher residing near the Royal Gorge, "the Canyon of Scripture," I called attention to the truth thus suggested, that the Bible does indeed contain Royal Gorges, majestic truths about God that tower to heaven, chapters that flow like mighty torrents, warnings that thunder in our ears like the sound of many waters, side by side with verses as gentle as the scenery that surrounds and frames the Vernal Fall, and associated with promises as beautiful as the rainbow that spans its raging waters. The Bible is a "Mirror Lake" in which is reflected, not mountains and sunrises, but the grandeur of Him whose "righteousness is like the great mountains," and "the strength of the hills is His also;" of whom men of all religions have deemed the Sun the fittest symbol. Would that we were more willing to rise early, if necessary, in order to gaze into this Mirror Lake of the Bible every morning, and rejoice in its reflection of Him of whom it was said, "The Lord God is a Sun and Shield; he will give grace and glory." One needs to enter the Bible by "Inspiration Point" to appreciate its beauty and meaning as something so much greater than any mere human book as El Capitan is greater than the Eiffel Tower. As this rarest combination of mountain grandeur and valley loveliness was unknown to civilized man until forty years ago, so the Bible has majestic warnings and sweet promises yet hidden even from those who have oftenest traversed its continent of truth, for their future discovery.

It is said that the only way one can appreciate the vast height of El Capitan is by climbing the debris at its base, and laying his back against the precipice and looking up. Not less is it true that the only way we can appreciate the Bible is to apply it to our lives.

From the plain below, Glacier Point, 3,250 feet above the plain, on the edge of the precipice, seems impossible of access; but little by little one zigzags up to its visions of matchless grandeur, rewarded all the way by new views of the fairest of valleys, of the loftiest of waterfalls, of the cloud-capped domes and the snow-capped mountains beyond. Climbing a little every day in the knowledge and practice of the Bible, we get ever new views of God and truth, joyous outlooks all along the trail of life, rests amid the labor of the way, a safe passage by every place of peril, and at last the triumphant end of the journey.

The vocabulary of admiration having been exhausted at Inspiration Point, and one has nothing left with which to tell the nobler scenes that reward this harder journey to Glacier Point. Even railroad advertisements for once fall far short of the reality. "The half was never told." Paintings and photographs, excellent as they are, cannot give the waterfalls' musical roar and its ever-changing lace-like festoons of foam which the sun decks with countless diamonds, nor the lofty heights of the precipices that seem to hold up the dome of the sky. One must "inquire within" the valley itself to appreciate the peerless beauty and majesty of it all. So even the Bible can only half describe the valleys of peace and the mounts of joy in the life that is hid with Christ in God.

WAWONA'S BIG TREES,

and Hill's Studio (add its beautiful waterfall, if you have time and money for an extra day) afford a fitting dessert after feasting the eyes on the valley. I had feared that even trees almost three hundred feet high and nearly one-third as large in girth at the base would seem an anti-climax after beholding cliffs ten times as tall; but whatever belongs to the vegetable kingdom is greater in rank, if not in size, than what belongs to the mineral kingdom, and so beholding the kings of the trees was no less enjoyable than beholding the princes of precipices. A dead cliff, though enlivened by a roaring, foaming waterfall, is less wonderful than the Sequoia's seed, that defies gravitation, and grows up into the clouds by the hidden power of life.

As these trees, though only one-tenth as tall as the cliff, are really of higher rank, so the horses we drive are yet higher than the trees, and the driver than the horses; though he may live in the "animal kingdom," of which his body is the borderland, rather than in the spiritual kingdom of thought and conscience, to which his real self belongs. If some of these drivers so live, it is easy to explain. Sunday is like all other days to them, and they find that conscience, to most of their passengers, is only another name for convenience. Oftener than otherwise, the "Christian" (?) tourist keeps the Sabbath only when it costs him nothing either in time or money to do so. Such sham Christianity makes more infidels than Robert Ingersoll and "Robert Elsmere" together.

LAKE TAHOE AND SALT LAKE,

the first a joy to the eyes, the other to the whole body as a peerless bath, are fitting couplings between Yosemite and Yellowstone. Mormonism as a show is a failure. The traveler looks in vain for family carriages as big as stages, in which the Mormon saint is taking his multitudinous wife and family out for an airing; in vain for prophets promenading with their "plural" partners. Even on the Sabbath in the Tabernacle, though the tourist finds the pews, in accordance with his expectations, long enough to accommodate a family of fifty, only one wife and a half dozen children at most are seen beside one man. Mormonism has been driven to cover, and many of us will doubtless live to be in at the death.

As Yosemite is the majestic king of valleys,

YELLOWSTONE

is their beautiful queen. If a traveler is limited for either time or money, and will take the bits in his own mouth and go his own way, instead of following the stretched-out tours made in the interest of the stages and hotels, he can see all that is distinctive in the Yellowstone, its Mammoth Springs, its most beautiful of canons, its geysers, in three days at a cost of $23 each for a party of three. To do this, hire a two-seated wagon and driver at $10 per day for all, not each, at Mammoth Springs, after seeing their feast of color, and carry lunches for the noons to make hotel bills $3 instead of $4 per day for each person. The stage in and out from Chinabar costs $1.50 each way. The allowance made leaves $1 to each person for the lunches. There is no need whatever of saddle horses for persons in health in the canon or anywhere else. The estimate does not include the lake, which is worth seeing if one's time and money is unlimited, but is not one of the distinctive features of the Park, by which it has become famous the world over.

In the geysers one sees the first chapter of Genesis in action, the last fragment of the unfinished world in process of creation. If possible, one should add a fourth day to stay at the Upper Geyser Basin and see the steam cannonade of the sky by the earth in all its vanity. This is the place to spend the Sabbath quietly, and yet enjoyably, if it comes into the visit at all. The Mammoth Springs are also creation in process, in still more beautiful, though more quiet, forms.

But the Canon is the princess of the Park. Fortunately I had not been overtrained for this trip. I had read nothing of this canon, and so expected to see, as in other canons, a sombre, though sublime chasm, an earthquake wreck. Instead of that I found cliffs that seemed to be petrified rainbows, a matchless feast of colors, an oratorio of creation, in which the loud, bright sopranos of the gorgeous cliffs sang to the accompaniment of the roaring waterfall in the river below, "The praise of God and of the second day."

Such a tour fitly closes with Niagara's doxology.

A month of time and $325 of money may be well invested in a tour of our country, including Washington and vicinity, Gettysburg, Luray Cave, Marietta's Indian mounds, Mexican Santa Fe, the Indian villages and palisades west of Albuquerque, the Indian cliff and cave dwellings of Flagstaff, the oriental occident of Southern California, Yosemite, Tahoe, Salt Lake, Yellowstone and Niagara. He who so invests will have treasures of memory that no panic can destroy, that will pay daily dividends of pleasure and profit all his life.

INDIGNATION AS AN ELEMENT OF MORAL CHARACTER.

BY REV. H. H. HINMAN.

In a late number of the *Forum* Frances Power Cobbe has an able and suggestive article on "The Secular Growth of Human Nature." She traces man's mental and moral development from savagery to civilization, and notices the effect on individual and national character. This gradual uplifting into a better and purer moral atmosphere is due mainly, if not wholly, to Christianity in both its direct and its reflex influences. It constitutes an admirable answer to the pessimist who can see nothing so good as in the ages of the past. Surely the world *has* improved in justice, industry, temperance, and especially in kindliness.

But while there is much in human progress in which we ought to rejoice, there are also some things which we may greatly deplore. Together with a great decline in the spirit of revenge, that marked the ancient world, there has also been a falling off, in a lamentable degree, in *honest indignation of iniquity*, and together with it, the sense of shame and remorse, that ought to characterize those who are guilty. There are Peters to-day who deny their Lord, but they do not go out and "weep bitterly." There are Judases that sell him and betray him with a kiss, but they rarely go and hang themselves. In our times, when men are so far lost to all sense of justice as to commit such crimes, they are lost to all conception of true repentance. Not only so, but we do not "abhor that which is evil" with anything like the intensity of Judaism in its purest days, or of Puritanism of two centuries ago. If men escape the penalties of the law their faults are condoned, and if we do not justify, we at least forgive them. There are many forms of iniquity, notably the liquor traffic, which, if our sense of indignation was at all commensurate with our knowledge of the actual wrong to society, we would at once rise up in the majesty of justice and suppress it. We are timid, half-hearted and complacent—the same now as when, forty years ago, slavery ruled. Had we more of the spirit of the Psalmist, and could we with David appeal to God, "Do not I *hate* them that *hate thee*," we would be more efficient in dealing with crimes against society.

If we consider the causes that have led to what may be regarded as an abnormal development of our moral natures, we shall find them to be various. I notice, first, the influence of democratic institutions. Our sense of equality has tended to diminish our reverence for parents, for rulers, and for God. We continually forget him as the source of all authority and all law. Our loyalty both to the state and to our Maker is feeble, hence we so readily condone offences against both human and divine law. The railroad train thunders by on our Christian Sabbath, and we feel annoyed because it disturbs our worship, but we do not burn with indignation as the Puritan fathers would have done. The falsehood and trickery of our political leaders arrests our atten-

tion and we deplore it, but we do not say to them, "Retire to private life until you have learned to deal *justly* even with political opponents." We have not yet learned how to regard equally the rights of men and our obligations to our Maker.

A second cause is the constant parade of crime in the daily press. We are regaled with robberies, the suicides, and the murders. We have them constantly before us in the parlor, the railroad train, and the restaurants. They stare at us from posters and bulletin-boards, and the newsboys cry them at the top of their voices. Pope's lines have become true:

> "Vice is a monster of such horrid mein,
> That to be hated needs but to be seen;
> But seen too oft, familiar with its face,
> We first endure, then pity, next embrace."

We need a great reform in our public press.

Third. "The law's delay." The uncertainty of punishment growing out of the intricacies of our legal system, and the intense earnestness with which lawyers give themselves to the work of securing the acquittal of those who have been most clearly convicted at the bar of public opinion, has had a two-fold effect. It has stimulated to mob violence, and the lynching of those accused of crime; and in the better class of citizens it has caused such a sense of uncertainty about punishment as to lead to a great mitigation of the severity with which they would otherwise regard crime. A case in point is that of John L. Sullivan, who was indicted under the laws of Mississippi, tried and convicted of prize-fighting, but took an appeal to the Supreme Court. They set aside the indictment on technicalities, and so the drunken prize-fighter and wife-beater can go *scot free*. We need a great reform in our methods of punishing crime.

Fourth. The secret lodge system, and especially the familiarity of Masons with murderous oaths, and *playing murder* in the Master's degree, has done much to blunt the moral sensibilities and to repress honest indignation at iniquity.

Fifth. There has been a great deal of false religious teaching. A false and pernicious system of moral philosophy has pervaded much of our pulpit instruction as well as perverted the religious press. There is less preaching of the law, and, as a result, less of deep and pungent conviction of sin. There is a sort of effeminate tenderness towards sinners of every grade, that more than half condones their iniquity and practically takes sides with them in their controversy with God. We are taught from the pulpit that the impulse of anger is in itself sinful, and that as Christians we must *always keep sweet*. It is common for certain holiness preachers and writers to say that anger has been all "taken out of them," and that this is because they have become *holy*. I lately heard a holiness preacher—of no mean ability—say that his anger had been so taken away that he could see his little children *beaten* and *abused* not only without resentment, but that he could put his arms in loving embrace about the man that abused them! What a miserable *parody* on *the religion of the Bible! Such* holiness has been emasculated, and is fit for idiots. How unlike Him whose *wrath* abides on the sinner. The blessed Master, if he were here on earth, would make another whip of cords to drive out the teachers that pervert his truth. True, we need to be warned against the power of anger. It must be controlled by justice and reason, and tempered with mercy. It "rests in the bosom of fools." But we need a thousandfold more of honest *burning indignation* at prevailing sins. We should teach our children and youth that complacency in the presence of sin implies complicity with the iniquity, that we should in "no wise suffer sin upon our brother, but should in *any wise rebuke him.*"

Berea, Ky.

The subject of historical text-books, or rather whether our children shall be taught history or fable, still continues to agitate the public mind. Judge Fallon, the Jesuit member of Boston's school committee, in his minority report condemns Meyer's and Shelden's histories unsparingly, presenting a long array of to him objectionable quotations, but which without exception are simple, undeniable facts of history. One, for instance, is a mere statement that Edward VI. was Protestant, and that his Catholic sister was called Bloody Queen Mary! Said Madame De Stael, "I knew that Napoleon would fall when I discovered that he no longer cared to know the foundation of things." It will just be as fatal to our nation to ignore historic truth, or instill a carelessness regarding it into the minds of its future citizens, for this is "the foundation of things," without which all governments is at the best a mere experiment. It is to take away from the American republic the very base on which she stands, and substitute the shifting quicksands for the firm granite.

THE INSIDE OF A JESUIT COLLEGE.

It is not often that the public obtains a glimpse of the inside of a Jesuit school. It is carefully shielded from public, and particulary from Protestant gaze. But the veil has been lifted. A Mr. Petre, a Roman Catholic and an Englishman, has interested himself in the subject of education, and is thoroughly persuaded that the system pursued in Roman Catholic schools is out of tone with the age, and in some respects pernicious. He calls aloud for reform, and though of course opposed—as any Romanist who admits that anything in the infallible Church needs reform must be—he has persisted in getting before the English public a series of pamphlets which have attracted favorable attention even in his own communion.

His latest pamphlet is on "Catholic Systems of School Discipline." And here he gives the testimony of his own experience. He was himself a member of the Jesuit College of Stonyhurst. He makes the discipline of this college as experienced by himself an illustration of his position that there is need of reform in this respect.

One great defect Mr. Petre finds to be that the boy is never trusted, never placed upon his honor. "The theory and practice which I found in acceptance at Stonyhurst," says he, "was that at no hour of the day or night should boys be away from the eye of a master." Accordingly, arising at half-past five or six o'clock, a prefect watches them from the dormitory to the lavatory, all in silence. The boys had no separate rooms; their study, their reading, their recreation, all were in the presence of their schoolmates and instructors. "It is the business of the prefects to keep their boys at all times under their eye. This duty is conscientiously performed, and is assisted by the fact that during play-time boys are confined within a square of gravel surrounded by railings or walls, and having on its barren surface eight stunted trees. A boy is not permitted, except under most exceptional circumstances, to leave this square of gravel during his recreation times. The entrance to it is guarded always by one, and usually by three prefects." After supper there was recreation until about half-past eight, always under the eye of a prefect. The boys could read such "mercilessly expurgated books" as were doled out to them, or they could play billiards, bagatelle, chess, draughts, or cards. But no active game, nor even walking about, except such as is required in playing billiards—was allowed. After the recreation hour the boys were "marched into the chapel for night prayers, the passage from play-room to chapel being sentinelled as usual. The last sentinel was the spiritual father, who was posted outside the chapel door. He said the prayers, which lasted about a quarter of an hour. From the chapel we proceeded to the dormitory, which in its internal divisions was under the custody of the three prefects..... When the gas was out the prefects remained on guard till presumably the boys were asleep. Then two of them retired, but by turns each one maintained the watch throughout the night, armed with a dark lantern."

How the affections of a boy must have been crushed out by the cast-iron rules of the college may be imagined from the excess of suspicion which would not even allow the confidence and intimacy of personal friendship. We quote: "We were not expected to walk about in couples, in conversation. If talking in couples was at all persisted in the parties were liable to arbitrary separation on the part of the prefects. There is a special fear of 'particular friendships' in the schools of which I am speaking. This fear amounts almost to a superstition, and is of obvious foreign origin. No boy was permitted to lay his hand on a companion. I do not mean to engage in a fight, but to wrestle or to play. The fear of 'romping' was hardly less intense than the fear of 'particular friendships.' Any kind of demonstration of affection was regarded with marked suspicion, with the inevitable result of putting a premium on adventure in this respect. Stonyhurst boys would not have liked to be seen shaking hands with one another. To walk arm in arm would not have been permitted. In all these matters we were surrounded by a close atmosphere of suspicion. The prefects were the empowered administrators of this system, and were bound to uphold it."

But of course we shall find any drawback of this kind amply compensated by the superior facilities for a high education, and, above all, close and intimate relations between the spiritual father and the students of the college. But even here, in these reasonable expectations, we are, according to the testimony of Mr. Petre, doomed to disappointment. As to the high qualifications of the instructors, he says: "In the schools conducted by religious, the professors must necessarily be drawn from the narrow limits of the order, and are generally young scholastics, *who are appointed to teach, not because they have any special taste or talents for it*, but simply because they are scholastics, and take to teaching as a matter of course, as part of their training. If, at the end of a year, one of them is notoriously found to be incapable, doubtless he is removed. But what, meanwhile, has become of the victims of the experiment, the twenty or thirty boys whom he had to care for? They have passed another year of their lives, and it is well if it has only been wasted. If by chance a body of professors has been found who display aptitude for their work, it will not avail the students long, for as scholastics they must soon be called away to other and more pressing duties. So the weary round goes on; continual experiments are made on the boys, and masters are formed. And if some good material is wasted, if some young lives are spoiled in the process—why, then it is a part of the system."

And as to the spiritual advantages enjoyed in a Jesuit college, our authority declares that he has not found that the spiritual father has usually been chosen with reference to his breadth of sympathy with the boys in their eccentricities, troubles, moods and difficulties, but rather with reference to his zeal for and devotion to the ascetic spirit of St. Ignatius, which appears to be the measure of his piety. He does not gain the confidence of the boys generally. His own experience in the matter is thus stated: "While a boy at Stonyhurst I saw—except in the confessional—little of priests, but much of prefects. I had one or two interviews with the spiritual father in the course of two years, but these were in regard of certain real or supposed delinquencies. I do not think I should like to have been seen going often to his room."

Here we have an inside view of the much-lauded Jesuit college, and we find it conducted on principles of suspicion calculated to repress instead of developing manliness in a boy. We find it governed by rules as unreasonable as they are arbitrary and inflexible. We find it chilling and repressing the warm affections of a boy's heart, and forbidding the formation of personal friendships. We find the youth liable to be the victim of the empiricism of incompetent instructors. And even the religious influence is cold, heartless, and mechanical.—*Churchman.*

Mr. Joseph Thomson's article on "The Results of European Intercourse with the African," in the March *Contemporary Review*, will strengthen the hands of the British representatives at the International Conference now sitting in Brussels. The importation of ardent spirits is producing results even more appalling than many philanthropists have pictured. Our own merchants, says Mr. Thomson, through the trade of gin and rum, are spreading ravages of demoralization that ought to clothe us in sackcloth and ashes. European intercourse along the West Coast, and over the whole of East Central Africa, spite of missionary efforts, has been an unmitigated curse. The warehouses along the coast are filled with gin; the air seems to reek with it, and every hut is redolent with its fumes. To walk through the squalor and vice of a village is like a horrible nightmare. Women and children even are calling out for gin, and all is besotment and fiendish debauch. This awful witness is from one who has seen it all, and ought profoundly to affect the Church of God.

NEW ENGLAND LETTER.

Mrs. Ormiston Chant—The Boston Herald criticizes sensationalism in the city pulpits—The decease of an aged colored minister—Grand Master F. Hewitt pursues his business under the original package decision.

The census man is again going his rounds, and the newspaper humorist (?) resurrecting his stale jokes on woman's proverbial reluctance to tell her age. But why must she always be represented as a spinster? Miss Frances Willard, in the very title of her autobiography, "Glimpses of Fifty Years," ought to have nailed the lie dead. My own observation goes to show that when a woman is a fool it does not matter whether she is married or single; she will always be a fool "for a' that." Mrs. Laura Ormiston Chant, in her address to the employes at Jordan Marsh's the other day, spoke some grandly true words which ought to make every young woman who heard them meet Father Time kindly, and see for herself what a crown of glory waits her wearing from his hand: "Girls, if you are beautiful at 20, and more beautiful at 30, you will be excellent at 40, and as lovely as princesses at 50." At which the *Transcript* asks, I am afraid just a little sneeringly, "And why not queens at 60, and empresses at three score years and ten?" To be sure, Mrs. Chant probably meant this to be understood. To the subject of a crown monarchial terms "come handy;" but I could mention more than one silver-haired W. C. T. U. president, active in all good works for a quarter of a century, whose superior for queenly grace and dignity might be sought for vainly through all the courts of Europe. All agree that Mrs. Chant has a sweet voice and a wonderfully magnetic presence; and in a public speaker manner has often an undue preponderance over matter. In the latter quality many who have heard her think her deficient, and by no means the equal of some of our own women speakers. But Boston has always a tender side for foreign celebrities. That the warmth of her reception has been appreciated by Mrs. Chant can be seen by her graceful farewell lines:

"Sweet Boston! loyal is thy love,
And royal as thy greeting;
O keep for me, where'er I move,
Dear memory of meeting—

"That if the voice that reached thy soul
Shall falter in its singing,
Across the great waves as they roll
Less clear a note outringing,

"Thine own may sound above the sea,
High comfort and communing,
The oneness of humanity,
Fraternally a-tuning.

"That if the shadow of the hill
Up which I climb falls o'er me
In solemn sadness dark and chill,
And dims the path before me,

"The sunshine of these golden days,
These hours of inspiration,
May send a gleam on after ways,
Fair city, and great nation!"

When the Boston *Herald* calls the ministers of that city to order for pandering to sensationalism, it is about time for them to stop and seriously ask themselves how such subjects as they announce—more fitting a novel than a sermon—would sound supposing Paul or Peter or John filled the pulpit. It is said that of all the churches in New York which have been sold and transformed into theaters, not one has been successful. The theater and the church can never be made friends. President Buchan, of the Vermont University, says, "The meeting house of the old type is a natural and pathetic expression of the old-fashioned piety out of which it grew." One is tempted sometimes to wonder if this type of piety has forever disappeared with "the meeting house."

Quite a noted character has recently died in New Bedford,—Rev. Thomas H. King, a colored man, for several years pastor of a Methodist Episcopal church in that city. I met him once while stopping for a train at New Bedford, and well remember his upright form, unbent by the weight of four score years, and his coal-black features beaming with good will and intelligence. His life, written by himself, is an eloquent commentary on the horrors of that system which, thank God, is now nothing but a memory. He was born a slave in New Hanover county, North Carolina, and at the age of nine years was sold away from his mother, who, when she implored for one moment more with her boy, received no answer, but a blow from a heavy cow-hide. After years of terrible suffering, during which his wife and children were all sold from him at once, never to be beheld by him again in this life, he escaped as a stow-away on a brig bound for New York. Suspecting the captain, however, of a plot to send him back, he made a raft and put out to sea, and after various adventures arrived in Boston. He preached and lectured in many New England towns, labored some for temperance, and did good work for his enslaved brethren by the recital on the platform of his own thrilling experience in the house of bondage. His sufferings when he became a Christian under his infidel master, who threatened to whip him to death for attending the slave prayer meetings, are graphically described in his little book. During the progress of one of these meetings they were suddenly interrupted by the patrol, a kind of hired police whose duties consisted in finding out and chastising any slaves who might be found thus engaged without their master's permission. One of the band stepped up to an old colored man who was leading in prayer and struck him a blow on the head, but it was the last time he was allowed to maltreat one of these poor servants of Christ, for the next morning he was found dead in his bed; an incident which had the effect of breaking up the patrol system in that vicinity. Besides being a strong temperance man, Mr. King was also an equally-pronounced anti-secretist; as an intelligent man of color can hardly fail to be, after he once learns that lodge benevolence has no more place for the Negro than it has for Christ or for woman.

Grand Master Geo. F. Hewitt, though failing to get a license in Worcester or Boston, is not discouraged; but under the "original package" decision sees no reason why he should get a license at all. Citizens of Worcester have been receiving large, square, yellow envelopes, bearing on the left upper corner the imprint of the royal Hungarian seal, and enclosing a certificate to the effect that an agency had been established in New York to supply the United States and Canada with pure native wines, Geo. F. Hewitt's name being on the outside as wholesale agent for Boston and Worcester. Whether he will succeed in making Judge Fuller's decision override the laws of Worcester, remains for her citizens to determine.

Sanborn, who violated the new city law against bars in order to make a test case, has been fined $100 and costs, but has appealed to the Superior Court. It looks as if the Boston saloonists would have to stand this hamper on their business, of which they so bitterly complain. In a sense they are right, for if high license can make their business legitimate, where is the justice of loading it with any extra burden? But if it be in itself a crime and a wrong, how can license, high or low, make it anything else? A child who has learned the Ten Commandments ought to be able to answer this question. How long shall our legislators be less than children in understanding?

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, June 11, 1890.

Both Houses of Congress have had a great deal to say about bullion and coin during the past week, but the Senate has had a monopoly, or, shall I say surfeit? of silver eloquence. Senators express anxiety to dispose of the silver question now, and will probably push it to a vote on Friday. In connection with the slow progress made with the debate on the silver question, Senator Platt, of Connecticut, alleged that the Senators waste too much time in preparing and delivering elaborate speeches. He has been waiting on the Silver bill to bring forward two other bills which seemed to him not only of the highest importance, but of the highest privilege—bills for the admission of two Territories as States. In a speech on the silver question Senator Cockrell said those who favored the unlimited coinage of silver were taunted with trying to flood the country with depreciated seventy-two-cent dollars; and the noble national sentiment inscribed on the silver dollar, "In God we trust," was sneered at and derided as meaning "In God we trust—for the other twenty-eight cents to make it a dollar."

The torrid weather of the past week has made our law-makers anxious to get away from Washington as soon as possible, but there is a diversity of opinion among them as to the probable length of the session. Some of them express the belief that there will be an adjournment early in July, while others are looking for an all-summer session. In view of the latter event, the President is prepared to remain at his post through the term. The President's family will go to Cape May to occupy the cottage just donated to them by some of their wealthy Philadelphia friends. It will be an easy matter for Mr. Harrison to join them should Congress adjourn at any time during the summer.

The Speaker of the House proposes to make quite a transformation scene at the Capitol. He has directed the Sergeant-at-Arms to notify the keepers of all sorts of stands, cigar stands, lunch stands, candy, cane and relic stands, all stands where things are kept for sale, that they will be turned out of the House wing of the Capitol after the first of July. There is nothing of the kind on the Senate side of the building. For a long time the question of removing these stands in the House end has been agitated, but heretofore there has been enough influence brought to bear upon the authorities to prevent the order being issued. The telegraph offices are the only thing that will be allowed to remain in the corridors, and after the close of this session they will be put in other rooms, and the corridors will be clear. The United States Capitol will present a much more dignified interior for this expurgation, and then if the recent order prohibiting the sale of intoxicating liquors at the House restaurant were pushed to practical execution, it could be said that the inside as well as the outside of the great White Dome, is clean.

In a few days there will be a joint Congressional hearing before the Senate House committees on the alcoholic liquor traffic on the joint resolution for National Constitutional Prohibition. This matter has been pending in every Congress for fourteen years, without reaching a vote in either body. At this joint hearing the committee are to be addressed by members of the "National Prohibitory Amendment committee for Congressional work."

The committee consists of the general officers of the several National Prohibition societies of the United States, the general officers of the National Executive Committee of the Prohibition party, and the National W. C. T. U. Superintendent of Legislation and Petitions. The appearance of this committee at this hearing is in furtherance of the "Plan of Canvass," of which Ada M. Bittenbender, the National W. C. T. U. Superintendent of Legislation and Petitions, is the author. The Woman's Christian Temperance Union has made this amendment a special line of work.

The First Presbyterian church of this city, of which Dr. Byron Sunderland has for more than thirty years been pastor, is about to be sold, the attendance being so small that the trustees are unable to pay running expenses. It was this church that President Cleveland attended, and of which his wife was a member. Such was the desire to see the President that during his administration it was necessary to have always a policeman in waiting to hold the great crowd in check. There must be quite a large membership still in connection with this organization. They have done great good in the past, and there is in the immediate vicinity a large population who rarely attend any place of worship. It has been suggested that, instead of surrendering the ground, they will go out into the highways and call in the "poor, the halt and the maimed." Such may not be able to pay pew rent, but they will be greatly blest by hearing the Gospel, and a faithful church which does not have respect to persons will be greatly honored of God. *

Daniel Webster said in his famous speech on the Girard will case: "By the Christian world, throughout its broadest extent, it has been and is held as a fundamental truth that *religion is the only solid basis of morals, and that moral instruction not resting on this basis is only a building upon sand.* And at what age of the Christian era have those who professed to teach the Christian religion or to believe in its authority or importance, not insisted on the absolute necessity of inculcating its principles and its precepts upon the young? In what age, by what sect, where,

when, by whom, has religious truth been excluded from the education of youth? Nowhere; never. Everywhere and at all times it has been and is regarded as essential. *It is of the essence, the vitality, of useful instruction.*"

THE CHRISTIAN ENDEAVOR SOCIETY.

Deserving to succeed is of greater consequence than some cases of actual success, and the "rapture of endeavor" is no small pay. Activity in Christian work gives a great and lasting return. There is never a dearth in the Christian labor-market. No one is "locked out," and none need stand "all the day idle." "Go ye also into the vineyard, and whatsoever is right I will give you," is addressed to every man, woman and child, by the Spirit of God. Each is urged to lay up treasures in heaven. Now is the time to do that. It is well to begin early in life.

About five thousand young people met last week in St. Louis, whose "names and purposes" are Christian Endeavor. This Young People's Society of Christian Endeavor is the youngest and largest religious society in the world. Undenominational and world-wide, it aims to win the world to Jesus Christ. Its creed is: "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." Its endeavors are along established lines, and work is done in the churches to which the different members may belong.

Portland, Me., was the cradle of this great society in its infancy. In 1880 Rev. F. E. Clark banded together the young people of his church with the purpose of finding something for each to do and a way to do it. There were sixty members in that first society. Now, after less than ten years there are 660,000 members.

Governor Francis welcomed the convention at St. Louis, and remarked: "As the blood of the martyrs was the seed of the church, so the blood of the young people must be the life of the church." Dr. Niccolls welcomed them in the name of the churches of St. Louis, and said: "You are as welcome as the springtime with its flowers." Trained as they are "to keep step in so noble a purpose," he could bid them Godspeed without any misgivings whatever.

Dr. "Father Endeavor" Clark, as Gov. Francis christened him, spoke of the remarkable growth of the past year. As many societies have been organized in the last eleven months as in the first seven years of the endeavor movement. Seventeen thousand new members were received each month. Mere numerical growth is not an aim of the society, hence the work to which especial attention was directed is that done in the 11,000 churches, and as many prayer meetings held every week, where it has been proven that the movement is based "upon principle and not upon meaningless enthusiasm." Rev. Drs. Barrows and Henson, of this city, addressed the convention.

I try to be a friend to every newsboy. I frequently buy a paper, not because I want the paper, but because I like to please the boy who offers it to me. On my way to church last Sunday morning I received, as usual, several invitations to buy a copy of the *Tribune*. I answered, "No, I thank you, sir," and I felt inclined, as usual, to emphasize my answer by a sermon on Sunday observance. But I am usually so late to church, anyway, that I have no time to lose. Last Sunday I was compelled to disappoint a boy in a new way. He asked me if I had a match. "Yes," I said. "Will you give it me?" he asked. I noticed that he had a cigarette in his hand. "You want it for smoking?" "Yes." "No, sir, you can't have it," and passed on to preach my sermon on "Christian Happiness." It was clear that I ought not to have given the boy a match, but I like to gratify the wish of a poor boy. I want to tell him that I am his friend. I think I ought to have called him to my side and said, "My boy, you ought not to smoke; you can't have a match; give me the cigarette, and I will give you five cents," and then have torn the bit of noxious weed in pieces and thrown the fragments into the gutter.—*Rev. C. F. Thwing, in the Advance.*

Senator Evarts has become the champion, in his branch of Congress, of the anti-saloon amendment to the Interstate Commerce act, designed to prevent the national rum carnival that threatens to grow out of the Supreme Court's "original package" decision.

REFORM NEWS.

SOUTHERN ILLINOIS GREETS BRO. HAWLEY.

DEAR CYNOSURE:—Since my last writing I have spoken in the United Presbyterian church, eight miles from Salem, in Madison county. Rev. M. Stewart, of Omaha, was holding a series of revival meetings when I arrived. I attended his meetings on Friday and Saturday nights, and preached Sabbath morning, and gave an address on Monday night.

Over twenty converts united with the church the Sabbath I was there, and the sacraments of baptism and the Lord's Supper were administered. I visited a number of towns and made the acquaintance of the friends of reform, and distributed some literature.

Sabbath morning, the 8th of June, I attended the United Presbyterian church of Coultersville, Randolph county, and listened to a sermon from Rev. Mr. Montieth, the pastor, on the subject, "Christ, our Burden-bearer." The pastor invited me to occupy his pulpit at night, and announced that I would preach on "The Relation of the Secret Orders to the Christian Religion." At 4 P. M. I listened to an address from a W. C. T. U. lady, given in the New School Covenanter church.

It threatened rain at night, but the house was well filled, and the pastor expressed his approbation of my effort. Words of commendation, so strong that I modestly forbear to write them, were spoken by a layman who greeted me at the close of the meeting.

I would gladly spend a month in this part of the State, but the time of the annual meeting of the N. C. A. is so near that I must soon turn my face towards Chicago.

They have largely depended upon the wheat crop in this part of the State. Both wheat and oats are so nearly a failure this season that it seems an unpropitious time to solicit financial aid to carry on the N. C. A. work. But I have made the acquaintance of some of the friends, and, at a more favorable time, I doubt not they will cheerfully give as the Lord has prospered them for the support of this department of Christian work. For a number of years past they have had but one good crop, and now the prospect of a crop being so poor they are financially depressed. So, after calling at Sparta and Marissa, and consulting with some of the friends of the N. C. A. reform, I turn my face northward. Yours for Christ, and for the defence of his Gospel against the soul-destroying religious philosophy of the lodge,

C. F. HAWLEY.

CORRESPONDENCE.

THE G. A. R.

DEKALB, Iowa.

No set of men have my best wishes more than do the old soldiers. Their interests are mine. They have my sympathy and respect. In charity they should have my prayers for their salvation, and tears for their misfortune and sorrow. My regard for them is because of the sacrifices they have made and the privation they have suffered for the defence of liberty under the Stars and Stripes. Nothing could be invented that would increase my most profound respect for them. Even a nation's gratitude to them should rest solely upon their valor in service, and not upon an association, not even the church.

We have been kindly invited to join the G. A. R. An association of the veterans of the late war for social intercourse might be desirable, if it could be organized without any objectionable features. But the G. A. R. divides the old soldiers, though not so intended by them. There are those who cannot be members of the G. A. R. without compromising their religion. For United Brethren to join that order would be to violate the constitution and abandon the anti-secrecy principles of the old church. True, they might still claim to be United Brethren, but they would be counterfeit church members as far as principle and law is concerned. If one did not love the principles of the church he might then withdraw and join the G. A. R. It is right to love the church of God above any other institution, and the U. B. church is in principle one little department of his organized church. No orthodox church has any law recognizing any lodge as it does the family, church or state. No church known to us has any law positively favoring the lodge, even where principles have been compromised or changed to accomplish such a result.

If the ex-soldiers had an open organization (not secret) in which all might participate, there would be less division, and the principles of the church not desecrated. The church will insist that her membership "have no fellowship with the unfruitful works of darkness," though some of large numbers may be weak on that point for a time.

CYRUS SMITH.

PEOPLE AND THINGS IN THE TENNESSEE MOUNTAINS.

NORMAL INSTITUTE, GRAND VIEW, Tenn.

"Sing it o'er and o'er again," comes from the little chapel, and it sounds just as it did in Wheaton. Our hymns make distance insignificant and make true churches in every place one. And that is merely saying that true Christianity is one; and what lacks oneness is not Christianity. Humanity is one if unregenerate, and when regenerate are one again. The power that makes them one is Christ power; and what would make them any other than one, whether organized segregation or insignificant distinctions, is devil power. "Even now are there many anti-Christs."

But I was about to say that I have never been impressed with differences between peoples of different localities as some writers seem to be. Human intelligence, as distinguished from conventional education, and what we commonly call "human nature," has always addressed me with the right of recognition stronger than any local customs and variations of spirit and manners. And then, too, the novelties that amuse us at first will often show some good reason in their origin.

The chop-sticks of the Chinaman were a good invention to prevent the first at the bowl from getting all it contained. The Southern hoe makes a New Englander smile very wisely till he has occasion to fight bushes as well as weeds; and then he finds good sense in the strong neck and thick blade of the planter's tool. I have seen boys cutting bushes eighteen inches high with the hoe, after the first plowing of the corn or potatoes. The growth of timber here in a single month is astonishing.

The people (who do not like to be called "natives," neither would we) are such as can be found all over these United States. Give certain conditions and traditions and you have the people everywhere. Poverty is not good ground for religion or any other thing desirable. "Give me neither poverty nor riches" has a demonstration of its wisdom over the entire land and world. The poverty of the Southern people is not any more their fault than the poverty of many Northern people is their fault; and I have reason to believe that there is almost no liquor used among these mountain people. I have never seen nor smelled the proof of it in a single instance. Only in the railroad towns in the valley and in the terminal cities does the traveler observe it. And yet they are distressingly poor. Nor is it the poverty of the soil or an utter want of common sense in tilling that explains the fact. The people have never had money. The old slave system needed but little. The poor white man had a "truck" account at the store, and the habit hangs to him to-day of bartering with some old dealer, even when he is offered the money at his own door. Since the war, the waves of enterprise that used the money of the nation have moved across the Northern States, and not until within seven or ten years have the Southern States felt the power of money. In many places such a thing as a market hardly exists.

Field laborers have often worked for $10 per month and board. When we sell them a second-hand dress for ten cents we do not regard it as a gift. In the berry season the women pick immense quantities and often sell at ten cents per gallon. A reasonable rate of transportation where there are railway connections, would give them hundreds of dollars annually instead of tens, from the native berries. A quick market for sweet potatoes would increase their production enormously. This is the home of peanuts also. They are just now coming up, looking like peas.

I think the tobacco vice is the worst one here.

Its power to enervate, and to destroy all enterprise is fearfully apparent; and what makes the fact the more formidable, as a hindrance to social progress, is the example of Northern people who use and sell tobacco. One man from Pennsylvania was lamenting his inability to provide hives for his bees; and offered me bees for hives, if I would help him. He needed just ten dollars to house the new bees; and the bees wouldn't wait. I watched for the right moment to ask him what his tobacco cost him. "Ten dollars a year," said he.

"Just what you need for hives," said I.

"That's so; but the doctor told me, years ago, to use it to reduce my flesh. So I'm at it still."

I would favor the absolute prohibition of the tobacco trade at the earliest practicable moment.

Masonry, the omnipresent, is here—not made much account of in the mountains, but pushing itself into notice in all the village and city locals. I send you an interesting clipping from one of the Chattanooga papers, which will show you how the average editor is duped, or how he himself presumes upon the popular ignorance of secrecy shams.

One of my congregation who has been an Odd-fellow, and left them long ago with disgust, said to one of his associates who preached about their benevolences, "Yes,—benevolences! and you use a log to roll a hand-spike with!" He is a reader of the *Cynosure*, and through him it will reach several families.

I have spoken in plain terms of the monstrous frauds of Masonry. "At my first answer no man (that I knew of) stood by me." Masons and others would discuss my methods (as though that was all they cared for) and conclude that the time was not "opportune." Iniquity and ignorance demand great conveniences; and are very nice about methods. Staying away from Sabbath service seems to be the plan of resentment, and I do not feel obliged to recognize even that. The boys and young men read and learn. "I have been often asked to join the Masons," said one of them a few days ago. I have not the least fear of his doing it now.

My opportunities of reaching the young people in public address is not as good as it was at Wheaton. Many of the people in the valley towns manage to get their children home from Friday night till Monday morning. In this I suspect there is more priestcraft than some of our workers imagine. The "native" preachers seem to be in full control of the masses; and to prejudice the people against us. Stories absurdly false start out right after the man who attempts to get in an appointment to give the people two or three meetings a month instead of one. All over the mountains and down the valleys went the awful story after me: "He said he had come down here to convert the heathen." Having never said anything of the kind, either in public or in private, I was compelled to consider the lie a regular mode of attack. But those who start them are the few and the rest simply do not know the contrary. Sectarianism is more discouraging here, or elsewhere, than any common vice of the nominally unregenerate. And this is true not alone of the Southern born. The imported sectarian is here also, and he is like the rest, whether North or South. When the people learn that Congregationalism is very nearly no-sect-ism, they will antagonize it less. For my part, I would favor dropping even that name. For we are not the only Congregationalists. The Baptists, many of them, are also like us in polity. Some of the Methodists are also Congregational. It is a name without distinction—an imaginary line that sometimes proves a fence between folds, while Christianity is a fence around the "one fold"—under the "One Shepherd." A. J. CHITTENDEN.

BE ON TIME.

MARYVILLE, Mo.

To God's People of America:—I have a message from God to you. I want to deliver it *on time.* It will be vital for the nation and the world's good that you give timely heed to Him whose right it is to command. At the world's great meeting to be held in Chicago—

1. *God demands a place!*

2. Where his people from all the nations that may meet in our great city on that important occasion may worship Him who is a spirit "in spirit and in truth."

3. To be known, and fully understood from first to last, that God only leads his own worship!

4. It will then and there be clearly seen that there is a "God in Israel."

5. As to those who would even tell God how to conduct such a vast gathering to prevent confusion or disorder, contention, etc.,—to that class of men and women, Jesus will have some one ready to read just in time, 1 Tim. 3: 15, "that thou mayest know how thou oughtest to behave thyself," etc. That will settle them.

6. If any one would utter one word to cause confusion, without even hinting at a reply to such an one, God will just in time have some one full of love to quote and explain 1 Cor. 14: 33, "God is not the author of confusion, but of peace, as in all churches of the saints." If there should be present any old women from Corinth, they would soon understand God's order, as in Gal. 6: 6, "Communicate good things."

7. All following Jesus, we all dwell in or live in the spirit of Psa. 133: 1, "Behold how good and pleasant it is for brethren,"—yes, for brethren from all nations—"to dwell together in unity."

Now, brethren of the United States, let us obey God and prepare a tent that will hold ten thousand (10,000). That can be made into ten tents for Gospel mission work after the world's meeting closes, these tents to be used in all the States in destroying the works of the devil, until worn out. Now, beloved in the Lord, as sin at this great meeting will abound, let us see that "grace shall much more abound." Hence, let us be on time in getting all things ready; and on time and in our places at these meetings. Finally, on time when Jesus calls us home.

Yours until we meet to part no more,

RUFUS SMITH.

LITERATURE.

NATURE'S SERIAL STORY. By Edward P. Roe. Illustrated by William Hamilton Gibson and F. Dielman. Pp. 486. Price, 50 cents. Dodd, Mead & Co., New York.

Thousands of American boys and girls will remember with what pleasure they read a few years ago in the *St. Nicholas* magazine the charming story of country life, "Driven Back to Eden," by Mr. Roe. The present volume is much after the same pattern, only written for readers of mature mind. "Nature's Serial Story" appeared first some years ago in *Harper's Magazine*, and its popularity at the time warrants the present publishers in re-issuing the work in paper cover with a popular price. It is, in reality, the chemistry and philosophy of agriculture, ornithology, floriculture, etc., etc., taught in a charming way, so interwoven with a beautiful story of home life in a Christian household, that the attentive reader has a whole treatise on these interesting studies so happily developed that the memory easily retains the instruction. Mr. Roe was one of the most popular of American writers. The total sales of his books up to April 10 amounted to 2,027,000 copies. The cheap editions have been issued from time to time in limited numbers—usually of a 100,000 copies of each book. A fact of great significance concerning the popularity of the author, and also concerning the question of cheap books, is that the sale of editions in paper have not seemed to interfere with, but rather to promote the circulation of more expensive library edition of Mr. Roe's works.

The danger to our public schools lies not so much in the desire of the Catholic laity to have them destroyed, as it does in the hate entertained toward them by the comparatively few of the clerical party in the Catholic church. The far-reaching schemes of the clerical party demand that the American schools be superseded by those of their own devising. But the Catholic parents who seek the education of their children merely, with no care for the Pope's universal sway, are very well satisfied with the schools as they were before the Bible was cast out of them. We offer as evidence of this a pamphlet of 30 pages, by the Arnold Publishing Association, Boston, containing an open letter by an Irish Catholic layman to Bishop Keane, rector of the new Catholic university at Washington, D. C. Price, 10c.

"*Christian Co-operation. Its necessity and value.*" Addresses by W. E. Dodge, president of the Evangelical Alliance for the United States. Deprecating the fact of so many waning, jealous factions in the Lord's church and recognizing that the good done by the various denominations is not due to their denominational systems, but rather in spite of them, and realizing that these various sects hinder, to no small extent, the evangelization of the world, the Alliance seeks to promote unity of feeling, sympathy and co-operation. The author says: "The divisions which separate the various bodies of the Protestant church arose largely from political causes and local conditions, in times and in countries where social usages and forces were absolutely different from those ruling in our own.....Most of these divisions would not have arisen under the freedom of worship and kindly charity of these better days....We cannot afford to spend time or energy on differences which do not affect our vital belief, or our loyal services for Christ and our brothers about us who are in suffering and ignorance. We hope soon to be in our Father's presence, where everything that divides us now will seem unworthy of a thought. Why should we not agree to reduce these differences to the smallest point now, while we are doing the Father's work on earth, gladly emphasizing the living points of agreement which unite us to each other aud to him. *We shall never have the respect or confidence of the godless world about us until we do this.*

Following in the line of the large English publishers who have opened agencies to the United States, comes the announcement that the Religious Tract Society of London are also about to establish a depository in this country. Mr. Fleming H. Revell (New York and Chicago), has been appointed sole agent for the Society, and will supply both the wholesale and retail trade from both points. The publications of the Religious Tract Society are by no means confined to "Tracts." On the other hand they are among the largest publishers in Great Britain of fine illustrated gift books, works of travel, science, healthy fiction and popular juveniles, as well as the most valuable theological and devotional volumes. Owing to the somewhat conservative policy of this Society in the past, their valuable issues have not been known in this country except to a very limited extent, but in literary worth and attractive style of production they are second to none.

The Second Million. It is not often that a publication passes the millionth milestone in its circulation, but H. L. Hastings lecture on *The Inspiration of the Bible*, delivered before the annual convention of the Y. M. C. Association of Massachusetts in 1881, before 1890 had reached a circulation of about 1,500,000 copies, and is still marching on more rapidly than ever, Mr. John K. Hastings having in the autumn of 1889 issued a single edition of more than 500,000 copies in Londou for circulation throughout the British Empire. Persons who are interested in seeing a lecture on the Bible which circulates by the million, among skeptics and Christians, and which has been commended by eminent men on both sides of the Atlantic, should send a few shilliugs to H. L. Hastings, 47 Cornhill, Boston, for copies of this and the various other five-cent pamphlets included in the Anti-Infidel Library.

The Full Significance of 1492, by John B. Shipley, is an unusual number of the Elzevir Library published by John B. Alden of New York. It is an argument full of interest and historical statement to prove that Columbus was inspired by the Catholic hierarchy at Rome to make his voyage to the west in 1492, and that on a visit to Iceland he had been assured of the discovery of America made hundreds of years before, and colonized by the Scandinavians. Columbus is not given a very amiable character by this author, and the warning is given that in the proposed celebration of 1892 Romanism hopes to gain much influence in this country.

Biblia for June supplies Bible students, teachers and readers with valuable notes on the International Lessons; Daily Bible readings for the Bible Readers' Union; Weekly topics for Christian Endeavor meetings and the Epworth League; and interlinear translations from Old Testament Hebrew and New Testament Greek. The contributed papers are, "The Wellhausen Theory of the Pentateuch," "Hebrew Word Studies" and "The Epworth League." Published at 198 Broadway, N. Y.

It has been stated on excellent authority that Mr. Kennan's articles in the *Century* have beeu read by the Czar of Russia, though in general the numbers of the magazine which contain the Siberian papers continue to be refused admission to Russia until the obnoxious articles have been expurged by the press censor, a process known as "blacking out," which was fully described by Mr. Kennan in the *Century* for May.

Vick's Magazine for June must needs remember the roses, and so there is an editorial talk about this queen of the flowers, but the attractive colored illustration is of the Golden Fleece Arbutilon. "The Famous Trees and Forests" of California is a most attractive article, and no lady will omit what is said of "Bouquet-making."

The Teachers' Tool Chest, published by Silas Farmer & Co., of Detroit, Mich., for six cents, is a small illustrated pamphlet which aids all teachers by way of allegory to understand their work and the means and methods of working. The rules and maxims of the teachers' art are seldom given more clearly and concisely.

OBITUARY.

REV. CHAUNCEY REYNOLDS, one of the oldest and most esteemed citizens of Hillsdale, Michigan, died at his home in that place, Thursday, May 29, after a brief illness.

The following notice of the life of this warm supporter of the reform represented by the *Cynosure* for many years we glean from the *College Herald* of Hillsdale:

"Mr. Reynolds was born in eastern New York, being one of a large family of children. When a young man he came westward to Genesee county, where he lived a few years, and from there came in 1828 to Michigan, locating in Wayne county. Here he was employed at the carpenter's trade for about eight years, and then moved to Ionia county, where he engaged in farming. Although a poor boy, Mr. Reynolds was one of those who rise above obstacles, and before he moved from Ionia county he had amassed an estate valued at $15,000.

Impressed with the conviction that he ought to devote himself to the work of the ministry, he was afterward ordained in the Free Will Baptist denomination and labored for several years as a pastor. He was one of the founders of the Michigan Central College, at Spring Arbor, now Hillsdale College, and was for twenty-five or thirty years a trustee. Of his eleven children nine were raised to manhood and womanhood, each of whom attended college either at Spring Arbor or Hillsdale, seven of them having been students of Hillsdale College. About twenty-five years ago he sold his estate and moved to Hillsdale, where he has since resided. His aged wife and seven of the children are now living. Mr. and Mrs. Reynolds celebrated their 60th wedding anniversary in October of 1888, at which time a large concourse of friends from various parts of the State assembled to do them honor.

"No tribute of words can do justice to the memory of so noble a character as has just passed away. His life has been marked for his steadfast loyalty to the convictions of duty, and the taint of a single bad habit was not to be found upon his character. Of such men it is but a feeble expression of the truth to say that the world is better for their having lived.

"It is true he was a radical, but radically right. He was not only anti-slavery in belief, but his home was one of the stations on the "Underground Railroad," and the fearful fugitives ate and slept in security, while the family kept watch lest they should be overtaken and captured by their pursuers. The moral law was to him more binding than the civil when they came in conflict, although always obedient to the "powers that be" when the human enactment was not contrary to the divine. He was thoroughly loyal to good government and firmly believing that secrecy is dangerous to the perpetuity of the civil institutions and inconsistent with the Christian profession, he was strongly opposed to all secret orders, on the ground of principle. He was temperate not only in regard to alcoholic drinks, but as fully so in regard to the use of tobacco, and would not vote to ordain a minister who used it. He believed in women having a right to vote, because of her equality of rights and privileges with man, and because he deemed her greater moral and social purity more likely to protest successfully, by the use of the ballot, against the untold wrongs of intemperance, from which women suffer. He was sound in Christian doctrine, and although never taught in any theological school, the young men of this generation could learn from him the true significance of scriptural precepts and prophecies much above many whose only preparation has been in the schools, for he made the Bible a study prayerfully and was taught of the Spirit. Without many school privileges in early life, he was really a man of thought, which was evinced in his public labors, and in his intercourse with men. He saw the need of education and gave his children as liberal advantages as his means would allow. He was energetic even to his latest hour, and with the prosperity God granted him he promoted the interests of the church and our denominational enterprises almost to his own impoverishment."

It is conjectured that a specific may yet be found for every ill that flesh is heir to. However this may be, certainly the best specific yet found for diseases of the blood is Ayer's Sarsaparilla, and most diseases originate from impure blood.

CONSUMPTION SURELY CURED.

TO THE EDITOR:—
Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address. Respectfully, T. A. SLOCUM, M. C.,
181 Pearl St., New York.

FLOWER SEEDS.

To any one sending 15 cents in stamps or silver, I will send five different kinds of Flower Seeds of choice varieties. Send stamped and addressed envelope.

VICTORIA A. BUCK.
East Randolph, N. Y.

KILLED WITHOUT INQUEST.

Though we have printed this matter twice in the *Cynosure*, and run extra copies, we have not been able to meet the demand, hence a cheap edition has been gotten out in circular form. Price per pound, postpaid, 30 cents; half pound, 15 cents; one-third pound, 10 cents.

WEBSTER'S DICTIONARY and the *Christian Cynosure* for $4.25, seems a very little amount to pay for so much valuable matter.

You get 832 pages of *Cynosure* for the dollar and a half!

And whoever has renewed their subscriptions within the last six months can get 1280 pages of *Dictionary*, sent postpaid for $2.75!!

Read the advertisement on page 15, "A REMARKABLE OFFER."

CONCERNING PREMIUMS.

We offer premiums to compensate such of *our subscribers* as *take the pains and trouble* to secure *new subscribers* to the *Cynosure*. Many who do this refuse to receive pay, and work because they love the work; others are glad to receive premiums. But,

First, We do *not* offer any man a premium to renew his *own* subscription. If a man has taken this paper a year and does not care enough about it to take it longer without being hired to, we do not offer him a premium.

Second, We do *not* offer a premium to a *new* subscriber to hire him to take the paper. When he has subscribed for the paper and paid for it himself, and knows its worth, then if he will take the trouble to introduce the paper to others, he can have a premium on the new subscription, but *not* on his own.

Third, We do *not* offer a premium where one member of a family stops the paper, and another member of the same family subscribes for it. We do not consider such a name the name of a new subscriber.

☞Any book we publish or sell can be had as a premium at reasonable rates. We will allow thirty cents' worth of any of our publications, at retail rates, postpaid, for one dollar's worth of new subscriptions to the *Cynosure*.

ANTI-SECRECY TRACTS.

The following numbers are in stock, and can be had at the wholesale price of 20 cents per pound:

1. Historical Sketch—National Christian Association.
3. Address to American Pastors.
4. Freemasonry in the Family.
5. President C. G. Finney on the duty of Christians towards the Lodge.
7. To the Boys who Hope to be Men.
8. Modern Heathenism.
9. Ministers at Rival Altars.
12. Alexander Campbell's Estimate of the Lodge.
15. Secrecy and Sin.
16. Selling Dead Horses.
17. History of Masonry.
18. Despotic Character of Freemasonry.
19. Freemasonry, a Christ-excluding Religion.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
28. Nathaniel Colver, D.D., on Masonry.
33. Hon. Wm. H. Seward on Secret Societies.
37. Why a Christian should not be a Freemason (German).
39. Should Freemasons be Admitted to Christian Fellowship?
44. D. L. Moody on Secret Societies.
45. Ought a Seceding Mason to Keep his Lodge Oath?
49. John Quincy Adams on the duty of American Voters.

Chapters in American Politics.
Masonry vs. Prohibition.
Decline of the G. A. R.
Christianity and Odd-fellowship. Part 1, 4 pages; part 2, 4 pages.

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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The General Fund is that from which the running expenses of the Association are paid. From it the agents on the field are supported.

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The Free Tract Fund clearly stated by its name the object for which contributions are solicited. Millions of pages have been distributed by means of this fund.

The Cynosure Ministers' Fund. The donations to this fund have enabled the Association to send many copies of the *Cynosure* to the ministers of the South, especially to pastors of colored churches. The result has been a blessing to them and their churches.

Contributions to any or all these funds are urgently solicited.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.



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The object of this Association is:
"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR.

CHICAGO, THURSDAY, JUNE 19, 1890.

EDITORIAL CORRESPONDENCE.

SALT LAKE CITY, June 9, 1890.

TO OUR READERS:—If we count Alaska as United States territory, we are far east of the middle of our great country: and if Satan ever blows up our Union he will be apt to place his dynamite near the center of it. A small boy has often stopped a locomotive and prevented the wreck of a great train, loaded with lives; so it was my hope to raise signals at San Francisco and here in Utah, which, however diminutive, the Christian press may notice, and warn in time, that class of minds whom Christ called the earth's salt and light.

The editor of the *Pacific*, a fearless Vermonter and Christian, has promised to give the Christians on that Coast, who read his columns, what I wrote for and read to the ministers there, concerning the spurious priestism which settled California; and the *Cynosure* will, of course, give it to us.

We are here to take some note of the Mormon children of the "beast and false prophet;" what they are; whence they come; and whether they are likely to "go into perdition" and take the country with them; or, if the latter is to be prevented, what is the means?

We were met, Saturday morning at Ogden, forty miles north of here, by Rev. A. J. Bailey and his accomplished wife, who has spoken for this valley in all parts of the United States. The New West Academy, a fine building, is largely the result of her industry and eloquence. Her husband, under the American Home Missionary Society, has erected a commodious church building for the First Congregational church of Ogden of which he is pastor, and they are united, in their labors and oversight of the cause of Christ in Utah, with Presbyterian, Baptist and Methodist missionaries.

Mr. Bailey was to preach a baccalaureate sermon for Prof. Benner's infant college at Salt Lake next day (Sabbath). So, leaving Mrs. Prof. Fischer (my daughter) and her little ones under the soft wings of Mrs. Bailey, I took the cars with her husband for this city, which aspired to be the Rome of an American Italy, as it was the Mecca of the hegira of our American Mohammed and his Saracens when his crimes drove them from Nauvoo.

Mr. Bailey preached the baccalaureate sermon to a fine congregation, yesterday, in the opera house, which was bedizzened with green sprays and flowers; and the press gives it nearly entire. It is an able production, and the institution is prosperous.

In the afternoon we listened to a couple of Mormon priests (Gates and Stevens) who addressed, we judged, some two thousand Mormons in the Tabernacle. The speakers were old men; had been companions of Joseph Smith; and addressed a crowd as sincere as maniacs and attentive as devotees. The immense organ accompanied a choir of, it may be, two hundred singers, who sung such hymns as "Holy Jesus," etc., and the music was in good taste. I took a gallery seat among their head men and close to the speakers, who were able men, and for the many thousandth time, recited to the same ears the story of Joseph Smith and bore witness to the angel visits he had at Palmyra, N. Y., near the hill of Cumorah, where, on golden plates, Joseph was directed to find the history of the mound-builders. Stevens bore witness to the signs of Christ's coming in 1833 when he was 13 years of age, riding forty miles to carry the mail on horseback. A shower of stars fell from heaven, which alarmed people greatly; and Joseph Smith came soon into his school district, and young Stevens became a Mormon, and he had preached fifty-seven years. Both priests bore witness "that Mormonism was eternal;" that it would conquer and clear out its enemies from these valleys, and "then", hesitating, and slightly hissing, "we will attend to those outside of these valleys."

Twenty-six years ago while our terrible war was being waged, I spent two weeks in this city of Salt Lake. Gen. P. Edwards Conner, with whom I have just now been conversing here, then commanded two regiments in this city, and was the first officer, civil or military, who forced Mormons to respect the United States flag. Every Mormon was then a rebel; and their priests then spoke boldly what these two priests only dared to hint. Heber Kimball, a coarse ruffian priest, told the crowd in this same Tabernacle that the "prophet" Joseph had predicted what was now coming to pass:—that the North and South, like the Kilkenny cats, would fight till not even their tails would be left; "Then," said the filthy dreamer, gloatingly, "then who will have the wives and daughters of those men?"

The burden of the two discourses was another priesthood besides Christ, and Stevens pointed triumphantly to as hard-looking old men as I ever saw outside of a penitentiary, whom he called "apostles." One of these apostles, addressing a crowd in southern Utah, I was informed by Judge Anderson, declared that he had seen devils cast out of afflicted people, and had seen them run from those whom they had possessed.

On Monday we called on Gov. Thomas, appointed by President Harrison. He is an uncommonly fine looking young man. He gave us his last report which I have glanced over, and think it one of the best state papers I have seen. The readers of the *Cynosure* shall have the means of judging of its merits. Judge Anderson, whose decision on the legality of naturalizing Mormons who have sworn the endowment oaths has moved the mind of the United States, has promised us a corrected copy of that decision. He intimated that a decision of the point whether polygamous children can inherit the property of their fathers, would produce more trouble to the Mormon system than de-naturalizing them, because it must strike, at once, at property. We were also introduced to the United States Commissioners here and received a copy of their last report. I have improved every opportunity to converse with individual Mormons and non-Mormons and hope to lay results before our readers. J. B.

A MIRACULOUS ESCAPE.

Our editor, Pres. J. Blanchard, returned with his little party from California on Friday last. The effect of the journey, the climate, and restful change of scenery and occupation has been greatly beneficial in restoring long-impaired health. But the frailty of human expectations and the wonderful providence of a gracious Father in heaven were seldom more strikingly experienced than by these dear friends last Tuesday as they tarried at Ogden, Utah, to visit with Rev. A. J. Bailey. A letter from our editor to one of his young correspondents in this city tells the story of a narrow escape from death, and we are kindly given leave to spread it before our readers as follows:

"Yesterday (Tuesday) we rode up Ogden Canyon eight or ten miles to a Mormon hotel; and though I have seen much of the Rocky Mountains I never have seen scenery at all to be compared with that of the Ogden River, which rushes down that narrow gulch, just wide enough for the roaring torrent and a narrow road where two buggies can just squeeze by each other in the widest places. On each side of us was a continuous mountain, varying from hundreds to eight and ten thousand feet high. The gulch has been torn open by some mighty convulsion of Nature, shown by the frowning precipices which match so exactly most of the way that they plainly were once together, and were rent apart, and let the mad, hissing, roaring river through the split, through miles of mountain, bold and bare, save the little wee pines, which thrust their roots into crevices, quite up to the sharp, ragged summits.

"We had a good dinner of mountain trout, and coming down the roaring glen, some men started a rock boulder up a full thousand feet above our heads. They were quarrying up there. The boulder came leaping down the declivity into the middle of our road, between a carriage just in front of us and our own. The first carriage escaped the blow, and our horses, frightened by the boulder, backed our carriage off the road, which was a dug-way sustained by a perpendicular wall at least seven feet down to a sharp slant of rocks to the seething, savage river, which is six feet deep, and dashing with such force against sharp, jagged rocks, which would tear any human swimmer in pieces before he had gone down that mad stream twenty rods.

"Two women and a babe, with Rev. Mr. Bailey and myself, went down that precipice backwards, and as I was in the hind seat I was pitched over with one foot in the water, which took off my favorite staff and hid it forever from my sight. My head was cut through the flesh in several places and bled freely. The men plunged down where we were and lifted us out on the road. Mrs. Bailey has a hip somewhat lame; and Mrs. Prof. Fischer wrapped herself like a ball of yarn with her babe in the center; and when I got out and rushed to find the babe and mother, they lay on a pile of rocks, and the poor little thing was looking up wondering what had happened. Our carriage was minus four or five spokes in one wheel, and our horses, which were young and spirited, were seized and loosed from the carriage and saved from going over with it upon those of us struggling below.

"Men came with other carriages and took us safe to Mr. Bailey's, and we start home this morning as soon as I have written these hasty lines. If ten men of good judgment were to go and examine that spot, at least nine of them would say that four grown persons and a babe could not be plunged down that precipice, seven feet perpendicular, and thence six feet or more slant down to the savage stream, without losing lives or limbs."

POLITICAL SECRETISM.

The frequent reports of political conventions held by secret societies should alarm and arouse the most indifferent patriotism. In Georgia, South Dakota, Minnesota, Illinois, Kansas, and elsewhere the grange, the Farmers' Alliance, Knights of Labor, the Union Labor organization, etc., are uniting to nominate candidates for Congress and for State and county offices. We might expect such organization in our cities where politics is a synonym for corruption, but not in the country districts. It has caused no expression of surprise that a Tammany society manages New York politics, or that here in Chicago political aspirants are organizing a local Tammany calling it the Wah-nah-ton society—a secret society with distinctly political objects. At a late meeting in this city of prominent Democrats, one of the leaders of that party denounced this as a secret, oath-bound organization. Secrecy, he said, was no part of democracy. "If you do not like the name Democrat, get some other; but do not let us go into any secret society business."

Some of our readers may remember former statements that the Farmer's Alliance was not a secret society. In years past it has been represented to us by trusted correspondents as an open society. But while one organization by that name may have been open, another organized in Texas about the same time was a secret society. The *Free Press* of Birmingham, Iowa, publishes the following as the obligation of secrecy taken by this farmers' order:

"We, the undersigned, members of —— Alliance No. ——, hereby pledge our sacred honor not to divulge or disclose any of the private workings or business transactions of this Alliance, only to such as are entitled to the same.

"Members violating this pledge agree that, upon proof, their names shall be stricken from the membership roll of this Alliance."

This, it may be said, in apology, is but a homeopathic dose of secretism, and nothing to be compared with the grange with its vicious instructions and foolishly deceptive initiations. But this is a pledge to keep secret the proceedings of an organization of whose future membership or business no man can know the character. When the Farmer's Alliance joins with other secret orders for the purpose of promoting the political aspirations of its favorites it certainly falls under the denunciation of General Grant when he says in his autobiography:

"All secret, oath-bound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together."

Lord Beaconsfield, one of the most celebrated of British statesmen for astuteness and wide experience, had not observed in vain the movements of secret societies in his time. In Europe movements similar to these now begun by our Alliances and labor lodges have proved that the principle of organized secrecy in politics is most dangerous to civil liberty: and having long observed this to be a fact, Beaconsfield said:

"In the attempt to conduct the government of this world,

there are new elements to be considered which our predecessors had not to deal with. We have not to deal only with emperors, princes, and ministers, but there are the secret societies—an element which we must take into consideration, which at the last moment may baffle all our arrangements, which have their agents everywhere, which have reckless agents, which countenance assassination, and which, if necessary, could produce a massacre."—*Lord Beaconsfield's Speech at Aylesbury, Sept. 20th, 1876.*

Following the Cronin murder the American press was unanimous in denouncing secret political societies and the *Cynosure* published column after column of their comments on this national danger.

But it is true that, threatening as this movement may be, these orders of laborers and agriculturists are more manly than the Freemasons and Jesuits in their political quest. They make no effort to conceal the fact that they have opened shop to do political work. But these other societies seek no less to control elections and nominations, but their work is all hidden, underground, in the dark, and the poison of a De Medici is no more fatal than is their influence upon the free institutions of America.

THE RACE QUESTION.

The season of war memorial has promoted public reference to this unresting question which is politically one of the most perplexing. The effort now being made in Congress to secure a national election law does not give us great hope of settling the difficulty and securing the black man his vote, since this measure, even if it becomes a law, will never enforce itself, any more than did the Civil Rights bill, out of which the Supreme Court trampled the life. Some excellent men in the South, who have proved themselves worthy of confidence in other matters, ask that they be let alone by the politicians to work out this problem with the school and the church. If politicians of *all* sorts would keep hands off, the proposition could not be too soon adopted.

The Conference at Lake Mohonk this year took up the Race question in preference to that of the Indians, with which it has usually been occupied. The proprietor of this popular resort invited those interested in the elevation of the colored man to accept his princely hospitality for a week. All sections of the country were represented from Boston to New Orleans. Ex-President Hayes presided. Among the many distinguished men and women who took part in the proceedings were Dr. J. E. Roy, of Chicago, so long connected with the work of the American Missionary Association among the Negroes; Secretaries Strieby and Baird, of that Association; Gen. Armstrong, of Hampton Institute; Sarah Smiley, the well-beloved Quakeress; Miss Austin, whose kind reception of N. C. A. lecturers and delegates at her Slater school on the heights at Knoxville, Tennessee, we shall long remember; General O. O. Howard, the patriot and philanthropist: Judge A. J. Tourgee; President Woodward, of Tougaloo University; Hon. W. T. Harris, U. S. Commissioner of Education; Hon. John Jay, etc. The impartial and kindly discussion of this fateful question in such conferences as this must remove many of the asperities that attach themselves to it.

Among the Southern people themselves it must be feared that too generally to the race issue clings much of the old bitterness left by the war. But there are notable exceptions, and often in the columns of the press, or on the platform, are expressed sentiments tempered with justice and mercy. Among such we find the following from Hon. S. V. White, of New York, in a speech in North Carolina, which was telegraphed to such Democratic organs as the *Herald* of this city:

> I remind you that injustice toward the African race has once brought a fearful heritage of death and bereavement and poverty to this our much loved land. I remind you that throughout our national existence there has always been a conscience which recognized the sacredness of human rights, and which recognizes to-day that things are wrong because they are unjust and right because they are just. And I plead with my brethren of the South to mold the Negro voter by kindness, by education, by magnanimity, into channels which shall enhance the true greatness of the state, and to frown down lawlessness and intimidation and fraud, which can only debase and degrade all popular government. Let me urge you, my kinsmen, to throw aside prejudice, and to strive to lift up, not to trample down, these poor among you! Live to-day so that the muse of history, when she recounts her achievements, shall never, in the light of advanced civilization, have reason to blush over the continuance of wrongs against humanity, against your country and against yourselves.

Let the school and the church have their way with the race question. Caste fades before them as snow before an April sun.

—The Ogden *Daily Commercial* of the 11th inst. has an account of the accident that befell Pres. J. Blanchard and his party near that city on the day before. The stone blasted out and rolled down the mountain upon the carriages was of some eight tons weight, and if either vehicle had been struck, the fatal consequences would have been dreadful to contemplate.

—The lodges of the Pacific Coast are surely not ready for prohibition. A handbill from San Francisco notified the public of a picnic of the "Ancient Order" of Foresters. There were 70 "gate prizes" to be distributed, and *thirteen* of the 70 were liquors or cigars. Among these were 4 cases of claret, 3 of wine, 1 of champagne cider, 18 bottles of claret, 1 dozen pints of wine, 1 gallon of whisky and 2 cases of cigars. These were to be distributed in some sort of lottery "for the good of the order." It is evident that the "good man" argument is not so much used in San Francisco as in our Atlantic and Interior States.

—An important branch of the banking house of S. A. Kean & Co. of this city is the Home Safety Deposit Vaults, located at No. 145 Adams street. Mr. J. M. Hitchcock, of the N. C. A. Board, is connected with this department, and has prepared a handsome descriptive circular of the business. In these vaults valuables of all kinds, especially papers, are kept as safely from fire, burglars, cyclones and riots as human invention and mechanical skill can provide. These vaults have become very popular during the last fifteen years. Valuable papers, which do not demand so much room as an ordinary safe, are stored in them with much greater assurance of being protected from ordinary mischance.

—A pleasant call from Bishop Becker, of the United Brethren church, last Thursday, reassured us of the integrity of the brethren who are for maintaining the Christian principles of that church against the effort of those who would sell the precious birthright of Christian faith for the pottage of a little popularity with the people of the world. Bro. Becker says that the large sum of $100,000 has been contributed in special donations to the United Brethren church. The annual business meetings of some of the church boards, held last week, gave much hope to all. Bishop Becker is on his way to Oregon, where he meets a conference at Philomath. The churches of that region are all firm for the old faith; and it is a pleasure to learn how our steadfast brother, Robert Loggan, for a time Kansas State lecturer, is a strong pillar for the truth among them.

PERSONAL NOTES.

—Rev. Joseph Travis, former chairman of the N. C. A. Board, and editor of the *Free Methodist*, is lying very ill at his home in Evanston, Ill. May God raise him up to renew the life of usefulness for which he will ever be remembered by his associates in church and reform work.

—Our old song friend, Clark, has just returned to Detroit from Rochester, where he has been long delayed by difficulties and delays in disposing of property and by sickness. He writes a cheery letter to all in the *Cynosure* office, and though the severe experiences of the past year came late in life, it makes us hope that he may write such letters for many years to come.

—Phineas Chapman, a reformer of the Gospel type, who looked upon no movement of the New Testament model, that seeks to bring in the kingdom of Christ, with indifference, died on the 23rd of April last at his home in Crete, Ill., at the extreme age of 98 years. Rev. L. Taylor, an old friend, and former pastor at Wheaton, preached his funeral sermon, which friends have preserved in a handsome pamphlet. Father Chapman was a constant friend of our reform and reader of the *Cynosure*, which was sent to him by the kindness of his daughter, Mrs. A. C. Reed, until his death.

—The name of Bro. George W. Needles has not for some time appeared in these columns, but none of us who were accustomed to grasp his mighty hand in our annual gatherings can ever forget his hearty hatred of the lodge. He writes now giving us the first news of great losses. First is the death of a beloved daughter. Second was a cyclone which swept over his farm near Albany, Mo., destroying three dwellings, five barns, and fourteen other outbuildings, leaving three families without shelter. The sympathy of his many friends is most sincerely extended to Bro. Needles in these trials.

COLLEGE ANNIVERSARIES.

—Commencement anniversary at Wheaton College opened on the Sabbath with the Baccalaureate address by Prof. F. W. Fisk, D.D., of Chicago Theological Seminary. His text was Eph. 4: 11–13, and his theme, The Perfection of Character; what it is, and how it may be attained. A large and appreciative audience, quickly responding to the earnest eloquence of the speaker, lent enthusiasm to the occasion, which increased to the end as the perfectness of manhood was shown to depend wholly on the humiliation of human strength and pride before the great example of perfect character in our Lord Jesus Christ. Pres. C. A. Blanchard spoke with deep feeling a brief farewell word to the graduating class, a parting advice which they may well long remember. In the evening Rev. C. N. Hitchcock, assistant Western Secretary of the American Board, addressed the Missionary Society of the College on the subject of World-wide Missions. The remarkable missionary movements of our day were reviewed and their prophecy of the end accepted.

—The graduating exercises of Monmouth College took place Thursday in the opera house. The class consisted of twenty-eight members, fifteen in the classical and thirteen in the scientific course. A grand cantata, "The Holy City," conducted by Prof. Zartman, of the college, was rendered with a chorus of seventy five voices in the evening. The names of the graduates who participated in the graduation exercises were: Jennie Todd, Monmouth; Clarence F. Buck, Monmouth; Mary E. McMillan, Xenia, Ohio; Elizabeth Gordon, Cedar Rapids; Hattie M. Irwin, Xenia, Ohio; Rider Little, Cedarville, Ohio; Mary Jameson, Davenport, Iowa; J. A. McConlee, Winterset, Iowa; H. J. Kyle, Cedarville, Ohio; Ada Moore, Hanover; H. E. McKelvey, Sparta; Sarella M. Murray, Cedar Rapids, Iowa; J. N. Sprole, Traer, Iowa; Gertrude C. Phelps, Monmouth; Ella B. Rogers, Monmouth; D. W. McQueston, Monmouth.

—Hartsville College, Indiana, closed its year of work with a fine Commencement last Friday. The attendance was unusually large and enthusiastic, and the prospect before the institution was never better. Generous donations have been made to the funds of the institution during the year and the administration of Pres. E. J. Payne is popular and successful. Rev. C. H. Kiracofe, former president of the institution, missionary secretary and treasurer, was given the degree of D. D. by the Hartsville Board. Bishop Becker preached the Baccalaureate sermon and also gave an address before one of the societies during the anniversary. The occasion and the man were happily met. The Bishop's address at the annual meeting of the Missionary Board the *Conservator* pronounces matchless and "the finest."

—Hon. S. V. White of Brooklyn, New York, a gentleman whose active business life does not suspend his literary and scientific pursuits, and whose contributions have occasionally enriched the columns of the *Cynosure*, spoke before the literary societies of Livingston College, Salisbury, N. Carolina, at its late commencement. Mr. White was born in North Carolina, and in the course of his address spoke feelingly of the time when his father left that State in 1831, threatened with violence because of his anti-slavery statements, and located in Illinois. The future Congressman and financier was then but six weeks old.

—The forty-fifth commencement of Knox College occurred last week. The Board of Trustees were in session two days. President Newton Bateman's annual report showed an enrollment of 603 students, which is the largest attendance in the history of the college. The Alumni Association of the college accepted plans for the new alumni hall, and bids for the erection of the same at an early date are now in the hands of the Building Committee. There were twenty-eight graduates of both sexes.

THE HOME.

THE MORNING PSALM.

"Read us a psalm, my little one."
An untried day had just begun,
And, ere the city's rush and roar
Came passing through the closed home door,
The family was hushed to hear
The youngest child, in accents clear,
Read from the Book.

"I will lift up mine eyes," she read,
"Unto the hills." Who was afraid?
What had that psalm of pilgrim life
To do with all our modern strife?
"Behold, he that doth Israel keep
Shall neither slumber, nor shall sleep.
The Lord thy keeper is, and He
Thy Shade on thy right hand shall be;
The sun by day shall not thee smite,
The moon shall hurt thee not by night."

And the child finished the old psalm;
And those who heard grew strong and calm;
The music of the Hebrew words
Thrilled them like sweet remembered chords
And brought the heights of yesterday
Down to the lowlands of to-day,
And seemed to lend to common things
A mystery as of light and wings;
And each one felt in gladsome mood,
And life was beautiful and good.

Then forth, where duty's clarion call
Was heard, the household hastened all.
In crowded haunts of busy men
To toil with book, or speech, or pen,
To meet the day's demand with skill,
And bear and do and dare and will,
As they must, who are in the strife
And strain and stress of modern life,
And would succeed, but who yet hold
Honor of higher worth than gold.

These are the days of peace we say,
Yet fiercest fights are fought to-day;
And those who formed that household band
Had need of strength that they might stand
In firmness and unruffled calm;—
But sweetly did their morning psalm
Amid the clamor, loud and long,
Like echo of a once-loved song,
Rise in their hearts and make them strong.

At close of day they met again
And each had known some touch of pain,
Some disappointment, loss or care,
Some place of stumbling, or some snare,
"And yet the psalm is true;" said they,
"The Lord preserveth us alway.
His own were safe in days of yore,
And from this time, and evermore,
If skies be bright or skies be dim,
He keepeth all who trust in Him."

—Marianne Farningham in London Christian World.

"HOW THOSE COBRAS SQUIRMED!"

It was a hot Sunday morning in India, without a cloud in the brazen skies. We had just come home from early morning service in our Teluga Native Church, and had taken our seats at the breakfast table. At the open door of our dining-room our Teluga school teacher appeared, saying, "Sir, a big cobra has just been chasing a frog through the whole length of your front veranda. He struck at it again and again as it sprang past the open doors of your sitting-room, but the frog, uttering piercing shrieks (as a frog can when pursued by a serpent), sprang each time quick enough to elude its jaws, and together they rushed off the end of the veranda, and the frog sprang under a box that is standing there, too near down upon the hard floor for the big cobra to get under, and escaped."

"Well, said I, "where is the cobra now?"

"That is just what I don't know," said he, "for while I was looking to see what had become of the frog, how he had got away, the cobra disappeared among the flower pots and I cannot see where he has gone."

"He must have a hole there, close by the veranda somewhere," said I. "Will you please go and watch until I come, and see if you can get sight of him again, for he must be killed if possible if he lives as near the house as that."

I don't go a shooting on Sunday, but I went for my pistol then, for I considered it decidedly a work of necessity and mercy to put an end to the danger of ourselves or our people being bitten by that deadly cobra. Soon appearing with a revolver, which I keep for traveling through the jungles by night, I went to hunting for the cobra's hole.

Two large native flower pots stood about six feet from the end of the veranda, with each a beautiful rose growing in it, of which my wife was very fond, and beside which she almost daily stood picking off dead leaves, or watering and tending to the roses. I soon discovered a hole in the ground about as large as my wrist, partly concealed by the grass that was growing right between the two flower pots, which were far enough apart for a person to stand between them. The hole went down perpendicularly, growing larger as it went deeper. It took but a moment to bring a hand mirror and throw the reflection of the bright sun right down into the hole. It revealed a horizontal chamber only a foot or so deep, and the glistening scales of a cobra coiled up at rest.

Taking a piece of a broken wagon tire in my left hand to stop up the hole with, and placing the end of it slantingly in the hole, I fired down into the hole. Not a motion was seen. I had missed. Turning the tire up edgewise, I fired again. What a squirming there was! His Majesty, the cobra, had been wounded. He struck up viciously at the iron, which was turned down flat as soon as I had fired, to keep him from darting out at us. I turned the iron edgewise and fired again and again. When I had unloaded the sixth barrel I let him strike his head out, and caught it against the side with the iron tire. I had brought out with me a pair of large hedge shears. With these I caught hold of his protruding neck, and with a stout pull with both hands, pulled him out and gave him a flirt out into the "compound." What a scattering there was of men, women and children! My attention had been so taken up by the snake that I had not noticed what a crowd had gathered around. Hearing the sound of shooting on Sunday in the mission "compound," they had judged that something strange was going on, and had rushed in to see. How they screamed and ran! for they did not know that the grip of the shears had dislocated the fellow's neck, and, seeing a full-sized cobra flying out towards them, they seemed to think that he was springing at them, and the soles of a good many pairs of feet were visible to one who stood near where the snake had made his long leap.

As I had grasped the head of the cobra with the shears I had given the wagon tire to the teacher, asking him to insert the end again instantly that I drew the cobra out, for where one cobra is you will usually find a second. I came back and threw the rays of the sun in again. Yes, there were bright cobra's scales, and another cobra wriggling. Loading my pistol again I repeated the firing, hoping that he would strike his head up out, so that I could catch his head also. Squirm and strike as he did, his head did not come out of the hole until I had fired many times; but it finally came, and I secured him also. On drawing him out and examining him closely, we found fourteen pistol ball holes through his body, and still there was fight in him. Any three of the wounds would have proved fatal in time; but he died making a splendid fight. We laid the cobras out in the veranda and measured them. One of them measured five feet eleven inches, and the other six feet and two inches, than which one rarely finds a cobra larger. Their hole showed that they had evidently been living there, right among the flower pots that were tended daily, and within six feet of our veranda, and within twelve feet of my study door, for weeks or months. And though the cobra is the deadliest serpent known, and thousands die of their bite yearly in India, no one in our mission has ever been harmed by one. Verily "He shall give his angels charge over thee to keep thee in all thy ways" is the unbidden exclamation of many a missionary in such a time.

The above incident, as an illustration of a deep truth, has given me great cheer during the past year.

The fact is known all over Christendom that Hinduism has never been so fierce in its opposition, so vigorous and so vicious in its attacks on missionaries and their work as now. Hindu Tract Societies, Hindu Preaching Societies, have been established in the great cities, with branches all through the country. These Hindu Tract Societies issue very few books and tracts for inculcating their own religion. Nearly all of their multitudinous issues are violent attacks on Christianity and on Christ; on missionaries and their work. Every old and exploded infidel objection from the Occident is brought forth with a clang of cymbals, and made to do service in the Orient, now angrily awakening. The most absolutely untrue charges against missions, missionaries and converts, are printed and scattered by the hundred thousand. The venom is fairly spit out in jets as was the venom of those cobras on the iron. Hindu "preachers" are sent out from headquarters into the regions where the different missionaries are working, not to preach and explain the doctrines of Hinduism so much as to make attacks on Christianity and the missionary work. In many places their preachers seem to make little effort to gather audiences for themselves, but have messengers out here and there, and if a missionary or native pastor or catechist gathers an audience in a street, or in a wayside shed, to tell them of the love of Christ, down they come, and, taking a stand near, begin to pour out blasphemy and lies, and seek to draw away or disperse their audiences.

We are not altogether sorry to have it so. Nothing is so disheartening as the stolid or contemptuous indifference so often manifested in past years. The intensity of their opposition attracts public attention widely to our message; to our weapons that are doing them this damage. We know now that Hinduism has been hit; that it has been vitally wounded. It is madly striking back in sheer desperation. My cobra friends were not disturbed by the noise of my first shots. What did they care for my banging away so long as they were not hit? But when, with better aim, the bullets began to pierce their coils, how those cobras squirmed!

Thus it is with the now intensely antagonistic Hinduism. Sneering indifference is past. The contest waxes hot. The wild, unreasoning striking back tells of mortal wounds inflicted; presages victory for our Immanuel Captain, if we wisely, ceaselessly, zealously press the conflict. Now is the time to rally for India's conquest for Christ.—*Rev. Jacob Chamberlain, D.D., in the Christian Intelligencer.*

NEVER SWEAR.

1. It is mean. A boy of high-moral standing would almost as soon steal a sheep as to swear.
2. It is vulgar—altogether too low for a decent boy.
3. It is cowardly—implying a fear of not being believed or obeyed.
4. It is ungentlemanly. A gentleman, according to the dictionary, is a genteel man—well bred, refined. Such a man will no more swear than go into the street to throw mud with a chimney-sweep.
5. It is indecent, offensive to delicacy, and extremely unfit for human ears.
6. It is foolish. "Want of decency is want of sense."
7. It is abusive—to the mind that conceives the oath, to the tongue which utters it, and to the person at whom it is aimed.
8. It is venomous, showing a boy's heart to be a nest of vipers; and every time he swears one of them sticks out its head.
9. It is contemptible, forfeiting the respect of all the wise and good.—*Sel.*

LOVE JESUS BACK AGAIN.

A minister, after preaching one Sabbath morning, asked his little son Harry whether he remembered the text of the sermon.

"Was that it you repeated so often, father, about the foxes having holes?"

"Yes," said his father. " 'The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head.' "

And as Harry heard again of Him who was the Lord of all, and yet came to live in this world, and had no earthly home, he asked, "Why did Jesus leave all his riches and glory, and become poor?"

"The Bible gives us the reason," said his father. " 'For our sakes He became poor, that we through his poverty might be rich.' He loved us so much as to leave his bright heaven and come to earth to suffer and die for us."

"That was a beautiful reason, father," said the boy: "To become poor for our sakes."

"And his father replied, "Is there not a beautiful reason, too, why we should love such a Saviour? The Apostle John says, 'We love him, because he first loved us.'"

"Yes," said Harry thoughtfully, "we ought to love Jesus back again."

PUT HEART IN IT, DEAR.

Is the lesson so hard, are the problems so deep,
Is the old hill of learning so thorny and steep,
That the frown on your forehead is coming again,
A frown, Willie darling, that gives mother pain?
Let me whisper a charm, Willie boy, in your ear,
To conquer hard lessons, put heart in them, dear.

You hate the piano, this weary strum, tum,
Though you're ever so happy out of doors with a drum,
But practicing daily, and taking such care
That each little note is struck fully and fair
Makes you cross and discouraged. My Willie come here.
Let me give my secret; put heart in it, dear.

The temper which trips you and gives you a fall
When you mean to be gentle and loving to all.
That sends naughty words to the gate of the lips,
And shadows your face with an ugly eclipse,
Ask Jesus to help you, and Willie, don't fear.
You will win in the conflict, put heart in it, dear.

A thing done by half, child, is always half done,
A shame to be seen, under God's faithful sun
That sets us its beautiful pattern of work,
Without loiter or hurry or stopping to shirk.
While sunshine reminds you, so brave and so clear,
Whatever your task be, put heart in it, dear.

If you weed in the garden or go for the mail,
Feed Ponto or Brindle, let none see you fail
In any small duty, but loyal and true,
Let father and mother depend upon you.
And this is my counsel, worth stopping to hear,
Worth treasuring, Willie, put heart in it, dear.

Put heart in the work, and put heart in the play,
Step on like a soldier though rough be the way,
Laugh gaily at trials, and never retreat,
If your case be a right one, disdain a defeat.
Pray always, and then march forth, full of cheer.
In strife or in labor, put heart in it, dear.

—*Congregationalist.*

LETTING DOWN THE BARS.

A farmer's boy paused in perplexity considering what he had better do. For the children had complained that it took so long to go all the way around the road to school, it would be a great relief could they cross a certain field, so shortening the distance considerably. But the steep fence was too high to climb over, and there was not near space enough to crawl through the bars, so they appealed to the young farm hand to help them out of the dilemma.

Had the children gone to the farmer with their complaint, the nice old man would have poohpoohed the idea of young peoples' shrinking from a good long walk in the healthful breeze, so the matter would have been disposed of in a perfectly judicious manner. But the younger man with strong sympathy for the children, stood deliberating as to what he had better do.

If he should take down the upper bars from the fence he was afraid lest some of the strong cattle in the adjoining meadow would push the next one out of place and so trample the large field which had been carefully sown. To remove one of the lower bars so the children could crawl through seemed the only thing to do. Accordingly one was pushed away.

But at the close of the day the farmer called the young man to witness the havoc which had been wrought. At the sight he stood aghast. To begin with, not only had the children of the household availed themselves of the convenient opening, but all the children who passed that way, seeing the wide gap, had trooped through, so willingly saving a few extra steps. The turkey gobbler, and a long admiring train of feathery bipeds, had easily scratched up the covered seed, feasting on some, and scattering more to the four winds of heaven. Then a fine old porker with motherly instincts for searching out rare tid-bits in the way of food, with her squealing brood had trampled and torn, and rooted around, until the smooth surface of the field was in uneven and unsightly furrows.

"I only let down one of the lower bars," said the boy dismayed at the mischief clearly seen on every hand. "I thought it would be better than to take out any of the upper ones." "Another time," remarked the farmer dryly, "please consider it a serious mistake to take down any of the bars guarding a valuable enclosure, but especially the ones where little marauders can creep through and spoil in a few hours the work of many days."

Imagine the field a human heart, and is not the application obvious? For one reason and another, there is constant excuse for letting down the bars of restraint and allowing all kinds, or many kinds, of little sins and shortcomings to uproot the good seed which parents, teachers and the Word of God have sown in the mind and heart. The slight desecration of the Sabbath seems such a little thing, yet it leads to utter disregard of the day and its sacred uses. Inattention to religious teachings, forgetfulness of the habit of devotions, one sin followed by a brood of lesser ones, these all come creeping easily through a convenient opening into the fair field of the heart, well planted with precious seed; a consciousness of what is right, is overborne by a desire to escape a little trouble, until at last conscience becomes dulled, compunction ceases to warn, and off to the four winds of heaven flies the seed which should have taken root and yielded precious fruit. The age is one of impatience and haste. The cautious habits of older people seem needless and unnecessarily slow. There is an unurbed tendency to tear down or overleap all obstacles to immediate accomplishment of one's wishes and desires. Yet God and Nature impress certain restrictions with which it is dangerous to tamper. The safe, sure bars, erected to guard against sinful license, should be sacredly kept in place. Would that all who read, might be wise enough to regard the old farmer's advice and consider it a serious mistake to let down any of the bars guarding a valuable enclosure, especially those which protect the sacred precincts of the heart and conscience of man.—*Christian at Work.*

"The Gospel of John," says Dr. W. R. Harper, the eminent Bible scholar, "is the greatest book ever written." Dr. Schaff calls it "the most important literary work ever composed by man; the Gospel of gospels; a marvel even in the marvelous Book of books." Origen terms it "the main gospel." Chrysostom says, "It is a voice of thunder reverberating through the whole earth." Jerome says, "John excels in these depths of divine mysteries." Calvin says it is "the key that opens the way to a right understanding of the other three gospels." Earnesti calls it "the heart of Jesus;" Lange, "the diamond among gospels," and Herder says it was "written by the hand of an angel." It is indeed the Holy of holies in the beautiful temple of Revelation.—*The Evangelical.*

TEMPERANCE.

LIQUOR ARITHMETIC—OBJECT LESSON.

"Boy at the head of the class, what are we paying for liquor, as a nation?"

"Nine hundred million dollars annually."

"Step to the blackboard, my boy. First take a rule and measure this silver dollar. How thick is it?"

"Nearly an eighth of an inch."

"Well, sir, how many of them can you pile in an inch?"

"Between eight and nine."

"Give it the benefit of the doubt and call it nine. How may inches would it require to pile those $900,000,000 in?"

"One hundred million inches."

"How many feet would that be?"

"Eight million, three hundred and thirty-three thousand, three hundred and thirty-three feet."

"How many rods is that?"

"Five hundred and five thousand and fifty rods?"

"How many miles is that?"

"One thousand, five hundred and seventy-eight miles."

"Miles of what?"

"One thousand, five hundred and seventy-eight miles of silver dollars, laid down, packed closely together, our national liquor bill would make. That is only one year's grog bill."

Reader, if you need facts about this temperance question, nail that to a post and read it occasionally. It would take ten men with scoops to throw away money as fast as we are wasting it for grog.—*Selected.*

INTEMPERANCE AND CRIME.

The present chaplain of the State prison of Iowa, at Fort Madison, has been in the position for fifteen years. He is a man of earnest piety and good judgment. His Christian work has been among criminals, and his unselfish devotion and deep sympathy have brought him into most confidential relations with the men and boys who have been consigned to prison for all classes of crimes. Many have confided to the chaplain the history of their downfall, and while successfully laboring for the souls of the prisoners he has sought to ascertain, by statistics and personal observation, the cause of crime. His conclusion is another arraignment of the saloon as the principal place where criminals are made, and the headquarters for their operations. He says: "It is by intemperance that all barriers to crime are broken down, and the wretch plunges into the vortex. Professional criminals come largely from homes where intemperance prevails. Saloons are dens of thieves. Criminals go out from them, and return to their holes. Intemperance perpetuates crime, and though the causes of crime are legion, this one source causes more crime than all other sources combined."

The temperance problem is no longer a question of how much restraint can be placed upon a most hurtful and pernicious traffic. The point now to be decided is: Shall the government be directed for the protection, the benefit of the sober, decent, intelligent, law-abiding, industrious and upright citizen, or shall it be controlled by a business that can be dispensed with with less injury than any other authorized by law, a business that makes drunkards and paupers, criminals and lunatics, that converts men into brutes and devils, that is notoriously a violator of the law and a desolater of homes? Matters have come just to this pass. The saloon has been active in every election throughout these Northern States, especially during these past two years. The number of liquor-dealers and their advocates in the public offices has been largely increased during twenty-four months. The saloons have been taking possession of town, village and city governments. They have obtained the control of many. There seems to have been an organized movement throughout the North to seize the local governments, and it has attained an alarming success. The saloon never has given any community, and is now incapable of giving a wise, economical, honest and just government. It is essentially and necessarily corrupt, unmerciful, unrighteous and vile. The question to be settled is rapidly becoming, not shall we have license, or high license, or no license, but shall we have decent local governments?—*Intelligencer.*

During the administration of Dr. Waddell at the University of Georgia, he made the following entry in his diary:

"Caught ——— chewing tobacco; whipped him for it."

The good old days when boys were whipped at college until they were 21 are passed, but a judicious use of the rod at the present day might have a wholesome influence in reducing the number of quids and cigarettes used by boys not 15 years old. "A boy chewing tobacco" and "a whipping" would still be a very handy combination.

Governor Humphrey, of Kansas, has caused to be prepared statistics regarding the aggregate number of men employed and capital invested in manufacturing concerns before and since prohibition law went into effect in 1878. The capital invested in 1878 amounted to $6,426,902, while in 1885 it was $19,000,000, and for 1889 it was $37,000,000. In 1885 there were 1,200 men employed, and in 1888 the number reached 16,977. This does not seem much like injuring the business interests of Kansas by prohibition.

The latest thing in railroading is the smoking and barroom car to be run on the new Shore Line train, connecting Boston, via Harlem River, for Philadelphia. An accomplished artist in mixing drinks will be engaged to make cocktails for thirsty travelers. The car will be magnificently appointed.

Nebraska Prohibitionists are planning to hold a thousand meetings on the Fourth of July in the interest of the prohibitory amendment.

MISSION WORK IN KENTUCKY.

Editors Christian Cynosure,

DEAR BRETHREN:—We desire to ask the readers of the *Cynosure* to aid the Christian Missionary Association of Kentucky in the work of evangelization. There is here, both among the colored and the white mountain people, a most important and needy field. We are seeking the evangelization of the people, not in the interest of any religious denomination, but simply to win them to Christ. During the past year two, and for a part of the year three, missionaries have been thus engaged. That their labors have not been in vain is shown by their published report, showing 105 persons received on profession of their faith. We have recently secured additional laborers, one of whom has entered on his work and the other expects to come in the early fall. We want to raise to aid them and others, not less than one thousand dollars. We are sure that it can be wisely appropriated. We ask your aid because we are in full sympathy with the reforms advocated in the *Cynosure*, and because we believe that in no way can the power of the lodge and the saloon be so effectually broken as by the work we are seeking to accomplish.

Our Association is chartered under the laws of the State. We are seeking to occupy the vacant and desolate fields. Our efforts have ceased to be an experiment and we feel confident of the blessing of the Almighty, but expect it through the contributions and prayers of his people.

JOHN G. FEE.
H. H. HINMAN.

Berea, Ky., June 12, 1890.

MOUNTAIN MISSIONS IN EAST TENNESSEE.

In connection with the instructive view of the people and affairs of the mountain region of Tennessee given by Bro. Chittenden in his letter elsewhere, our readers will be interested to note some facts contributed to the *Congregationalist* of Boston by Miss E. B. Emery respecting Grand View itself. She says:

"A strategic point is Grand View. It lies right in the heart of the mineral belt of Tennessee, and in the center and just above the gigantic awakening of those mountains and valleys. It is the northern end of Walden's Ridge, which lies fifty miles along the Cincinnati Southern Railway. This ridge terminates with a precipitous bluff 1,000 feet above the valley below, and this bluff is Grand View. Negotiations are now in progress, and it is thought that the Association may plant its chief school buildings upon the edge of this bluff, and they could be seen miles away. The view from the crest is grand and picturesque, very similar to that from Lookout Mountain in Chattanooga, sixty miles to the south. Just back of Grand View is a deep canyon, and from a shelving rock pours a heavy stream more than a hundred feet upon the rocks below, while you walk thirty feet behind it through an immense amphitheater of stone hollowed out by the spray.

"Going to Grand View at present is no joke. The first thing you do is to ford a stream four or five rods wide, and so deep that the horses flounder and the heavy wagon sways, while you know that the only footing for the beasts is on loose rolling stones. Then the climb begins up the mountain road, over rocks and trees, through mud and ditches such as New England never saw. To your surprise, on reaching the top, there is nothing to indicate a place of importance—a few comfortable dwelling houses of Northern families, three or four small school buildings and several shanties, or cow-sheds, one of which is used as a dormitory for boys who board themselves.

"The general missionary, Rev. G. S. Pope, lives here, and with his team of ponies, or on horseback, he traverses these frightful mountain roads 300 or 400 miles a month, organizing churches and Sunday-schools, inspiring Christian Endeavor Societies, and superintending all mission work with a zeal equaled only by his discretion. The pastor at Grand View is Rev. Mr. Chittenden, a man of ability and missionary spirit. I was the guest of Professor and Mrs. Dickson, a lovely young married couple from Windsor, Ct. These three men have such faith in the possibilities of Grand View that each has bought a house. As Mrs. Dickson said one day very simply, 'There are many things one must do without here.' Fresh meat is uncommon and fruit scarce. Each of these housekeepers is a woman of delicacy and culture, but help is seldom to be had, even for washing. But they are very happy, and there are, besides, three fair young ladies from the North, full of missionary grit.

"You go into chapel, and there are a hundred pupils of all ages between five and thirty. They seem to spring out of the earth, and, when school closes, they disappear as mysteriously. They are veritable rabbits. I rode one entire afternoon around the mountain, and saw only two cabins of the natives. Many come from the valleys, but many also live away from the roads at points inaccessible. *How* they live you can judge by their faces and step and manner. Mr. Pope says that the true mountaineers are not reached very much yet, and cannot be but by missionaries of their own people, who will go to them, and it will take years and years, for the work is but commenced."

"I have seen a great deal of the A. M. A. work, and everywhere the accommodations are inadequate; but nowhere have I seen so much work done with so little to do it with as at Grand View. A boarding-school of 500 pupils is possible there to-day, and what have they? A miniature chapel with school desks, a dormitory of four small rooms, with four boys in each room, a single-boarded house for lady teachers, and a small boarding-house where two girls room, and two rooms are used as class rooms—and the latter building, not belonging to the Association, can no longer be rented. That is all. Who speaks first to build or help build a boarding-school on Grand View, which is destined to be one of the attractions of this country? Who wants to help on this boom in Tennessee? This is the investment which is going to pay the mightiest dividends, and not a moment is to be lost. Hold up your hands! How many? Too many there cannot be."

Under the Kansas State law defining public nuisances and forbidding the sale of liquor to minors and habitual drunkards, the county attorney of Topeka has caused the arrest of six "original package" house keepers. Judge Guthrie sent them to jail, and then ordered the establishments closed. Judge Foster, of the Federal Court, released them on writs of habeas corpus. The county officers say they will continue making arrests.

RELIGIOUS NEWS.

—Three of the branches of the Norwegian Lutheran Church in America, the Anti-Missourians, the Norwegian-Danish Conference, and the Norwegian Augustana Synod, commenced a union meeting at Minneapolis Wednesday for the purpose of forming a union church.

—At the Wednesday session of the convention of the Lake Shore Baptist Association at Racine, Wis., resolutions protesting against the State interfering with the use of the Bible in the schools were unanimously adopted.

—A monster meeting was held at Burlington, Iowa, Wednesday, for the purpose of organizing a branch of the Sabbath Association of Iowa, an organization formed to fight Sunday amusements.

—The commission of the Methodist Episcopal church having in charge the location of the next general conference, decided that it should be held in Omaha some time in 1892.

—Rev. Dr. Geo. F. Pentecost has been engaged to preach for the Church of the Redeemer, New Haven, for three months.

—In the Park St. Church, Boston, last Friday a meeting of profound interest in connection with the departure of thirty-one missionaries of the American Board was held.

—The meeting of the American Home Missionary Society at Saratoga, N. Y., was one of great interest and importance to the work of that organization. The meeting next year will be held in San Francisco.

—It is announced from the Moody Northfield school that Rev. Geo. F. Pentecost, D. D., speaks daily at Stone Hall from June 1–14, and for the next two weeks daily in the village church. Mr. Moody will give the baccalaureate sermon to both schools on the 15th, while Rev. Lyman Whiting, D. D., will in the evening address the Missionary Society and the Y. M. C. A. June 17, at Mt. Hermon. Major General O. O. Howard will give the graduating address, followed in the evening by his lecture on General Grant. The next day commencement exercises at Northfield, Rev. George F. Pentecost giving the annual address.

—In a letter addressed from Northfield, Mass., to his fellow-laborers in the evangelical field, bearing date of June 4, Mr. D. L. Moody announces a conference, which will be held at Northfield, Mass., July 31 to August 9. He says; "At this meeting a number of God's honored servants from this and other lands, whose praise is in all the churches, will be present as helpers of our joy and ministers of grace. Among them are Rev. A. J. Gordon, D. D., of Boston; Professor Moorehead, Major D. W. Whittle, Dr. Marcus Rainsford, of London; Mr. John G. Wooley and Mr. George Mackay, of New York; Rev. Dr. Gumbart, of Boston, and others. The leaders of song will be Mr. Ira D. Sankey and Mr. George C. Stebbins. All Christians who long for closer communion with God and more spiritual wisdom, zeal and power to do his work, are most heartily invited to assemble with us."

—The statistics of the Christian Endeavor Societies on record to June 1st, have just been completed in preparation for the International Convention at St. Louis. It has been found that societies exist in every State and Territory in the Union, and in every English-speaking land in the world. In all there are 11,013 societies with 660,000 members, a gain of 3,341 societies and 185,000 members in eleven months. This is by far the largest gain ever recorded in the same length of time, and equals the entire membership of the society during the first sev en years New York leads the list with 1,795 societies; Pennsylvania follows with 818, then comes Massachusetts with 813, Illinois with 809, Ohio with 681, Iowa with 494, Connecticut with 442, New Jersey with 414, and Michigan with 408. The society is making gratifying progress in the South, Maryland, Kentucky and Florida having the largest numbers. In the British Provinces are 413 societies. So far as can be ascertained an average of about seven from each society have joined the Evangelical churches during the year, or a total of 70,000; a number equal to about two-thirds of all the associate members at the beginning of the year.

—According to figures collected by Rev. J. B. Hamilton, of Brooklyn, N. Y., during the period from 1833 to 1872, deficiencies in the salaries of Methodist ministers in thirty-five conferences amounted to $5,450,000. These deficiencies occurred for the most part on salaries of ministers who could least afford to bear the loss.

—The "American Baptist Year Book" for 1890 gives large figures for the regular Baptists in the United States. They have 21,175 ordained ministers, 33,588 churches and 3,070,047 members. These figures include white and colored, Northern and Southern Baptists. The number of baptisms last year was 144,575. They have 17,096 Sunday-schools, with 1,158,665 pupils, the value of their church property is $53,568,502, and the aggregate of their contributions last year was $9,363,377.

—Boston, since 1830, has increased in population about 400 per cent. During that time Congregationalism has increased 250 per cent, Baptists 475 per cent, and the Episcopalians 1,000 per cent.

—The great movement in the American Baptist mission among the Telugus in India, in which 30,000 converts have been gathered in twelve years, still continues, and is spreading into the interior of the country. In the Nalgunda district fifty-two were recently baptized in one week.

—The first ecumenical Methodist conference was held in London in September, 1881. A second is to be held in America in 1891. A large commission, appointed by the Methodist Episcopal church, has the preliminary arrangements in hand. The time fixed upon by the commission is between Oct. 10 and Nov. 10. The place has not yet been chosen.

—In answer to an overture from the Presbytery of Bismarck on lotteries, the General Assembly at Saratoga made this declaration: "In view of recent notorious attempts to force the lottery system upon some portions of our land by legislative enactments, the General Assembly does hereby reiterate in the most emphatic manner its condemnation of all lotteries, as immoral in their nature, and ruinous in their effects upon individual character and public welfare. The members of our church are exhorted to discountenance all forms of resorting to chances, even for professedly praiseworthy objects, inasmuch as it is not allowable to do evil that good may come. The presbyteries under our care are also recommended to press upon the consideration of ministers and sessions the vicious influence of lotteries, and urge them to do what they can to arouse public conscience against this and every other species of gambling."

—Out of 900 foreign missionaries at present in India, representing various lands and peoples, the oldest is an American, Rev. John Newton (of the Presbyterian church), the veteran missionary of Lahore, who at the age of 78 is still a happy worker in his chosen field. Mr. Newton landed in Calcutta in February, 1835, almost 54 years ago; he has labored since in connection with the well-known Lodiana mission. Four sons born here and educated in America, returned to this country as missionaries; one of these, Dr. J. Newton, died in India after 22 years' service; the others are still in the ranks; the five laborers have given 125 years of service to India. A daughter returned to India as a missionary, and afterward married Rev. Dr. Forman, of Lahore, whose two sons and daughter have recently returned to India as missionaries, the first representatives of the third generation in this grand missionary family.

—The Korean Alphabet is phonetic and so simple that any one can learn to read in a day. Nearly all the women in Korea can read.

—Rev. J. S. Stone, formerly of Bombay, now engaged in mission work in New York, testifies that the moral degradation of that city equals the worst phenomena of the Black Holes of sin in Calcutta and Bombay, where the depravity of the Orient shows its darkest sides. At times, he says, it is appalling even to an Indian missionary.

—Every friend of the Young Men's Christian Association should feel an interest in the School for Christian Workers at Springfield, Mass. This school is the only institution of its kind established as a normal school in the interests of the Y. M. C. A., where all students are given a thoroughly Christian training, and many are fitted to become competent general secretaries and physical directors The school needs the hearty support of all friends of the association to enable it to carry on the good work so well begun.

LODGE NOTES.

The Iowa Sons of Veterans were meeting at Washington last week. There are 110 camps of the order in the State with a membership of 2,641.

The Missouri Order of Ancient Hibernians began its biennial session at Sedalia, Sunday. It passed a resolution indorsing Parnell and denouncing Balfour.

On Tuesday Grand Commander Moulton of the Knights Templar announced that the annual encampment for the Northern district of Illinois would be held at Rockford in August.

At the meeting of the General Executive Board of the Knights of Labor in Philadelphia it was decided that the grand assembly of the order be held in Denver, Col., beginning November 11.

On Tuesday Hon. P. C. Haley, Democratic candidate for Congress in the Eighth Illinois District, announced his withdrawal in favor of Major J. M. Thompson, Master of the Illinois State Grange.

The Grand Lodge of Ohio Knights of Pythias meeting at Cleveland decided not to admit saloonkeepers to membership in the order. The question has been agitated for years, but never before could the opponents of the saloonkeepers secure the necessary two thirds vote.

At noon Saturday 6,000 cutters, cloak and suit makers were locked out by the different cloak and suit firms of New York. The great portion locked out are union men, while several hundred are non-union. The trouble arose over the refusal of the union cutters to turn their work over to non-union men.

The Salem, Mass., *News* notices eth progress of a new secret order in that city thus: "A special meeting of Abraham Lincoln Camp, No. 1, Independent Order Loyal Americans, was held in Grand Army Hall last evening. A large number were obligated; 47 were elected as members of the order, and twenty-six new applications were received."

The American Protestant Association held the fortieth annual convention of its "Right Worthy Grand Lodge" at Lincoln Hall in this city last week. Its deliberations were secret. The main topics to receive attention were the public schools and unrestricted immigration. This lodge has a membership of 35,000. Our public schools can never be saved by a secret society.

A personal sketch of Daniel Dustin, of Sycamore, Ill., lately appointed by President Harrison to the responsible position of sub-treasurer in Chicago, closes thus: "He is an active member of the First Congregational church and a Mason of high degree. In 1872 the Knights Templar elected him to the highest office within their gift, that of Right Eminent Commander of the Grand Commandery of the State."

The sixteenth annual State convention of the Board of Erin, Ancient Order of Hibernians was meeting in this city last week. The principal question before the convention was the proposed consolidation of the two branches of the order. Years ago dissensions caused a split in the ranks and one faction seceded and called themselves the American Board. The other is known as the Board of Erin. An effort will be made to unite the two branches. Before the hanging of a few years since the Mollie Maguires formed a very important part of this organization in Pennsylvania.

The action of the Rochester convention of railroad conductors in eliminating the anti-strike clause from the constitution of the Order of Railway Conductors is likely to disintegrate that organization. The Hoboken division has surrendered its charter and the New Haven division withdrew its delegate. An eastern delegate is quoted as saying that the action of the convention would certainly result in the withdrawal of a large majority, if not all of the New England, New Jersey and Pennsylvania divisions, from the order and the formation of a new organization on a strictly non-striking basis.

Mayor Cregier does not always greet the lodges that come to Chicago. The

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

Distress After Eating

Sick Headache

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." GEORGE A. PAGE, Watertown, Mass.

Heart-burn

Sour Stomach

Hood's Sarsaparilla

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

Patriarchal Circle, seceders from the Odd-fellows, came here lately and the mayor sent Col. W. J. Onahan, a Romanist, to welcome the lodge to Chicago. He said the character of the organization of the Patriarchal Circle commended it to the sympathy and good will of all citizens. Chicago was proud to welcome all couclaves. The "Supreme Oracle" is the great man of this order. A committee was appointed last year to prepare a ritual for the new degree of the "Golden Band," and it is suggested that this committee at once present a plan for a charter, initiation fees, etc.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from June 9 to 14 inclusive:

G McKerrow, A C Lane, A B Lipp, W O Norval, L A Phillips, Rev A Dresser, Sr, C C Martin, F R Robbins, R Coulter, M K Smiley, Mrs T Gorsline, R A Clark, O N Carnahan, N Miner, D E Votaw, J Strardling, H Wolf, W Sonter, Eld W W Payne, J G Scott, F Brouse, Mrs J M Byers, J Rasor, F W Sewart.

McCOOK, Neb.

Thanks for the group of noted anti-secret men [Washington and his Co-Patriots] and their forcible testimony against secrecy. I shall have to frame and hang it on the wall that it may be a silent but powerful testimony against "false worship." W. O. NORVAL.

MARKET REPORTS.

CHICAGO.

Whoat—No. 2	87⅞@		88¼
No. 3	76 @		85
Wintor No. 2			87⅞
Corn—No. 2	34⅛@		35
Oats—No. 2	29 @		30
Rye—No. 2			46½
Bran per ton		9	50
Hay—Timothy	6 50	@12	00
Butter, medium to best	10 @		14
Cheese	06 @		10½
Boans	1 25	@ 1	75
Eggs	@		12
Seeds—Timothy	1 25	@ 1	35
Flax	1 22	@ 1	40
Broom corn	02¼@		06¼
Potatoes, per bu	20 @		45
Hides—Green to dry flint	03 @		07
Lumber—Common	10 00	@13	00
Wool	15 @		34
Cattle—Choice to extra	4 50	@ 5	15
Common to good	2 00	@ 4	40
Hogs	3 80	@ 4	00
Sheep	3 25	@ 5	90

NEW YORK.

Wheat	94 @		90¼
Corn	40 @		42⅞
Oats	32¼@		40
Eggs			14
Butter	6 @		15
Wool	14 @		39

KANSAS CITY.

Cattle	1 75	@ 4	70
Hogs	3 40	@ 3	60
Sheep	2 50	@ 5	10

STANDARD WORKS

—ON—

SECRET SOCIETIES.

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National Christian Association,

221 W. Madison St., Chicago, Ill.

TERMS:—Cash with order, or if sent by express C. O. D. at least $1.00 must be sent with order as a guaranty that books will be taken. Books at retail prices sent postpaid. Books by Mail are at risk of persons ordering, *unless 10 cents extra is sent to pay for registering them*, when their safe delivery is guaranteed. Books at retail ordered by express, are sold at 10 per cent discount and delivery guaranteed, but not express paid. Postage stamps taken for small sums. ☞A liberal discount to dealers.

ON FREEMASONRY.

Freemasonry Illustrated. A complete exposition of the seven degrees of the Blue Lodge and Chapter. Profusely illustrated. Complete work of 640 pages, in cloth, $1.00. Paper covers, 75 cents. First three degrees (376 pages), in cloth, 75 cents. Paper covers, 40 cents.

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Hand-Book of Freemasonry. By E. Ronayne, Past Master of Keystone Lodge No. 639, Chicago. Gives the complete standard ritual of the first three degrees of Freemasonry. New edition, 274 pages. Bound flexible cloth covers, 50 cents.

Freemasonry Exposed. By Capt. William Morgan. The genuine old Morgan book republished. 25 cents each.

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The Master's Carpet, *or Masonry and Baal Worship Identical,* explains the true source and meaning of every ceremony and symbol of the lodge. Bound in fine cloth, 420 pages, 75 cents.

Mah-Hah-Bone; comprises the Hand Book, Master's Carpet and Freemasonry at a glance. Bound in one volume. In cloth, 589 pages, $1.00.

History of the Abduction and Murder of Capt. Wm. Morgan. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

Ex-President John Quincy Adams' Letters on the Naturo of Masonic Oaths, Obligations and Penalties. Price, cloth, $1.00. Paper, 35 cents.

Hon. Thurlow Weed on the Morgan Abduction. This is the legally attested statement of this eminent Christian journalist and statesman concerning the unlawful seizure and confinement of Capt. Morgan in Canandaigua jail, his removal to Fort Niagara and subsequent drowning in Lake Ontario. 5 cents each.

The Broken Seal; or Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene. In cloth, 75 cents. Paper covers, 40 cents.

Reminiscences of Morgan Times. By Elder David Bernard. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry. 10 cents each.

The Mystic Tie, or Freemasonry a League with the Devil. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason. 15 cents each.

Freemasonry Self-Condemned. By Rev. J. W. Bain. A careful and logical statement of reasons why secret orders should not be fellowshiped by the Christian Church. Paper covers, price, 20 cents each.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

Anti-masonic Sermons and Addresses. Composed of "Masonry a Work of Darkness;" the Sermons of Messrs. Cross, William M'Nary, Dow and Sarver, the two addresses of President Blanchard, and the addresses of President H. H. George, Prof. J. G. Carson and Rev. M. S. Drury; "Thirteen Reasons Why a Christian cannot be a Freemason," "Freemasonry Contrary to the Christian Religion," and "Are Masonic Oaths Binding on the Initiate?" 287 pages; cloth, $1.00.

Are Masonic Oaths Binding on the Initiate. By Rev. L. A. Post. 5 cents each.

Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. 5 cents each.

Freemasonry a Fourfold Conspiracy. Address of Pres. J. Blanchard. This is a most convincing argument against the lodge. 5 cents each.

Finney on Masonry. The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents. Paper cover, 35 cents.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each.

Stearns's Inquiry into the Nature and Tendency of Freemasonry. 338 pages. Paper covers, 40 cents.

Sermon on Masonry. By Rev. W. P. McNary, pastor United Presbyterian church. 5 cents each.

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Sermon on Masonry. By Rev. James Williams, Presiding Elder of Dakota District Northwestern Iowa Conference M. E. Church—a seceding Master Mason. 10 cents each.

Masonic Oaths Null and Void: or Freemasonry Self-Convicted. This is a book for the times. Tho design of the author is to refute the arguments of those who claim that tho oaths of Freemasonry are binding upon thoso who take them. 207 pages. Postpaid, 40 cents each.

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian), a seceding Mason of 21 degrees. 15 cents each.

Judge Whitney's Defense before the Grand Lodge of Illinois. Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each.

Masonic Salvation, as taught by its standard authors. This pamphlet is a compilation from standard Masonic works, in proof of the following proposition: Freemasonry claims to be a religion that saves men from all sin, and purifies them for heaven. 111 pages, price, postpaid, 20 cents.

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HOME AND HEALTH.

TAKING CARE OF FURNITURE.

Furniture can be kept lookiug nice with so very little care that it is too bad to deny it this little, yet, with the exception of the usual dusting now and then, it seldom gets any better in the majority of homes. Very ordinary articles of furniture may, with care, be kept looking well for years, while handsome furniture may by neglect be made to appear dingy and worn out long before its time.

Upholstered furniture that is in everyday use should be cleansed thoroughly once a month at the least. The articles, with the exception of the very heavy ones, should be taken into a yard or room with open windows, choosing a day when the wind is not in the direction to blow the dust into the room. Take each article to the open window or in the yard, and with a bristle brush clean out as much dust as possible. The above, to be sure, is only for such as are upholstered in plush or any goods with a pile. To clean haircloth, if possible, take into the air, and with a light switch beat out the dust, afterward wiping the dust on the surface with a damp cloth. Wipe over the woodwork with a damp cloth, and if there are any dents in it, place on the dents several thicknesses of wet blotting paper, and to this hold a warm flatiron until the paper is dry, and, unless the dent is a very deep one, this one trial will remove it. When the woodwork is thoroughly dry, take some warm linseed oil and with a soft flannel cloth rub it well into the woodwork, using a very little oil and a good deal of strength. Rub it over with a soft silk cloth or chamois leather to obtain a nice polish.

It is claimed that stains can be removed from furniture by washing it in vinegar, then rubbing the stains with a soft flannel dipped in spirits of salt. When the stains are removed rub with warm linseed oil, and polish with a piece of chamois. White spots can be removed by applying alcohol.

It requires only a little to remove the spot and should be simply pressed on the spot with a cloth that is not linty, and never rubbed, or the varnish will come off. After taking out the spots rub with linseed oil when the surface of the article is dry and polish the same as usual. To remove scratches and make the furniture look almost as good as new use crude oil and apply with a soft brush, then wipe off dry and polish with a soft flannel cloth.

A WIFE'S JUST COMPLAINT.

Farmer Bell did not believe in mental or moral sugar plums—at least within his own family circle. He was quite willing to commend friend or acquaintance, but he had a theory that his own family would be best improved by a species of Spartan discipline. The children must learn to do their duty without the meed of praise, and, as for his wife, she had toiled for fifteen years without having once been told that she was a satisfactory housekeeper.

One night the two came home from a tea party at a neighbor's house, and Mrs. Bell, with the courage of the meek, opened fire upon her husband.

"Ezra," she said, "seems to me I heard you praisin' up the mottoes the Smith girls worked?"

"Yes, I did," said Mr. Bell. "Real pretty they were for such fancy nonsense."

"Your own girls have made some just like 'em. You'd better praise them. It'll tickle 'em to death. And didn't I hear you say that squash pie for supper was powerful nice?"

"Well, Miranda, 'twas a good pie."

"Was it a mite better'n mine, Ezra?"

"Well, no, I can't say as 'twas."

"When have you ever said one word to praise a pie or cake I've set afore you?"

"Maybe I ain't praised ye much, Miranda, but then I ain't complained."

"Yes, you have," said Miranda. "Yes, you have! Sayin' nothin' 's complainin' sometimes. It's just like pushin' a heavy load up hill, besides what you've agreed to carry, to go along day arter day an' not hear a word o' praise. I tell you, Ezra, you're a man, an' you don't know anything about it!"

Ezra began to think he didn't, and although he by no means changed his spots entirely, he did from that time forth try to act on the theory that "women folks" are fond of commendation. — *Youth's Companion.*

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I ought to knock you down."

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"I kissed her; that I've not denied,
But I kissed her on the cheek—

and I did it because she looked so handsome—the very picture of beauty and health. What is the secret of it?"

"Well," replied Green, "since you ask it, I will tell you; she uses Dr. Pierce's Favorite Prescription. I accept your apology. Good night."

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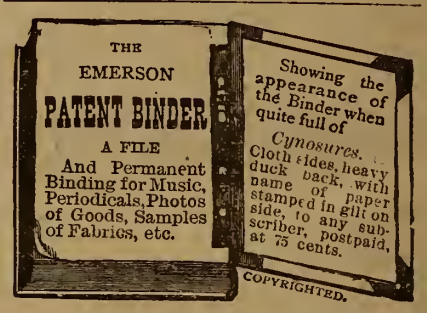
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In Brief.

A telephone has been established between Yokohama and Striznoka, a distance of 100 miles, in Japan, by order of the Mikado. It is the first in the country and works finely.—*Electrical Review.*

A new census of the New York police force shows that there are 3,410 policemen in all. Of these 2,273, or 66.66 per cent are native born. The remaining 33.34 per cent are foreign born, and 26.71 per cent, or 911 policemen, were born in Ireland. There are 144 Germans, 5 Frenchmen, 30 Englishmen, 8 Scotchmen, and the remainder are divided among twelve nationalities. Let us hear from Chicago.

Light, we now learn, not only has sound, but can be heard. A beam of sunlight is made to pass through a prism, so as to produce the solar spectrum. This is turned upon a disk containing colored silk or wool, and, as the colored lights of the spectrum fall upon it, sounds are given by different parts of the spectrum, and there is silence in other parts. For instance, if the green light flashes upon red worsted, loud sounds will be given. Only feeble sounds are heard when the red and blue parts of the rainbow fall upon the worsteds, and other colors evoke no sound at all. Green silks give sound best in red light. Every kind of material gives more or less sound in different colors and no sound in others.

Two new finds of unusual interest are announced by Egyptian explorers. The first is the discovery of a tomb believed by eminent archæologists to be that of the famous Cleopatra. It is twenty-five feet under ground in a chamber ten feet long, with a sarcophagus in the form of a pyramid and decorated with exquisite carvings. The investigations are not yet complete, but have proceeded far enough to make it certain that the tomb is that of some extraordinary personage. The other discovery is that of a will at Illahun. The will was written on papyrus, and dates back to the reign of Amenemhat III., 2,550 B. C., the name of the month and day being given. The phraseology is quite modern in form, and shows that people even in that early day knew how to give away their property, when they could no longer use it, as well as they do now. As the testator settles his property upon his wife it indicates the legal status of woman. It is also another proof that the Egyptians had a written language in that far-off day.

The English postal conveniences are far greater than ours in this country, as is pointed out in a recent article in *Harper's Weekly*. The postal telegraph system, free delivery in country villages, and the large number and accessibility of postoffices are features that first catch the tourist's attention: "The English go farther than to merely register a letter. They insure letters as well. Every letter on which only the stamps for postage have been put is insured to the amount of one pound ($5), and that sum will be paid if it be damaged or goes astray, and if the postmaster-general be satisfied that it was of that value. Registered letters cost two-pence extra, and carry with them a guarantee of five pounds in case they are lost or damaged. For still another two-pence the insurance is raised to ten pounds, or whatever part of that sum the proven loss or damage amounts to. The government or postoffice savings banks are distinctly the depositories of the poor. You cannot bank money at a postoffice if you have an account in any other savings bank, and you may not deposit more than $150 in a year, or $750 altogether. Interest is not paid on less than a pound, and then only at the rate of twelve cents a year on five dollars. After the limit of deposit is reached, the depositor can buy government stock, provided he does not buy more than $500 worth in a year, or more than $1,500 worth altogether. He may withdraw all his money from the postoffice bank at a day's notice, and he can sell his government stock at the market price the moment he desires. a commission being charged for the sale. There is also a charge of a commission of nine-pence on all purchases exceeding twenty-five pounds worth of stock. Thus, in all ways, private banks and brokers are measurably protected against undue rivalry by the government."

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"I have known Mr. J. W. Pickle for many years, and consider him a truthful man."—R. B. Dawkins, Mayor of Farmerville, La.

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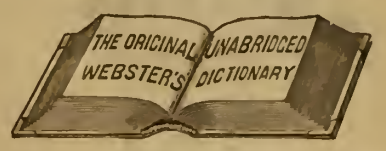
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NEWS OF THE WEEK.

WASHINGTON.

Mr. Blair of the United States Senate introduced a bill Thursday to prohibit the exportation of alcoholic liquors to Africa and the islands of the Pacific Ocean.

Senator Hoar Monday introduced in the Senate a joint resolution proposing an amendment to the Constitution providing for the election of postmasters by the people.

Senator Edmunds, from the committee on judiciary, yesterday reported back favorably with amendments the bill recently introduced by him providing for the reorganization of the government of Utah.

Major Powell, Superintendent of Geological Survey, who was sometime a student at Wheaton College, has been completely vindicated by the Secretary of the Interior of the charge made in the Senate that he had misapplied funds appropriated for the irrigation survey.

The protracted negotiations between the Senate and House respecting the differences arising from conflicting amendments to the Morill pension bill were brought to a successful conclusion Tuesday by a final agreement of the conferrees. By the terms of the agreement the Senate recedes from its insistence upon the dependent pension feature, and the House agrees to drop the service pension provision, leaving the bill a disability pension bill.

In the course of some remarks on the conference report and the urgent deficiency pension appropriation bill, Representative Henderson (Iowa) in the House Thursday made the following statement of the appropriations made by the present House for the benefit of the soldier: Regular pension bill, $98,427,461; urgent deficiency, $21,613,009; soldiers' homes (deficiency), $81,609; expenses of pension office, $2,439,150; records and pension division, war department, $837,-$837,270; artificial limbs (deficiency), $60,000; pay and bounty claims, $1,123,-629; soldiers' homes, $2,601,765; aid for State homes, $100,000; artificial limbs, $102,000; pay and bounty claims, $660,000; act for total helplessness, $15,000; general pension act (passed yesterday), $35,000,000; urgent deficiency, $3,708,838; total, $167,419,731.

COUNTRY.

A cylone at Channahon, Ill., Tuesday night, moved buildings and leveled outhouses and trees, but no lives were lost. The lightning and thunder are said to have been terrific.

An express train on the St, Louis, Arkansas and Texas Railroad was wrecked in Arkansas Monday night by bandits, who, after stealing the contents of the safe in the express car, made their escape.

A correspondent of the *Daily News*, writing from Arkansas City, Kan., imparts the interesting information that not a little of the opposition to the re-election of Mr. Ingalls to the United States Senate is due to his open hostility to woman suffrage.

At Decatur, Ill., Tuesday, Richardson Washington was sentenced to two years in the penitentiary for perjury. He accused another man of robbing a dead man of his clothes, but it was shown that Washington himself was the criminal.

In the Wabash wreck near Warrenton, Mo., Monday, J. Kellar, of Cynthiana, Ky., his son, and the five race-horses owned by them were all killed.

At Springfield, Ill., Thursday the Supreme Court filed its decision in the bucket shop case of William Sobey on appeal. This decision holds that buying on margins is gambling within the statute and therefore unlawful.

Six of the dog-bitten boys who were sent on from Illinois to be inoculated in the Pasteur Institute, New York, have started home after having been successfully treated by Dr. Gibier.

A terrible rainstorm visited some sections in Illinois Friday night, and did a great deal of damage to the crops, as well as disaster by the sudden rise of the rivers and creeks, the loss at Rockford alone being estimated at $300,000.

FOREIGN.

The *Freissinige Zeitung* says that the Emperor has refused to assent to the suggestion that Prince Bismarck be prosecuted for divulging state secrets.

It is announced that the Canadian government is about to advertise in English papers for a fast Atlantic steamship service, the minimum average speed to be eighteen knots an hour.

The announcement that Chancellor von Caprivi will accompany Emperor William on his visit to the Czar is regarded as changing the meeting of the sovereigns from an exchange of imperial courtesies to a diplomatic event. The interview is to take place August 2. Herr von Schweinitz, the German Ambassador to Russia, will be present. Emperor William, escorted by a squadron, sails from Kiel to Cronstadt, and will remain with the Czar three days.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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ELIZABETH E. FLAGG.

AN AUTOBIOGRAPHY.

The editors of the *Cynosure* have kindly asked me to write down some reminiscences connected with my earlier days, and in particular—as the thing which will most deeply interest the readers of this paper—of those influences which gave my mind its lifelong bent in the direction of reform work.

My birthday, as recorded in my father's handwriting, occurred Feb. 3, 1847. I was not a strong or healthy child, and being confined to the house so much by sickness, and without brothers or sisters, I was thrown back on myself for amusement, and I suppose this made me rather old-fashioned in manner, and strengthened my tendency to quieter and graver pursuits than most children naturally take to. But though thus "hedged in," mine was a happy childhood. Its days of weariness and pain, and doses of nauseous medicine, are no more remembered, save as they make a background for the patient, loving care of one of the tenderest of mothers. My favorite and earliest amusement was to draw on a slate, and make believe write. I remember how a sight of the starlit heavens, or the rare beauty of a perfect summer day, would fill me with a strange, silent ecstasy; and how the wind at night seemed to tell me stories and sing me poems which I afterwards tried to write out. Many were the wonderful effusions which I thus committed to paper without the slightest risk that anybody would ever read them, being written in self-invented characters that would have puzzled the most learned savant to decipher.

One of my earliest recollections is of my mother's taking me to Sunday-school, which was held in the basement of the church, or "meeting-house," as the old folks called it; and as I recall the steep, narrow stairs down which we little ones went tumbling, my only wonderment is that there were no broken necks. The Sunday-school was then the principal recognized channel for layworkers. My father was a teacher for many years, and every Sunday morning—for we were early risers on Sundays as well as on week days—he made it a point to sit down with Bible and question book before him and look over the lesson. As soon as I was able to read—almost before—he associated me in its study, and some of the pleasantest recollections of my childhood are connected with bright Sabbath mornings when I sat in my high chair, proud and happy to think my father "wanted his little daughter to help him about his lesson." By putting it in this light he eliminated every element of compulsion or drudgery from the exercise; and any one who knows anything about the nature of childhood need not be told that he won from the start, if not a very helpful, at least a very earnest and eager little assistant. My father did not follow the renowned example of the man who made a hole for his cat to go through, and then a smaller one beside it for the kitten. He believed that



my childish understanding could grasp all the fundamental truths of the Bible as well as the adult. Mature years have shown me the wisdom of his plan. I owe to it my lifelong interest in Bible study, and I would recommend to every parent, who wishes his children to grow up lovers of the Sunday-school, a similar course. I am sure that but a small percentage will ever think themselves "too old to go" that have from their earliest years been thus trained.

Wellesley was not then the famous college town which it has since become. It was but a bare country hamlet in which there was much that was still primitive and local. And indeed, it was not Wellesley at all, but West Needham; that is, the western division of the town of that name. "Its first settlers," to quote from an historical sketch now before me, "were Puritans, who sought here the civil and religious liberty denied them in England. They were of noble origin and sustained the character of princely and pious farmers." At its first town meeting held in 1711, measures were taken for the construction of a meeting-house, and soon after a school-house was erected "fast by the oracles of God." This was the history of most of those early settled Massachusetts towns whose God-fearing founders builded better than they knew. There was nothing about the place in any sense prophetic of the celebrity it was yet to attain as an educational and literary center. It was nicknamed Faggot Town, because the gathering of faggots to sell in adjoining villages was quite an important industry—so much so that it went by the name of "Needham currency." Of course this was anterior to my day, yet in my early childhood the place had not changed very materially from what it was in the early part of the century.

In these times, when there is such a multiplicity of children's books, my library would have been considered unique as well as meagre. I had "Songs for the Little Ones at Home," a "New England Primer," "Little Henry and his Bearer," and a few picture books. But I think among them all none made so deep an impression on my childish mind as an illustrated pamphlet published by the Temperance Society, with pictures, and short stories under each, illustrating the dreadful effects of alcohol. Not being able to attend school, owing to my feeble health, my father taught me to read and spell Sunday evenings, varying the monotony occasionally by other exercises, such as showing me the pictures in the aforesaid pamphlet, and explaining what a dreadful thing alcohol was and how much the drunkards' poor wives and children had to suffer because there were men wicked enough to sell rum. If I am to-day a prohibition crank, that little book, with my father's Sunday evening talks thereon, made me one; and as the best means of multiplying the race, I would recommend, not less scientific instruction in our schools, but more of such home talks from parents.

My jubilation was great when I made the discovery one day that I could put syllables together and in a very halting fashion *read*, and from that time I became an omnivorous devourer of everything printed that came in my way. This passion for reading is often a child's greatest danger. But my parents were judicious enough to see that it was at least as important to feed the young and growing mind on good literature as the young and growing body on good food.

I had a daily reading lesson with my mother from the New Testament, and some simple recitations in other branches. My parents also took a good weekly newspaper. I believe that as an instructor of youth, bringing out their latent powers of thought, and that enthusiasm for the right which ought to be inherent in every young mind, nothing can exceed a well conducted journal. My father was Abolitionist to the backbone, and always took an anti-slavery paper. I especially recollect the *Independent* and the *Telegraph*—the latter published by Henry Wilson. Many fathers would not have taken the trouble to talk with a child, and particularly a daughter, on political questions, but I remember that my father always did; that he never poured cold water on my interest in the great national topic of the day, but fanned it instead, and certainly the year of the Fremont campaign, when I was nine years old, it was at white heat. I believe that to win a slave's freedom I could have died with pleasure.

Though fond of study, at least of those particular lines of study that accorded with my natural bent, I do not think I was a precocious child. As to my religious impressions, I scarcely remember a time when I was not subject to seasons of unusual seriousness that came and went as alternate sunshine and shadow will chase each other across the meadows on a summer day. I knew very well that the one thing my parents desired for me before anything else was that I might become a Christian, and I frequently enough wished I was one. But my ideas on the subject were anything but clear. I had a general impression, however, that I must be like the good children I sometimes read of in memoirs who always died young; and I knew this was far enough from being the case. Indeed, in my secret heart I think I did not want to be like them. This was not entirely owing to inward depravity. One reason was that in that case I, too, should have to die young, and I did not want to die. The other was that the unchildish and unnatural type of character, usually portrayed in said memoirs, did not strike me as lovely; and I may add that

on this latter point my mind remains unchanged. A child's instincts are generally true.

The fleeting, evanescent character of my early religious experiences—if experiences they may be called—is by no means a proof that they were valueless, but quite the contrary. And I would say to every teacher and parent, Do not be discouraged when the young minds under your charge show a disposition to ignore or treat lightly the very subjects in which perhaps only the day before they had seemed to evince an unusual interest. Youth, and especially childhood, is a period of moods and tenses, when the mind and will are in the formative, chaotic period; and though many an anxious father and praying mother has bitterly repeated the prophet's lament, "O Ephraim, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away," they have forgotten that the dew, though speedily dried up, takes the place of the showers withheld, and is one of Nature's most beneficent gifts. These indefinite yearnings, these longings after the Christian life, these spasmodic endeavors to live it, may not be in themselves an actual experience of religion, but I do assert that they keep the mind open to religious influences, and in the soil thus watered by heavenly dews the good seed stands a much better chance to spring up and bear fruit a hundred fold, than where no such gracious strivings of the Spirit have been felt. I suppose there must have been a particular moment when I made the final decision to live for Christ, but I do not know when, nor do I deem it of importance to know. We are born as spiritual babes into the kingdom, and the claim that we must know the exact date always seemed to me absurd. Christ keeps the record for all his children and that is enough.

My mother had a cousin, a Mrs. Mason, who went with her husband among the first missionaries to Burmah as associates of Dr. Judson. Whatever may be said of our missionaries at the present day, those early pioneers who went forth into the untrodden wilds of heathenism to plant the standard of the cross, were a band of genuine heroes. None more so have appeared since the days of Paul. The names of these and other noted missionaries I always heard mentioned with such affectionate veneration that I grew up in the firm belief that there was no honor in this world quite equal to that of being a foreign missionary. It can easily be imagined that my view of such a life was taken through the rose-hued spectacles of romance rather than hard reality. It was a mere dream, and God did not intend it should ever be anything else. With maturer years came firmer health and also the knowledge that my mother needed me—her only child—at home.

My childish passion for using the pen had only strengthened with my growth, and very naturally I began to employ my leisure time in writing for the press. I shall never forget the delight which I felt when the *Congregationalist* accepted an article and paid me five dollars. My first published book was a Sunday-school story—"The Flower by the Prison," which was followed by a collection of short stories for children that were gathered into book form after being published in the *Sabbath at Home*, of which Rev. I. P. Warren, D.D., was then editor. At the same time I kept up a course of extensive reading and home study, but I was haunted all through the years of my early womanhood with the feeling that I had not found my right vocation; that the Lord had something for me to do—I did not really know what. I often look back to that unrestful period, wondering if we must all wander our forty years in the wilderness before we can go up and possess the promised land, and learn what are the special and particular Anaks whom the Lord wants us to fight. Certainly the last thing that occurred to my mind was that he would ever put me in the forefront of a great and unpopular reform.

I lived in a village where there was neither saloon nor, at that time, any lodge. I had no brothers or near relatives to fall a victim to either of these evils; and indeed as regarded secret societies my thoughts had never been turned to the subject. Masonry I considered a very foolish thing, made up of equal parts of fuss and feathers, but I never thought of it as inimical to religion or good government. However, if I was ignorant I was also unprejudiced; for I had no male friends, as before stated, who belonged to the order to tell me "what a good thing it was." My first gleam of light on this subject did not come in Masonic fashion "from the east" but from the west. The *Christian Cynosure* began to visit us. The paper was then in its infancy and very different from the comely and attractive sheet into which it has since ripened. I well remember looking carelessly over one of the first numbers and remarking, "Why, this seems to be all about Masonry, and that is nothing I am interested in." The paper continued to come, and, as we afterwards learned, was the gift of our dear and venerated Deacon I. Leadbetter, whose money and prayers were given without stint to help the cause at a time when its friends in New England could be counted on one's fingers. At the same time, by a providential coincidence, Finney's work on Freemasonry fell in our way. My father and I read the book together in mutual astonishment and horror at its revelations. From that time the *Cynosure* was eagerly welcomed, and the cause of which it is the organ took its place in our hearts as one demanding the earnest support of every Christian who would be loyal to his Saviour. Dimly at first and little by little my work began to unfold before me. Here was a gigantic system of heathenism right in our own land—nay, in our beloved New England, and carrying on its rites under the very shadow of her church steeples. I saw that one need not go to Africa or India to be a missionary; but while I earnestly longed to be able to help in the warfare against Baal I did not know how to begin. It did indeed occur to me that I might use my gift of writing, but the fear that I was too ignorant of the matter to engage in so great a work held me back. For a year at least I nursed in secret this strong desire. Rev. E. D. Bailey, then New England agent, coming to Wellesley to lecture, I took the chance to speak with him on the subject. He at once suggested that I write a story embodying the principal events of the Morgan period. I at once began the task—if task that could be called which soon became an absorbing delight—and thus it was that "Holden with Cords" was written. It was not a made book, but "growd" like Topsey out of the intense longings of my heart to do something, however small, to help destroy the vulture which was preying on Christianity's vitals.

Time would fail—certainly *Cynosure* space—should I attempt here to pay a grateful tribute to all who have stretched out kindly hands and given me words of cheer which have been truly as cold waters to a thirsty soul. But I cannot close without at least adverting to one especial friendship which I formed about this time with an aged blind lady, the Mrs. F. of the Week-day Sermons, whose warm and unfailing interest in my work was a constant help and stimulant. She and her husband were old residents of Ohio, and as they had formerly been very active in the work of the underground railroad, I need not say that they were out and out for reform on every line. She had a wonderful grasp of spiritual realities, combined with sound practical sense; and also in no small measure that strange gift which the Scotch Highlanders call "second sight." More than once her prophecy of a time of trouble and woe yet to come on our nation, which should dwarf in sanguinary terrors even the French Revolution, has made me shiver. She had the Quaker calmness, never excited, never speaking above a certain low pitch; she was an utter disbeliever in spiritualism, she pinned her faith on the plain Word of God and nothing less, yet I am personally knowing to more than one occasion on which things and events were revealed to her, of which she could never have received knowledge from any human source. The veil which hid from her the common sights and sounds of earth seemed to grow luminous on the spiritual side. In the night which surrounded her the pillar of cloud became the pillar of fire, instinct with oracles from the other world.

Let me say in closing that ever since my pen has been identified with the anti-secret cause, I have been given the blessing for which the psalmist prayed: the way has been made straight before my face. No haunting doubt that I may have missed my vocation has tempted me to turn to the right hand or to the left. I know that my work has found me, and that I have found my work.

My life has been far too quiet and peaceful to afford any but scant materials to a biographer; yet I have been impressed with the hope that in thus writing out what may seem the trifling details of my own childhood, those readers of the *Cynosure* who are parents may see the importance of giving the young minds under their charge a reform bent, if they would have their places worthily filled in the coming years. And to all who want a place to work for the Lord, but are in doubt what that place is, or what kind of work he wants them to do, let me say in the words of the wise old motto engraved over the mantel of an English parsonage, "Do ye next thynge." Seize the opportunities as they come, for be sure they will come; and say like Jacob, "I will not let thee go until thou bless me."

A SONG OF THE MARCH.

BY VICTORIA ALEXANDRA BUCK.

Down upon the earth's dark lowlands
Bright the lights of God have shone,
Where he sits with lifted scepter
On his bright and gleaming throne,
Just behind the cloudy pillar,
Keeping watch above his own.

Hark! the ocean's waves are sounding
On the shores of every clime,
While the voice of my Redeemer
Rings above in tones sublime;
And the old world swings in silence
Down the changing grooves of time.

Shall we falter now, my comrades,
At the burdens we must bear?
No! the ranks are moving onward,
Flags are waving, bugles blare,
And the sabers upward swinging
Leave their lightnings in the air.

Perish every foul ambition,
While the great Creator's plan
Sweeps from glory unto glory,
Making strong the heart of man;
While the Prince of our salvation
Marches with us in the van,—

Marches with us o'er the highlands,
Where the lights and shadows play,
Though our camp is on the mountain,
Yet we cannot go astray;
And we've learned the "swing of conquest,
As we march along our way.

All along Time's misty borders
Waves are breaking on the shore;
All the hosts of heaven are charging
With their shining ranks before;
And the bugles blown by angels
Sound above the thunder's roar.

And the warm breath of Jehovah
Has across our spirits blown,
Where he sits with lifted scepter
On his alabaster throne,
Just behind the shadow, keeping
Watch and ward above his own.

East Randolph, N. Y.

A REMARKABLE EXPERIENCE.

BY OBED H. KING.

I was converted in early manhood, much the same way as are other sinners. I had a bright evidence of sins forgiven and could never doubt my conversion. I then supposed I had reached the summit of Christian experience in this life. My education was such, that in all good conscience I rejected and condemned water baptism as a relic of Judaism and improper to be tolerated in the church. For *thirty-nine* years I lived a wilderness life of sinning and repenting, with many severe trials, and sore afflictions for disobedience, and at different times near unto death. Becoming tired and heartsick of it, I longed for a better experience.

During a revival meeting of Friends, I became greatly interested, and while in deep contrition before the Lord, I heard a voice saying, "Be at peace with all men and prepare to meet thy God." Regarding this as a heavenly warning, it aroused my slumbering soul, and at once I began to obey. I had long been in a lawsuit with a neighbor, and in difficulties with several others. The suit was soon compromised, and all other difficulties adjusted, as far as in my power. And in great contrition of heart, while on my knees in open supplication, I consecrated my all to the Lord the best I knew. In great mercy he filled my soul and whole being full of the Spirit, and with glory. I was as happy as I think Abraham was when Isaac was born. I now thought that

surely I had reached an end of all my trials and testings. I saw the Scriptures in a new light, and next morning while praising the Lord, I seemed to see the Saviour upon the cross as clearly as the noonday sun. A man in dark clothes was standing near the cross with the Bible in his arms. I heard a voice say, "Behold a man of God." The impression made upon my mind was, *that* man is a sample of what I should be, in taking the Word of God for the man of my council. In an ecstasy of joy I covenanted anew *to do so*, and in confirmation of my vow I kissed the open pages of the sacred book. I had for twenty years been a member of the Odd-fellows, and attained the highest position in a subordinate lodge, and also in other secret societies. But upon examination of God's Word, I found the whole system to be in opposition to the revealed truth, and at war with the church. So for conscience sake I relinquished my connection with these unfruitful works of darkness. Upon further examination, to my great surprise I found Christ's commission to his disciples to be a plain command to *baptize*, and "add to the church such as were saved." I also saw Peter's command to Cornelius, applicable to my case, and that I too should be baptized. It was greatly against the will of my family and friends; and taking into view my official position in the church, to which I was as warmly attached as was Joseph to his native land, it was a *severe test.* But my convictions were strong, and became a burden, so that it seemed that my Isaac (sectarian prejudice) had not yet been given up. But the way was plain, and in view of my last covenant, I dare not resist the Spirit, and trusting the Lord, I obeyed from the heart the form of doctrine, and was "buried with Christ in baptism." And now the peace of God truly passeth all understanding. Praise the Lord. Amen.

LOTTERIES AND GAMBLING.

BY ANTHONY COMSTOCK.

Unless the laws against these evils are more rigidly enforced, the time is not far distant when employers will have to organize a vigilance committee to prevent the pilferings of their employes. Merchants complain of gambling houses in close proximity to their places of business, and demand that they be closed to remove temptations to dishonesty from their employes. A Broadway business man recently said to me, "Merchants should combine to sustain your Society for their own protection."

We are glad to note that the President of the United States in his message to Congress has heartily indorsed the Postmaster-General's recommendation of further legislation against the use of the mails by lottery companies. The Louisiana Lottery, a national scourge, in its heartless greed has recently increased the price of tickets so that if all are sold each month, the annual income is increased from $3,000,000 to $28,000,000. The Society for the Supression of Vice closed their New York office in 1879, and notwithstanding an offer of $25,000 annual contribution to our work if we would not interfere again with their doing business openly in this city, they have never dared to either open an office, nor can they advertise as they formerly did in this State. It has been publicly stated that this monster public plunderer, in order to secure a renewal of its charter, which expires in 1893, for fifty years more has offered to bribe the whole State of Louisiana by paying the State debt of over $12,000,000, and erecting a public library for the city of New Orleans to cost $100,000. During the past year no less than four so-called Little Louisiana Lotteries have sprung into existence. We arrested one Olin D. Gray, a lithographer and printer in this city, for printing tickets for these snide affairs, seizing in his possession over 1,500,000 tickets at one time, besides fifteen lithographic stones.

The ravages of pool, gambling and bookmaking in the past year have been fearful to contemplate. From all sides come accounts of dishonesty, embezzlements, defalcations, breaches of trust, robbery, suicide and murder. The warning prophecy of our Secretary before the Legislative Committee and the Governor of this State, made prior to the passage of the infamous Ives' Pool bill (allowing gambling during a part of the year on race tracks), are fully realized. The large space given to these crime breeders, under the heading of "Sporting News," in some daily papers is fostering crime and promoting dishonesty. This sort of highhanded robbery, when boss gamblers and their touts invade not only every race course, but maintain open pool rooms in the midst of the marts of trade, is a constant menace to industrious habits. To spread glittering inducements of gain before the hardworking and ignorant classes, to take the poor man's dollar that should go to buy bread for his family, is the quintessence of cruelty, but to legalize a scheme that induces and entices men and women of all classes in society to become gamblers is to outrage the fundamental principles of good government.

New York.

GOD'S PROVIDENCE IN REFORMS.

BY REV. H. H. HINMAN.

God's providence is in all reforms. Without divine intervention they fail, and this is true of political as well as moral and social reforms. All history is replete with evidences of this fact, but none more so than in the great anti-slavery struggle. During the thirty years of discussion from 1833 to 1863 the cause seemed at times to go backwards. The public wearied of the agitation. The church had more immediate and seemingly pressing interests that demanded her attention. The efforts of the Abolitionists seemed *impracticable* if not *hopeless.* Business men and especially the commercial classes were disturbed by the agitation and not only longed for but *demanded* peace. Politicians saw that the hope of immediate success was in placing themselves squarely against all discussion of the rights of the slave. The American people, of the North as well as the South, voted down all agitation and declared Abolitionism dead and buried, without possible hope of resurrection. But for the continued interventions of divine providence the predictions of the selfish politicians would have been fulfilled.

But God was in it, and therefore it did not fail. The madness of the slave power was the means of its overthrow. The denial of the right of petition, the mobbing and murdering of those who plead for justice, the annexation of Texas and the war with Mexico which had for its object to extend the area of slavery, the Fugitive Slave law, the repeal of the Missouri Compromise, the Dred Scott Decision, the hanging of John Brown; and last, the secession of the Southern States and the firing on Fort Sumter, all these continued to arrest attention and prevent the relapse into moral insensibility that the mass of the people so much desired.

A precisely similar series of moral phenomena are presented by the efforts to abolish the liquor traffic. The intense earnestness, the aggressive spirit, and utter disregard of all moral principles that characterize the liquor interest is the main reason why the temperance reform does not die. Men are murdered to defend the liquor traffic just as they were to defend slavery. The example of high license at Dracut, Mass., shows the utter absurdity of such a remedy for the evils of intemperance. The "Original Package Decision" has forced the American people to regard the liquor traffic as a National, rather than a State issue, and by showing the utter impotence of any system of regulation to shut out the sale of liquor has compelled all classes of temperance men, without regard to previous convictions, to unite in demanding National legislation. The passage of the Wilson bill in the Senate by the decisive vote of 34 to 10 shows how wide-spread and earnest is this demand. It may or may not pass the House. If it does not it will be a heavy blow to the Republican party. If it does, it will be an immense gain to the cause of prohibition.

Berea, Ky.

One million dollars worth of gold was dug from the earth in the four continents during the year 1889. And yet this vast sum would not pay the rum bill of this nation for *six weeks!* Is ours a race of madmen? Can it be that the people, the great, privileged people, who rule the United States, will never come to their senses and put a stop to this waste and ruin? So long as it lies in their power to do so, God, at whose judgment bar every soul must one day appear, holds them responsible for the result of their great sin.

THE COVENANTER TESTIMONY.

REPORT OF COMMITTEE ON SECRET SOCIETIES.

Most of the secret orders are well known by their own published works, and by those who have renounced them, exposing their secrets. They unite Christians and wicked men in unholy rites. Oaths and penalties, like whips of scorpions, compel conformity. Family ties are weakened by the husband and father concealing from his wife and children a large part of his nights and days, his money, effort and influence given to the lodge. The church is paralyzed by secret combinations among her members, by the alienation of many who prefer lodge associations to church ordinances, or by the silencing of ministers in respect to certain Gospel truths. Also the state is antagonized by a secret empire which arrogates civil authority, neutralizes loyalty, perverts justice, and so menaces the peace and stability of society.

Some orders claim to be religious institutions, to provide an ideal and universal worship of God, and to assure dying members of their entrance into the Grand Lodge of the great Architect of the Universe. This claim exalts them above voluntary human associations as divinely approved, and equal, if not superior, to the church of Christ. But secrecy is their essential character; and this is condemned by the Bible, and is wholly opposite to the Christian religion.

When Simeon and Levi avenged their sister's wrongs by a secret conspiracy against her betrayer, dying Jacob denounced their secrecy and uttered this inspiring rebuke: "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united." The Prophet Ezekiel, 8: 5–18, describes the idolatrous rites brought into Israel; and secrecy is its chief feature. He digs through a wall, opens a secret door, and finds "the wicked abominations that they do in the dark, every man in the chambers of his imagery; for they say, The Lord seeth us not;" and he denounces against them the Lord's fury, who sees them and says, "Mine eye shall not spare, neither will I have pity."

Christ's testimony is explicit against secrecy as hostile to true religon. He gives his own example, John 18: 20: "I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort; and in secret have I said nothing." He defines religion, John 8: 12: "I am the light of the world; he that follows me shall not walk in darkness, but shall have the light of life." He commands his disciples, Matt. 10: 27: "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops." He warns hypocrites of the exposure of their secrets, Luke 12: 2: "For there is nothing covered that shall not be revealed; neither hid that shall not be known." He denounces the falsehood, Matt. 24: 26, that says, "Behold, he is in the secret chambers," and bids us, "Believe it not." He exposes the motives of secrecy, John 3: 19–21: "Men loved darkness rather than light, because their deeds were evil; for every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved; but he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God."

The apostles condemn secret systems. Paul describes the principle and practice of secrecy as heathen, and says, Rom. 13: 12: "Let us therefore cast off the works of darkness, and let us put on the armor of light; let us walk honestly as in the day." He warns the Corinthians not to join in the secret rites there practiced, 1 Cor. 4: 5, for the Lord "will bring to light the hidden things of darkness." Also, 2 Cor. 6: 14–17, he rebukes the secrecy and boasted charity that harmonizes all religions: "What communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Wherefore, come out from among them and be ye separate, saith the Lord." John testifies, 1 John 1: 6, 7: "If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth: but if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin."

But it is objected that secrecy is often necessary and approved of God and good men. There is such a privacy. Every heart has that with which no stranger meddles. In every home there is much that is private, and into which others may not pry. Nations have secret leagues; armies have sentinels, signs and grips, and may punish with death the betrayal of their resources and plans of campaign. Why, then, oppose secret orders? Why is secrecy right in the one case, and wicked in the other? Lawful privacy differs from sinful secrecy.

1. Lawful privacy is in matters that concern only ourselves; the inner life belongs only to self and God. To know it all does not benefit wife or child: to be ignorant of it may save them much useless sorrow. Only as we need and can be helped by others is it wrong to hide heart secrets. So far as secret orders conceal only private affairs, and reveal the truth as it affects other men, families, churches and the state, they are not immoral, disloyal or unchristian.

2. Lawful privacy is where safety and life make it necessary. We conceal private matters to guard against wrong and injury. Church courts conceal what might wrong the innocent, or scandals that decency and justice

require to be secret. State secrets are in time of war or diplomatic conflicts. Any lawful society may act with utmost secrecy if it is needed to protect from injustice or violence.

3. Lawful privacy is a matter of choice with those who keep the secret; it leaves full liberty of action and freedom, conscientiously to determine what is right and will best promote public and private interests. Secret orders give no such privilege; but each initiate, on the judgment of others, swears not to reveal but ever conceal what he does not know, and what may be duty to declare. He makes himself a slave to do or not to do what conscience, public welfare, and God's Word may demand otherwise; freedom is gone, but responsibility remains. No oath-bound secretist is free to obey God, or church or state; he must obey the behest of an irresponsible society, or, as it may be, a band of infamous conspirators.

4. The breach of privacy is only punishable by authorized officials, with just penalties, after crime is proved in a fair trial. The telling of secrets is only criminal, as it slanders, brings scandal on religion, or aids and comforts the country's foes. But if, under oath in church or state, a witness reveals the crime or immorality of a fellow-secretist, he may be punished even with death, by a self-constituted court, without public trial. Dr. Finney's book on Masonry gives this as part of a Master Mason's oath: "I promise and swear that a Master Mason's secrets, given to me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, murder and treason excepted, and they left to my own election." The Royal Arch oath binds to concealment, "murder and treason not excepted," and to espouse the cause of a companion "so far as to extricate him from the same, if within my power, whether right or wrong."

Thus, openness and secrecy distinguish the true and false religions. Christianity invites all to see its mysteries and make them known; and in the light of day its blessings are universally offered for acceptance. Secrecy boasts of its beneficence, but guards against giving a crumb to any but the initiated. Its mysteries are magnified, but only can be seen in the dark, and under the strongest restraints, lest its fraudulent promises should be exposed. The Christian's duty is declared by the Apostle, Eph. 5: 2: "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

J. C. K. MILLIGAN,
J. M. FOSTER,
WILLIAM GRAHAM,
DAVID HENDERSON,
WILLIAM BROWN,
} *Com.*

THE NATIONAL CHRISTIAN ASSOCIATION.

PROCEEDINGS OF THE ANNUAL MEETING.

The annual meeting of the N. C. A. convened at 10:30 Thursday morning, June 19, and was called to order by the president, Elder J. L. Barlow, and W. B. Stoddard led in the opening prayer. The roll call by the secretary showed a fair representation of the corporate members present, but at the same time the number of absentees among members within easy reach of this city was discouragingly large, and suggested the need of special missionary efforts among the corporate members themselves.

The annual reports were then heard. The Corresponding Secretary and General Agent, J. P. Stoddard, not being present, his report was read by the secretary. The report of the treasurer and auditors was attended by much explanation of the auditors' work and some details of the treasury accounts, and it was voted to reimburse Mr. Colver, the auditor, whose report was read, for his labor, and the thanks of the Association was added. The secretary of the Directors' Board read the report of that body. The reports were all accepted, those of the treasurer and auditor approved, and the others referred to a committee to present the recommendations contained in them.

Committees were then selected.

On Nominations: Elliot Whipple, H. A. Fischer, G. R. Milton, Wm. Pinkney, J. M. Hitchcock, M. R. Britten, J. A. Richards, E. D. Bailey.

On Official Reports: C. H. Abbot, C. F. Hawley, John Gardner, M. R. Britten, J. A. Richards.

On Resolutions: Alexander Thomson, C. A. Blanchard, B. F. Worrell, W. B. Stoddard.

On Obituary: J. A. Richards, Wm. Pinkney, John Sutcliffe.

After recess business was resumed after prayer by receiving the report of the Nominating Committee. The discussion on the part of the report relating to the office of Corresponding Secretary and General Agent was prolonged, since it was understood from unofficial correspondence with Mr. Stoddard that he preferred to remain in New England for the present. Some desired that more time should be had for consultation with him; and if a change was necessary, that an able and zealous man should be secured after careful deliberation, who should take up the general management of the N. C. A. work as Secretary and Agent. Others thought, as a temporary arrangement, that the office work of Corresponding Secretary should be given Mr. Phillips, who has efficiently managed this business for some time, and that Mr. Stoddard should be continued as General Agent. Since he had been sent to New England by the Board, he should be maintained there if he preferred that field. There was, however, no division of sentiment on the question of a renewal of energy in the management of the general work. A change must be made in this direction without delay and the interest in the South and among the State Associations of the North must be revived. It was finally determined to refer the matter to the Board after electing Mr. Phillips Corresponding Secretary. The selection of auditors was also left to the Board. The remainder of the report of the Nominating Committee was thus adopted:

President—Bishop Milton Wright.
Vice-president—Rev. G. R. Milton.
Recording Secretary—Rev. E. R. Worrell.
Corresponding Secretary and Treasurer—W. I. Phillips.
Directors—T. B. Arnold, C. A. Blanchard, John Gardner, J. M. Hitchcock, Jerome Howe, G. R. Milton, Wm. Pinkney, J. P. Richards, Alexander Thomson, E. Whipple, E. R. Worrell.

Rev. Wm. Pinkney, in behalf of the committee on obituary notice reported the following paper, which was adopted without especial remark:

Your committee on obituary notices would respectfully report:

That during the past year four members of the Association have passed from their toils on earth to their rest in heaven, namely, F. W. Capwell, Mrs. M. A. Blanchard, Rev. David McFall, Rev. W. W. Stewart.

In the death of F. W. Capwell, the Association has lost an efficient leader and conscientious Christian worker, but in our sorrow we rejoice to know that our loss is his gain.

In the death of Mrs. M. A. Blanchard, there passed away a devoted wife, a noble Christian mother and an earnest worker in the church, for the Sabbath-school, the temperance cause and Sabbath reform, and all lines of charitable effort, all found in her a warm heart and kind friend. And while we mourn our great loss with bereaved loved ones, we rejoice in believing that she is in the enjoyments of the blest in heaven.

In the death of Rev. David McFall, the Association has lost a great champion, a fearless leader in all principles of reform, and an earnest Christian worker. May his mantle fall upon many in our future work.

Rev. W. W. Stewart was a life-long supporter of the principles which, as an Association, we represent. Always ready to throw the whole weight of his manly, godly life against the powers of evil, he sweetly fell asleep in Jesus at the close of a long and useful life.

Thus the workers pass away, the ranks are thinned, but there is one to whom we may pray, "Lord, send forth more laborers into the harvest, and may their lives and self-sacrifice for God's cause stimulate us to use all our powers in carrying on the work God has given us to do, knowing that we too will soon be called to follow them to the land free from conflict and strife. May the inspiration of truth and the Holy Spirit, which moved them on to final victory, move us and thousands of others whom God shall raise up to fill our ranks, to more earnest work in the cause of reform.

The names of several friends were properly presented and elected without opposition. They were S. F. Porter, C. C. Foote, J. C. Carr and C. S. Bullock.

The report of the committee on resolutions was read by Alexander Thomson and adopted without debate and unanimously. The report reads:

WHEREAS, such organizations as the Clan-na-Gael and Freemasonry are proved to be hostile to civil government and the church of our Lord,—proved to be thus by their own writings; by the revelations of good men who have left them because of their wickedness, and by their fruits known to all thoughtful men who have examined the subject; and

WHEREAS, such minor organizations as the Good Templars, Sons of Temperance, the Grange, the Woodmen, etc., have a decided tendency to alienate the hearts of men from the Lord Jesus Christ and his church; therefore,

Resolved, 1. That it is the duty of all Christians to oppose such organizations in the Spirit of the Master.

2. It is the duty of all thoughtful citizens to oppose the elevation of lodge men into places of official power.

3 That we recognize Jesuitism as one of the most dangerous of secret societies. And since we have not the power at present to exclude them as some nations have done, therefore we should oppose their every step to power, and especially their unhallowed attack on the school of our children.

WHEREAS, the circulation of the *Christian Cynosure* among colored pastors and colleges in the South has been the means of enlightening many on the evils of the lodge system; and as the secret lodge, like popery, thrives where ignorance and superstition abound; therefore,

Resolved, That we recommend the solicitation of further contributions to aid the circulation of our organ among this people.

Resolved, That we approve the political work of the N. C. A. as carried on by the American Anti-secrecy League, and urge its vigorous prosecution.

Resolved, That we deprecate the introduction of the "original packages" as we deprecate the introduction of original sin, without discriminating as to the source whence they come.

WHEREAS, the World's Fair, to be held in this city in 1893, will afford a special opportunity for a general dissemination of the light given by our Association, and as the secret labor lodges, awake to the importance of this question, are already making preparations for a great union effort at the same; therefore,

Resolved, That we instruct the N. C. A. Board to take such steps as they may deem advisable to secure an International Conference of Christians to consider the secret lodge question in this city at that time.

The committee on the official reports presented the various recommendations of the General Agent and Directors in order.

1. In reference to the continued employment of special or district agents during the coming year, the services of brethren Porter, Hawley and W. B. Stoddard were voted to be continued.

2. The changes in the By-laws recommended by the Board and its committee were all adopted. They relate to the popular representation in the annual meeting, to the purging of the roll, honorary membership, election of officers, the time of holding the annual meeting, and the national convention. The By-laws, with all revisions incorporated will be printed in the *Cynosure* according to the vote of the Association.

3. It was voted to approve the establishing of a Book Depository in Boston so soon as the friends in New England shall raise the funds to sustain it.

4. The plan of holding four conferences in different parts of the country, namely, Boston, Chicago, the South, and the Pacific Coast, was approved.

5. The reports of all agents must be made out in full so as to show clearly the extent of their labors. If this is not done it was the vote of the meeting that the treasury should not respond to their knocks for salary.

6. It was also ordered that these monthly agents' reports should be presented to the Board for examination.

7. The Washington building not having been for two or three years so remunerative as was expected, the question of its sale was referred to the Directors.

The report of W. B. Stoddard, the Washington agent, was heard with much interest. He referred to the difficulties attending the beginning of his labor in Washington,—the new field, the death of his child, change of climate, and perplexing questions with the tenantry of the Washington building. Elder Bancroft was with him for a time, and rendered much aid. His work as lecturer had been done in New York, Pennsylvania, New Jersey, Maryland and Virginia. A successful State meeting was held in Houghton, N. Y., and excellent meetings have been held in Pittsburg, Philadelphia, New York, Brooklyn, and Norfolk. A large number of subscriptions for the *Cynosure* were taken in these cities. His work has been largely among the testifying churches, but has extended also among others at every opportunity, and it was a matter of peculiar gratification to find, on the part of both pastors and their churches, a growing desire to have the lodge question fairly discussed. In some places the demand for lectures was great beyond the possibility of meeting it. The report includes a period of fourteen months previous to May 30, 1890. In this time he gave 149 lectures, collected at meetings, $275.09; incurred an expense of $266.49; and secured 631 subscriptions to the *Cynosure*. Some books were sold. The total receipts were $1,050. This report was very heartily approved by the Association. The records of the meeting were read and passed upon and after a closing prayer the Association adjourned.

[The Treasurer's report is crowded over to another week.]

REPORT OF THE BOARD OF DIRECTORS.

The Board met for organization at the close of your last annual meeting, June 20, 1889. Rev. Alexander Thomson was elected chairman, and E. R. Worrell, secretary. A. Thomson, J. P. Stoddard and H. L. Kellogg were constituted a committee on buildings; H. A. Fischer, Jno. Sutcliffe and E. R. Worrell, finance committee; E. Whipple, H. L. Kellogg and J. L. Barlow publication committee. These three are the usual standing committees of the Board.

Meetings have since been held on the following dates: June 29, July 29, Oct. 31, Dec. 27, 1889, and Feb. 10, Apr. 19, and June 7, 1890,—seven meetings, at one of which, that held in October, there was no quorum, five members only being present. At two other meetings, seven were present, at the other four, eight. At the meeting held in July, the resignation of Prof. H. A. Fischer was accepted, and Mr. J. M. Hitchcock elected to fill the vacancy.

The organ of your Association, the *Christian Cynosure*, has been, during the past year, under the same management as for several previous years,—Rev. J. Blanchard, editor in chief; H. L. Kellogg, associate editor; and W. I. Phillips, publisher. We note but one item of unusual expense in connection with the publication of the paper, viz., new type at an expense not to exceed $250, ordered by the Board at their June (1889) meeting. We believe that the paper has maintained a high standard of excellence as a Christian reform journal. For courage, purity and truth it is equal to any with which we are acquainted and is of literary merit as well. Were it not for its peculiar duty of antagonism to all secret orders and its faithfulness in that duty it might attain self-support through an increasing subscription list. But now it needs and should have the steady support of all its friends that its influence may be extended. That your Board believe in its efficiency as an instrument for spreading intelligence and a fit representative of our reform everywhere is evidenced by the action taken in July of devoting a page of the paper to matter relating to the Boston Conference, and ordering one thousand copies to be sent to New England ministers. Also the vote in October by which eight hundred copies were ordered sent to the colored ministers of the South. Every moral leader should have the *Cynosure*, whether he be white or black, educated or uneducated. In this connection it would be proper to mention that your Board at its last meeting (June 7, inst.) voted to recommend to this body the carrying out of the recommendation of the latter Conference held in Chicago concerning a special edition of the *Christian Cynosure*.

Other publications have been put forth as events transpired which by their character seemed to lend emphasis to the truth of our testimonies against secretism, such as 40,000 tracts showing the origin and character of the Clan-na-Gael society. These were distributed in Chicago and vicinity about the time of the famous Cronin trial. Another such incident was the accidental killing of a minister in West Virginia, while he was being initiated into the Royal Arch degree of Freemasonry. Twenty thousand tracts relating to this have been issued, i. e., two editions of ten thousand each. The Board also voted fifty dollars to aid students in securing a bureau of information among themselves upon the secret lodge question.

Several agents associated with our General Agent, Rev. J. P. Stoddard, have been doing field-work for the N. C. A. throughout the year under the direction of the Board. The work of agents with whom this body has long been acquainted need receive no comment in this report. Mr. Enos Shaw, who was new to the work, has shown faithfulness and zeal throughout the year. In a friendly letter to the Board he has indicated his intention not longer to engage in N. C. A. work. Rev. S. F. Porter, who has represented the interests of this Association among educational institutions during the year, was present at the meeting of the Board held the 7th inst., and made report of fourteen anti-secret libraries placed in Illinois and Iowa colleges, besides several in schools at the South. Mr. Porter has issued two tracts to aid in his work. It is proper to add that Mr. Porter does this work at his own charges. The Board recommends him to the Association for employment for the coming year in our work upon such terms as may be agreeable to him. Rev. C. F. Hawley is also recommended as your representative for the coming year.

At the Board meeting held Feb. 10, the Finance Committee were directed in addition to their usual duties to make special examination of agents' monthly reports as to their fullness and accuracy. At the last meeting it was voted that in view of the statement of the Finance Committee to the Board that the monthly reports of field agents are not usually made in satisfactory form, that we recommend to the Association that they require their Board of Directors for the ensuing year to take measures to secure accurate monthly reports from field agents made out according to blank forms furnished them.

Two anti-secret conferences or conventions have been held during the year; one in Boston, the other in Chicago. That in Boston was held at an expense of $338.25, $180.54 of which was raised on the field. The deficit, $157.71, was paid out of the general fund. In view of the representation that this convention had awakened public sentiment and that ways were now open through which the N. C. A. work could be organized and put upon a good basis financially and otherwise in the New England States, your Board directed the General Agent, after doing some preliminary work for the Chicago Conference, to return to the East about the middle of January and labor at his discretion until the annual meeting. The Board has not now definite information upon which to base recommendations concerning the work of this Association in New England.

The second meeting was held in Chicago in April last at an expense of about $475, all of which was raised in Illinois and adjoining States for the purpose, and a small balance remaining, to which was added out of the general fund enough to send a report of the convention to those who contributed to its expenses. The success of this convention is largely due to the tireless labor and executive ability displayed by our treasurer, W. I. Phillips.

Little that could properly be called political work has been done the past year, though at the first meeting of the Board a committee was appointed to make and circulate a petition to Congress. This committee has reported that 10,000 copies were sent out for signatures and that 2,653 names have been subscribed, and recommend that this petition be taken to Washington and placed in the hands of some Congressman who will present the same either in the Senate or the House.

What is known as the Foreign Fund, i. e., money given by friends for N. C. A. work on mission fields, now contains $101.64. Your Board has requested H. L. Kellogg to open correspondence with missionaries with a view to purchasing with this money N. C. A. literature and forwarding it to foreign fields for distribution according to the terms of subscription to that fund.

The report of the committee on buildings owned by the Association shows: for the Carpenter building, total receipts $1,593.09; expense $564.87; net receipts $1,028.22. It should be stated, however, that more than ordinary expense has been incurred, $235.45, in reflooring and a thorough repair of the basement, otherwise the net receipt would be about $1,225. As it stands, however, it represents an income of 5 per cent, estimating the value of this building at $20,000. The above net income of $1,028.22 includes an estimate of $300, the rental value of the second floor of this building to the N. C. A.

The report of the committee on the Washington building shows a gross income of $631.97; expenses for taxes, repairs, etc., $586.69; net income, $45.28. To this net income should be added $120, estimated value of the rooms of the building occupied by Mr. W. B. Stoddard, agent of the Association, and counted as a part of his salary. This would make the net income of the building $165.28. The report states that no extraordinary expense has been incurred. Valuing the Washington building at $8,000, the income this year has been 2 per cent. In view of this report your Board has directed the treasurer, Mr. Phillips, to secure from the real estate agent who has been managing the building a statement of its present and prospective market value.

According to the recommendation of S. A. Kean, auditor, the property of the Association formerly held by J. P. Stoddard, trustee, has been transferred so that it is now held directly by the Association.

We append herewith the report made to the Board by the committee having in charge the revision of your By-laws, and suggest that all the By-laws as revised up to date be incorporated into the minutes of this meeting. [The N. C. A. By-laws will be published next week.—ED.]

Approved in session of the Board, June 19, 1890.

ALEXANDER THOMSON, *Pres.*

EDWIN R. WORRELL, *Sec.*

REPORT OF THE CORRESPONDING SECRETARY AND GENERAL AGENT.

BOSTON, Mass., June 14, 1890.

Dear Brethren of the National Christian Association, in Annual Session at National Headquarters in Chicago, June 19, 1890:

My own judgment, and that of your retiring Board of Directors, is that it is neither necessary or expedient for me to attend your present anniversary gathering. The time and money required to make the journey, it is thought, can be more profitably employed in furtherance of the objects you seek to promote. As full records of the year's work are at your command in the general office, and each department will be reported in detail by your retiring Board and the several employes under your appointment, it is only necessary for me to refer briefly to the more prominent events of the year, and offer suggestions for your consideration in outlining the work of the coming year.

I have attended and distributed literature and found friends to our cause at many meetings of eminent Christian workers with encouraging results. Among the more noted of these gatherings I will mention the National Congregational Council at Worcester, Mass.; the Baptist State Association at Putnam, Conn.; the American Board of Commissioners for Foreign Missions in New York; Convention of Christian Workers in Buffalo; the A. M. A. and National W. C. T. U. in Chicago; the World's Evangelical Alliance in Boston; two meetings of the N. E. Evangelical Alliance, Crescent Beach; the N. E. Evangelical Association, of Boston; a meeting of the Evangelical Church Union in Providence; the N. E. Holiness Convention in Putnam, Conn., and numerous conferences, ministerial gatherings and missions of local importance.

Of the two prominent meetings held during the year in the direct line of our work, you are already informed. The Conference held in Chicago April 22 and 23 was a decided advance upon that held in Boston, Dec. 11 and 12, and both were eminently successful. My opportunities for noting results of the Boston Congress have been more favorable than that of the later gathering in Chicago, and I say, without any hesitation, those results fully justify the effort. The eminent men who gave countenance publicly to these meetings have strengthened public confidence in our work, while the able presentation of the principles of the N. C. A., and thorough analysis of the lodge system, has awakened inquiry and opened a wide door for discussion. This is shown by the increasing frequency of calls for tracts, books and information on the subject at your New England office, and orders by mail. While new allies have been drawn to our cause, old friends have been encouraged to redouble their efforts, and give a forward impulse to the cause in New England.

The New England Christian Association is ably officered by Bro. Conant, its president, and sister Flagg, its secretary, and their associates; and while there are friendly differences as to methods of work and topics included in the special object of the organization, there is entire unanimity in the body, so far as I know, regarding its relation to the N. C. A. Its willingness to co-operate with and contribute to the general movement is apparent, and when the work is fairly inaugurated upon a catholic co-operative basis, no section of this broad land will furnish more hearty co-operation or liberal support than New England. An encouraging feature of our work is seen in the increased number of women who have become actively enlisted, and the willingness with which they distribute anti-secrecy literature in W. C. T. U. conventions. Many of these have been reached through the *Home Guard*, and from it have received their first knowledge of our movement. Among the numerous letters received by the publisher there have been many of thanks and warm commendation, and but ONE of a censorious character. Three thousand, five hundred of the last number, containing extracts from speeches at the Chicago Convention, were mailed, and over 450 went to the wives of clergymen in Massachusetts. Necessary funds for this work have been furnished, and the work done without expense to the N. C. A. or New England Association, and I believe with great benefit to the cause. I wish the July number of the *Home Guard* might present a full-page advertisement of the *Cynosure*, which the publisher would gladly insert if desired and furnished with the electrotype plate. Since the *Home Guard* goes to prominent W. C. T. U. workers in every State and Territory in the Union, it would doubtless reach many homes where the "Polar Star" is needed, and somewhere it would find a weekly welcome. All funds received by me, or expended in the work during the year, have been

(*Continued on 12th page.*)

CORRESPONDENCE.

MASONS FEED ON THIS TRASH.

WASHINGTON, D. C., May 27, 1890.

DEAR CYNOSURE:—Desiring all the light I could get in regard to Masonry, I subscribed for the *Masonic Review*, a monthly magazine published by Henry D. Moore, a 32-degree Mason, living in Cincinnati, Ohio.

I have read this magazine, as time would permit, for over two years. Had I only received light from its pages on this subject, I should be about as much in darkness as to the teachings of Masonry as when I commenced its perusal. It contains more contradictions than any magazine of which I have knowledge. Some buncombe orator will state certain things in regard to the order on one page which another orator of the same style will deny on the next, and so leave the honest inquirer in total darkness as to the facts.

The May number lies before me. For the benefit of any who like myself desire light, I will review what I have just read.

The first article by "Bro. Jacob Norton," Boston, Mass., professes to give two letters from Dr. Manningham, D. G. M. of England, by which he attempts to prove that there were no Knights of the Sword, Eagle, Malta, etc., connected with Freemasonry in England. After giving what seems to him proof of this fact, he concludes: "But, strange to say, we have amongst us *pure minded* Christian Masonic luminaries who will swear up and down that Masonic Templarism and other moonshine Masonic degrees have existed in Scotland since the days of Robert Bruce, *or even before the days of Bruce!*" (Page 198.)

On page 203, under the heading "A Woman's Conception of Freemasonry, by a Mason's Wife," I find the following: "Of course it is not to be wondered at that Solomon decreed that women should be kept out of the institution; one can readily understand the reason for such a rigid law. If one of his wives had been taken up the storied isles and mystic gloom of the ceremonies, why of course all of them would have clamored for the same right, and the lodge would be a little inconvenienced to have one member bring in three or four hundred wives as candidates; certainly the goat would kick against any such tax upon his strength," etc., etc.

On page 205, under the heading "The Spirit of Masonry," taken from the *Sunday Times*, the following appears: "The spirit of the law, the unwritten text, the esoteric principle, is what constitutes the true *creed*, and by this alone can one enter into the inner sanctuary, the spiritual sanctum sanctorum, *outside* of which no true Masonry can exist."

Again, Grand Master Ingersoll writes (page 214), "Freemasonry is not religion, and yet it inculcates religious thought, sentiment and duty; still less is it theology, though it has a creed. It is not a political organization, though bigoted tyranny has often sought to destroy it, and politicians throng its lodges for favor and influence," etc., etc.

On the next page "Rev. Bro. S. C. Busser" delivers himself as follows: "When Masonry was born the number of persons who believed in God as the self-existent cause of all things was comparatively very small. And even among them atheism and materialism were casting their baleful shadows. At that time the Bible, which is to-day one of the great lights of Masonry, existed only in the traditions of a roving people, or in the hieroglyphics of an obscure literature. It was therefore necessary to stereotype the existence of God and crystalize the truths of the Bible in some form that would not be affected by the changes of history. Masonry, therefore, sprang from the demand of the race for the presence of God in human affairs and a revelation of God to human hearts."

Thus might I continue to quote the twaddle of this *Masonic Review*. The whole thing is but a combination of goat stories, vain imaginings about religion, science and various things. Founded on a lie, it continues in the business. To read such stuff and consider how many that call themselves wise believe it, makes the heart sick and the head faint.

It seems the law regarding the getting of a lodge demit is different in different States. In some, the applicant can get a demit by paying up his dues and applying for the same without a vote of the lodge. In other jurisdictions a vote of the lodge is required to grant a demit. A lodge brother who seems to be alarmed at the number who are leaving the order by taking demits, argues in favor of a universal law requiring the one taking a demit to get it only by a vote of his lodge. He says, "The lodge voted him in, but he votes himself out. The lodge agreed to stand by him for all time when he became a member, but he agreed to stand by the lodge for no definite time." (Page 234.) If this Mason's view of the lodge is correct there is certainly an inconsistency.

May God deliver those who are following cunningly devised fables to their soul's damnation.

W. B. STODDARD.

DR. MILLIGAN IN THE SYNOD.

A CORRECTION.

NEW YORK, June 14, 1890.

Editor Christian Cynosure,

DEAR BROTHER:—In your issue of June 12 you represent my report on secret societies, made to the Reformed Presbyterian Synod, as failing "to meet the expectation of brethren." I send you a copy of the report that your readers may judge of it for themselves. It was unanimously adopted by Synod without the change of a single word, though subsequently some practical resolutions, reported by Rev. J. S. T. Milligan, were also adopted.

Our Synod provides for a report on secret societies at each annual meeting, and limits such reports to 1,200 words. Each committee chooses its own line of testimony; and I examined former reports so as to avoid useless repetition and to discuss needful points. Finding that the fundamental principle of secrecy had not been formally treated, I took it up. Having written more than double the prescribed number of words, I was compelled to "boil down" the report and to omit the practical suggestions and resolutions which I had intended to offer. This accounts for what is not in my report.

It is true, as your note indicates, that Dr. George was not satisfied with my report; he broadly hinted that it was a weakening of the church's attitude, and said that "secrecy was not the evil." This, and other insinuations against me, grew out of the fact that I have advocated union with the Psalm-singing churches. It is easier to throw dirt than to answer argument, and as such union is unpopular with some Covenanters, it was both insinuated and openly charged that my views would lead to the receiving of secretists into communion, though all these churches testify as we do against secrecy. I have only to say that our church's testimony had no word condemning secret orders, until on my motion such condemnation was inserted; and to that declaration, and to the highest ground ever taken by our church in this matter, I most heartily agree.

There are three views of church union prevailing in our church. First, a conservative party consistently opposes all union except that which comes by other Christians uniting with our church by acceptance of her full doctrinal and practical position. Second, a broad party insists on the maintenance of our distinct and separate denomination till in a general council Christians meet to settle the church's faith and practice; but they are willing then to meet with them and abide by their decision, even though this should sanction fellowship with secretists. Third, a liberal party takes the position of our testimony, that "terms of communion should embrace nothing but what is divine truth, and reject nothing for which the church hath faithfully contended." On this Scriptural basis they now desire union with evangelical Christians who will maintain a testimony for the Psalms and against secret orders, and labor for the reformation of our Government. Dr. George is in the second party and I am in the third. I cannot conscientiously use the hymns in worship nor fellowship the anti-Christian lodge, even to secure Christian union. Denominations that agree on the truths of God's Word ought to unite, even though they differ in some human opinions; but if we reject, or hold in abeyance, any truth of Christ for which the church has contended, we build on the shifting sands of human expediency and are traitors to Christ. "The Scriptures are the only rule of faith and manners." Your brother in Christ,

J. C. K. MILLIGAN.

NON-PARTISAN IN CHURCHES.

BLANCHARD, Iowa, June 13, 1890.

DEAR CYNOSURE:—A rush of correspondence in reference to a Nebraska campaign has prevented me replying sooner to Bro. J. S. T. Milligan's friendly letter about Church Union. No one, I think, would question his opposition to the non-partisan heresy, or his zeal for National Reform. But I must say, the principles Bro. Milligan advocates in reference to Church union are to my mind the same as non-partisanism in politics advocated by Albert Griffin and J. Ellen Foster. They say we must not make prohibition a term of political communion, but stay in your party and work for prohibition as best you can. So Bro. Milligan claims that the churches should unite organically, which would require a compromise of some of the great distinctive principles which now distinguishes them. His idea of church unity, expressed in a letter to me a few years ago, is in his own words as follows:

"The true idea of church unity is: 1. That the church is catholic, or universal. 2. That every true child of God is a member. 3. That the order is Presbyterian and majorities rule, so far as interpretation of law and election of representatives go. 4. That an Ecumenical Council is the last court of interpretation and appeal. 5. That agreement and unity must obtain as to essentials. 6. That liberty under dissent must be allowed in non-essentials. 7. Nothing, therefore, should divide but essentials, which are, 1, the being and authority of a triune God. 2. The deity and authority of the Mediator. 3. The authenticity and authority of the Bible. This would unite all the churches organically. The Psalm-singing ones especially should come together on this basis at once."

Now, if we come together on this platform, we simply go over into the large Presbyterian church, for this is nothing more nor less than their platform. They receive into church fellowship Freemasons, and the whole brood of secret societies. To be sure they receive anti-secretists, and would be glad to receive Bro. Milligan and give him all the liberty of dissent he pleased, just as Republicans would be glad to take in Prohibitionists and let them dissent to their hearts' content, provided they only stick to the party.

I hold as an essential, not only the "Deity and authority of the Mediator," but the *Supreme* authority of the Mediator; and as Elijah disfellowshiped the worshipers of Baal, so I disfellowship those who swear supreme allegiance to any covenant or constitution that disowns this only Supreme. I long and pray for the unity of the churches, but do not want it at the sacrifice of the great central doctrine of Christ's mediatorial dominion. I have watched this non-partisan movement in the Covenanter church, and find it is instigated by the same compromising spirit that has recently divided the United Brethren church, resulting in the majority of them going back on their testimony against Christ-rejecting lodges. The same spirit is at work in the United Presbyterian church, and if it is not soon checked will produce the same result.

I have observed that with few exceptions the leaders in this agitation for compromise are in sympathy with the J. Ellen Foster non-partisanism in politics, and denounce the Prohibition party. The editor of the *Banner*, who has written the most in the interests of this compromise movement, says, "I never believed in the Prohibition party, but have called it a delusion and a snare;" and he might have added, "I have bitterly denounced John P. St. John." It is as easy to class such a reformer as it would have been forty years ago to have classed a reformer who would have denounced the old Liberty party and Wendell Phillips.

A young Covenanter minister who had left the church and turned his back on the testimony which he had solemnly sworn to maintain, wrote much in favor of this compromising union, and also argued for non-partisanism in politics; and to our amusement the editor of the *Psalm Singer* struck up the same tune, which was almost enough to rattle even the bones of the Sweet Singer of Israel in his tomb. But next week we will have more to say along this same line.

M. A. GAULT.

IN BRIEF.

The substitution of electricity for horses on the street car lines of St. Louis saves about 40 per cent of the operating expenses.

The industrial people of America are generally good livers, being so much better paid than foreigners of the same classes. And so it happens that 65,000,000 Americans consume more than double their number in Europe. The home market is the best always.

An electric fire engine is reported as a recent invention. It is claimed that this engine can be started at full speed whenever wanted, is noiseless, makes no smoke nor ashes, is lighter than a steam engine of equal power, costs one-third less, is safer and more economical.

The United States now produces 30 per cent of all the iron, and 32 per cent of all the steel manufactured, and the world's production of iron has increased 76 per cent, and of steel 248 per cent within twelve years. All this progress has been made in this country under the protective policy, while consumers have enjoyed the benefit of decreasing prices.

It was at Columbus that a Cincinnati drummer happened to put up at a table with a number of legislators, and the courtly way in which they addressed each other greatly bored the commercial traveler. It was "Will the gentleman from Hardin do this?" and "The gentleman from Franklin did that." They invariably spoke to each other as the gentleman from whatever county they happened to hail from. For ten or fifteen minutes the drummer bore it in silence. Then he suddenly crushed the statesmen by singing out in stentorian tones to the waiter, "Will the gentleman from Ethiopia please pass the butter?" That ended "the gentleman from" business.

When the late Civil War closed, twenty-five years ago, there had been called to arms by the government during the four years, 1861–5, no less than 2,759,049 men, and 2,666,999 had responded to the call for different periods of service. Of these 186,097 were colored men. The number of lives sacrificed in the Union army was about 300,000, of whom 100,000 died in action or from wounds, and 200,000 died from disease or accident. In Arlington alone 22,000 bodies, gathered from the battle-fields of Virginia and the surrounding country, are interred. One massive granite tombstone marks the graves of 2,111 soldiers, whose bodies, from the fields of Bull Run and the route of the Rappahannock, could not be identified. Their names and their deeds are recorded in the archives of their country.

The new lighthouse at Hostholm is the most powerful in the world. The beam is 2,000,000 candle power, and shows clearly at Blokhus, a distance of thirty-five miles. It is produced by arc lamps, fed by De Meriten's dynamos, driven by steam engines. To prevent the extinction of the light through an accident to the machinery the latter is duplicated, one set coming into play should the other fail. The light is further supplemented in thick weather by two powerful sirens, or fog trumpets, working with compressed air. The fascination which a powerful light exercises on wild birds is curiously illustrated by this lighthouse. It is said that basketfuls of dead snipes, larks, starlings and so forth are picked up in the mornings outside the tower. They kill themselves in dashing against the windows of the lantern.—*Montreal Star.*

Science is constantly bringing forth from the region of the unknown new substances of benefit to the human race. Among recent discoveries in medical science are some new and powerful antiseptics. *Eucalyptia Globulus* is said to possess a very high germ-killing power, and at the same time has a refreshing, pleasant odor. It takes but a small quantity to purify the atmosphere of a room. It also possesses valuable properties as a preventive of malarial fever. Pinol is a volatile oil distilled from the needles of the *Pinus pumilio*, found just below the line of perpetual snow on the Alps. It possesses the most powerful ozonizing properties of any of the turpentine oils, and the odor is very pleasant. Salol is by many surgeons in Europe considered exceedingly valuable in the treatment of old burns and ulcers, but its greatest triumphs have been in the treatment of acute rheumatism, excelling all other remedies in its power to abate pain and lessen fever. A dentifrice is also made from salol, which is said to stop and prevent caries in teeth, and impart a delightful odor to the breath. Bartholow has great control over pain, especially in rheumatic and neuralgic cases. With these new disease germ and pain destroyers at hand, the medical men of to-day should find their work of lessening the sum of human sufferings materially aided.

How well we remember grandmother's attic, so fragrant with medicinal roots and herbs! Poor old soul, how precious they seemed to her! And yet, one bottle of Ayer's Sarsaparilla would do more good than her whole collection of "yarbs."

CONSUMPTION SURELY CURED.

TO THE EDITOR:—
Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address. Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., New York.

FLOWER SEEDS.

To any one sending 15 cents in stamps or silver, I will send five different kinds of Flower Seeds of choice varieties. Send stamped and addressed envelope.
VICTORIA A. BUCK.
East Randolph, N. Y.

CONCERNING PREMIUMS

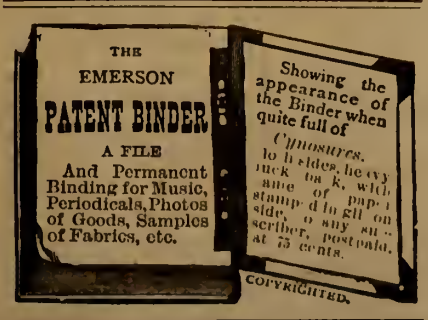
We offer premiums to compensate such of *our subscribers* as *take the pains and trouble* to secure *new subscribers* to the *Cynosure.* Many who do this refuse to receive pay, and work because they love the work; others are glad to receive premiums. But,

First, We do *not* offer any man a premium to renew his *own* subscription. If a man has taken this paper a year and does not care enough about it to take it longer without being hired to, we do not offer him a premium.

Second, We do *not* offer a premium to a *new* subscriber to hire him to take the paper. When he has subscribed for the paper and paid for it himself, and knows its worth, then if he will take the trouble to introduce the paper to others, he can have a premium on the new subscription, but *not* on his own.

Third, We do *not* offer a premium where one member of a family stops the paper, and another member of the same family subscribes for it. We do not consider such a name the name of a new subscriber.

☞Any book we publish or sell can be had as a premium at reasonable rates. We will allow thirty cents' worth of any of our publications, at retail rates, postpaid, for one dollar's worth of new subscriptions to the *Cynosure.*



ANTI-SECRECY TRACTS.

The following numbers are in stock, and can be had at the wholesale price of 20 cents per pound:

1. Historical Sketch—National Christian Association.
3. Address to American Pastors.
4. Freemasonry in the Family.
5. President C. G. Finney on the duty of Christians towards the Lodge.
7. To the Boys who Hope to be Men.
8. Modern Heathenism.
9. Ministers at Rival Altars.
12. Alexander Campbell's Estimate of the Lodge.
15. Secrecy and Sin.
16. Selling Dead Horses.
17. History of Masonry.
18. Despotic Character of Freemasonry.
19. Freemasonry, a Christ-excluding Religion.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
28. Nathaniel Colver, D.D., on Masonry.
33. Hon. Wm. H. Seward on Secret Societies.
37. Why a Christian should not be a Freemason (German).
39. Should Freemasons be Admitted to Christian Fellowship?
44. D. L. Moody on Secret Societies.
45. Ought a Seceding Mason to Keep his Lodge Oath?
49. John Quincy Adams on the duty of American Voters.

Chapters in American Politics.
Masonry vs. Prohibition.
Decline of the G. A. R.
Christianity and Odd-fellowship. Part 1, 4 pages; part 2, 4 pages.

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

NATIONAL CHRISTIAN ASSOCIATION,
221 W. Madison St., Chicago, Ill.

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THE N. C. A. FUNDS.

The General Fund is that from which the running expenses of the Association are paid. From it the agents on the field are supported.

The Foreign Fund is that from which the foreign demand for literature against the lodge is supplied to missionaries.

The Free Tract Fund clearly states by its name the object for which contributions are solicited. Millions of pages have been distributed by means of this fund.

The Cynosure Ministers' Fund. The donations to this fund have enabled the Association to send many copies of the *Cynosure* to the ministers of the South, especially to pastors of colored churches. The result has been a blessing to them and their churches.

Contributions to any or all these funds are urgently solicited.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.



THE N. C. A. BUILDING
(The gift of Philo Carpenter.)
—— AND OFFICE OF ——
The Christian Cynosure,
221 WEST MADISON STREET, CHICAGO

The National Christian Association

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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MAINE.—Pres., Isaac Jackson, Harrison; Sec., I. D. Haines, Dexter; Treas., H. W Goddard, West Sidney.

MASSACHUSETTS.—Pres., S. A. Pratt; Treas. David Manning, Sr., both Worcester.

MICHIGAN.—Pres., D. A. Richards, Brighton; Sec., H. A. Day, Brighton; Treas., Geo. Swanson, Jr., Bedford.

MINNESOTA.—Pres., S. B. Sjoblom, Fergus Falls; Cor. Sec., Wm. Fenton, St. Paul; Rec. Sec., Mrs. M. F. Morrill, St. Charles; Treas., Wm. H. Morrill, St. Charles.

MISSOURI.—Pres., B. F. Miller, Eaglovillo; Treas., William Beauchamp, Avalon; Cor. Sec., A. D. Thomas, Avalon.

NEBRASKA.—Pres., S. Austin, Fairmount; Cor. Sec., W. Spooner, Kearney; Treas., J. C. Fyo.

NEW HAMPSHIRE.—Pres., A. A. Hoyt, Littleton; Sec., S. C. Kimball, New Market; Treas., Isaac Hyatt, Gilford Village.

NEW YORK.—Pres., Prof. A. R. Dodd Houghton; Sec., Rev. W. A. Hazlett, Belmont; Treas., P. D. Miller, Newfano.

OHIO.—Pres., J. W. Martin, Mt. Parry Rec. Sec., A. T. Vestal, Senecaville; Cor. Sec. and Treas., E. Thomson, Senecaville

PENNSYLVANIA.—Pres., Nathan Callender, Montdale; Cor. Sec., E. J. Chalfant, York; Treas., J.C. Young, Custer City.

WISCONSIN.—Pres., J. W. Wood Baraboo; Sec., W. W. Ames, Menomonie; Treas. M. R. Britten, Vienna.

The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR.

CHICAGO, THURSDAY, JUNE 26, 1890.

STATE AND PROSPECTS OF OUR REFORM.

In 1717, four lodges of working Masons met at the Apple-tree tavern in Covent Garden, London; voted themselves a "Grand Lodge"; voted to drop stone and brick masonry; to charter and rule all the lodges in the world, and form a religious order, without Christ, to fit men (in the words of their standards) for the "house not made with hands," i. e., heaven. Thus, in the words of Edward Beecher's report, adopted by the Illinois Congregational Association, "By it Christ was dethroned and Satan exalted." (See Minutes State Ass'n. 1866.)

This false religion spread into twenty-five countries in thirty-seven years. Its first lodge was planted in the United States in 1733, and was universally detested by the Gospel ministers of that day. Dr. Storrs of Braintree, Mass., father of Richard S. Storrs, said to the writer, when asked the opinion of the early ministers of New England concerning Masonry, that it was held in abhorrence by them: "My grandfather Williston used to say, 'A Freemason is hand-in-hand with the devil.'" In this, said Dr. Storrs, he was not singular. The Revolutionary war for seven years, in the words of Burke, "suspended all the ordinary rules of moral obligation," and Masonry flourished. In 1826, forty years after the war closed, there were two thousand lodges in the United States, three-fourths of which fell by the murder of Morgan. The slavery war followed, and in it the lodge revived.

In 1867 a thousand people, at the call of Philo Carpenter and others, met in the City Hall, Aurora, Ill., and called a national convention at Pittsburgh which formed the National Christian Association. This was in May, 1868. After twenty-two years' discussion, and under written sanction of Drs. Collins and Stephenson of Philadelphia, Drs. McCosh, Hodge and Paxton of Princeton, Drs. Gordon and Gifford of Boston, and Dr. Richard S. Storrs of Brooklyn, we have held three national conferences, the last in Chicago, Apr. 22–3, which was addressed by such men as Dr. E. P. Goodwin of Chicago, and Joseph Cook of Boston. These meetings discussed the secret lodge system, which like the brothel system, its scriptural emblem and type, has answered us by silence; and silence is confession. We have also put forth a political platform, pronounced by the *Christian Statesman* the best ever put before the American people, and now ably represented by the Iowa Birmingham *Free Press*. The political, like the religious press, has generally eschewed the discussion, while some scurvy politicians have made three attempts to steal our name of "American," and a few Masonic prints falsely certified our first candidate, Charles Francis Adams, to be a Royal Arch Mason. The rise of the Prohibition party, to which we all belonged, and our heavy labor with the churches, have pushed aside our political labors somewhat for the present, though the murder of Dr. Cronin by a Masonic lodge with an Irish name, and Judge Anderson's decision that Mormon Masonry destroys American citizenship, is slowly bringing the lodge question back into the political arena.

THE ANNUAL MEETING OF THE N. C. A.

This meeting was held June 19th inst. The meeting was well attended, and after full and harmonious discussion and election of officers the new executive Board was charged with the responsibility of arranging details and putting our machinery in motion. See the report of their meeting.

WHAT TO DO NEXT.

Opposition to secret lodges never stood on so high vantage ground as since our April Conference. Public sentiment has felt the impetus of that great meeting from the Atlantic to the Pacific. The minutes of that august assemblage are now being widely read; and the question is now carried to the churches and ministry at large. At one time there were two thousand active anti-slavery societies registered in the United States. In three years there were not three to be heard from. The Abolition question had gone into the churches and political parties; and the secret lodge question is following its example.

The thing for us now to do is, by counselling with the leading ministers now committed to the cause, to establish concerts of prayer for the overthrow of the secret lodges; to obtain access to churches which will allow contributions to be taken up; to hold further national conferences; if possible to enlist the co-operation of the Scandinavians, and have agents who will address them in their loved mother tongue; to encourage the Students' Bureau of Correspondence and obtain standing committees in colleges and theological seminaries; to have a Corresponding Secretary who will address every presbytery, conference and association which will receive him; to refuse to vote for Freemasons and Odd-fellows at local, State and federal elections, and to prepare by all possible endeavor to call the attention of the civilized world to the treasonable character of the secret orders in connection with the Columbus Fair at Chicago in 1893.

No person who believes the Revelation to be part of the sacred canon can read the 14th to the 19th chapters of that wonderful book, without perceiving that the fall and extermination of the false religions, mystic Babylon and her hateful progeny is drawing nigh.

—The N. C. A. Board held a very important meeting all day Monday, for the report of which we must wait until next number.

—Every reader of the *Cynosure* will welcome the cheerful face of our dear friend and co-worker, Miss E. E. Flagg, on the first page. And inasmuch as her connection with the *Cynosure* is of so interesting a character, we have thought that no pen could tell the story of her life so agreeably to every one as her own. We are sure that this number of the paper will be one worth preserving.

—The California *Voice*, the ably edited prohibition paper of the Pacific Coast, returns to Los Angeles from San Francisco. The editors, Capt. A. D. Wood and Rev. George Morris, thoroughly know the whole coast, and the decision to return to Los Angeles, where the *Voice* flourished for years, shows it to be their judgment that the strongest support for their reform must come from the beautiful valleys of southern California, which have been so largely settled by intelligent Christian people from New England and the Interior States.

—Husted, the well-known Freemason who has several times been speaker of the lower house in the New York State Assembly, announces that he has enough of politics and retires to private life. He publishes the fact that he is proud of his reputation as a presiding officer. The most significant fact of the brilliant reputation in which he glories, is that he uses the raps of a master in the Masonic lodge to direct the lawmakers of New York, and so many of them are slaves to the order that they obey its most insignificant commands with alacrity.

PERSONAL NOTES.

—The presence of E. D. Bailey and W. B. Stoddard from Washington City at the annual meeting was a gratifying incident. The former with Mrs. Bailey is visiting friends in this city and Wheaton. Our Washington agent expects to spend a few days in Chicago and vicinity, making himself useful in every possible way for the cause. After visiting some of the Chicago pastors he hopes to attend a large meeting of the German Lutheran pastors in Milwaukee.

—The death of Prof. I. E. Dwinell of the Congregational Theological Seminary of Oakland, Cal., is a great loss to California as well as to the churches on the Pacific Coast and the institution. He was not quite seventy years of age, a faithful and successful pastor and teacher. He was present in the Congregational ministers' meeting at the Palace Hotel, San Francisco, four years ago, when the lodge was discussed, and gave his opinion against the orders with firmness.

—Rev. Dr. J. B. Dales of Philadelphia has lately completed his fiftieth year of service as pastor of the Second United Presbyterian church of that city. His congregation suitably celebrated the interesting anniversary. From 1846 to 1878 Dr. Dales, beside his pastoral work, edited the *Christian Instructor*. In the latter year the *Instructor* removed to Chicago, but changes in its management returned the paper after a few years to its old home. As corresponding secretary of the United Presbyterian Board of Foreign Missions since its establishment in 1859, Dr. Dales is well known within and without the denomination and is as highly esteemed.

COLLEGE ANNIVERSARIES.

AT WHEATON.

Following the discourses of the Sabbath by Prof. F. W. Fisk and Rev. A. N. Hitchcock, the senior class of the Preparatory School gave a very fine entertainment on Monday evening. Of the seventeen members of the class ten were selected to give public orations or essays. The excellence of their productions was highly gratifying to the large audience as well as to their instructors. For original and forcible discussion of practical and public questions, as well as eloquent and pleasing delivery their work would contrast not unfavorably with that of any other the institution has sent out.

The meeting of the Board of Trustees on Tuesday was comparatively brief. No changes were suggested in the faculty except to make more permanent engagements that were before temporary. A special meeting of the Board some time since decided on the new building and arranged for its details. The treasurer reported a good financial year. The income was about $15,000, there being a net gain to the permanent funds of some $3,000, $1,400 of last year's arrearages paid and over $1,000 aid given to students. The donations of the year amount to $7,350. The number of students reported by the catalogue was 223.

In the afternoon the Alumni Association held their annual meeting, and were cheered by the presence of some who had long been absent, or had come long distances to be present. In the evening a number of addresses were made by members of the Association, Rev. E. D. Bailey of Washington City presiding. Entertaining reminiscences of College days were given by Rev. L. N. Stratton of the first graduating class of 1860. The future of the College, its present service for the good of men and the future expectations for usefulness and honor were themes very happily dwelt upon by several speakers. Edgar Wylie of Chicago Theological Seminary spoke a welcome word to the graduating class, in which he referred eloquently to the address of Joseph Cook at the Chicago Conference as a trumpet call to all men to rally for truth and right, like to those of Samuel Adams and Charles Sumner in days past. The Association decided to raise a fund for an observatory for the College.

All nature was propitious on Commencement day. Before the class of 1890 took their places to the entrancing strains of an orchestral piece, the College Faculty and Board took their places attended by a number of friends and guests of the institution. Among these were Revs. Wm. Pinkney of Princeton, A. Ethridge of Marsailles, Wm. Morrow of Chicago, E. R. Worrell of Washington Heights, J. L. Barlow of Bloomington, Wis., E. D. Bailey of Washington City, T. C. Moffatt of Clyde, Kansas, W. L. Ferris of Cherokee, Iowa, J. W. Fifield of Cambridge, J. P. Richards and J. W. Morton of Chicago, B. F. Worrell of Glenwood, J. A. Richards of Ft. Scott, Kansas, and others. While the audience waited in expectancy the stone-cutter's ringing blows on the new wall rising outside beat cheerful time to every hope for the day and the College.

The nine members of the graduating class in the program order were Miss Beulah Cavanaugh of Wheaton, Ira D. Stone of Morrison, Carrie M. Helmer of Wheaton, W. L. Osborn of Winnebago, Alice Armstrong of Glidden, Iowa, S. L. Rathje, of Bloomingdale, Mabel L. Herrick of Warrenville, Lucius M. Hiatt of Wheaton and Isaac Terborgh of Chicago. Two of the gentlemen named will be remembered as among the speakers in the College contest at the Illinois State Association meeting at Elgin. Miss Cavanaugh opened with a graceful salutatory, and Mr. Terborgh touched a trembling chord in many hearts as he spoke the farewell word for the class. The productions of all were able and their delivery earnest and at

times eloquent. Besides the expected applause they were rewarded with a profusion of flowers, albums, vases, huge volumes and sets of books, until it was thought that somebody was giving the young people a hint that it was time they were giving attention to books. The degrees were conferred and the happy audience broke up with hearty congratulations. The evening prolonged the pleasures of the day with a fine instrumental and vocal concert by performers from Chicago, followed by the President's levee.

AT BEREA.

Commencement here is the event of the year. The most ancient records of Berea do not disclose the visit of any circus or menagarie. The people are not given to political excitement. Except the stir that occasionally comes from some attempt to introduce the liquor traffic, the people seem to have a political sleep.

Not so with the closing exercises of their college. When, some twenty-five years ago, it was proposed to plant a school here for higher education where there should be no distinction of race, sex or creed, the conservatism of Kentucky was shocked. That the poor, temporary structures then erected should gradually be replaced by others, so that Berea College is not surpassed by any other in the State, was a continual surprise. And now, when they come together and see veritable Negroes, whose fathers and mothers were slaves, standing beside their white fellow students and receiviug with them the diplomas that testify to their scholarship and perseverance in study, some of the wiser are *more* than astonished, and in thankfulness exclaim, "What hath God wrought."

An aged gentleman, a native of this county, who has been a leader in Southern thought, both religious and political, gave his testimony to-day as to the wonderful influence of Berea College and of the marked change it has effected on the minds of the people of Kentucky.

The college campus contains about forty-eight acres, mostly covered with groves of oaks and maples. The commencement exercises are held in a great tabernacle erected for the purpose. Early this morning, though the skies promised rain and kept their promise, there came all sorts of vehicles drawn by oxen and mules, carts and fine carriages. A great multitude on horseback and by the cars spread over the campus. There were about an equal proportion of white and colored. There were the wealthy and cultured from the towns and homes of the Blue Grass, and plain people from the mountains and the glades.

The great tabernacle was well filled, and in the main there was excellent attention both morning and afternoon. Each session lasted just two hours and a half. On the preceding Sabbath (15th) the Baccalaureate sermon was preached by Prof. L. V. Dodge, from Matt. 10: 34, on the conflicts of the Gospel. It was able and timely. At night the pastor, John G. Fee, preached from Mark 11: 22, on faith in God. The address before the Y. M. C. A. on Monday night, by Rev. J. T. McNair of Louisville, was sparkling with wit and replete with sound instruction. President C. L. Loos of Kentucky University, Lexington, addressed the Literary Societies on Tuesday night. The principal address of Wednesday was by Prof. Washington Gardner of Albion, Mich. Like the preceding, it was able and impressive.

There were sixteen essays and orations by students, five of which were by the graduating class. Not one of them was in any sense a failure either in matter or in delivery. All were upon themes that were eminently appropriate, and all exhibited careful thought and clear moral perceptions. The largest and blackest of all the students gave an oration on "The Need of the Southern Whites," in which he considered faithfully the race problem, and yet in a spirit so eminently Christian that no one could justly criticize it.

The concluding exercises were brief speeches by visitors, and were full of encouragements and wise suggestions. The last words were by the veteran John G. Fee, who had been frequently alluded to as the founder of Berea. He ascribed all glory to Christ. He had only tried to apply the Golden Rule to the existing state of society. Berea College is a marvel of success, and its work a beneficence to humanity. H. H. HINMAN.

Berea, June 18, 1890.

NEW ENGLAND LETTER.

The secretary's report of an important meeting at 309 Tremont street—Some plans formulated for future work—The week's sensation at the State House.

Yesterday, June 18, the writer found herself enjoying the hospitality of Bro. and Sister Stoddard at 309 Tremont St. Sister L. M. Hoyt, whose "good works" have made her name familiar to all readers of the *Cynosure*, was already there, and after a while others dropped in—enough to make a small but thoroughly representative gathering.

The meeting was opened at 2 P. M. with reading of Scripture by Bro. A. A. Hoyt, Bro. J. P. Stoddard following with an earnest prayer for God's especial blessing on the N. C. A. meeting to be held in Chicago the following day. After some preliminary discussion participated in by Bro. Wm. F. Davis, Sister M. E. Jones and others, a committee was appointed to arrange time and place for a convention to be held at the earliest convenient date. Bro. Wm. Gay proposed that it be held at some popular place of resort near Boston, such as Crescent Beach, thus drawing in a larger attendance of the class that it seems especially desirable to interest. The matter of another meeting at Hoyt's Grove similar to the one held last year was discussed pro and con, and it was decided that while one nearer Boston had better be held first, there could be no objection to a second one later in the season. Sister Hoyt stated that a widespread spirit of inquiry had been excited in her locality by the former meeting. This should not be allowed to die out. Nor in fairness to this good sister and her husband who have stood so bravely for the truth should they be left to bear the brunt of the battle alone. They have kept an open door for us which no persecution of the enemy has ever been able to shut, and the least thing we can do is to take advantage of their self-devotion as far as possible.

The committee chosen were Pres. Conant, Sec. Stoddard and wife, Bro. Hoyt and the N. E. secretary. It was further decided that the N. E. C. A. would be more efficient if regularly incorporated, and another committee was appointed consisting of Samuel A. Pratt of Worcester, M. J. Whipple, J. A. Conant, Rev. A. A. Hoyt and Rev. J. P. Stoddard, to take the necessary legal steps to this end, also to make arrangements for a permanent headquarters which might be a center where meetings could be held, and anti-secret books and tracts kept for sale in company with other reform literature.

The substance of a letter from Bro. Phillip Bacon was read, urging the employment of more colporteurs. He has started one Christian young man, a student at Northfield, in this busiuess, and his letters show that he would be very useful to the Association could he be employed in this capacity. A telegram of greeting embodying the earnest sympathy and prayers of the Christian workers there assembled, was ordered to be sent to the N. C. A. meeting in Chicago on the 19th; and after a season of devotion the little company, gathered like one of old "in au upper room," dispersed, but not till they had done some very important and satisfactory work which we trust will tell for eternity.

I trust the brethren and sisters who have grown up ou the broad western prairies will forgive me for indulging in a little innocent "sectionalism." New England in reform matters has ever held "the key of the situation," and in spite of the changes induced by her rapidly growing foreign element I believe she holds it still. She is continually sending off the young and enterprising part of her population to build up the waste places of the South and West. If they go imbued with the spirit of anti-lodgism as the Free State settlers went to Kansas imbued with the spirit of anti-slavery how soon the entire country might be leavened.

The charge of corrupting the Legislature made against the West End road, has been the sensation of the week. The speech of Mr. Whitney, the president of the road, in rebuttal, would have certainly laid all such charges at rest had it been half as convincing as it was comical. According to his owu statement, while he did everything possible to secure the euds of the company with which he is identified, he was actuated by the purest and most unselfish desire for the good of the public, and not in the smallest degree by any less disinterested motive. It is currently reported that the Standard Oil Company, the greatest and meanest monopoly almost on the face of the earth, backs up the West End, and certainly Mr. Whitney has never before posed as a philanthropist, but rather as a shrewd man of business who has been long seeking to get the control of all the streets in Boston, thus excluding every rival line. Some items were brought out in relation to a series of costly dinners, with their inevitable wine and cigars furnished to Senators by the managers of the West End, which seem to imply that however it may be with the average man, the way to the heart (or the vote) of the average legislator lies through his stomach. But how long will Massachusetts persist in sending to her general court men of so low a grade of dignity that they can be influenced by such means? The question was asked but ruled out, "What members were intoxicated at those dinners?" To the ordinary mind it would seem a fair one, however disagreeable the publicity given their names might be to the parties in question, for it may be supposed that men are more easily cajoled and bribed when under the influence of wine than in their cooler and soberer moments. The whole affair has served to emphasize our great danger from unscrupulous monopolies on the one hand and venial legislators on the other.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, June 18, 1890.

So far the week has been an interesting and busy one both in the Senate and House of Representatives. In the former the silver debate had the right of way until its subject was remonetized by a vote of 42 to 25. As the discussiou drew to a close there was a great display of interest in the proceedings. The attendance of Senators was large and the galleries were well filled. Both sides became excited and wanted to witness the end of it, in that branch of Congress. Of course the concurrence of the House and of the President has yet to be given, but it is pretty well known that the majority of the House favors the bill, and that it would be dangerous for the President politically to veto it. To approve it, he will have to sacrifice his Secretary of the Treasury, but notice was served by the Scuatorial vote in a manner that cannot well be ignored.

And now that the silver question is out of the Senate's way, there is likely to be a struggle for precedence of other important matters. Senator Allison wants the legislative, executive and judicial appropriation bills considered. Senator Platt wants the bill to admit Wyoming to the Union taken up. Senator Frye wants to press his shipping bills upon the attention of the Senate, and dozens of other Senators have their favorite measures to push forward.

Senator Edmuud's latest role is as defender of the body to which he belongs against the imputation of being a clique of mouopolists. He said the Senate had so long beeu regarded as the great bulwark of monopolies and corporations by reason of the large number of milliouaires occupying seats iu the body, that he felt constrained to assail the impression. The Vermont Scuator asserted iu contradiction of this positiou, that all important legislatiou for the last teu years affecting great corporations had in the outset been the work of the much misrepresented and abused United States Senate.

Representatives of the National Prohibitory Amendment Committee for Cougressioual work have been heard in the past few days in behalf of prohibition before the Senate and House committees. They also held a temperance mass meeting at the Metropolitan church, at which speakers from various sections made encouraging addresses. Some of the prophecies of the speakers were to the effect that prohibition will finally sweep the land like a mighty cyclone, and that the recent decision of the Supreme Court was only helping the matter along. Representative Pickler, "from the land of the Dakotas," expressed himself as glad the temperance question was in politics, and that it must stay in politics until it was settled. "Each of the old parties," said he, "must be crowded into this question until they can evade it no longer."

The teu principal breweries in San Francisco have been sold to an English syudicate for $7,500,000.

THE HOME.

A PRAYER.

I ask not wealth, but power to take
And use the things I have aright;
Not years, but wisdom that shall make
My life a profit and delight.

I ask not that for me the plan
Of good and ill be set aside,
But that the common lot of man
Be nobly borne and glorified.

I know I may not always keep
My steps in places green and sweet,
Nor find the pathway of the deep
A path of safety to my feet.

But pray that, when the tempest's breath,
Shall fiercely sweep my way about,
I make no shipwreck of my faith
In the unbottomed sea of doubt.

And that, though it be mine to know
How hard the stoniest pillow seems,
Good angels still may come and go
About the places of my dreams.

I do not ask for love below,
That friends shall never be estranged,
But for the power of loving, so
My heart may keep its youth unchanged.

Youth, joy, wealth,—Fate, I give thee these;
Leave faith and hope till life is past,
And leave my heart's best impulses
Fresh and unfailing to the last.

—*Phœbe Cary.*

THE WIDOW BROWN'S INVESTMENTS.

She had been "the widow Brown" for twenty years, called so from no want of respect, but chiefly to distinguish her from several others of the same name in the same place. In money matters she was "well fixed," her neighbors said. Her three children were married and settled to her satisfaction. The handsome farm left her by her husband had increased in value. She hated to part with a single rood of the land that her dear Silas had once owned and occupied, but she was comforted by the thought that if he knew the circumstances, especially the price received for it, he would approve. No doubt he would, for in his day, as in hers, the one distinguishing characteristic of the head of that house was thrift.

To carry out his death-bed instructions seemed to be her supreme desire, not only from loyalty to his memory, but also because she had implicit confidence in his judgment.

"I have left everything to you, Debby," said he. "I know you will do what is right by the children. But I've been thinking since I lay here —perhaps we ought to—you better do—"

"Oh, what is it, Silas? What had I better do?" she asked, as she leaned over him to catch his last words; but his stiffened lips were silent forever, and it was years and years before a suspicion of his meaning dawned upon her.

Mrs. Brown during all the twenty years of her widowhood has gained the reputation of a good manager, and she deserved it. She gave something to the poor every year, and paid her church dues as regularly as she paid her taxes, though since her children were gone and her help attended other churches, she rented but half a pew. She said pew-renting was a business transaction, and it was not her way to pay for more of anything than she had use for. She never failed to drop something into the contribution box whatever the cause might be, and when privately solicited was rather fond of calling her gift "the widow's mite," and not improperly, as it sometimes seemed to the solicitor.

"Oh! if her eyes could once be opened to see things in their true light, what a tower of strength she would become," said Mrs. Scott, a lady foremost in all the benevolent work of the church, to her fellow-worker, Mrs. Edgar. The two were discussing ways and means for increasing certain revenues in which so many ladies are interested at the present time. Mrs. Edgar had pronounced opinions upon most subjects, and she never hesitated to speak her mind.

"Well, that woman's eyes will never be opened," she said, "by anything short of a miracle, such as opened the eyes of the prophet's servant in Old Testament times."

"And that was brought about by prayer," said Mrs. Scott. "Let us pray for this very thing."

"Why, of course I've no objections, but I haven't the least bit of faith," said the loquacious little lady. "I have labored with 'that woman, off and on, enough to convert a Hottentot, and left her no end of missionary magazines and leaflets, but it all does no sort of good. She said once that some of the reading was 'quite interesting'—think of that! The matter took no more hold of her than the most commonplace events in the daily papers, nor half so much as the market reports. Nobody is better informed upon the price of farm products than the widow Brown, but she cares little for any values not estimated by dollars and cents. If she would only antagonize our work I should have some hope, but her sublime indifference aggravates me."

The same evening Abner Cole, the widow Brown's hired man, came into the sitting-room, as his habit was, to talk over matters of mutual interest with his employer.

"Well, Mis' Brown," said he, "I've got off the last of them fat sheep to-day, and I'll be bound a likelier lot never was shipped from this station. Yes, I shall miss 'em, but I reckon we sold at the right time; sheep won't be any higher. There! I like to forgot the check," and Abner took from his pocket a paper which represented the value of the 100 fat sheep just marketed.

Before going back to his corner by the kitchen stove, the man remarked:

"They say wheat has riz."

"Yes, so I understand," said Mrs. Brown.

"Had an offer?"

"Yes."

"How much?"

She told him.

"Good. Closed the bargain?"

"Not yet. The offer holds until to-morrow. Think I better sell?"

"I reckon you had; it's a big price for wheat this year. More'n anybody else got around here."

The next day the widow Brown sold her wheat and wrote to one Banker Brown that she would come to the city the following week, prepared to purchase another $1,000 bond. Banker Brown was a distant relative and an old friend of her husband. Silas had said to her, "Always consult with Banker Brown, Debby. His advice will be worth more than a lawyer's and cost less;" and she had done so. She and Abner could carry on the farm, but when it came to investing the proceeds, she trusted no one but Banker Brown.

A week later, as she took the morning train for the city, twenty miles distant, she found half a dozen ladies among her fellow-passengers with whom she was acquainted. Among them were Mrs. Scott and Mrs. Edgar, who were going to attend a missionary meeting. They expressed their pleasure at seeing Mrs. Brown, and hoped she was going to the meeting also; but she said her's was a business trip, and she must return by the first train.

"If you have a little time to spare before your train leaves, come in to the meeting. It will be pleasanter than sitting at the station," said Mrs. Scott, as they separated at the church door.

Mrs. Brown thanked her and walked on to the bank, which was closed and a long stream of crape hung from the door-knob. She was shocked beyond expression. Mr. Brown, the president, had died suddenly that morning of apoplexy. The effect upon her was like that of a severe blow. She leaned against the building a moment for support, then put out her hand, like one walking in the darkness, seemed to grope her way down the steps, and slowly turned back towards the station. She had meant to do a little shopping, but she had no heart for it now.

The day seemed to have grown dark and chill. She shivered as she drew her wrap more closely about her, and quickened her footsteps a trifle, oblivious to everything in the busy streets through which she passed, until she came to the church where the ladies were assembled, and she recalled Mrs. Scott's invitation. Surely her own thoughts would be poor company during the two hours before train time if she went to the station, so she entered the church and sat down near the door, saying to the young lady usher who asked her to go up nearer the front, that she must leave soon and preferred her present seat.

It was such a meeting as Mrs. Brown had never attended, and it was a revelation to her. She had not supposed that there were any women in the land who could stand up before an audience, even of their own sex, and talk and pray as these women did during the devotional half-hour at the beginning.

She forgot the train, which had been gone an hour when the morning session closed, and all present were invited to a collation in the church parlors. She would have gone away, but Mrs. Scott laid hold of her, and she was carried along with the crowd contrary to her inclination. And what a pleasant, social hour she spent with these ladies; they were so cordial, and the flavor of their conversation, like that of their viands, was so agreeable that she enjoyed it.

There was no train that she could take until evening, so she made a day of it at the missionary meeting, and not reluctantly either, for her interest continued until the end. But on the whole it proved a trying day for Mrs. Brown. The shock of the morning had its effect upon her nervous system. Then, too, her conscience was ill at ease, which was indeed a new sensation, and finally the promise of fair weather had proved deceptive, for, when the meeting closed, the rain was falling and the sidewalks were sloppy, while she, usually the most prudent person in the care of her health, was provided with neither waterproof, umbrella nor rubbers, and rode home with damp clothing and wet feet.

It was easy to foresee the result. Sally, her faithful maid of all work, used vigorously the simple preventives at hand, but could not avert the dreadful chill, followed by fever and delirium. In the night she roused up Abner to go for the doctor.

"Mis' Brown is out of her head," she said. "And I'm afraid she's going to die, for she's talking religion as I never heard her before."

For a week Mrs. Brown hovered between life and death. It was pitiful to hear her talk so incessantly yet incoherently of talents, stewardship, unprofitable servant, treasures laid up upon the earth, and the like. Once when Abner came to look at her for a moment she exclaimed, "Don't sow wheat this year. Abner, sow the good seed, which is the word of God;" and poor Abner rushed out crying like a baby.

Mrs. Brown came slowly back to health and strength, a holier and happier woman because of the refiner's fire by which she had been tried. She said to Mrs. Scott, sitting by her bedside during the time of convalescence:

"A sick bed is not the worst thing. It has been a blessing to me. For twenty years I have been trying to understand what my husband wanted me to do, and tried to tell me upon his death-bed. It is all clear now, for I have felt in the same way. He was troubled because we had done so little for the Lord, and it is such a mercy that it has not come to me too late, as it did to him. No, I am not talking too much. I shall get well faster if I tell you some things that are on my mind. That day I was at the missionary meeting, I had with me $1,000 in cheques and bank notes, that I was to exchange for a bond. You probably know what prevented. Sad and shocking as that event was, it is well for me that I did not make the investment. I can do better with my money now. Now, in my husband's name I wish to endow a scholarship in some seminary down South, and also take a few shares in that school in Japan, that I never heard of till that day. You may take the money now for both objects, if you will, and then it will be off my mind."—*Canada Presbyterian.*

THE STREET WAIF.

It was a dirty little face that was upturned toward kind-looking Mrs. Arnold, but the eyes that sparkled under the torn hat were clear and truthful; rather uncommon eyes they were, too, for a "street Arab." For that is what little Jimmie Eckhart undoubtedly was. And yet, the time had been, not many years ago, (it could not have been *many*, for Jimmie was but a little fellow yet,) when this little street waif had had a happy home and a kind mother,—happy, but not by any means what the petted darlings in wealthy homes would call "nice" or even pleasant. But it was clean and comfortable, and "mother" was always there to welcome her little boy. And "mother's" smile will make a happy home for any little one.

But Mrs. Eckhart had to work very hard to keep the little home together, and the time came after a while when she felt her strength failing. Earthly friends she had none. It is useless to go

back over her story; it was simply that of multitudes of others there in the great city. Two words will tell it—poor, friendless. And a year ago she had laid the heavy burden down and gone "over the river." There, she knew, she had friends waiting for her; and had it not been for her boy, her one treasure, she would have been so glad to go. But she could only commit him into mightier hands, grasping the promise, "when thy father and thy mother forsake thee, then the Lord will take thee up."

And so, for a year, Jimmie lived as he could; sometimes getting a little job of work, oftener dependent on the charities of his poor neighbors, some of whom pitied the boy and gave him of their scanty food. To-day, in the bright spring sunshine, he is out trying to earn a few pennies by any honest work, for he has not forgotten his mother's teachings.

Whether it was his frank, pleasant smile, or the bright blue eyes that attracted Mrs. Arnold's attention, I don't know. She is a stranger in the city, having come on with her husband from their western home for a sight-seeing trip. Now, as they were passing along the crowded way, she ran against little Jimmie Eckhart. With a pleasant "excuse me" she was going on her way, but the pleasant smile and bonny blue eyes of the little fellow stopped her. Speaking to her husband to wait a moment, she drew Jimmie aside out of the bustle. "What is your name, my little boy?" she said. "Jimmie Eckhart," was the reply. "And where is your home?" "I have no real home," he said, "though mostly I stay with Mrs. Flynn in Duane street." "And have you no parents?" The kind words and pleasant smile soon won the little waif's confidence, and he told her of his mother; of his father he had no remembrance. "And have you no friends to care for you?" continued Mrs. Arnold. "No; mother said that when she was gone I would be alone in the world, but she told me to remember that God would take care of me."

A quick glance at her husband's face told Mrs. Arnold that he, too, was listening attentively. "How old are you, Jimmie?" was the next question. "Nine years old next month." She turned to her husband, saying a few words in an undertone, still keeping a detaining hand on Jimmie's arm. After a few words, seemingly of expostulation on his part, and pleasant argument on her side, Mr. Arnold said, laughingly, "Well, do as you think best, Laura, you are generally in the right."

Turning to the waiting boy, she said, "How would you like to go home with us?" A pleased, wondering look came into the bright eyes, still glittering with the tears the thoughts of his mother always brought. "Do you really mean it?" he eagerly exclaimed. "Certainly I do. You can go with us and live in the country." "What! where all the green grass is, and the pretty flowers, and the singing birds that I have heard mother tell about?" "Yes, and you can drive the cows, feed the chickens, play with the dog, and do a great many other things that all little boys like to do; will you go?" "Of course I will, and be glad enough, too," said the happy boy. "Well," said Mrs. Arnold, "come with us." Then, turning to her husband, she signified her readiness to go on, and they proceeded to their hotel.

A bath and a new suit of clothes, procured from a store near by, made a great change in Jimmie's looks. A bright, handsome little fellow he was, and Mrs. Arnold felt that if he *did* as well as he *looked*, she might well be proud of her protege.

On the morrow they took the train for their western home. As they were borne rapidly onward, every new object claimed Jimmie's attention, and many were the expressions of delight. The end of the second day found them at the end of their journey by rail. Here, they found a large wagon, drawn by a noble pair of horses, waiting to take them three miles into the country. Jimmie's delight at the country scenes was too great to be restrained, and his kind friends could but smile at the many strange remarks of the boy, all unused as he was to the lovely country. And never had the old homestead looked lovelier than now, bathed as it was in the rays of the setting sun. The cows were coming home to their shelter for the night, the birds were singing their vesper hymns in the trees by which the farmhouse was sheltered. Truly, it was a lovely scene, and glad indeed were our friends to reach their loved and lovely home once more.

On the morrow Jimmie's country life really began, and a happy one it was. Not that it was all pleasure, for in his city life he had imbibed ideas and acquired habits that had to be broken up in that Christian home. But very gently, though firmly, did Mr. and Mrs. Arnold deal with the little orphan, and little by little he yielded to their guidance, until they could say truthfully, "No one has a better boy than we have."

And as time went on, and he grew into manhood, he almost ceased to remember that he was not, in truth, as everyone called him, James Arnold. Nor did he, in his prosperity, forget the God who had brought him into his pleasant home. For early in life he gave his heart to his mother's God. And Mr. and Mrs. Arnold are reaping the reward of their kind deed, done so many years ago for the Master, for Jimmie is all that any parent could desire. And so let us leave them, with the wish that others may go and do likewise."—*Hope Alton in the Christian Intelligencer.*

TEMPERANCE.

PROHIBITION IN KANSAS.

A handsome pamphlet issued by real estate men of Topeka, Kansas, contains the following interesting statement respecting prohibition in that State:

In 1881 the first prohibitory law was enacted in Kansas, and strong efforts made to enforce it. But by a persistent adherence to the enforcement of the law, and the adoption of subsequent amendments in 1885 and 1887, making the constitution more effective against the doubts and fears of the press, judges upon the bench, jurors and witnesses, public sentiment is now almost entirely against the saloon. It was the invisible contaminating influence of the saloon in politics and society that warded off the end; but it came at last, and the discordant elements are firmly welded together in one grand union against which the combined influence of the liquor element cannot successfully contend. Too much cannot be said of the good the prohibitory law has accomplished for Kansas. With no experience to guide, and no pattern at hand, it seems almost incredible that the law-making power should be so successful in formulating a law so nearly perfect. It had the effect to close almost every saloon in the State for a short time without the action of any one. But the lawless element soon began to plot to capture public sentiment and devise schemes to evade the law. By July 1, 1881, about three-fourths of all the saloons in the State had opened up, and were violating the law with impunity. A vigorous warfare was waged by prosecuting officers, and public sentiment began to crystallize in favor of the law in some communities, and against it in others. The good results of the enforcement of the law in the communities where the public sentiment was favorable, had the effect to change the sentiment in communities where it had been found against it.

The best obtainable information from official and unofficial sources, in 1888, gives the number of places where liquor was sold as about one place to every 2,220 people. We also elicit the fact that there is not a barrel of bonded liquor in the State, and not a distillery to replenish the store-house; consequently, the store-house has been withdrawn. The law, as amended in 1885, imposed a severe penalty or fine of not less than one nor more than five hundred dollars, and imprisonment of not less than thirty days nor more than ninety days for each offense in breaking the law. When it became apparent that the law would be rigidly enforced, and conviction meant a heavy fine and costs and a sojourn in the county jail, the number of liquor dealers and rumsellers became scarce. We do not wish to burden our readers with statistics, but simply state these few facts on a question of vital importance to the nation as well as the State, because it has proven to be a benefactor in the diminishing of crime, improvement of industries, and the elevation of the masses in our great State.

The average percentage of pauperism as shown by the census of 1880 is one to every 750 of the population of the United States. The result of a careful calculation made by the Bureau of Labor Statistics in Kansas, and from other statistics, shows that we have but one pauper in Kansas to every 1,359 people, the smallest percentage of pauperism of any State in the Union.

Records and facts obtained from the authorities at the penitentiary prove conclusively that the enforcement of the law upon crime has steadily diminished the number of inmates in that institution from the year 1880 up to the present time.

Notwithstanding the fact that the population of the State increased at the rate of about 100,000 per annum, the number of convictions for felonies in the State did not reach 291, or as many as were convicted during the last year of the dram-shop act, until 1885. The number of convictions falls far short of the proportionate increase in the population, and the convictions for grand larceny and the crime of assault with intent to kill do not keep pace with the other crimes known to our statutes. If the population of the State increases, and the number of convictions does not increase in proportion to the population, the number of convicts in the penitentiary will necessarily decrease on account of the expiration of the terms of sentence.

On December 31, 1886, there were 898 convicts in the penitentiary, besides government prisoners; on December 31, 1887, there were 900 convicts in the penitentiary—only a gain of two over the previous year, notwithstanding the fact that the population of the State had increased at least 100,000. On August 17, 1888, there were in the penitentiary 845 convicts, an actual decrease in the number, in seven and a half months, of 46, and it is reported that at this date there are 96 persons less in the penitentiary than one year ago.

A great many comparisons might be made to show the advantages of the law, but time and space will not permit, and we simply give these few brief facts to show our readers where it benefits us, not only in the State government, but as a community, in the saving of money, the establishing of homes, increasing of manufactories, and the advancement of agriculture, etc.

Many of the county jails of the State are now empty, and there are no criminal cases upon the dockets of the courts. Shawnee county, the most populous in the State, having within its borders our beautiful capital city—Topeka—with a population of 50,000, has not a criminal case on the court calendar.

ALBERT GRIFFIN'S PLAN.

Because of their importance, I desire to call special attention to the following propositions:

1. So long as the Spirit of Christ pervades the hearts of any considerable number of voters, the saloon cannot be put out of politics by letting it alone.

2. Nor can it be put out by any kind of mere restriction and regulation—no matter how rigidly enforced—as such laws must have exactly the contrary effect.

3. Therefore, those who desire to get the saloon out of politics should seek its suppression at the earliest possible moment.

4. But while prohibition is effective wherever it is sustained by an earnest majority, it is powerless against a hostile majority, for the reason that most men will not punish themselves and their friends for refusing to do what they prefer shall not be done.

The following points should be read with the emphasis of bold-face capitals:

1. The *drink habit* is the tap-root of the saloon, without which its existence is impossible.

2. Therefore, the surest and speediest way to get the saloon out of politics is to attack its tap-root—the drink habit.

Last year, when the Eastern prohibitory amendment campaigns were being planned, I urged the simultaneous starting of a systematic movement in favor of a five-year total abstinence pledge to diminish the number of those whose personal habits inclined them to the wrong side, and, in connection with the defeat that followed, it should not be forgotten that scores of thousands of anti-saloonists remained at home, or voted no, solely because they believed that the number of drinkers was so large that "prohibition would not prohibit." Will it not be well for the friends of the amendment in Nebraska to spike the gun which was more destructive than any, if not than all others in the nine lost battles? The experiment could certainly do no harm; is it not worth trying?

For forty-five years I have been combating the liquor power—fighting even when I felt sure of defeat—but I do not believe in deceiving myself or my friends, either by deliberate lying, or by suppressing the truth, and I will close this paper by saying:

1. In my opinion, more votes can be made for prohibition, at this time, and made quicker, by the right kind of total abstinence, pledge-signing work, than by all other possible methods.

2. No substantial progress, on legislative lines, appears to be possible, at least east of the Mississippi, until another moral tidal wave in favor of personal temperance sweeps over the land.

3. I believe that the next great temperance revival will result in the final suppression of the saloon in every part of the nation.

And I will add that I am pervaded by a conviction that an organized uprising will become visible *this* year, and redeem our country before the century closes. The night is yet dark, but if I read the signs of the times, the dawn is at hand. —*The Advance.*

REPORT OF CORRESPONDING SECRETARY AND GENERAL AGENT (*Continued from 5th page*).

included in my monthly statements to your Treasurer, and will doubtless appear in his report; and as all trust funds formerly held by me as your agent have been, under instruction of the Board, transferred to your Treasurer, his exhibit will present the complete financial condition of the Association.

I have not seen the Treasurer's exhibit, and as I have been absent from headquarters the larger part of the year, I can only speak from an imperfect knowledge, but it will doubtless appear that the disbursements have exceeded the receipts of the year, and this important feature of the work will necessarily receive your careful attention in outlining the year's program. If the line of catholicity which has characterized the conventions of the past year is followed, I have great hope for enlargement in funds as well as friends to the cause. It may be necessary to diminish the number of employes for a time, and otherwise reduce expenses, in order to keep within the means at command, which, however undesirable, would be preferable to exposing the hitherto unquestioned credit of the Association to a suspicion of unsoundness. Of this matter you can best judge with facts and figures before you, and in case you deem a restriction wise you can also judge where that restriction can be made with greatest safety, and who can best be spared from the working force.

I find the distribution of literature both an economic and effective method of reaching the people, where it is done with discretion. The undiscriminate scattering of tracts is a wasteful and unpromising business, but a tract, by some well-known man, is often the means of approach to a stranger who proves a friend or an inquirer who is willing to receive the truth. Where Christian men and women meet, a somewhat general distribution is safe, but even in such bodies it requires wisdom not to give offense. This feature of our work can, I feel confident, be carried on in New England with great benefit, especially to the young men, who, I find in a majority of instances, are thinking of this question.

I have already suggested in a statement to your Board that the next annual convention be held in Boston if the known friends here are willing to co-operate. Boston once fairly aroused and New England is reached, which can furnish as many strong men and women, and give as much money in support of a good cause as any other spot of equal size on this continent. I hope you may be favorably disposed towards the New England field, and should you be so impressed I should advise that a suitable room be secured on the street, and a Book and Tract Room, easy of access, be opened, with a full line of our literature, and the cheaper line of reform publications to be had in this city, which would, I am confident, be self-supporting. I would recommend the appointment of a committee by the N. E. Association to take the charge and responsibility of such a room, and that it be carried on under the hearty Godspeed of the N. C. A., and in connection with its New England office. I have invited a number of friends in and near Boston to meet here for conference and to pray for God's blessing upon the annual gathering of the N. C. A. on the 19th instant. Several have signified their intention to be at this gathering on the 18th, and we shall unitedly pray that "God, from whom cometh our help," may guide you by his counsels, and that the annual business meeting of 1890, like the two conventions of the year, may be the most harmonious and the most efficient of any for years, and that it may inaugurate a year of unprecedented growth and prosperity in the work of the National Christian Association. Respectfully your fellow laborer in the Lord's vineyard,

J. P. STODDARD.
Secretary and General Agent N. C. A.

—The receipts of the Board of Foreign Missions of the Reformed Church for the year just closed were about $117,000, an excess of nearly $24,000 over the previous year. The debt of the board has been reduced from $23,500 to $16,500.

LITERATURE.

HOW TO PRESERVE HEALTH. By Louis Barkan, M. D. Pp. 344. Price, $1.00. American News Co., New York.

Among the multitude of books treating of hygiene, it would appear that no more could be said for the information of the public. But, if this were true, the possibility of saying those things better that may have often been said well is an ideal always before us. Beside, so long as experience can teach us anything respecting the laws of health, something new is waiting to be said or written. We cannot attempt to say how much is new in this plainly-printed volume, that must be left to professional gentlemen; but it must be noted in praise of the book that it is written in such beautifully plain and understandable terms that for this one feature it well deserves popularity. But we do not thereby give it a full endorsement. No book that treats of health shall have that, which commends the use of wine. We regret to say that Dr. Barkan does this again and again. This is much to be regretted, since otherwise the work is worthy of hearty commendation for its practical character and evident purpose of usefulness.

The *Missionary Review of the World* for July opens with an interesting article from Dr. Pierson on the McAll Mission in France, the fruit of a personal visitation and inspection during the month of May. All Americans are interested in this mission, since it has been largely sustained from our country. Prof. Hulbert, of Korea, has a well-written paper on the Science of Missions. Dr. Laurie discusses the Law of Advance in Missions in a wise and able manner. Dr. Storrow gives the third paper on Foreign Missions in the seventeenth and eighteenth Centuries—a concise and valuable historical series, to be finished in the next number. Secretary Ellinwood's article on the Indian Somajes will specially interest the students of Oriental systems of faith, showing what they really teach and their hostility to Christianity. A plea for the Seneca Indians, is strong and earnest, and ought to call forth a prompt and powerful response. Dr. Nevins, of China, writes on Famine and the work of Famine Relief; there is also a graphic account of the Revival in the Nestorian Churches in 1890, Dr. Starbuck's translations from foreign magazines, and editorial notices of several new books of a missionary character.

In *Our Day* for June Robert Ferguson, of Berlin, Prussia, contributes an article of great importance to American readers. Its title is "New Conspiracies of Ultra-montanism in Germany," and it proves with what assurance the Romanists are moving on toward the consummation foretold by Dr. Windthorst, their leader in the German parliament, who declares that the Catholic church must get control of the common schools. Miss Tibbles, the "Bright Eyes" of Indian literature, writes on the "Perils and Promises of Indian Citizenship," a forcible discussion of the Indian Severalty law. "The Louisiana Lottery Octopus" is Anthony Comstock's contribution, always timely and urgent. Mr. Cook's Monday lecture, here officially printed, is on "American Opportunities on the Congo." He reviews the reports of Cannibalism, the Slave Trade and the Rum Traffic, and shows that America has opportunities and responsibilities which cannot be neglected.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON I. -Third Quarter.—July 6.

SUBJECT.—Lawful Work on the Sabbath.—Luke 13: 10-17.

GOLDEN TEXT.--Wherefore it is lawful to do well on the Sabbath days.—Matt. 12: 12.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Luke 12: 35-59. T.—Luke 13: 1-9. W.—Luke 13: 10-17. T.—Luke 6: 1-10. F.—Isa. 58: 1-14. S.—John 5: 1-19. S.—Jer. 17: 21-27.

COMMENTS BY E. E. FLAGG.

1. *The place and time of the miracle.* Vs. 10–12. The example of Christ is always in the direction of great reverence and respect for religious ordinances. Even when they have grown to be mere forms they imply that there was once religious life within them, and their constant recurrence keeps the people from relapsing into mere animalism. France a hundred years ago tried the plan of doing away with all religious ordinances. They, together with the church which administered them, had grown hollow and corrupt to a fearful degree; yet the result of the experiment showed that they were better than nothing, and it has never since—not at least on an equal scale—been repeated. The many miracles which Christ wrought in the synagogue and on the Sabbath day show that while with God all times are alike, there are spiritual influences pertaining to certain seasons and places under which it is well to put ourselves if we would benefited. But holy times and places cannot be desecrated with impunity. There are many churches which hire a popular evangelist, and make great efforts to "get up a revival," as the expression is; yet they fail. If these churches are lent for money-making schemes during the week, and fellowship the lodge with its Christless worship, is it strange that all this begets an atmosphere in which the Holy Spirit neither can or will work, and consequently no one gets helped either in soul or body.

2. *The ruler's objection.* Vs. 11–14. This woman's affliction was peculiarly terrible. She was "bowed together;" she had lost entirely the upright attitude which distinguishes man from the brute creation, and seemed condemned to pass all the rest of her life in this wretched state. That the ruler of the synagogue should actually oppose such a wonderful work of mercy as her healing because it was the Sabbath day, gives us a glimpse of ecclesiastical bigotry that seems almost incredible. This spirit is not dead, though modern enlightenment will not allow it to be displayed in the same way. There are some who bitterly oppose divine healing and class all diseases cured in this way as "nervous" or "imaginary," instead of rejoicing that the poor victims of sick nerves and disordered imaginations can be cured in any way. There are those who antagonize all Christian work done outside of regular church lines; who would almost seem to prefer that sinners would not be saved at all than saved by the preaching of the Salvation Army or any lay organization. They say in effect, "Here are churches with a regularly ordained ministry where the masses can come and get spiritual healing." But it is a fact that the masses will not enter these churches, and will live and die without the Gospel unless it is carried to them. Like this poor woman, they are spiritually "bowed together;" they have lost the divine image in which they were created, and bear instead only the image of the earthy. Only the touch of Jesus can lift their faces Godward; and if we have his spirit we shall, if necessary, break through all forms and ordinances that hinder their salvation.

3. *The Lord's reply.* Vs. 15–17. It was not real regard for the Sabbath, but hatred of Jesus that inspired the ruler's opposition. He himself rather than let his property suffer would break even Sabbatic traditions. Bigotry is always inconsistent. It is sure while straining at a gnat to swallow a camel. The more men make of mere forms and so-called "holy days," the less they are apt to make of actual sins. Two things were the outcome of this miracle. His adversaries were ashamed but all the people rejoiced. This always follows any great display of Christ's power. The *results* of Christianity is the one argument infidels can never gainsay. This is one reason why we are taught to pray for it in its highest development, "Thy kingdom come."

RELIGIOUS NEWS.

—Elder Callender, of Montvale, Pa., writes of a gracious revival work at that place, during which some sixty persons have professed conversion. One-half the number have united with the Baptist church, the rest with the Methodist. The former has maintained its anti-secret rule, although amid much censure and trial.

—Bishop Taylor, of the Methodist Episcopal church, who has just returned to this country from Africa, says: "The thirty-five mission stations I have already planted and manned in the midst of purely heathen tribes, furnish but a specimen and earnest of what can be done on a scale commensurate in breadth with the stupendous work to be done. With the funds coming to hand as required, I can yet, in the afternoon of my day, by the will of my Father and Saviour, plant and develop to a self-supporting basis a thousand stations in Africa before I quit the field; and no station shall be the ultimatum of its own existence, but a center of evangelizing light—a beacon amid the dark mountains and a base of evangelizing agency, extending the work in all directions."

—The American Board has, since the 1st of November, appointed 52 persons to the various foreign fields. This is about as many as were appointed in the twelve months of last year; 21 of these are men, and 31 women. The list includes several children of missionaries, which shows that the influence of heredity tells.

—The report of Dr. Houston, Southern Presbyterian Secretary of foreign missions, shows 14 missionaries sent out last year, being more than in any previous year. An important mission was started in the Congo Free State, Africa. Receipts from all sources, $107,527, being $11,000 more than in any other year. From legacies came nearly $15,000. The committee asks for one-fourth of the church collections, instead of one-sixth as now.

LODGE NOTES.

The Sons of Veterans' State Encampment occupies all of this week in Jacksonville, Ill. Gov. Fifer, Gen. R. A. Alger and Hon. John M. Palmer will be present. Large sums are promised in prizes for the best drilled companies of this secret society.

The secret business sessions of the National Council of the Junior American Mechanics were held in Chicago last week. Among the subjects brought up was that of a change of name. The name of "United America" was suggested as a substitute for the present one of "Mechanics." The appointment of a National Organizer for the work in new territories, and the proposed consolidation with the senior order were also considered.

A split occurred in the Central Labor Union of New York on Sunday. The socialistic delegates withdrew and formed a new central body, which will be known as the Central Labor Federation. Anticipating this action the conservatives, at the instance of the building trades' section, passed a resolution denying socialists the right of representation in the original organization. The war of words thus aroused was loud and vigorous, and for a time it looked as though the opposing factions would come to blows. The socialists were called ignorant foreigners, usurpers and nation-wreckers, while they in turn characterized the conservatives as boodlers, scabs and professional politicians, and dubbed the place as "boodler's hall." Then the resolution was passed and the fire-eaters were put out.

A dispatch from Omaha says that J. J. Werner, of Hebron, Neb., rushed into the clerk's office of the Merchant's Hotel in his night gown about 1:30 oclock Friday morning, exclaiming, "I have killed my best friend." Investigation showed that he had thrown his roommate, L. O. Secrest, from their room in the third story, into the court below, inflicting what will probably prove fatal injuries. Werner and Secrest were delegates to the Grand Lodge of Masons, in session there, and are intimate friends. Werner says he dreamed of fighting a monster, and when he came to himself found that he had thrown his roommate out of the window. There are indications that the men quarreled over the Cerneau Scottish Rite, which has created considerable disturbance in Nebraska Masonic circles. Werner was arrested.

Powderly and Gompers are proving better than we can how futile are secret sworn orders in promoting true brotherhood or the real interests of labor. Read this dispatch to the *Inter Ocean:* "General Master Workman Powderly's attack on President Gompers and the American Federation of Labor at Cooper Union mass-meeting last night is generally considered as the forerunner of a struggle between the two organizations. President Gompers is up in arms. He was seen at the headquarters of the American Federation to-day, and expressed himself very forcibly concerning Mr. Powderly and the general officers of the Knights of Labor. He said: 'I charge the officers of the Knights of Labor as being cheap and servile labor agents, and that they have placed the Knights of Labor organization in the same relation to the labor movement in general as is held by the Printers' Protective Fraternity, who are organized to furnish "scab" labor, in relation to the International Typograpical Union. General Master Workman Powderly insinuates that I am a cur and a coward. If he believed that why did he make it impossible for me to meet him last night, or why does he not accept my proposition to meet him in the future? I will meet him on or off the platform in any way that will satisfy his overweening conceit, and stamp him once for all as a charlatan and an incubus upon the labor movement. I had refrained from showing the villainy of General Master Workman Powderly and some of the officers of the Knights of Labor out of respect for the general labor movement, but I will at the earliest opportunity expose their rascality and treachery.'"

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. A Boston lady, whose example is worthy imitation, tells her experience below:

"In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten

To Get

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Rye—No. 2			46
Bran per ton		10	25
Hay—Timothy	6 50	@10	00
Butter, medium to best	10 @		14
Cheese	06 @		10½
Beans	1 25 @	1	75
Eggs	@		12
Seeds—Timothy	1 25 @	1	35
Flax	1 22 @	1	40
Broom corn	02¼@		06¼
Potatoes, per bu	20 @		45
Hides—Green to dry flint	03 @		07
Lumber—Common	10 00 @	13	00
Wool	15 @		34
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General Washington Opposed to SECRET SOCIETIES. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies.*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each

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HOME AND HEALTH.

We are glad to see that attention is being paid to the hardships and privations of shop girls. At a meeting last week at Chickering Hall, in which Protestant ministers and popish priests took part, a sad representation was made. One of the speakers detailed the wrongs done this class of wage-earners. He spoke of the hardships of women workers in the big stores, from the cash girl at $1.50 a week to the sales-woman. He told of the iniquities of the fining system in vogue, and how a certain shop girl who earned $2 a week sold $167 worth of goods a day and was fined 60 cents a week; how the girls are compelled to stand up for hours at a time, and the many other hardships they endured he dwelt on. In closing he pointed out that women were sometimes driven from a proper life by such inflictions. It is not hard to see the temptations of girls so situated to take up with a life of shame, and society is bound to ameliorate their condition if possible. If many of these girls should seek service in families they would be better paid, have lighter work and get better living.—*Intelligencer.*

CRUEL CAPS.

The following protest from an article in the *Home-Maker* is none too strong against the foolish, if not the barbarous, fashion of close-fitting white caps for babies and little children as articles of street wear:

First, the thin material of the cap drawn tightly over the top of the head is no protection whatever. Let a mother who has just sent her two-year-old toddler out for an hour in the park with nothing on his head but a lawn cap, tie a handkerchief over her own head and sit half an hour in the sun; if she returns to the house without a headache, she will be a great exception to the rule. Yet the thought does not occur to her that the baby, whose head is much more sensitive than her own, will suffer the same discomfort as long as he is in the sun. Of course, a child in a carriage, protected by shade or parasol, is saved from *this* disadvantage of the close cap, and I am glad to say that some caps are made with fancy puffed crowns that obviate the difficulty; but I am inclined to think this is done more for ornament than comfort.

Second, is it not cruel, in warm weather, when every breath of wind is precious, to so cover the back of a baby's head and neck, his ears, and part of his face that the air cannot touch him? And there is not only the cap, but the hair, the warmest kind of a covering, is pressed tight against the neck, so that on removing the cap there is a profuse perspiration all over head and neck and ears. And yet many people think that because the airy-looking little things are so thin and light they must be cool.

Third—and most important—there is not the slightest shade afforded by this perfectly brimless headgear. The little ruffle of lace or lawn is never put far enough over the face to hide the "bangs"; so the tender eyes are utterly unprotected from the glare of the sunlight. Any *woman* would think it perfectly barbarous if she had to walk in the summer sun with only a small bonnet on and no parasol.

It is a pity that the old-fashioned baby's sun-hat that was made in two pieces, brim and crown, that buttoned on to one another, has quite disappeared. In a hat of this sort there was a fulness formed by the crown being larger than the inner edge of the brim, that caused openings through which the air could pass over the head. They could be made of pique or even embroidery, and were easily laundried.

Surely in this age of dress reform, we should reject a fashion that so sacrifices comfort; and if any member of family should be exempt from dut "the style," it is the little innocent who cannot describe his sufferings, and not knowing their cause, cannot ask for their removal.

There is comfort for the man with a prematurely gray beard in Buckingham's Dye, because it never fails to color an even *brown* or *black* as may be desired.

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Prof. J. G. Carson, D. D., on Secret Societies. A most convincing argument against fellowshiping Freemasons in the Christian church. 10 cents each.

Farm Notes.

Sheep Census of the World.—According to the estimates of a London firm, which has been busy gathering statistics on the subject, the sheep of the world number 521,153,217, distributed as follows: Europe (excluding Turkey) and North America, 233,269,321; Australia, 97,893,896; River Plata district and Brazil, 92,000,000; Cape of Good Hope and Natal, 16,000,000; Sandwich and Falkland Islands, 500,000; Turkish Empire, Greece, Roumania, Persia, North Africa and Russia in Asia, 87,000,000; west coast of South America, Central America and Mexico, 4,500,000.

The Value of Manure.—Every soil cultivator is more or less interested in this subject, albeit very few study it properly. Though no correct estimate of the value of manure can be made, yet Prof. Lawes furnishes an estimate that is probably as correct, on the average, as can be arrived at. He gives the value of manure from cottonseed meal at about $28 per ton; linseed meal, $20; beans, $16; clover hay, $10; corn meal $7; straw, $4, and turnips, $1. The value of the manure depends not only upon the food, but also upon the condition of the animal that makes it, and hence the latter should be duly considered in making estimates.

Potatoes in Young Orchards.—Many oppose the idea, but a writer in the *Cultivator* thinks there is no particular objection to cropping a young orchard with potatoes. Newly set trees are entitled to the best cultivation, and they are more likely to get it with a hoed and cultivated crop. In this way, too, weeds may be extirpated, so that when the trees get into bearing, and it may be necessary to seed and manure on the surface to induce fruitfulness, the orchard may be almost made into a lawn. A well-tilled potato crop will not injure the trees, provided it be remembered in cultivating that a hill of potatoes is not to be saved at the expense of the trees.

The Best Grass for Hay.—Many farmers differ on this question. An Eastern contemporary pertinently observes that some authorities wisely recommend a mixture of clover, timothy, and red top, but spoil their advice by giving as a reason that these three contain the elements of nutrition in better proportion than either alone. So far as food elements are concerned, good clover hay contains more and in better proportion than either of the others. It improves them, but they only improve it by way of change, and in making the clover easier to cure. If clover has not been allowed to heat or get wet, it is a first-class hay alone. But heating makes it dusty, and this dust shows the destruction of many of its most valuable qualities.—*New York Witness.*

Keep up the Fertility.—In a paper read before the West Michigan Farmers' Club, Mr. S. S. Bailey declares that the main elements with which it appears necessary to supply the soil are nitrogen, potash and phosphoric acid. These elements have almost a fixed value the world over—soluble nitrogen at 16 cents per pound, and phosphoric acid at 8 cents. Experiments have shown that $366 worth of these fertilizers is removed in $500 worth of hay that is sold. In the same value of corn, $180 worth of fertilizer; of wheat, $125 worth; of wool, $50 worth; of dairy products, $38 worth; while in $500 worth of fruit sold there is even less loss than the loss sustained in the sale of dairy products. Thus, fruit-growing returns the greatest profits in the least depletion of fertilizer. If wisely conducted the direct profits from sales are equal to if not greater than those of any other system of agriculture. These figures are instructive, and certainly present strong arguments in favor of fruit culture and dairy husbandry as compared with other branches of rural industry.

The earlier symptoms of dyspepsia, such as distress after eating, heartburn, and occasional headaches, should not be neglected. Take Hood's Sarsaparilla if you wish to be cured of dyspepsia.



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A New York rag-picker is reported to have found $10,000 in greenbacks in an ash barrel. This was a rare piece of good luck, but how much more fortunate is the sufferer from consumption who learns that, although the doctors may have pronounced his case hopeless, Dr. Pierce's Golden Medical Discovery will cure him. Consumption is a scrofulous disease of the lungs. The "Discovery," which is the most potent blood-purifier of the age, strikes right at the root of the evil and there is no resisting it, if taken in time and given a fair trial. In the cure of all scrofulous and other blood taints, no matter from what cause arising, scalp diseases, old sores and swellings, it absolutely has no equal.

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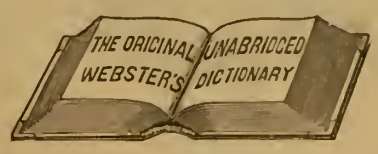
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NEWS OF THE WEEK.

COUNTRY.

One hundred and fifty quarrymen of Lockport, Ill., organized a procession Wednesday, and marching to the Joliet quarries, compelled the men there to quit work. The sheriff formed a posse and intercepted them, and a fight ensued, but in which no one was injured. Eight of the men, including the leader, were arrested.

Benjamin Newgass, of London, England, presented the proposition to the Louisiana legislature Wednesday of paying $1,250,000 annually to the State, with security, for the lottery privileges now asked for by the Louisiana Lottery Company.

Tuesday the anniversary of the battle of Bunker Hill was celebrated at Boston by a general suspension of business for the day.

On Monday Geo. S. Wayze, a colored Republican and former member of the Louisiana legislature, and at the time of his death, a Custom House officer at New Orleans, was lynched at Felicia, La. He made enemies in that place in the 1876 campaign, and was warned from the parish. Monday he returned for the first time and was murdered.

Commencement exercises at Kalamazoo College, Kalamazoo, Mich., Monday, were marked by the absence of a graduating class, owing to suspensions having been made for hazing. The trustees of the college have finally concluded to invite the entire faculty to remain another year, but at salaries reduced 20 per cent, owing to the loss in revenue occasioned by the withdrawal of nearly the entire body of students this spring.

Monday Thomas Toler, a farmer of Danville, Ill., said he would be obliged to leave the locality where he lived on account of persecutions of enemies. June 6 his home was burned to the ground, and on Monday his new abode, together with all his furniture, was destroyed by a second incendiary fire.

While thousands of people were at Fairview Park, near Indianapolis, Ind., a rain and sand storm sprang up. As many as could sought shelter in the depot, which is being erected by the electric street road. It was blown down and a dozen people injured, five fatally.

Seven Minneapolis census enumerators have been arrested on charges of padding the returns. The charges are preferred by St. Paul citizens, who claim that the names of dogs and other animals have been enrolled in order to swell the population of their rival.

A cyclone and cloud burst in the southern part of Lee county and the northern part of LaSalle county, Ill., wrought terrible havoc. The cyclone occurred about five miles northwest of Earlville at 4 o'clock Friday afternoon, resulting in thirteen persons being killed and a number of barns and houses destroyed. The storm came from the southwest and swooped down on Field's school house, a new building three miles south of Paw Paw, and tore it to pieces. An eye witness says the building was raised, revolving rapidly, several hundred feet into the air, and at a heighth of five hundred feet was torn asunder with a loud report. The building contained the school teacher and seven of her scholars, all of whom were killed. They had remained in the school house to await the ending of the storm. The others went home and were unhurt.

FOREIGN.

The agreement between England and Germany in regard to Africa concedes to England a few unimportant areas and gives Germany in return the prize of Haligoland, in the German Ocean, which the English have held since the accession of the House of Hanover. Germany has always felt sore at the presence of a foreign flag so near her shore. The island will be strongly fortified, and will be made a German naval station.

In consequence of the outbreak of cholera in Spain the government of Turkey has established a quarantine against all vessels arriving from Spanish ports.

The *News'* Berlin correspondent says: "The St. Petersburg police have discovered a wide-spread conspiracy against the Czar's life. The Imperial Palace at Gatschina has been undermined. The guards at all the palaces have been doubled. Several arrests have been made."

Henry M. Stanley has been tendered and has accepted the Governor Generalship of the Congo Free State. He will not enter upon his duties until the beginning of 1891 unless he should be called upon to assume them earlier by King Leopold. After his marriage, Stanley will proceed to the United States, where he will remain until summoned to enter office.

It is reported from Victoria, British Columbia, that one schooner has gone to fish for seals in Behring Sea, and that others will soon follow. Owners of the vessels expect protection from the British war ship, Amphion, and hints are thrown out that there may be a fight between the latter and some of Uncle Sam's cruisers.

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A FRIENDLY AND CONFIDENTIAL TALK

WITH THE CYNOSURE READERS.

After twenty years serving you as assistant editor, the N. C. A. Board have asked me to take in addition the business management of the *Cynosure*. This they did to relieve the pressure of work upon other officers of the Association, and tide over an emergency which is explained elsewhere.

You will understand this emergency by examining the treasurer's report, which shows that the expense of maintaining agents has not been met during the past year, nor probably for several years past. The *Cynosure* has drawn upon the general funds for near $100. The year before the balance was somewhat the other way. You will note the fact with some satisfaction that the paper is practically able to pay its editors, compositors, printing bills, etc. We do not need to discuss the payment of our agents by subscriptions. It is generally much easier for them to collect from the field in this way.

But the fact is before us that we must renew our former enthusiasm and willingness to sacrifice for the cause if we maintain our meager agencies and enlarge only moderately upon them. In the old convention days when we met at Pittsburgh, Oberlin, Galesburg, Monmouth, the reform was new, we were all eager, sanguine, ready for self-denials. With the passing of years we have settled somewhat into the ruts. Some have grown weary with the length of the way. Many good men and women, our loved leaders and counselors, God has taken home, where they see the victory more clearly than we. Now God's providence plainly calls us to renew the battle in the name of our Great Captain and Saviour.

One question God would have us answer is, How to raise the $20,000 needed this year to carry on the work.

Let us, dear friends, in the new business relation now begun between us, see what the *Cynosure* can do toward this good work. There are now nine persons engaged on the paper as editors, regular contributors, compositors and clerks. It requires some $4,500 for the under pay they get. The agents will take, if they raise full pay, $1,800 worth of subscriptions. With a subscription list several times as great as at present, this expense would not be increased more than $200 or $300; and with a list of TEN THOUSAND the increased bills for printing and mailing would yet bring the outlay within $11,000 or $12,000 at most. And with such a list the *Cynosure* would bring into the N. C. A. treasury at least $5,000.

Now the point I wish to impress is, that in no way can this amount be raised more easily and at the same time profitably for our cause; for the very evident reason that you would every one of you have the privilege of doing something for Christ in this reform, while you may not be able to make public addresses or contribute to the general fund. Every man, woman and child can be an agent for the *Cynosure* and get a blessing in the work.

Next week I wish to talk with you about the enlargement from another and even better point of view than this. But, meanwhile, let us all begin first with prayer to God, and re-consecration to this holy cause; and as we pray let us plan together for its setting forward: and although the heated term is on us let us use every occasion to secure a new name for the list, and not be satisfied if the week passes without some success in this effort.

Yours for Christ and his kingdom,

HENRY L. KELLOGG.

The school board at Edgerton, Wisconsin, seem to be men of the old martyr spirit. Like Peter they prefer to obey God rather than man(Acts 5: 29) and have therefore retained the reading of the Bible in the public schools of the town. It was here the struggle with Romanism began, which finally resulted in the widely and justly condemned decision of the Supreme Court of the State declaring the Bible a sectarian book, and putting it out of the schools of Wisconsin. Suit was brought some two years since or more, at the instigation of Romish priests, to force the Word of God out of the schools of Edgerton. The lower courts held for the Bible, and it was left for the Supreme Court to lay the cap-stone of folly. But the Edgerton board believed it better to stand by the Word of God than to obey the word of man, until the sheriff of the county has been called on to forcibly cast out the offending book. This reads like a sarcasm on free America.

Mr. Moody has successfully inaugurated some new ideas of a practical nature in theological training, and there seems no less probability that he will infuse some ideas into the ordinary college curriculum that may revolutionize it. Just now he is presiding over a World's Conference of Christian College students—he, a man without education in the schools, and whose grammar is often mixed. But over four hundred delegates from a hundred American colleges are coming to Northfield at his invitation, and the leading European universities are also to be represented. Mr. Moody knows the latent power in these young people, and how much the world may depend on them in a few years. Major Whittle, Dr. Pentecost, Prof. Townsend of Boston, Prof. Weidner of Augustana and others are to aid in this great conference. With such men the testimony of the Christian church against the God-defying lodges should not be neglected. It was at Northfield the student's volunteer missionary movement began. That remarkable work has now enlisted 5,000 young men and women for the missionary field. Why should not this stream of intelligence, enthusiasm and piety be turned against organized paganism in America?

The passage of the bill by the United States Senate to establish the free coinage of silver by which 212 grains of that metal shall have the precise monetary value of 28 grains of gold is an attempt to regulate the prices of the world by the legislation of a single nation. Gold and silver are commercial commodities, whose value in the markets of the world are regulated by the law of supply and demand. So long as 212 grains of silver are not the commercial equivalent of 28 grains of gold, no legislative enactment can make them so, though they may compel a creditor to recieve them at the nominal value in discharge of a debt. Nor will the great multiplication of cheap dollars make them more valuable. The tendency will be just in the opposite direction. There was far less objection to the original plan of Mr. Windom, to receive silver bullion at its market value and issue certificates to be used as money, or even in the House bill, which provided for free coinage whenever the price of silver should advance to the nominal standard. Should this measure ever become a law, which is very improbable, it will help to precipitate a silver crisis, which will be only less disastrous than that caused by the paper inflation of 1836.

WORK, A CHRISTIAN'S OBLIGATION.

BY REV. J. F. AVERY, MARINER'S TEMPLE, N. Y.

To work out our own salvation is the privilege and duty of the saved. The fact that the night cometh should urge to activity. We do well to remember that there is a ritualism in religion that leads to spiritual lethargy. True faith never tends to paralysis of nerve or will. To dare, to do or die, is the Christian's motto when the Master's call is heard. Some Christians can never find anything to do. They grant that the harvest is great, the fields are white, the laborers few. They are ready to do some great thing. But in all honesty they remind us of the man who did not care about the work; it was the pay-day he said he wanted. To a sympathizer he thus truthfully expressed himself: "Yes, ma'am; I'm always out of work, but it's all my wretched luck."

"How is that, poor man?"

"It's this way. In the winter I feel like mowing lawns, and in the summer I just actually crave to shovel snow, and nature continually balks me. Have you such a thing as a pie in the house?"

Francis Osgood thus poetically writes of work:

Labor is life!
'Tis the still water faileth.
Idleness ever despaireth, bewaileth.
Keep the watch wound, or the dark rust assaileth.
Flowers droop and die in the stillness of noon.
Labor is glory!
The flying cloud lightens;
Only the waving wing changes and brightens.
Idle hearts only the dark future frightens.
Play the sweet keys wouldst thou keep them in tune.

Remember, God's greatness flows around our incompleteness. Give battle; the truly brave can so fight and work that circumstances must yield. Ignatius Loyola is reported to have said: "At the command of the Pope I would embark on a mission for any shore in a vessel without rudder, sails, mast or stores.."

Work and obligation to work for Jesus is a

privilege. Let us seize our opportunities. Napoleon said, "Impossible is a fool's adjective." It is certain if we heed the Bible, we, as Christians, must strike it out of our vocabulary. There is a royal road to success if we follow Jesus, but it must be by the Calvary of self-denial.

Strange how lazy, do-nothing Christians can toil at doing nothing, or worse, at mischief! They cannot work for Jesus. But they can dance attendance on the world and its demands. It has been said such dancing has a tendency to drain off all intellectual and spiritual life at the heels. We don't wonder that an American Chinaman, Wah Sam Lung, in the *Golden Rule*, should express surprise that frail girls who cannot walk a half mile to the dry-goods store, much less to church, can dance thirteen miles and a half in one night. A road a quarter of a mile in length, leading to the prayer meeting, would appall them; but a single dance, six times as long, has no terrors for them. They could not be induced to go once a week to the mission school, three-quarters of a mile from home, "it is too far away," but a polka, three quarters of a mile long, is quite within their powers.

TRUE CHARITY.

IT IS NOT THAT OF THE LODGE.

BY JOSEPHINE SHAW LOWELL.

The parent "Society for the Organization of Charity" was established in London in 1869, by some of the most intelligent men and women of that great metropolis, who had had much experience in work among the poor, and who had come to the conclusion that some system of co-operation was a neeessity among those who were all alike seeking to relieve the great suffering among the poor of London, but who were all working at eross purposes, knowing nothing practically of each other's labors, nothing of each other's efforts, and so, too often, interfering with and counteracting each other's best work. To quote from its own statement, "the London Charity Organization Society was established to bring about eo-operation between the administrators of charitable relief and the poor law authorities, and amongst the various charities, and to render charitable relief effectual toward its most important object, the CURE, as distinguished from the mere alleviation of distress."

"Co-operation and the cure of distress," or rather "co-operation for the sake of curing distress" are the watchwords of similar societies throughout the world.

The London Socicty divided its monstrous territory into districts, and opened an office in eaeh, whieh was placed under a local committee, and which was, to quote again, "an inquiry office at the service alike of the poor who needed assistance, and of those who desired to assist them," and it was "a first prineiple of the society to work purely in the public interest, reserving no privileges for subscribers, and taking equal pains to obtain suitable assistanee for cases of distress, in whatever way they may have come under its notice."

The London Society has been the model upon which all the others, numbering 112 in Great Britain and the United States, have been formed, with more or less accuracy.

The first society established in this country was at Buffalo in 1877, where the Rev. Mr. Gurten, a former member of the London Society, found, upon settling in the city as pastor of one of the Episcopal churches, dire confusion and extravaganec in relief giving, both public and private, and consequent widespread demoralization among the poor. Mr. Gurten inagurated one great advanee over the practice of the London Society in establishing the Buffalo Charity Organization Society—that is, the Society bound itself by its constitution to give no relief from its own funds, on the ground that what was needed in Buffalo was not "more" relief, but more "charity"—more wisdom, that is, in the administration of such relief as was to be given; and that the new society could better bring about cooperation among existing societies, and work more effectually for the eure of distress and the diminution and destruction of pauperism, were it unhampered by relief-giving functions.

The Philadelphia and Boston Societies followed in 1878 and 1879, and these two societies laid great stress upon another point almost entirely neglected by the London Society; that is, upon finding for each family who have sunk so low as to ask for relief, at least one *friend*, who shall go to them, not to carry alms, but sympathy, hope, courage; in short, brains and character. These societies proved that the only sure way to cure distress was to remove the cause of the distress, and that only personal help could do this.

New York.

AS I VIEW IT.

BY REV. H. H. HINMAN.

This is the brief preface to many opinions, some of which are wise and some otherwise. Men differ in their views: first, because of a wrong standpoint; and secondly, for want of light.

Three blind men went to see the elephant. One found him to be like a tree. He had reached and clasped one of his legs. Another found him like a fan. He had gotten hold of his ear. The third was sure he was like a rope, for he felt of his flexible trunk. Each had a little truth, but they differed widely from each other, and their conclusions were very inadequate and misleading. They had not had light, nor had they seen the animal from any standpoint.

This is true in numberless instances. The slaveholder saw no wrong in the system of slavery, simply because he never looked at it from a purely Christian standpoint. He was continually in his own light, and his selfishness blinded him. What was so plain to others as to be self-evident, made no impression on his mind or his conscience. It was needful for him to be lifted out of himself before he could see the truth.

The same is true of the spirit of caste. To the unperverted mind there is no difference in the nature of caste, whether in India or America. In India we hold that character is everything and caste nothing, but here in the South the reverse of this is held to be true. A pure-minded Christian of dark skin may not sit at the Lord's table with his paler brother. What we condemn as abominable heathenism in Asia, we regard as quite appropriate in America. The truth is that men have not looked at this matter in the light of the teachings of Christ. As they view it, it is all right, but they have never viewed it from a Christian standpoint.

The same is true of the secret lodge system. Viewed from a worldly and selfish standpoint it is quite respectable. Some (not many) eminent men have been Freemasons. Looked at simply in the light of human example there is much to say in its favor. When a worldly and selfish man is told that its whole spirit and teachings are selfish, its oaths are unreasonable and profane, and that its religion dishonors the Lord Jesus Christ, he cares nothing. This is in harmony with his principles and his life. As he views it, it is all right. He has never looked at it from a Christian standpoint. He could not do so if he would, for he has no comprehension of the spirit and nature of Christianity.

The "Christian" Mason shuts his eyes to some of these things and swallows the system because others have done so. If ever you can get him to look at it from the standpoint of Christ, and as one who walks with him, he will at once forsake it. It all depends on how he looks at it!

But not only a right standpoint, but a full light is needful in order that we may see the truth. Many honest minds are greatly in the wrong through ignorance. "My people are destroyed through lack of knowledge." Not all those who array themselves against the investigation of the lodge system do so from a perverse spirit. They mean to look at all questions from a purely Christian point of view. If they resist the truth it is because they suppose it to be error. They are innocently deceived. The excellent Christian women who oppose all agitation of the lodge question do so because they do not know, and dare not believe, that Masonry, as revealed, is the Masonry that is practiced by their fathers and brothers. Their very piety and Christian affection has blinded their eyes. It is difficult to tell the whole truth to such persons, but assuredly the light will come, and they that walk in the light will be found arrayed against every form of iniquity.

Berea, Ky.

SECRECY IN AFRICA.

Some years ago, while Mr. Hadley and I were laboring as missionaries in the Sherbro country, West Africa, we kept a mission day-school in the main room of our mission residence near the town of Shengay. A goodly number of the children of the town attended the school. The chapel in our mission yard was so badly eaten by the bug-a-bugs that it was not safe for school or chapel services, and fell to the ground one morning with a erash just before the hour for morning prayers that Bro. Williams, of precious memory, observed with the laboring men, although it looked too unsafe for any one to enter.

The work of the school fell to my charge, as Mr. Hadley was much afflicted; and he and Bro. Williams attended to the Sabbath services and other pressing duties of the station. Matters went on quite well for some time with our school, until all at once it came to a full stop—a teacher and no scholars. Were they intent on quitting school?

One day while this query was in our minds, one of the mission boatmen was wounded in the ankle by a fish while trying to get a boat ashore, and we were called upon to see the man and found him in great agony, rolling on the ground. As I was administering some medicine to the wound, a strange sight met my view. On a log near by sat a number of my school boys in *full* Purroh dress, which clearly answered our query and settled the fact in our minds, that those children were members of the Purroh secret society, a heathen organization. Their heads were shaved and their almost naked bodies were highly perfumed and anointed, and some of them carried curious Purroh sticks in their hands. The children greeted me with smiles and how-do, as soon as I saw them, but my heart was too sad to give a reply. After my return to the mission house, they came into the yard and sent a message that they wished to tell us how-do, as they, no doubt, thought we surely would honor them, as Purroh boys. We did not grant them the privilege to see us then; but when their hair had grown out, they came back to the mission in their common school dress, headed by the oldest boy, Willie Caulker, son of Chief George Caulker, now deceased, and took their seats in the school room as usual.

After the school was opened, they were called upon to say why they had gone away with the Purroh men who steal, drink and do many other wicked things, and quit the mission school which teaches them to be good children and follow Jesus. In a quick and earnest way, Willie Caulker arose and said: "Please, mam, do not your people in America have secret societies and belong to them and be Christians, too? And then one white man, a missionary, what come to this country, want to be Purroh man, too."

With such words he gave me and my people a blow that made me quail before him, as I knew his words were true of secret societies in America. And alas! my own church was not free from the wily invasions of these secret orders, when we came to Africa in 1866. We also learned the boy was right about the white man, and instructed the children not to follow the Purroh, but seek to be true Christians.

This incident so awakened me on the secrecy question that I wrote out my experience and a few plain thoughts for the *Religious Telescope*, but I never forwarded it to the publishing house at Dayton, Ohio

Daniel F. Wilberforce, in his account of his country and people, says: "Organized societies are found among the tribes throughout the West Coast. Among the Sherbros, the Purroh is the most formidable institution. Its laws are binding on chieftain and people alike." "The Boondoo is a society for girls and women, but not as formidable as the Purroh, nor are its penalties as severe. The Yassay holds an important place. The Thomah is open to males and females." He also states "that it must be understood that, as missionaries, we oppose every institution of a heathen origin; whose workings are under cover of darkness. This fact is known to those among whom we labor." While they "may in a measure respect those views," yet they have also shown evident dislike to mission work and mission schools in some villages, during my stay in Africa, when the cry of the Purroh tried to frighten us out of

our undertakings. Men and boys are sometimes carried to their "Devil Bush" and made members. Their obligations and penalties resemble those of secret orders in Christian lands.

Can it be that all heavily obligated secrecy had its birth in heathendom, and really belongs there? It surely does not belong to Christ nor to his church. Jesus said: "In secret have I said nothing," and, "Go ye into all the world and preach the Gospel to *every creature;*" and does not God "hold the wealth of the world in his hand?" or has the power of Jesus failed in heaven or earth? and the promise, "Lo, I am with you alway, even unto the end of the world," is it not good still? Secrecy, in the church at home, makes it hard for our missionaries to oppose it in Africa, as has been already shown. And what has it done for the church at home? Has it really increased her wealth and goodness, and made her more meet to win the world to Christ? Have not the seething fires of controversy on this subject increased until, like a hidden dynamite, it has made sad havoc of the church? Now, like a foundered craft on the ocean of time, she is stranded on the rocks of secrecy—broken in midship, the rudder disabled, mast and sails gone, and passengers clinging to both parts—one Liberal and the other Radical.

What a terrible disaster to our Zion! God alone knows how it will end; but we must humbly pray, "Thy will be done." Does he not say of us as of Laodicea, "I counsel thee to buy of me gold tried in the fire, that thou mayst be rich; and white raiment, that thou mayst be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayst see?"

The eyes of my father were once blinded by secrecy until God opened them by a vision on a sick-bed. He seemed to be in general conference and matters went on as usual until the pending of the secrecy question, when controversy went up to a high pitch and utter confusion prevailed in the conference. God's presence overshadowed the scene and revealed to all present that secrecy was wrong, and that the young were fleeced and destroyed by it, as the wolf destroys the lamb. Father never countenanced secrecy in or out of the church afterward, but was very desirous and hopeful that the church would at some time entirely expunge the evil in general conference, as he saw it in his vision. Though he has entered his heavenly rest, his precious words led me to hope that God's holy presence would so fill all hearts at our last general conference that there would be no misgivings in any member's heart as to what would be God's will in this matter.—*M. Hadley Bridgeman in the Conservator.*

WORSE THAN THE PLAGUES OF EGYPT.

"Knowest thou not yet that Egypt is destroyed?" That is what Pharaoh's servants said to him when by his obstinate refusal to obey the command of God he had brought grievous plagues upon his people. And the same question may well be asked to-day of the church members who obstinately refuse to condemn by their ballots the corrupt methods of the two great parties which are ruling and ruining this noble country.

The ruin which they have brought upon us is not of a material nature like that which overtook the Egyptians of old. This country has far too great natural advantages to be destroyed by bad government; and the judgments of God do not now rebuke iniquity by imposing physical penalties as in former times. What God does now is to give over to wickedness those who deliberately choose the evil and refuse the good. He simply allows them to have their own way. And that way becomes worse and worse by a law of our spiritual nature which makes it necessary for us to go forward in some direction, either upward or downward.

This is the destruction which has already in part overtaken our land—the corruption of its conscience. Self-seeking politicians have persuaded their followers that in order to prevent things growing worse they must connive at a measure of evil. And the measure becomes larger every year; and good men learn to stretch their consciences more every year to make allowance for iniquity, provided always that it results in the success of the party which they consider the more pure, or, it may be, the less impure of the two.

And so men's consciences have become more and more demoralized till they are ready to justify almost anything that their leaders choose to do on the plea that it is necessary to be practical in politics. The meaning of this plea in plain English is that wherever principles are likely to interfere with success, they must be laid aside for the time, because success is the one thing needful.

This plea is in direct defiance of the teachings of Christ, and yet the majority of Christian men accept it as the only sensible rule to be applied to the politics of America in the present generation.—*N. Y. Witness.*

SWEDISH MASONRY.

In the Masonic department of the New York *Dispatch* there appears the following account of Masonry among the Scandinavians:

"The organization of Masonic bodies in Norway and Sweden differs materially from that of any other country. The degrees of Masonry are conferred by various bodies:

"1. The Lodge of St. John, which has control of the first three degrees.

"2. The Lodges of St. Andrew, which pass the brethren of St. John Lodges through the fourth, fifth and sixth degees of the Scottish Masonry.

"3. The Provincial Lodges, which confer the seventh, eighth and ninth degrees.

"4. The Swedish National Grand Lodge, which not only confers the seventh, eighth, ninth and tenth degrees, but also the dignity of Knight and Komthures of Rose Croix, who are entitled to wear the insignia of the Order of Charles XIII. The head of the National Grand Lodge is the Grand Master, and all the Knights and Komthures are members of this body, which in addition is composed of the extraordinary and ordinary officials of the eighth, ninth and tenth degrees.

"The business of the Grand Lodge is conducted through three directories: 1. The directory of finance, which has charge of the finances of the order in general and authority over the works of charity. 2. The directory of the lodges, which superintends the lodges and sees that the statutes and rituals are properly observed. 3. The directory of orphanages, which controls the many orphan asylums. Masonry was introduced into Sweden from England in 1736, and was from the first under government protection. After the coronation of the Duke of Sundermannland as Charles XII, in 1780, he was elected Grand Master, and retained the office until 1811, when he was succeeded by the Crown Prince, Charles John. The 'Order of Charles XIII' was instituted in 1811 as an Order of Knighthood, and has become the highest degree of Masonry in Sweden, and as the King is the Master of that order, he is consequently the Grand Master of Masons in the kingdom. The present membership of the lodges is reported as over 10,000."

A notable wedding took place lately in the chapel of the Catholic University at Washington City. Baron Von Zedtwitz, the German minister to Mexico, was married to Miss Lina Caldwell, the sister of the lady who gave $300,000 to the building of this institution, and whose engagement to, and final rupture with Prince Murat, was the subject of so much gossip some months since. This marriage ceremony lasted forty minutes and was performed in a chapel built by the bride. At the close of the low mass following the ceremony the Bishop turned to the pair and announced to them that he had received the blessing of the head of the church, the Pope of Rome, upon their bridals.

There was a feature of this wedding that was puzzling to the uninitiated. The bride is a Catholic, the groom a Lutheran, and it is an almost unheard of occurrence for a marriage between a Catholic and Protestant to be solemnized in a Catholic church or chapel. Some explained the fact that such a marriage could take place in a chapel which is only dedicated, while it could not take place in a church which is consecrated, but it seems a dispensation was obtained permitting the marriage in the chapel because of the fact that it was a gift of the bride to the University.

To those who watch closely the course of events it would seem as if there was to be no rest for those in the liquor business this side of the grave. —*Philadelphia Brewers' and Dealers' Journal.*

N. C. A. BY-LAWS

AS REVISED TO DATE.

I.—The membership of the National Christian Association shall consist of the persons incorporated, together with those whom they shall from time to time elect to increase their number or to fill vacancies. Election to membership shall be by a two-thirds vote of members present, on recommendation in writing by three members of the Association; and the person so recommended must be in sympathy with the objects of the Association and signify his acceptance of the election. Two representatives chosen by each State auxiliary association, and one by each county auxiliary, may participate as annual members, having all the privileges of membership during the year for which they were elected.

II.—Those who held life memberships in the unincorporated National Christian Association before the adoption of these by-laws, together with those who shall hereafter contribute twenty-five dollars to the treasury of the National Christian Association, provided, further, that they shall be so elected by the delegates enrolled at the National Anniversary, shall be honorary members of the National Christian Association.

III.—Belonging to a secret society, denying Christ, or immoral conduct, shall forfeit membership in this Association. The names of members who have for five years ceased to communicate with the officers of the Association or to attend its meetings may be either dropped, or placed on the list of honorary members, on recommendation of the Corresponding Secretary and Board of Directors.

IV.—This Association shall meet annually on the third Thursday in June, at their principal place of business, for the election of officers and other necessary business, but the Board of Directors shall have power to change the time and place of meeting for sufficient cause, and special meetings may be called by the President with the concurrence of ten members.

[NOTE.—The above form was approved by the N. C. A. Board for presentation to the annual meeting, but by some neglect was not presented to that body. The Association, however, voted to change the date of the annual meeting but the time is not fixed to which the change shall be made.—ED. CYNOSURE.]

V.—The officers of this Association shall be a President, Vice-President, Recording Secretary, Corresponding Secretary, Treasurer, Auditor, General Agent and Lecturer, and others if judged necessary, and a Board of eleven directors be elected by ballot for a term of one year or until their successors are chosen.

VI.—It shall be the duty of the President to preside at the meetings of the Association. The Vice-President shall aid the President in his official duties, and preside during his absence, and in the absence of both President and Vice-President, the Association shall choose a chairman *pro tem.*

VII.—The Recording Secretary shall make a correct record of the proceedings and business transacted at the annual or other meetings of the Association, and shall keep the same in a convenient place for the use of the members.

VIII.—The Corresponding Secretary shall conduct the correspondence of the Association, collect funds, and keep a correct record of all matters of interest and importance relating to its condition and work, and with the General Agent shall submit to the Board of Directors, from time to time, such business as may require their attention. He shall sign all certificates of membership, keep a correct list of the same, and perform such other duties as would naturally pertain to his office.

IX.—The General Agent and Lecturer shall act under the instruction of the Board of Directors in carrying out the business and objects of this Association.

X.—The Treasurer's duty shall be to receive all moneys and other valuables donated to the Association and receipt for the same. He shall keep a correct record of all funds received and pay them out as instructed by the Board of Directors. He shall be required to give security for the faithful performance of his duties in such sum and manner as shall by the Board of Directors be deemed sufficient to guarantee the Association against loss.

XI.—The books and accounts of the officers of the Association shall be open to the inspection of members of the corporation. It shall be the duty of the auditor to examine the financial accounts of the Association and report at each annual meeting.

XII.—The Board of Directors shall meet soon after their election and proceed to elect their officers and organize in due form. They shall duly consider and attend to all matters referred to them by the Association, and transact such other business as the interests of the Association may require. Said Directors shall have a general supervision of the affairs of the society during the recess of the said Association. They shall have authority to act in all matters of interest to the society when the National Christian Association is not in session, but shall not in any case divert the funds of the Association from the "business and objects" of the Association as set forth in its act of incorporation. They shall have authority to fill vacancies in any of the offices of the Association until the next regular meeting of the Association, and may make for themselves such by-laws, rules and regulations as they may deem necessary, provided,

however, that said by-laws, rules and regulations contain nothing in conflict with the act of incorporation or by-laws of the National Christian Association. Said Board of Directors shall keep a record of all their proceedings and report their acts in detail to the said Association. They shall at the expiration of their term of office deliver to their successors all books, documents, and valuables in their possession belonging to the Association.

XIII.—The proceedings of the preceding year shall be reported in the several departments by the proper officer at each annual meeting of the National Christian Association, and a summary of such reports shall be published in the organ of the Association.

XIV.—All meetings of the Association and of the Board of Directors shall be opened by prayer, and the following order of business observed as far as practicable: 1st, Prayer; 2d, Reading minutes of last meeting; 3d, Annual reports from Corresponding Secretary, General Agent, Treasurer, Auditor, and Directors; 4th, Reception of members; 5th, Election of officers; 6th, Reports of committees; 7th, Miscellaneous business; 8th, Adjournment with prayer.

XV.—No alterations of these by-laws shall be made without an affirmative vote of two-thirds of the members present at an annual meeting; nor unless the same shall have been proposed in writing, and the proposition sustained by a majority vote at a previous annual meeting, or recommended by the Directors.

THE N. C. A. BOARD MEETING.

The first meeting of the new Board was held Monday, June 23. There were present brethren Milton, Gardner, Worrell, Richards, Blanchard, Hitchcock and Whipple. The Board organized by electing Rev. A. Thomson chairman, and Rev. E. R. Worrell secretary. In the absence of the chairman Rev. George R. Milton presided. After prayer the Board took up the appointment of standing committees. Alexander Thomson, W. B. Stoddard and H. L. Kellogg were chosen Building Committee; H. A. Fischer, E. Whipple and G. R. Milton, Finance Committee; C. A. Blanchard, J. P. Richards and J. M. Hitchcock, Publication Committee.

Pres. J. Blanchard and W. B. Stoddard being present during part of the meeting were invited to sit as corresponding members.

The question of the disposition of the Washington building was brought up by a motion to sell it. The motion was discussed at some length, and finally laid on the table.

The report of the auditor, Mr. John Culver, was read. It was received with thanks for its suggestions, which were approved.

It was voted that the insurance on the Carpenter building should be increased; and the treasurer was instructed to insure the building for $7,500. The Building Committee were also asked to consider the recommendations of the fire underwriters.

The appointment of Rev. J. P. Stoddard as N. C. A. agent for New England was considered and voted. W. B. Stoddard having made a proposal in relation to the Washington building and his agency, a contract was arranged with him that he should take full charge of the building, paying the Association $200 from its income, the N. C. A. to pay insurance and taxes. He is also to have $50 per month and expenses, he to raise both by collections or subscriptions to the *Cynosure*.

Rev. C. F. Hawley was engaged for the field from Ohio westward. His salary was fixed at $50 per month, to be raised by himself in subscriptions to the *Cynosure*, and in addition $400 and traveling expenses. Donations from the State of Iowa are to be appropriated to the payment of this amount if not collected on the field.

A vote of thanks to Bro. J. P. Stoddard was taken in these terms:

WHEREAS, Our brother J. P. Stoddard, who has been for many years our General Agent, feels that God calls him to special service in New England; therefore,

Resolved, That we extend to him our hearty thanks for the years of service now closed.

Resolved, That we wish for him every success and blessing in the New England field, and that we will cooperate with him and the New England Association to the extent of our power.

The engagements with the agents were made with a view to future enlargement, but with present retrenchment. Their salaries will be considerably increased if the contract is literally fulfilled. With respect to the *Cynosure*, though measures of economy were ever in mind, the vote was unanimous to sustain the paper courageously, reappointing the editors and putting the business of publication in charge of H. L. Kellogg. The treasurer was instructed to pay all engaged at headquarters *pro rata* from the net income, and $100 each was added to the salary of the associate editor and treasurer if the funds allow.

Pres. C. A. Blanchard was appointed financial secretary, and is to have such use of the columns of the *Cynosure* as may be necessary in the work assigned to him.

The Building Committee was instructed to raise an additional sum from rent if possible.

REPORT OF THE TREASURER.

ANNUAL FINANCIAL STATEMENT.

STATEMENT OF RESOURCES—JUNE 1, 1890.

Real Estate—Carpenter building	$20,000.00	
Washington building	10,000.00	
Kansas Farm	2,400.00	
Dakota Farm	600.00	$33,000.00
Bills receivable—Invested loans	1,000.00	
Pub. house notes	3,201.22	4,201.22
Fixtures—Chicago, furniture, etc	412.77	
Washington, furniture, etc.	74.09	486.86
Publishing material, type, etc		1,794.66
Paper, envelopes, etc		12.40
Tracts in stock		802.70
Books in stock		888.07
The Cynosure stock		5,859.50
Cynosure subscriptions due from sub's		252.00
Reference library		245.50
Suspense account—Notes past due	1,302.50	
Acc'ts in arrears	277.48	1,579.98
Personal accounts due and good		481.89
Cash on hand		883.38
		$50,488.16

STATEMENT OF LIABILITIES.

Capital	$43,924.56
Subscriptions due subscribers	2,383.50
Personal accounts	164.32
Wilbur estate, annuity 6 per cent	150.00
Sally Gilkey fund, annuity 6 per cent.	800.00
Cynosure ministers' fund	12.32
Cynosure extension fund	396.27
Capwell fund, annuity 6 per cent	1,000.00
Ohio fund, annuity 7 per cent	1,000.00
New York fund, annuity 6 per cent	500.00
Foreign fund	101.64
Worcester fund	55.55
	$50,488.16

LOSSES.

Personal accounts—Notes	$ 1,193.33	
Bank accounts	26.35	$ 1,219.68
Convention and Anniversary expenses		886.67
Fixtures—Chicago	40.50	
Washington	146.97	187.47
Publishing material		22.55
Current expenses		585.59
Salary of agents—J. P. Stoddard	1,000.00	
H. H. Hinman	489.78	
W. I. Phillips	1,000.00	
W. B. Stoddard	780.00	
E. W. Shaw	420.00	
C. F. Hawley	302.13	
E. E. Flagg	180.00	
F. J. Davidson	14.81	4,186.72
Agents' traveling expenses—		
J. P. Stoddard	543.04	
H. H. Hinman	59.86	
I. Bancroft	36.00	
W. B. Stoddard	270.83	
E. W. Shaw	131.80	
C. F. Hawley	45.91	1,087.44
Postage		488.77
Special appropriations		1,604.46
Assessments on Morgan monument lot		18.00
Cynosure clerical help		434.14
Dakota farm taxes		62.92
Iowa appropriation to Agent Hawley		193.38
Illinois appropriation to Agent Hawley		15.00
Annuities		247.18
		$11,239.97

GAINS.

Washington build'g, rents, net, (rooms occupied by N. C. A. valued at $120.00 added to net cash receipts $165.28)	$ 45.28	
Donations to the general work	3,987.52	
Carpenter building, rents, net, (rooms occupied by N. C. A. valued at $300.00 added to net cash receipts $1,028.22)	728.22	
Tract account	17.54	
Interest from Pub. House notes	63.18	
Interest from loans	827.83	
Washington book account	.81	
Cynosure	334.91	
Balance to capital account	$ 5,234.68	$11,239.97

NATIONAL CHRISTIAN ASSOCIATION.

1889, June 1,	By balance		$49,159.24
1890, June 1,	To gains and losses, as above	$ 5,234.68	
	To balance	43,924.56	
		$49,159.24	$49,159.24
1890, June 1,	By bal., present capital		$43,924.56

—Report comes that a syndicate of French Jews has been formed for the purpose of purchasing for the custody of the Jews the copy of the Hebrew Bible which is in the Vatican. The offer which has been made for it is $200,000. But it is stated that the Pope cannot legally sell it. The Jews of Spain, France and Italy tried to buy it about a hundred years ago, offering for it more than its weight in gold. The Bible is in the original Hebrew manuscript, and the exact time when it was written has never been satisfactorily determined, any more than that it came into the possession of the congregation founded by Pope XV. some three hundred years ago. It is the most valuable book in existence.

NEW ENGLAND LETTER.

Our New England Meetings—A Plan for Summer Work—The A. O. U. W. and Saloonists—An accident to an "original package"—Divers matters—Are the Loyal Women going to form a secret society?

Summer meetings have come to play a very prominent part in the religious and intellectual life of New England. For a large class of people the combined rest and stimulus which they afford could not be replaced by any other form of holiday recreation. To listen to the wisest and best thoughts of wise and good men, while all around and above and beneath one are the thousand blessed breathings and influences which we call Nature, but which are really God himself speaking to all of his children "who have ears to hear," is as near a foretaste of heaven as can be vouchsafed in this mortal life. It will therefore be pleasant news, I trust, to the anti-secret friends of New England to learn that the committee appointed to arrange for summer conventions held a very satisfactory meeting on the 24th, of which the minutes are as follows:

"Moved and seconded that with our present information we do not deem it wise to hold our New England meeting as has been proposed at Crescent Beach; but that it is the sense of this commitee that we look at some grounds in Wellesley which have been recommended as suitable for this purpose.

"It was also moved and seconded that we consider favorably the offer of Mrs. L. M. Hoyt, of Ware, of her grove for a convention of the N. E. C. A., and that the Secretary be instructed to correspond with her and learn what time in September would be most favorable for holding it."

Both motions passed without a dissenting voice.

The grounds which the committee hope to obtain in Wellesley are very conveniently located, and if they can be leased for an annual camp-meeting will exactly suit our needs. Their nearness to Boston and the fame of Wellesley as a college town will be likely to attract many, thus giving a grand opportunity to leaven with anti-lodge sentiment the Christian people who live in and around the Hub. If two summer meetings can be held, one in the eastern, the other in the western part of the State, they cannot fail to be of incalculable advantage to our cause. The Lord is going before us, and though the pillar of his presence may seem to show only its cloudy side, it is because we have the daylight of the written word; and that word is the same that was given to the children of Israel, "Go forward." May every anti-secretist in New England feel his or her individual responsibility to support the work, either by attending these meetings; or if that is impossible, by giving what their expenses would be if the they went. All great reforms must go through the era of self-sacrifice, and this is just where the anti-secret cause is now; but that is the era which produces all the great men and does all the great deeds.

The Supreme Lodge of the A. O. U. W. has just met in Boston for its 18th annual session. Supreme Master Workman W. B. Graham gave some interesting facts in his address. For instance, he said that "as yet the order has presented no bar to the admission of any applicant for membership on account of occupation," and added, "All know that certain employments are hazardous, and that the burdens are unequally placed, as between a merchant and a miner, a clergyman and a switchman, a farmer and a brakeman, *a teacher and a bartender*. Would it not be well to draw the lines?" Notice that Supreme Master Graham does not propose to draw them on moral grounds at all, but simply on the physical chance of a long life which an immoral occupational ways tends to lessen. But how does the honest merchant or laborer, the cultured school-teacher or the devout clergyman like to be yoked up with saloon-keepers? There are many interesting questions of this kind which it is high time prohibitionists, particularly the ladies of the W. C. T. U., began to ask. How can Masonry be a universal system of morals when in Missouri the lodge expels the liquor dealer, and in New York gives him public thanks and praise for liberally subscribing to pay off a Masonic debt?

The "original package" decision, I see, is destined to become a bone of contention in the courts, some judges deciding one way and some another. I wonder if it ever occurred to the Su-

preme Bench that it does not especially redound to their intelligence to make a legal decision that even the courts themselves seem to have great difficulty in interpreting; but perhaps it is only in deference to the common tradition that Justice is blindfold. The express companies are everywhere doing all they can to annul local and State laws in favor of prohibition. In Worcester, the other day, one express car unloaded a keg and over sixty jugs of liquor. The *Times* states that one of the jugs rolled from the trucks and broke in fragments on the floor of the station, spilling its contents, and one poor fellow who probably had not had a drink since the first of May, made a dive for one of the hollow pieces which contained about half a glassful, and carried it away with careful hand to enjoy it unmolested in some secluded corner. In all questions that affect national morals we surely ought to have national laws. A State has no more right to propagate a moral nuisance than has an individual. In Danbury, Conn., where there are 5,000 operatives employed in the hat factories, one woman got a lottery prize. This has induced a perfect mania to do the same, and thousands of hard-earned dollars have been squandered, families pinched, work neglected, and business among the shopkeepers seriously injured. The rage for benefit orders is only a feature of the same mania under a different form. While we arraign the drink traffic for the injury which it does legitimate business, few people stop to think that the immense sums paid into the societies means that many families are denying themselves many comforts and even necessaries in order to keep up their dues, thus causing an under consumption whose influence must be felt in all branches of trade.

A sensation of a different sort was created in Tremont Temple last Sunday by the appearance of the Indians attached to the Wild West show, now in Boston, in the full glory of their moccasins, leather leggins and aboriginal blankets. It is said they always make a practice of going to church whenever they can and wherever they happen to be, and always behave when there with the most perfect gravity and decorum, in both respects setting a pattern which it would be well for all their pale-faced brothers to imitate.

I see the *British American* is loudly calling on its constituency, the anti-Romanists, to unite politically with the Prohibition party. Whether the Prohibitionists, who are in some localities rather disposed to pat Rome on the back, out of respect to her Father Matthew and Total Abstinence societies, just as for a similar reason anti-Romanists are disposed to hobnob with Masons, will court such an alliance remains to be seen.

Judge Fallon has resigned from the Boston School Board, and evidently in no sweet temper; but the Board can spare his presence very well. Poor Clio! If Judge Fallon had his way the majestic Muse of History would have at least three-quarters of her Sybilline leaves "blacked out," a la Russia. The *British American*, though its columns are closed to everything on the opposite line, still continues to print with avidity whole columns of Masonic speeches glorifying the order. Next to Rome, commend me to a lodge orator for falsifying the facts of history. And yet there can be no sound political philosophy where there is no intelligent knowledge of historical truth. It is this which makes the statesman different from the politician, and the freeman's vote different from that of the party slave.

It is to be regretted that the Loyal Women have adopted the methods of the Jesuitism they denounce so far as to hold their sessions behind closed doors. A leading anti-secret woman of Boston, who sought to enter one of their meetings under the impression that it was open to the public, was denied admittance unless she first paid her fee and became a regular member; at which she indignantly left, saying that she had never yet joined a secret society and did not propose to do so now. There are anti-secretists among the Loyal Women who are sorely tried by this procedure and may abandon the society altogether, unless Mrs. Shephard is wise enough to come out on the broad, open ground occupied by Miss Willard and other noble women who founded the W. C. T. U. ELIZABETH E. FLAGG.

The greatest victory is dominion over self.

OUR WASHINGTON LETTER.

WASHINGTON, June 25, 1890.

A notable sermon was delivered at the Church of Our Father last Sunday by a venerable Boston divine on the true means of temperance education. He described the great growth of the temperance movement, and said that it was time that the temperance reformation should proceed on broader and more radical lines. The movement now covers a much larger field than it used to. It enters into all the great questions of life, and its growing influence is altering our ideas regarding our dress, our diet, our houses, our amusements, and all the familiar matters of every day life that might be perverted to the uses of intemperance and lewdness.

Therefore, especial attention should be given to the true means of temperance education. It was easier, he said, to teach one hundred children the principle of temperance than to permanently reform one who had become a drunkard or a liquor seller. True temperance education means more than crowds of children signing temperance pledges that are to be forgotten at the first approach of temptation, more than parading the streets to music of brass bands, more than blue ribbons or red ribbons, more than the study of temperance text books in the schools, however good all these things may be.

He set forth the temptations to intemperance that surround the boy from the time he is twelve until he is twenty-one. The tug of war, he said, was between those years. He told how the growing youth should be trained to regard intemperance as a vice, and as quite as serious a vice as any other. And in this connection I will mention that the ladies of the W. C. T. U. who have been fighting the saloons in a certain disreputable part of the city, can not have better proof of the efficacy of their brave efforts than was expressed in the wail of the saloon-keepers of that neighborhood, who declared their business was being ruined. This quarter of the city is known as "Hell's Bottom," and the way the saloons are fought is by holding temperance meetings, and by opening a free Reading Room in the locality, which last proved to be so popular an institution that the saloons felt the strength of the counter attraction. Some roughs of the neighborhood tried to annoy and discourage the ladies in various ways, but the police authorities pledged them protection and they are going on with their good work.

The likelihood of an adjournment of Congress before the first of September seems to grow less every day. In the first place the leaders in both the Senate and House intend if possible to send a tariff bill to the President before the adjournment of this session. This means extended debate, for the comments of Secretary Blaine on the tariff bill, which have been quoted so widely, and the remarks made by certain Republican Senators in public debate concerning the measure now pending in the Upper House, make it evident that however harmonious the Republican party may be on the question of passing a tariff bill, it is by no means harmonious on the provisions of the bill as it passed the House or as it is reported from the Senate Committee on Finance.

Then Senator Hale of Maine has announced his intention of pressing the reciprocity amendment to the tariff bill offered by him during the past week. This will be in pursuance of the plan for promoting trade with Southern and Central American countries suggested by the International Congress, and outlined by the letter of Mr. Blaine to the President, which was made public a week ago. And as this proposes a decided departure from the policy of the House and Senate committee in several important particulars, it also means extended discussion.

If the free coinage provision of the Silver bill now pending in the House passes that body and gets the approval of the President it will result in a great increase of work in the Treasury department. The great pressure will come upon the Bureau of Engraving and Printing, and it is even thought another building will be required. This bureau is now working under pressure to meet the demand of the Treasurer, and it is difficult to keep up with his requirements. This is because of a lack of room, it is alleged. If this be really the case under existing conditions, under the proposed new law it would undoubtedly be necessary greatly to enlarge the facilities of the establishment. Then, if free coinage prevails, the storage of Uncle Sam's dollars will be a serious problem. This will produce a much heavier out-put of silver coins, and the Treasury has already almost reached the limit of its capacity as a storehouse for wealth. *

—The late General Assembly of the United Presbyterian church meeting in Buffalo, N. Y., adopted among other reform declarations on the Sabbath, divorce, Bible in schools, etc., a resolution on secret societies, in which emphasis is given to the soundness and importance of the position held by the church, and enjoining the pastors and other church officers to instruct the people and keep the subject so before them that the United Presbyterian name may be dreaded by the lodge and loved by all good men who pray for the overthrow of secret societies.

CORRESPONDENCE.

COVENANTERS AND THE PROHIBITION PARTY.

Editor Cynosure,

DEAR SIR:—In your issue of June 26, my good brother Gault refers to me and *Our Banner* in his reply to J. S. T. Milligan.

1st. He quotes me correctly as not in favor of the Prohibition *party*. My objections are: First, The Prohibition party requires of members a pledge that they will vote for their nominees; and I cannot give it because I am a non-voting Covenanter. Second, The leaders of the party and many of the nominees are secretists. When they hissed President Blanchard at Pittsburgh and refused to hear him, their true colors were shown. Third, They refuse to honor the Lord Jesus. They have receded from the earlier partial recognitions of Christianity; and the Christian features of local organizations are overridden by the national conventions. With the N. C. A. platform I am in accord. If Bro. Gault cannot unite with Christian churches that agree with him in everything except voting, how can he unite with the Prohibition party of voters in which are infidels, secretists, and Christians of all shades?

2d. He says that I "bitterly denounced John P. St. John." I did object to St. John's relations to secretism and to Sabbath desecration in connection with his campaign; but I never denounced him, bitterly or otherwise, unless that be denunciation.

3d. He says "that with few exceptions the leaders in this agitation for compromise are in sympathy with the J. Ellen Foster non-partisanism in politics, and denounce the Prohibition party. The editor of *Our Banner*, who has written the most in the interests of this compromise movement, says, 'I never believed in the Prohibition party, but have called it a delusion and a snare.'" That is the worst I have said, and that one sentence was all of it. I do not know one of my unionist friends who agrees with me, or ever wrote a word against the Prohibition party; and I do know that many of them strongly oppose Mrs. Foster. I have not written one word in favor of her non-partisan union. I believe that she is an able, earnest, but intensely partisan and ambitious woman. The only reference I have made to the disruption of the W. C. T. U. was in May, when I deprecated the results of the division of forces and contention "about leaders and methods;" but I named neither wing to praise or blame them in the matter.

I make no comments except to say that a good cause rests on facts rather than fictions.

J. C. K. MILLIGAN.

NATIONAL CORRESPONDENCE.

A PORTION OF THE LETTERS ADDRESSED TO THE N. C. A. ANNUAL MEETING.

PRES. H. H. GEORGE, D. D. BEAVER FALLS, PA.

I am sorry that your meeting is quite so soon, as I should like very much to be present. But such meetings cannot accommodate every one. My deepest heart's sympathies are with you, in your department of the Lord's work. You are beyond a doubt working along the line of the Saviour's instructions. Were he on earth to-day his every word and act and step would be against secret fraternities. You should not allow your hearts to grow weary in the good cause. It must

triumph by and by. It may be through darkness, but it must be the winning side. Your meeting will have my heartiest countenance, and were I there, I am sure would receive my cordial support. I hope to recover my full strength by rest and relaxation from cares and responsibilities.

BISHOP MILTON WRIGHT, DAYTON, OHIO.

Pressing duties are continually upon me in the peculiar condition of the church which would not at all admit of it. I deeply sympathize with every legitimate effort to overcome the power of secret institutions. I look upon the lodge-power as very difficult to overcome. Secret orders are increasing in their number and wiles, but I know no terms of surrender. Christ came to combat evil. His followers have been in the same warfare for nearly nineteen hundred years. If it takes ten thousand years for complete victory, let the war fare go forward. Let us fight on till we die! The army will still be recruited from those born into the kingdom of grace. There is no change in the Captain of the hosts of righteousness. His campaign has unity in it through all the ages. We may die, but the cause of truth lives and will ever be in good hands. Victory is sure, though the shout of its final host may be over our graves. Let us do our part, content to die without seeing all we wish to see—except as we see it by faith. I think the efforts of the corporation should be directed to ends for the promotion of which all true and earnest anti-secrecy men are a unit. Let special objects for which anti-secrecy men are not united be left to those who favor those special objects. In union there is strength. If all the anti-secrecy elements could be brought into united, earnest effort, they would *shake America.*

REV. B. T. ROBERTS, EDITOR "FREE METHODIST."

[Written from N. Chili, N. Y.]

I feel a very deep interest in the National Christian Association and in the great *Christian* and *patriotic* work it is doing. It would afford me great pleasure to manifest that interest by attending your annual meeting, but from providential causes I am not able to do so. Whoever is absent, may the Master be with you and guide you in all your deliberations and actions.

JOHN A. CONANT, WILLIMANTIC, CONN.

The powers of evil against which we are contending are mighty, but God, in whose name we labor, is almighty. Let us therefore ask him to use us freely in vanquishing the foe of all good. We are living in a peculiar time when, if it were possible, the very elect would be deceived.

As to the work in New England I wish to say a word, and yet I think you must be as well or better advised of the condition of things here through Secretary Stoddard and Miss Flagg than I am.

Brother and sister Stoddard are doing a grand work at the "Hub," which cannot fail to radiate all over New England, and thus arouse the enthusiasm of all in sympathy with our reform and awaken others to see the enormity of the evil of secret societies. We very much desire to keep them in New England, although it may seem like taking from the national field the only man who can acceptably do the general work. Whether New England people who sympathize in this reform are sufficiently aroused to give it the needed financial support just at present remains a question; but I believe if Bro. and sister Stoddard can be materially sustained for a year, working in New England, that after that the work will be self-sustaining here, and better, I believe New England will do considerable towards pushing the work in other parts after having become aroused.

SAMUEL A. PRATT, WORCESTER, MASS.

I do hope and pray that wisdom will be given you in your deliberations, that in the future, as in the past, you will be directed to adopt those measures that will do much to destroy the works of darkness. I feel much encouraged to press on, and this from what my eyes have seen and my ears have heard during the last few months. Bro. Stoddard has done a good work in this part of our land; in Boston, certainly as well as in Worcester.

REV. JOHN D. NUTTING, NEWPORT, KY.

It has been my fortune to be solicited to join two different orders the past year—both of them of a minor character and useful aside from their secretism—but it is hardly necessary to say that the solicitations were not successful. Still the fact may show something of the situation in that respect here. The largest building in town except the Court House and City Hall building is the Masonic Temple, which is by its charter exempt from taxation, though its rental receipts must be nearly or quite $1,700 per year. The next largest is Odd-fellows' building, whose rentals must be about the same, though I do not know as to its taxation or exemption, while Red Men's Hall (the savages are extinct) and Memorial Hall, G. A. R., follow closely after in order of size. We have over 100 saloons open every day, except from 12 to 4 A. M., and in thirty years no attempt has been made to enforce our excellent Sunday law until last fall, when some forty were fined. One saloon-keeper talked of burning me in effigy afterwards, but has since been at my church several times. After these convictions the saloon lawyer secured the passage of a bill in the Legislature repealing the State Sunday law for this county as far as its municipalities are concerned, and putting the whole power into the hands of the city councils on that subject. It is needless to say we have had open Sundays since. My church is small, but enjoys the distinction of being called "the temperance church," and has grown almost one-half in a little over two years — not all during my pastorate, however. It is hard work, with only six churches for 30,000 people, from which anything can be expected along such lines, but progress is being made. The prevailing tone of spiritual life is of course very low, in the churches as well as without.

REV. M. A. GAULT, BLANCHARD, IOWA.

My heart goes out in warmest sympathy for the brethren enlisted in the war against the powers of organized secrecy; not only because it is a question touching the nation's vitals, but because it has enlisted men of the strongest faith and deepest Christian devotion.

But I believe my time can be more profitably spent in the field laboring from pulpit and platform to arouse public sentiment. Convention work can only be strong and efficient as it represents this field work. I think an efficient Lecture Bureau, projecting lecture campaigns out through the States, would greatly facilitate the work. I could give you a long list of points where friends have requested anti-secret lectures. May the Lord richly bless your deliberations is my prayer.

REV. WALTER L. FERRIS, CHEROKEE, IOWA.

My prayers shall be for the success of the meeting. The last year has been the best year in the history of the Association in turning the minds of the people toward this great reform. The bloody Cronin tragedy committed by a secret society, the great convention in April which drew out the utterances of the best minds of our nation, the spread of our reform literature, the splendid work of Wheaton College—these, and a hundred other agencies have combined to make the year just closed a memorable one in the history of the work, and if I mistake not, the *turning point* in the reform. The entire brood of secret societies combines to deaden the spirituality of our churches, padlock the lips and stifle the conscience of honest men. Hoping God may greatly bless the meeting, I remain yours fraternally.

GEO. B. HOPKINS, GRANVILLE, ILL.

The cause the Association advocates is just as dear to me as ever, and the small mite I give to its support is as freely given as to any cause to which I contribute.

REV. LATHROP TAYLOR, RUTLAND, ILL.

My heart is in the work of the Association and I am more and more impressed with its importance. The obstacles in its way are very great, but not insurmountable, for God will conquer through his people who keep themselves undefiled by the lodge.

PHILIP BACON, WEATOGUE, CONN.

I am heartily with you in the work in which you are engaged. I am persuaded that its importance is beyond the conception of its most ardent friends. Important and extended as the work of your society and its friends and co-workers has been to my mind, it appears but just commenced and I would humbly urge that it be pushed with all the energy possible. To this end I would suggest the employment of tract distributors. Consecrated men and women can be found for this work, and the expense will not be very great. May the Lord guide you in all your doings and deliberation that you may act wisely that the work of the Lord may be accomplished.

REV. JOSEPH TRAVIS, EVANSTON, ILL.

It will be utterly impracticable for me to attend the annual meeting of the National Christian Association, to be held Thursday, June 19. My health at the present time is in a most precarious condition. I don't even get down into the village. Wishing you a harmonious meeting and one which shall be profitable to the work you have in hand, I remain yours cordially.

GEORGE W. NEEDLES, ALBANY, MO.

I am in as hearty sympathy with the objects of our mission as ever and it would please me much to meet with you and mingle in your company. May God direct and bless our efforts for ridding this land of the foul blot of oath-bound conspiracy in the form of secret societies.

REV. WOODRUFF POST, OLEAN, N. Y.

My soul is much troubled and perplexed, though "not in despair;" on every hand, in several churches here, and among dens of infamy and drunkenness, and "respectable liquor houses,"—secrecy! secrecy! sworn blasphemers! (a common brotherhood)—largely abound! Our little city of 12,000 to 15,000 persons runs six lodges. On soldiers' G. A. R. day it was my privilege to accept honors connected therewith, but of course this "crank" turned the other way.

With emphasis, denouncement of secret societies in my composition abounds. This is the only way the avenue to heaven and my soul obtains. I am mortified to belong to a church that tolerates it. Yet abiding therein because of conviction of being better qualified to do more good, and having no counter conviction, *stand firmly at my post*, praying for better days to come. I trust the grand work the Association is doing will result touching secret societies as did the proclamation of Abraham Lincoln concerning slavery. The Lord's ways are unsearchable, past finding out. He knows how to "make the wrath of man praise him, and restrain the remainder."

People have got to be shocked to wake them out of old absurd routine. Use paralyzes us to almost every injustice; when people are shocked they begin to think and inquire,—*Harriet Beecher Stowe.*

LITERATURE.

Professor L. H. Bailey, of Cornell University Experiment Station, and one of the most practical, successful and popular horticulturists in America, has become editor of the *American Garden.* The business department of the Rural Publishing Company, which includes the *Garden* and the *Rural New Yorker*, now requires all the former editor's (Mr. Libby) time, so fast and securely is the new-old company growing in the estimate and confidence of the rural and suburban public, for which it is working vigorously on a broad and liberal base. "A Farmer's Education Free" is an attractive announcement by this company. They offer to pay the way through college of young men and young women who work for them. Ambitious boys and girls should send for circulars at once. A course of study at any other school or college is given if preferred.

Scribner's Magazine for July begins the eighth volume of that periodical, which promises to contain many features of remarkable interest. Bruce Price, the architect, writes of "The Suburban House" with enthusiasm and full knowledge of the necessities and comforts which it demands, as well as of its picturesque aspects. E. L. Godkin, editor of the New York *Evening Post*, writes an acute essay, showing how strong a force is exerted in the state and on the individual by the love of social approbation, and how necessary it is that the right of a man to his own reputation should be adequately protected. He makes some pertinent suggestions as to the infringements of these rights by newspapers. "The House of Tembinoka" is one of the first-fruits of Robert Louis Stevenson's long voyaging among the islands of the Pacific. It is the song celebrating his parting from the King of Apemama. The illustrations are from original photographs of the king and his subjects. "The Last Slave-ship" is the romantic but true narrative of a voyage on a slaver from New Orleans to the Congo and back to the West Indies in 1859. The author, George Howe, M.D., had just been graduated at a medical school, and accepted an opportunity to go with some freedmen to Liberia. That part of the voyage accomplished, all disguises were abandoned and the vessel sailed to the Congo for twelve hundred slaves. Dr. Howe's description of the voyage is frank, picturesque and exciting. Duffield Osborne describes the peculiarities and dangers of "Surf and Surf bathing." The illustrations suggest the morally doubtful features of the sport. "Bird Cradles," by W. Ham-

ilton Gibbons, is an entertaining account of nest-building in this latitude, with elaborate illustrations by the author.

The annual report of the American Peace Society is the work of Rev. R. B. Howard. It presents the progress and prospects of the peace cause and is a brief but valuable document.

The promised debate on "The Single Tax" will be printed in the forthcoming July *Century*. It is between Edward Atkinson and Henry George. Mr. Atkinson first writes upon "A Single Tax upon Land," Mr. George replies with "A Single Tax on Land Values," and Mr. Atkinson has a brief rejoinder.

The *Cynosure* has received the address of Hon. John P. Jones of Nevada on the Free Coinage of Silver, delivered in the Senate May 12 and 13 last: also the speech of Hon. T. C. Catchings of Mississippi in the House on the commercial importance of the Mississippi, the value of levees, etc. These documents are valuable for all who seek information on these topics and can be obtained of these gentlemen by application to them.

In the *Ladies' Home Journal* for July is a beautifully illustrated article, "A Day with Ida Lewis," the Grace Darling of America, the first authentic description ever published of the home life of the famous heroine who lives alone in Lime Rock Light-House, and has saved so many lives. It is a fascinating article, and is followed by one on "Amateur Photography for Girls," which every girl who has or intends getting a camera should read. Dr. William A. Hammond, the noted physician, furnishes a most practical and timely article on "Hints for Summer Tourists."

TWELVE TONS OF TRACTS. During a vacation in the summer and autumn of 1889 spent by Mr. J. K. Hastings in London, he issued an illustrated edition of H. L. Hastings' "Lecture on the Inspiration of the Bible," which required *twelve tons* of paper to print it, and numbered more than *five hundred thousand* copies. This is in addition to a previous circulation of a million of copies of the same lecture in about a dozen different translations, in every quarter of the globe. Copies of this tract may be obtained of H. L. Hastings at 47 Cornhill, Boston, at five cents each, and persons bothered with skeptical doubts will do well to send twenty-five cents for an assortment of his Anti-Infidel tracts, and read them and distribute them.

OBITUARY.

MRS. MARILLA P. NICHOLS died in Jonesville, Mich., June 11, 1890, of paralysis of the brain.

Mrs. Nichols was born in Plainfield, Vt., and spent most of her life in that State. Her removal to Michigan was only about nine years ago. She was a devoted wife, a careful manager in her home who did not allow mere domestic affairs to so pre-occupy her time as to prevent her becoming well-informed upon the state of affairs in the world. Her mind was well stored, a treasure-house of good things. Her piety was neither formal or superficial, and she was especially interested in mission work, while she also seconded her husband's efforts in Christian reform and in the effort to suppress the Christ-excluding lodges.

"Excuse me, George, but when I saw you a year ago, your face was covered with pimples; it seems to be all right now." "Yes, sir; that's because I stuck to Ayer's Sarsaparilla, the greatest blood medicine in the world. I was never so well in my life as I am now."

FLOWER SEEDS.

To any one sending 15 cents in stamps or silver, I will send five different kinds of Flower Seeds of choice varieties. Send stamped and addressed envelope.

VICTORIA A. BUCK.

East Randolph, N. Y.

10,000

Another ten thousand edition of the tract,

KILLED, AND NO INQUEST.

This is a large 4-page tract at 30 cents per pound, 15 cents for half pound, and 10 cents for a third of a pound. It is an illustrated account of the death of Rev. J. W. Johnston, while being initiated by the officers of Huntington Lodge, W. Va., in January of this year. Sent postpaid at the above price. Address,

NATIONAL CHRISTIAN ASSOCIATION
221 W. Madison St Chicago

CONCERNING PREMIUMS.

We offer premiums to compensate such of *our subscribers* as *take the pains and trouble* to secure *new subscribers* to the *Cynosure*. Many who do this refuse to receive pay, and work because they love the work; others are glad to receive premiums. But,

First, We do *not* offer any man a premium to renew his *own* subscription. If a man has taken this paper a year and does not care enough about it to take it longer without being hired to, we do not offer him a premium.

Second, We do *not* offer a premium to a *new* subscriber to hire him to take the paper. When he has subscribed for the paper and paid for it himself, and knows its worth, then if he will take the trouble to introduce the paper to others, he can have a premium on the new subscription, but *not* on his own.

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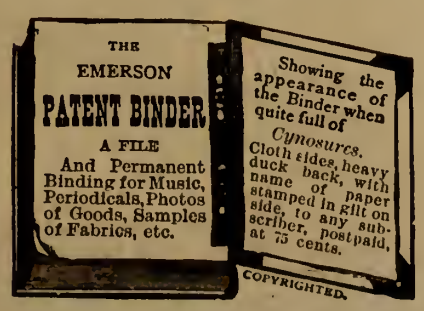
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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR.

CHICAGO, THURSDAY, JULY 3, 1890.

A LETTER from the General Agent since the annual meeting of the N. C. A. gives a cheering account of his labors in New England, and the success of Mrs. Stoddard's and Miss Flagg's *Home Guard* monthly, which, he says, is welcomed by increasing numbers of W. C. T. U. women, whom the paper is drawing into the anti-secret reform. The history of the anti-slavery struggle and triumph; the success of the *Christian Witness* and like papers; and indeed, the whole history of New England proves it the natural home of reform.

THE DISCOURSE by the editor of the *Cynosure* to the ministers at San Francisco has appeared in the *Pacific*, the Congregational organ of that city; and a small package of that paper is received for distribution. Rev. Mr. Kimball, the able editor, assures us that in his paper it will reach the Congregational pastors from Mexico to Alaska, along the coast. The Spanish king suppressed the Jesuits and turned over their property to the Franciscans, who owned the whole of California and planted twenty-one missions there. The sermon shows their identity with Mormonism and the lodge. If extra *Cynosures* containing it should be wanted, notice should be sent to this office.

THE SALE OF ANTI-LODGE BOOKS moves on steadily; but we have been derelict about it. Every reader of the *Cynosure* should be a self-appointed agent for the sale of these volumes. Mr. Cook has sold forty or fifty thousands of some and only some eighteen or twenty thousands of others. The hundreds of these sales should be turned to thousands and the thousands to millions. The publisher will, it is hoped, correspond with H. L. Hastings, who knows how to sell reform literature, and he loves our cause. A properly endorsed agent or agents in England could introduce these volumes to English Baptists and Congregationalists, and they would be bought and read by thousands. And though Sweden and Norway do not speak and read English, some thousands of their people do. And our secret lodges are invading them, and they need these books to defend themselves and their free churches. And Waldenstrom, Ekman and other leaders would introduce them and perhaps have them translated into their Northern tongues.

The two-volume book on the Scottish rite is altogether the strongest work out against the lodge. It was written by the *Cynosure* editor, and intended as a thesaurus of Anti-masonic history and argument; and as the Scottish rite is the ruling Masonic rite in this country and in Europe, and as Masonry is the mother and type of the whole secret progeny, every one who wishes to acquire correct knowledge of the lodge and to speak, act and pray intelligently in this great war against anti-Christ should read the book on that ruling rite.

AN IMPORTANT MEETING.

Our annual meeting Thursday, June 19, was a good one. We were met by a treasury prospectively empty of ready funds, which was a new experience. And the diversity of views and sentiments proved that there had been no collusion or cutting and drying business for the occasion. The one point in which all were agreed was that the cause must not suffer, but go forward. After much earnest and kind discussion, and the transaction of routine business, including the election of officers, some of whom had not accepted their appointments, the unfinished business was referred to the new Board of Directors, who met on Monday last. Mr. Jerome Howe, son of the philanthropist, Peter Howe, accepts his appointment as director, but wrote expressing his regret that he could not attend this first meeting. But there was a strong quorum of the Board of eleven good men, and their important action was harmonious.

1. They reappointed the editors and officers, adopting the *pro rata* principle, each to share any deficit at the end of the year to avoid debt.

2. The annual meeting chose Mr. Phillips Corresponding Secretary, and the Board relieved him of the duties of publisher of the *Cynosure*, which they assigned to Mr. Kellogg.

3. They appointed President C. A. Blanchard Financial Secretary, giving him the use of the *Cynosure* in the discharge of that important office.

4. They continued our former Secretary Stoddard as their agent in New England, which was understood to be agreeable to his wishes.

5. They gave W. B. Stoddard control of the Washington Building, for which he is to pay a stipulated sum to our treasurer.

6. W. B. Stoddard, and other agents who continue in the service of the Association, are to receive compensation in *Cynosure* subscriptions, which they are to collect on their respective fields.

No business mind can look over the above method of the Board of Directors to meet an exegency, without admiring their skillful and brave action.

The thing now to be done is to replenish the treasury. Agents, if they had the ability of angels, cannot go into towns and counties whose population is entirely committed and completely lodge-ridden, where they themselves are strangers, and convert the people from their lodges, and raise money from them at the same time. "How can they preach except they are sent?"

But the cause of Christ against the lodge-curse never stood on so high vantage ground as since the meeting of April 22; and we must go forward as God leads by his pillar of cloud and fire. We must now go directly to Him who said, "Whatsoever ye shall ask the Father in my name he will give it you."

The American Missionary Association and the old time-honored Home Missionary Society have now secretaries, Strieby and Kincaid, who are at heart with our cause. One of these expends three or four hundred thousand dollars for colored people, mountain people, Chinese and Indians, and the other raises more than half a million annually to aid 1,500 home missionaries. But both these great societies have Masons in their employ; and both are kept from wiping off the devil-worship from their work by fear of the lodges which rule the churches which furnish their funds. But,

> "Believing they'll rejoice
> To see the curse remove."

So the "New West Commission" last year raised sixty thousand, and this year they raise eighty-three thousand dollars for Christian schools among the miserable Mormons. But, like the other two societies, Secretary Bliss imperfectly comprehends the lodge evil, and Masons, as a Quaker phrases it, "snake their way" into their mission work, and the fear of the lodge in the churches which support the work keeps them from instructing their missionaries to disfellowship the unfruitful works of darkness. So, as societies, they do all the devils ask, viz., LET THEM ALONE.

Now, the April Conference in Chicago has carried the question with the churches, and multitudes who have read and are reading the speeches of Goodwin, Cook, Roberts and the other speakers in the First M. E. Church, are now ready to contribute to the N. C. A., and if but twenty or thirty thousand dollars can be put into our treasury this year, and good agents sent to enlighten the churches, in a very little while the churches will not support missions with Masonry in them any more than they would now support societies whose missionaries should hold slaves, as the M. E. Bishop Andrew and Cherokee and Choctaw missionaries held slaves a few years since. Only let our brave Board of Directors "look right forward and ponder the path of their feet."

—Bro. Gladwin, the Bombay missionary, writes us from Oregon, "There are anti-secrecy men all along this great West Coast. It only needs a thorough and tenacious work to develop a good crusade here." Are we all praying and planning for the work on the Pacific slope as we ought? A man of God seems to be ready for the word; but, straitened in means, the N. C. A. Board does not venture an expense which it has nothing to meet. Let some generous giver help this far Western work upon its feet.

THE MOODY INSTITUTE.

The semi-annual report of the Moody Bible Institute of this city shows how effectually practical work for souls may be done in connection with student life. Observing men have for a long time given warning against allowing the theological school to become too bookish at the expense of a practical application of the truth to the hearts of men. Under the inspiring influence of Prof. Graham Taylor, Hartford Seminary has become distinctly a missionary school. Other seminaries are writhing like giants in toils, and there is an endeavor to throw off the bonds of a mere intellectuality. The Moody Institute during the last six months has put itself into a position to influence the whole world of Bible students, when the facts are known. The Institute will not, can not, take the place of the regular schools, but certain elements of the Institute must be incorporated into the regular work of the seminaries.

First among these is the practical use of the English Bible among inquirers. There is a recognized lack of readiness on the part of the majority of students in the use of the Bible in pointing men away from self to Christ. Familiarity with the Bible makes missionaries. There is a fascination in the use of a book or anything else, of which one is master. The six young men who competed at the McCormick Seminary last year for the prize offered for proficiency in English Bible are booked for foreign fields. Missions, either home or foreign, means hand to hand engagements with the sword of the Spirit.

The following figures are a demonstration of the wisdom of the methods of work at the Institute. Since Jan. 16, 1890, the 200 students, besides attending the regular class-room lectures, have held 1,424 church, cottage, and mission meetings; made 9,330 visits; talked with 4,668 inquirers; held 225 children's meetings; and have been blessed with 1,053 professed conversions.

There are nineteen denominations represented among these students and they come from twenty-three different States. Their work, so far as it can be presented in figures, proves much and promises more for this notable religious enterprise.

One of these promises is that as the number and influence of such schools increase, the rigidity and formality which has often been inimical to reform questions in the churches will give way. It seemed nothing amiss for Prof. Moorehead of Xenia Theological Seminary, while lecturing in the Institute, to urge all the young men to attend the April Conference and hear the lodge discussed from the Christian standpoint. The influence of such a school must help also in the decision of the churches whether the nominal acceptance of a creed shall be the pass to membership, or a practical Christian life: and on this line we divide when we come to the admission of men who adhere to their worldly lodges in defiance of the example and teaching of Jesus Christ. Let us be thankful for every effort that helps to the day when men shall be holy to the Lord and not partly given over to the devil's service in the secret chambers.

THE BIBLE IN SCHOOLS.

A leading editorial in the *Independent* heartily endorses the decision of the Supreme Court of Wisconsin excluding the Bible from the public schools. It quotes from Judge Lyons' decision as on the following grounds: "The constitution of Wisconsin prohibits sectarian instruction in the public schools. King James's version of the Bible is a sectarian book. Not all the people of Wisconsin believe in it. The Roman Catholics prefer the Douay version, and all Protestants would regard that as sectarian."

We reply that the Douay version of the Scriptures is regarded as sectarian, not because of any essential difference between it and that of King James, but because of the *accompanying comment*. The Douay version without note or comment, though as a version not acceptable to Protestants, is in no sense sectarian. Neither is our common version sectarian except in the false idea that Christianity itself is a sect as distinguished from other religions. But manifestly this was not the meaning of the framers of the Constitution.

But the reading of the Bible is not restricted to any one version. The Revised version is in no

sense sectarian and avoids some of the imperfections of the others. But the argument of the court, and also of the *Independent*, is that all instruction in the public schools is to be *purely secular*. Nothing of any religion is to be taught. This is simply impossible, and if it were not so, would be utterly wrong. Students of history have a right to know facts of Christianity, Mohammedanism or any other system of religion. They cannot understand the history of the world without such knowledge.

In this decision and in its defence by the *Independent* we see a marked illustration of the malign power of Freemasonry. It has taught that Christianity is simply *one of the sects*. It has prohibited all sectarian teachings in the lodge and has especially applied this to Christianity as the only kind of "sectarianism" that was likely to be taught. Its worship and religious teaching are "pure theism." Christianity, Mohammedanism, Buddhism and Shintoism are all precisely on a level. So widespread has this idea become that it is influencing our courts and corrupting our religious press. Not all the opposers of the Bible in schools are consciously influenced by Freemasonry, and yet it is the silent force that is supplanting all reverence for the Bible and all honor to our Lord Jesus Christ.

The June number of the *Forum* is one of universal value. Among its excellent articles is one on "The Interest of America in Africa." It is full of valuable and accurate information as to the state of things in the Dark Continent. Among the facts developed is that the African Arab is not, above all others, a monster of cruelty, but rather an energetic pioneer in trade, and as truly amenable to reason and considerations of justice as other men of like surroundings. As a slave-trader he is no worse than his Negro neighbor, except as he may be more energetic. The author holds that an armed invasion for the suppression of Arab slave-trading would do very little for its removal, while much can be done by purely peaceful methods. He speaks of the liberation of 1,400 slaves at one time. The Arabs are doubtless cruel, but not more so than the Negroes, while among them are many of much intelligence and humanity. The great Congo Valley offers a vast field for legitimate commerce. During the month of February its exports were 8,560,000 francs, and they steadily increase. By the completion of a few short lines of railway, soon to be built, there will be a great highway across the continent from the mouth of the Congo to Lake Tanganyika, Lake Nyassa, the Shire and the Zambesi to the Indian Ocean. The natural facilities for extended internal and inter-oceanic communications are far greater in Africa than in North America. That there will ever be a large emigration of Americans to Africa I do not believe, but that its vast interior offers a grand field for American commerce is unquestionable. Nor is it less true that the great remedy for the slave trade, whether carried on by Negroes or Arabs, is legitimate commerce, and, above all, the extension of Christian missions.

When the National Commissioners of the World's Fair met for organization last Thursday at the Grand Pacific Hotel, their first business after being called to order was to rise while Rev. Dr. John H. Barrows offered a fervent prayer. It is hoped that many of these gentlemen, possibly all, joined in the invocation. This was a good beginning for the official work of this great enterprise. Let it be continued in an earnest effort to secure the observance of the Sabbath day, and the banishment of liquor from the grounds of the fair.

—Bro. E. A. Cook, treasurer of the Illinois State Association, acknowledges the receipt of $4.00 from N. P. Eddy of Wyanet, Ill.

—Our first forms went to press for this number without the changes in the N. C. A. officers, made by the annual meeting, being made in our list. All will be ship-shape in our next.

—As we supposed, the horrifying story widely circulated lately that members of the United Brethren church near Ogden, Mich., were offended at the lodge appointments of the G. A. R. in their house of worship and tore down the U. S. flag and trampled it under foot, proves to be a canard. The liberal wing of the church had a fellowship meeting with the G. A. R. in the church. The real church occupied the building afterward for religious worship and had to clean up. That's all the story of dishonoring the flag.

—The California G. A. R. made an excursion a while since to the winery of ex-Gov. Stanford. A correspondent writes of the affair: "It was probably the most liberal, grand and unrestricted local drunk the State has ever had. No exclusion on account of sex, age or occupation. Old age, middle age, youth, childhood, manhood and womanhood demonstrated their ability and liability to get thoroughly drunk on *'pure California wines.'*"

—"Acacia" is the suggestive name of one of the latest of Chicago clubs. It is composed entirely of Freemasons, and is so well provided with funds that it has lately built a new club house, which was dedicated with a banquet, dancing, billiards, etc. It is evidently not intended for the use of the ordinary lodge man, and like some lodges of the city, will be a convenient citadel within the fortress, or ring within the ring of Masonry.

—The *Christian Standard* has a correspondent in Van Buren, Arkansas, who has little reverence for the memory of Alexander Campbell, and a Disciple church in that place is equally disregarding the teachings of that eminent preacher, editor and church founder. Campbell was much opposed to the lodge, and the ablest men in the church which he founded from that day to this have been in sympathy with his views, as the late Dr. Isaac Errett, of the *Standard*, the editors of the *Evangelist*, Profs. Loos and Ely, Dr. Allen, of this city, in whose church Pres. J. Blanchard spoke last year. But this church in Arkansas thought it a popular move to call in the lodge to lay the corner-stone of their new building, and the correspondent reports, with not a word of rebuke or objection, the whole pagan affair of pouring out the corn, wine and oil.

—A Masonic paper of Australia reports that Rosicrucianism is making progress in the great island continent. Its lodges are under the name of "colleges." One of these at Melbourne called "Demiurgus" and presided over by a "Magister Templi," master of the temple, has its meeting thus reported: "The candidate for advancement not being present, the fraters discussed the future prospects of Rosicrucianism in the colonies, and learned with satisfaction that the Chief Adept Frater, J. d'Drew, has conferred the degree of Zelator 1 deg. on some of the principal officers in the Grand Lodge of South Australia. It was further stated that another college in Melbourne was about to be founded, and that some of the principal scientific gentlemen in the city, whose tastes lead them to the pursuit of the occult sciences, were about to enter the mystic circle of Rosicrucianism."

—At the late commencement of Westminster College, Pennsylvania, the subject of college fraternities received much attention. Their prohibition was the subject of the contest debate between the literary societies, and the liveliest interest was awakened on the subject. The Alumni Association, says the *Instructor*, in view of statements and charges made about the college, earnestly urged the board to investigate the matter, and if found to exist to cast them out. Their obligations and secrecy and fraternity make investigation very difficult. If all the alumni would lend their hearty assistance, the existence or non-existence of such societies would soon be made clear. Two resolutions, after a spirited discussion, were passed by the Alumni, one asking the Board of Trustees to investigate whether there are secret fraternities in the college or not, and to deal with them if such are found; and one condemning some of the alumni who have been working against the interests of the college by encouraging students to go to other colleges, and in other ways injuring their Alma Mater.

—Few ministers of the Gospel are not at times perplexed with invitations to assist at funeral occasions, when some secret lodge with its paganizing ritual is also expected to bear a part. Rev. J. P. Hentz of Avila, Indiana, in making some statement of his position toward the secret lodges in a local paper deals with the funeral question in the following original manner: "Lodges and societies claim that they ought to be accorded the right to come in between the church and her service, and they grow very indignant when the claim is disputed. The minister who has the hardihood to inform these gentlemen to stand aside is denounced publicly and privately in most unmeasured terms. The papers never get done with him in holding him up to the odium of the public. But let us reverse the case: let the minister knock at the door of the lodge to perform religious service there; will these gentlemen accord him his request? Beware, no! Don't ask, gentlemen, for that which you won't grant in return. We have never yet been able to see any useful place on God's earth for any secret, oath-bound society, but if there is, it is not in the church, nor by the grave."

—Mrs. Bittenbender of Washington is superintendent of the W. C. T. U. department of work which affects legislation. She was lately influential in arranging a "hearing" before the Congressional committees to whom was referred the joint resolution proposing an amendment to the national Constitution in favor of prohibition. It had been provided that, beside the legitimate temperance organizations, the following high-titled orders should have equal prominence in the meeting: "The Right Worthy Grand Lodge Independent Order of Good Templars, National Division of Sons of Temperance of North America, High Tent Independent Order of Rechabites of North America, Supreme Council Templars of Honor and Temperance, and the Supreme Council Royal Templars of Temperance." Inasmuch as many of the members of Congress belong to some lodge, and it is notorious that the reason for such membership is political preferment, it would be natural that they should judge these temperance lodges by their own experience, and wonder what hidden and selfish scheme they were endeavoring to promote. As the men of national reputation in the prohibitory ranks were conspicuously absent on the occasion, it is not likely that legislation will be very seriously affected by the "hearing."

PERSONAL NOTES.

—Prof. J. C. Hutchinson of Monmouth College has resigned the chair of Natural Sciences, after having been identified with the institution for thirty years.

—Rev. W. F. French, D. D., so long and favorably known as pastor of the United Presbyterian church, of Cincinnati, has removed lately to Rushville, Indiana.

—Prof. Joseph Moore of Earlham College, Richmond, Ind., whose address on secretism appears in the record of the April Conference, gave an address at the anniversary of Spiceland Academy early in June.

—Rev. C. D. Trumbull, the faithful pastor of the Reformed Presbyterian church of Morning Sun, Iowa, has received the D. D. attachment from Monmouth College. The *Cynosure* holds with Albert Barnes respecting this degree, but few men are more worthy of the honor, if so it may be called.

—President Benjamin Trueblood, of Penn College, Oskaloosa, Iowa, sails for Europe this week, to be absent a year or more. He has given eleven of his best years to the institution, which is now well established among the Iowa colleges. An additional wing is being erected to the college building. There were twelve graduates this year, and several of the students have the foreign mission work in view.

—A letter from Bro. M. A. Gault, who is now lecturing for the Prohibitory Amendment in Nebraska, indicates that he does not find it altogether smooth sailing. While speaking on the street at Exeter, the meeting was nearly broken up by a whisky crowd. At Chester, after a choir had sung a few pieces on the street and a Methodist brother was leading in prayer, a boy came running around the corner yelling "Fire! Fire! Hastings' house is on fire!" The crowd immediately stampeded for the fire, which was discovered to be only a bon-fire in a back yard. The crowd returned in a few minutes and Bro. Gault went on with his speech.

THE HOME.

GOD IS MY TRUST.

When on my day of life the night is falling,
And in the winds from unsunned spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown,—

Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O Love divine, O Helper ever present,
Be thou my strength and stay!

Be near me when all else is from me drifting—
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to my own uplifting
The love which answers mine.

I have but thee, my Father! Let thy Spirit
Be with me then, to comfort and uphold;
No gate of pearl, no branch of palm I merit,
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,
And both forgiven through thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place.

Some humble door among thy many mansions,
Some sheltering shade where sin and striving cease,
And flows forever through heaven's green expansions,
The river of thy peace.

There, from the music round about me stealing,
I fain would learn the new and holy song,
And find at last, beneath thy trees of healing,
The life for which I long.

—*J. G. Whittier.*

WHAT IS PATRIOTISM?

"No," said my friend, "I do not think that I am patriotic. I suppose that I ought to be ashamed to confess it, but to tell the truth, I am neither patriotic nor ashamed. Oh, yes, I have had some of those feelings you speak of. One night in Paris I was lying awake, thinking of home, when a military band marched past, playing 'Yankee Doodle.' It brought me to my feet in a minute, and I thought it the sweetest music I ever heard. I had all sorts of fine thrills run down my back; but that wasn't patriotism, that was homesickness. And when we came into Boston Harbor, I thought the old forts, and that old grain elevator over in East Boston, finer specimens of architecture than any I had seen in my two years of travel. But then, I thought my mother and father, standing on the pier, were grander than all the crowned heads of Europe; so that wasn't patriotism, that was joy at getting home. Don't I glory in the Fourth of July? No, I don't. I am tired of the Fourth of July, and much prefer the third or the fifth. I detest the smell of gunpowder, and I expect that all my small brothers and sisters will be blown to pieces with their toy-pistols and mock-cannon. The event it commemorates?

"Now, I think you have asked me questions enough. Suppose I take my turn. Don't you think we have commemorated the battle of Bunker Hill and the surrender of Yorktown, and even the signing of the Declaration of Independence, until all the meaning of the festival is lost? Does this Fourth of July celebration mean anything to ninety-nine persons out of a hundred, except no work and lots of play? Oh, I know what you are going to say! Of course it *ought* to inspire all sorts of grand feelings, but does it? When I was a child, each Fourth of July my mind was filled with most intense hatred for the English, and I used to throw my fire-crackers at imaginary 'red-coats' with commendable vehemence. Occasionally, when I hear an eloquent and patriotic oration, I have an attack of what my good German friend calls 'the Bunker Hill fever,' and I glory anew in the work my forefathers did in the last century. Oh, yes, I am always glad that we ceased to be a British colony, and when I think of what this country has accomplished, I am very proud! But I don't think that is patriotism; for immediately follows the thought of what is to be accomplished, and my mind is filled with fears for our future. It seems to me that we rely too much on what we have done, and forget what we have not done. Just think for a moment of the way our politics are conducted, of the disgraceful and disreputable jobbery and buying and selling that goes on every election day! Think of the thousands of ignorant, miserable creatures we are turning into 'enlightened citizens' every year! What are we doing to purify our politics? What are we doing to educate and elevate our immigrants? Don't you think it is time that we clear away some of the rum and Mormonism and anarchy and ignorance, instead of ringing all the bells and parading the streets, and 'giving free drinks?'"

I stood dumb before such a torrent of words. I was shocked at my friend. Evidently two years in Europe had destroyed all the good of her Yankee inheritance. Suddenly an idea occurred to me: "Is that the reason that you give two evenings a week to amusing those dirty little newsboys?" I said. My friend blushed as she answered, "Partly; but that isn't patriotism, that is my duty."

Plainly she was incorrigible. But as I hurried away to buy a toy pistol for my youngest nephew I kept asking myself, "What is patriotism?" Kind reader, I offer it to you as a Fourth of July riddle, "What is patriotism?" Is it not possible that my blushing friend was an unconscious, but a real patriot, when from a sense of "duty" she went to teach the ragged newsboys, that they might become better men and better citizens.—*Selected.*

THE NATION'S PERIL.

The dangers that hang over us are of subtler kind than those of open violence, of assassination from without, or secession from within. Irreligion and irreverence work like poison in the blood until all sense of obligation ceases, and patriotism dies. A nation without faith cannot fight, nor *can it long live.* When Washington began the Presidency, France, under the inspiration of our great example, was entering upon a revolution which ended as did ours, in a republic. But behold the contrast! Since then France has had *two empires*, *two monarchies*, and *three republics;* and the republic of to-day is waiting for the empire of to-morrow. It is for the next successful soldier to build his throne on the foundations of a liberty-loving but unbelieving people. Victor Hugo struck the key-note of France's deepest need when he exclaimed: "What France must have is a revival of religious faith!"

The foundations of this government were laid with prayer. The Constitution got its very breath in the air of faith. In every crisis of our affairs it has been the sense of divine help that has put wisdom into the brains of statesmen and courage into the hearts of soldiers. Washington prayed amidst his freezing army at Valley Forge. Franklin prayed, free thinker as he was, in the confusion and despair of the constitutional convention. Lincoln prayed in the carnage at Chancellorsville and in the victories of the Wilderness. Give us, straight on, reverence for God, obedience to his laws, and respect for his ordinances; and all the other evils which sometimes fill us with consternation as we eye their increasing magnitude, will fade away. The gross materialism of the hour, the fierce greed for office; the corruption of the ballot, the evils of unchecked immigration, of intemperance, of ignorant suffrage, of Mormonism—these, one and all, would disappear in the dissolving light of a faith which can bring men under the power of supernatural sanctions, thus restraining the violence of the masses and the selfish indulgences of the individual.—*Dr. Spaulding.*

TEN FACTS ABOUT FLAGS.

1. To "strike the flag" is to lower the national colors in token of submission.

2. Flags are used as the symbol of rank and command, the officers using them being called flag officers. Such flags are square to distinguish them from other banners.

3. A "flag of truce" is a white flag, displayed to an enemy to indicate a desire for a parley or consultation.

4. The white flag is a sign of peace. After a battle, parties from both sides often go out to the field to rescue the wounded or bury the dead, under the protection of a white flag.

5. The red flag is a sign of defiance, and is often used by revolutionists. In our service it is a mark of danger, and shows a vessel to be receiving or discharging her powder.

6. The black flag is a sign of piracy.

7. The yellow flag shows a vessel to be in quarantine or is the sign of a contagious disease.

8. A flag at half-mast means mourning. Fishing and other vessels return with a flag at half-mast to announce the loss or death of some of them.

9. Dipping the flag is lowering it slightly and then hoisting it again to salute a vessel or fort.

10. If the President of the United States goes afloat, the American flag is carried in the bows of his barge or hoisted at the main of the vessel on board of which he is.—*Selected.*

THE DAYS OF THE ROSES.

[Translated from the German of Otto Roquette.]

This is the bright, golden blossoming time,
When fair Earth and Life in harmony chime!
And so wide is my heart, and so blue is the day,
And the sky, reveled in by the larks so gay!
Ye Joyous Ones, sing, in your life's early prime:
This is the beautiful, blossoming time,
These are the days of the roses!

Free is the heart and free is the song,
And free is the youth as he roams along,
And a sweet, rosy kiss is not the less free,
Though bashful and coy the red lips may be.
The song and the kiss may be in any clime,
And there is the bright, golden blossoming time,
These are the days of the roses!

Deep in our hearts will forever remain
The blossoms of joy, and the buds of pain.
If gay be the heart, then, and happy the thought,
We dare ye, oh, storm, and ye rage for naught,
While we are e'er ready to join in the rhyme:
This is the bright, golden, blossoming time,
These are the days of the roses!

—*The Standard.*

JACK'S FORTUNATE FOURTH.

"Don't be worried if I'm not home to-night, mother. The fire-works may last too late for me to come home, and I'll stay all night with Tom Hackett—he said I could."

"Very well, Jack, but be careful not to get into any trouble. I don't know what I would do if anything should happen to you."

"There is no danger, mother. I won't get into the thick of the crowd. And when I come back I'll bring you the fifty cents Professor Mayton will give me for fixing up his books."

"Every little helps, of course, but fifty cents won't go far toward buying the cow, my boy," said Mrs. Dane. "You'd better give up all idea of that cow, Jack, we'll never be able to save enough to buy her."

"Yes we will," rejoined Jack, cheerily. "I'm going to work like a trooper all haying time," and he went off whistling and waving a long stick with which he snapped off the heads of the weeds that lined the roadside.

Mrs. Dane stood in the doorway of her little cottage and watched him until he disappeared around a bend in the road. Jack was a great comfort and help to her, though he was only thirteen, and small for his age. She had been advised to bind him out to some farmer, and so rid herself of his support, but she was anxious that he should receive at least a fair education, and had decided to allow him to attend school a year or two longer—a privilege which the boy appreciated at its just value.

Though only in the preparatory school of —— college, he was well known, and was a great favorite with the students and professors, for he possessed a wonderfully happy, obliging disposition, and was always ready to do a favor for anyone.

Jack had looked forward to this fourth of July with great impatience, for it was to be celebrated with unusual ceremony. At twelve o'clock a cannon was to be fired; then there would be a grand comic procession, in which all the tradesmen of the town were to take part, and in the evening fire-works on the common in front of the town-hall.

The college proper had been closed on the 25th of June, and the regular students and professors had left for their homes, north, south, east and west, but a summer school had taken its place for three months, the students of which were of both sexes and all ages, and Jack found an opportunity to earn many a dime in their service.

Several of the "summer teachers," as they were called, had chosen to spend the fourth at their homes, and had gone away on the third. Among them was Prof. Mayton, and happening to meet Jack Dane on the way to the depot, he had been struck by a sudden thought.

"Jack," he said "would you like to earn fifty

cents? All the books in my book-case are covered with dust, and ought to be taken down carefully, brushed off, and put back again." Now I know I can trust you to do it as it ought to be done. As the greater number of the books do not belong to me, I would not trust every boy to handle them, but I am sure you will be careful."

"I'll do my best, sir," said Jack, much gratified at the praise bestowed upon him.

"Here's the key of my room, which you can leave with Professor Dryley when you are through," said Mr. Mayton, and he put a big, brass key in Jack's hand, and hurried away.

So that was the reason Jack left home so early on the morning of the fourth. He knew he would have to work diligently in order to get through with the books by noon. The college buildings were in the suburbs, and Prof. Mayton occupied a room at the extreme end of a long hall in the third story of one of them. It was not a cheerful nor particularly pleasant room, for its two windows overlooked a barren, marshy piece of land, unbroken by even a hazel bush.

There was no temptation for Jack to look out, and he began his work at once. The books were large and heavy and very dusty, and he was often tempted to pause and rest, but the thought of the celebration on the common, which would begin punctually at twelve, kept him steadily at his task. But there were so many books, and it took so long to put them all back in their places that it was ten minutes to twelve when at last he was through and free to go. He thought he was free, but when he went to the door he discovered that he was a prisoner. The door was locked, and the key was gone.

He understood at once what had happened. The janitor of the building had seen the key in the door, and, supposing that the professor had carelessly gone off without locking it, had taken that duty upon himself at once. Jack had heard footsteps in the hall, but had been too busy over the books to notice the turning of the key in the lock, and now he was a prisoner with little chance of release. The room next to the professor's was used as a store-room, and was seldom entered, and the one below it was a laboratory, which was closed for the summer; so Jack felt that it was of no use to try to make his situation known. Nevertheless he pounded on the door, hoping the janitor had not yet left the building, and he screamed "Help" at least a dozen times; but no one came. He went to one of the windows and looked out anxiously, thinking that perhaps by some strange chance some one might be on the marsh; but it was utterly desolate.

"I might as well settle myself down to stay here until to-morrow," thought the poor boy. "It's clear that I won't get out to-day."

At twelve o'clock he heard the booming of the cannon, and a feeling of the most bitter disappointment crept over him. He would miss everything—the great procession, the music, the speeches, the fireworks and the crowd. Oh, it did seem too bad to be shut up in this dreary, warm room, while every one else was celebrating the glorious fourth!

But great as was his disappointment, Jack did not fret long over it, but resigned himself with a good grace to his hard lot, and was thankful that his mother had put such a substantial wedge of bread and butter in his pocket for lunch. He had food for his mind, too, and read steadily all the afternoon, occasionally pausing to wonder "what the boys were doing now," and to walk to the window to look out on the lonely marsh, hoping some one *might* pass by.

When night came he lay down on the professor's sofa, and was soon sound asleep; and there the professor found him when he came in the next morning at seven o'clock, having arrived in town on an early train.

"Jack!" he exclaimed, "what *are* you doing here, my boy?"

Jack, springing to his feet, gazed about him in a bewildered way a moment, before he could remember the events of the previous day.

"I was locked in," he said, at last.

"And spent your fourth of July in here! That *was* a shame! The janitor handed me my key as I entered the building, and I was mentally reproaching you for having left it in the door! Jack, I must make this up to you somehow."

In half an hour the story of Jack's imprisonment was all over town, and when one of the students, a generous-hearted, impressive woman, went around with a small bag to take up a collection for the boy, that he might have another fourth of July of a different kind, the dimes and half-dollars dropped in from every side. All entered into the spirit of the affair, and were glad to give.

"There, Jack, buy all the fireworks you want," said the fair collector, as, having finished her rounds, she handed the bag to the astonished boy, who had been detained by Prof. Mayton to get some breakfast. "You deserve the biggest kind of a fourth."

Jack could not realize his good fortune at first, and when he found there was nearly thirty dollars in the bag, he was completely overcome.

But he did not buy fireworks. On his way home he stopped at Farmer Dale's, and when he entered his own gate an hour later, he was driving before him a sleek black and white cow, which he had already named Beauty.

This was the beginning of good fortune at the Dane's. The cow gave an abundance of milk, and Mrs. Dane made so much butter for market that she was soon able to buy another cow, and in time had a flourishing dairy which kept her busy from morning to night.

"Jack," she used to say, "it was a good thing for us all that you were shut up that fourth, and lost the celebration." And Jack agreed with her most heartily.—*The Standard.*

TEMPERANCE.

JOSEPH COOK IN THE NATIONAL TEMPERANCE CONFERENCE.

Joseph Cook's words were listened to eagerly and rapturously applauded. He said the church of God was pushing against the rock of the liquor traffic a cask that had no hoops to it, the forces were all in disorder and disagreement, and gave seven propositions, or hoops.

1. The church ought at least to rise to the level of the attainments now made necessary in the public schools—pointing significantly to a map showing the twenty-seven States and Territories under scientific temperance. That Sunday-school scholars should be taught morally what the school children are being taught scientifically, and if teachers have to abstain from liquor and tobacco to be effective teachers, so should preachers and all church members. Mr. Spurgeon used to drink wine and think it all right; *now* he says, "Grape juice has killed more people than grape-shot."

2. No rum-seller should ever be accepted as a church member.

3. If so, then all churches should rise to the declaration of the M. E. church, and declare that the traffic can never be legalized without sin.

4. If these two last propositions are true, it follows inevitably that church members ought never to vote for or with any one in favor of licensing the traffic.

5. Church members should work for the enforcement of all laws, as they stand against the traffic.

6. There should be visitation from house to house; personal contact with all tempted ones.

7. Church members should unitedly insist on Sunday and election day closing, and for the prohibition of sales to habitual drinkers and minors. If there is unanimity along these lines there will be victory!—*Union Signal.*

THE DRACUT, MASS., CASE.

Poor Dracut has not yet seen the end of her $8,000 license saloon. It seems that the State, in its unholy partnership with the rum business, has a claim on a portion of the money, and the town would be liable for it even after it had been refunded. So the majority, when they held their town meeting, instead of choosing the plain, straight path, hedged about, refused to accept the surrendered license and refund the fee under the belief that the saloonist who held it was too thoroughly frightened and disgusted by the scenes of debauchery attending the first opening of his place to try it again, and would give up his $8,000 rather than continue. But saloon-keepers are not usually inclined to make financial sacrifices for the public good, so he has again resumed business. Yet is he more—nay—is he not less blameworthy by far than the citizens of Dracut, who for a paltry money consideration are willing to make the name of their fair town, in the words of Scripture, "a hissing and a reproach?"

A SAD CASE.

Years ago Charley ——— was a bright, promising boy, engaged at work in the glass factory here, where he continued for eight successive years. One night he was out late with a young companion. They went into a saloon. While there a drunken woman entered and stated that she did not know the way home on Sixth street. These two boys were asked by the saloonkeeper to see the woman home. They started with her, and but a few steps from the saloon another man came up and offered to escort the lady home. She was so willing to go with him that the young men supposed him to be her friend, and at once left her in his care. This man (?) after going about two blocks with her committed an outrageous assault upon her, for which he and the other two were arrested. At the trial which followed the man offered no defence, virtually acknowledging his guilt. He also stated that the two young men were innocent. Charley had no money to pay counsel, and was convicted as an accessory. He was sentenced to the State prison for a term of forty years, and the actual criminal for fifty. The man has long ago been pardoned, while Charley remains at San Quentin, an innocent convict, and will there have to stay for some thirty years longer unless some State officer will prove himself a humantarian, willing to do something for the sake of justice and right without reference to boodle.

Poor Charley! Forty years at hard labor for being in bad company one night.—*California Voice.*

Drink sends one hundred thousand children to alms-houses yearly.

Miss Leila Bull, a former member of the Young Woman's Christian Temperance Union of Pittsfield, Mass., has been a missionary in Osaka, Japan, for nearly two years. She reports that the temperance society organized there among the women by Mrs. Leavitt now numbers two hundred women, and that the officers, except the president, are Japanese.

RELIGIOUS NEWS.

—The Presbyterian church, Northern, reports total receipts of the Board of Foreign Missions, $794,066.44. From churches, $291,791; from Sabbath-schools, $36,061; from woman's boards, $280,285; from legacies and from miscellaneous sources, $73,120. There was a decrease of $58,599 as compared with last year. Thirteen less churches contributed. There is at present a deficit of $60,275. There were sent out during the year to Mexico 5 missionaries; to Columbia, 4; to Brazil, 8; to Syria, 6; to Persia, 13; to Laos, 3; to Korea, 5; to China, 26; to Japan, 15; to Guatemala, 2; to Africa, 3; and to India, 16—total, 106. Besides out-stations there are in the Indian mission 6 stations, in the Mexican 5, in Guatemala 1, in the Brazilian 8, in the Columbian 3, in the Chilian 4, in the African 17, in India 19, in the Siamese 5, in the Chinese 13, in the Japanese 5, in the Korean 1, in the Persian 6, and in the Syrian 5—in all 98.

—Rev. Dr. and Mrs. G. T. Washburn, missionaries of the American Board in Madura, India, for many years, have returned to this country for a brief vacation. So great is the need of workers in the field where they labor that their stay at home will last only six weeks. When some one told them that it hardly paid coming back, they said it was that or nothing. The Madura Mission has a flourishing seminary, with a theological department, a normal school, a college and high school, and a middle school, of which Dr. Washburn is principal. There are twelve stations connected with this mission. Several of the older missionaries who have done a grand work in that field have returned to this country, and their places are not filling so rapidly as they could desire.—*Tribune.*

—The Christians of Great Britain gave altogether to foreign missions last year $6,672,455. Over one third of the amount came from the Established Church.

—A society for missinary work among the Norwegian Laplanders was formed in Norway in 1888. The *Episcopal Recorder* says that it has sent two itinerant preachers to visit the people in their huts and tents, and has begun publishing parts of the Bible and other books in their language.

—Much awakened religious interest, with some conversions, is reported at Marsovan, Turkey, and the whole work is now spoken of as a revival. Here is one of the missions of the A. B. C. F. M., and a similar interest

has lately existed at Hadjin, in Central Turkey. At Erzroom and Erzingam special quickening has also been evident, and at Marash (all Turkish stations) one hundred persons have been examined for admission to the church.

—Mr. T. R. Sampson, an intelligent missionary at Salonica, admits that the call for laborers in Greece is not so urgent as in China of Japan, but says that there is now an opportunity in Macedonia, Epirus and Asia Minor such as has never existed before, and may not exist there long, should Russia or Austria come in. The work can be done only by Americans, for they are not mixed up with politics abroad, nor embarrassed by state establishments at home. The rest of the world is open to Christians of all nations alike, but in this part of Europe the circumstances particularly favor those who come from the western world.

—The first Protestant missionary landed in Japan in 1854; the first baptism took place in 1865; the first church was organized in 1872. *Now* there are 28 missionary societies at work, with a force of 443, male and female foreign missionaries, 142 native ordained missionaries, 252 native helpers, 8 colporteurs and 70 Bible women. There are 396 stations and out-stations, 92 of the churches are self-supporting, and 157 partly so, with a total membership of 25,514, whose gifts, for all purposes, in 1888, amounted to $48,340.93. The Sunday-schools number 295, with 16,634 scholars in attendance. There are 14 theological schools, with 287 students, and 9,698 have been gathered into the missionary day schools. The translation of the New Testament was not completed until 1880, and the whole Bible at the beginning of 1888. A few months later one society had distributed over 100,000 copies of the complete Bible, and, previously, more than twice that number of the various parts. No less than 575 daily and weekly newspapers and 111 scientific periodicals are printed in Japan. There is also a good system of postal and telegraph service, with extensive lines of railway in course of construction. They manufacture their own locomotives and steamships, while last year's imports with the United States from Japan amounted to $16,000,000 in value.

—Swedish missionaries, numbering about twelve, who were originally connected with the Livingstone Inland Mission on the Congo, but who, at the time that mission was transferred to the American Missionary Baptist Union, came under the direct supervision of the Swedish Missionary Society, will soon be reinforced by seven new helpers from Sweden. They have already had some fruit from their labors; the congregations are increasing, and the children are coming to school.

—The United Presbyterian church of Paxton, Ill., is enjoying a blessed revival experience. Fifteen members were received June 15, and forty have come in during the year.

—While the United Presbyterian Assembly was in session at Buffalo, a movement was started by a few of the delegates to give a stimulus to liberal giving. An association was formed whose constitution is comprised in the following pledge: "We, the undersigned, hereby agree to give to God, as thank-offerings for his manifold mercies, especially through the Boards of the United Presbyterian church, or its enterprises, not less than one-fifth of our respective incomes, as the Lord may prosper us, for the year ending July 1, 1891; each donor to decide for himself what division he will make of his offerings."

—Sweden seems desirous of taking its share in African enterprise and exploration. Mr. Sachrissen is the leader of a projected Swedish expedition to the Victoria Nyanza; 100 Swedish artisans have entered into arrangements extending over three years. The intention is to form stations from the northeast of Lake Tanganyika in the direction of the Victoria Nyanza, designed to co-operate in the suppression of the slave trade. Fifteen hundred native carriers are to be employed. Twenty-five thousand pounds, it is estimated, are needed for the enterprise, of which about £15,000 have been subscribed. Mr. Sachrissen has already had considerable experience —in 1880 at Boma and Leopoldville, and later, in 1884, in a scientific expedition near the Zambezi.

—A mission school is to be established at Point Barrow, the northernmost point of the mainland of the continent, above Behring Strait. It has a permanent population of about five hundred Eskimos. Last summer the Government erected at that point a refuge station for shipwrecked whalers, and during the summer there are from 1,500 to 2,000 sailors of the whaling fleet in the vicinity.

—Rev. John Hall, D.D., of the Fifth Avenue Presbyterian church, New York, goes as a delegate to the Jubilee Assembly of the Irish Presbyterian church, at Belfast, in July, from the General Assembly North. The Fifth Avenue church will be open all the summer, however, the pulpit being supplied during Dr. Hall's absence.

—In the international Sunday-school convention at Pittsburg, Pa., quite a contest took place between St. Louis, Chicago, Denver, Los Angeles, and Toronto for the next international convention in 1893, but Chicago withdrew in favor of St. Louis and that city was selected. The time for holding the convention, however, was left to the discretion of the executive committee. Both the international and world's Sunday-school conventions will probably be held in that city at the same time. In extending the invitation to hold the convention in St. Louis the Rev. William Randall said: "The trains running to St. Louis can afford ample accommodations to delegates to this convention in 1893, for the world, the flesh, and the devil will all then be in Chicago attending the world's fair."

—The recent convention at St. Louis surpassed in size and enthusiasm any that has gone before it, and exceeded the expectations of the officers of the United Society. Fully eleven thousand were present at the sessions of the last evening of the convention; nearly seven thousand in the Music Hall of the Exposition Building where the convention was held and over four thousand in the five overflow meetings which were held at the same hour in different churches. More than a thousand went away who could not get into the Music Hall. Texas, Arkansas and several other Southern States were represented for the first time at this convention. Many delegates came from each of the States named and State Christian Endeavor Unions were formed at St. Louis which will advance the work effectively in those States during the coming year.

—The *Lutheran Annual* for 1890 gives the following statistics of the Lutheran church in the United States: 50 synods, 4,612 ministers, 7,911 congregations and 1,086,048 members. An increase of about two thousand ministers, five thousand congregations and nearly two hundred thousand members has been made in the last twenty-five years.

—The signs all are that the ladies are to have increasing prominence and influence in the churches. The Presbyterian General Assembly submitted an overture which provides for their election and ordination to the office of deaconess, "in a manner similar to that appointed for deacons, and be set apart by prayer." It is evident that in some way there will have to be more distinct and formal recognition and definition of woman's work and its sphere in the church. The best intentions will not make complication and even conflict impossible. —*United Presbyterian.*

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON II. -Third Quarter.—July 13.

SUBJECT.--The Great Supper.—Luke 14: 15-24.

GOLDEN TEXT.--Blessed is he that shall eat bread in the kingdom of God.—Luke 14: 15.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Luke 13:18-35, T.—Luke 14: 1-14. W.—Luke 14: 15-24. T.—Matt. 22: 1-14. F.—Isa. 61: 1-11. S.—John 6: 35-58. S.—Rev. 21: 1-27.

COMMENTS BY E. E. FLAGG.

1. *The Gospel invitation.*—vs. 15–17. Jesus was always ready to go where he saw a chance to do good, nor have we on record a single instance where he refused offered hospitality. Surely if he was ready to enter the house of publican or Pharisee who invited him, he is no less ready now to enter any heart that sincerely bids him welcome. We find him in our lesson the guest of a leading Pharisee. There was none of the clique spirit in Christ; and there ought to be none about his followers. He had just been discoursing to his host on true benevolence. There is none in making a feast and inviting to it only those who will do the same to us in return; but the maimed, the halt, the blind—all poor and unfortunate ones who can give us no recompense, are the ones that true benevolence singles out. We can imagine what our Lord would have to say about lodge charity if he were a guest in one of our homes today, and this subject was discussed; how his scathing denunciations would shrivel up its false pretensions, and show the difference between the true gold and the base alloy. A guest made the remark in answer—how sincerely we do not know: "Blessed is he who shall eat bread in the kingdom of God." His words have a pious sound like Baalam's, "Let me die the death of the righteous," but they are what any one might say who thinks more about gaining the reward than of living the life of a righteous man. Our Lord at once proceeds to show him in the following parable that who would eat bread in the heavenly kingdom must begin on earth to eat the spiritual manna; that the Gospel feast was already spread and only the guests were lacking.

2. *The invitation rejected.*—vs. 18–20. Christ here shows what frivolous excuses keep men away from the kingdom. They show their falsity on the surface. Man's "I cannot" to God's invitation always means, "I will not." Only a fool would buy property that he had not seen; but this is what God's Word calls every one who lets the claims of the world come in between him and eternal life. The plea, whether expressed or not, is always similar to that of the invited guests in the parable. "I want to prove life's pleasures before I renounce them for the sake of Christ." Yet life's real pleasures are doubled by adding to them the hope of the life to come. All which will drop away is the unreal, the unsatisfying delights of sin. The land, the oxen, the wife, would not have been lost by attending the supper. They would still have had all these things and the pleasure and honor of going to the feast would have been only so much added. "Godliness hath profit of the life that now is, and of that which is to come;" but the devil says the contrary and multitudes believe him.

3. *The house filled.*—vs. 21–24. It has been said, "there will be no empty seats in heaven." God wants his house to be full of happy guests. Therefore when the rulers and higher classes generally reject the Gospel he turns to the common people. No great revival preacher from Christ downward has had any marked success among the wealthy or ruling classes. But the common people, the laborers in mines and shops, have greeted with gladness the message from heaven, which has lent a glory to their bare and sordid existence, and given to the humblest life a preciousness of which they had never before conceived. While this parable was spoken to the Jews it has an application for us. The highways and hedges outside of the city limits may represent the heathen world. The servant, who with sweet, compelling force brings in these late guests to the feast, is commanded to "go out quickly." The banquet waits; there is no time for dallying. The Gospel makes no use of the future tense. What we have to give to God is to be given at once; what we are to do is to be done NOW!

HELPFUL THOUGHTS FROM PELOUBET.

Excuses and reasons are often very different things. Men are often ashamed of their real reasons for their conduct and for rejecting Christ; have to hide them not only from others, but from themselves, by some plausible excuses. And if we wish to reach men who neglect the Gospel, we must be far more careful to understand and remove the reasons than to try to answer their excuses. It is for this reason that much of the arguing with irreligious men is so useless.

MODERN HIGHWAYS AND HEDGES.—It is still the business of all Christians to go out into the highways and hedges, and invite all, both good and bad, to come to the Gospel feast. (1) The worse men are, the more degraded and sinful, the fewer their opportunities, and the more they are opposed to good, so much the more do they need the invitations of the Gospel. (2) It will not do to wait for people to come to the churches,—the churches must go to them. (3) We must use all moral forces to attract and win and persuade men. (4) This effort must be persistent. (5) This applies to our interest in home and foreign missions. (6) This is the way to fill up the Sunday-schools. Train each scholar to go into the highways.

The celebration of days grows in our church and among our people. Time was when no such celebrations were countenanced among Protestants. It was thought their tendency was to exalt human authority and supplant divinely-appointed days. Certainly there is danger here. We see it in the Roman Catholic church, and in ritualistic churches generally. We do not regard these as sacred days, it is true, but they occupy the time, and rival God's appointed day, and sometimes exclude the proper services of the Sabbath to make way for human ceremonies. It is time the church should put a check to this tendency. If God's people would keep the Sabbath more carefully, and let the semi-holy days alone, God would receive more honor and men more of blessing.—*Christian Instructor.*

Sunday base ball playing, which has been tolerated longer than it would seem possible by a Christian public, has evidently about run its course. The vigorous expression of public sentiment against this last form of Sunday desecration is making itself felt through the country. The Sunday clubs are meeting with considerable opposition in many places and some of their officers already have been arrested. Sunday ball playing is a nuisance and a desecration of the day set apart for rest and religious contemplations. The law is explicit enough on this point and can, and doubtless will, be enforced.—*Weekly Ithacan, Ithaca, N. Y.*

GEORGE WASHINGTON. *Rev. Ezra Styles, D.D., in the "Philadelphian," July* 23, 1830: "Hitherto I have neither advocated nor opposed Masonry, unless it be in the relation of a conversation between General Washington and Governor Jonathan Trumbull the second, which the latter more than once repeated to my father. The latter, when *aid de camp* to the former, asked him if he would advise him to become a Mason. General Washington replied, 'that Masonry was a benevolent institution, which might be employed for the *best* or *worst* of purposes; but that for the most part it was merely *child's play*, and that he could not give him any advice on the subject.'"

IN BRIEF.

London has no Sunday mail. At 10 o'clock Saturday night the postoffice is closed and no letters are received or delivered.

The attempt to start a Robert Elsmere religion in London has been a partial failure. It is much easier to make such a negative creed a success in a novel, where disagreeable facts can be ignored, than in real life.

The Nashville *Issue* claims that the money that Tennessee pays annually for whisky ($15,000,000) would meet all the regular expenses of the State for ten years. Nashville saloon receipts alone would carry on the government.

The German Emperor having issued an order suppressing the use of all French words in the postal service, the Czar has antagonized it by a circular which declares that all letters, telegrams and packages sent abroad must be addressed in French, and the Russian authorities will not be responsible for the transmission of any mail matter that is not addressed in that language.

The Forth bridge cost the lives of fifty-six workingmen during the seven years of its construction, but the engineers insist that this is a remarkably good showing. They say; "The fact that the loss of life has not been larger on a work of such magnitude, with so large a number of men employed in dangerous positions, shows that no reasonable precautions for their safety have been omitted."

The use of electric lights is increasing with great rapidity among the London shopmen. A walk down the Strand or Oxford street after dark will show that every second or third store has now given up gas, which would have been entirely superseded some time ago if it were not so cheap. Many of the other large cities in England are now using the arc light, and at Brighton it is almost universal.

Florence Nightingale, the world-famed philanthropist, will reach her seventieth birthday in May. The event is to be celebrated in many towns and villages throughout England, as well as at the invalid's quiet home in Derbyshire. The Queen herself is personally interested in doing this honor to the heroine of the Crimea and will be represented on that day, at the "Nightingale Home," by some member of the royal family.

The Manchester ship canal, which is slowly approaching completion, is one of the greatest engineering works of the age. The engineer, Mr. Leader Williams, recently stated that there were employed upon it 11,489 men and boys, 182 horses, 5,000 wagons (including cars, as we call them), and 169 locomotives. The work necessitated the laying of 213 miles of railway, and there were used every month 8,000 tons of Portland cement and 10,000 tons of coal.—*Railway Age.*

A curious incident is reported from Scotland. In Wigtonshire a mother had a child 18 months of age so delicate of health and in appearance that it was supposed to be under the influence of the evil eye. The mother determined to make a heroic effort to wrest her babe from the power of the devil and she called a council of the crones in the village. These worthy dames recommended that the ancient process of exorcising the evil spirit be resorted to, and to this extraordinary proposition the mother consented. Accordingly the party, carrying the child with them, repaired to a lonesome spot outside the village and formally exorcised the devil in this wise: Securing a hoop twenty-four inches in diameter, they twisted straw around it, and, saturating the straw with oil, set fire to it. Then two of the women laid hold upon the naked infant and passed it vertically through this ring of fire eighteen times (once for every month of its age), meanwhile commanding the devil within to begone and remain forever therefrom. This brutal office having been performed, the blistered babe was taken home and put to bed and a bunch of bog-myrtle was hung up over its cradle. Strangely enough, the tortured child did not die, but the injuries it sustained will make it a cripple for life. A movement was begun by certain persons in the neighborhood to secure the apprehension and punishment of the perpetrators of this cruel torture, but the movement had to be abandoned for the reason that the other folk of the village rose en masse, clamoring that the old women had acted wisely and religiously and that any attempt to punish them for their religious deed would be heretical and an abominable league and co-operation with Satan.

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With toil's bright dewdrops on his sunburnt brow,
The lord of earth, the hero of the plow!

First in the field before the reddening sun,
Last in the shadows when the day is done,
Line after line, along the burning sod,
Marks the broad acres where his feet have trod;
Still where he treads the stubborn clods divide,
The smooth, fresh furrow, open, steep and wide,
Matted and dense the tangled turf upheaves,
Mellow and dark the ridgy cornfield cleaves;
Up the steep hillside, where the laboring train
Slants the long track that scores the level plain,
Through the moist valley, clogg'd with oozing clay,
The patient convoy breaks its destined way;
At every turn the loosening chains resound,
The swinging ploughshare circles glistening round,
Till the wild field one billowy waste appears,
And weary hands unbind the panting steers.

These are the hands whose sturdy labor brings
The peasant's food, the golden pomp of kings;
This is the page whose letters shall be seen,
Changed by the sun to words of living green;
This is the scholar whose immortal pen
Spells the first lesson hunger taught to men;
These are lines that heaven-commanded Toil
Shows on his deed—the charter of the soil!

—*Oliver Wendell Holmes.*

DECLINE OF FARMING.

The farming interest is the great foundation interest of our country, and though it is that on which we most depend, and which of all others ought to have "protection," it is that which is being gradually taxed to death by our "tariff," not for the sake of raising the necessary expenses of the government, but to put money into the pockets of those engaged in other interests and to roll up immense sums in the national treasury which are but a temptation to politicians and which lead to a thousand needless, if not injurious, expenditures. During the ten years from 1850 to 1860 the increase of value of our farms was $3,373,000,000, or over 10 per cent yearly; while for the twenty years from 1860 to 1880 it was only $3,374,000,000, or but about 2½ per cent yearly. In New England, farming, as a business, is well nigh a thing of the past; and even in Pennsylvania—in Lancaster county, which used to be called the "Garden of the State"—farming does not pay, and farms are selling for less than half what they did thirty years ago. Illinois was formerly one of the profitable farming States; but only last month, when at the annual meeting of the Swedish Lutheran church, at Rockford, a resolution was proposed thanking God for the general prosperity of the last year, it was defeated by the farmer delegates, who denied that there had been any prosperity to the farming interests of the State. Prosperity there is in the country—prosperity to manufactures, and mining, and railroads, and capitalists, but the increase of wealth is at the expense of the farming interests, which, under our tariffs, are taxed 40, 50 and 60 per cent on the very articles needful for their families, or for conducting the business of farming, while many of the large moneyed interests of the land are taxed only some 10 or 12 per cent, thus widening the space between labor and capital, making the rich richer, and the poor poorer, and so gradually undermining the very foundation of our permanent prosperity as a nation. If the farmers do not wake up to these facts, and make themselves felt by their votes—if they do not sustain that party, whichever it may be, that will modify these tariff exactions, and equalize the taxes that are now so burdensome to themselves, they will suffer for their indifference to their own interests and can hardly expect the sympathy of those who would gladly rejoice in their prosperity.—*Detroit Free Press.*

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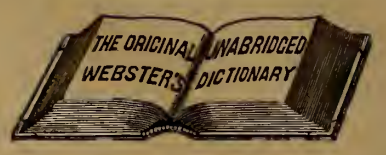
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Don't allow the broom to stand on the brush end when not in use; hang it on a nail by means of a ring in the top of the handle.

Don't keep for company the best room, the best dishes, and especially the pleasantest smile and most entertaining conversation.

Don't neglect to air the house thoroughly every morning. Open opposite doors and windows for five or ten minutes, even if it is stormy.

Don't think when you sit down to rest that it is necessary to pick up that unfinished mending. Ten minutes' absolute rest is worth much to the tired muscles.

Don't neglect to have your name plainly painted on all jugs or bottles that are sent to the store for vinegar, molasses, etc. Then you will be sure to get back your own.

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NEWS OF THE WEEK.

WASHINGTON.

Seven women, at the suggestion of Miss Anthony, have incorporated themselves into a new organization in this city under the name of "The Wimodaughsis," with a capital stock of $25,000 in $5 shares. The object of the "Wimodaughsis" is the education of women in political science, in art, literature and physical culture.

The attorney general this afternoon ordered District Attorney Hay of Minneapolis to begin immediately the prosecution for conspiracy to defraud of the three enumerators of the census who have been accused of making false returns of the population of Minneapolis.

President Harrison has approved the act granting a pension to Mrs. Parnell, mother of Charles Stewart Parnell.

According to estimates recently made by the director of the mint, the 204,839 passengers who left the United States for Europe during the last fiscal year took with them not less than $92,000,000 in gold or its equivalent in letters of credit.

The dependent-pension bill has been signed by the President, and thus the surplus is to be reduced between $40,000,000 and $60,000,000. Over 300,000 pensions will be added to the pension rolls under the provisions of this law.

Superintendent of the Census Porter says that from present indications the returns of the enumerators would show a total population of the United States of $64,500,000, against 50,155,783 in 1880.

CHICAGO.

Professor E. B. Hulbert, D.D., of Chicago, has been chosen president of Colgate University at Hamilton, N. Y.

The National Commission for the World's Fair elected ex-Senator Thomas W. Palmer of Michigan as their president.

A dispatch from Paris, Texas, announces the capture of Tascott, the supposed murderer of the millionaire Snell in this city. Trainmen who arrived here on the Frisco Road state that five Pinkerton detectives got aboard the northbound train at West Fork Station, in Washington county, Ark., with Tascott, who had been under surveillance for some time, and parties had come from Chicago and fully identified him.

Saturday the Chicago directors of the World's Fair voted 23 to 10 to locate the great exhibition of '92 3 on the Lake Front. The plan is to fill in the Lake and enlarge the present Lake Front park for the main buildings, and secure at Jackson Park on the south or Garfield Park on the west other large grounds which will be connected by a four-track road with free trains with the Lake Front. There is much objection to an 80-acre cattle yard on the Lake Front.

On Saturday there were officially reported 135 cases of sun stroke, 18 of which were fatal.

COUNTRY.

From Wisconsin, Kentucky, Missouri and all parts of Illinois the report of the excessive heat of last week is unusual. Cases of sunstroke, often fatal, were experienced in scores of places. In Chicago 27 cases were reported Friday, several of them fatal.

On Thursday Mary Vetter, a sane woman who has been confined in the insane asylum at Kalamazoo, Mich., for nine months, secured her release. She will bring suit against the authorities for heavy damages.

Five hundred and forty-five graduates were sent out from the University of Michigan Thursday. Andrew D. White delivered the address to the graduating class.

At St. Louis, Mo., Thursday, nine deaths from the heat and sixteen prostrations were reported up to 3 P. M.

For participating in the Sullivan-Kilrain prize-fight, Muldoon was fined $250 at Purvis, Miss., Wednesday. Cleary and Donovan were let off with $100 each.

By the explosion of a boiler in Frank Gardner's stave mill at North Star, Mich., Wednesday, three men were instantly killed and four more fatally injured.

The whisky trust on Wednesday refused to accede to the demands of the Dealers' Association, and the association immediately decided to build distilleries to compete with the trust and appointed a committee to take subscriptions for that purpose.

At Brooklyn, N. Y., Monday, the tug Alice E. Crane was blown up and her crew of five and a watchman on a scow, which was lying alongside and which was sent to the bottom by the explosion, were killed.

Reports of many fatalities from the heat were continued until Monday when a favorable change occurred. The region of greatest heat was from Kentucky to Minneapolis.

An express train on the Philadelphia & Reading railroad jumped the track near Reading, Pa., Monday morning. The engineer was killed and several other trainmen injured.

Pleasanton, Neb., was completely wiped out by a cyclone, June 22, and several persons were badly injured. Every building in Sweetwater, Neb., was also destroyed and a number of the citizens of that town injured.

Minnesota Prohibitionists nominated P. Pinkham, of Minneapolis, for Governor Wednesday, and also an entire State ticket.

Monday at Des Moines, Iowa, Judge Eggleston discharged the members of the St. Paul and Des Moines ball teams, who were arrested for playing ball on Sunday, on the ground that the ball game was a charity benefit for the families of the players.

FOREIGN.

The Russian government has made a peremptory demand on the Turkish government for the war indemnity which that country agreed to pay Russia at the close of the Russo-Turkish war.

Erzeroum in Asia Minor is reported to be in full revolt. In the conflicts that have taken place eighty Armenians and nine Turkish soldiers were killed and many on both sides were wounded.

President Menendez, of San Salvador, died suddenly Sunday night, causing a panic at the capital, during which General Marcow and several other officers were killed.

The Earl of Warwick has caused the arrest of a young tourist who was scribbling his name and that of a young woman with him on the walls of Warwick Castle.

A convention has been signed between the postmaster-general of Canada and the postmaster-general of Japan for the establishment of a direct parcel-post service between Canada and Japan.

A correspondent at Tokio, writing under date of June 1, says that the excitement following the recent depredations of the students of Tokio has decreased a little since they apologized to the Rev. W. Imbrey, the New Jersey missionary who was cut and bruised by them two weeks ago. That gentleman has entirely recovered and it seems nothing more is to be heard of the matter. The government seems to be doing all in its power to deal with the students as a class, but no incivility can be offered them as individuals because of their desperate character. In the meantime distress among thousands of starving people of Tokio and other large cities is being ameliorated to a great extent by foreigners as well as by Japanese noblemen. One nobleman is feeding 1,000 people a day out of his own funds. The price of rice is higher than ever before both in Japan and Corea. The outlook for the growing crop of rice is not good owing to heavy and continued rains.

Rev. H. Charles Spurgeon of London has refused to accept a bequest of $150,000 made him by a wealthy man in Leeds, who recently died.

During the progress of a magisterial election at Kalocsa, Hungary, a mob made an attack upon a voting place, but was repulsed by the gendarmes and three of the attacking party killed.

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Cheese	06 @		10¼
Beans	1 25 @	1	75
Eggs	@		10½
Seeds—Timothy	1 25 @	1	35
Flax	1 22 @	1	40
Broom corn	02¼@		06¼
Potatoes, per bu	20 @		45
Hides—Green to dry flint	03 @		07
Lumber—Common	10 00 @	13	00
Wool	15 @		34
Cattle—Choice to extra	4 45 @	5	10
Common to good	1 60 @	4	40
Hogs	3 50 @	3	70
Sheep	3 00 @	5	25
NEW YORK.			
Wheat	92¾@		97¾
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Oats	32 @		41
Eggs			14¾
Butter	6 @		16½
Wool	14 @		39
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IS ANYTHING TOO HARD FOR THE LORD?

This is the text selected for the *Cynosure* campaign of 1890–91, from Gen. 18: 14. We have seen in last number that a practical, earnest and united effort on the part of our friends would greatly help the general work of the National Association and sustain it nobly. And this could be done by every man, woman and child who could get a subscriber. Nothing more feasible could be mentioned, since the help given is:

1. For value received.
2. The amount of each payment is small.
3. And the cause is so good that it should enlist five thousand volunteer agents at once.

Now there is a better, wholesomer and nobler view of this matter. The dear friend of our cause who suggests the text above believes with us that the *Cynosure* is good enough to be read in

FIFTY THOUSAND

American homes. There is no paper like it exactly; and as we view the situation in church and state, none is more needed. To secure the reading of 50,000 copies of the *Cynosure* in America before the World's Fair is opened must be God's work. That is, the Spirit of the Lord must put a burden for this work on thousands of good people; must work through them to this end. Now, dear reader, as you glance over these lines, God is asking you to volunteer for this work.

WILL YOU PUT DOWN YOUR NAME?

"I know that thou canst do everything," Job says of the Lord (42: 2). Let us have faith to take in an enterprise like this, and falter no more than did Abraham at the promise given him of a son when he was an hundred years old. He made no account of objections or difficulties, but took the word of the Lord for what it said and meant. Let us, with like faith and enthusiasm, begin to-day a work which appeals to us by every reason. Let us all say, GOD HELPING US, IT SHALL BE DONE.

The "original package" business is overrunning the country and making havoc in every quarter. No local option or prohibitory law can fence it out. Why should not Congress by a single vote put an end to this ravage? The Senate passed a bill weeks ago. But the House must show the originality of its statesmanship and corrupt policy. There a new bill is up which makes the law apply to oleomargerine or any other product which may be the subject of State restriction. The effect of this movement is to prolong the agony and put off as far as possible the day when the mischief of these liquor sellers shall be stopped.

The Sunday newspaper is not beyond the reach of a proper moral sentiment. The community which sustains them can root out the evil. In Rochester, New York, this has been demonstrated. A corrupt city government aroused the people in a movement which turned naturally into the channel of Sabbath reform. Municipal corruption generally begins with Sabbath desecration. A new set of officers obeyed the popular will, and became committed to a reformation in this respect which has already produced most happy results in which every good citizen rejoices. This occasion gave the better portion of the community such an opportunity for an expression of their opinion that business of all sorts feels the effect of the strong and prevalent convictions. The leading daily, the *Democrat and Chronicle*, has gracefully accepted the situation, and last Sabbath discontinued the edition which has for some years been a paying investment, with a determination to keep the Sabbath hereafter.

The Louisiana Lottery, which some hoped had been defeated, has conquered by the corruption of a bribe, and a bill for its continuance has passed both branches of the legislature by more than a two-thirds majority. It seems to those astute legislators to be immeasurably wicked to sell this franchise for a trifle, but when they were offered $1,250,000 per year, the moral aspect was greatly changed. We do not think the Louisianians are sinners above all others. They are simply carrying out the doctrine of high license to its legitimate conclusion. It is true that the Louisiana Lottery is, and has been, a source of wrong and the corruption of morals to the people of the entire nation, and as such ought to be effectually suppressed. But it is not a greater wrong to people of the State than a licensed saloon is to the community where it exists. Let not those who clamor for high licensed saloons throw stones at their Louisiana neighbors. They have as good a right to high license at one end of the Mississippi river as other men have at the other.

The discussion of the opening of the World's Fair on the Lord's day has begun in earnest. Dr. W. W. Everts, president of the Sabbath Association of Illinois, is addressing union meetings wherever possible, arousing an interest in the Sabbath movement, securing the adoption of resolutions that express the sentiment of the community, and petitioning for the Sabbath closing of the fair of '93. The popular sentiment of Chicago represented in the powerful and wealthy lodges of Freemasons, and which control the city through their "Past Master" Cregier, are against the Sabbath. But if his already notoriously corrupt administration continues as at present, the revulsion of public feeling will carry the Sabbath movement to a successful issue. A Unitarian clergyman who attacked old John Brown a few years ago as an imposter and hypocrite, is preaching for Sunday opening. Dr. Henson and others have replied with great power, urging that the Sabbath must be maintained at any cost, for thereon rests the perpetuity of American institutions.

The strike just settled by the Illinois Central railroad was one of the most unreasonable ever attempted by labor unions. Without giving a reason or a notice the men went out, and afterward explained that they disliked the division superintendent. Their charges were all disproved, except that the officer had a few times spoken harshly to individual men. For several days the whole business of the road was tied up, causing a loss of hundreds of thousands to the company, and probably an equal amount to the public at large. And yet a part of the strikers came the other day to demand pay for the time they stopped the working of the road! Truly these lodges have no shame. In Massachusetts train men are by law not permitted to desert a train in transit, and in other respects must have some respect for the public when they strike. There should be national laws that will make strikes a heavy cost to these lodges, when they so interfere with the business of the whole people.

The Bohemians in this country have generally been given an ill name. In our great cities they are supposed to form a dangerous part of the population, living often in poverty and in near proximity to the saloons. There are thousands of them in Chicago and a devoted missionary, Mr. Adams, is giving his life to their elevation. The City Missionary Society, sustained by the Congregational churches, has built a fine mission building for Mr. Adams' work and God is blessing the effort to evangelize this people. Last Sabbath revealed another encouraging feature in the character of the Chicago Bohemians. It was the anniversary of the death of John Huss, who was burned at Constance in 1413. The occasion was suitably observed by his countrymen, who dwelt upon his virtues and Christian courage as well worthy of emulation in any age. They also proposed a fund to erect a monument to his memory in one of our parks. No memorial to any foreigner should be more acceptable to Chicago, but the Romanists and their tools will prevent any such monument. A people that revere the memory of John Huss and emulate his virtues have in them the foundation of a good citizenship.

"POWERFUL WEAK."

BY REV. W. J. GLADWIN.

About twenty-two years ago I visited a poor, sick old man in western Arkansas and asked after his health. "I'm powerful weak," he replied. Some of our modern missionary work may be described by the same queer phrase. Missionaries who take their beer and brandy, pleading that these are "good creatures of God," will do a work which is "powerful weak." That is, it is *powerful* for the drink devil, and *weak* for the Saviour who comes to destroy the works of the devil.

Some missionaries abroad, like some ministers at home, preach a religion which is all brains and no heart. The work of such men is "powerful weak"—powerful in making conceited bigots, but weak in producing meek and lowly saints.

But there is one class I wish to note especially. Do you know that the base Hindu Shasters, the bloody Koran of Mahomet, and the silly Zendavesta of the Parsees are often put on a par with God's Holy Bible, and that by professed Christians? "Who? How?" you ask. "Surely not by missionaries!" Well, let me tell you. Worldly and wicked Europeans go to India full of schemes, and they meet with crafty and educated natives of means and position, who gladly join in their plots. You can easily see that such men would naturally join together in secret societies. Founded upon the mysteries of ancient heathen systems, and at the same time highly popular among European "gentry," the Masonic lodge

serves as the ready channel of fellowship between these Western and Eastern schemers. As Freemasonry is a "universal religion," it easily adopts the symbols of all nations. Hence, by common consent the various "national creeds" are placed side by side!

"But what have missionaries to do with all that?" You can see at a glance where that fact puts the missionary. Many of your churches are as full of secretists as Egypt was of frogs, etc. They send out oath-bound missionaries, men who have gone through pagan mysteries here in your Christian lands. Those missionaries go out to heathendom and find influential Europeans and leading natives in their pet fraternities. Why should not the missionaries join with those "brother" heathen to draw them toward Christianity with a cable-tow? The heathen are glad to join with shallow Christians who will let them put their vile books on a par with the Bible. Do you see the wretched compromise? Do you see how "powerful weak" such Christianity is? Should not American Christians refuse to send out men who will thus debase God's Word? "*First pure, then peaceable.*"

Miles, Iowa.

"THE ORGANIZING DRIFT."

BY REV. L. W. FRINK.

In the *Congregationalist* of May 8th, 1890, A. H. Quint, D. D., who is not unknown in Boston's Congregational circles, writes under the above caption, in all probability to his own gratification, but certainly to the astonishment and disgust of others who have never pledged themselves to "ever conceal and never reveal" the truth to which humanity is everywhere entitled. After referring to the drift, he says: "1. Mutual affinities are a frequent cause." "2. Rearrangements for practical work" seem to demand them. "3. Personal gain or increased strength by combination" is the object sought by some. Then after expatiating upon these points, he asks, "What is the church to do?" and answers (or tries to) his own question by stating five things.

In the first place he says that "the church is peculiar," "the possessor of Christian truth," "the agent of Christ's power to renovate the world." Then in the second place, he claims that "it is a mistake to suppose, or try to make it true, that many of these external organizations are dangerous to the church." "3. It is the work of the church to send out its light where it can,"—"its mission is to Christianize." For his fourth point he draws a comparison between the church and Masonry by imagining that in the church there may be "the $100 pew, reserved for the one-hundred-dollar man," and away in the gallery corner "a $5 pew, reserved for the five-dollar man;" but in the Masonic society the poor man is the peer of every other person, and adds, "no poor pew stigmatizes him as a poor man."

His fifth and last point is that "the church can not compete with insurance societies, because that is out of its province, and they have a proper field of their own." The article ends with the following question, "Shall Christian thinkers be able enough and bold enough to deal with social problems on a Bible basis?"

I have given very briefly the outline of the article, so that the readers of the *Cynosure* may see for themselves a specimen of lodge defence, a specimen coming from a man who is supposed to follow the Bible, being a professed "doctor of divinity." It is not needful for me to write much by way of criticism, since the fallacy is so clear no one who is "*compos mentis*" can fail to see it. I would like to ask Dr. Quint how he imagines the church can "send out its light where it can," with reference to the Masonic society. Does he not know that the Masonic society "sends out the light of the church" from its tyled halls? And can he be so deluded as to suppose that "Christian thinkers," in these days especially, believe his statement, that in Masonic halls "no poor pew stigmatizes" the poor man "as a poor man?" Do they not know that such halls are *destitute* of "*peers*"? and practically of *poor men* also? and that one's Christianity must be very defective when he can conscientiously make any such comparison with the church of Jesus Christ?

Chase's Digest of Masonic Law, p. 207, says that "Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was it would not be Masonry; it would be something else." Consequently, whatever worship Blue Lodge Masons may have in their halls, it would appear cannot be the worship of Jesus Christ, since he is excluded therefrom.

Indeed, instead of such halls being places where the spirit of Christianity abounds, do not "Christian thinkers" know that such places are infested with "ruffians," if not with actual "murderers?" Are they not the favorite hiding-places of those notorious fellows "Jubela, Jubelo, and Jubelum?" And was it unto such tutors that Dr. Quint applied for instruction, so that he might "learn to subdue his passions?"

Such incongruities might be winked at in the dark ages and in heathenism, but under the full-orbed system of truth of the nineteenth century they are too enormous to be passed by in silence in America, especially in "modern Athens."

West Boylston, Mass.

THE ERA OF MISSIONS.

BY REV. J. M. FOSTER.

God has removed the obstacles out of the way of the missionaries, the gates of all nations have been thrown open. The people are calling for the Word of Life in every kingdom, and this providentially makes ours the pivotal age. Much has been done. "During less than one hundred years," says Dr. Pierson, "the number of translations of the Word has increased five-fold,—from fifty to two hundred and fifty; of Protestant missionary societies, fourteen-fold,—from seven to one hundred; of male missionaries, eighteen-fold,—from one hundred and seventy to three thousand; of contributions, forty-fold,—from two hundred and fifty thousand to ten million of dollars; of converts, fifty-fold,—from fifty thousand to two and a half million; of mission schools, two hundred-fold,—from seventy to upwards of fourteen thousand." These facts are a sufficient answer to those who cry, missions are a failure.

"We have heard of an English colonel who, though a resident in India, saw and shot thirty tigers, but never saw a convert. We have also heard of a devoted missionary in India who never saw one tiger, but spent his life among converts; and we conclude that each saw what he chose to see. Tigers are not generally found on the mission premises, nor converts in the jungles; but either tigers or converts may be found if you *go where they are.*"

Missions are cheaper than war. "General Sherman's campaign against the Cheyennes is reported to have cost $5,000,000; it costs $500,000 to kill an Indian, and $500 to convert one. Those who estimate every question on a financial basis may do well to consider these comparative figures. History may yet prove that there are some 'good Indians' who are not 'dead Indians.'"

Little has been done comparatively. Out of 1,500,000,000 at least 1,000,000,000 have never heard of the Saviour. "Let us consider that here is the command of the King of kings, for more than eighteen centuries waiting for obedient disciples to carry it out. Mordecai, five hundred years before Christ, issued a decree in the name of Ahashuerus. It was the third month Sivan, on the three and twentieth day, that the king's scribes were called to put that decree in writing; it was addressed to the Jews, lieutenants, deputies, and rulers of the provinces which reached from India to Ethiopia,—a hundred and twenty-seven provinces; it had to be translated into the language of each province, and promulgated with haste. There were no facilities for doing this work such as we possess; no printing-presses, postal unions, telegraphs; no railroads and steamships. Every copy must be transcribed by hand, and the messengers must go only so fast as horses and mules, camels and dromedaries, could carry them. And yet through all those hundred and twenty-seven provinces the decree was published upon the thirteenth day of the twelfth month, Adar. Less than nine months to bear the king's message throughout his wide domain, while the church of Christ, after nearly *nineteen hundred years*, has reached only *one-fourth of the human race* with the Gospel of salvation.

An English preacher asked some British soldiers, "If Queen Victoria were to issue a proclamation, and, placing it in the hands of her army and navy, were to say, 'Go ye into all the world and proclaim it to every creature,' how long do you think it would take to do it?" One of these brave fellows, accustomed to obey orders without hesitation or delay, and at peril of life, promptly answered, "*Well, I think we could manage it in about eighteen months.*"

There are, perhaps, in round numbers, one hundred million Protestants in the world. Could each of that number somehow reach ten of the unsaved, the whole thousand million would be evangelized; and could each be brought to give one cent a day, our missionaries treasuries would overflow with three hundred and sixty-five millions of dollars every year. But let us suppose that there are ten millions of true disciples who can be brought into line, and who by systematic effort can be made to furnish men and money for this work, even with this tenth part of Christendom the world may be evangelized before the twentieth century dawns. We are not responsible for conversion, but we are responsible for contact.

As to the fruits take this as a sample: "When Robert Moffat proposed to go to Africaner, the terrible demon of the dark continent, he was warned that he was an incarnate fiend, who would make a virtue of cruelty, and murder him that he might make a drum-head of his skin, and a drinking-cup of his skull. But Moffat had faith in the Gospel of the grace of God. This Hottentot chief had been driven north by Dutch invaders until, taking his refuge beyond the Orange river, he became a daring and desperate outlaw, robbing and murdering his victims, and swaying a wide region with the iron scepter of terror. The colonial governments set a price upon his capture, dead or alive, and hired neighbor chiefs to make war upon him; but in vain. In 1818 Moffat ventured to take up his abode with Africaner. A change took place in the diabolical ruffian, so complete that it was a new creation. The man who combined in himself wolf, bear, leopard, and lion, was turned into a lamb." "The heir of the Rajah of Chesra, India, Bor. Sing, was converted by the Welsh missionaries. After the death of Rham Sing, the chiefs met and decided that Bor. Sing must renounce Christ or forfeit the throne. He replied: 'Put aside my Christian profession? I can put aside my head-dress, or my cloak; but as for the covenant I have made with my God, I cannot for any consideration put that aside.' Here is a convert rejecting a crown for Christ!"

Cincinnati, O.

COST OF STRIKING.

It should be a forceful sermon which the Bureau of Labor statistics of New York preaches in its current report. It says that in the Empire State during the past five years, employers have lost $5,000,000 by strikes, while employees have lost $8,000,000. It would be a stupid person who could not understand these figures, and would he not be a stubborn one who would not profit by them? Nominally, the employers lost $5,000,000, but their actual losses were very little. This vast sum is made up largely of the money that would have been made if there had been no strikes, and wages and prices of commodities had remained as they were at the time of the strikes. Furthermore, the manufacturer, the mill owner or the contractor generally has it in his power to recover what he loses by reason of strikes. In fact, the strike simply suspends his income temporarily; his returns come later. He suffers only from delay, the actual loss being small indeed. But how is it with the employee? His loss is real and cannot be made good. If he strike and remain idle a week or a month he loses a week or a month's pay, which can never be recovered no matter how industriously he may labor thereafter. The money is lost to him forever. The laborers of New York thus lost during the five years, by reason of strikes, enough money to have kept 2,000 men employed at fair wages every day for the five years. Not only did the strikers deprive themselves, but in many instances they brought suffering and want to their families. Strikes are sometimes necessary and unavoidable; oppressed workingmen are driven to resort to them in order to obtain their rights or redress for grievances; but it seems to us that only in extreme cases where no other course can be followed with anything like self-respect ought there to be a strike, as the poor striker imposes upon himself greater injury than he inflicts upon his employer.—*Salt Lake Herald.*

THE LODGE AND THE APOCALYPSE.

[Read by ex-President J. Blanchard before the Monday Club, San Francisco, Cal.]

"Woe to the inhabitants of the earth and of the sea; for the devil is come down unto you, having great wrath; because he knoweth that he hath but a short time" (Rev. 12: 12).

Moses Stewart, the celebrated Hebraist and commentator, taught us at Andover that the Revelation had been a sealed book to the church by reason of false principles of interpretation—attempts to apply its august and awful symbols to particular historic persons and events. He said that the Apocalypse was a "pictorial and pantomime" sketch of "the fate and fortune of the church down to the close of time"—that, like all prophecy, it is highly generic, and is fulfilled by whatever fulfills it.

The very remarkable passage, cited above, teaches, as the whole Bible teaches, that the ceaseless struggle between right and wrong and the devil, who is the author of that struggle, did not originate in our little earth; but that evil has affected natures superior to ours, and has "come down" from them to us; and that, in this stupendous conflict, Christ is the leader on one side and Satan on the other.

There is a book, now going on its third century, whose author was called by John Howe, one of Cromwell's chaplains, "the inimitable Ralph Cudworth." The title of Cudworth's book is "The Intellectual System of the Universe;" and Robert Hall called John Howe, who so strongly endorses Cudworth, "a lumbering wagon loaded with gold." This book, "The Intellectual System of the Universe," produced by the intellectual giants of Cromwell's time, and in the furnace which forged out our English and American liberties, paints Christ as the "Captain of the heavenly militia," sure, at last, to triumph over the hosts of darkness. And the Apocalypse is the text of their teaching. Beginning with an august angel-photograph of Christ and a sketch of the seven churches, the Apocalypse moves on through seven seals opening, seven trumpets sounding and seven vials poured out. And it leaves Christ, "the Lamb slain from the foundation of the world," in the midst of God's throne (Rev. 5: 6); while it lands Satan, the head of all trickery, secrecy and shams, with his battalion of beasts, images, false priests and false prophets, in a "lake of fire and brimstone," which is the last we see of them; and, whatever this lake picture of horror means, it cannot mean a bed of roses.

Then follows the finale of this stupendously magnificent drama, ushering us into a state of human existence, described in less than thirty words; to utter the full import of which would require the accents of angels and the intonations of heaven: "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall their be any more pain" (Rev. 21: 4).

Christ must reign till he hath put all enemies under his feet (1 Cor. 15: 25). And Paul teaches the Philippians (2: 10) that to Christ "every knee shall bow, and every tongue confess that he is Lord—of things in heaven, in earth and under the earth." And John (Rev. 5: 13) saw that universal worship of Christ being enacted. But we must not forget that Christ had before said of those on the left hand, "These shall go into everlasting punishment;" and, even in the closing chapter of the Apocalypse, "He that is filthy, let him be filthy still," which seems to exclude some from the bliss of the new heavens and earth. It is now fashionable to impute these terrible doctrines of future final "wrath to come" to the Middle Ages, to priests, to ministers and fanatics, forgetting that the direct forms and endless duration of future punishment are uttered by Christ, who died for sinners, who prayed for his murderers, and whose nearly last word spoken on earth was the pardon of a thief.

OUR TEXT.

Let us now turn to the passage at the head of this paper. Let us consider its import; and whether, as Congregational ministers, especially on this Pacific Coast, we have any particular concern in it.

A prominent citizen on this coast, Dr. R. H. McDonald, on clear and substantial authority, has given to his church (the First Congregational) the fearful fact that there are 4,500 drinking places in San Francisco. Thus, with only half the population of Chicago, this city has 500 more drinking places, and Chicago averages one murder in its saloons for every Sabbath in the year. This fair city has, perhaps, the worst drink record on earth, if Dr. McDonald's facts are true. While I was a student in Andover, in the long ago, Cheever was whipped and imprisoned for writing up "Deacon Giles's Distillery," which sold Bibles and manufactured whisky. And the same New England coast still sends missionaries and New England rum to Africa, in the same bottoms, which destroys many times over more natives than Livingstone, Stanley, and our missionaries can save. And voters who are called Christian license and legalize this liquor traffic.

And when we consider the mixed people in San Francisco, drawing its population from around the globe, and so sharing not only the opium which British cannon forced on China, but arrack, date-juice and the intoxicants of the whole world; and as we want no Bible, but the daily press and the records of our criminal courts to prove that intoxicated men are children of the devil, liars and murders from the beginning—we have only to open our eyes to see that "the devil is come down to us in great wrath." God grant that "he may know he hath but a short time."

FALSE WORSHIP.

Liquor intoxicates, but by false worship Satan chloroforms men. Hence, by far the most universal, fearful and fatal of all intoxicants on our globe, what makes nations heathen, and earth an Aceldama and Golgotha, is false worship, which includes all self-projected worships, worships invented by men, administered by priests, and inhabited by devils.

When the Son of God assumed our nature and began his kingdom to fill the world with "righteousness, peace and joy," the devil met him with the proposition to allow him (Satan) to have the worship, and the Saviour might have the kingdoms of the world and the glory of them.

He well knew, from his experience in Eden, that Cain's religion, which had no Christ or Mediator, would murder Able's followers, whose religion had both. He knew that a Christless religion would make the true, Infinite God, inaccessible to finite minds. So that a false worship would make man serve false gods. And this has been the experience of mankind, and is so unto this day.

SOME HISTORY.

When Columbus discovered America, three men, born ten years apart, soon came to rule Europe, which ruled the world. These were Henry VIII., of England, Francis I., of France, and Charles V., of Spain.

The religion of these three monarchs was, at first, much the same. Henry wrote against Luther, till he wished to be a pope himself. But the great Alfred had translated Scripture, and Wickliffe had taught the Bible to the English people; and, in the reign of his daughter Elizabeth, a handful of pious peasants, afterwards called Congregationalists, with a sprinkling of small gentry, in Nottinghamshire and Scrooby Manor, in the North of England, cut loose from priestism, and proclaimed a church of God, to be a little independent republic. And Hume, Macaulay and Lord Brougham, in nearly the same words, declare that handful of peasants and their Puritan associates the source of British liberty, the vanguard of the freedom of the world.

The monarchs, Francis and Charles, busy with their wars and rivalries, allowed the Pope to teach and tax their people, and to rule kings by his money, and the superstition of their people. And for two centuries and upward, till the United States arose, the religion which teaches salvation by sacraments and ceremonies, has sunk Spain from a first to a sixth or seventh class nation; and produced people, multitudes of whom could not write a vote, or read one if written for them. The descendants of those people settled, and according to their ideas, sanctified California.

Their first mission in this city, properly named "Dolores" (for it was indeed dolorous), was planted here in 1776, the very year when a people who had escaped from the prisons and pillories of priests in Europe, issued their "Declaration of Independence," written in the New Testament 1,800 years before, but buried for all that time; declaring that men are of "one blood," and therefore equal and free.

From Boston, the city of Hancock and Sam Adams, and birthplace of the American Revolution, to San Francisco, and its "Dolores" Mission, there stretch 3,000 miles of land, which in 1776 was substantially one wide wilderness; but now the two cities are neighbors, within speaking distance. Sam Adams was a Puritan. The missionaries were priests. In 124 years the Puritans and their children and followers have bound the two cities together by a commercial railroad, and planted its stations across the continent with flowers.

The Spanish priests, who were under solemn vows of poverty, then owned this whole coast. They planted here twenty-one missions, whipped 20,000 Indians into service, taught them some man invented rites, and in 1825 owned millions of domestic animals, and millions of gold and silver. Their missions have vanished, and their masses died into echoes. The explanation of this contrast is not in inferiority or superiority of races. Isabella of Castile was not inferior to Victoria of England, nor are Spaniards naturally inferior to Englishmen. The whole historic riddle is solved by this single fact. The Puritans went to Christ for their salvation, while the Spaniards took their religion from priests, and since Christ there are no priests but counterfeits and usurpers. This man, Christ, is our only priest, because he continueth ever—hath an unchangeable priesthood. (Heb. 7: 24.)

JESUITISM AND FREEMASONRY.

But there is difference in priests. The Jesuits are universally unpopular and dreaded. All good Catholics hate them; and even the Pope holds his breath before the General of their order. The order was formed by Ignatius Loyola, at midnight, in an underground chapel, beneath the Convent of Martyrs, Paris, in 1540. One hundred years later the English people executed their king, Charles I., for treason. He was corrupted by Jesuits through his queen. The Jesuits undertook to restore his son, Charles II., to his father's throne, overthrown by Cromwell, and succeeded. They induced Charles, while an exile in France, to join secretly, both the papacy and the Freemasonry. In the Jesuits' College, of Clermont, "Paris, which was the headquarters of the exiled Stuarts, the Jesuits formed what they called chapter degrees, up to the Royal Arch, in which Masons swear obedience and assistance to their superiors, right or wrong." The name "Chapter," signifying a "dean and his clergy," shows the priestly origin of these upper degrees. And they swore in enough Protestant Masons in England to put Charles II. on the throne. This union of popery and Freemasonry to crush Protestantism and free government in Europe, is explicitly stated in Rebold's "General History of Masonry in Europe" (page 54), a work dedicated to all the lodges on both continents; and these facts are confirmed by other Masonic authors. The scheme of the Jesuits failed by the interposition of God. James II., brother to Charles II., came out an open papist, threw the mace into the Thames, and followed his mother and brother to France. The French called him "the simpleton who lost three kingdoms for a mass." The Prince of Orange came in, and Protestantism and constitutional government were saved. But the identity of Jesuitism and Freemasonry is not in their history alone, but in their nature. Both rest on two pillars—sworn secrecy and subjection of man to man. Both promise salvation by ceremonies, and both are thus sworn substitutes for and subversion of free government and of the atonement of Christ. Even the papist, Mr. Powderly, begins his ukase to his Knights of Labor thus, "What we require is secrecy and obedience."

If any one has a lingering doubt whether Masonry and its modern progeny are opposed to the religion of Christ, he has only to open his eyes and inform himself. Chicago has one thousand secret lodges to three hundred and nineteen churches. Thousands of colored women in the South stand at their wash-tubs, and board their husbands, whose wages support the secret lodges. The Sovereign Commander of Masons in the United States is Albert Pike, a New Englander, who, under the weak Buchanan, drew Indian school money from the United States Treasury, and with it raised a brigade of Indians, who fought under the rebel Van Dorn against General Curtis at Pea Ridge. There are men now living who, after that battle, saw our Union soldiers in

blue uniform on that battle field, cold and stiff, with their scalps torn off and holes in their skulls. Before Gen. Pike could induce Cherokees and Choctaws to fight the flag that fed them, he took fifty of their leaders to Washington, and, by cut-throat and blood-curdling oaths, in Federal Lodge, No. 1, bound them to obey their Masonic superiors. The ten lodges in the District of Columbia "all went for secession." Oaths are administered on the Bible in the United States Supreme Court, and at the inauguration of Presidents at our National Capitol. But if a quotation from that Bible should be needed in a Masonic lodge, the name of Christ is omitted where it occurs. And if any one, blinded by the glaring falsehoods of the lodge, doubts whether it is a false religion, let him look in his dictionary at the meaning of the words "altar" and "priest," and one glance at the brood of "unfruitful works of darkness" will dispel his doubts.

But the nature and fate of these false worships are settled so far as discussion and the Scriptures can settle them.

Sixty years ago the lodge murdered Morgan for revealing its secrets, and the discussion went to the people. There were then 2,000 lodges, and 50,000 Masons in the United States. Of these, the digest of the Grand Lodge of Iowa tells us that 1,500 lodges went down, and 45,000 Masons withdrew; thus confirming the revelation and confessing the crime. Several States passed laws to suppress Masonry. All that was venerable in talent and patriotism and statesmanship condemned the lodge as treason; and 228,000 votes, one-fourth or fifth of our entire poll in 1832, were cast for its demolition. That year the slave question arose and drove the lodge out of politics. But the slave question was the lodge question. All but a few lodges went South, and their lodge-rooms hatched treason and secession. The lodge discussion was re-opened 23 years ago. National Conferences have lately been held in Boston and Chicago, endorsed by such men as Dr. McCosh, of Princeton; Storrs, of Brooklyn; and Joseph Cook, of Boston. A Bureau of Correspondence is formed in the Congregational Theological Seminary of Chicago, and students in 30 institutions are united in it, and men from 19 denominations have made addresses against the lodge. And this great jury for God and humanity are agreed in the following particulars; at least, no dissent has appeared in our papers or conventions. Thus we hold:

1. That the secret lodge system spurns the example, teachings, and claims of Christ.

2. That the lodge worships, being Christless, are Gentile, and so paid to devils.

3. That the high places, shrines, and side-altars of the Bible were secret lodges.

4. That popery is the mother of Masonry; that Jesuits manufactured most of the 33 degrees of the ruling Masonic rite; and oppose only such Masons as Mazzini and Garibaldi, who oppose the Pope.

5. That Masonic mysteries came from Chaldea and Egypt, through Assyria and Greece, and so are heathen; and Paul commands us to disfellowship them as "unfruitful works of darkness" (Eph. 5:11), and "fellowship with devils" (1 Cor. 10:20).

6. That the Jesuits are the head secret society of the world.

7. That the Apocalypse designates these priest systems as "Babylon, the Great," "the Mother of Harlots!" "Beasts!" and an image of the first Beast; and "the Great Whore sitting on many waters," which the Book identifies as "the city which reigneth over kings," which is Rome, (Rev. 17: 18).

8. That this complex system of abominations must speedily fall, as a millstone into the sea, and "be found no more at all" (Rev. 18: 21). Christ, not Satan, will have the worship of mankind, and truth and right prevail, and the Lord's prayer be answered—"his kingdom come, and his will be done on earth as in heaven."

9. That this final triumph of the Lamb, the suffering Conqueror, must be preceded and attended by fearful antagonisms and convulsions, as the mightiest triumph of truth and right in the United States filled eighty-two Southern graveyards with Northern dead, and "the acceptable year of the Lord" is, in the Scriptures, always joined with "the day of vengeance of our God." But though earthquakes rend the earth to atoms, and its internal fires consume it, Christ has said to his disciples, "There shall not a hair of your head perish" (Luke 21: 18).—*The Pacific.*

NEW ENGLAND LETTER.

The 250th anniversary of Haverhill—Puritan housewives—Some New England antiquities—The winner of the Sargent prize—An extraordinary legislature—Legalizing the lobby—The fruits of lodge-training in our public men.

Two hundred and fifty years ago a dozen men of the brave, hardy Puritan stock that settled Newbury and Ipswich, built some rude cabins on the spot where now stands Haverhill. This rough, pioneer village has now celebrated her 250th anniversary under circumstances that to those early town fathers would have seemed wilder and less believable than any tale of the Arabian Nights. What would they have said to the marvels of labor-saving machinery? or the throngs of native and foreign workmen that now crowd the streets of this busy manufacturing center? What would they have thought of "strikes" and "boycotts," and the whole labor question generally? If they could have been told that the tour of the world would yet be made in sixty days; that America and England would hold tete-a-tetes across the water, and London's morning gossip be printed in our daily papers before night; or that the British prime minister, without moving from his armchair, would deliver an address in New York City by simply speaking into a box-shaped thing called a phonograph, so far from "believing his report," they would, without doubt, have shut the prophet up in a mad-house. As looking backward is much easier than looking forward, we have a very decided advantage over our ancestors, and in the words of Whittier's poem, written for the occasion, can summon at will

> "Weird memories of the border town,
> By old tradition handed down;
> * * * * * *
> The terrors of the midnight raid,
> The death-concealing ambuscade,
> The winter march through deserts wild
> Of captive mother, wife and child."

What an Elysian time must those good Puritan housewives have had who got up in the morning with the pleasant consciousness that they had all the day before them; whose souls were never tried with uninvited company on Monday, nor importunate book agents just at dinner time, nor clumsy Bridgets, whose particular mission in life seems to be to smash dishes. What did they think about as they sat spinning through the long summer afternoons? What did they know of Browning societies and Woman Suffrage clubs, and all the thousand and one social and public interests which occupy the minds of their fair daughters to-day? Yet let us not rashly assume that the circle of their thoughts was only bounded by parson Holdfast's Sunday sermon on the Divine Decrees, or the possibility of an Indian foray. These same worthy foremothers, as they sang their babes to sleep in the shadows of the solemn wilderness, where even then the lurking foe might be in ambush, had the whole gamut of earthly fears and hopes to range through; and how strangely sweet must have grown the sense of an Infinite Presence ever about them! how vivid the thought of eternity when any moment the terrible Indian warhoop might strike on their terrified ears! It is doubtful, however, whether many of them had the phlegm or the trust in providence of a certain Madam Boardman, a parson's wife in New Milford, Conn., of whom the story is told that during King Philip's war, when fears of an Indian raid had alarmed the whole community, she quietly answered the messenger sent to warn her of the approaching peril and help her and her children to a place of safety, that "she would be ready to start as soon as she had knit into her seam needle!" Verily, Madam Boardman was a woman who couldn't be hurried.

New England is old enough to realize the value of her few antique treasures. Harvard College Library owns the first book printed on this continent north of Mexico—the Bay Psalm Book. It has also Elliot's Indian Bible, the Bible used by John Bunyan, as well as autographs of Locke and Milton. In the new Art Building at Wellesley is a collection of rare old laces, so old that the hands which wrought their fairy-like texture have been dust for centuries. One especially interesting specimen dates back to a period anterior to the battle of Hastings, when William the Conqueror was plain Duke of Normandy, and the whole British constitution, language and laws, was in the teeming womb of the future.

It is rather singular that two young women, one at Harvard and the other at Oxford, should have simultaneously won the highest college honors that have hitherto been only given to men. Miss Reed, the winner of the Sargent cup prize, has refused to let her face be caricatured in the daily papers; she is, however, a very pleasant, unassuming person, and though her features are rather plain, they are lit up by those lovely dark eyes which Nature seems to delight in bestowing on women of genius, as if to make up for their lack of beauty in other directions.

Our Massachusetts legislature has once more distinguished itself. The West End bill has passed the house, and what is even more to its shame, instead of voting down the lobby it has actually passed a bill to legalize and regulate it as a necessary evil! This is certainly legislation extraordinary. It is the first time that a public body, elected as representatives of the people, has applied the whitewash of law to the instruments of its own corruption. The remark of a West End man in reference to the dining and wining of members by the company, "It was all the way we could reach them, through a good dinner with plenty of champagne," was probably true, but to what a pitch of degradation has our General Court sunk thus to sell the public interest for an hour or two of gormandizing at a public hotel! No downright bribery has actually been proved. All the worse. It is bad enough when a great, greedy, conscienceless monopoly can buy up our legislatures with money, but it is worse when they can be bought up with a good dinner.

The West End kept a paid corps of thirty-five lobbyists to influence individual members in every way, directly and indirectly—to be a constant annoyance to honest men and a source of temptation to weaker and less scrupulous ones. The lobby has nothing to do with the right of petitioners to appear before committees with counsel to defend and explain the objects for which they desire legislation, which is sacred and inalienable. But this is all open and above board. The lodge is secret and underhand. A strong speech against the bill was made by Mr. Williams, who said, amid great applause from the galleries, that "he would rather go back to the old cow-paths of Boston than to have an elevated road at the expense of the public honor."

The fact is that the lodge has been for years familiarizing our public men with the idea of secrecy, so that these dark, intriguing ways do not come to them with the shock that they would have come to our law-makers fifty or sixty years ago. It is only one among the bitter fruits that the lodge-tree is bearing. This same body of men has steadily voted down woman suffrage, though, as Lucy Stone points out in a late article in the *American*, they have abolished the two-dollar poll tax for men, preserved the male right to vote, undisturbed by change of residence, or even the commission of infamous crimes. But introduce a moral measure, especially if it is backed up by women, and it and they will become the butt of low wit until it is summarily squelched, only a few solitary Abdiels standing for its defence. Reverence for woman dies out where Masonry rules, whether in its own name or another's.

ELIZABETH E. FLAGG.

THE FLOATING CHAPEL.

The builders have had much to contend against. Rain and high water have hindered. The boat broke loose one day and went down the Ohio a mile or more before it could be secured and towed back by a steamer. The timbers are very large and heavy, the head beams being twelve inches square and thirty feet long. The bottom is of oak plank two and a quarter inches thick. Everything about it seems to be first class, and will be ready for paint and seats in less than two weeks. We lack only about $300 to paint and seat the chapel, and we would like within four weeks to have it in active service. We believe every Antimason and every one interested in temperance work and Gospel and reform work among the Freedmen will enjoy having a little financial interest in the Floating Chapel.

Friends have responded nobly; and now, when the load is so nearly lifted, the work so nearly completed, shall we lose a week or more of

valuable time for lack of a few dollars when we could have the chapel painted, seated and in active service inside of four weeks with another financial lift? Every dollar sent in by *Cynosure* friends will hasten the completion of the Floating Chapel, and will again be used to send the paper to colored preachers. Send to us at Wheeling, W. Va., or Marietta, O. I. R. B. ARNOLD.

—Bro. J. P. Stoddard is attending a couple of meetings in the vicinity of Boston this week, and may afterward go to Northfield to visit the Students' Missionary Conference.

REFORM NEWS.

FROM CHICAGO TO WASHINGTON.

A CHEERFUL VIEW OF THE SITUATION.

WASHINGTON, D. C., July 1, 1890.

DEAR CYNOSURE:—God has watched over me during my trip of nearly two thousand miles, and once more I address you from the capital city.

The annual meeting of our Association and meeting of the Board of Directors which followed were sources of much inspiration to me. As we felt the great need of God's Spirit and aid in our great work, he manifested himself very preciously to us. I shall enter upon a new year of work with renewed courage and faith, knowing that I toil side by side with those who are willing to sacrifice for Christ's sake, who seek not their own but Christ's glory. We are constantly reminded that this world is no friend to grace. It is only by God's help we can win. Should the spirit that pervaded these meetings be shed abroad in the lives of all our friends in the coming months, what a grand going forward there will be! United with Christ, what shall stand in our way?

During my last trip I was permitted to shake the hand and look into the faces of many friends of former years. How the wheels of time roll on! I cannot pause here to give the thousand recollections which come with a visit to the old home.

At Columbus, Ohio, I was made very welcome by Bro. Orvis and family. When a stranger in a strange land, I found a home with Bro. Orvis. His love of our principles grows no less as he nears the further shore.

Two days were spent very pleasantly at Cedarville, O. As this was where I found and married Mrs. Stoddard, I shall always have a high regard for Cedarville.

There had been a change of pastors in the reformatory churches in Utica, O., since my last visit, Rev. Thompson taking the place of Rev. Coleman in the Reformed Presbyterian, and Rev. Huston the place of Rev. Orr in the United Presbyterian church. These brethren are in full accord with the position taken by their churches on the secrecy question. There was no abatement of the interest of our old friends here. At my suggestion over forty dollars were pledged or paid to start what shall be known as the Co-operative *Cynosure* fund. Bro. Caleb Lyons, in addition to a contribution, pledges $2 per month for one year to this fund.

I stopped off one train at New Concord, Ohio. The Muskingum College graduation exercises were in progress. I was told that seventeen graduated with honor to themselves and the college. On the train I met an elderly man who spoke of his Christian experience. This led to the exchange of cards and better acquaintance. His name was Abel Ammon, of Willis, Brown Co., Kan. He was a member of the Wesleyan church of Willis, and had heard my father lecture. He expressed much interest in our cause, and took a supply of tracts and *Cynosures* to give his friends.

When preparing for church last Sabbath we heard a band of music, and looking out saw some five hundred colored Masons parading on Pennsylvania avenue decked in all the colors of the rainbow. At Zanesville, Ohio, a number of secret lodges are to parade on the 4th of July. At Barnsville, Ohio, the I. O. O. F.'s are to lead the 4th of July parade, and wind up at night with what is called a "grand ball." So the devil is driving men like sheep in flocks to hell and thousands sitting quietly watching the show. How appropriate would be the ecclesiastical text of the wisest king of Israel, "Vanity of vanities, saith the preacher; vanity of vanities, all is vanity." Eccl. 1: 2.

A German paper, the *Witness of Truth*, published in New York, says that on June 4 the Grand Master of Masons for that section made a speech in which he declared that in the State of New York 703 of the preachers were Masons. Of this number 288 were Methodist, 146 Episcopalian, 112 Baptist, 59 Presbyterian, 11 Lutheran and 8 Israelites. Is it any wonder that spirituality wanes and so many churches are vacant? Should not the crying need cause every friend of righteousness to redouble their activity?

W. B. STODDARD.

CORRESPONDENCE.

PARTIES, UNIONS AND COVENANTERS.

DENISON, Kans., June 28, 1890.

DEAR CYNOSURE:—I am afraid you are having "the Covenanters" *ad nauseam:* and still I wish a little more space, not so much to reply to my good brother Gault,—who is as usual as earnest as he is honest, but still a little prone to misjudge some men and things—as to fulfill an obligation I owe to the cause of anti-secrecy as a delegate from the Church Conference to the Synod of the Reformed Presbyterian Church. This matter has queerly got mixed up with the feeling that exists among us on the subject of union. A word of explanation with the report you have already published of the committee on secret societies ought to suffice.

Brother Robb and myself, who were the delegates from the Church Conference, thought best to embrace the opportunity of the consideration of Synod's report to discharge our duty as delegates. We were heard by Synod and appointed a committee to suggest action to be taken in response to the desire of the Conference. This we did, and our report will in due time be sent you for publication.

This report was not intended in any sense to reflect upon the committee of Synod and its report, and but for the feeling alluded to, and the misjudging it usually excites, no one would even dream that the church of the Covenanters was other than a unit on the question of secrecy. Both the reports were adopted unanimously and heartily, and so far as I know we are one and all unalterably opposed to secret societies. We have certainly fallen on a time when it becomes essential to heed the Master's injunction, "Judge not that ye be not judged."

I regret that my brother, J. C. K. Milligan, seemed to reflect on the *broad* Unionists in our church in his remarks in your last issue. Drs. McAllister and Stevenson are the able exponents of that kind of union, and with their *philosophy* I am in accord, as Bro. Gault shows in his last article. But I am glad to state only what every one knows who knows these brethren, that no more devoted and true men to the cause of anti-secrecy exist than they are. The only reason they have not been more conspicuous in it has been the marvelous work they have been doing in another reform.

It is true that I yielded to my brother's line of *action* on union at last Synod and voted for union with those who are noted and known anti-secretists, knowing as we all did that it would hinder rather than help the broader union. This I did because I cannot clearly see the *expediency* of even a *lawful union* with secretists.

I may say now a brief word in defense of my brother and the *Banner* against the charges preferred by my good Bro. Gault.

It seems the *Banner* and the *Psalm-Singer* have come far short of my good brother's idea of party prohibition. I confess that I do not see a *clear* consistency in the *Psalm-Singer* who favors political relations and action when it has neither endorsed either the American party or the Prohibition party, and still we all know that its editor is radically opposed to both secrecy and the liquor traffic. As to the *Banner's* consistency and fidelity I think there should be far less question, because it opposes all political relations and action under the United States Constitution.

I think I know that both these papers are as unequivocally in favor of prohibition and anti-secrecy as Bro. Gault or myself. What they want is a party that will be unequivocally and unmistakably a *Christian party.* They both demur to the statement by the American party that "this is a Christian nation,"—that is, if we use the word nation in the sense of *government.* The nation at large is measurably Christian, but the Constitution of the government has some radical defects.

Then I think they both deplore the utter want of testimony against secrecy in the Prohibition platform, and this refusal to own and honor Christ. Rather than see a new party so wanting in reference to these reforms come into power, they would prefer to wait and see what the Republican party may be constrained to do in other States, as they have done in Iowa, Kansas and the Dakotas. Now, while I am like Bro. Gault a little more inclined to endorse and encourage the Prohibition party, yet I do demur to his whispering so loud against good and true men who differ with him and me in regard to methods. Does Bro. Gault himself really belong to the Prohibition party and swear by St. John, so that he can allow no possible reflection on their methods or views? I guess we had better conclude that it is not wise to judge other men by our consciences, lest they should want to judge us by theirs.

If reformers can do nothing but act the censor on men and churches who are not of their way of thinking, nor see their way clear to act as they do in certain matters, and especially in matters extraneous to their reforms, then they should cool down to the point of using soft words and hard arguments and reform will take a boost.

Yours truly, J. S. T. MILLIGAN.

DANGEROUS EXTREMES.

BYRON, Neb., June 30, 1890.

EDITOR CYNOSURE:—The Covenanter church in its supreme council decided last year that its members may vote for constitutional amendments. This has been the opinion of the most faithful and intelligent people in that church from my earliest recollection. They hold not only that the Christian *may* vote for prohibition amendments like the one now pending in Nebraska, but it is his solemn religious duty to vote for it. He commits a positive sin if he does not vote for it.

Our argument is this. The Christian is a member of the moral person called the Nation. He may exercise any natural right in the nation if there is no sinful requirement by the government. If the government, for instance, would require that the election should be held on Sabbath, or that the voter must swear allegiance to the Roman pontificate, then the Christian could not go to the ballot box, because of that sinful requirement. But there is no such sinful requirement in voting for an amendment. Voting in a republican government is a natural right. It is a duty enjoined in the Bible upon every citizen. The people are commanded (Deut. 1:13), "Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you." It is true that in voting for civil rulers, if either the voter or the official who represents him is required to swear supreme allegiance to a constitution ignoring Christ, it is a sinful requirement which excludes the loyal Christian from the ballot-box, because it is the same in principle as swearing supreme allegiance to the Pope. The theory of the Constitution in crowning the people supreme only differs from the Romish idea in that they crown one pope, while the Constitution crowns about fifteen million.

But there is a small minority in the Covenanter church who hold extreme views on this question. They claim that the government is so completely in rebellion against Christ that the Christian should not vote or take any part with it even when it permits him to do so without swearing him to the Constitution. They illustrate the attitude of the government toward Christ by the attitude of the Southern Confederacy toward the United States during the late war. If they had been living in South Carolina during the war, and the Confederate government had asked them to say yes or no, as to whether they would put a prohibition amendment in their constitution, and would permit them to vote on it without swearing them to the Confederate government, they would have refused to touch it.

During the war when as many, if not more, Covenanters in proportion to their numbers went to the front with their muskets to defend their homes against that worst despotism, Southern slavery, there was a small minority of Covenanters who opposed their brethren defending the Union, notwithstanding they were received into the army without being sworn to the Constitution. When the supreme council of the church during the war

was in session, some patriotic Covenanter soldiers floated the Union flag from the roof of the church. But a few of these extremists complained so about it that it had to be taken down. One of them, Rev. Wm. Milroy, said on his death-bed, that he never had faith to work in the National Reform movement, so strong was his conviction that the government was too corrupt to be reformed. I am glad to say that the large majority in the Covenanter church who have lent their influence to push the National Reform cause, hold very different views on this subject. We believe that our government has not yet assumed the attitude toward Christ that was taken by the Southern Confederacy toward the Union. It makes many discriminations in favor of Christian morality, such as recognitions of God in State constitutions, Sabbath laws, the Bible in the schools, religious instruction in prisons, prayer in legislative bodies, the oath in the courts, etc. The Lord would not destroy Sodom if there were ten righteous in it, so we believe there is salt enough in this nation to save it. As we went through the anti-slavery struggle, so we have faith that God will lead us on to victory in other great moral reforms, until the nation puts the crown upon the head of Prince Immanuel.

Brethren, let us avoid going to right hand extremes. I was once on a train that jumped the track on the right hand side, and it took us as long to get on as though we had been ditched to the left. A minister said he had a horse that was blind in one eye, and it was always dangerous on a bridge, for it required careful driving to prevent the animal from going off on the other side. So we account for the fact that some in our church who argued so strenuously against voting for amendments, even where no immoral condition was required, now go to the other extreme, and propose to unite in church fellowship with infidel politicians and secretists and those in favor of license. Let us try to follow the advice of the colored preacher "to keep in de middle of de King's highway." M. A. GAULT.

THE LORD'S MONEY.

WENONA, Ill.

No matter what enterprise is undertaken, this question always arises, Where is the money to come from? That money is needed to carry on the Lord's work is self-evident and needs no argument to establish the fact. Where is the money to come from to carry on the work of counteracting the evil influences of secret societies? Out of the pockets of those who are opposed to the evil, if necessary, We cannot expect the promoters of secret societies to contribute.

Many of us are placed in an embarrassing position in this matter. The writer is at present passing through a lively experience in this respect. Briefly stated, it is this: He has concluded that, for the present, his money will accomplish more for the salvation of souls to devote his contributions to enlightening the people of his own neighborhood, as well as throughout the country, upon the subject of secret societies. This is bringing down upon him some pretty severe criticisms. As some of these criticisms have been hurled at him from the pulpit, by an M. E. minister, he asks the privilege of putting in a rejoinder through the columns of the *Cynosure*.

The criticisms amount to this: that persons have no right to contribute money to side issues and make that an excuse for withholding contributions from the Lord's work.

Now, Bro. King has been a Freemason, and we believe he is free to acknowledge that he no longer fellowships with the lodge. We do not believe his position a practicable one, "that he is neither for nor against the lodge system." Christ says: "He that is not for me is against me." Again he says he "came into the world to destroy the works of the devil." Of what force are ministers in "destroying the works of the devil" when "sitting on the fence?" And if Freemasonry, which teaches another way of salvation, is not a work of the devil, what is it? The writer feels that he must act on his own convictions. At least he don't feel like consulting the "man on the fence."

The Lord needs money to "destroy the works of the devil." Now, are the suppression of drinking-saloons and the lodge system side issues? They are not. They are living issues, and we need live preachers to bring them before the people, and these men must have money to live. It is because of the unfaithfulness of ministers who "are neither for nor against," that the Lord has sent out those martyr spirits to do a work they have not the moral courage to do. Suppose these reform lecturers do turn the world upside down, is not that what Christ and his apostles did? Suppose that, through their influence, Masonic ministers are forced to pass through the humiliation of confessing the sin of going into the lodge, should they not be willing to practice repentance and confession of sin, as they preach it to others? Suppose churches are turned inside out, and are led to betray the fact that they possess the spirit of the lodge instead of the Spirit of Christ, will it not be a blessing to any community that they be forced to reform or pass for what they really are, religious organizations run in the interest of the devil?

Reader, don't shudder at this plain talk. Churches that are run by lodge men are doing more to make infidels than any other influence in the land. Said a gentleman who had paid little attention to the question until Bro. Hawley lectured here. "We can see now who are wrong. It is the ones who get mad."

Said another, "You may have done some good; but you have done a great deal of harm. The young people will have no confidence in any one now."

Of course, to have influence for good, men must have the confidence of others. If it is a loss of confidence in church members who belong to lodges to whom reference was made, the remedy is simple; let them repent and confidence will be restored. S. J. WHITE.

LIBERALISM IN THE CHURCH.

DEKALB, Iowa.

The United Brethren in Iowa, as a church, are aggressively right on intemperance and the secret society question. The new liberal church is like its real name, "Liberal" with popular sin, though many of them are anti-secretists; but not aggressive. Consequently many of their sons are trapped by the devil's lodges. A lodge is the devil's church in which he is worshiped by rejecting Christ in prayer. In initiation into the kingdom of Satan a fatal accident always happens to the soul, and many times to the body. Anti-secret non-aggressiveness is a rut of liberalism, and if there are those in the old U. B. church who remain retrogressive it will be a source of weakness, consequently a hurt to sound conversion. Conversion to God is conversion from every known wrong. To preach that "we should reflect the image of God in all we do" is preaching the Gospel in its purity: then to plead for non-essentials would be adding to the Gospel.

We know not how many have been accidentally killed while being initiated into lodgery. Who ever heard of any one ever being accidentally killed while being initiated into the kingdom of Christ? CYRUS SMITH.

PITH AND POINT.

SATAN FLEEING.

"The way-faring man, though a fool," knows that lodgery could not create internal division without first getting inside, and that dividing a church of Christ is the work of Satan. In order to secure the promise, "He will flee from you," the fight must be without the camp, just as it was with the slave devil. The church did not take slaveholders into fellowship to fight them, and where is slavery now? If all professed Christians would "resist the devil" at the door of their hearts and at the door of the church, just as sure as God is true, the devil would "flee." "One can chase a thousand and two put ten thousand to flight," if they only obey God in Christ. —CYRUS SMITH, *DeKalb, Iowa.*

FRIENDS, THOUGH UNSEEN.

I was delighted to see the bright, sweet face of my dear, though unknown friend, Miss E. E. Flagg, in last week's paper. I never met her personally, but have received several nice letters from her. Her autobiography cheered me very much, for in many respects her life and mine have been strikingly similar—MRS. V. A. BUCK.

A PARABLE FROM THE TREES.

It is hard work to keep apple-tree worms out of fruit trees or Canada thistles out of fields, when all around tolerate them. No other church in this part of Pennsylvania, save the Scott Valley Baptist church, objects to receiving members of the various "orders," and hence we must be belabored with "reproaches for doing plain duty in not fellowshiping the unfruitful works of darkness, but rather reproving them." Apple-tree worms make havoc with fruit trees, all the more for the indulgence of farmers, and farmer A has to be doubly diligent if they do not desolate his orchard. But ought not neighbor A to conform to his community, and let in the worms? No; *burn* them, *mash* them, or they will mash us. No fruit pests can dwell in quietude where we preside. It is doubly hard to fight a successful battle amid regiments of deserters.—NATHAN CALLENDER.

A CYNOSURE TESTIMONY.

Your paper has induced me to wash my hands of the lodge.—(Rev.) GEORGE BAKER, *Hillsdale, Wash.*

LITERATURE.

LIVE QUESTIONS: Including our Penal Machinery and its Victims By John P. Altgeld. Pp. 320. Donohue and Henneberry, Chicago.

Judge Altgeld, for some years before he was honored by his fellow citizens with a seat on the bench, was quite well known for his dispassionate discussion of public and reformatory questions. His work on "Our Penal Machinery and its Victims," issued first in 1884, has passed to the third edition and is included in this volume. It was favorably noticed in these columns on its first appearance. In the discussion of Live Questions, Judge Altgeld has selected the following for a somewhat thorough discussion: Compulsory Arbitration of Strikes; Pensions for Soldiers; The Administration of Justice in Chicago—Unanimous Juries; Anonymous Journalism and its Effects; The Immigrant's Answer; The Eight-hour Movement. More briefly he writes on the abolition of the constabulary system, the Australian system of voting, legislation for working girls, divorces and moral training as an indication of general declension. These topics, which have a wide interest, are considered in a perspicuous and logical style. To the ordinary reader, who is apt to review such questions with a narrow and partial view, the judicial and critical examination into which the writer leads him, is most instructive and broadening. We regret to notice occasionally a lack of reverence for religion, and failure to estimate at full value the influence of Christianity upon the public mind and conscience.

Perhaps the most striking feature of the July *Century* is the long-expected debate on "The Single Tax," by Edward Atkinson and Henry George. Mr. Atkinson opens the discussion in a paper on "A Single Tax upon Land"; Mr. George replies in "A Single Tax on Land Values," and there is a rejoinder by Mr. Atkinson. Another article that marks this number is the beginning of the *Century*'s "Prison Series," the first paper being a thrilling account of the life of "A Yankee in Andersonville," by Dr. T. H. Mann, accompanied by a plan, and pictures made from rare photographs. The first of two papers on "Provence" describes and brilliantly illustrates an unhackneyed region of the Old World: that part of France which is like Italy—with its splendid Roman remains, its palace of the Popes, and its associations with Petrarch and Laura. Dr. Edward Eggleston in an illustrated article tells the story of "Nathaniel Bacon, the patriot of 1676,"—and prints for the first time certain details obtained from manuscripts recently acquired by the British Museum and the Congressional Library. John Burroughs, who has not lately appeared as often as usual in the magazine, prints a characteristic out-of-door paper entitled "A Taste of Kentucky Blue-grass." The pictures are by a Kentucky artist, W. L. Maclean. The Editorial Topics are: "On Lack of Concsience as a Means of Success," "New York's Reformed Electoral System," "A Recent Sermon," and "Tom-Toms in Politics." There is an Open Letter on "The Inside Facts of Lincoln's Nomination."

The July *St. Nicholas* has several reminders of Revolutionary days and the "glorious Fourth." In "The Baby a Prisoner of War" Margaret Forster Owen relates the capture and return of a grandniece of Washington. Julia C. R. Dorr tells in verse of "The Armorer's Errand," a preliminary to the storming of Fort Ticonderoga; Laura E. Richards and Jane Ellis Joy contribute amusing verse about the Fourth, and M. M. D., in the Jack-in-the-Pulpit, gives a side view of the same inspiring subject. The sports of summer are prominent: Mrs. Pennell writes charmingly of "Cycling," Mr. Pennell furnishing the illustrations; F. W. Pangborn tells "How to Sail a Boat," and Edward Burgess, the distinguished designer, has made complete working drawings of a boy's sail-boat. H. W. Henshaw contributes a study of the commoner American hawks, which are described and pictured in such a way as to leave no excuse for the ignorant slaughter of useful varieties, which is denounced by the writer.

The TRUTH TELLER is a very ingenious application of the Scriptures to the great variety of topics that make up an ordinary newspaper. Advertisements, news headings, obituaries, correspondence, leaders, etc., etc., are all so pertinently set forth in Bible terms as to make a very at-

tractive little document which is sure to have readers everywhere. Published by Silas Farmer & Co., 31 Monroe Ave., Detroit, at 3c. per copy.

"Raising the Schoolhouse Flag" is the title of a full page illustrated poem by Hezekiah Butterworth in the 4th of July double number of the *Youth's Companion*. This noble poem expresses the sentiments of the many thousands of schoolboys and girls who have been working for a flag to be raised over their own schoolhouses.

OBITUARY.

REV. W. W. STEWART died at his home in Wheaton, Ill., April 19, 1890, at the age of 87 years. The following sketch of the life of this excellent man is from an account in the *Wesleyan Methodist*, and is a deserved tribute to the oldest member of the National Christian Association who died during the past year.

He was born in Rockland, Sullivan Co., N. Y., June 10, 1803. His father was a soldier in the Revolutionary war. He experienced religion at the age of six years, joined the M. E. church, and was licensed to preach in 1825.

In the year 1828 he was married to Sarah Gidney, of Newburg, N. Y., and commenced married life in the city of New York. From there he moved to Sullivan Co., N. Y., and thence, in the year 1846, to Waukegan, Ill.

Being of strong anti-slavery and anti-secret society convictions, he joined the Wesleyan Methodist Connection soon after coming to Illinois. He preached as a local preacher for some years, and in the fall of 1859 joined the Illinois Conference and was stationed at what was then Ross county circuit. He continued in the traveling connection for several years, serving the churches of Oplane, Diamond, and Lake. He was missionary in Lake county three years. Then his health failed and he was superannuated for several years. His wife died in the year 1873. His health gradually improved, and he entered upon the active work of the ministry again, serving successfully Caledonia and Beaver circuits and the Alden and Lawrence churches. In the fall of 1879 the Conference appointed him to the Ball Bluffs work.

He moved to Wheaton some eight years since. Here he remained until it pleased the Lord to take him home. During all his life he was an earnest and devoted Christian and minister. Many are the souls in the different places where he lived and labored, who were won to the Saviour by him.

In his opposition to slavery, secret societies and the saloon he was consistent, determined and outspoken, and drew upon himself in consequence much persecution, which he bore manfully for Christ's sake. His place was never vacant at the house of God, except sickness, which was very rarely the case, kept him away. His presence there was always a benediction and an inspiration.

Though he loved his church second only to his God and his Bible, yet he was no sectarian, but would cordially join in any union efforts to advance the kingdom of Christ, and would rejoice most deeply in the salvation of sinners, under whosesoever auspices it might occur.

All who knew Father Stewart loved him. Every one feels he or she has lost a friend, a brother indeed, and a bright, Christian example whom it was safe to follow, for he followed Christ. He lived in a constant state of readiness to depart at the Lord's call.

REV. JOSEPH D. BAKER, for many years pastor of the Congregational church in Cambridge, Ill., died May 24 last in that place at the age of 75 years.

Mr. Baker was born in Otisco, N. Y., graduated at Amherst College and Auburn Seminary, and was ordained and installed pastor of the Congregational church at Hartford, N. Y., June 8, 1841. After serving as pastor, also, of the Presbyterian church at Scipio, N. Y., he came to Illinois, taking charge of the Congregational church at Bloomington in 1850.

In June, 1852, he removed to Cambridge, where he remained seventeen years, doing a most useful and valuable work, whose fruits will long remain. He then served as pastor of the church at Malden five years, and of that at Plymouth two years, when he removed to Oskaloosa, Iowa. At this place, Eddyville and Danville, he labored until 1882, when he returned to the old home of his strongest affections, to spend the remainder of his days. His wife and only son died not long after, leaving him without the care and loving attention of kindred, but surrounded by the people to whom he had ministered for so many years, and who made it their delight to supply his every want, and so he has gone in and out among them during his last years, his presence a benediction and his life like that light which shineth more and more to the perfect day. He was a helpful friend to the new pastor, Bro. J. W. Fifield, a wise counselor to the old people of his love, always studying the things that make for peace and in everything seeking to please and honor the Master whom he joyfully served. He always had a hearty sympathy with Christian reform work, though a man of retiring disposition. He was for many years a reader of the *Cynosure* and for the success of the cause which it urges he ever prayed.

He suffered the amputation of his right arm several years ago, the result of a disease of the bone, but learned to use his left hand with surprising skill. He bore all his afflictions with a patience and cheerfulness that were a marvel to those who saw him, and that impressed them with the depth and strength of his Christian character. A quiet, devoted life consecrated to the work of doing good, without any seeking for the notice and applause of the great world, he filled up a rare measure of usefulness, and has left behind a shining example and a blessed memory that will long abide.

"When your heart is bad, and your head is bad, and you are bad clean through, what is needed?" asked a Sunday-school teacher of her class. "I know —Ayer's Sarsaparilla," answered a little girl, whose sick mother had recently been restored to health by that medicine.

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Third, We do *not* offer a premium where one member of a family stops the paper, and another member of the same family subscribes for it. We do not consider such a name the name of a new subscriber.

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This is a large 4-page tract at 30 cents per pound, 15 cents for half pound, and 10 cents for a third of a pound. It is an illustrated account of the death of Rev. J. W. Johnston, while being initiated by the officers of Huntington Lodge, W. Va., in January of this year. Sent postpaid at the above price. Address,

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The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR.

CHICAGO, THURSDAY, JULY 10, 1890.

DOES THE OLD TESTAMENT TEACH A FUTURE LIFE?—In the eleventh of Hebrews Paul says of the Old Testament worthies who confessed themselves "pilgrims and sojourners": "They that say such things declare plainly that they seek a country," that is "a heavenly." This they could not have done if they had not been taught a life beyond this, into which saints enter at death. Read and ponder this whole chapter, and also the Westminster Catechism, which says the saints, at death, enter into glory.

THE TROUBLE WITH KANSAS.—A letter from a Presbyterian brother in Kansas says: "At our church prayer meeting last week there were fifty females present and two males beside myself. The lodge and the devil rule everything here. Vigorous efforts are making to change the constitution of Kansas from prohibition to liquor; and the husbands and brothers of those fifty praying women may have been, that night, in secret lodges under solemn pledges of their honor or their life to conceal their deliberations. If Kansas, the standard-bearer of prohibition, faints and falls, those secret lodges which sunk St. John will sink Kansas; and the mammoth Presbyterian papers, as a rule, suppress all such information and shelter the lodges by keeping their people reading platitudes and general information. Give the *Cynosure* 50,000 subscribers and this whole thing will be changed. The people of Kansas have shown themselves able, willing and ready to suppress the liquor curse; but their religious papers take their time and money and keep them ignorant of what the lodges are doing. If the *Cynosure* list is run up a few thousands, the organs of the denominations will open on the lodges in self-defence.

PROF. I. E. DWINNELL.

The *Pacific* (June 11) gives several columns to the character and memory of this excellent and eminent man, who died at his home in Oakland, Cal., June 7th ult., in the vacation of the Theological Seminary of which he was at once a founder and professor. Dr. Goodell, who died at St. Louis, was a friend and townsman of Dr. Dwinnell. Both were born in East Calais, a mountain town in Vermont. Both traveled together in Europe, and, now, both are removed to the "better country, that is an heavenly." The senior editor of the *Cynosure* eleven years since preached to a large congregation in Dr. Dwinnell's church in Sacramento, as he had done in Dr. Goodell's church, St. Louis; and as we three were Vermonters, their death deeply affects us. Dr. Kimball, editor of the *Pacific*, also a native of Vermont, furnishes in his paper, the Congregational organ of that coast, a charming delineation of Prof. Dwinnell's person and character, and gives an affecting description of the worship kept up in his household till within a few days of his death. In these services, he read from the Hebrew Bible, Mrs. Dwinnell from the French, the rest of the family from the English, and all prayed.

It seems but yesterday when we were at his pleasant home in Oakland; and also met him in the ministers' meeting in San Francisco. We had but just left the coast when the news of his death followed us. "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men."

THE LIFETIME OF REFORMS.

Thomas Clarkson wrote a Latin prize essay at Cambridge, England, on a theme given by Dr. Peckard. That essay was re-published in 1816 in Maysville, Ky., entitled "Clarkson on the Slave Trade." The horrors and wholesale murders of the traffic led Clarkson to devote his life to its abolition. When one hundred slave ships were owned in Liverpool alone, Wilberforce and Macaulay, with the Abbe Gregoire of France, and other philanthrohists joined their committee. They dropped opposition to slavery and confined their opposition to the slave trade; thinking that if the trade was made piracy, slavery would fall. After twenty years' toil Wilberforce's motion carried and the slave trade was declared piracy by Parliament in 1807. Next year (1808) it was abolished by our Congress. The U. S. Constitution protected it up to that year.

British philanthropists then took up opposition to slavery, and after another struggle of twenty-seven years, West India slavery fell. Aug. 1, 1834, eight hundred thousand West India slaves were set free.

Garrison formed "The New England Anti-Slavery Society" in 1832, two years before British slavery fell. In thirty-one years, Jan. 1, 1863, American slavery fell by Lincoln's proclamation. Thus these three great reforms were carried in from twenty to thirty years each.

The false worships of the earth have existed from Cain's altar down: and the true worship (Abel's) has come down the ages mixed with them. Sixty or seventy years ago missionaries of the American Board were stripped and sworn into the blasphemy and idolatry of Masonry, to get access to and save idolaters, though Masonry, as a substitute for Christ's atonement, like all idolatry, promises salvation by ceremonies. Since 1867 false altars and ceremonial salvation were denounced. This was twenty-three years ago. And the time of their destruction and Christ's reign draws on apace.

A CHANGE NEEDED.

Among Congregational churches the American Missionary Association, the American Home Missionary Society, and the New West Commission are organized under the motto "Save America to Save the World," and yet they are seeking salvation by the help of Masonry. The pulpits of the churches, which supply their million dollars a year, are silenced by the lodge. But for this American Christianity would shake off lodge fellowship as Paul shook the viper from his hand. The secretaries of these Gospel societies, Kincaid, Stricby and Bliss, are all good men, and all three abhor the secret altars. They would suffer death sooner than be stripped and sworn into the abominations of Christless lodges.

But these three great instrumentalities for saving America, all three employ Masons in their work, and depend on funds from churches controlled and silenced by lodge influence. They are related to lodge idolatry as the American Board was to slavery, when their missionaries in the Cherokee and Choctaw nations held slaves, and Gen. Cooke, a slaveholder, was a corporate member of the Board.

This false fellowship should cease. It grieves the Holy Ghost. In Matthew 15th and Mark 7th chapters Christ charged the scribes and Pharisees with making the worship of God "vain" and the law void by their traditions, "teaching for doctrines the commandments of men;" which is precisely what the lodges do.

We lately asked a secretary; "You oppose Mormon oaths, and stand by Judge Anderson's decision which makes those oaths a bar to citizenship, do you?"

"Yes, certainly," was the reply.

"But," we said, "Mormonism is Masonry. Masonic oaths equal the Mormon oaths, and yet you work with Masons against Mormonism, and bear no open testimony against it! If Christ had allowed his disciples to do precisely what he denounced in scribes and Pharisees, would he have been THE TRUTH?"

"No," was the secretary's answer.

NO SALVATION IN THEM.

The streets of Chicago were lately resounding with the tramp and martial music of a highly decorated procession of men calling themselves the "Junior Order of United American Mechanics." Whatever may be in a name like this we cannot fathom. Shakespeare says the rose by any other name would smell as sweet; and on the same principle this "Jr. O. U. A. M." would march as handsomely with a reasonable title at their head.

This order was holding its national meeting here, and was much heralded in the papers as a patriotic body, sworn to maintain American institutions from the assaults of foreign foes. Even the spirited, eloquent and alert *America* lays aside its iconoclasm to pat this "Junior order of Mechanics" on the head and give them editorial commendation. Their objects are said to be—

"1. To maintain and promote the interests of Americans and shield them from the depressing effects of foreign competition.

"2. To assist Americans in obtaining employment.

"3. To encourage Americans in business.

"4. To establish a sick and benevolent fund.

"5. To maintain the public-school system of the United States of America, and prevent sectarian interference therewith, and to uphold the reading of the Holy Bible."

But to promote these objects, which are more or less commendable in themselves, the editors of *America* might have seen a large body of men tricked out like Italian bandits or Knight Templar Masons, with feathers, gauntlets, gold lace, spangles and tinsel stuff, to encourage Americans in business. Why, they were causing the loss of thousands of dollars in their parade through our crowded streets, where everything and everybody had to wait for them to strut by and air their clothes. And as for upholding the Holy Bible in that way, the Word of God is full of condemnation of it.

But this is a bagatelle beside the real work of this order, which swears or pledges, with a solemnity which is to exert the force of an oath, its members to perpetual secrecy from the rest of their fellow citizens, concerning the means they are using to encourage Americans in business, or uphold the reading of the Bible. It should not require any argument to prove that American institutions are not to be saved in that way. If they are it is pretty sure they are not worth saving. Christ might as well have secured his kingdom at once by worshiping the devil according to the temptation. It is the merest deception to suppose that these Jr., or Sr., or any other American Mechanics, male or female, or Patriotic Orders of the Sons of America, or National Videttes, or Know Nothings, or what not, are adding, or can by any possibility add, one grain or iota to the salvation of this Republic. That salvation means the resisting and casting out of a legion of devils that are corrupting, bribing, deceiving, besotting and murdering our American people. Is this to be done by the devil's own methods? Never. Satan does not cast out Satan to-day any more than in Christ's time.

We may grant that the purpose of the managers and members of these lodges is most patriotic and pure, but their methods surely do no credit either to the integrity of their purposes, to their good taste, or their good sense. Not by such means did our fathers gain for us this goodly heritage. Not so did they plant and nourish these institutions under whose grateful shade we sit to-day. The testimony of the true Americans of the elder day was against the lodge. It was for the Burrs and the Arnolds to foster and promote secretism.

Will not *America* and all other journals which are promoting this class of secret orders, we believe with mistaken zeal, study the character of American citizenship as revealed in Washington, Webster, Lincoln, the Adamses, Hamilton, Madison, Marshall, Rush, Wirt, and a score of like names. They will find the testimony uniform. As says the gifted editor of *Harper's Weekly* (June 22, 1889, p. 491):

"Whatever may be the faults of the English-speaking nations, they pursue their objects, even when they are revolutionary, openly and frankly. It was in the town meeting, with free public speech, not in a secret chamber, with passwords and grips, that Sam Adams inspired the American Revolution; and it was in the open field; under the recognized laws of war, not by assassinations and by wholesale crimes that involve men, women and children in indiscriminate slaughter, that Washington and his soldiers fought for American independence."

—Let other friends follow the example of Bro. S. C. Kimball of the *Christian Witness*, in writing frankly to the editor respecting an improvement of the paper, and especially how to get it into an hundred thousand American homes, where it should be.

—Mr. Adelbert Beach of this city lately replied in the *Inter Ocean* of this city to "The Age of Lodges" by Pres. C. A. Blanchard in *Our Day* of last August. The same paper has just printed an able reply from Pres. Blanchard, which our readers will wish to see.

—Our excellent contemporary, the *Free Methodist* of this city, has received a new outfit of

handsome type, greatly improving its appearance and thereby adding interest and value to its contributions. We hail every token of prosperity in those journals that stand wholly for Christ and take the lodge into the circle of evils to be destroyed.

—The Lake Bluff Assembly management have this year set apart one day for secret societies in the midst of their temperance efforts. The grounds and buildings are to be set apart one day for the G. A. R. and all kindred organizations. So there will be a grand picnic for this order, the Sons of Veterans, Ladies of the G. A. R., Woman's Relief Corps, etc., all the various growths of lodgery that have twined their poisonous tendrils about the strong pillar of patriotism.

—Teed, the manager of one of the modern deceptions known as mental or Christian science, calls his theory Koreshan Science, and his headquarters the College of Life. He is reported by the *Herald* of this city to say that all the members of his society are solemnly sworn to protect one another. Other reports in the *Journal* indicate that the institution is little better morally than a Masonic lodge, whose members are also sworn to keep lecherous hands off the female kindred of their fellows.

—In his sermon last Sabbath evening Dr. Goodwin of the First Congregational Church, of this city, related an incident of his study life. A poor fellow, broken down with drink, came to him for relief and aid. Dr. Goodwin talked with him kindly until he repented and promised to quit drinking, giving his word as a Mason that he would be true to his vow. Like a faithful Christian Dr. Goodwin remonstrated with him for trusting in Masonry or a Masonic oath. No lodge oath could avail anything, but Christ alone could help him. Let us thank God for such testimonies and pray that they may be freely spoken in every pulpit.

—The petition to Congress asking for the prohibition of the organizations referred to by Washington in his Farewell Address, and in general all societies requiring an oath or pledge of perpetual secrecy of their proceedings, has been circulating several months. There has been no strenuous effort to secure signatures, but 2,700 names are on the list. Of these one old gentleman, John Leiper, of Senecaville, Ohio, has secured 1,033—a noble record, worth putting on his monument. In the years to come it will be worth remembering that the effort of one individual secured over a thousand names to one petition for the prohibition of the lodge.

—The *Watchman* of Bombay, India, is true to its name. Its voice is ever raised for a pure Gospel that will eradicate every iniquity. Its most important advertisement in the June number is, "IMPORTANT BOOKS ON SECRET SOCIETIES," and it gives editorially the following important testimony against the organized paganism which prevails in Christian lands: "We recently attended a Christian temperance meeting. A well-known Christian general, a few years since one of the most influential Freemasons of high rank, in making a short temperance address took occasion to say that *he was once a Mason, but was not now, having given it up and believing it to be inconsistent with a Christian profession.* Thank God for this word of humble, fearless, faithful testimony from a Christian character who is above aspersion and who is abundant in every good work."

—The Good Templar lodges in and about Washington city are attempting a revival. Belva Lockwood, the well-known lawyer of that city, presided on one occasion. At one of these meetings a correspondent says they attempted to open a kind of experience meeting in imitation of a Christian prayer meeting. The reasons given by many of the speakers why they joined this professedly temperance lodge are very characteristic, and will help every reader see what reliance can be put upon such a broken reed in our great fight with the devil of drink. These are the reasons why some persons become Good Templars: One, a lady, joined because a party of young men in a North Carolina town where she then resided dared her to. One gentleman from Wisconsin joined because his young wife was a member, and he knew she would make it lively for him if he didn't. A lady from the same State joined to satisfy her curiosity about the "secret work" of the order. A number of gentlemen said they joined because they hoped the lodge fellowship would help them to resist the dreaded desire for drink. So even the best of these reasons shows a weak leaning upon a human arm, in the fight with an enemy that God alone can help us overcome.

—The note about the discussion of the lodge report in the Reformed Presbyterian Synod has brought out so much strong and excellent writing from the Covenanter brethren that we begin to think it a blessing in disguise. The *Cynosure* confesses that it was misled by the first press report of the Synod's debate. The correspondent had probably never before heard secret societies criticised or discussed, and in his trepidation and alarm exaggerated the remarks of our earnest brethren into a personal encounter. The letters of this week and last sufficiently explain the situation. If they do not, the very able report adopted by the Synod which we printed two weeks ago, and the courageous and uncompromising resolutions appearing in this number (12th page), should satisfy the most critical. The report itself is a valuable document, and the N. C. A. committee on publications immediately recommended it for a tract.

PERSONAL NOTES.

—Rev. Wm. Moerdyke presided at the Alumni Reunion of Hope College during the late quarter centennial.

—A very cordial letter from Bro. S. C. Kimball, New Hampshire agent and editor of the *Christian Witness*, cheers us amid heavy labors. Bro. Kimball is fruitful in suggestions, some of which can be made immediately useful, and all of which we hope to inwardly digest for mutual profit.

—Pres. J. Blanchard, our editor, is off this week for the East. He is accompanied by Mrs. Kellogg, also one of "us" and a daughter. They will stop first with Dr. Emory Potter of Elmwood Hall, Saratoga, and will visit other places in New England and New York where special and personal efforts for our reform promise to enlist leading men in the churches against the destroying lodge enemy.

—Pres. M. Loy, of Capital University, Columbus, Ohio, has for twenty-five years maintained ably the editorial department of the *Lutheran Standard* of that city. He resigned last year, but continued to do the editorial work, as no one seemed available for the position. Prof. A. Pflueger, of the same institution, has been at last engaged, however, and Pres. Loy bids the readers of the *Standard* an affectionate farewell as their editor. He will continue to write, and in the future as in the past the paper will take strong ground on the Word of God against the lodge.

CYNOSURES FOR THE FREEDMEN.

We hope within four or five weeks to begin active work among the Freedmen with our Floating Chapel. We can then use thousands of copies of the *Cynosure*, and other good papers to advantage. Instead of putting a one-cent stamp on one paper, we would suggest that the neighbors be invited to put their papers with yours, fill a box or barrel, and let some neighbor who has no papers contribute dimes enough to prepay the freight. Send to us at Marietta, O., at any time before Aug. 10. I. R. B. ARNOLD.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., July 2, 1890.

Vice-President Morton has greatly disappointed the religious and temperance people at the National capital by going away for the summer vacation without issuing the necessary order to stop the disgraceful traffic in intoxicating liquors which daily goes on in the Senate restaurant, which is immediately beneath where our highest legislative body sits to make laws for the country. Mr. Morton must have forgotten this matter, for surely a gentleman of his fine feelings and refinement can have no sympathy with rum-sellers, and with Speaker Reed's praise-worthy example in stopping the sale of liquor in the House restaurant, before him, there can be little doubt that he would have done likewise at his end of the Capitol building had he not have overlooked the matter.

The ministers of Washington are still showering down commendations upon the authorities of the District of Columbia for having had the moral courage to prevent Sunday base-ball playing in Washington, even in the absence of any express law against it, and now there is still another cause for congratulation. The authorities in Virginia, where these Sabbath desecrators went when driven out of Washington, have risen to the occasion, and there will be no more Sunday base-ball playing on the Southern shore of the Potomac to entice young men from this city to violate one of the Commandments. Truly this is something to be thankful for. The temperance societies of Washington are constantly up and a doing. Neither warm weather nor the absence from town of many people stops their enthusiasm, which is manifested by the large attendance at their meetings.

That noble band known as the Woman's Christian Temperance Union anticipate the accomplishment of much good if Congress can be persuaded to pass a bill which Senator Frye has introduced in the Senate, and Representative Laws in the House, providing for the appointment by the President of a commission of five persons to make a thorough and impartial investigation of social vice, in all its numerous phases, in relation to labor and wages, marriages and divorce, and the general welfare of the people. The bill provides that when this investigation is completed the commission shall make a report of its results to the President who shall transmit the same to Congress. There seems to be no good reason why Congress should not pass this bill, and the Woman's Christian Temperance Union are prepared to present a hundred excellent reasons why it should become a law.

The United States flag will soon have an addition of two stars to its constellation, the Senate having passed bills admitting the Territories of Wyoming and Idaho as States, which had already passed the House.

Senator Morgan has introduced a bill which meets the approval of every opponent of polygamy, and that means about everybody in this country. The bill provides that no person shall enter any of the public lands of the United States, in Wyoming, under the homestead or other laws, who is a bigamist or a polygamist, or who teaches, counsels, aids or encourages others to enter into bigamy or polygamy or who is a member of any association that teaches polygamy. Not the slightest objection has so far been raised to this bill, but it would unquestionably be improved, and be more satisfactory to the good people of the country if the words "in Wyoming" were struck out, making it applicable to all public lands of the United States, wherever situated. *

HON. WILLIAM H. SEWARD, *Speech in the Senate:* "Secret societies, sir? Before I would place my hand between the hands of other men, in a secret lodge, order, class or council, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow men. Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment to their judgments, and my own conscience to their keeping! No. No, sir. I know quite well the fallibility of my own judgment, and my liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men. I, therefore, know too well the danger of confiding power to irresponsible hands, to make myself a willing slave."

GEN. HENRY SEWELL, *a Companion of Washington:* "I was initiated an Entered Apprentice to the Masonic rites in October, 1777, at Albany, soon after the capture of Burgoyne, being then an officer in the American army..... I was led by the influence of this 'Perfect Rule of faith and practice,' during the year 1784, to view speculative Masonry in a shape still more deformed. Its character appeared to be selfishness, because restricted to its own members; its religion, deism, because entirely devoid of the Gospel. Its history appeared fabulous; its claims to antiquity, unsustainable; its titles, tulsome; its rites, barbarous and absurd; its oaths, extra-judicial, unlawfully imposed and blindly taken; and the penal sanctions annexed, horrid and impious."

THE HOME.

SLEEP.

While children sleep
They know not that their father toils;
They know not that their mother prays,
Bending in blessing o'er their beds,
Imploring grace for after days.

While children sleep
They never dream that others work
That they may have their daily bread;
When morning comes they rise and eat,
And never ask how they are fed.

While children sleep
They do not see the shining sun—
They do not know the gracious dew,
In daily miracle of love,
Is ever making all things new.

Do we not sleep?
And know not that our Father works
With watchful care about our way.
He bends in blessing from above—
His love broods o'er us day by day.

Do we not sleep?
And never dream that others work,
Reaping the sheaves that might be ours;
We see not how the shadows fall,
Which mark the swift departing hours.

Ah, still we sleep!
Our drowsy eyes see not the light,
See not the hands stretched out to bless,
See not that waiting for us stands
God's kingdom and his righteousness.

—*"Dagmar" in Good Words.*

THE HOME-MAKER.

Woman's rightful sphere is—home. No matter how gifted she may be, or to what high position she may have been exalted, she can never rise above the work for which she was designed by her Creator—that of being a home-maker.

By this I do not mean that her labor is to be circumscribed by the four walls of the house in which she lives, or that she is be a drudge to the art of housekeeping. While home-making is closely allied with housekeeping in many points, there is a vast difference between a house and a home. Though ordinary things, like cooking, baking, sweeping, dusting, washing, or scouring, jar inharmoniously upon the poetic ryhthm of life, the home is not long established before both husband and wife discover that something more substantial than sweet words and tender smiles is required to make the home a success.

But good housekeeping alone, even when carried to a high degree of perfection, cannot satisfy the longings of the human heart when sick and weary with the sorrows and toils of life. Some of the best housekeepers I ever knew, by their constant nagging and over-anxiety, succeeded only in making a splendid prison for their loved ones.

Home-making is an art, and the woman who succeeds, by her tact, in making a happy home for husband and children, has gained no small victory.

Among the winning graces of the true home-making, pleasantries take a very high rank. No matter how talented or accomplished the queen of the home may be, if she is not pleasant and cheerful, it will be hard for her to retain her legitimate reign in the hearts of her subjects.

The happiest home I ever knew was presided over by a bright little woman, who made no pretensions to ambition. She could not read Latin or Greek, and never troubled herself in the least about philosophy or woman's rights. She felt that she had all the rights she wanted—the right to love her husband and children and to keep a bright hearth-stone for their coming and going.

In this world of toil and worry, what higher, better or more enduring work can any woman find than that of simply making home happy?

If all the husbands and sons could carry the recollections of smiling faces and cheerful firesides into the cares and temptations of their busy lives, there would not be forever tales of trusts betrayed, of characters blighted, of homes wrecked by crime and dissipation, and of lives cut short by suicidal hand.

Then, dear wives and mothers, send your husbands, sons, aye, and daughters, too, if need be, into the world, from sunny hearth-stones. It is all right and proper to attend missionary societies and Dorcas circles and mother's meetings, providing you can find time outside of your home duties, but God does not require you to leave your own firesides in search of work while the dear ones in the home-nest require your services. There is a glory in all the sweet charities which Christian women are founding and conducting, and there are many free to devote their life and labor to the cause; but the first duty of every wife and mother is the making and keeping of her own home. Her first and best work belongs to her husband; and while this remains undone she has no right to go outside in search of work for others. Some wives and mothers, in their zeal to alleviate human need and human sorrow in the broad fields far away from home, have neither eye nor heart for the work of love about their own feet. While they are ministering to the poor and needy in the alleys and by-ways of the city, the angels drop tears of pity over their neglected duties in the hallowed precincts of their own homes.

Instead of the home being a place in which to eat and drink and sleep, it should be a haven of peace—a place in which to rest when one is tired—a place of blessed comfort, the sweetest spot on earth, because the wife and mother, the best-loved being on earth, is there to brighten it with her presence and good cheer.

To the living let us give our smiles and cheers, then, when we are called to bid farewell, coming earth's shadows, we will merit the sweetest tribute ever paid to woman, be she mother, wife or sister.

"She always made home happy."—*B. V. C., in Christian at Work.*

WHAT IS A MODEL WIFE?

A model wife is the woman in whom the heart of her husband doth safely trust.

She is the woman who looks after his household, and makes her hospitality a delight to him, and not a burden.

Who has learned that a soft answer will turn away wrath.

Who keeps her sweetest smiles and most loving words for her husband.

Who is his confidant in sorrow or in joy, and who does not feel the necessity of explaining her private affairs to the neighborhood.

Who respects the rights of husband and children, and in return has due regard paid to her.

Who knows that the strongest argument is her womanliness, and so she cultivates it.

Who is sympathetic in joy or in grief, and who finds work for her hands to do.

Who makes friends and keeps them.

Who is not made bitter by trouble, but who strengthens and sweetens under it.

Who tries to conceal the faults of her husband rather than blazon them forth to an uninterested public.

The woman whose life-book has love written on every page.

Who makes a home for a man—a home in a house and in a heart. A home that he is sure of, a home that is full of love, presided over by one whose price is above rubies.

She is the model wife.—*Ladies' Home Journal.*

THE HAPPIEST BOY.

Who is the happiest boy you know? Who has the best time? Is it the one who last winter had the biggest toboggan, or who now has the most marbles, or wears the best clothes? Let's see.

Once there was a king who had a little boy whom he loved. He gave him beautiful rooms to live in, and pictures and toys and books. He gave him a pony to ride, and a row boat on a lake, and servants. He provided teachers who were to give him knowledge that would make him good and great.

But for all this the young prince was not happy. He wore a frown wherever he went, and was always wishing for something he did not have.

At length, one day a magician came to court. He saw the boy, and said to the king: "I can make your son happy. But you must pay me my own price for telling the secret."

"Well," said the king, "what you ask I will give."

"So the magician took the boy into a private room. He wrote something with a white substance on a piece of paper. Next he gave the boy a candle, and told him to light it and hold it under the paper, and then see what he could read. Then he went away and asked no price at all. The boy did as he had been told, and the white letters turned into a beautiful blue. They formed these words:

"Do a kindness to some one every day!"

The prince made use of the secret, and became the happiest boy in the kingdom.—*Our Sunday Afternoon.*

LEARNING TO FLOAT.

"Walter, did you ever learn to float? said a minister to a young man in his congregation who had been seeking salvation for some time.

"Yes," said Walter; "but why do you ask me the question?"

"You shall see presently. You remember you were told that water was heavier than your body, and that if you laid yourself on your back quite still, with nothing but your face above the surface, it would support you."

"Yes, and so it did."

"But did you find it easy to trust yourself to it? Did you float the first time you tried?"

"No; I could not lie quite still, and trust to nothing but the water. I struggled, or tried to catch at something to keep me up, and down I went."

"Just so, Walter; and that is the reason why you do not find rest and peace in Jesus. You do not trust him. You struggle to get some sense of pardon, or you catch at some frames or feelings, and down you go into the depths of despondency, and, if God's grace prevent not, you will sink into the bottomless deep of despair."

"Am I then to be content without a sense of pardon and peace, and a feeling of love and joy in salvation from guilt and sin?"

"Most assuredly not. Never rest, my friend, until you find, not only pardon, but an assurance of it; and never be content until you are sensible of a thorough change, and feel in your heart the fruits of the Spirit. But how did you get to feel at ease resting on such an unstable element as water?"

"I got to believe that it would support me, and I saw it supported others, and after a few trials, when I trusted myself on it, and felt it supported me, I lost all fear, and could throw myself into it at any depth."

"Just so; you believed the truth that water could support you, and acted on that belief. That is, you trusted it, and then you felt it held you up. It is the very same with Christ and his Word. Believe in him, i. e., trust him practically, and then you will feel that he supports or saves you. If you had been like many timid people, who wish to be able to float, but never learn, because they lay themselves only half down, or struggle and sink, and can never rest quietly on the water, because they do not feel it supporting them, you, too, would never have learned to float. Yet that is what you are doing with Christ and his Word. Because you do not feel a sense of pardon, you will not trust him, and because you do not feel peace, you will not trust in the peace promised. You practically say, 'I will not trust in the solemn promise of the Saviour until I have got the thing promised in my possession. I will not trust my pardon and peace in his hands; I must feel it in my own heart.' If I were to say to you, 'Come to me, to-morrow, and I will give you a book,' you would not say, or even think within yourself, 'I'll believe that when I have got the book in my own hands—not before.' Yet that is virtually what you are saying in regard to Christ's promises, at the very time you profess to be going to him, or trusting him for pardon and eternal life."

(With a deeply thoughtful look,) "I think I now see where I was wrong, and I am sorry for having dishonored the Saviour so much. But how am I to learn to trust him?"

"How did you learn to float?"

"Oh, as soon as I had trusted to the water alone, without looking to any other thing to support me, I found I was safe, and could throw myself on it freely."

"My dear young friend, do the same with Jesus Christ. Is his Word in the Gospel not to be trusted as much as the law which governs that most unstable element, water? He says, 'Come unto me all ye that labor and are heavy laden, and I will give you rest.' Don't begin to say, I do not feel my load of sin heavy enough; I have

not labored long enough in repenting of my past life. Christ's reference to the heavy laden and the laboring is to encourage the very worst, and who might think they are the least likely to get rest. He does not add these words to hinder any one from coming. In other places, he makes no reference to the load and the labor, when he says from his throne in glory, 'Whosoever will, let him take the water of life freely;' and his gracious lips have said, 'Him that cometh to me I will in no wise cast out.' Don't trouble yourself about the way of coming—that is, trust him just as you are. Don't look at yourself, except to see your sins and your needs. Look to Jesus as he is. 'I, if I be lifted up, will draw all men unto me.' Listen to what Paul said to the hardened gaoler at Philippi. 'Believe in the Lord Jesus Christ and thou shalt be saved.' Notice—'Believe, and thou shalt be saved, whether you feel it or not.' And we are told that the man did believe, and at once he felt assured of his salvation, and rejoiced in God that very night. It requires no preparation to do this, just as it required no preparation to enable you to float. It needs much preparation to fit us for the work of the Christian life. We need training to make us good soldiers of Jesus Christ. But for the first act of the Christian, we may be anything that is weak, unworthy, and sinful. We enter the kingdom as a little child. Go home, my dear young friend, and go to Jesus by faith, just as you learned to float."—*The Ensign.*

THE REASON.

Grandma Gruff said a curious thing—
"Boys may whistle, but girls must sing."
That's the very thing I heard her say
To Kate, no longer ago than yesterday.

"Boys may whistle." Of course they may,
If they pucker their lips in the proper way,
But for the life of me I can't see
Why Kate can't whistle as well as me.

"Boys may whistle, but girls must sing;"
Now I call that a curious thing.
If boys can whistle, why can't girls, too?
It's the easiest thing in the world to do.

First you do that, then you do this,
Just like you were fixing up for a kiss.
It's a very poor girl, that's all I say,
Who can't make out to do that way.

"Boys may whistle, but girls may not;"
A whistle's a song with the noise knocked out,
Strayed off somewhere down in the throat,
Everything lost but the changeful note.

So if boys can whistle and do it well,
Why cannot girls, will somebody tell?
Why can't they do what a boy can do?
That is the thing I should like to know.

I went to father and asked him why
Girls couldn't whistle as well as I,
And he said, "The reason that girls must sing
Is because a girl's a *sing-ular* thing."

And grandma laughed till I knew she'd ache
When I said I thought it all a mistake.
"Never mind, little man," I heard her say,
"They will make you whistle enough some day."

—*Selected.*

BEYOND THE ROPES.

One of the life-guards at Atlantic City, a popular resort on the New Jersey coast for sea-bathing, said lately: "All the accidents which have taken place here for years are due to the disregard by some bathers of proper precautions.

"Ropes, as you see, are set on stakes through the surf to mark the limits beyond which it is not safe to go. But many persons insist on venturing outside of these ropes at the imminent peril of their lives.

"The majority of these foolhardy swimmers are young women. Every day the guards go out to bring them in. Sometimes they cannot be reached, and go down in sight of their friends on shore. If they would stay inside of the ropes there would be no danger."

The reader of this, if a girl or woman, is no doubt inclined to censure severely the silly foolhardiness of these other women who risk their lives merely to show they dare venture where law and experience declare that it is unsafe to go.

But is she herself on safe ground?

The young girl who dresses in such a way as to attract attention in public, who talks loudly in the car or on the street, who tosses her head and gives saucy glances when she meets a group of young men unknown to her, may be as yet innocent of evil intentions, but she is venturing beyond the lines which have been drawn for the protection of modest women.

The girl who receives letters and maintains intimacies which she dares not bring before her mother's eyes is going beyond the ropes into dangers compared with which the depths of the cruel sea are kind and pitiful.

It is often a fault of innocent girls to look with contempt upon the old-fashioned rules and precautions which society has laid down for their safeguard and protection. It seems to them picturesque and charming to be unconventional and daring.

Keep within the ropes! Beyond them wait ruin and death!—*Youth's Companion.*

Mr. Spurgeon has a poor opinion of the Christianity of Great Britain. In a recent sermon he exclaimed: "Ah me, this is a miserable age! Go with a lancet throughout these isles, *and you could not get enough martyr-blood to fill a thimble.* Backbones are scarce, and grit is a rare article."

TEMPERANCE.

THE MINISTRY AND THE CAUSE OF TEMPERANCE.

BY REV. ISAAC HYATT.

There is no traffic that hinders the progress of Christianity more than the rum traffic. Hence it ought to receive the candid, intelligent, and prayerful consideration of the ministry. The ministry should clearly point out its evils, make apparent its iniquity, and show its ruinous effects upon the body, the mind, and the heart. It should heartily support all wise measures to suppress or remove the accursed traffic from our State and Nation. It should utter its earnest protest against all who aid or even tolerate the saloon in its work of damnation. It should faithfully warn and entreat all to avoid and pass by it as they would a pest-house. It should emphasize and make manifest the wisdom of Solomon when he said, "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright; at the last it biteth like a serpent, and stingeth like an adder."

Most assuredly, as things now exist, the ministry should not rest satisfied till this great curse is exterminated from our land. An old proverb says, "Fire is a good servant, but a bad master." On some quiet evening, while the fire shines brightly on our hearth, we might wisely discuss the wisest methods of regulating it—whether with grate or stove, Baltimore heater or furnace. But when our house is on fire or the great city in flames, such reasoning is folly. Under such circumstances wisdom would say, "Sound the alarm, hasten on the firemen and put out the fire."

We might change the proverb a little and say, "Alcohol is a tolerably good servant and a *very* bad master." While beholding its helpful service for mechanical purposes or beneficent aid as a medicine we might wisely discuss the best way to regulate its use. But when strong drink is raging through our land, turning our financial resources into devouring flames of misery, preventing the education of a large proportion of our youth and allowing them to grow up in ignorance and vice; paralyzing the most potent agencies of church and state in their efforts to ameliorate the condition of society, so that the noblest characteristics of manhood are consumed, the purest virtues of womanhood crushed, and the fairest prospects of our Nation are blighted; it becomes our first duty to consider the most efficient means for its prohibition. It is time the axe be laid at the root of this gigantic tree of iniquity.

The Atlanta *Constitution* recently said, "The race question is largely the whisky question." With ninety per cent of our crimes traceable to strong drink, it is clear as a sunbeam that its declaration is true. For with the removal of this evil the supremacy of intelligence and virtue could be easily secured. Under their dictation the "race problem" would soon be disposed of, enabling the South to breathe freely. And under the same dictation all other evils, whether open or secret, would be overcome.

It is Christianity alone that can achieve this victory. Not that sentimental kind of Christianity that loves to retire into pleasant places of ease to admire its excellencies, but that goes out into the world to "fight the good fight of faith," and secure the rights of mankind. "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John 3: 8). Not that he might nestle down by his side to enjoy a pleasant co-partnership with him, and divide the spoils of victory with him.

The need of the hour is an advanced attack on the strongholds of iniquity that will make itself felt at the ballot box, on the judge's bench, in the halls of Congress, and in the executive chair, as well as in our Christian homes and temples of worship. The good prayers of Nehemiah would forever remain ineffective if he had not joined with them the sword and the trowel.

So if we render our prayers effective for the overthrow of the rum traffic, we must enter joyfully and heroically into the sufferings of Christ, as well as into the joy of his presence. Certainly the ministry ought to take the front in this warfare, enlightening, awaking, and inspiring the people to follow.

Who can touch the conscience of the nation so that it will cast its ballot for the prohibition of the liquor traffic as can the ministry? So, logically, as well as by divine appointment, the ministry is placed in the front to lead the people to act and stand firm "for God and home and native land." Then let the ministry shake the shaky things pertaining to this unrighteous traffic till the things which cannot be shaken remain, and the people will understand where they are and what to do.

John the Baptist was a burning and a shining light. Not simply because his spiritual apprehension was so keen, but on account of the energy of his conviction. However intelligent, cultivated, and courteous the ministry may be, without the energy of this conviction it is insufficient to move the people to action against any great evil.

Hence our great need is conviction. Conviction is contagious. And when a conviction of the evils of intemperance permeates the ministry, it will spread among the people.

Everything appertaining to the drink traffic is exceedingly sinful. It is a sin to sell intoxicating drink, and God has pronounced a woe upon him who does it. It is a defiling sin to drink. It is a presumptuous sin to tolerate it. It is a sin of so great magnitude to get drunk that it is written, "No drunkard shall enter the kingdom of heaven." And it is a murderous sin to license the traffic. And when the ministry becomes baptized with a conviction of these facts, it cannot help but cry aloud and show the people their transgression while they allow this traffic to receive the support and following that it does. But the ministry should not only stand courageously at the front in this temperance conflict; but press the warfare in the spirit of love, patience, sympathy, and charity. For while the iniquities of the drink crime ought to be courageously exposed and rebuked, we should be patient with those whose moral acumen is not as clear and far-reaching as our own, and exercise charity toward those who differ with us in opinion.

It is a fact full of promise that so many ministers are prohibitionists; but no prohibitionist ought to be so egotistic as to think all prohibitionists are in the Prohibition party. Doubtless it would be better if they were. But facts ought to be taken as they are, remembering our mission is to enlighten, inspire, and harmonize, so that the discordant forces in the temperance cause will come together and move onward in the right way. And if we feel our way along prayerfully, with unwavering confidence in God, this unification of action on right lines will be secured. It is not the mission of the ministry to act politically, so much as to agitate principles that will give birth to statesmen who will act in the fear of God and for the right.

The ministry should not suffer itself to be molded and directed by politicians, but create a state of morals that will influence politicians to act for the highest good of their fellow-men. In other words, the ministry should not be steadied by the politicians, but steady the politicians.

When this order dawns upon us, politicians will cease to be demagogues and become statesmen. And when a few more statesmen are born and come to the front, like Gov. D. H. Goodell, this liquor traffic will be suppressed.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON III. -Third Quarter.—July 20.

SUBJECT.—Taking up the cross.—Luke 14: 25-35.

GOLDEN TEXT.--Whosoever doth not bear his cross, and come after me, cannot bc my disciple.—Luke 14: 27.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.--Luke 14: 25-35. T.—Matt. 10: 16-42. W.—Mark 10: 17-31. T.—Matt. 5: 13-20. F.—1 Kings 18: 21-39. S.—Rom. 12: 1-21. S.—Matt. 16: 21-28.

COMMENTS BY E. E. FLAGG.

1. *The first condition of discipleship.* Vs. 25–27. Christ was now in the zenith of his popularity. "There went great multitudes with him." If he had been an ambitious human leader, his only thought would have been to swell the ranks of his followers; but Christ's plan was always to set the *truth* before the minds of men, thus sifting out the half-hearted who could only hinder and not help his cause. The early monks understood the word "hate" literally, and so they sundered every family tie, and denied themselves every earthly comfort and went into the deserts to live. We are not to do like them, but we are to make Christ the object of our supreme and undivided affection. If we do this it will make more precious and endearing every human relationship, and in a true and literal sense we shall receive a hundredfold more in this life. The second condition, cross-bearing, follows from the first. Self-denial always comes easy if we love supremely. So does the third condition, of following after him. What we most love and admire we most want to imitate. These conditions are not arbitrary. They are the great natural laws which stand at every door, whether of knowledge, science, or art, which we may seek to enter. Christ simply takes the law of all spiritual progress, eliminates from it all that is mystical or hard to understand and makes it simple enough for the simplest child or most unlettered person. How shall we make Jesus the supreme love of our lives? By being much with him, studying his character, and in every act and word thinking what he would say and do in similar circumstances, thus making him the dominant presence in our lives. Any one who sincerely tries this has learned the way to make his discipleship easy as well as a daily joy.

2. *Counting the cost.* Vs. 27–33. Every great undertaking involves cost, and the greatest undertaking of all can be no exception to the rule. The law of compensation holds true in the Christian life. Will you pay the cost? If you are going to make your life a noble, finished building, raised on sure foundations, there is a price to pay. Or, considering life as a battle field, will you accept an inglorious peace, or as good soldiers of Jesus Christ welcome hardship, wounds, death itself to win the victor's laurel at last? We must remember, however, that the compensations are not always on one side. Many a coward and traitor has paid more for defeat than the martyr ever paid for victory. It costs more to make a failure of life than it ever can to work out its true ends according to God's original purpose. The great trouble with the church at the present day is that so many of her nominal members "desire conditions of peace" with the world. This is why the churches so generally took the wrong side on the slavery question, and why they are silent on the lodge evil to-day though it is eating out their very vitals like a cancer. It is because they need sifting like Gideon's army. Their ranks are full of worldly Christians who see with alarm the numbers, the wealth and the influence that is on the other side, and are ready to capitulate at once without striking a blow. Notice that the embassage is sent "while the other is yet a great way off." Those who make peace with the world and popular evils are not apt to wait for the conflict to begin, but strike their colors before the enemy is in sight. High license clergymen and lodge apologists are generally those who have never taken nor given a single blow in defence of the truth. They have not let the foe come in sight before they are ready to make a shameful peace.

3. *The savorless Christian.* Vs. 34, 35. When a Christian ceases to leaven the world he becomes, like savorless salt, the most useless thing on earth. When he refuses to bear testimony against sin his Christian profession is worth nothing except to be trodden under foot by sinners and worldlings.

HELPFUL THOUGHTS FROM PELOUBET'S QUARTERLY.

BEARING THE CROSS.—(1) We bear our cross when we mortify the deeds of the flesh for the sake of the Spirit (Col. 3: 5), or when we gladly suffer the loss of all things that we may be found in Christ (Phil. 3: 8-10), or share his sufferings and self-sacrifices that we may minister to his suffering ones (Matt. 25: 35, 36). (2) All self-denials for Jesus' sake are bearing the cross. The cross is the symbol of death. But often many small self-denials, a continual enduring of little crosses, are more difficult to bear than martyrdom, and are as real a sacrifice of the life to Jesus. (3) Each one must bear *his own* cross; the one the good Father lays upon him. (4) He must bear it voluntarily. (5) He must *bear it after Christ*, in Christ's spirit, in his way, in doing his work. "The cross for the cross never; but the cross for the Lord, ever." (6) Every person needs a cross to make him better in this world and fit him for heaven. No true life is lived without some cross. (7) The cross is a test whether we are disciples indeed, or are only following in the sunshine for the loaves and fishes. (8) There is always a crown surmounting the cross.—*P.*

COUNTING THE COST.—It costs something to be a Christian. (2) Every one should see clearly what that cost is, or he will fall back when he learns the truth by experience. (3) Counting the cost will keep people from joining the church unworthily. (4) Counting the cost will make us so realize the greatness of the work, and our own inability of ourselves to pay it, as will lead us to Christ himself, who has abundant supplies. (5) Counting the cost will show us not only the difficulties, but also the value of religion. It will point out the crown as well as the cross, the glory that far outweighs the shame.

RELIGIOUS NEWS.

—Rev. A. Ethridge received into the Marseilles, Ill., church some thirty new members at last communion. During July and August Prof. D. A. Straw of Wheaton College supplies the pulpit during Bro. Ethridge's vacation. The College Church, Wheaton, does not secure his services as pastor.

—A training school for deaconesses is to be established at No. 802 Broadway, New York, adjoining Grace Episcopal church. The attention of several religious denominations is being given lately more than ever to the subject of deaconesses as an order or office in the church.

—Mr. Moody will hold his eighth general conference or school for Bible study at Northfield, Mass., beginning July 31 and closing August 9. He will be assisted by Dr. A. J. Gordon, Dr. Marcus Rainford and Professor Moorehead.

—The *Congregationalist* reports over thirteen thousand additions to the churches since January.

—Rev. Dr. Phillips Brooks will take no vacation this year, but will preach in his Boston church every Sunday this summer.

—A "Presbyterian Headquarters" at Chautauqua—the first of the denominational houses—is to be erected, a brick building with stone trimmings.

—The thirteenth annual meeting of the Church Congress of the Protestant Episcopal Church in the United States will be held in Philadelphia in November.

—At the late grand rally of the Salvation Army in New York Marshal Booth reported that the Army in the United States has about three hundred and fifty thousand members.

—The commission appointed to select the place of meeting for the next General Conference of the Methodist Episcopal Church, to meet in 1892, has fixed upon Omaha, Neb.

—Rotation in the eldership, or "rotary eldership," was defeated by nine votes at the late meeting of the Cumberland Presbyterian General Assembly—a two-thirds vote being necessary to its adoption.

—The Methodists of Cleveland, Ohio, after two years of unremitting effort, have raised $50,000, and have paid all debts on the twenty churches of that city, and $5,000 remains in hand to apply to two new mission chapels.

—The addition of twenty-seven to the Ottawa Congregational church, Illinois, Rev. W. F. Day, pastor, at the last communion, makes seventy-seven which have been added to its membership within two months, all but twelve of the number on confession.

—The quadrennial session of the General Conference of the Methodist Episcopal Church South has been in session at St. Louis, Mo. The church reports the following statistics; 4,862 itinerant preachers; 6,269 local preachers: 1,161,666 members (white), an increase of 38,168; 520 colored members, a decrease of 125, and 3,833 Indian members, a decrease of 1,125. The total number of preachers and members is 1,177,150, showing a total net increase of 37,053. The value of church edifices is reported at nearly $17,000,000.

—The English Wesleyan Church reports 423,555 members and 28,142 probationers.

—The General Assembly of the Presbyterian Church of Ireland will hold a jubilee on July 7, the fiftieth anniversary of the union, which has been a hearty and blessed one. Rev. John Hall, D. D., will be present as a delegate from our General Assembly North.

—The Salvation Army in Paris has been reinforced by a Salvation Navy. A church boat floats on the river Seine, near the Pont de la Concorde. The "floating temple," as the Parisians call it, has been named the "Herald of Mercy." In the hall amidships there is accommodation for 200 persons.

—The total income of the English Presbyterian Church, numbering 288 congregations, for 1889 amounted to $1,170,315, as compared with $1,051,875 in 1888, being an increase of $121,440. The membership numbers 65,055, and shows an increase of nearly 1,000. The value of the church property is estimated at more than a million and a half sterling, and on it there remains now only $425,000 of debt. The Sunday-scholars number 78,490, and the teachers 7,340, being in the proportion of one to nine of the membership. The Christian workers number 13,770, or nearly a fourth of the whole membership.

—The next International Sunday-school Convention will be held in America in 1893, and the executive committee recommend that it be held in Chicago, as the World's Fair will be opened in that year in that city. It is proposed that the Sunday schools of America erect a building in connection with the other World's Fair buildings at Chicago, in which there may be such an exhibit as will illustrate the Sunday-school institute, lasting an hour or more each day, and extending through sixty or ninety days. The proposed cost of the building is $100,000.

—According to the latest statistical exhibits of the missions in Japan, there are now 274 churches in the empire, of which number 153 are self-supporting. The total membership is 31,481, the accessions for the year being 5,542. The contributions reached $40,662. The whole number of missionaries in the field, including women, is 527.

—There are 400,000 converts to Christianity in Africa.

—Rev. Alfred Robert Tucker, as Bishop of Eastern Equatorial Africa, and the Rev. Dr. Noel Hodges, for the diocese of Travancore and Cochin, were consecrated in England on St. Mark's Day, April 25. Mr. Tucker started for his diocese the same evening, and expected to reach Mombasa on the 17th of May. He will stay but a short time on the coast before starting for Uganda where he is anxious to be as soon as possible.

—A pamphlet has been issued on "The Beginnings of the Moravian Mission in Alaska," by J. Taylor Hamilton. The description of the hardships and sufferings of the first missionaries in that field is very vivid and touching. The work begun under such difficulties is already exerting a wonderful influence among those most degraded savages and the Indians and Esquimaux in Western Alaska. The Moravians number 98,227, and yet they have sent out during the century, 25,000 missionaries and $300,000 yearly. They have nine mission ships.

—The friends of the American Board are making strenuous efforts to increase the gifts to that excellent missionary society. President Storrs, Secretary Clark, Dr. Taylor and others urge the importance not only of increasing the sum given last year, but also of raising it to a million dollars. The *Independent* and the *Advance* heartily favor this plan.

THE REFORMED PRESBYTERIAN SYNOD.

REPORT OF SPECIAL COMMITTEE ON SECRET SOCIETIES.

Whereas secret oath-bound societies are almost universally at variance with the essential principles of the Christian religion, in that they are at best merely theistical, often deistical and some of them atheistical;

And whereas they use forms and ceremonies that are unmistakably heathenish and even give encouragement and hope of celestial felicity without faith in Christ;

And whereas their obligations and operations are incompatible with those we owe to the family, to the church and to the state; therefore,

Resolved, 1. That the followers of Christ should have no fellowship with them, but should rather faithfully reprove them; and this Synod reiterates its warning against union with them by members of the church..

2. That all our ministers and members be directed and urged to use their best effort to arrest this overflowing flood of evil.

3. That we will heartily co-operate with the Christian brethren and churches who are laboring through the National Christian Association against secret orders.

4. That we commend the *Christian Cynosure* to our members and ministers as the exponent of anti-secret reform, as well as a fearless and faithful advocate of all Christian reforms.

5. That presbyteries be directed to appoint strong committees to organize and carry on anti-secrecy work.

6. That the standing committee of this Synod be empowered to represent this Synod in National Conventions, or to appoint delegates to do so.

7. That our ministers be directed to preach at least once a year on this subject, and to warn our members against fellowship with these systems.

8. That we warn our members of the danger of compromising our testimony by connection with the minor orders—and especially college fraternities.

J. S. T. MILLIGAN,
T. P. ROBB,
DAVID METHENY, } *Committee.*

THURLOW WEED: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

LODGE NOTES.

The corner stone of the new capitol of Colorado was laid at Denver, Friday, by the Masonic fraternity.

Grand Chief Conductor Howard and Grand Conductor Clark of the Order of Railway Conductors, and T. T. Slattery, grand organizer of the Brotherhood of Railway Trainmen, held a secret session in Newton, Kas., with the grievance committee of the Atchison, Topeka & Santa Fe railroad. There is considerable dissatisfaction at present among the trainmen of the road.

The Culinary Alliance is a secret labor union among colored waiters. In their late strike in this city they suffered at the Palmer house their first repulse. The waiters' opportunity came Thursday night, and they took advantage of it. Just after 6 o'clock yesterday afternoon, within half an hour of the time he expected to open the doors of the dining-room for a banquet to the Columbian Fair Commission, Mr. Palmer was waited on by a committee from the Culinary Alliance. The alternative was presented of signing the union scale or having no waiters for his banquet. Mr. Palmer saw the point and signed.

The camps of the Modern Woodmen in Western Illinois have formulated a call for a convention of members of the order to be held in Rock Island July 24 to take action with reference to a double assessment issued by Head Consul Root for the month of June. It is the first instance where the members have had a double-header for a single month and coming on the heels of a report that the head officers are about to establish a sovereign camp at Omaha and dissolve the old order, a meeting has been called to investigate it. The order is composed of 40,000 members in Illinois, and has a large representation in Iowa and Missouri and all the central States.

Charles Roome, one of the leading Freemasons of America, died last week. He was 88 years old. His connection with Freemasonry dates back to 1866. He was a Past Master of Kane Lodge No. 450, Past Grand Master of the Grand Lodge, State of New York, member and Past High Priest of the Jerusalem Chapter No. 8, member and Past Commander of the Cœur de Leon Commandery, Knights Templar; Past Grand Commander of the Knights Templar: State of New York; Past Grand Master of the Grand Encampment, Knights Templar of the United States and honorary member thirty-third degree of the Scottish Rite, Northern and Southern Masonic jurisdiction.

The Clan-na-Gael Guards, says the *Inter-Ocean*, will give a picnic Sunday at Englewood Grove. "The guards have recently reorganized their ranks thoroughly. Larry Buckley and his Triangle followers have been expelled and only loyal American citizens who are opposed to secret assassination and have no affiliation with the infamous Camp 20 crowd, are eligible to membership. Since this weeding out of the Trianglers the Clan-na-Gael Guards have recovered much of their old time prestige among Irish-Americans. Frank M. Sullivan has been elected Captain in the place of odious Larry, and all seems to be well with the guards. They expect and deserve the presence of all their friends at their picnic, and the indications are that their expectations will be nearly if not quite realized. Time was when the guards were under a cloud of murder and Trianglarism." What change has taken place in the principles of this secret order that would prevent another Cronin murder? The *Inter-Ocean* will not easily answer this.

There is a demand coming up from southern Indiana that Gov. Hovey take some heroic steps toward breaking up the organizations of White Caps which are again becoming bold in their doings in several counties. Within the last year several arrests of persons who were known to be active members of these secret organizations have been made, but in each case the county courts failed of conviction. The last legislature, with a view of wiping out this secret order, passed a law which declared that "If three or more persons shall unite or combine together for the purpose of doing any unlawful act in the night time or for the purpose of doing any unlawful act, while wearing whitecap masks or being otherwise disguised, shall be deemed guilty of a riotous conspiracy, and upon conviction shall be confined in the State prison for not more than ten years, and fined in any sum not exceeding $2,000," but the enactment of such a law seems to have only strengthened the organizations and added to their boldness. Since June 1, Gov. Hovey has received several letters from prominent citizens of Crawford, Harrison, Orange and Perry counties, asking him if he could not do something to stop the outrages. The governor, in each instance, has expressed a willingness to do what he can. He believes, however, that the bands of regulators will never be broken up until public sentiment in the counties afflicted changes and juries can be obtained that will convict.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from June 30 to July 5 inclusive:

J P Hammond, H Cole, Mrs R Schnellbacher, W H Morrow, J A VanEpps, S H Moore, Mrs M Spaulding, Mrs S A Proctor, E Wylie, O A Thoreson, J Howe, T Ruth.

Copies of the following valuable books have been left in this office for sale at second hand and favorable rates:

Mackey's Masonic Jurisprudence.
Chase's Digest of Masonic Law.
Mackey's Lexicon of Freemasonry.
Bernard's Light on Masonry.
Horton's Image of the Beast.

Prices will be given to proposing purchasers.

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181 Pearl St., New York.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2	88¼	@	89
No. 3	78	@	82
Winter No. 2			88¾
Corn—No. 2	34¼	@	35
Oats—No. 2	29	@	32
Rye—No. 2			47¼
Bran per ton			9 00
Hay—Timothy	6 50	@	9 00
Butter, medium to best	10	@	15½
Cheese	06	@	10½
Beans	1 25	@	1 75
Eggs		@	10½
Seeds—Timothy	1 25	@	1 35
Flax	1 22	@	1 40
Broom corn	02¼	@	06¼
Potatoes, per bu	20	@	45
Hides—Green to dry flint	03	@	07
Lumber—Common	10 00	@	13 00
Wool	15	@	34
Cattle—Choice to extra	4 45	@	5 00
Common to good	1 60	@	4 40
Hogs	3 90	@	4 05
Sheep	3 50	@	4 50

NEW YORK.

Wheat	96	@	1 01¼
Corn	41	@	43¼
Oats	32	@	41
Eggs			14½
Butter	6	@	17¼
Wool	14	@	39

KANSAS CITY.

Cattle	1 66	@	4 50
Hogs	3 40	@	3 55
Sheep	2 00	@	5 50

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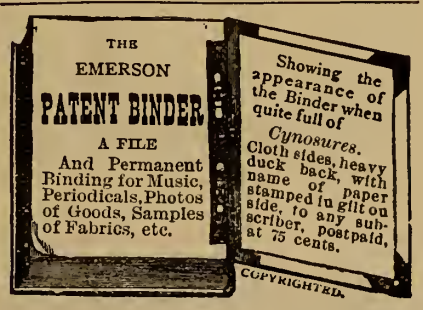


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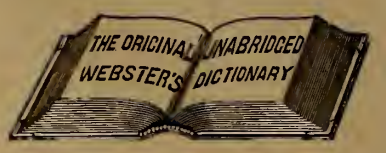
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NEWS OF THE WEEK.

WASHINGTON.

The dissatisfaction felt by some of the citizens of St. Louis with the result of the recent census has led to a request for an entire recount. Until the rough count has been made by the census office no action will be taken in regard to this request. The subject has been brought to the attention of Secretary Noble.

The pension office issued during the fiscal year just closed 151,658 pension certificates. The number issued during the preceding year was 145,292. Of the number issued during the year just closed 66,637 were original pensions, which is an increase of nearly 15,000 as compared with the number issued during the preceding year.

CHICAGO.

The Chicago Stock Yards will not pass into English hands, but will be controlled by Americans.

The local board of Directors and the U. S. Commission also have their calculations for the site of the Fair much hindered by a corrupt city council who have for a second time refused to approve the location selected, which includes the Lake Front and Jackson parks.

COUNTRY.

The recently-discovered comet may be seen during the whole night by the use of a telescope. The comet forms a triangle with the stars Zeta and Eta in the Big Dipper. July 16th it will be midway between these stars.

A conference of Americans and Russians has been held looking to the construction of a railroad between Asia and Alaska. The Russian government is said to look upon the project with favor.

The new bridge authorized by Congress to be built across the Hudson River between New York and Jersey City will be 7,000 feet long and have one central span 2,850 feet in length.

A falling sky-rocket stick struck John McMullen, of Cincinnati, on the head Thursday night penetrating the brain.

Citizens of Colorado Springs carried to the summit of Pike's Peak a large quantity of kerosene and a barrel of red fire and at 8:30 p. m., July 4, a great blaze was started, illuminating the country for miles. It resembled a volcano.

Gov. Nicholls of Louisiana vetoed the Lottery job Monday. But over two-thirds of the legislature will pass it in spite of him.

Fargo, N. Dakota, was struck by a tornado Monday morning. Many buildings were unroofed and damaged and nine persons were killed.

A team carrying Henry Henderson and family, of Huron, Mich., took fright and a daughter and son were instantly killed, Mr. Henderson injured, and Mrs. Henderson so badly that she will die.

Five acres of fire was the awful sight witnessed at the Standard Oil Refinery in Louisville, Kentucky, on the morning of June 30. The immense structure was blazing at every point and the heat was so intense that even two hundred yards away persons were overcome. Three persons were fatally burned and several others seriously. A tank was opened which contained a large quantity of gas, and the gas escaped, and spread itself around, finally coming into contact with a fire. There was a flash as the inflammable vapor ignited, and immediately after there was a tremendous explosion. The tank was blown to pieces, and the hundreds of gallons of burning oil were scattered all over the great works.

A keg containing fifty pounds of powder exploded in August Smith's grocery store at Industry, near Scott Haven, Pa., Saturday evening, completely wrecking the building and injuring seven children. The explosion was caused by sparks from a Jackson cracker, which exploded prematurely in the hands of August Smith, aged 14 years. The store was a resort for children, and at the time of the accident a large number were present firing crackers. The powder exploded with terrific force, lifting the building, which was a two-story structure, from its foundations, and wrecking it completely. The ruins took fire, but were extinguished before the flames had gained much head. Several kegs of powder were stored in the cellar, and a more horrible calamity was averted by the prompt and heroic work of the neighbors in extinguishing the fire. Five of the seven little victims of the powder explosion have died. The father of one of them, crazed with grief, tried to kill Smith, the owner of the building where the powder was stored.

FOREIGN.

The London *Herald* has learned from M. Ribot, the French Foreign Minister, that England gives to France an island in the Caribbean Sea and recognizes the French protectorate over Madagascar.

The Vatican has approved the proposal of the New Orleans priests to create a new Romish bishopric to be known as the diocese of Dallas, Texas.

The Armenian patriarch has sent to the Sultan a note giving details of the grievance of the Armenian Christians. He says that numerous Armenians have been arrested on suspicion of wrong doing, that their churches have been profaned and other outrages committed against them. In conclusion he declares that he will resign the patriarchate unless the grievances complained of are remedied and justice is done.

A railroad is to be built from Archangel to Vologda to unite the extreme habitable north of the Russian empire with the interior. The contractors are merchants of Vologda, who carry on a large business with the natives of Archangel.

According to a recent ukase of the Czar no one who is not of the Christian faith will be allowed to serve on a jury unless by the special approval of the Minister of the Interior and the Minister of Justice.

The German Students' Club at Prague subscribed 1,000 marks to the Bismarck memorial fund. The local police ordered the club dissolved unless the members canceled their subscriptions.

There are growing signs of an impending storm in the Balkans. The situation is so grave that the holiday vacations of the leading officials of the foreign office at Berlin have been stopped. Germany's policy in the Balkans has undergone a momentous change, Instead of pursuing the semi-neutral policy of Prince Bismarck, the Emperor has directed Herr Radowitz to take the initiative in advising the Porte how to meet the contending claims of Bulgaria and Russia. A genermal explosion in the Balkans may occur before the powers have time to consider Emperor William's proposals.

Lord Salisbury's announcement in the House of Lords that the agreement with Germany concerning the partition of Africa and the concomitant bargain has not been received with very good feeling, and the bill affirming the cession of Hellgoland, which is to be read in the House of Lords for the second time Thursday, will be vigorously opposed when it comes to the committees. A memorial severely criticising the defects of the bill has been largely signed by both sides, the government supporters as well as the opposition, and will be sent to Lord Salisbury as a protest against his action. The government of the Cape has wired to Lord Salisbury protesting against the German acquisitions in Damaraland and Makuloland. The opposition to the Heligoland part of the settlement with Germany is not directed so much against the cession of the island, as it is against the terms of agreement by which Heligoland passes over to German ownership.

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HOW TO DO IT.

Some of the reasons why the *Cynosure* should be circulated by tens of thousands have been given to our readers. No one who desires this proposal to be a grand success will fail to take note of some practical suggestions:

1. If this is the Lord's work, it must be done in his way. Prayer for a blessing on the paper and its circulation must therefore be first, midst and last.

2. Make a list of friends and acquaintances whom you would desire to read the *Cynosure*. Write down their names that they may be more certainly remembered when you see them.

3. Have enough sample papers to assist you in canvassing. They will be sent free from this office to every local agent or occasional canvasser. Copies can be sent direct to the person you wish to address if you prefer.

4. Have also at hand a few good tracts to aid in arousing an interest. Often they are a convenient introduction. In a shop, store or other place of resort the Washington Souvenir, nicely framed, is of great value.

5. Be confident in the goodness of the cause; and keep in mind for encouragement—

In the first place, that the paper is well worth subscription.

In the second place, that much depends for the success of the reform on a large list.

In the third place, that there is no easier way to raise a good fund to sustain other branches of the work than by subscriptions.

This is the plan of a good work, and God's blessing will go with you if in the name of his dear Son you endeavor to help accomplish it.

A short note is going the round of the press saying that Miss Amy Fowler, daughter of an English clergyman, has left a luxurious home to devote her life to the leper outcasts of Molokai, of the Sandwich Islands, where the Jesuit Father Damien lived and died. Miss Fowler studied medicine in Paris for several years, and was at Pasteur's Institute. She will have charge of all the leper hospitals of the island and will infuse new life in the place of sluggish death so long permitted by the Jesuit management. But the press that has been fulsome in its laudation of a priest of doubtful character, has little or nothing to say of this heroine. If she was a Jesuit or a Freemason they could not praise enough.



THE LATE CLINTON B. FISK.
[See page 8.]

President Harrison will do well to read carefully Governor Ritner's vindication of George Washington from lodge aspersions. The National Grange is holding an exhibition at Carlisle, Pa., and Saturday it was famously advertised by a letter, said to be from President Harrison addressed to the managers of the lodge show. It was published broadcast instantly. But the gentleman at the White House pronounces it a forgery. Ritner shows that Masons profess to have commendatory letters from Washington which he never wrote.

A great debate took place at the Nebraska Chautauqua at Beatrice lately between the Prohibition champions, Prof. Dickie and Sam Small and two men who wish to drag the noble young State of Nebraska at the wheel of the saloon. A vast crowd heard the Omaha editor and his lawyer colleague in their attempt to stand up against the solid shot of argument and the bombs of eloquence which Dickie and Small hurled at the saloon, and were well satisfied at their victory. The noble effort made by the best men and women of the State for liberty under law against this liquor curse is the admiration of the whole country. God give them the victory.

The new Baptist University of Chicago has organized its Board of Trustees with E. Nelson Blake as president, and Prof. William R. Harper of Yale is understood to be the unanimous choice of the Board for president. Prof. Harper has long been identified with Baptist educational interests in this city, having been professor of Hebrew in Morgan Park Theological Seminary before going to New Haven. He is an able instructor and possesses great executive ability. His election will doubtless soon be published and the new institution will begin its career under happy auspices. Both Mr. Blake and Prof. Harper are well known to have no sympathy for secret societies. Dr. Lorimer, Masonic Grand Lecturer, was a while since mentioned prominently as the head of the future university. It is a matter of no small concern, therefore, that so excellent a change has taken place. The trustees have $1,200,000 in real estate and money to begin their great work.

Some of the Democratic papers are quite displeased that the 4th of July added the forty-third State to our Union and another star to our flag. The fact should rather kindle our patriotic spirit. But Idaho which then came into the Union sisterhood has had trouble with the Mormons who have been pushed over into her valleys by the ambitious priesthood of Utah; and she made a test oath to put in their mouths for a strong bridle. All the courts to the highest at Washington have declared this test lawful. But this is the sole objection raised to the new State. It is altogether to her credit. The real trouble, however, is party politics; for Idaho is Republican.

WHY DOES NOT CONGRESS HANG THE LOTTERY?

BY REV. WILBUR F. CRAFTS.

Is it a golden paper-weight from Louisiana that holds down the anti-lottery bills that Congress referred to committees six months ago? Surely there can be no *good* reason for the delay of these emergency measures. These brave Louisianians who are trying to prevent their State from continuing to be the receiver of stolen goods from all the other States, ought to be reinforced at once by the passage of the Colquit Senate bill to cancel the charters of national banks that guarantee lottery payments, and the Wilson Senate bill to shut out all newspapers that advertise lotteries from the mails; to which should be added as the third strand of the halter that is to hang the lottery—whatever Louisiana may do—the House "original package" bill which would apply to lottery tickets as well as liquors—that express companies may no longer be the pals of the greatest of robbers. Congress should also revive the bill, so strangely defeated in a former session, to forbid the advertising of lotteries in the District of Columbia. Washington is said to be only second to New Orleans in gambling of all sorts.

With Congressional reinforcements the anti-lottery people of Louisiana would win in the people's vote, as the chief inducement to vote for the lottery is the desire of corrupt business men to have a share in the plunder taken from *other* States. If the lottery represented only the "State right" of Louisiana to rob itself, its own people would quickly vote it out and turn into their shoe stores and dry goods stores and other lines of honest trade the millions now taken from its half-clad, half-fed poor by the New York multo-millionaire who is the chief beneficiary of the lottery.

Even in Nevada, after the legislature had been "induced" to submit a constitutional amendment, the people refused it. It will be so in Louisiana, unless its giant robber can buy Congress as well as the Legislature.

Let every paper that believes that only "a fair exchange is no robbery," send its anti-lottery editorials again and again to hesitating Congressmen, and let every citizen who is not a gambler send letters to both his Senators and his Congress-

man, asking for the speedy passage of the anti-lottery bills already proposed and others that are needed. A blizzard of such letters will yet stop the lottery train in spite of its mighty golden engine, and put lotteries, with dueling, among the antiquities.

The whole nation needs an anti-lottery crusade. Let us hang the lottery and turn over its twenty millions per year of spoils to boom all honest lines of trade.

Let writing to Congressmen about pending legislation become the people's habit. That is the way to make "government of the people by the people, for the people" something more than a pretty saying. Legislators tell me they seldom get any letters that are not selfish—if not applications for office at least for seeds. A letter that urges attention to a great moral question from philanthropic motives is "as rare as a day in June," that is, there are only about thirty such in a Congressman's big mail in a year. They are, therefore, influential, even though badly written. Such letters have been quoted in the Senate as evidence of the workingman's interest in pending bills. The Sunday rest bills for the capital and for all under the jurisdiction of Congress would doubtless become a law during this Congress, and also the lottery bills and the pending temperance bills, if every one who believes in them would at once write to his two Senators and his Congressman, the stockholders in the national corporation, thus informing the directors of their wishes.

New York.

AMERICAN AND BIBLE POLITICS COMPARED.

BY REV. M. A. GAULT.

To teach politics without the Bible is like teaching navigation without a compass, or astronomy without reference to the stars. God gave the preference to republican government, by giving that form to the United States of Israel. The tribes of Israel were so many state governments under one federal constitution. The Ten Commandments was their national constitution. In accordance with the idea of republican government, God allowed the people in a national convention to vote on the acceptance and ratification of this Constitution, see Ex. 19: 8. Like ours they had the legislative, executive and judicial departments of government clearly defined. From Num. 1: 16, we find they had a Congress composed of the "renowned of the congregation, princes of the tribes," etc. They had a Senate composed of "seventy men of the elders of Israel," see Num. 11: 16. Their judicial system was composed of four lower and higher courts, see Ex. 18: 21.

But in many points our government is defective when compared with this Bible republic of Israel. It was based on Divine authority behind law; the idea that law was not merely the will of the people, but the will of God. The first article in their constitution was, "Thou shalt have no other gods before me," Ex. 20: 3. But in our Constitution we recognize no authority higher than the will of the people. Their government required all officials to be elected by the people, see Deut. 1: 13, whereas there are 100,000 of our officials, including our postmasters, in whose appointment the people have no choice. They enfranchised women, as is evident from the part women took in their elections, and the fact that Deborah judged Israel forty years; but we deny this privilege to one-half of the most moral and intelligent portion of our citizens. They required a moral qualification for officials, see Deut. 17: 19, and Ex. 18: 19. In some of our States we have moral qualifications for saloon-keepers, but our Constitution prescribes none for a President or Congressman; and Senator Ingalls says, "The Decalogue and Golden Rule have no place in a political campaign." Their officials were qualified by an oath in the name of God (see Deut. 6: 13), but our Constitution prescribes a form of oath from which the name of God is excluded.

Their laws required a man to be put to death if his carelessness resulted in the death of his neighbor, but our government legalizes 215,000 saloons. This results in the death of 100,000 victims of intemperance every year. Their laws required that no satisfaction shall be taken for the life of the murderer. He must surely be put to death, see Num. 35: 31-33. In the United States there are 4,570 murders in a single year, and only about 100 of these murderers are put to death; and there are more murders in proportion to our population than in any country in the world, except Italy and Spain.

We prohibit Chinese laborers from coming to our shores, because we cannot compete with them in labor, owing to their temperate, economical habits; but God has decided the Chinese question in Lev. 19: 33, 34. Our law of the coroner's inquest is laid down in Deut. 21: 1-9. God prohibits all secret oath-bound societies in Lev. 5: 4. He prohibits the Chicago syndicate from getting up a corner on grain in Prov. 11: 26. He decides the capital and labor question in Matt. 7: 12, and in James 5th chapter. The Farmers' Alliance grievance growing out of mortgaged lands is settled in Neh. 5: 1-14. The best anti-monopoly legislation is found in Lev. 25: 10, and the best homestead law in Num. 33: 54. The form of securing property by written deed is prescribed in Jer. 32: 44. No better stock law can be found than in Deut. 22: 1, 2. The fate of the two old political parties and the triumph of a third party is declared in Zach. 13: 8, 9. They had a national Sabbath law, as the central article of their constitution, see Ex. 20: 8-11, while our national Constitution contains no Sabbath law; and the general government is the greatest Sabbath-breaker, robbing half a million of the Sabbath rest by its mail service and railroad corporations. The Bible strongly prohibits the traffic in liquor, see Hab. 2: 12 and 2: 15. But our government legalizes this traffic and receives the largest share of revenue from it.

THE DYING SOLDIER'S LAST SONG.

BY VICTORIA ALEXANDRA BUCK.

[A true incident of the late war.]

The strife was hushed and the cloud of death
Hung o'er that Southern meadow;
The air was still, while the battle-wreath
O'er the green hills flung its shadow.
The strife was o'er and the cannon's roar
Was hushed where the dead were lying,
And the grass and flowers were dashed with red,
Where the boys in blue lay dying.

And down beside a tinkling stream
Amid the fern and heather,
Where the violets starred the woodland wild
And friend and foe together
Lay cold and dead in their last long sleep
Where the bugle lately sounded,
With face upturned to the burning sky
A soldier-lad lay wounded.

They bore him gently to the camp
Where the watchfires bright were glowing,
And tender fingers washed the blood
That down his breast was flowing.
They saw that death had touched him there
As round his side they gather,
So they asked him, "Where is thy native land?"
"Hast thou a home and mother?"

The lad looked up and a golden gleam,
Like light from starry fountains,
Flashed from his eyes as his soul recalled
His loved New England mountains.
"Now call the Regiment's band to me!"
They came and hailed him kindly.
With a wave of the hand the lad said, "Play
'The girl I left behind me.'"

Then screamed the fife and rolled the drum
And hearts that death was chilling,
Kept time, while pain-dimmed eyes grew bright
At the strains so sweet and thrilling.
The music pealed like a bugle-blast
Above that field so gory,
And the soldier's face gleamed like the light
That shines from the hills of glory!

"I see my village home once more,
I hear its tinkling fountains;
I smell its balsam-laden woods,
I see its hills and mountains;
I see our cabin in the glen,
And my father's face so kindly,
For oh! it all comes back with the tune
Of *"The girl I left behind me."*

The music ceased, the sun went down,
The midnight stars shone brighter,
The hills seemed wreathed in a golden crown
And the soldier's face grew whiter.
The night-wind tossed his waving hair.
(No more he gropeth blindly.)
And so, his spirit passed with the air
Of *"The girl I left behind me."*

East Randolph, N. Y.

THE FEDERAL ELECTION BILL.

BY REV. H. H. HINMAN.

The Federal Election bill has passed the House and is likely to be accepted by the Senate and become a law. Perhaps no measure since the Reconstruction Period has met such united and determined opposition from the Democratic party, and especially from the "solid South." It is not improbable that its enforcement, if enforcement is attempted, will provoke resistance and develop the crisis on the suffrage question that has for years been impending.

Ever since the adoption of the war amendments (13th, 14th, 15th,) opposition to Negro suffrage in the South has been steadily increasing; but it is only until recently that leaders in Southern opinion have felt strong enough to declare openly that the fourteenth and fifteenth amendments of the Constitution shall not be enforced. The appeal is everywhere to race prejudice. It is maintained that "Negro suffrage" and "Negro rule" are synonomous. In Kentucky and other Southern States where the white majority is very decided there is no active resistance to a full vote and a fair count. But among Kentucky *politicians* the right of the National Government to *compel* a fair election is as strenuously denied as in Mississippi or South Carolina. Nor has the increased education of the Negro at all mitigated the bitterness of this opposition to his vote. It has tended rather to increase it; for ignorant Negroes are practically powerless. Their vote can easily be suppressed or counted out. Not so with men of education. Their intelligence makes them at once more sensitive and better able to secure their rights.

While it is not probable that this measure originated in pure patriotism or far-reaching philanthropy, and it is quite possible that it will be used for the promotion of party purposes rather than the maintenance of justice to the colored voter, yet there are abundant reasons why such a measure should be adopted, and why it will, ere long, commend itself to the more thinking people of all sections of our land.

First, on general principles it is the right and duty of the general government to see that *national elections* are lawfully and fairly conducted. There is always a liability to frauds, not only in the South, but wherever any party is habitually dominant. No question can be more important than purity of the ballot. No party or section ought to be afraid of honest elections, or of proper means to secure them. Experience has shown that in all our Southern tier of States the denial of the Negro's right to a voice in national affairs has not only been a great but a *growing* evil. These States, which contain a majority of the entire colored population of the nation, did not, by official count, send a single colored member to the present Congress.

Second, the fourteenth and fifteenth amendments of the Constitution securing the Negro his equal rights as a citizen, are a solemn compact binding on the entire nation, which it is the sworn duty of every member of Congress to see duly executed. Especially are they binding on the States of the so-called "Confederacy," since they not only ratified them, but their ratification was made the condition of their restoration to the Union.

Third, these amendments were a solemn covenant with the ex-slaves, a guarantee on the part of the government that they should be protected in all their rights as citizens of the nation. If this solemn pledge has been broken or neglected it constitutes no reason why we should continue to exercise bad faith. It is too late to say that it was a mistake to put the ballot into the hands of men that could not read it. Perhaps it was, but after nearly a quarter of a century we cannot well take back what we solemnly promised, and especially when the number of those who *can* read their ballots is both absolutely and relatively vastly larger than when the franchise was bestowed.

Fourth, there is a solemn duty resting on the people of the nation to maintain the principles enunciated by the Declaration of Independence, the preamble to our national Constitution and in the noble words of Abraham Lincoln. This government is not for a *race*, but "is for the people and by the people." Greatly as a renewal of sectional and political animosities is to be deprecated, yet this question

must be met, for on the maintenance of Constitutional law depends the perpetuity of our free institutions.

Berea, Ky.

FROM EARTH TO HEAVEN.

BY REV. S. F. PORTER.

The question has often been discussed by Bible students, When do God's people enter heaven? and there is some diversity in the answers given.

I. One class of believers teach very positively that all mankind become unconscious at death and remain without any thought or feeling until the end of the world. Thus Noah, Abraham and Moses have never known anything since they ceased to breathe, and the untold millions who have passed away from earth possess no conscious existence. This view, I think, is a great mistake. It assumes that the human race has no real life, apart from the animal frame, and hence it teaches that what the Bible says about the death of the body applies to the soul as well. But the Bible is explicit. Gen. 2:7. God formed man of the dust of the ground and breathed into him the breath of life, "and man became a living soul." "So," Gen. 1:27, "God created man in his own image." We are told in Eccl. 12:7 of death: "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." We must take this statement with us in all our Bible readings about death, and be careful to apply what is said of the body to the body, and what is said of the spirit to the spirit or soul. Eccl. 3: 21, "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" John 11:26, "And whosoever liveth and believeth in me shall never die." This is said of the spirit or soul. But in Eccl. 9: 5 the expression "for the dead know not anything," refers to the body "which returns to the earth."

II. There is another theory, very ancient, held by a large number of professed Christians, viz., the doctrine of an intermediate state. According to this view, mankind after death continue in a state of conscious existence in a place prepared for them where they remain until the end of this world. Upon this theory rests the doctrine of purgatory, taught by the Roman church, and the dogma of a second probation, supported by some German critics and some Germanizing American professors. But it is not taught in the Bible. One passage is brought forward which, by a sharp exegesis, is made to support it, 1 Peter 3:18–20. When I read Greek under Prof. C. E. Stowe in 1833, the class understood it in substance as follows: In what way did Christ preach? In the spirit.

How long did he preach? For one hundred and twenty years.

When did he preach? While the Ark was preparing.

To whom? To the world of mankind before the flood.

How many were saved? Eight.

What became of the remainder? The flood swept them all away. And they went to the penitentiary of the universe where they were when Peter wrote this epistle. And I have not the shadow of a doubt that this is the true meaning of the Apostle. And it contains not a whisper of Christ's going to hell to preach the Gospel on the day of the crucifixion. So narrow is the margin for purgatory and a second probation in the Bible!

III. But most Bible Christians hold that, at death, the body of believers returns to dust, and the spirit, the image of God, goes to heaven to abide in the presence of the beloved Jesus. Our Lord himself told the disciples that they should be with him where he was, in the Father's house, where there were many mansions. John 14:1–3. And Paul says, Phil. 1:23, "I have a desire to depart and to be with Christ, which is far better." And such was the evident consensus of the Apostles and the whole primitive church. And the views of the present generation of Christians are the same, if we may judge from the burial discourses, the memorial sermons, and the general teaching of to-day.

Enoch's happy transfer to heaven was pleasing evidence to the world, before the flood, that believers enter at once into the *future* endless life. Heb. 11:5. But the most wonderful testimony of the ancient scripture is the translation of Elijah, 2 Kings 2:11. "And it came to pass as they still went on and talked, behold! a chariot and horses of fire parted them asunder and Elijah went up by a whirlwind into heaven." Stephen's prayer, Acts 7:59, "Lord Jesus, receive my spirit," was evidently answered, and his eyes were enabled to see the Son of man standing on the right hand of God, as he went up into glory. It is a remarkable word picture that the evangelist Moody draws of the death of Paul in his discourse on heaven:

"Look at the little tent maker as he goes along the crowded way. Look at that giant as he moves with a firm tread through the streets of Rome. He is on his way to execution. Take your stand by his side and hear him. He is talking of the glory beyond. He says, 'To be absent from the body, is to be present with the Lord. Henceforth there is laid up for me a crown of righteousness. I shall be there to-night. I shall see the King in his beauty to-night. I have longed to be with him. This is my crowning day.' The hour has come; and we can see Paul, with a joyful countenance, stand bending forward his head: and the Roman soldier, with a sharp, heavy sword, smites it off and sets his spirit free. If our eyes could look as Elisha's looked, we would have seen him leap into a chariot of light, like Elijah, and go through limitless space. Look at him now as he mounts higher, and higher! See him move up, up, ever upward. See, he is entering now the eternal city, and Jesus stands there saying, 'Well done, thou good and faithful servant; enter thou into the joy of thy Lord.' Oh friends, your turn and mine will come, bye and bye, if we are but faithful; let us see that we do not lose the crown."

Another example, from the same preacher, illustrates the popular thought in our churches. The child of a Christian father had been for some time sick, and upon going home one day, he found him much worse. Upon examination he became convinced that he was soon to be taken away, and he said to him: "My son, do you know you are dying?"

The little fellow looked up and said, "No, am I? Is this death that I feel creeping over me, father?"

"Yes, my son, you are dying."

"Will I live the day out?"

"No, you may die at any moment."

He looked up at his father and said, "Well, I will be with Jesus to-night, won't I, father?"

And the father said, "Yes, my boy, you will spend the night with the Saviour."

And seeing his father's tears, he said, "Father, don't you cry for me; when I get to heaven I will go straight to Jesus, and tell him that ever since I can remember you have tried to lead me to Him."

Dr. Nelson in his work on infidelity has given several instances which indicate the continued activity of the soul as it passes away. They have a slight resemblance to the experience of Paul, 2 Cor. 1. He was taken up into the third heaven, and in paradise saw unutterable things. Whether he was in the body or out of the body, he could not tell. So in these cases, whether the soul went out of the body for a moment and then returned, it is difficult to say. But they saw things unutterable, i. e., which they could not describe. The doctor was called to visit a lady afflicted by a disease which produced repeated attacks of fainting. At length in one of them she appeared to be entirely gone. Her weeping relatives clasped their hands and exclaimed, "She is dead!" But she revived once more, and looking at one near her, said, "Oh, Sarah, I was at an entirely new place:" and then she passed on and remained ever more insensible to the things of this world.

Again, a woman died in St. Louis who was a ripe Christian. After many struggles and much apparent insensibility, not being able to speak aloud, she whispered to her pastor, "I had a sight of home, and I saw my Saviour," and so she passed away.

Nelson says he was surprised to find that the condition of mind, in the case of those who were dying and those who only thought themselves dying, differed very widely. Why should not the Christian, who believes himself to be dying, rejoice as readily as when he *is* departing this life? For instance: there was a man who thought he was a Christian, and judging from his life, his friends believed that he was. This man was taken sick and he supposed he was passing away. His mind was dark, his soul was clouded, and he felt no joy. But he was not dying; he recovered. After this he was taken again, and believed himself to be dying, and he was not mistaken. But all was peace, serenity, hope and triumph to the last.

Again, there was a man that mocked at Christianity, who became seriously ill, and supposed he was dying. He was not frightened. His fortitude and composure were his pride and the boast of his friends. But it was a mistake, he was not in the line between the two worlds. He did not die. Afterward he was taken ill again, and he supposed as before that he was entering the next state, and he really was, but his soul seemed to be in a terribly different atmosphere. The horrors of these scenes have often been described, but we will not dwell upon them here.

"Again, I have seen cowards die. I have seen those depart who were naturally timid, who expected themselves to meet death with fright and alarm. I have heard such sing, as it were, before Jordan was half forded. I have seen faces, pallid as they were, where more celestial triumphs shone than I had ever witnessed anywhere else."—Nelson on Infidelity.

But there are thousands in this Christian country who testify to instances of the same character which they have witnessed. Near and dear relatives and Christian friends have entered into glory, and the chariot of light in which they were taken up seemed almost visible to the eye. How strong is the argument and how mighty is the motive which calls upon us to enter upon the same race that we may win a like crown.

Earth is the infant school and the training school of the human race. The mature, the real life is spent elsewhere, and it is according to the grade. They that have done evil go out, ashamed of themselves, and with the shadow of universal and everlasting contempt resting upon them. But the true scholar of Jesus Christ is translated at death from earth to heaven. Those who enter there will find it endless. They will also find it perfect. "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2:9. They will reside with Christ in the heavenly mansions in the Father's house. And they will be like him for they will see him as he is. GLORY TO GOD IN THE HIGHEST!

SONS OF VETERANS.

The last week furnished to many of our citizens, old and young, and to interested people of the general community, opportunity to see some hundreds of the new order known as Sons of Veterans, and to hear speeches from Gen. Alger, of Michigan, Gov. Fifer, and ex-Gov. Palmer, of Illinois. The extreme heat prevented many from going to the fair grounds, and made those who did go very uncomfortable. The Jacksonville papers gave daily and interesting reports of the doings at camp. The city saloons received less patronage from the young men than they probably expected, for the chief support of these legalized schools and manufactories of vice and crime is now from the young men. The military discipline and distant location of the camp served to prevent most of those who might have wished to visit the saloons from doing so, and we judge that a large percentage of the young men would of choice keep away from them. That military organizations should be attractive to unconverted young men is what might be expected, and that the organizing of the Sons of Veterans for purposes such as are contemplated in this order should seem a matter of special interest is not strange. Such things in the nature of the case, will be, and yet morally, there is evil in them, and the promise of greater evil is manifest to us. Jesus was hated because he testified of the world that its works were evil; i. e., of course, its characteristic works, representative of its heart and governing spirit. Thus it is to-day, and thus it will ever be while the world is the world, and while Christ is Christ. But let a minister possess the world by spirit, and, belonging to a worldly order or two, preach that "the world is growing better every day," and he will not be hated. No, indeed, "the world will love its own," and discerning its own, will not be slow to applaud and support its pious representatives. But let a minister stand forth as a reprover of sin and worldliness, and set forth the holiness which antagonizes and casts down and out the spirit of this world, and the love of the world for him will wish to manifest itself in helping to bury him.

The Sons of Veterans belong to the families, many of them Christian, of the country, and have not been exposed to the temptations, vices and looseness of soldier life; and yet falling in company with less than a dozen of them at Chapin, as they were returning to their homes, we were pained, mortified, and disgusted with the profanity and free talk of the lads as to Jacksonville harlots, etc. And when mildly suggesting the discontinuance of the disgraceful talk, we were given to understand by a fine-looking young man with shoulder straps and bars, that our meddling was not called for. Alas for the progress of the world purity-ward!—*Bible Banner, Jacksonville, Ill.*

THE JESUITS IN MASONRY.

The latest foreign contribution to the history of Freemasonry is a curious volume relative to "Freemasoury at Angouleme in the eighteenth century," particularly interesting at this moment as displaying the part taken by the provincial Masons of France in the memorable movement of 1798, whence was born the French Republic, now a hundred years old.

The author, Br. ·. Mamoz, informs us, among other curious facts, that the Lodge Perfect Union was founded December 2, 1764, and progressed slowly until, upon April 2, 1766, it received an addition of eighteen members, among whom could be reckoned a Cordelier, a choir-master of the cathedral, two Capuchins, and three Carmelites, all monks of standing in their respective orders. To account for the presence of these ecclesiastics, who nowadays would hold Masonry in holy horror, Br. ·. Mamoz simply remarks that, in addition to the presumption that Catholicism in France, with a clergy, of which Talleyrand, Sieyes, and Raynal were luminous examples, was not of the quality as at present, "the Jesuits were endeavoring to administer the institution for their influence." Of this endeavor we have a pertinent remnant in the original Rose Croix, with the emblems, word, and signs still in use, but bereft of religious significance, having been remodeled in 1786 as the veritable *ne plus ultra* of French Masonry, without which degree the system remains incomplete, as the legend of the Third Degree is merely introductory to an ungiven explanation. —*Masonic Chronicle.*

What is a drunkard? I have gone through the whole creation that lives, and I find nothing in it like the drunkard. The drunkard is nothing but a drunkard. There is no other thing in nature to which he can be likened. The drunkard is a self-made wretch, who has depraved and has gratified the depraved cravings of the throat and body, until he has sunk his soul so far that it is lost in his flesh, and has sunk his very flesh lower down beyond comparison than that of the animals which serve him. He is a self-degraded creature, whose degradation is made manifest to every one but himself; a self-made miserable being, who, while he is insensible to his own misery, afflicts every one around him or belonging to him with misery. The drunkard is let loose upon mankind like some foul, ill-boding and noxious animal, to pester, torment and disgust everything that reasons or feels, while the curse of God hangs over his place, and the gates of heaven are closed against him. Drunkenness is never to be found alone; never unaccompanied by some horrid crime, if not by a wicked crowd of them. Go to the house of the drunkard, consider his family, look on his affairs, listen to the sounds that proceed from the house of drunkenness and the house of infamy as you pass. Survey the insecurity of the public ways and of the night streets. Go to the hospital, to the house of charity, and the bed of wretchedness. Enter the courts of justice, the prison, and the condemned cell. Look at the haggard features of the ironed criminal. Ask all these why they exist to distress you, and you will everywhere be answered by tales and recitals of the effects of drunkenness. And the miseries and the vices and the sorrow and the scenes of suffering that have harrowed up your soul, were almost without exception either prepared by drinking, or were undergone for procuring the means of satisfying this vice, and the vices which spring from it.—*Zion's Advocate.*

Better be small and shine, than be great and cast a shadow.

NEW ENGLAND LETTER.

A Negative Legislature—Original Packages—Dr. Pentecost—The Carpenters' strike—Death of an old time reformer—Early Methodism in New England.

Prohibtionists cannot take much encouragement from the proceedings of the Massachusetts Legislature for 1890. On no subject has it left a more unsatisfactory record; and that is saying much. Its sins however have been rather those of negation than of direct commission. It has disappointed the W. C. T. U. by refusing to pass a stronger law for temperance instruction in the public schools. It has also refused to allow search to be made for concealed liquors, to regulate their transportation, to allow women to vote on the issue of licenses, or to forbid liquor sellers sitting as jurors on liquor cases; while its very last act was to enact the West End bill and legalize the lobby. Our Masonic Governor Brackett signed both bills without any apparent difficulty. It is safe to say that his action in this matter will not make it any smoother sailing for the Republican party next fall. The public have many and well-grounded reasons for complaint against the West End. Scores of persons have been either killed or injured by the electric cars since they began to run, and to grant them still further privileges will not make this great monopoly any more careful of human life. But "whom the gods destroy they first make mad." The expenses of the West End investigation summed up reaches a total of $3,385.55. It would pay the grand old commonwealth to elect honest legislators, and thus save the expense of whitewashing over their irregularities.

The City Solicitor of Bangor, Me., has rendered the opinion that parties seizing beer or liquor in the original, unbroken packages are liable for the value of the goods seized. This has paralyzed the police officers who are not willing to lay themselves liable to prosecution. Yet it is a perfectly consistent decision and only carries out to its logical conclusion the infamous law behind it. I doubt if there was ever a single moral question, not even excepting slavery, that admitted of so many legal quirks and quibbles as the liquor question. The town of Holbrook, in Massachusetts, though "but a little one," is large enough to admit of quite a curious complication, the chairman of the selectmen and the town clerk both refusing to sign any druggists' licenses, thus annulling the action of the rest of the board which voted to grant them. As a consequence, Holbrook druggists will have to wait till the next spring town meeting before the matter can be adjusted. It is said that there was more drunkenness on the Fourth in Boston than at any time for years, which does not speak well for the success of the no-bar clause.

Dr. Pentecost made the announcement at Northfield last Wednesday that in seven weeks he expected to sail for India. He believes that the next great outpouring of the Lord's spirit will be on that country; and naturally his address, in which he unfolded his plans and hopes, created a great deal of missionary enthusiasm. A young man who is now at Northfield as a Bible student, but who has been a very successful distributor of anti-secret literature, writes of his experience in conversing with some of the young men who expect to go out as volunteer missionaries. They counseled him to follow their example instead of wasting time and strength in warring against such a formidable foe as the lodge;—to which he makes this very pertinent comment, "that a young man who cannot do missionary work in his own land will not be likely to do it very effectually anywhere else." To fight heathenism in India while leaving heathenism in America to run rampant will be found in the long run to act disastrously even on the foreign missionary work. I trust the way will open for Mr. Weed, which is the name of this young brother, to attend our next annual meeting, and give some account of his work in this arduous but much needed line.

The carpenters' strike for eight hours still continues in Boston, much embarrassing building operations. The Society of Christian Socialists, whose president is Rev. O. P. Gifford, issued an address to the public at their recent meeting, strongly condemning the action of the Carpenter Builder's Association, which, while thoroughly organized themselves, deny the same right to the workers, and refuse to hold any conference with them except in an individual capacity. The time will come, if our world stands as long, when our present wage system which gives all the profits to capital and none to labor will seem as unbearable and monstrous an injustice as feudalism does now.

The death of Willard Sears, one of the oldest master builders in the country, has removed from our midst a remarkable exemplar of the old-time Puritan spirit. He was one of the first men in Boston to aid the anti-slavery cause, and what is an equally great distinction, he with his brother Eben were the very first employers to dispense with the custom of giving alcohol to their workmen by offering an increase of wages as a substitute. He was also the first to break through Northern color prejudice so far as to take a colored man for an apprentice. In order to secure a platform for free speech he built a chapel of his own, and among other unpopular reform advocates who occupied it was Dr. Graham, the founder of the vegetarian system of diet. The mayor refusing to interfere for the protection of the chapel when the bakers and liquor men stirred up a mob of the baser sort, Mr. Sears himself dispersed the doctor's assailants with a liberal use of lime and old plaster from the upper windows.

An aged Methodist divine, Rev. John Atkinson, is now living in Michigan, who knew Jesse Lee, the first Methodist minister who ever preached in New England. The lodge had not then swallowed up all the zeal and devotion of the Methodist clergy, who spared not to rebuke their flock when they saw occasion,—especially the feminine part, if they seemed unduly disposed to plaiting of the hair and other forbidden vanities. If their reproofs were not always in the best of taste, they were at least pointed and energetic enough to be remembered by their recipients through a life time. He tells this story of the noted Joseph Totten, who one day thus rebuked two young ladies, daughters of a prominent lawyer, who made a point of disturbing the service by entering the church late: "Here you come prancing in with the devil's toy-shop on your heads and hell's bells in your ears." This can be matched with a tale told to me by an aged Methodist lady who in her youth attended Methodist meetings held in the upper loft of a mill. The services were long, and some who had strayed in out of curiosity got weary and left, among them a gaily-attired young lady, one of the *elite* of the place. "There goes another and Satan after her," shouted the preacher. At that instant the culprit happened to look up and saw just behind her at the top of the stairs the form of a burly negro who, sitting next the door, had taken occasion to leave at the same time; and exclaiming, "I believe to my soul he is," she made quick time out of the building and away from the clutches of the evil one who had so nearly made her a captive.

We laugh over the oddities, the quirks and humors of early Methodism, but at least these men were sincere. Their very roughness showed their terrible earnestness. Would that such an unction of Holy Ghost power as enwrapped them like a mantle might fall on the ministry of New England to-day. ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., July 9, 1890.

Mr. Harrison and his Postmaster General are both Christians and God-fearing men, therefore it is the more surprising to many people, who are more or less familiar with the circumstances, that that gigantic octopus of evil known as the Louisiana State Lottery company should be allowed to continue using the United States mails to reach out in all directions after its unfortunate victims. For some years past this mammoth gambling institution has published a weekly paper in Washington for no other purpose than to entice new victims into its capacious maw; the paper is filled with marvelous stories of poor persons becoming suddenly rich by the purchase of lottery tickets and with commendations of this particular lottery.

Every week the great United States government lends its aid to the publishers of this paper to scatter thousands of copies in every section of the country, where they may corrupt the morals of good and pure men, women and children; and what makes the matter still worse, these papers, which mostly go out as "sample" copies, are sent through the mails in direct violation of law. It is well known, or if it isn't it ought to be, to

some of the minor officials of the Post-office department that this paper is neither a newspaper nor a periodical in the meaning of the law, and that it has no legal right to send out thousands of "sample" copies every week without having a fraction of the number sent out each week on its books in the shape of *bona fide* paying subscribers, and doubtless these facts would long ago have been known to Mr. Wanamaker, and the paper denied the right to use the mails in sending out what is no more nor less than a lottery circular, at pound rates, if there had not been some underhand work going on somewhere.

Congress, the highest law-making power in the United States, will shortly be called upon to pass upon a question which is of special interest to the temperance people. A bill has been prepared by the House committee on the District of Columbia,—and it has practically been agreed by a majority of that committee to report it to the House—which provides for the establishment of a "High Liquor License" in this city.

Some, a great many, oppose it, as they do anything which recognizes the legal status of the horrible rum traffic, and believe it to be the duty of the temperance people here and elsewhere to exert all their influence against this or any other bill which does not prohibit the sale of the vile stuff at the national capital. Others say that while they would much prefer the enactment of a law prohibiting the sale of liquor entirely, they recognize that "half a loaf is better than no bread," and that "High License" would result in a large reduction in the number of places where liquor is sold, they would have the temperance folks support the measure.

There are still others who are opposed to having the temperance organizations, either as bodies or as individuals, take any part whatever in the controversy. They argue that to support the bill would be to recognize the legality of a business which they have sworn to do all in their power to destroy; and to oppose it, knowing that it is certain to lessen the number of rum-sellers, is further than they care to go. *

GEORGE WASHINGTON, *to Friends in* 1794, *Quoted by Myron Holley:* "The real people occasionally assembled in order to express their sentiments on political sentiments, ought never to be confounded with permanent, self-appointed societies, usurping the right to control constituted authorities, and to dictate to public opinion. While the former was entitled to respect, the latter was incompatible with all government, and must either sink into general dis-esteem, or finally overturn the established order of things."

REFORM NEWS.

AS HOT FOR THE LODGE AS FOR THE PEOPLE.

WASHINGTON, D. C., July 10, 1890.

DEAR CYNOSURE:—I am learning more and more the power of simple Gospel truth. Goliath in all his armor can not stand before it. Sometimes when our minds are clouded with the fogs of earth we forget that truth is sure to triumph. "The eternal years of God are hers."

Last Sabbath evening I felt especially the presence and blessing of God as I plead for the honor of his dear Son's name. By invitation of Rev. Brooks, the pastor, I addressed a large audience in the colored Baptist church, corner I and 19th streets. I was disappointed in finding my special theme had not been announced, and that the pastor had been called suddenly away. I was made aware that a large majority of my audience were either members of the lodges or in full sympathy with them. Seeing my opportunity and the great need, I was enabled by divine assistance to so bring the truth home that it had the desired effect. Those who were not convinced were deeply moved. I did not know but they would move me before I got through. Men walked clear across the church and looking at me held excited consultation, but evidently seeing no way to get me out of the pulpit till I got through, they sweat and endured it the best they could. No sooner had I concluded than a number gathered about the pulpit. Some shook their fists and made all sorts of foolish statements, such as angry men are apt to do. Others shook my hand and rejoiced that I dare speak so fearlessly. In short there was a general waking up. I believe many of the lodge worshipers are conscientious. They as thoroughly believe that John the Evangelist and Solomon were secret society leaders as they believe their Bibles. What they need is the truth.

I am now canvassing the leading members to secure subscriptions to our paper. Several who are both Masons and Odd-fellows have subscribed. Bro. W. H. Pierre, seemingly a most exemplary Christian and deacon in this church, said, "I never heard anyone talk like you. You brought the truth so clear right from the Bible that I don't see how they could get around it. I used to be an Odd-fellow, but I am convinced that secret societies are wrong," etc. Bro. Pierre has a son and son-in-law who are ministers. He will see that they have a chance to read the *Cynosure*.

I am beginning to plan my fall campaign. Will not friends in Pennsylvania, New York, or Maryland, who desire lecture work in their communities, write me at once, that I may plan work accordingly. I am sure all will be interested in the large new chart showing the process of initiation into the Masonic order, so kindly prepared by pastor Johannes of Baltimore. During the hot days I have felt I could do as telling work here as anywhere. We should be looking constantly to God for his blessing on this fall and winter's work.

W. B. STODDARD.

CORRESPONDENCE.

PROHIBITIONISTS DEFENDED.

WALTON, N. Y., July 7, 1890.

Editor Christian Cynosure,

DEAR SIR:—I feel it to be my duty to reply to some objection which Rev. J. C. K. Milligan makes against the Prohibition party, in your issue of July 3d. His first objection is that "the Prohibition party requires of members a pledge that they will vote for the nominees." Certainly he is mistaken on this point. Since 1878 I have been a Prohibitionist in the State of New York; was a member of the Pittsburg convention; have been for years at the New York State convention, and never have I seen members pledged to support the nominees. If such a thing has been done in some local place, surely the party is not composed of such men as to pledge members to support nominees. Prohibitionists are supposed to support the nominees unless some mistake is made in nominating an objectionable person.

His second objection is that "the leaders of the party and many of the nominees are secretists." We doubt the correctness of this statement. It is certain that there are very many in the party opposed to secretism; but if the leaders of the Prohibition party are secretists it is an argument against those who are not secretists and an argument that they are in advance of the writer making the objection.

That a wrong was committed in Pittsburg in hissing President Blanchard is true, and that one, since at the head of the party, led in the hissing is also true. But the Lord has rewarded that one, and the act was not approved by the mass of Prohibitionists. The writer also did John P. St. John injustice. That he has been a secret man is true; that he is not now, nor has been for some years a member of any secret organization, we have understood from his own lips to be also true.

His third objection is that the Prohibitionists "refuse to honor the Lord Jesus." In 1888, at the New York convention, assembled at Syracuse, I presented an amendment to the platform embodying the National Reform ideas. In a speech I also presented Christ's claims to acknowledgment. But the telling argument which was made on the other side was that in the acknowledgment of God made in the platform there *was* an acknowledgment of Christ. At the convention held in 1889 I was on the special committee appointed to draft the platform, and I again presented the claims of Christ. All who were on that special committee were known to me to be Christian men, and the same point was taken that such an acknowledgment was not necessary, as it was included actually in our acknowledgment of God. What the Prohibition leaders need is enlightenment on this point, and not condemnation as worse than the old parties. It hardly seems right to condemn a party now under the influence of Christian men, and working for the triumph of Christian principles, simply because it has not received all the light, and purified itself from all evil. The Prohibition party is fully abreast or far ahead, as a rule, of the different bodies of Christians; and although all the churches are not right on the question of secrecy, and the acknowledgment of Christ, yet Bro. Milligan should unite in labor with them, if they work for the prohibition of the liquor traffic.

So far as desecration of the Sabbath, in connection with St. John's campaign, was practiced, it may be said that in a few instances the zeal of Prohibitionists perhaps went too far; but it is more likely that the efforts of Prohibitionists to loose men, on the Sabbath day, from the grasp of the rum shops would be condemned more by self-righteous Republicans than by the Lord Jesus himself. It, however, is to be hoped that Prohibitionists will never again allow their zeal to lead them to violate the Sabbath by gatherings seemingly political.

Yours truly,

W. N. HOWIE.

REFORMERS NEEDED IN ARIZONA.

PRESCOTT, Arizona, July 5, 1890.

DEAR CYNOSURE:—I am stopping for a short time at this place, partly for my health. It is called a very healthy place, and people affected with rheumatism and lung complaints are benefited. The climate usually is warm and dry, and yet not so oppressive as it is farther east; for cases of sunstroke are scarcely known here. At present we are having daily showers, which make it very pleasant. This is principally a mining and stock-raising country. The city has a population of about two thousand and is elevated about 6,000 feet above sea level.

I have just returned from viewing a cavalry dress parade, there being a military station here. With the exception of the Catholics, the churches of this place are at ease, or at most simply making dress parades. Mammon controls everything. I judge that there are more saloons and gambling dens than all other places of business. I find one man in the place who is a seceding Mason and not afraid to say so. The principal ministers say they have no use for secret societies, neither have they for the *Cynosure*. There is with me a young man formerly from St. Louis organizing Christian Endeavor work. At one time there was a society here, but it failed for want of vitality in the churches to support it. A new society has been organized, but I fear that the cold, formal and worldly spirit of those who should support it will freeze it to death.

To legislate on the temperance, secret society and other reform issues is all right, but vital godliness in the churches by individual experience alone will save the nation and our children from these terrible pests.

HORACE W. FOWLER.

TRIALS IN NEW ORLEANS.

NEW ORLEANS, La., July 1, 1890.

EDITOR CHRISTIAN CYNOSURE:—Many weeks have passed since your readers have heard from New Orleans, and some may think we have lost our zeal for reform work. Not so. Thanks to our Heavenly Father, we are here still battling against the iniquitous lodge system. Through the kindness of Mr. C. W. Sterry, of Pontiac, Ill., the St. Matthews Baptist church, of which I am pastor, succeeded in purchasing two lots, corner Second and Clara streets. During March and April we succeeded by earnest laboring to erect a small, but respectable, house of worship. We made preparations to dedicate the new building and lay the corner-stone the 27th of April. The Freemasons had only one month before laid the corner-stone of the Mount Moriah Baptist church, and a few weeks before they had laid the corner-stone of the Old Baptist church, and of course this was quite an inducement to some of my members for the lodge to lay our stone. I, of course, received a proposition to that effect, but I sternly met it with an emphatic "No!" One of my trustees suggested that I go in the country and allow the lodge and music to turn out to the church during my absence, and of course I would not be responsible, as the trustees would have control of the church that Sabbath. This I also refused to accede to, which, of course, greatly angered my official board, and as they thought I was a stumbling-block in their financial path, a part of them agreed among themselves to have a meeting and prefer such charges against the pas-

tor as would divide opinion in the church, and cause a speedy removal. (The leader of this affair was an Odd-fellow and a trustee of the church.) I was informed of this plot. The time of their meeting was only one day off. I set to work to inform the church of their devilish conspiracy. While exposing their folly to the church, the young Odd-fellow trustee arose and demanded me to desist exposing his meeting or he would run me out of the church. This aroused the church to his pernicious and evil intention, whereupon they at once excommunicated him. This so angered him that he jumped over a bench and made for the pastor in the pulpit, screaming at the top of his voice, "Just let me git to him." He also drew a revolver, but was prevented from doing any violence.

The First Recorder's Court settled the matter by fining the lodgeite $10, and putting $250 peace bonds on him for six months. This, of course, has caused a renewal of the old lodge opposition to me, and they are now circulating all kinds of slanderous reports against me and my little church. I recently preached a sermon against their pernicious lodges, which has greatly angered the lodge element.

Rev. Reuben Kendricks, of Amite City, La., was driven away from his home last Saturday. He reached the city yesterday and spoke of his narrow escape last night to my church. He stated that Dr. J. S. Manning, of Michigan, general missionary of the Freewill Baptist connection, in company with another white missionary, reached Amite City two weeks ago, and assisted him in conducting religious meetings one week. He says all of their meetings were public, but of course the white missionaries boarded with a Negro woman while in the town, to the disgust of the prejudiced whites. On Monday, the 23rd of June, an armed mob of fifty or sixty whites surrounded Elder Kendricks's house and demanded the missionaries to be brought forth. Finally, when they could not find them, they gave Elder K. orders never to allow those Yankees (with an oath) to visit him again. While giving Kendricks his orders some unknown party fired upon the mob and wounded six of their number. They at once dispersed, but renewed their attack upon the defenceless, June 28, between 7 and 8 A. M., with an armed mob of bull-dozers from Pike county, Miss., Washington, Tangipahoa and St. Helena parishes, La. Elder K. is an anti-secret-society man since 1884. It seems as though there is no protection for Negroes in the South at all; no, not so much as for jack rabbits.

Now, dear friends, once again I appeal to you in the name of our Lord Jesus, to pray for me in this, my hour of trial. My church owes $275 on their lots, and we lack about $200 for ceiling and painting our church, putting in pews, etc. If any friend can help us, even the very least will be thankfully received. Yours in Christian love, FRANCIS J. DAVIDSON.

THE DEATH OF AN OLD FRIEND.

BOSTON, Mass.

On Thursday, the 26th ult., I attended the funeral of Robert Mansfield, who lived and died in the "precious faith." He heard and obeyed the voice of warning and invitation in his youth and continued steadfast in the doctrine and duties of discipleship until at four-score and two years the Master said, "It is enough, come up higher." He not only had "no fellowship with the unfruitful works of darkness," but actively opposed and fearlessly rebuked them. He knew that the hour of his departure was at hand, and fearing his strength might not continue to the end he sent for his children and their children, who with the faithful companion of his later years gathered to hear such words and receive the last counsel. Even the youngest of those present will never forget that hour, when, like the Patriarch in Egypt, he blessed and gave counsel to his children and to his children's children, and bade them an affectionate farewell for a little season. A few days later he "fell asleep," leaning on the arm of his devoted companion, saying, "Take me to Jesus, precious Jesus."

To say that he was on Abolitionist and associated with Garrison and Phillips in efforts to arouse and educate public sentiment on that question is to say much. To say that he was a radical Prohibitionist is a greater honor, but these cost him less than his uncompromising opposition to the "secret empire." With the Leadbetters, father and son, his membership was in a church which fifty years ago, even as to this day, would not tolerate a free discussion of the lodge. The elder Leadbetter was expelled for persisting in exposing what he clearly saw to be a secret system of iniquity. When the trial was in progress young Mansfield said, "When you strike Bro. Leadbetter's name from the roll I am no longer a member of this church." And when they cast the old man "out of the synagogue," he redeemed his word and refused to "fellowship the unfruitful works of darkness," choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." With a few others of "like precious faith," associated in the covenant of grace, he was chiefly instrumental in erecting the house where they worshiped, and in which his funeral services were held.

After some practical lessons suggested by Psalm 37:37, Dea. Increase Leadbetter, in a few timely and well chosen words, spoke of his fidelity and commended his example as worthy of emulation.

The wife of his youth and mother of his five children had gone before, but God had given him a ministering angel to share the joys and trials of the last seventeen years of his journey, whose companionship and kindly ministrations gave to her husband all the sympathy and solace which human devotion can bestow. His two sons and only surviving widowed daughter, with the eight grandchildren are comforted in the hope of the Gospel and look with assurance to a happy reunion when Christ shall appear "in the clouds of heaven."

A devout company of friends and neighbors gathered to pay their tribute of respect, and eyes were dimmed with tears as they looked for the last time upon a familiar face, which, though silent, seemed to say, "Mark the perfect man and behold the upright, for the end of that man is peace." J. P. STODDARD.

AN EXPLANATION.

NEW YORK, July 3, 1890.

Editor Cynosure,

DEAR SIR:—I have received a private note from Dr. H. H. George in reference to his strictures on my report upon secret societies. He entirely disclaims the intent and meaning put upon his words and says, "I agreed with all that you said in the report; but I said then, and say still, that bad as secrecy is, it is not the great evil or greatest evil of these societies. Their Christless and religionless character is their untold evil and harmfulness." He also adds: "I did not have you in mind as the writer of that report when I said what I did."

I readily accept Dr. George's disclaimer and make it public for his benefit. But whatever he said or meant, the Associated Press reporters understood and published him as charging me with infidelity to the known views and position of our Synod. My letter which appeared in your issue of June 26th was not at all called out by my "suspicions" as to what Dr. George meant, nor was it my misinterpretation of his remarks; for any injustice done to him I am not responsible. In form and in fact my letter was a reply to a public charge, which the reporters, rightly or wrongly, took from Dr. George's remarks on my report. The injustice was done to me by what he was understood to have said. Yours in the cause of anti-secrecy, J. C. K. MILLIGAN.

PITH AND POINT.

IN TIME TO SAVE A COLORED PASTOR.

The paper is a great help to me. When I fail to get it it seems as if I had failed to eat my dinner or supper. Many thanks to my dear friend for it. If I had not the *Cynosure*, to-day I would have been a Mason. I thank my God that it came in time to save me.—(Rev.) H. C. CADE, *Camden, Ark.*

WILL WORK FOR A GOOD YEAR.

Shall do all I can to make the year one of financial prosperity to the *Cynosure*. Think we shall much enjoy our work with the convenience of the chapel.—I. R. B. ARNOLD.

KEEP CLOUDS AWAY FROM THE POLE STAR.

I read with so much interest your appeal to friends to help our noble "Pole Star" of reform, now that it has reached a crisis when it needs a good, strong, united lift on the part of all such, that I intended to write you and ask what *I* could do to further the work. I sincerely think our little *Home Guard* is going to pave the way for the *Cynosure* to enter many homes that would, before its advent, have rejected an anti-secret paper. Before the *Cynosure* can be widely taken, a strong interest must be aroused in the reform it advocates. *Women* must be reached. A man will often take a paper in which his wife is interested, and become interested himself in time. —E. E. FLAGG.

LITERATURE.

ALDEN'S MANIFOLD CYCLOPEDIA of Knowledge and Language. Vol. 20., "Infant" to "Joppa." Garretson, Cox & Co., New York.

The appearance of the twentieth volume of the MANIFOLD CYCLOPEDIA is of interest not only on account of the great value of its contents, but also because it marks the completion of the first half of this important work. These twenty volumes make a goodly library. They are wonderfully clear in their treatment of topics, and are in a remarkably convenient form for use. Among the large number of topics worthy of special mention we notice Insects, nearly 9 pages; Insurance, 15 pages; Interest, including two valuable tables of the interest laws of the various States; International Law; Interoceanic Ship Canal, over 4 pages; Interoceanic Ship Railway; Interstate Traffic on Railroads; Iron, over 20 pages; Jews, over 31 pages; Iowa has 8 pages; and there is an interesting sketch of Johnstown, Pa., including the terrible disaster of 1889, which is a good illustration of how close to date a cyclopedia can be and needs to be brought. Among the foreign nations fully treated are Ireland, Italy, Japan, Java, also the city of Jerusalem.

"*Who Made the New Testament?*" is an essay upon the Canon of the New Testament. It contains in small compass, facts collected from many larger works, that will be useful to young Bible students and to skeptical readers as well. The pamphlet forms No. 9 in a serial published under the general title of The Anti-Infidel Library, of which several millions of copies have been circulated since 1882. There are many valuable books upon Christian evidences, but generally they are too bulky and expensive to be of service to the persons who most need them. The Anti-Infidel Library is an endeavor to present Christian evidences to the masses in readable yet inexpensive form, and this number is so valuable a contribution to this end that we cheerfully commend it. Published by H. L. Hastings, editor of the *Christian*, 47 Cornhill, Boston.

The Asiatic Society of Bengal has succeeded in procuring from Thibet, through the agency of a native emissary, a copy of the Tangyur, a monster encyclopedia of Thibetan Buddhism, comprising 225 volumes, each volume two feet long by six inches thick. No less a sum than 3,000 rupees has been given for the work to a Buddhist monastery in Thibet, and the amount has been in great part provided by the government of India out of the usual grant to the Oriental translation fund. Some years ago the Russian government obtained a copy from Pekin, but only 700 rubles was given for it. We in England possess the 225 volumes of the Tangyur in the Secretary of State's library at the India office.—*Galignani's Messenger.*

The *American Law Register*, of Philadelphia, is a publication of great value to students of American history, and, indeed, to all patriotic citizens who pray for the perpetuity of the system given us by God through our fathers. The May number of the *Register* contains an examination of the doctrine of Christianity as a part of the common law as developed in the practice of courts and decisions of eminent jurists. The second article is a legal statement of the case of the Edgerton public school board against the Romanist assaults on the schools, and the use of the Bible in them with annotations. These documents are of great value for study and reference.

The Fourth of July number of *America* presents a unique appearance in its extra patriotic cover of red, white and blue. This is printed in blue on a specially designed chromatic paper, in which the national colors are strikingly blended by a newly-patented process.

Knowledge, the weekly magazine of popular information, has issued numbers 3, 4 and 5, and the value of the publication is becoming more evident with each issue. The Society of Christian Endeavor is noticed down to the national meeting in St. Louis just closed.

Vick's Magazine for the present month is pleasant summer reading, and the flowers that delight the senses are made to give us all the greater pleasure when we are told so carefully and intelligibly about their habits and culture.

Thomas Baley Aldrich, the poet-editor of the *Atlantic Monthly*, retires from the position so excellently filled by him, and will be succeeded by the well-known author Horace E. Scudder.

LODGE NOTES.

Several Chicago camps of the Patriotic Sons of America invaded Joliet the other night. They paraded the streets, led by a band playing patriotic airs. They assembled at the Opera House, where the principles of the order were expounded in an address by W. A. Saunder. Rev. H. W. Bolton of a Chicago Methodist church also delivered an address on the object and methods of the order, and an interesting program was carried out. An exposition of the rubric of the principles of the order was made to prove false the statements denouncing it as a political organization akin to Knownothingism and opposed to Catholicism.

The White Caps took August Colin from the side of his sweetheart at Corydon, Ind., Sunday night and gave him a severe flogging. He is a young man of good reputation, and it is not known why he was whipped. The same night about 11 o'clock a band of nearly thirty visited the county poor-house in Harrison county and took Superintendent John H. Denboe from his bed and gave him twenty-five lashes on his bare body. He was charged with mistreating the inmates. Hickory switches were used in his castigation, and he was very severely handled. His flesh was cut in places, and he was left bruised, bleeding, and almost insensible.

The Grand Lodge meeting of the "Benevolent and Protective Order of Elks" was convened at Cleveland last week. Dr. Simon Quinlan, of Chicago, is the "Exalted Grand Ruler" of the order. It is said that every one of the 198 lodges of the order is represented either by delegates or letter. The most important matter before the meeting is the fight which is on with New York Lodge, No. 1, which has been suspended by Exalted Grand Ruler Quinlan, for insubordination. The trouble all grew out of the Grand Lodge meeting being held in Cleveland, the New York people wanting the Grand Lodge to be permanent in New York, instead of migratory. The New York lodge also called a meeting of the Grand Lodge, and there is a decided split, each faction having cast out the other.

The Philadelphia *Daily Times*, reporting a meeting of the Knights of Malta lodge in that city, says: "The meeting of the Knights of Malta of the Chapter General of New York and the Grand Commandery of the Ancient and Illustrious Knights of Malta in this city, which convened on Saturday evening, remained in session all night, and had not the police been called in, the meeting most probably would have resulted in a free fight. The meeting was called for the purpose of discussing which is the representative order of the Ancient and Illustrious Order of the Knights of Malta in this country. At 8:30 Saturday night the representatives of the Chapter General arrived dressed in full regalia and entered the hall with drawn swords. The two factions seemed most bitter and antagonistic towards one another during the meeting. Each cheered and applauded its speaker and hooted and jeered their opponents. The officers and members of the Chapter General and their followers occupied the front portion of the hall. The Knights of the Grand Commandery took the rear portion of the hall and flocked themselves around Most Eminent Grand Commander George H. Pierce. They were much larger in numbers than their opponents. Major R. Reed, of this city, occupied the chair and introduced Most Eminent Commander Land, of New York, who argued that the Chapter General was the true representative of the Knights of Malta in this country. Mr. Land was frequently interrupted and jeered. After a number had debated and put forward the claims of their respective organizations, Most Eminent Commander Pierce took the floor. After showing that the Chapter General was not the true Knights of Malta, he said that for nine years it had been working to secure a foothold in Philadelphia, but had never succeeded, not even a hearing of their claims, until they had formed a union with men in our own ranks who are traitors to the order. Some very hot words followed. The hall was by this time in a wild state of excitement, and to add to the trouble the frightened janitor turned down the gas. A policeman who saw the act collared him and made him turn it up again. The Knights were armed with swords and a desperate fight seemed imminent when a squad of policemen that were stationed outside, hearing the uproar, entered the hall and separated the factions. The meeting broke up amid the wildest excitement. Commander Pierce said that had the officers of the Chapter General drawn their swords they would have got the worst of it."

As there is no royal road to learning, so there is no magical cure for disease. The effect, however, of taking Ayer's Sarsaparilla for blood disorders comes as near magic as can be expected of any mere human agency. This is due to its purity and strength.

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We offer premiums to compensate such of *our subscribers* as *take the pains and trouble* to secure *new subscribers* to the *Cynosure*. Many who do this refuse to receive pay, and work because they love the work; others are glad to receive premiums. But,

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☞Any book we publish or sell can be had as a premium at reasonable rates. We will allow thirty cents' worth of any of our publications, at retail rates, postpaid, for one dollar's worth of new subscriptions to the *Cynosure*.

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This is a large 4-page tract at 30 cents per pound, 15 cents for half pound, and 10 cents for a third of a pound. It is an illustrated account of the death of Rev. J. W. Johnston, while being initiated by the officers of Huntington Lodge, W. Va., in January of this year. Sent postpaid at the above price. Address,

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Chapters in American Politics.
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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR.

CHICAGO, THURSDAY, JULY 17, 1890.

EDITORIAL CORRESPONDENCE.

LIONS, SPELLED WITH A "Y."

ELMWOOD HALL,
SARATOGA, N. Y., July 11, 1890.

Gen. Grant appointed Wm. H. Lyon chairman of the Indian Peace Commission to succeed Hon. Wm. E. Dodge, deceased. This interesting gentleman, who now lives in Brooklyn, was born in Windham county, Conn., which was the home of a numerous Puritan family of Lyons, some of whom, as Gen. Nathaniel Lyon, who fell at Springfield, Mo., warring against the rebel Gen. Price, possessed courage, capacity and conduct which may have given to their ancestors a name taken from the king of the animal creation.

This friend and appointee of Gen. Grant was our companion in travel from Chicago to Schenectady, and as he is an interesting character, the readers of the *Cynosure* who are young men will thank us for his story.

Mr. William H. Lyon was taught industry and the Lord's Prayer by a pious Connecticut mother. He "picked up chips" for her as soon as he could "go alone," before he could "feed the pigs" or "bring up the cows." He went to the district school, and afterwards to Munson Academy, whence the stream of population bore him to Lyons, N. Y. (which forest town was named for an ancestor), in the then wilderness of western New York. His neighbors insisted he should teach school and "board round" with the parents of his pupils. And as we swept through the town of Clyde he showed us the high school building, with its modest cupola, still standing, to which he was promoted from the little schoolhouse at the "forks of the roads."

This was long years ago. While in that high school he invented the material parts of the telegraph for which Morse received the patent and the fortune; which he lost; as the man who was offered a thousand acres in the site of Chicago for a pair of boots, failed to make the purchase "because he didn't have the boots."

He left Clyde and went into business in New York; rose to be a merchant prince; backed the Union flag with his wealth; sustains the Christian religion by helping a variety of churches; owns land in several western States; has just visited an estate where a thousand acres bears a single crop; has distributed under Grant millions of merchandise and provisions to our Indians, which he insists can and will be civilized by teaching their children to work.

This will do for a farmer's boy from the hard hills of Connecticut, who never joined a secret society or patronized a saloon. May our young men who are coaxed to join the lodges as a means of success in life, consider the life of this good man and representative American.

Gen. Nathaniel Lyons, a cousin of the above gentleman, went to West Point. At the opening of the Rebellion, when Lee, Beauregard, Johnston and others turned traitors to the flag which educated them, Lyon was in command at St. Louis; but rebels were swarming in Camp Jackson there; and the citizens of St. Louis who were not secessionists wished to stand neutral, and put the Union on a level with the Confederacy. A club of leading men met Gen. Lyon for consultation and to urge him to allow Missouri to stand neutral.

Gen. Lyon pointed his finger to each one present in succession and said, "Before I will allow the United States to be sunk to a level with the Rebellion, I will see *you* and *you* and *you* and every man and woman and child in Missouri dead and buried!"

And then added, "Gentlemen, we shall meet here to-morrow evening at 6 o'clock; but my command will take Camp Jackson first!" They did take it at 4 o'clock. That man was a Lion, without the "y." J. B.

—We hear grand news from the great national gathering of teachers just closed at St. Paul. It was a discussion of the secret society question, and especially the Greek letter end of it, with a very generally expressed condemnation, and this without the effort, collusion or assistance of our well known Anti-masons present. The discussion began with a paper by the president of Iowa Wesleyan University, who has secret societies in his college, but wishes to root them out. As an aid to his effort he wrote to a large number of college presidents for their opinion, which was by a large majority against the pests. We are promised a full account of this note-worthy debate for next week.

BE SURE to read the Business department, page 13, this week and every week.

DEATH LOVES A SHINING MARK.

General Clinton B. Fisk died Wednesday, July 9, at his home in New York city. The announcement sent a thrill through the nation. Few men have been so universally esteemed, for every righteous cause found in him a friend.

The cause of his death was a severe illness which began seven weeks before his death with a relapse of the grip, which attacked him while attending the funeral of his mother at Coldwater, Michigan. He was born in 1828 in York, Livingstone Co., N. Y., and was 62 years old. He was raised in Michigan, and though too poor to secure a thorough education, he was diligent in the use of meager opportunities. In 1859 he found a home in St. Louis and was true to his abolition principles and became a worker on the "underground railroad." When the war broke out in 1861 he inlisted in a St. Louis regiment and soon became colonel of the 33rd Missouri regiment. He was made brigadier general in 1862 and brevet major general of volunteers in 1865. After the war he became one of our most conspicuous citizens in connection with philanthropic enterprises. He was assistant commissioner of the Freedman's Bureau in Kentucky and Tennessee under General O. O. Howard. In 1865 he was actively engaged in establishing the Fisk University in Nashville, Tenn., and has been for years president of its board of trustees. He was also a trustee of Dickinson College, of Drew Theological Seminary and of Albion College, Michigan. He was a trustee of the American Missionary Association, and a member of the book committee of the Methodist Episcopal church. From 1873 he was president of the Board of Indian Commissioners.

The alliance of General Fisk with the Prohibition party in 1884 was hailed with joy by all who were at that time seeking the election of St. John. He was nominated for governor of New Jersey in 1886 and received nearly 20,000 votes. At Indianapolis he was unanimously nominated for President by the enthusiastic Prohibition convention.

General Fisk was an earnest Christian who carried his religion into all the concerns of life. He was converted at the age of 12 and grew up into a robust Christian life. In the Methodist church he was a kind of lay bishop, being everywhere loaded with honors in every department of church work.

The following story is told of his Christian tactics while in the army:

> The General has always had a great desire to circulate the Scriptures, and during his army life made heavy requisitions on the American Bible Society, so that during his soldiering he helped to distribute 25,000 Bibles and Testaments. He believed in putting the Word of God beside the "Army Tactics."
>
> An amusing story is told of Col. Rice, who called at the General's tent frequently to get copies of the "Army Tactics," and no supply was on hand. One day a box of Testaments came in, and Col. Rice seeing them remarked:
>
> "So the 'Tactics' have come. I'm glad of it."
>
> "Yes; Colonel, the 'Tactics' have come," said Gen. Fisk.
>
> "Can I make my requisition for them in the morning?"
>
> "Certainly."
>
> "General," said the Colonel, "have you read these 'Tactics'?"
>
> "Indeed I have. I have not only read them, but studied them carefully, and I intend to do so, morning and night, while I live."
>
> Col. Rice made his requisition for forty-two copies of Casey's "Tactics." A package of the Testaments was sent over to his headquarters. His officers gathered round to get the new books. Of course there was a moment's disappointment in the group, but it was the means of leading more than one to the saving knowledge of the tactics of the army of the living God.

In our especial reform General Fisk had not become particularly interested. Some four years ago when visited by the editor of the *Cynosure* he expressed his approval of our work against all secret societies; and in 1888 to the committee of correspondence of the American Anti-secrecy League he responded through his secretary that he was not a member of any secret association. He was supported very heartily by every voter for American principles.

His loss will be as widely lamented as that of almost any other American citizen who could be named, and memorial services will be held in a score of great gatherings during this vacation season.

ARE YOU, kind reader, making those 50,000 subscribers a matter of prayer? If you pray well, you will think well, plan well, and work well for such a list.

PILLOWS FOR LODGE ARMHOLES.

The *Religious Telescope* of Dayton, Ohio, has served our reform well by reprinting a large part of Joseph Cook's address before the Chicago Conference. But the editor seems to dread the effect of Mr. Cook's fearless language, especially when he says that secret societies "*are forbidden to church members by some Christian denominations*, AND OUGHT TO BE BY ALL." Such language is so plain a condemnation of the course of the *Telescope* and the branch of the United Brethren Church which it leads, that the editor is constrained to explain away its force to accommodate the policy-seekers of the denomination. It is at least fortunate that this explanation is a week late, and Mr. Cook's reasonable and Christian argument has been so well digested by the readers of the paper that the editorial laxative can have much less effect.

The *Telescope* says: "We believe, with Mr. Cook, that many Christian men belong to these orders." Mr. Cook does not say so. He speaks of "good" men and "excellent" men, but it is the *Telescope's* own inference that he means Christian men by these terms. His argument is that these secret oaths are un-Christian, and he is not so inconsistent as to maintain that a man can take these oaths, understandingly, and adhere to them in the midst of the light thrown upon them by the Word and providence of God, and still maintain a Christian character. The *Telescope*, however, frankly says that its platform is that each man has the right to decide for himself. He can join the lodge or not just as he thinks best, and for his decision he is responsible to God alone. If that be true, why is not a horse-thief, or pickpocket, or a seducer, or counterfeiter, or other violator of law, responsible to God alone, if he thinks best to begin the practice of any crime? But, it is said, these fellows injure society. They are responsible to laws which the whole body of society have agreed upon. They must be punished for breaking them. Very well; but cannot the church of Christ be injured as well as society; and if a man sins against God in the matter of worship, is not the church made the painful loser? And has she not the right to say to such a worshiper at false altars and swearer of false oaths, "You have no part or lot in this matter" of Christianity while you so disown Christ? and should these not be separate from the company of those who do love the Lord and follow him? Has not the church this right, if society may say to offenders, You cannot stay with other men whom you harm; you must be shut up in prison?

We are thankful that the editor of the *Telescope* urges his readers to "read carefully Mr. Cook's lecture." That is good advice; why necessary to modify and explain and make exceptions, and with such exceeding care repeat that each man must be a law unto himself respecting the lodge? Why, unless the supporters of the *Telescope* are turned squarely on the heel and now face away from their former position of SEPARATION FROM THE LODGE, which is the only defensible one from the Gospel standpoint. Mr. Cook plainly puts it in the line of DUTY, that the churches should thus be separate from the lodge altars. The *Telescope* commends his address, but directly finds a soft place for lodge members to fall upon. This is

not a defense of the truth, for which religious papers are founded; it is making easy the path of sin, so that men may go quick to death.

ODD-FELLOWSHIP AGAINST CHRIST.

"So these nations feared the Lord and served their graven images." 2 Kings. 17:41.

The following from the report of the semi-annual session of the Grand Lodge of the I. O. O. F., of Massachusetts, Feb. 14, 1889, gives a marked illustration of the character of the *mixed religion* of the Samaritans and of its extensive prevalence in our own land:

"*Question.*—Is it lawful for a chaplain to commence and finish his prayer in the name of Christ?

"*Answer.*—Our order only requires the belief in the existence of a Supreme Being as a qualification for membership, and has no affinity with any religious sect, or system of faith; hence everything savoring of sectarianism is not to be tolerated. The words system of faith or sect do not have reference merely to sects within the pale of Christianity, but have a far broader significance, and include all the religions of the world. In this sense Christianity is a sect; hence it is inexpedient and unwise and, I think, *unlawful* to make prominent reference to it in the lodge work."

On this we notice 1: that it is a clear statement of the religion of Odd-fellowship and of Freemasonry, to which half a million of each of these orders are committed, and among this million of men there is a large number of members of churches, and professed ministers of the Gospel of Christ.

2. The obvious teaching is that true religion and acceptable worship do not of necessity imply any recognition of Christ or any dependence on him as an Intercessor or Advocate with the Father; and that whatever may be the ground of our salvation the confession of Christ before men is *not* the indispensable prerequisite.

3. It teaches that for all practical purposes one religion is as good as another; that it is ethics, and not faith that justifies men; that they are saved by the "works of the law," rather than by a Divine Sacrifice for sin.

4. It teaches that Christianity is but *one of the sects* into which religion is divided, and while it is the right of all men to choose which of these sects they will be united with, whether Christian, Mohammedan or Parsee, no one has a right to manifest a *secturian spirit* by giving special prominence to his religion. He may be a Christian if he will; but he must *keep his Christianity out of the lodge.* His worship there must be such as those who hate his divine Saviour can partake of.

5. We see the obvious influence of these orders on our public school system. The Bible teaches Christianity. But if Christianity is sectarian, then the Bible must be ruled out of our public schools, and such decisions as that of the Supreme Court of Wisconsin are likely to be repeated in each of the other States. The two-fold enemy of our public school system and of our Christian civilization is False Religion and Infidelity. The right wing of this mighty host is the Roman church. The left wing is the vast army of secretists who hold and teach the doctrines of the Odd-fellows and Freemasons that Christiauity has no pre-eminence over any other of the "sects."

TEMPLE BUILDING.

The Chicago press has lately given us illustrations of two immense structures which are planned for erection in this city. The first is a house of Masonry planned by Norman T. Gassette, "Commandant-of-the-Lines" in the great fiasco of the Knight Templars in this city ten years ago. The ex-commandant has been in the real estate business ever since and his experience in this line has had a kind of effervescent influence on his Masonry: or possibly the two have had some kind of a soda-fountain chemical affinity. At least they have begotten in the chimerical brain of Mr. Gassette a scheme as vast as his big Masonic parade, and more difficult of execution. The failure of 1880 is a matter of history; we hope to live to say the same of his new project, which is no less than a Masonic temple that shall eclipse in altitude and cost anything of the kind the world has ever known. The pictures of this proposed temple given in the daily papers remind us of the pictures of the castle of "Diabolus" we sometimes see in Bunyan's "Holy War"—a huge, ungainly, uncouth structure, without grace, though not without symmetry, its vast height and wearisome exterior producing a feeling of gloom and oppression. Gassette hopes to raise over $2,000,000 for this structure, and raise it twenty stories or some 250 feet in air. The two upper stories will be for lodge use, the rest for business.

We turn with great relief from the survey of this cheerless Masonic structure to the account of another temple upon whose foundations work has already begun in this city. The Temperance Temple of the Woman's Christian Temperance Union will soon begin to rise above the ground level and bear a silent testimony for everything true and noble and good. Every stone will have a tongue to speak out of its wall against the corruption and vice of this great city. Mrs. Matilda B. Carse, to whom the world will be indebted for this noble enterprise, has shown a singular devotion to this work, and has been as nobly sustained by our best American women. Marshall Field, our "merchant prince," gives the use of the ground on the coruer of LaSalle and Monroe streets for $40,000 annual rental for 200 years. The building itself will cost some $800,000, a handsome structure of ten stories which the architects intend to make their masterpiece in construction and convenience of interior arrangement. The contract for the building is let and it is to be completed by May, 1892. In its construction every citizen of Chicago should have an honorable pride. It will not only be one of our finest buildings—and there are not a few already to be seen here—but it will stand as a continual protest against Cregierism, the saloon, the social vice, the gambling den and the lodge. There is nothing in the constitution and practice of the W. C. T. U. which should not loudly cry against every one of these great but popular evils. The Masonic temple plannned by Mr. Gassette we do not expect ever to see completed,—we hope not begun. Its site alone is to cost nearly a million; and before the sum is raised to finish it we pray for such a cyclone of public opinion enlightened by the fear of God as shall forever humble the towering ambition of its projectors. The crimes against mankind which the Temperance Temple will forbid this would foster. Let the curse of Babylon be on it. See Jeremiah 51st chapter, especially verses 53 to 58.

—A lady of this city who has lately read Rouayne's "Master's Carpet" was especially impressed with the vigorous and striking comparison of Romanism with Freemasonry. She wishes her judgment published that the book should be in every Sabbath-school library in the land; and the *Cynosure* agrees with her.

—The commendation of the *Cynosure* by the Reformed Presbyterian Synod was an act of kindness and appreciation which will be remembered with gratitude. It will be our constant endeavor and prayer to make the organ of the National Christian Association worthy the hearty approval of all who pray and labor for the coming of the kingdom of our Lord Jesus Christ and the defeat of all his enemies.

—The editor of the *Living Way*, Memphis, is aroused and indignant at the folly of the colored people of that city. A wife-murderer was hung, and the body was taken to the Beale St. Baptist church to lie in state and receive a grand funeral service. Bro. Brinkley speaks with great earnestness against paying honor to the memory of a criminal, whatever his state of contrition and humility for his misdeeds.

—The great students' meeting at Northfield is not to be forgotten. Through the efforts of Bro. J. P. Stoddard a good selection of documents respecting American paganism were sent for distribution among them. The student's Bureau of Correspondence will also be represented and will gain, we hope, many friends who will co-operate in its important work. The *Cynosure* expects two or three letters from the conference that will be welcome reading.

—The letter of Rev. Mr. Howie we take pleasure in commending to any who have been led into any misapprehension by the letter of Rev. Mr. Milligan. At the same time uone must suppose from Mr. Howie's language that he places a political party before the church. This he does uot do, though it is true, as he says, that the party is in advance of some churches in some lines of practical Christianity. Let us all be admonished also to be diligent in efforts to iuform Prohibitionists on cognate lines of reform to that which directly interests them. Let not our light be under a bushel.

PERSONAL NOTES.

—Bro. C. F. Hawley is in Iowa spending several weeks. We do not know his location.

—Bro. W. B. Stoddard writes of intense heat in Washington city, the thermometer ranging from 105 to 110 in the shade for several days. Great physical prostration results throughout the city.

—Our editor reached Saratoga Springs on Wednesday evening last and is eujoying the celebrated waters of the place which have always benefited him. He will after a few days pass on through Vermont and Massachusetts.

—Bro. L. G. Jordan, who represented the N. C. A. in several months' work in Mississippi some two years ago, is striking hard for prohibition in Nebraska. The Omaha *Leader* notices his work in Sarpy county, with enthusiastic meetings at Bellevue, Springfield, Gretna and Papillion.

—Rev. S. F. Porter, our college agent, has his vacation along with the institutions which he has been visiting. He has been a few weeks in this city, but has just started for Dakota where he will assist some needy church during the summer months. He tarries on the way a few days with Bro. M. L. Worcester of Kingston, Ill.

—Pres. C. A. Blanchard with Mrs. Blanchard and Prof. H. A. Fischer of Wheaton College attended the National Teacher's convention at St. Paul last week. On Wednesday Pres. Blanchard addressed the department of Higher Education on the topic, "What Have the People to ask of the College?" He argued that college men should be more emphatically leaders of public opinion and public enterprise than now.

—Bro. J. F. Browne, formerly lecturer in Illinois and Wisconsin, and more lately teaching in New Iberia, La., called on the *Cynosure* last Tuesday, going on to Odell, Ill., next day. He desires to study next year in some institution of northern Illinois where he can at the same time be preaching the Gospel. During the last year he has attended Antioch College, at Yellow Springs, Ohio. Until September he will be free to lecture on the lodge in northern Illinois or southern Wiscousin. He may be addressed at Martin, Greene Co., Wis. There are many who remember his very able addresses when before in the lecture field. We cordially recommend him to the friends in these States and urge that he be kept busy for a few weeks.

—The *Union Signal* publishes the followiug note of Bro. Gladwin's work on the Pacific coast. We heard last from him at Portland, Oregon: "During Mr. Gladwin's recent tour of lectures in California, he gave several addresses for the W. C. T. U. The State president, Mrs. Rosamond R. Johnson, writes thus of his work: 'It is with pleasure that I introduce the Rev. W. J. Gladwin, missionary to India, and co-editor of the *Banner of Asia*, who always talks to the point concerniug the curses of opium and liquor, as he has seen them in the Orient, as well as on our occidental shores.' Mr. Gladwin expects to labor for some months in Iowa, and the adjoining States. He has had eighteen years' experience in foreign mission work, and his addresses are highly commeuded."

Au occulist in New York recently answering inquiries, said that wearing eye-glasses, as many do, because they think it adds to their personal appearance, is very hurtful, as is also the use of spectacles, when needed, that are not properly selected. But he added: "The greatest enemy to the eyes of the young men is the cigarette. Recently a disease has appeared amoug smokers which is dangerous, and after careful investigation the best authorities, who for a long time were at a loss to uuderstand the peculiar malady, have traced it to the small, paper-covered tobacco sticks. It is now kuown as the 'cigarette eye,' and can be cured only by long treatment. Its symptoms are dimness and film-like gathering over the eye, which appears and disappears at intervals. If youug men continue to smoke cigarettes excessively, they may expect to be afflicted with this troublesome disease; and it is not relieved by spectacles."

THE HOME.

IN ERROR.

"Give me, this day, dear Lord," I cried,
"Some blessed station near Thy side;

"Some work in very deed for Thee,
That I may know Thy need of me."

Thus pleading, praying, up and down
I wandered, searching field and town,

Intent on task, the very best
Eluding still my eager quest.

And morn to noonday brightened; night
Drew slowly towards the fading height.

Till I, low kneeling at the throne
With empty hands, made weary moan:

"Thou hadst not any room for me?
No work was mine, dear Christ, for Thee?"

Then sudden on my blurring sight
Swept majesty and love and light.

The Master stood before me there
In conscious answer to my prayer.

He touched my eyes. In shame I blushed,
In shame my weak complaining hushed!

For lo! all day, the swift hours through,
The work, Christ given, for me to do

In mine own house had slighted been,
And I, convicted so of sin,

Could only lift my look to His,
The grace of pardon ask for this,

That I had wandered far and wide,
Instead of watching at His side;

That I had yet to learn how sweet
The home tasks at the Master's feet.

—*Margaret E. Sangster.*

IS THE BIBLE INSPIRED OF GOD?

Says one, "I think that the Bible may be a true history, but that is no proof of its inspiration. It does not require divine inspiration to write a true history." So you think it an easy matter to tell the truth, do you? I wish you could make other people think so. Suppose you go and read a file of the newspapers published just before the last election, and see if you do not think it requires divine inspiration to tell the truth, or even to *find it out* after it is told. Truth is mighty hard to get at, as you can see by perusing the daily papers on the eve of an election.

There are certain things in the Bible which, to my mind, bear the impress of Divinity. A skeptic will tell you what a race of old sinners we read about in the Bible! Noah got drunk; David was guilty of adultery and murder; Solomon was an idolater, and wrought folly; Peter denied his Lord, and Judas sold him for thirty pieces of silver; all these people that the Bible tells about so much to us, are a pretty set of men!

Very well; what kind of men do you expect to read about in the Bible? Noah got drunk. Is that strange? Did no one else ever get drunk? Peter cursed and swore. Are there not other men who curse and swear? Judas, an apostle, sold his Lord, who said he had chosen twelve and one of them was a devil. Do you not sometimes find a Judas in the church even now-a-days? One in twelve was a thief and a traitor then; and we need not be surprised if we find about the same average now.

But you seem to think that when you read about a man in the Bible he is sure to be free from all kinds of errors, frailties, faults and sins. You have formed this idea of men from reading in Sunday-school books about good children, who usually die young; or perusing excellent biographies, which, as you read them, cause you to exclaim, "I wish I could be as good as that person was, but I never shall." No, I presume you never will, and if you knew the whole story about the person you might not feel so deeply on the subject.

Do you suppose that if the Bible had been written by some learned doctor, revised by a committee of eminent divines, and published by some great religious society, we should ever have heard of Noah's drunkenness, of Abraham's deception, of Lot's disgrace, of Jacob's cheating, of Paul and Barnabas' quarreling, or of Peter's lying, cursing, or dissembling? Not at all. The good men, when they came to such an incident, would have said, "There is no use in saying anything about that. It is all past and gone; it will not help anything, and it will only hurt *the cause.*" If a committee of such eminent divines had prepared the Bible, you would have had a biography of men whose characters were patterns of piety, and propriety, instead of poor sinners, as they were. Sometimes a man writes his own diary and *happens* to leave it for some one to print after he is dead; but he leaves out all the mean tricks he ever did, and puts in all the good acts he can think of; and you read the pages, filled with astonishment, and think, "What a wonderfully good man he was!" But when the Almighty writes a man's life he tells the truth about him; and there are not many persons who would want their lives printed if the Almighty wrote them.

You find a man who will *tell the truth* about kings, warriors, princes, and rulers to-day, and you may be quite sure that he has within him the power of the Holy Ghost. And a book which tells the faults of those who wrote it, and which tells you that "there is none righteous, no, not one," bears in it the marks of a true book; for we all know that men have faults, and failings, and sins; and among all the men whose lives are recorded in that book, each man has some defect, some blot, except one, and that is "the man Christ Jesus."—*From The Inspiration of The Bible, by H. L. Hastings.*

"I THIRSTED STILL."

The following incident will show how God is longed for as the true source of happiness, even by the poor Hindoo. A missionary and his wife in India itinerating among the villages connected with their station, passed a few days in the home of one of the catechists. A little room, a kind of "prophet's chamber," with a cot, a stool, and a lamp stick, had been prepared for them. The missionary had gone on to another village, his wife remaining behind. Having spent a somewhat tiring day, she was about retiring for the night, when an old man came to her, saying, 'Salaam, ma'am, I have many words to say to you, I have much to tell you, and I must tell you. Please allow Moses and his daughter to sit by while I speak to you."

So Moses and his daughter and the old man sat down on a mat, and the lady seated herself on the side of the cot to listen. The room was but dimly lighted by the tiny lamp fixed to the stick. As the old man went on with his story, a light not of earth seemed to fill the room."

"Salaam, ma'am, I am an old man. Gray hairs have long been on our head, and for many years I was a sorrowful man. I worshiped idols as my fathers and grandfathers had done; but I had no comfort; I wanted something more. I thirsted, oh, how I thirsted for something better than my idols could give. I went to a goaroo; I told him I wanted God—to see God. He told me to perform ceremonies and repeat *muntrums.* I did this, but it was like digging in a dry well; not one drop of water came, and I thirsted still.

"I went to a Brahmin. He told me to wash the Brahmin's feet and drink the water, and perform many other abominable rites. I obeyed him; but, alas! without effect, and I thirsted still.

"Then I was told to visit some holy places and take money and clothes to the priests, and they would show me their god. This I did, and many a weary mile I travelled, hungry and thirsty; but the hope of gaining what I wished helped me on, and mile after mile I journeyed. But this, too, was all in vain; I thirsted still.

"In despair I came back to my own village, thinking it was of no use; I must give up. But, oh, ma'am, God had mercy on my weary, thirsty soul. One day I met this man" pointing to Moses, "and he gave me a little book. I read in it these words (John 4: 14,): 'Whosoever drinketh of the water that I shall give him shall never thirst.' I read, I stopped, I asked, 'Who is this "I" that will give this water.?' Oh, ma'am, I can never tell what I felt as I read these words again and again. I can say no more now." Here the dear man broke down, and, turning to Moses's daughter, said, "Child, sing."

She had a peculiarly sweet voice, and started a Telugu hymn on the loveliness of Christ. He soon joined in, his voice tremulous with emotion. We all sang. It was a small and humble choir, but the music was such as angels love to listen to. After we had sung, he began to speak again.

"Well, ma'am, I went to Moses and asked him what these words meant. He said it meant the well of salvation opened by Jesus Christ. 'Oh,' I said, 'will He give me the water?' He said, Yes; and I believed, and found it was quite true. Oh, lady, lady, how many wells I had dug in, but they were all dry. But this well of salvation through Jesus bubbles up and up. I feel it now." And again he began to sing. He said: "I have written some hymns about Jesus Christ. May I sing one of them?" This he did. Then he said, "Now I must confess Christ before the world, and be baptized in that precious name."

"Yes, father," said Moses, "but you know you will lose your caste then."

"Ay, my son, I know it, I know it, and my own sons will, perhaps, not allow me to live in my own house. But never mind, I shall find a corner to live somewhere. Jesus will take care of me. The water will still spring up to everlasting life."

Midnight passed ere he finished the "many words" he had to say. The oil in the little lamp was well-nigh consumed, but still he lingered. It seemed as though he would never tire of talking of the love of Christ.

Some time after this he was baptized. Truly in losing his caste he lost his home. His sons turned him out of his house, but the catechist, Moses, took him in; as he said, he found "a corner to live in." He was so anxious to tell others of the "living water" that he used to travel from one village to another and sing Christian songs, telling of the love of Christ. When he grew blind and unable to guide himself he paid a boy a small sum to guide him about and read the Scriptures to the people. After a while he fell ill. Moses nursed and cared for him till he passed away to see Him for whom his soul had thirsted; and now what draughts of joy will he drink from the "river of the water of life."—*London Christian.*

A BABY ORGAN IN ASIA.

BY REV. G. H. KRIKORIAN, YOZGAT, ASIA MINOR.

This organ is a gift to our mission by our beloved Bible class, well known for many years as "Mark Ayer's Bible Class" in the First Congregational Church of Chicago, of which class I had the pleasure of being a member while attending the Chicago Theological Seminary. With a desire to keep up our relation with them, and to show their interest to our work the young people of the class voted upon to present this Mason and Hamlin "baby organ" to be used in our field.

In accordance with the desire of our young friends we have consecrated this organ to a service quite in keeping with the nature and spirit of the gift and its givers. There is, in our field, a community where there are some twelve villages within one to six miles distance from each other. In some of these villages we have congregations, in others only the beginnings of one; while the rest have simply a good leaven of truth put in them. This is eminently a good community, for its fields are ripe for the sickle of the Christian reapers. At any of these villages a missionary can have a good chance to preach the Gospel in their own churches and public places.

At Eglenje is the home of our baby organ, where we have the best congregation; and it being at the center of this community it is easy to carry the organ to other villages when necessary. This is the mission field of our baby organ; and now let me give you some items of interest about its mission in this community.

What I have witnessed at Eglenje about the peculiar mode of carrying the organ to the church was quite suggestive of the mode of carrying the "Ark of the Covenant" in the olden times. It was one Sabbath morning, and the beating of a piece of steel was announcing the time of the meeting. But none moved from their places at the first or even at the second beating of the steel. Then they raised the baby organ upon the shoulders of young men to take it from the house of the minister to the church. As soon as the people saw the organ coming they all crowded around it and from all directions began to flock into the meeting house. We had an interesting meeting, and after the service the organ was carried back to its place. I was informed by the minister that such is the respect of the villagers for the organ that whenever they carry it to the church, they

are sure to get a good audience, and when the organ stays at home few of the "outside" people will attend the meeting.

In case of holding special services or making missionary tours the organ is carried to other villages, and adds much to the interest. Wherever it is taken, it is sure to attract crowds to listen to the preaching of the Gospel. In January we appointed one our of young men, a member of our High School and of the Christian Endeavor Society, to one of these villages to teach school. He has, beside teaching, been doing excellent work in preaching and carrying on missionary campaigns with our baby organ. An interesting account of such meetings came to us recently. They had preaching at Eglenje (Lodging-place) on Sabbath morning; and in the afternoon they carried the organ to Saatli (Healthy) where they had communion services. In spite of all opposition and devices of the priest to keep the people back from attending these services, the attraction of the organ compelled the people to come to listen to its music and hear the preaching. The charms of music, and the mode of carrying it, would almost arouse the whole village wherever it went. On Monday our young teacher wanted to carry the organ to Kediler (the Cats), the village where he is laboring, and they had to pass through another village called Satchli (Hairy). The attention of the people was attracted when the organ passed through this village; but did not at first know what it was; but when they learned that it was the baby organ, they regretted not causing the organ to stop that they might hear it played. So, the chief men of the town, holding a meeting together, sent a request to Kediler to please to pass the organ through their village; they would gladly open their church for a special service to listen to the music and preaching. We have no work at this place; but such is the attraction of our baby organ that it prepares the hearts of the people to listen to the preaching of the Gospel. Now, appeals come from surrounding villages that they want to have the organ visit their villages.

Wherever we make missionary tours among these villages, and hold special services at different places, our baby organ will do for us an invaluable service. Wherever we find the strongholds of the enemy set against the entrance of the Gospel truth, and when the enemies of truth increase and become fierce, then we can, by raising this "ark," successfully carry on the campaign of the New Covenant, i. e., "salvation in Christ Jesus," to the hearts of the people. We feel that our baby organ has a good mission in this community. Will not our Christian friends pray for our mission?

THE INELEGANCE OF HURRY.

Haste which the occasion demands is never undignified. A fireman running to a fire is a rather inspiriting sight. We would despise him if he walked. It is rushing in the ordinary affairs of life which demand deliberation, steadiness, control, which destroys dignity and so destroys good manners. The man in a hurry we feel at once is so because he is not master of the situation. He would not be compelled to gorge his breakfast, to walk so fast that he looks like an animated wagon wheel, or to slight his work if he had his affairs in control. The effect of leisure on conversation is magical. Not driven to conclusions, the subject may be looked at on all sides. The fancy may play with it, the reason weigh it, the memory enrich it, the judgment pronounce upon it. The mind is never so true, so subtle, so discriminating as when working spontaneously and leisurely. When it must pounce down on its ideas and bear away only what it can snatch in the instant, it must miss all more delicate meanings, larger generalizations, and keener comparisons —*Sel.*

Make life a ministry of love, and it will always be worth living.—*Robert Browning.*

When men are rightly occupied, then amusements grow out of their work as color petals out of a fruitful flower; when they are faithfully helpful and compassionate, all their emotions become sturdy, deep, perpetual and vivifying to the soul as the natural pulse of the body.—*John Ruskin.*

TEMPERANCE.

SHIPPED THE LIQUOR BACK.

The citizens' committee of 100 at Ottawa, Kansas, unhitched the horses attached to a wagon loaded with "original packages," which was about to be unloaded and transferred to the store, and ran the wagon back to the depot. There the packages were reshipped to the house in Kansas City, where they came from. The committee has a watch upon another consignment which is at the depot. It is thought the agents will replevin the goods. In case they do an indemnity bond is ready and any damage the court or jury may award will be paid.

CHICAGO AND THE SALOON.

Rev. Charles Boaz, pastor of Bethany Baptist church in this city, is preaching a series of sermons on "National Perils." His subject was lately "The Saloon in Politics." He said that the Republic rested upon the foundation of the church, the school, the press, and the home. To secure prosperity and good order all legislation should be pure and honest—impossible conditions so long as the saloon remained the dominant, demoralizing element in our government.

That the liquor interest controlled legislation the speaker showed by citing the manner in which the law-making powers treated all petitions and appeals made by Christian organizations, and the fact that neither political party had the courage to embody anything in its platform looking to the annihilation of the liquor traffic.

Mr. Boaz continued: "The fearful power of this liquor interest is seen most clearly in our municipal government, where the saloons and gambling houses run riot without hinderance." The reasons he offered for this disgraceful state of affairs were the great number of aldermen who were saloon-keepers; the fact that these men were easily bought; the great foreign element without conscience or principle, who would sell their vote for a drink, and the fact that the balance of the political power lay in the hands of the saloon element. He forcibly brought into notice the fact that gambling houses were run in spite of the law and in the face of the earnest protest of all good citizens, and he deplored the condition of a municipal government that could uphold such flagrant lawlessness and disregard the efforts of the *Daily News* and reputable private citizens toward the destruction of these gambling dens. He illustrated the power of the saloon vote by the mayoralty contest a few years ago, when the churches of the city united all their forces for a fight upon the corrupt administration and found themselves overwhelmingly defeated by Carter Harrison and the saloon element.

Continuing, Mr. Boaz said: "The same lamentable condition exists to-day. The mayor is the creature of the liquor interests and to them he looks for his maintenance in office. As a voice of the best people of Chicago the *Daily News* has again and again pointed out the lawless gambling houses to the city administration, but the mayor and his men have shut their eyes to all such information. There is a sentiment deep-seated and unwavering among the intelligent citizens of Chicago that will uphold this voice against the corruption of our municipal affairs. This city problem is but a phase of a great national question upon which the American people must render a verdict. It is the question of the saloon, an institution which is undermining our liberties, and which, if it is not checked by the strong power of the people, will ruin us as a nation."

DRINKING A FARM.

My homeless friend with the chromatic nose, while you are stirring up the sugar in a ten-cent glass of gin, let me give you a fact to wash down with it. You may say you have longed for years for the free, independent life of the farmer, but have never been able to get enough money together to buy a farm. But this is just where you are mistaken. For several years you have been drinking a good improved farm at the rate of 100 square feet a gulp. If you doubt this statement, figure it out yourself. An acre of land contains 43,560 square feet. Estimating for convenience the land at $43.56 per acre, you will see that it brings the land to just one mill per square foot, one cent for ten square feet. Now pour down the fiery dose and imagine you are swallowing a strawberry patch. Call in five of your friends and have them help you gulp down that 500-foot garden. Get on a prolonged spree some day and see how long a time it requires to swallow a pasture large enough to feed a cow. Put down that glass of gin; there's dirt in it—100 feet of good rich dirt, worth $43.56 per acre.—*R. Burdette.*

For every rich rum seller there must be 100 poor drunkrrds. For every fortune gained in the rum traffic a score of fortunes must be lost by its patrons. For every rum seller riding in his carriage, we may expect to find 100 feeble women bending over the wash tub, 100 helpless children thinly clad, poorly shod, plodding their way through snow and slush, and seeking their scanty sustenance by toil or beggary.—*Safeguard.*

The trend of the temperance movement is well illustrated by the late Temperance Congress in New York. Third party Prohibitionists have never been more than a fraction of the great temperance host. But though only a fraction they are its animating spirit. They were in a large majority in this congress because they had the intense interest that caused them to attend. They are to the temperance what the radical Abolitionists were to the anti-slavery reform. They were a still smaller fraction, but were none the less the very soul of the great movement, which culminated in the emancipation of four millions of slaves. Intense earnestness in any undertaking gives to men a power out of all proportion to their numbers. That the Prohibition party, as such, will ever include a majority of American voters is highly improbable. That they will compel the nation to destroy the liquor traffic is quite as probable as that the Abolitionists should have overthrown slavery.

The hesitancy and delay in passing the Senate bill amending the Inter-state Commerce law, so as to give the States power to control the liquor traffic when carried on in "original packages," shows the subserviency of the House of Representatives to the liquor interests, and their blindness even to political considerations. The Republicans of the House have now an opportunity to do something for temperance that will command the approval of all classes of temperance people, whether prohibitionists, believers in local option, or high license. If they shall fail to meet the crisis, they will alienate the great mass of Christian men and women all over the land. So far as the Republican party is concerned the issue is fairly made up. It is free whisky everywhere or the right of restriction and prohibition. There can be no doubt as to the attitude of the great majority of American people of all parties on such an issue. We repeat that if the House fails to pass this measure, there will be a revolt against party supremacy, that has not been surpassed in many years.

The International Fair and Exposition to be held in Detroit, from August 26 to September 5, sets a good example to the Columbian Exposition by rigidly excluding gambling and liquor selling from its grounds. To prevent evasions of its temperance rules, the association puts in all its contracts and licenses for restaurant and other refreshment privileges this notice: "All forms of gambling and selling of intoxicating liquors prohibited. This license may be revoked by order of the secretary for violation of above rules." Also the further warning: "Accepted by——subject to the above conditions. ——Sig." As this great International Fair was attended last year by a quarter of a million of people, and a much larger attendance is expected this year, many thousands of dollars have been vainly offered the managers for privileges to sell intoxicating beverages, and also many thousands for licenses for various gambling devices. Not only is this an example to be commended, it also shows great advance in Christian and temperance principles, when such a course is adopted by managers of a great exposition, not only because it is right, but because as shrewd, experienced business men, they consider it the policy best calculated to attract great numbers of well-to-do people from all over the continent.—*The Union Signal.*

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON IV. -Third Quarter.—July 27.

SUBJECT.—Lost and Found.—Luke 15: 1-10.

GOLDEN TEXT.--There is joy in the presence of the angels of God over one sinner that repenteth.—Luke 15: 10.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Luke 15: 1-10. T.—Matt. 18: 1-14. W.—John 10: 1-21. T.—John 10: 22-42. F.—John 3: 1-17. S.—Ezek. 34: 1-16. S.—Ps. 23: 1-6.

COMMENTS BY E. E. FLAGG.

1. *The complaint of the Pharisees.*—vs. 1, 2. The narrow, self-righteous spirit which made the Pharisees oppose Christ at every turn of his public ministry we find cropping out in the times of the apostles; and what is more surprising, among those who called themselves Christans. The Jewish converts found fault with Paul because he ate with uncircumcised Gentiles, and if we follow in the footsteps of Christ, seeking always and everywhere to save the lost, we shall also without doubt suffer from the same prejudice. Rumsellers may be called the publicans of our day. Why are they worse than the men who give them their licenses to sell, but who would on no account meet them in a social way or treat them as friends and equals? Great evils are apt to create two classes—publicans and Pharisees,—the men who get their living by means of these evils, and men who, though far above them socially and religiously, are, by their guilty indifference, partners in the same. It is noticeable that while the scribes and Pharisees were all the time putting their own false construction on everything Christ said and did, we never read that publicans and sinners so misunderstood him, or even thought that because he thus freely associated with them he condoned their sin. The degraded and the fallen have always been quickest to respond to the appeal of Christian love, and the least apt to put their own false interpretations on the Gospel doctrines.

2. *The lost sheep.*—vs. 3–7. These sinners who thronged to hear Christ did not go up to the temple on feast days, nor attend the synagogue service, nor do any of the other things expected of devout Israelites. The Pharisees kept the letter of the law without the spirit. The publicans had broken away from both the formal observance and the truth underlying it. Our cities, our large towns, our country hamlets are full of these lapsed classes—people who never go to church, who never read the Bible, perhaps have none in their dwellings; and the great problem with which Christianity has to deal is how to reach these ever-increasing lost sheep and win them back to the fold. The answer will be found in studying the methods of the Good Shepherd. He goes after them. Those who are still in the fold, who have Christian friends and religious influences all about them can come to him, but those who have strayed away from the sound of church bells and all the means of grace will never return unless they are sought. It would be well if the church would raise a higher barrier between herself and the world; if she would mend the gaps in her hedges and thus prevent the sheep from straying. Worldly amusements, fairs, and Sunday-school theatricals have too often been the hole through which the innocent lambs have wandered off and been lost forever; while in allowing the rival religion of the lodge she breaks down her own walls and leaves her fold free for the enemy to enter. No other single cause has done so much to draw away our young men from the sanctuary and keep them outside of all religious influences which might act on their lives and draw them to Christ. The lodge question is therefore the most important that confronts the church to-day, because it not only directly concerns her prosperity but her very life. And indeed when the church takes the wrong side or is indifferent to the claims of temperance, labor, or any moral question, her hedges are broken down. What is to keep out the destroyer?

3. *The lost silver.*—vs. 8–10. The sheep could suffer—could feel the pangs of hunger and thirst. The very fact that it had strayed away showed that it was possessed of life. A backslider must have some spiritual life or he couldn't backslide. The inanimate silver lost without its own volition may represent the class in which no breath of spiritul life has ever stirred. It is wonderful to think of God as rejoicing over such and calling all heaven to rejoice with him. Should it not stimulate us to do all we can to save the lost, and thus cause joy in heaven?

HELPFUL THOUGHTS FROM PELOUBET.

JOY OVER THE REPENTING SINNER.—Verse 7 opens a window in heaven from which a ray of light comes, revealing (1) the employments and interest of heaven. The angels are ministering spirits, missionaries, doing all they can for the salvation of men. (Heb, 1: 14.) (2) The value of the soul. Cities and empires may rise and fall, but nothing is said of joy in heaven over it, but there is joy all through heaven over one soul saved. (3) The awful danger of the sinner. Deliverance from some small pain or danger would occasion no such joy. The greatness of the joy is a measure of the greatness of the danger. (4) We see here the desire of God and of all holy beings for the salvation of men. (Ezek. 18: 31, 32.) (5) It shows there is no other way of salvation. (6) Some have strongly felt the objection to the Gospel that it is not probable that the Son of the infinite God would leave all the measureless stars without redemption, and come to this little world which is but a mote in the sunbeam compared with other worlds, and here become man and die for us, the almost invisible atoms in this obscure corner of the universe. But here the enigma is solved. Wherever the lost are, there he must go for them. The hearts of all the family go after the lost one.

RELIGIOUS NEWS.

—While lecturing before the Moody Bible Institute in this city, Prof. Moorehead of Xenia, O., occasionally held religious services with the Italians and addressed them in their own tongue.

—Major Whittle, the well-known evangelist, has just returned to this country after a prolonged tour in Great Britain. He arrived in New York June 28, and repaired at once to Northfield, Mass. He is now holding daily meetings in the Bible Institute of the Chicago Evangelization Society. The hour of his lecture is from 11 A. M. until noon. Sabbath morning in the Chicago Avenue church he delivered a discourse before a large audience. In the evening he preached at the Clybourn Avenue Mission church. Major Whittle will remain here until the end of July, when he will again join Mr. Moody at Northfield, Mass., to assist in the great summer convention.

—Results of the enthusiasm developed by the volunteer missionary movement among students are found in the fact that fifty-three new appointments to foreign missionary service have been made by the American Board since last October, which is one in excess of the exceptionally high number appointed during the whole of the preceding year; and in the sending of seven of the thirty-nine graduates of the McCormick Presbyterian Theological Seminary. at Chicago, to the foreign field. At Oberlin there are one hundred student missionary volunteers.

—According to the latest official report, the United States, Great Britain, Germany and Holland, the four countries that have done most to spread the Bible in Asia, Africa and the Pacific, now send the most rum to these same people. Eight hundred and seven thousand four hundred and seventy-four gallons of rum went to the Congo Free States from this country last year, most of it from Boston.

—Less than one hundred years ago was organized the first Protestant Foreign Missionary Society. Now there are more than 200 such societies. These have a force of more than 7,000 missionaries and assistant missionaries, and more than 35,000 native helpers, of whom 3,000 are ordained. Thirty years ago there was not a Woman's Foreign Missionary Society in America. Now there are thirty-nine, with 25,000 auxiliaries, more than 8,000 children's bands, and an aggregate income of more than $1,730,000.

—Dr. George F. Pentecost will remain during most of the summer at Waterbury, Conn., and will then proceed to India.

—Mr. Moody announces that gifts amounting to $110,000 have been received by his Mount Hermon and Northfield Seminary schools, $10,000 to come from O. H. Greenleaf of Springfield, Mass.; $50,000 promised by Frederick Billings of Woodstock, Vt., and $50,000 willed by the late D. M. Weston.

—The closing consecration meeting in connection with the recent International Christian Endeavor Convention at St. Louis will never be forgotten by those present. Nearly seven thousand people were present. The utmost solemnity prevailed and the spirit of eager desire for better service on the part of the throngs of young people could be felt. Many State delegations unitedly pledged themselves to Christ's work.

—Rev. Dr. Wm. M. Taylor, of the Broadway Tabernacle, New York, with characteristic enthusiasm, has undertaken the task of raising a fund for aged Congregational ministers, and has just returned from the West, where he secured $6,000 for this purpose. His own people have given $3,000 more, and these subscriptions render available the $10,000 legacy of Mr. Knowles, of Worcester. Dr. Taylor does not intend to rest until the fund amounts to $100,000.

—Elder R. E. Howell, minister of the Christian church, at Illiopolis, Ill., has resigned and gone to Springfield, Mo. His difficulty with the church was caused by his remaining away from the weekly prayer-meeting in order to play croquet.

—When the Louisiana Lottery Company was striving last winter to get hold of North Dakota for their immoral purposes, the chaplain of the House, Rev. James M. Anderson, prayed against the scheme and called a meeting in his unfinished church to protest against it even under threats of withdrawal of support. The story was told in the General Assembly, and a member was moved to call Mr. Anderson aside and present him with a check for $1,000 to finish his church.—*Christian Statesman.*

—The total number of Young Men's Christian Associations in the United States and Canada is 1,341; 305 of these are in colleges; 82 are railroad branches; 10 German branches; 36 among colored young men; and 11 among Indians. Associations numbering 1,172 report an aggregate membership of 212,676; and 1,109 report an active membership of 104,435; 205 buildings (against 156 reported a year ago) owned by the associations are reported valued at $8,352,910; the total net property of the associations, including buildings and building funds paid in, furniture, libraries, etc., amounts to $10,433,647. In addition to this the reports show that over $1,500,000 is pledged for buildings. During the past year $1,654,750 were contributed for current expenses of the local work; and $162,000 for State and international work. The list of general secretaries shows 619 associations employing 1,095 secretaries, assistants, physical directors, etc.; 611 associations report libraries containing 422,912 volumes; and 277 report educational classes with a total membership of 17,143 different young men; 349 associations report 487 Bible classes; and 389 report 544 training classes; 580 report 798 weekly prayer meetings; and 628 report 648 Gospel meetings.

—The next General Conference of Christians of all nations, convened by the Evangelical Alliance, will be held in Florence, Italy. in April, 1891. The Alliances of Europe and America will co-operate in making the Conference a success. Our Protestant brethren in Italy are so poor that it will be necessary for the British and American Alliances to bear the expenses of the Conference, which will amount to about $5,000. In many instances, in order to secure the attendance of Italian pastors, it will be necessary to pay their expenses. At a recent Waldensian gathering last year some delegates walked hundreds of miles in order to be present. That the influence of this great Protestant gathering may do great things for Italy, there should be delegates from all parts of the kingdom. The Alliance for the United States asks the prayerful sympathy of the Christian public with this Conference, and invites contributions for its expenses. Money may be sent to the Evangelical Alliance, 117 Bible House, New York City.

—The International Sunday-school Convention began its sixth annual session at Pittsburg, June 24, with 1,300 delegates present from all parts of the United States and Canada. The delegates represented 112,897 Sunday-schools, with 1,178,301 teachers and 9,149,997 scholars. The membership of the International Lesson Committee was made fifteen instead of fourteen, and the following ministers constitute that committee: Bishop John H. Vincent, Methodist, chairman; Rev. Warren K. Randolph, D.D., Baptist, Providence, R. I., secretary; B. Jacobs, Baptist, Chicago; Rev. A. E. Dunning, D.D., Congregationalist, Boston; Rev. John Potts, D.D., Canadian Methodist, Toronto; Rev. D. Berger, D.D., United Brethren, Dayton, Ohio; Prof. J. I. D. Hinds, Cumberland Presbyterian, Lebanon, Tenn.; Rev. John Hall, D.D., Presbyterian, New York City; Hon. S. H. Blake, Canada Presbyterian, Toronto; Rev. Moses D. Hoge, D.D., Southern Presbyterian, Richmond, Va.; Rev. W. G. E. Cunnyngham, D.D., Methodist South, Nashville, Tenn.; Rev. John A. Broadus, D.D., Baptist South, Louisville, Ky.; Rev. H. Lewis Baugher, D.D., Lutheran, Gettysburgh, Pa.; Rev. B. B. Tyler, D.D., Campbellite, Louisville, Ky.; Rev. John S. Spahr, D.D., Reformed, Lancaster, Pa.

GEORGE WASHINGTON. *Rev. Ezra Styles, D.D., in the "Philadelphian," July* 23, 1830: "Hitherto I have neither advocated nor opposed Masonry, unless it be in the relation of a conversation between General Washington and Governor Jonathan Trumbull the second, which the latter more than once repeated to my father. The latter, when *aid de camp* to the former, asked him if he would advise him to become a Mason. General Washington replied, 'that Masonry was a benevolent institution, which might be employed for the *best* or *worst* of purposes; but that for the most part it was merely *child's play*, and that he could not give him any advice on the subject.'"

CHIEF JUSTICE MARSHALL was the intimate friend and biographer of Washington, and was himself a Freemason in his youth. Marshall left the lodge in 1793. He had then for some sixteen years been acquainted with Washington, who died six years later. Marshall wrote to Hon. John Bailey from Richmond, Oct. 18, 1833, of Washington and Freemasonry: "I do not recollect ever to have heard him utter a syllable on the subject."

CHARLES P. SUMNER, *father of the Senator, and a renouncing Mason:* "Masonic engagements, whether they are called oaths, obligations, or promises, ought never to be made. They are not sanctioned by law and are not obligatory. They make it a Masonic crime to divulge that which the good of the community requires should not be concealed."

BUSINESS.

TO THE READER.

It has been suggested that many thousands would be interested and benefited by the circulation of Joseph Cook's address on the *Disloyal Secret Oaths* of MORMONISM, the CLAN-NA-GAEL, JESUITISM, and FREEMASONRY. The Association has not the funds needful for notifying the public through the newspapers, that so valuable a document is in print, and hence this appeal. We wish to send out Joseph Cook's address to one thousand newspapers for review and comment. This should be done during the next two weeks. TWENTY DOLLARS ARE NEEDED. Who will send it? It will be worth several times that amount to the cause.

"PAID IN ADVANCE."

Some papers discontinue on expiration of subscriptions and some continue until orders are received to discontinue. If a classification is made it will be found that those papers which appeal mainly to the lower tastes of their readers, to their love of news (daily papers), their love of excitement (story papers), or their love of beauty (literary and art journals) generally do not trust their readers; while those who appeal mainly to their higher instincts, to their love of home (country weeklies), or their love for God (religious papers), do trust their subscribers. There is no inflexible rule, but the general custom is as stated.—*Christian Patriot.*

BOOKS AND TRACTS.

There is missionary work for *summer* as well as for winter months. One form is the never-ending and often blessed work of giving a tract or selling a pamphlet to the uninformed. Among the many who have greatly aided this reform and benefited their neighbors is Burgess Smith of Pennsylvania. In sending for a new supply he writes cheerfully of the interest shown in the "Proceedings of the Chicago Conference." Sow your neighborhoods two or three times a year with fresh, readable tracts, and God will give you a harvest that rust and blight cannot touch.

Your attention is especially called to the 12-page program gotten out for the Chicago Conference, a limited quantity of which are on hand. They are a 12-page tract, wire stitched, on nice book paper and contain portraits of Moody and Pentecost and the testimony of evangelists. We will send these at the rate of twenty cents per pound or ten cents per half pound, postpaid. It will pay to distribute these.

Copies of the following valuable books have been left in this office for sale at second hand and favorable rates:

Mackey's Masonic Jurisprudence.
Chase's Digest of Masonic Law.
Mackey's Lexicon of Freemasonry.
Bernard's Light on Masonry.
Horton's Image of the Beast.

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MSS. pages 247 to 292 have been received.

DONATIONS.

General Fund:

H. Curtis	$ 5.00
J. S. Rice	1.00
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J. W. Cole	1.50
W. B. Stoddard	55.52
Collected in June by agents—	
J. P. Stoddard	16.00
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Cynosure Minister's Fund:

W. H. Layton	$ 10.00
S. M. Neff	3.00
N. P. Eddy	3.00
M. Stubbs	1.50
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Cynosure Extension Fund:

J. Blanchard	$50.00

Foreign Fund:

N. P. Eddy	$3.00

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SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from July 7 to 12 inclusive:

R Riggs, J N Norris, Mrs C W Crabtree, W Rogers, G L Emerson, F M Mitchell, E J Chalfant, S Jackson, D H Bicknell, J M Marvin, W Barrus, Mrs M Good, F A Armstrong, Rev H C Cade, G McCullough, R Montgomery, S A George, R W Wass, H W Fowler, Rev A Hannon, Rev M Tyler, J L Glasgow, J Humble.

IN BRIEF.

It is expected that the Belgian Cabinet will propose an immediate advance of $1,000,000 to Congo State and an advance of $400,000 annually for ten years, the Congo State to be mortgaged to Belgium.

There are seven ditches being constructed in New Mexico, which, when completed, will irrigate 720,000 acres, or more than 1,100 square miles. This is almost 100,000 acres more than the land now subject to irrigation in that territory.

Dr. Charles K. Barlow, a leading dentist of Poughkeepsie, New York, has taken no food of any kind except a glass of milk or a cup of coffee each day for forty-five days. When he commenced fasting he weighed 245 pounds and measured 49 inches around the body. He now weighs 201 pounds and measures 36 inches around the body. When the forty-five days were up he was ready to eat something substantial, but his appetite failed him and has not yet returned. His board bill for fifty-three days has been less than $2. He says he feels well and has worked hard every day during his fast. His entire food to-day consisted of a glass of milk and a plate of ice cream. He is about 40 years old. His eyes are bright and his movements sprightly.

It is claimed for Chicago that, in proportion to its population, it has more benevolent societies than any other city in the world; that the percentage of its dependent classes is less than in any other great city; that there are only two other cities in the country as well supplied with Sunday-schools, and, finally, that its Newberry Free Library starts with a fund of $3,000,000, the largest ever given a free library. Besides this library the late Mr. Cregar left more than $1,000,000 for another, and, in addition, the City Library has an income of nearly $100,000 from taxation. The city appropriates one-third of its revenue to the public schools, and during the past year its citizens raised $475,000 for the Chicago University and $800,000 for the Lake Forest University. The McCormicks have given nearly $1,000,000 for theological education, and not long ago Mr. Moody easily raised $250,000 in Chicago for his training school. In view of all this it might possibly be advisable for the humorists to stop manufacturing squibs about Chicago's pork and lard. She is a city of which all Americans, New Yorkers included, can be justly proud.—*New York Tribune.*

A Danbury correspondent of the Hartford *Courant* writes that that Connecticut city is at present well-nigh demoralized by a lottery craze. It seems that an operative in one of the hat factories drew a big prize in the Louisiana Lottery recently, and a large proportion of the 5,000 operatives in Danbury have been buying lottery tickets ever since. The craze has gone to such extent that business is interfered with. Families suffer and store-keepers complain loudly. All the working people are talking lottery, and it is not the poor alone who buy tickets. It is estimated that Danbury has lost more money in this manner than from all other calamities put together for a long period. There is reason to believe that the prize referred to was allowed to go to Danbury to revive drooping interest, as it is openly charged that the lottery managers shrewdly drop a prize in communities and among classes of workingmen where it will excite the gambling instinct. Not long ago a prize was drawn in this way, doubtless, by a Boston barber, and it is said to have been the worst thing that ever happened to barbers in this city. The gambling instinct is strong in human nature, and an institution which panders to that instinct and provokes it where it would not otherwise be aroused is a curse to the whole nation. Our government ought to be sufficiently paternal to prevent the ignorant and credulous from being victimized in this way. The business is largely done through the mails.

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HOME AND HEALTH.

The excellent hints in this department last week should have been credited to the *American Agriculturist.*

NOTES FOR WARM DAYS.

The two following drinks, both delicious and wholesome, serve to satisfy thirst, and are refreshing and inexpensive as well.

To two pounds of light-brown sugar add one-half pint of molasses, two ounces of tartaric acid, and one quart of boiling water. Stir till thoroughly dissolved, and then stir in one ounce of essence of wintergreen, or sassafras, if preferred. When cold, bottle it; it will fill two quart bottles. To serve put two spoonfuls in a tumbler, fill two-thirds up with cold water, stir in one-quarter teaspoonful of carbonate of soda and drink while effervescing. The materials do not cost over 35 cents; well-corked, it will keep perfectly all summer.

Cream soda is rather more delicate; but requires a few moments' boiling. The materials required are one ounce of tartaric acid, the juice of one lemon, one and one-quarter pounds (pints) of loaf sugar, and one and one-half pints of boiling water. When cold stir in one ounce of essence of wintergreen and the whites of two eggs beaten to a stiff froth; also one-quarter cup of flour, blended in a little cold water. Bottle and serve one spoonful of the syrup, three-quarters of a glass of cold water, and one-quarter teaspoonful of carbonate of soda. Drink while effervescing.

Nature seems to call for an acid in the hot season. Naturally we incline to lemons, which are plentiful now, and should be used liberally. Take the juice clear with water without sugar. There are many conditions for which lemon juice is a specific, notably a torpid liver. Summer fruits, acid berries, strawberries generously used, will often set these ailments right without the use of medicine. Stewed rhubarb, a strong acid, slightly sweetened, has the same effect. It is very healthful. So is a good "towel bath" every morning, with a little ammonia added to the cold water, or even a little salt. It is wonderful how it will brace one up for the "heated term." Yet after all, with a busy day, one often finds the feet tired and aching and swollen with the heat when night comes. Nothing so rests and relieves them as rubbing with spirits of camphor. If not at hand, alcohol alone has a very comforting effect. Stout people are more apt to be troubled with aching feet in warm weather than those who are spare. We have known the trouble greatly relieved by putting the feet in cold water for ten minutes at bedtime. When aching feet seem persistent, and do not yield to simple remedies, the trouble is apt to be rheumatic, and a liniment made of olive oil with all the gum camphor it will absorb will be apt to relieve at once.—*Independent.*

—Eat all cold food slowly. Digestion will not begin till the temperature of the food has been raised by the heat of the stomach to 98 degrees. Hence the more heat that can be imparted to it by slow mastication the better. The precipitation of a large quantity of cold food into the stomach by fast eating may, and often does, cause discomfort and indigestion, and every occasion of this kind results in a measurable injury to the digestive function. Ice-water drank with cold food of course increases the mischief. Hot drinks—hot water, weak tea, coffee, chocolate, etc.,—will, on the contrary, help to prevent it. But eat slowly, any way.

—A rather sensational article has been going the rounds of the medical press concerning the danger of contracting consumption in sleeping-cars where the berths have previously been occupied by those afflicted with the disease, and making several absurdly impracticable suggestions in regard to the prevention of the infection. It might be going too far to say that there is no danger at all from such a source, but it is a very small one. There is little proof that the *bacillus tuberculosis* retains its vitality outside of the body long enough to infect another person under such circumstances. While consumption is probably a *communicable* disease, we can by no means consider it a contagious one, in the same sense that the term is applied to small-pox, scarlet fever, or similar diseases.

Stomach Troubles,

Such as indigestion and loss of appetite, are extremely common. The functions of the stomach being weakened, the blood soon becomes impure, the system loses vigor, and you fall an easy prey to any prevailing epidemic. What you need to restore tone to the digestive organs is Ayer's Sarsaparilla, the best and most economical of all blood-purifiers.

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"About a year ago, I found myself in failing health. I suffered indescribably from stomach trouble, blood disorder, and various weaknesses, and almost despaired of relief. Thinking Ayer's Sarsaparilla might possibly benefit me, I began taking it, and am pleased to state that a few bottles wrought an entire change in my condition. My health has been restored by its use, and I feel stronger and more vigorous than I have for many years."—Mary A. Garland, 1407 Michigan ave., Chicago, Ill.

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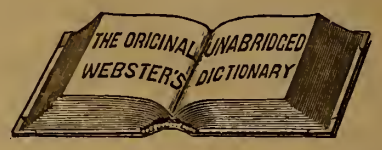


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FARM NOTES.

The farm that does not improve in fertility and value from year to year is in the hands of an unprogressive and unthrifty owner.

For the annual nourishment of 15,000,000 cows and 12,000,000 horses there are needed 30,000,000 tons of hay, 90,000,000 bushels of corn meal, the same of oat meal, 275,000,000 bushels of oats, 2,000,000 bushels of bran, and 30,000,000 bushels of corn, at a cost of $450,000,000.

The farmers of this country last year sold more than $60,000,000 worth of butter, eggs, milk and cheese, and that, too, in addition to their own consumption of those articles. The total is more than twice the value of the cotton crop and more than the value of any single crop except corn.

Bradstreet's says: "The opinion gains ground that we are to carry over nearly 40,000,000 bushels of wheat July 1 next in excess of the quantity carried over one year ago. Believers in higher prices point to reported prospects for a crop of only 412,000,000 bushels of wheat this year as compared with 490,000,000 bushels in 1889 as an offset with a tendency to favor holders of grain."

A dispatch from Sidney, Ohio, June 25, says: "Something remarkable happened here yesterday to a cow. There were two large trees close together on the edge of a clover field. A fence touched either tree, but the gap had no fence. The cow squeezed into the gap, and without passing through began to browse. She soon began to swell with gas generated by the green clover, and to get her out one of the trees was cut."

The Indian corn exhibition at Edinburgh, Scotland, is leading the Scotch to eat America's great staple, and they express a preference for it to oatmeal. A local paper says, "Indian corn bread is pleasant to the taste and lighter than oatmeal, and if the people are once acquainted with the really wholesome and nutritious food that can be made from this corn, it is thought that exportation may prevent the waste in America."

THE ART OF STACKING.

Few understand the art of stacking hay so that rain will not get into the center, says Mr. W. H. Doane in the *Orange Judd Farmer*. One great enemy to the keeping of hay is the wind, especially in Kansas. Many times the farmer gets his hay and grain stacked up in good condition, and along comes a gust of wind and all his labor is swept away, as far as the keeping qualities of his stack is concerned. Enough hay goes to waste every year on many farms to pay for lumber to cover it. In Illinois, years ago, stacks of hay were roofed with three-eighths or five-eighths inch ceiling. They were hip-roofed, making them as solid as light material could make them; then to hold them in place four 4x4-inch posts were set in the ground 14 feet high, with four plates at the top to hold the posts in position and keep them plumb. The roof was placed in position before the posts were set up, having the corners at the eave ends of the roof gained in to permit the roof to slide up or down on or between the posts. Holes were bored in the posts to put in pins to hold the roof up. When it is time to begin stacking, fasten the roof at the top of the posts and begin the stack between the posts. Build to a finish, or in case there is not enough hay cut, put in what there is, stopping work on the stack for any length of time, take out the pins and lower the roof down upon the hay, leaving the hay level, or nearly so. As the stack settles the roof will follow the hay down and protect it from rain and wind. If I were going to build one I should build it for ricks instead of stacks; it would be cheaper in the long run in cost of lumber and the work generally. Then when not in use as covers for hay they could be used for storing of farm tools, wagons or anything that should be housed from sun or rain.

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NEWS OF THE WEEK.

WASHINGTON.

The Navy Department Thursday ordered two war vessels to proceed to Central America to protect American interests and subjects in the event of war between Salvador and Guatemala.

CHICAGO.

The First Regiment Armory was dedicated Saturday. The Freemasons were not invited, poor fellows.

The propeller Tioga, one of the finest and fastest of the lake steamers, and the first built of steel, was blown up Friday evening at her dock near Washington street. Fire followed the explosion, which is believed to have been caused by the leakage of naptha or petroleum, and the vessel sunk aft. It is supposed that some thirty men were killed.

Active work is on the program for the World's Fair directors in the next two weeks. Congressman Butterworth of Ohio has been elected secretary and will come to Chicago in a few days to confer with the local board concerning his work and he will probably assume the duties of a director-general until that officer is elected.

COUNTRY.

Bishop Ireland delivered a stirring address before the National Educational Association in St. Paul, in which he denied that Catholics were opposed to State schools.

On Tuesday at Pittsburg a formal transfer was made of the property of the Westinghouse Electric Company to the Westinghouse Electric and Manufacturing Company, and the capital stock increased to $10,000,000.

The National Educational Association began its sessions Tuesday at St. Paul, and the National Educational Council closed its meetings with an election of officers, President S. H. Peabody and many of the other officers being re-elected.

A severe shock of earthquake Tuesday afternoon in the Norris Basin in Wyoming caused an eruption of the geyser known as the "New Crater," which is now reported to be throwing up "a column of steam, stones, and water 200 feet in circumference."

By a vote of 68 to 31 the Louisiana Lottery bill passed the House, Tuesday, over the Governor's veto.

Nine members of the Salvation Army were arrested for parading the streets of Eau Claire, Wis., Tuesday, in violation of an ordinance prohibiting such displays.

There are 5,000 insane people in the city of New York, and experts on insanity say that the ratio of lunatics is increasing much faster than that of the population.

At Chamberlain, S. D., word was received Monday that Clerk of Court Spalding and Nogay, an India guide, had been killed by Sioux in the western portion of the reservation.

Wednesday night, near Sidney, Nebraska, cowboys amused themselves by firing at telegraph wires and insulators, cutting every wire with their bullets and severing communication with the West and the Pacific coast. It took a large force of men all day Thursday to repair the damage.

A race riot occurred at Star's Millpond, Fayette county, Ga., Thursday, in which eighteen men were killed and wounded. Four Negroes are reported dead.

The most densely populated square mile in the world is in the City of New York. It is inhabited by 270,000 people, the larger part of whom are Italians, who speak only their native language.

The Law and Order League, at Peru, Ind., recently organized, has ordered all places of business closed on Sundays under threat of prosecution.

A cyclone or hurricane struck Lake City, Sunday night, located on Lake Pepin, Minn., and a large number of people were lost by the sinking of a steamer. The steamer Sea Wing was coming up the lake at about 9 o'clock, and when opposite the city the storm struck it and sent it to the bottom. There were on board about 350 people from Diamond Bluff and about fifty more were on a barge which was in tow. A late estimate says that at least two hundred persons were drowned, among the number being some of the best known and most prominent people of Red Wing and vicinity. The cyclone struck on the shore of Lake Gervais. The funnel-shaped cloud swooped down on them, demolishing two dwellings and a number of other buildings in the same neighborhood. In the wreck five were killed and ten injured.

FOREIGN.

According to advices received at Constantinople, a number of Armenian peasants at Alakiles who failed to pay their taxes were burned alive by Turkish Zaptiehs.

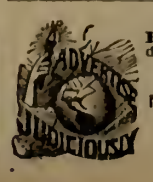
The authorities at Trebizond have sent 26,000 cases of paraffine to Dersim for the purpose of firing an extensive dense forest which is likely to serve as a refuge for Armenians if pursued by Turkish troops.

On the Fourth, at Mount Hope, Ontario, Joel Smith hoisted the stars and stripes over his house. Neighboring farmers requested the flag's removal and, when refused, shot it into shreds and divided the pieces among the crowd. Smith floated a second flag with similar results.

Four English war ships are daily expected to put in an appearance in Behring Sea, to be prepared for emergencies in the seal-fishing dispute.

The marriage of Mr. Henry M. Stanley and Miss Dorothy Tennant took place Saturday in Westminster Abbey. Mr. Stanley showed the effects of the illness by which he was attacked the day before. He rose from his bed to go to the ceremony and was compelled to use a stick to assist him in walking to and from the altar. The abbey was crowded with friends of the bride and groom.

A terrible accident occurred in Dartmouth, N.S., Friday night, in which a great number of people were drowned. The disaster happened by the slipping out of place of the chain attached to a ferry float, allowing the front of the bridge to sink and precipitate a crowd of about 700 men, women and children into the water. The people were crowded waiting for the new ferry steamer Annex, just arrived from New York. When the steamer got within two feet of the landing a number of persons jumped on board, and at that moment the accident occurred. The outer end of the bridge went down suddenly and the terror-stricken crowd slipped off into the harbor as though they were descending a slide, piling upon each other, shrieking for help, and scrambling for means of safety.



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A STANDARD—LET US LIFT IT.

We ask every reader of the present number to look through its pages a moment with us. Articles worth your careful attention are on every page. If you can be profoundly interested in any question that affects our government, you should be in the fact that dangerous conspiracies lurk in the very constitution of secret orders. If you can be concerned for our schools of higher education upon which our churches are lavishing millions of money, you should read what is being said about the college secret societies, which are like a poison cup dripping into the fountain head of our national life.

What *are* you interested in? Summer travel, summer assemblies, camp meetings, church union, Congress and the saloon, the Prohibition party or some other party, National Reform at Washington, re-submission in Kansas, your Sabbath-school class—What is it? Now, please mark! These and other themes that surely are engaging the thought of a vast majority of our American people, are here discussed as in no other paper in the world. The United States needs not less than

FIFTY THOUSAND

copies of the *Cynosure* read every week,—that would hardly be one to a family. And this ought to be done before the World's Fair is on us! The enemy is "coming in like a flood." Shall the *Cynosure* be a standard which the Lord shall lift up against him. *It rests with you*,—and *you*,—and *you*, kind friends and readers. With such a list of subscribers our cause will be a NATIONAL ISSUE that cannot be ignored by our church assemblies or our legislatures.

Let us begin by: 1. Making a list of all friends who should read this paper. 2. Get sample copies to show them. 3. Have sample copies sent from this office to them. 4. *Be sure to get their subscription.* 5. Contribute to the funds for sending the paper to the South and to reading rooms. All together and the work is done.

Another proof that the Christian people of this city are awake to the importance of Sabbath-keeping in connection with the fair of 1893 was a large and influential meeting in Farwell Hall on Saturday last. Mr. T. M. Harvey, a well known business man, who is a strong financial backer of Mr. Moody, presided and presented resolutions calling upon the special legislature of the State, which meets this week, to rule for Sabbath observance at the fair; approving of the example at Philadelphia and Paris, and demanding for the workingmen of the city and State a quiet rest day. These were heartily supported by able speakers and unanimously adopted.

George W. Cable, the noted Southern author, and friend of the black man, is said to have little intimacy among his literary brethren. Although respected very highly, he is not so warmly embraced as many less worthy. The reason for this is said to lie in Mr. Cable's serious Christian life. He is devoted to orthodox religion, while many of his literary friends are content to be merely religious. Being in Boston recently Mr. Cable found himself on the Sabbath at the home of William D. Howells, the novelist and late editor of the *Atlantic Monthly*. Mr. Cable asked Mr. Howells if he would not go to church, but Howells declined and Mr. Cable left him at home and went alone. His loyalty to Christ hurts Mr. Cable only among the enemies of Christ.

Our Chicago papers report five lodge picnics last Sabbath. Each of them filled a long train and went out into the country to spend the day in various sorts of merry-making and riot, disturbing the Sabbath quiet in a hundred peaceful towns. Their day of Sabbath-breaking was spent by some in drinking, dancing, foot races of women and the like carousing, but one order, the Swedish Good Templars, confined themselves to "*innocent pastimes.*" It is worth the careful attention of all who are observing the character of secret societies, favorably or otherwise, how these Swedish people are transformed by secretism. They come to us from fatherland, a Sabbath-keeping and lodge-avoiding people; but, tricked into a secret society under the pretense of subserving the virtue of temperance, directly the breaking down of conscience begins, and Sabbath picnics are as sacred to them as their lodge prayers and lodge altars. This case is deserving careful study, because of the manifest breaking down of conscience under the lodge influence.

The skies are not all dark over the heads of our colored brethren in the South. The *Associate Presbyterian* of South Carolina calls attention to the fact that large appropriations are made from the public funds in most of the States for the education of Negro children. On the 4th a reunion of ex-Confederate soldiers was held at Chattanooga. The Stars and Stripes waved from a thousand staves and not half a dozen of any other kind were seen. The mottoes were of a patriotic nature, and the great speech of the occasion, by General John B. Gordon, an ex-officer of the rebellion, was inspired by the same patriotism and full of loyal sentiment. So much so, indeed, as to beget a controversy with Jubal Early, a companion officer, who is now with Beauregard engaged in managing the truly treasonable and infamous Louisiana lottery.

One of our good South Dakota friends writes us this week of the sad effects of hot winds upon the growing crops in his State. Sincerely do we sympathize with hard-working men who see their labors shrink to tinder before their eyes, without a possible remedy or hope of saving a tithe from the ruin. From portions of Kansas a similar report comes of the destructive hot winds: and these disasters will possibly continue until the tree growth modifies the conditions of climate. From other reports we hope, however, that these ruinous effects are but local. The general crops in the Dakotas are said to be excellent, and on the whole these great wheat-raising States will be fairly prosperous this year. The farmers have other enemies however, and these are of their own genus. The elevators upon which they all depend for grain storage until they care to sell, are refusing to take grain out of spite toward a new State law which requires a license fee. The effect of this scheme is to compel the farmer to sell his grain at whatever price the elevator owners may agree upon. This loss is harder to bear than the other, for most men are in their better moments like David, more willing to fall into the hands of the Lord than to be at the mercy of their fellow-men.

The recent death of John C. Fremont recalls the memories of his heroism as the explorer of the great mountain region of the West and his hardships in seeking mountain passes in midwinter. This gave him the name of "the Pathfinder." The exploration and acquisition of California was mainly due to his efforts. If subsequent events did not add to the brilliancy of his career it was not for want of capacity and earnestness, but mainly because his zeal for the right out-ran his prudence and the support of public opinion. The following extract from a poem by John G. Whittier, which was written just after Fremont's emancipation proclamation (which Lincoln felt constrained to recall), shows that much credit is due him for the final overthrow of slavery:

"Thy error, Fremont, was to act
A brave man's part without a statesman's tact.
* * * * * * * *
But if thine be the fate of all that break
The ground for truth's seed, or forerun the years
Till lost in distance, or with stout heart make
A lane for freedom through the level spears,
Still take thou courage! God has spoken through thee
Irrevocable the mighty words, Be free!
The land shakes with them, and the slave's dull ear
Turns from the rice-swamps stealthily to hear."

MOHAMMEDANS VS. MASONS.

BY REV. L. W. FRINK.

In the *Missionary Review* for last month there is an able article entitled, "How shall Mohammedans be evangelized?" It is written by one who has resided forty years in the Turkish Empire, and is thoroughly conversant with the subject.

In the article I find several statements which seem to be equally applicable to the Masons; and the analogy is so complete I feel moved to lay the matter before the readers of the *Cynosure*. The following is the language used:

"In the Turkish empire at this time *the death penalty hangs over every Moslem who becomes a Christian.* The Koran authorizes this. Religious liberty is a doctrine inconsistent with the spirit of Islam. It is almost certain that a Mohammedan who professes faith in Christ must leave the country, if he can, or be impressed into the army, or be arrested and imprisoned on false pretences, and all trace of him be speedily lost. This terror, so imminent, hinders Moslems from indulging any disposition to examine carefully the Christian religion and to balance properly the claims in its favor. To be

known to be an attendant upon the religious services of Christians subjects a Moslem at once to a warning from the heads of the sect; *and if he perseveres*, he soon feels the weight of their power to *compel* him to separate himself from such associations." . . . . "Another obstacle exists in the misconception by Moslems of the cardinal truths of Christianity . . . . no matter how absurd or how many thousand times refuted."

"Another obstacle is that there is no *liberty* of the press in Western Asia, *nor liberty of public discussion*, by which the fallacies of Mohammedanism might be exposed. Custom house officers and public censors watch jealously to prevent foreign importation of books exposing Mohammedan errors . . . and if the missionaries braved all personal risks and denounced openly in their pulpits the prophet of Mecca, not only would they fail to reach Mohammedans with their message, but speedily their churches would be closed."

Then another obstacle is "the indifference of many native Protestants," who "for politieal reasons pay the most profound respect to their superstitions and their vain worship." Among the things suggested by way of remedy I notice that "those who expect to influenee Mohammedans *should make their religious belief a study;* they should know what the Koran teaches, its truths and its errors."

Now if this is not a vivid picture of Masonry, then I confess I have not read through elear glasses. The "*death penalty*" prevents many from speaking out their convictions concerning the heathenish rites of Masonry, while the deceptions which are so eommon to the order pervert "the cardinal truths of Christianity."

Nor is there any liberty of discussion of the Masonic creed, or any dissemination of books exposing Masonic errors, tolerated if in the power of Masons to prevent it. Then to cap the whole there are those who, entirely ignorant of Masonic devices, *coddle* the institution, and evinee the most profound respect for its vain (Christless) worship.

Instead of asking, "How shall the Mohammedans be evangelized?" let us begin at home and ask, "How shall the *Masons* be Christianized?" Whatever significance its religious rites may possess to an *unprejudiced* and candid student of the Christian religion, and of the Masonic religion, but one conclusion is possible, viz., they are diverse, the one from the other. The religion of the church of Christ and that of the lodge in which candidates are reeeived "on the point of a sharp instrument, piercing the naked left breast," are not the same, but are in the very strictest antagonism. When will members of evangelical churches, who are also members of Masonic lodges (and members of all other lodges too) have the veil taken from off their minds, so they can the see light?

"There is none other name under heaven given among men whereby we must be saved" but the name of JESUS. He is not the Saviour of Masons, because from their halls he is excluded.

Dear reader, "Be not deceived;" go not where JESUS is denied entrance, but follow him, love him and serve him with the "WHOLE HEART," leaving ALL for his sake, and he will conduct you safely to glory. "Buy the truth," and "sell it not."

Baptist Church, West Boylston. Mass.

THE RESURRECTION.

BY REV. S. F. PORTER.

"But some one will say, how are the dead raised up? and with what body do they come?" 1 Cor. 15: 35.

The Apostle Paul seems to have met with considerable opposition as to his views of the resurrection. This came mainly from the Gentiles; for the Pharisees and Essenes, the most numerous sects of the Jews, aeknowledged the doctrine. But the heathen world adopted various theories; and among them the transmigration of souls was very ancient and wide-spread. The Catacombs of Egypt, filled with myriads of embalmed human bodies, testify to this. They believed, it is said, that the souls of the dying were transferred into various animals or trees, in whieh forms they continued to live, changing at times from one to another. After three thousand years they would return again to inhabit the former body if it still existed. And so it was manifest duty of friends to preserve it by embalming and placing it in a secure position. This was before the days of Moses.

The Brahmins of India still teach the doetrine of transmigration. I heard a noted lecturer, an Englishman, say that, while residing in India, when he told his servant to cut down a certain tree to improve the lawn, he started up with horror. "Oh!" said he, "you want me to cut down my grandfather." He believed his grandfather had gone into that tree. And many animals and inanimate things are held to be sacred by the heathen in consequence of such views.

Nor need we wonder; for many superstitions darken the minds of some here in our own enlightened country as they read the Bible on this subject. I heard of one man who said that he was careful to raise the best stock, for he believed that at the resurrection he should have the same kind that he raised in the present state. Some seem to think that this "vile body" (Phil. 3: 21) is to exist again as it was, made up of the same materials, and going through the same diurnal changes to all eternity. And they teach that the material bodies of men shall rise from the depths of the ocean (although devoured by fishes) and eome forth to a new life: and the limbs dropped a thousand miles apart shall come together again: and the dust which formed the body at its dissolution shall be gathered and rebuilt and made the dwelling place of the soul again forever.

Over how many graves has it been said, "Dust to dust: the body of this friend is here laid to rest in hope of a glorious resurrection at the last day, when it shall come forth to a new and everlasting life." I fell into this mistake in my early ministry, as did a multitude of others; but upon a more eareful study of God's Word, I became convinced of the error; and now I feel bound to bear witness to the truth as it is plainly declared by the inspired writers.

Let us listen to Paul (1 Cor. 15: 50): "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." The resurrection to eternal life, then, does not embrace the earthly materials out of which the human body is composed. That the animal man should rise out of the ground and live forever is all a fancy and a sham. But it is the living again of the spiritual man, the soul, the intelligence, the memory, the reason, the conscience, the will, in a body of spiritual substance, like God's glorious body. If we look minutely at this subject, the natural conclusion appears to be that the animal or earthly part of man belongs to this sphere. What we call the body is formed out of the dust of the ground and "is of the earth earthy" (1 Cor. 15: 47). It has circulation of blood, by heart beat, producing suitable warmth and supplying in part the wastes of the system; it has lungs, by which oxygen is inhaled from the surrounding air for the blood, and worn-out particles are continually carried out of the frame and dropped. These things are essential to animal existence. But an elevation of three miles brings the thermometer down to zero; and at forty miles there is no air, making the way to Heaven or to other realms of God's universe impossible to warm-blooded, breathing animals without a constant miracle. This is not God's way; and we see how it is that "flesh and blood cannot inherit the kingdom of God."

The penalty for sin is death: and death stops the action of the bodily organs of men; which are at length utterly dissolved. But the term death, when applied to the soul, means miserable existence, resulting from the misuse of the moral faculties, and the penalty inflicted by the infinite Creator. And this is eternal death—death without end, unless Infinite Mercy interferes. This is evidently the teaching of divine revelation. So when Adam sinned his body began to break up and to lose its original painless action; and finally returned to its original elements. At the same time his soul began to suffer the tortures resulting from the voluntary misuse of his moral powers. This was spiritual death; death to holiness; death to happiness: and without a Redeemer it was eternal death.

The creation design in the formation of man appears to me to have been on this wise: If men had not sinned they would have enjoyed a happy life without pain or sorrow for a thousand years on this planet. God would have conversed continually with the little ones as they grew up; and he would have given daily aid, by what we call miracle, to those who asked him. So when any one had lived a thousand years (more or less), the chariot and horses of fire would have come and he would have been translated to Heaven without seeing death. As he went up, the animal body, the matter belonging to this sphere, would have been dissipated in air without pain, and the spiritual body would have exuded as a fitting tenement for the glorified one in the heavenly kingdom. Thus Enoch and Elijah were taken to Heaven in this manner; and the age of men continued to nearly the normal period for several generations. Adam, himself, remained in this sphere 930 years; Methusalah when he died was 969 years old: even Noah, as late as the period of the flood, lived 950 years. And these things are recorded as object lessons for us and for the instruction of mankind all along down the ages.

The infinite Father in pity for sinful, fallen men invented a plan to redeem them from their lost and undone condition. This is the Gospel: and all who accept it are restored at length to all the powers and privileges, and to all the happiness of man's first estate. For this Saviour was constituted by the union of a finite man and the infinite God in one person: and so he suffered the full penalty of sin, even death. But being infinite, he conquered death and the grave for us and rose again and ascended up on high leading, captivity captive. Thus the great Elder Brother reinstated the universal church, and brought life and immortality to light, to all who have the faith of faithful Abraham. At the beginning, Abel and Seth were translated to Heaven at death as truly as Enoch was without death. In God's infinite mind, Christ was "slain from the foundation of the world" (Rev. 13: 8), and the names of all believers were recorded in his book. From the earliest ages of the world Christ was preached. The object lessons were very striking, as lambs and calves and doves were slain in sacrifice. The blood of beasts could not atone for sin, but it could and did represent the atonement made by Christ's blood for the sins of the whole world. Thus all believers were saved under the Abrahamic covenant and translated to Heaven in what might, in a finite sense, be called a provisional way, upon condition that the Saviour should die. But in the infinite mind of God it was absolute; and all believers who died before the crucifixion were translated to Heaven at death as Elijah was without dying.

The teaching of the Master on this subject is explicit and decisive. The Sadducees (Matt. 22: 23) came to him with their (as they thought) unanswerable supposition. Having disposed of this, he continues (Mark 12: 26, 27), "And as touching the dead that they rise" [not will rise], "have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham and the God of Isaac and the God of Jacob" [not have been nor will be but am]? "He is not the God of the dead, but the God of the living: ye do therefore greatly err." "For all live unto him" Luke 20: 38. Again in the 43d verse of the 23d chapter, he says to the praying thief, "Verily I say unto thee, to-day shalt thou be with me in Paradise." Could words make it plainer that Christ himself, on that same day, bore that ransomed, translated sinner up into glory? I am aware that there has been some diversity of exegesis here. Roman unbelief led that church, centuries ago, to teach that there is a purgatory, midway between heaven and hell: the upper and better part of it they say is Paradise, where Jesus took the penitent thief. But I agree with Paul (2 Cor. 12: 2, 4) that Purgatory is the third or highest heaven.

But the main cause of darkness and unbelief on the subject of the resurrection arises from the disparity between the conditions of the earthly and the heavenly sphere. In the earthly, animal life, our eyes discern the form, size, shape and color of material things. But no man can see God with these eyes (1 Tim. 6: 16). Neither can we see the mighty universe of spiritual substance around us; which is more subtle than electricity and vastly more powerful. Nor can we see the innumerable company of the mighty ones who inhabit it. And therefore thousands will not believe. But the door has been opened into that realm a little, by the raising of the dead, who afterward were taken up to glory, in "a house not made with hands, eternal in the heavens" (2 Cor. 5: 1). Jesus says (John 11: 25, 26), "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live.

And whosoever liveth and believeth in me shall never die." That is, physical death, to the believer, is only translation into the upper kingdom of God. Oh, could we see the myriads of believers, as they die, going up to their homes above, how the shadows of unbelief would flee away! The death-bed, we should call *the place of the resurrection.* And the moment of dissolution, we should call *the hour of translation.* And so it is.

SOLDIERS, AWAKE! ARISE! MARCH!

Soldiers, awake! for bright the crimson morning
Shines o'er the hills, far in the eastern sky,
Hark! "the assembly" peals its notes of warning;
So close your ranks, with colors lifted high.
Ah, shall we falter or retreat? No, never!
Strong in the truth of God our hearts shall be!
Our night gives place to light that shines forever,
Age after age, o'er Time's eternal sea.

Soldiers, arise! and think how you have labored
Through days of pain and weary watching oft.
Oh, let your sword leap upward from its seabbard,
And wave it high in circling lights aloft.
For oh! thero's victory through Christ the Giver;
In Him we triumph, who our King shall be,
Where we shall have His love that shines forever;
Age after age, beside the jasper sea.

Rise, soldier! Burst the slimy chains that bind thee,
Let the proud world despise thee if it will.
There's one whose love and Spirit hath inclined thee
To bear with fearless front the tide of ill.
Success shall crown thee with a glory grander
Than all the splendors of this earth can be;
And death give place to life with thy Commander
Age after age, beside the jasper sea.

Soldiers, once more "the assembly" pealing,
Wakes the wild echoes of the distant hills,
Close ranks! march on! and let His light revealing
Break through the storm till night with music thrills.
Rise o'er the conflict of thy life's endeavor;
Above it let thy soul mount grand and free;
And night give birth to light which shines forever
Age after age, o'er Time's eternal sea.

—*Toria A. Buck, in Messiah's Herald.*

SECRETISM AND CONSPIRACY.

PRESIDENT BLANCHARD'S REPLY TO MR. ADELBERT BEACH.

[From the *Inter Ocean.*]

WHEATON, Ill., July 2.—A friend observing the remarks of Mr. Adelbert Beach in your issue of June 29, replying to an article by myself published in *Our Day*, entitled "An Age of Lodges," has kindly called my attention to it, and I request the privilege of a hearing in response.

The article by Mr. Beach contains much with which I am in entire sympathy. His doctrine that the state has its field and that the church must not meddle with it while on its own ground is undoubtedly correct. His estimate of the importance of the public school is common to intelligent Americans; we tax ourselves millions of dollars annually to maintain it. His view of the irreligious attitude which our schools in some cities and States are coming to occupy is by no means complete. It is true that our schools should be neither ecclesiastical nor sectarian, but the statement that they are "neither godless nor infidel" must be accepted with limitations. That this is true of our schools as a whole I am happy to believe; that it is not true in part is evident from the exclusion of the Word of God from many of them.

The Bible is not a sectarian book. It is held by more than 400,000,000 of the most virtuous, enlightened and powerful people on the globe to be the word of God. It contains the purest system of morals that the world has ever known; it has furnished themes for the most celebrated paintings and the most magnificant musical creations. It is the treasure-house of poets and the armory of orators. Our Websters, Sumners, Lincolns, and Garfields find in it their most polished blades, their heaviest artillery. It contains the only record we have of 4,000 years of the world's history. To it appeal not only all Christian churches but all thoughtful, civilized men as to the supreme authority on moral questions. From it and from those who received it as a voice from heaven have come all the civil liberty which men enjoy. The Anglo-Saxon race, one hundred millions strong, leads the whole world to-day in the movement for constitutional government, the security of the rights of man, and even Hume says, vol. 4, p. 141:

"So absolute, indeed, was the authority of the crown, that the precious spark of liberty had been kindled and was preserved by the Puritans alone, and it was to this sect, whose principles appear so frivolous and habits so ridiculous, that the English owe the whole freedom of their constitution."

If our schools exclude such a book as this it is not unjust nor inaccurate to call them infidel. It is an attempt to make atheism rational.

But the school question, though interesting and important, is not the subject of Mr. Beach's article nor of my reply. The paper in *Our Day* alluded to the fact that the male population of the United States was rushing into secret societies. This no one disputes. Your correspondent does not question it. This undoubted fact renders an inquiry into the character and tendency of such organizations imperative on the part of thoughtful men. Consulting the most distinguished members of these orders we learn that

THEY ARE RELIGIOUS INSTITUTIONS

which promise their members many privileges here and life eternal hereafter without requiring repentance, conversion or the mediation of Christ.

Of course, such societies are rivals of the Christian faith, and are fatal to the souls of men if the Bible be true.

Your correspondent does not attempt to show that any of the quotations in that article were inaccurately made or that any of the inferences drawn were unwarranted. It may hence be assumed that he admits them to be truthful and just or that he considers that side of the subject as unimportant. On the other hand, he asserts that all worthy members of the popular lodges of our day are loyal Americans, and seems to intimate that they are in some way connected with the maintenance of our schools and resistance to the Romish Church. To the first and second of these propositions I desire to ask the attention of your readers. And

1. It is well known that General Albert Pike and many other leading rebels in the war against the Union were eminent Masons. I mention General Pike because he was, so far as I am informed, the only man who at that late day (1861 or '62) introduced savages into a war between civilized peoples.

2. It is also well known that after the close of that gigantic struggle, involving the expenditure of $8,000,000,000 and the loss of not less than 1,000,000 lives, not one rebel was legally punished for his crimes. It is also known to all who have taken pains to inform themselves that the Masons, Odd-fellows and other lodge men who were in the armies of the rebellion were not deprived of any of their lodge honors or privileges because of their attempt to destroy the United States and set up a slave empire where men could be branded, women whipped, and babies sold in its stead.

3. It is a part of the fundamental law of Masonry that treason on the part of a Mason shall work no forfeiture of any rights which he may have acquired in the order. The second of the Ancient Charges (*Freemasons' Monitor*, John C. W. Bailey, Publisher, Chicago, 1872, pp. 305–6) says:

"So, that, if a brother be a rebel against the state, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the government for the time being, they cannot expel him from the lodge and his relation to it remains indefeasible."

This is plain, and it accords with the history of our great rebellion. Men who were Masons and traitors had all the rights which Masons had who were loyal. As soon as they had failed to destroy the nation, they began to live on its taxes, and are now, as then and before, high in the lodge.

4. Among the many utterances from Masons which show that the law above quoted and the acts in pursuance of it are recognized generally as authorities I select one from an official of the Missouri Grand Lodge in his report for 1867. It was recently quoted in an address in this city by Joseph Cook. The Missouri official says:

"Not only do we know no North, no South, no East, no West, but we know no government save our own. To every government, save that of Masonry, and to each and all alike, we are foreigners. We are a nation of men bound to each other only by Masonic ties, as citizens of the world, and that world the world of Masonry; brethren to each other all the world over; foreigners to all the world besides."

It is a great pleasure to believe that many lodge men repudiate these sentiments, but still the law of Masonry is plain, and it has been lived up to through the most horrible civil war known in history; a rebel, if a Mason, is entitled to all the rights and privileges of Masonry. A man can be expelled for non-payment of dues; he can not be expelled for being a traitor to his government. Mr. Beach says that members of certain secret societies are loyal citizens. This is probably true, as there is no rebellion at present existing, but it was very far from the truth in 1861, and doubtless will be if ever again we are called to such a bloody atonement for national injustice and sin.

But while secret societies are naturally adapted to conspiracy against the nation, they are also fit instruments for the assassination of individuals. It is said that in the article, "An Age of Lodges," no mention was made of lodges of foreigners. This is true, and the reason for their omission was that press and pulpit were, at the time that article was written, resounding with condemnations of "Irish lodges," "foreign secret societies," etc., as if these were worse than others. Wendell Phillips once said to me:

"Secret societies are needful for no good purpose, and may be used for any bad one."

This is a true testimony. We can never suppress foreign secret orders while we permit native ones, and it would be of no special advantage if we could. But my reviewer is mistaken in supposing that Masonry has never been guilty of assassination. The Hon. John C. Spencer, one of the first lawyers of New York State, was appointed, by the Legislature, I think, to prosecute the murderers of William Morgan. He says:

"It is already too well known that in September, 1826, William Morgan was forcibly carried from Canandaigua to Niagara Fort, a distance of 120 miles, through a well settled country, and directly through five populous villages; was confined in that fort and finally murdered. So well had the plan been digested, and so faithfully was it executed, that not a citizen along this extensive tract was alarmed by

ANY APPEARANCE OF VIOLENCE

and not a suspicion was awakened along the whole route. Five changes of horses were made and three different carriages were employed; more than six persons, besides the ill-fated Morgan, were to be supplied with food and refreshment; numerous drivers and agents to provide relays of horses must have been employed; and yet not a suspicion of the dark deed which was transacting along the whole route. This single fact speaks volumes respecting the capacity of an organized body, like that of the Masonic fraternity, to carry into effect any project, however iniquitous, and even in the heart of our country to immolate its victim without interruption."

If the murder of Morgan be compared with that of Cronin, it will be found that the former was the more horrible. Morgan was revealing the ritual; Cronin was hunting down a set of leaders whom he declared to be thieves. Morgan was taken by officers of the law acting for a lodge; Cronin by hired murderers. Morgan's murder required the active participation of not less than eighty or one hundred men; Cronin's demanded not more than five or six. Morgan's abduction and murder was perfectly planned and executed down to the last detail. The men who were to defame his character and the liars who were to swear to having seen him alive after his death, every man was in his place ready to do his work. Even the two ministers who belonged to his lodge qualified his slaughter. Cronin's murder was a horrible, bungling butchery that by a mere chance escaped detection while in execution. Judging the two orders by these two examples of their work any murderer would prefer Masonry to the Clan-na-Gael.

Of course, there were thousands of Masons who were sickened and disgusted by the former crime just as there were multitudes of honorable members of the Clan-na-Gael who were horrified by the latter. The mistake both made was in supposing that in a free land a secret society was "needful for any good purpose," or could not be used "for any bad one." Mr. Beach rationally fears the influence of men blindly subservient to foreign priests on American institutions. Did he never reflect that the secret society which directs the movements of that priesthood is one of its most dangerous elements? No doubt liberty is precious, but history does not record an instance in which the rights of the people have

been secured by lodges. Masonry swears men under penalty of having their throats cut to be true to the order. Is that adapted to promote intelligence and freedom?

The fact is that lodges are to a certain extent controlling courts, sheriffs, and legislatures now as slavery did before the war, by craft and manipulation. Whether a few ambitious men shall yet plunge us into fratricidal strife to secure by force offices and taxes remains to be seen. If such a time does come it will be found once more, as in 1861, that the men who stand in

"That thin blue line
Just tipped with steel and fire"

are not the men who fly the American eagle and spend their time in studying grips, signs and tokens. They will be the honest, hard-working, manly men who attend quietly and faithfully to the business of each day, in shop or mart or office, who do not seek for honor or office but who seek the glory of God and the good of men. These quiet men, boasting naught of patriotism in times of peace, will be found in times of foreign strife or civil discord a rampart of living hearts between fatherland and the enemy, ready to fight, and not afraid to die. Out from their company will come the Grants and Shermans and Howards and Bakers and Sheridans of future battle days, if days of battle are indeed before. To increase the number of such men should be our task and may "God save the State."

CHARLES A. BLANCHARD.

THE ISSUE AMONG THE COLLEGES.

THE NATIONAL EDUCATIONAL ASSOCIATION HELPS US.

THE COLLEGE FRATERNITIES A SMALL AND BAD MINORITY.

EDITOR CYNOSURE:—The daily papers have given reports of the great educational meeting held at St. Paul last week, from which you will probably gather such items as will interest your readers. There were some features, however, which were not fully noticed in the newspapers, and which have a special bearing on the reform work in which the *Cynosure* takes such a leading part.

The National Educational Association is divided into departments, one of which is for Higher Education. The forenoon and evening of each day were given to the general sessions of the Association and the afternoons to the various department meetings. The sessions of the College or Higher Education department were held in the First Baptist church, and between fifty and sixty colleges were represented.

After the opening prayer, President C. A. Blanchard of Wheaton College presented the first paper. His theme was, "*What have the people a right to ask of the colleges?*" It is needless to say that the author did not spend much time on the generally and openly admitted duties which colleges owe to the world, but rather called attention to some tacitly admitted, and as tacitly omitted, duties. In general two lines were followed: the duty of presenting to the public a clear educational theory, and the duty of leading the way in needed reforms. In the discussion which followed this paper, several acknowledged that colleges were in danger of becoming too conservative; and the whole department subsequently manifested its approval by electing Pres. Blanchard secretary for the ensuing year.

The second day's session was in some respects the most interesting. The first exercise was a very uniquely interesting paper by Pres. Rufus C. Burleson of Baylor University, Waco, Texas, on "*Defects in College Discipline.*" Pres. Baylor has been at the head of his institution for thirty-nine years, and is probably the college president of longest standing in the United States. His paper showed that he is opposed to all forms of college rowdyism, and also that he has a fatherly interest in all his students. He said that the faculty stood *in loco parentis*, but that he occasionally had teachers who declared that they came to their positions expecting to teach and that they would not play "papa" or "mamma" to the students; he got rid of such teachers as soon as he could. In exercising his function as parent of the students, he even had in the past gone so far as to use Solomon's rod, as he thought, with excellent results.

The next paper read was on

"COLLEGE FRATERNITIES: THEIR CONTROL AND INFLUENCE."

The author, Pres. J. T. McFarland of Iowa Wesleyan University, Mt. Pleasant, Iowa, had written to a large number of colleges and received replies from 130 of them. Of these, 83 were free from the secret fraternities and 47 had them. The presidents of 27 of the latter considered them useful on the whole, while 20 thought they were an injury. Of the 83 who were free from them, only one had a president who wished to have one organized. Of the whole number reporting, only 28 therefore were favorably disposed towards the fraternities, while 102 may safely be counted as opposed to them.

This paper was followed by the most lively discussion of the whole meeting. The college men participating were so generally opposed to the secret fraternities that an Episcopal clergyman felt called on to enter the lists as their champion. He was politely listened to until he finished, and then his arguments were thoroughly overthrown by a number of speakers, most of whom had been members of one or more of these fraternities. Among those who, in this discussion, bore emphatic testimony against lodgery, were Prof. Bartholomew, of Augustana College, Rock Island, Ill., Pres. Scott, of Hope College, Holland, Mich., and Pres. Burleson of Texas.

My observations during these meetings lead me to the conclusion that we must push the work among colleges, and in short, work all along the lines of our National Christian Association. Although my benevolences for some years ahead are pledged to various causes, yet this work seems so important that I will join others in an endeavor to raise a fund to send the *Cynosure* to every college in the United States where it is not now received. Will the editor and publisher kindly inform us how many copies this will require?

H. A. FISCHER.

THE STUDENTS' MISSIONARY CONFERENCE AT NORTHFIELD.

EDITOR CHRISTIAN CYNOSURE:—The fifth summer school for college students has been held at Northfield, Mass., and the best, as it was thought, by all who attended. The great object for which the students came was (as Mr. Moody asked them the first night they came together in the Northfield Seminary) that they might be filled with the power of God and be better able to do the will of their blessed Master when they went back to their homes and colleges; that they might be better instruments in God's hands for leading their follow men to Christ Jesus, their Lord and Master. It seemed to me that many of the students were like the young man who came to Christ (Matt. 19: 16–22) who said, "All these commandments have I kept from my youth up, what lack I yet?" Christ answered, "Go sell that thou hast and give to the poor, and thou shalt have treasure in heaven." Can it be that we will almost give up and yet not make a full surrender for Christ? One thing seemed to be lacking when there was no public warning given of the great evil of secret societies. When the Holy Spirit in the Word says, "Be ye not unequally yoked together with unbelievers," we as Christians will be lacking one thing surely if we do not warn our fellow men of this great evil that is keeping so many of our fellow men from having power with God.

It was proposed by Mr. Moody during the meeting that we had better not call other nations heathen any longer. It may be well, for we are as much a heathen nation in some respects as any.

It was said here also that there are only forty-eight people to every minister on an average throughout the United States, and there is therefore a wider field of work for God among other nations. This may be true, but if a man cannot work for God in this land what can he do in other lands? Christ said to the disciples, "Tarry ye in the city of Jerusalem until ye be endued with power from on high." So I would say to those expecting to preach the Gospel in other lands, Begin at your own home; at your own Jerusalem.

The Conference held only ten days. Nothing was said publicly about secret societies, but some excitement was aroused among the young men as I distributed tracts and talked with them on this great matter, and no doubt some good will come of it.

I had a talk with Mr. Moody yesterday about the matter. He is strongly opposed to secret lodges, but a little in doubt about the college secret societies, and said he thought it not best to mention the subject just then. I cannot see but that college societies are a chip of the old block, simply a beginning of a road that leads to ruin. Oh, that God would help us; that the eyes of the blind might be opened to see that this is one of the greatest evils in the nation.

F. W. WEED.

COLLEGE FRATERNITIES GO DOWN IN DEBATE.

During the commencement anniversary at Westminster College, New Wilmington, Pa., the annual contest between the two literary societies was enlivened by a debate on the question, "Should college authorities prohibit secret societies as they now exist in American colleges?" Mr. R. K. Aiken of Mt. Jackson, Pa., who took the affirmative, won the decision in triumph. His speech, as published in outline in the *Holcad*, the college paper, was as follows:

College authorities have the legal right to prohibit secret societies in the college. The question involved in the famous Purdue case is foreign to this question and the right to prohibit is clearly stated in the decision of the Superior Court of Indiana in that case.

The question presents a positive affirmative and a positive negative. It is a question of principle, and not of policy and expediency. It is proposed to establish the truth of the following proposition: That secret societies as they now exist in American colleges are wrong in principle, unjust and hurtful in their operations, and should be prohibited by college authorities. This declaration contains a statement of principle and an inference from it, the latter following as an irresistible consequence from the former, a conclusion that college authorities cannot avoid by excuse or compromise.

1. They are wrong in principle because their secrecy is unnecessary for any good purpose.
2. Their secrecy deservedly meets with suspicion and distrust.
3. Their secrecy is a temptation to vice.
4. The secrecy to which they bind their members by solemn promise or oath is ensnaring to the conscience and dangerous to society.
5. They are unjust and hurtful in their operations, because they are a fruitful source of disorder and mischief.
6. They produce narrowness and foster snobbery.
7. They are secret cliques that seek to control college politics.
8. They have an evil influence on the regular literary societies.
9. They interfere with a faithful course of study.
10. They have introduced unnecessary expense and extravagance into college life.

To say that they cannot be prohibited is to make the fatal admission that the law-making and controlling power of college authority is to be rendered nugatory and powerless by the organized supremacy of the stealthy planning and sleepless cunning of students' secret societies. Where this law has not succeeded it is because the law has not been enforced in good faith. The question does not propose prohibition for one college and not for another. It is a united, concerted effort on the part of all colleges, and not the weak, feeble attempt of one.

—Rev. Dr. Gulian Lansing, of the United Presbyterian church, and for forty years a missionary in Egypt, is now in this country, and is enjoying a season of well-earned rest at his old home, now the residence of his brother, V. Lansing, Esq., of Lisha's Kill, N. Y. Dr. Lansing is the father of Prof. J. G. Lansing, D. D., of the theological seminary of the Reformed Church. He will remain in this country until fall, when he proposes to return to the land of his adoption and the work of his love.

ARE YOU, kind reader, making those 50,000 subscribers a matter of prayer? If you pray well, you will think well, plan well, and work well for such a list.

CORRESPONDENCE.

NOTES OF SUMMER TRAVEL.

VISIT TO THE ANCESTRAL HOME IN VERMONT AND SKETCHES BY THE WAY.

WELLESLEY, Mass., July 16, 1890.

DEAR CYNOSURE:—Here in the quiet retreat of one of the *Cynosure's* most gifted writers, Miss Elizabath E. Flagg, we pause to rest a little, and as every one may not travel, an account of some of the scenes and events of our journey which we recall as a pleasant dream, may interest some of your readers.

We reached Saratoga after a comfortable and uneventful journey. In several respects this city is quite different from Chicago or any Western city we have seen. The large number of boarding houses or hotels is noticeable at once. Every third house seemed ready to accommodate strangers. These hotels all have large and high verandas and, especially toward evening, these are full of people.

Of the springs there are a great and increasing number, and they possess, without doubt, medicinal qualities of great value, but of these, as of every other earthly fountain, it is true that "whosoever drinketh of this water shall thirst again."

We all expect when leaving the cars in any great city to be offered the use of hack or carriage, but here the streets are lined on both sides with equipages of every style, size and color, from morning to evening, waiting to be hired.

On the Sabbath we attended church and listened to a sermon we need not say was good, by my father, on the lodge as a hindrance to the coming of the kingdom of Christ, at the First Free Methodist church. In the afternoon we attended the Woman's Christian Temperance Union meeting, which was large and interesting.

On the way to Rockingham, Vermont, much of the scenery from Saratoga to Rutland, where we change cars, is enchantingly beautiful. The pale-blue flax blossoms, large white daisies and brown-eyed Susies smile from all the fields; and in the wooded districts ferns grow rank and tall. As we approach the mountains we see evergreen woods of pine, spruce and hemlock, interspersed with familiar and beautiful oaks and poplars.

At Rutland we wait an hour. Here, all around us, mountains rise pine-clad and—

"Hills of unfading green, whose summits proud
Whisper the things of earth into the skies;
And the low-bending heavens
Speak, in sweet tones, yet awful,
To the heart of him who listens,
Of the great God who made both earth and skies
And brought them thus together."

Not far away Ethan Allen passed with his brave band to take Ticonderoga from the British. He came to the fort at four o'clock in the morning and demanded its surrender.

"By what authority," asked the astonished Red Coats.

"In the name of the great Jehovah and of the Continental Congress," he replied.

We hardly need add that even English soldiers dared not resist such authority and they immediately surrendered.

While passing East Clarendon father told us the following interesting story of slavery times. A Southerner had followed a poor fugitive slave to this mountain town and was about to take him back to the South, but was compelled to bring him to court and prove property. An old judge named Harrington was on the bench. As one after another the witnesses came in and swore that the slave belonged to the white man, the judge replied, "In the opinion of the court the evidence is insufficient." Finally the would-be master asked, "Will your honor please tell us what evidence will be sufficient?"

"A bill of sale from the Almighty," replied the judge; "nothing short of that will take a *man* out of this court." Would that we had more such truly brave judges to-day!

And now comes the most difficult part of my task. Words fail and my pen drops as we assay to describe the surpassing beauty of Rockingham:

"Side by side the rock-crowned mountains stand in solemn grandeur,
And from the neck the little rill trickles between the shoulders down,
And, laughing in the sun, or chattering over rocks in cooling shade,
Carries the secrets of their summits to the sea."

An hour we spend in the old church yard and standing by their graves listen to tales about our ancestors which seem to link our lives to theirs. Then we take a peep into the old church with its little square pews where my grandfather and mother sat surrounded by their children seventy-five or eighty years ago.

Taking now a carriage we are carried over the very hills father played upon, and drink from the same cool, sweet spring he drank from when he was as young as the little child who drinks beside us and who asks in wonder if grandpa could go to the spring *alone* when he was as little as she. Then we go to the "sugar grove," now long unused; and now we stand on the spot, now smooth and green like the quiet grave where hopes lie buried, where once the old home stood, and children flocked around the door at evening time. Over the pastures we wandered and through the orchard and gazed upon the woods,

"Where the little bird
Springs from her tiny nest in hemlock shade,
And pours into the near and listening ear of heaven
Her song of praise."

And as night shades draw around and we go to rest it is to dream that we have been to heaven.

NORA B. KELLOGG.

A DAY OR TWO OF LAKE BLUFF.

LAKE BLUFF, July 14, 1890.

EDITOR CHRISTIAN CYNOSURE:—The tenth annual Temperance Convocation at Lake Bluff is now in full blast. Rev. Dr. Evans, president of Abingdon College, is superintendent. It was our privilege to spend last Sabbath there. At 10:30 Miss Willard preached from the text, "The Master is come and calleth for thee." It was the most unique sermon I ever heard. If all the women who aspire to the ministry could preach as she does, the walls of prejudice against them would fall as quickly as Jericho's walls before the rams' horns of the Israelites. Miss Moreland, the young pastor of the Congregational church at Wyanet, Ill., led in prayer. A more simple, beautiful, earnest prayer I never heard offered. There were perhaps 700 present.

At 3 P. M. a memorial service was held in honor of Gen. Clinton B. Fisk. Miss Willard made the principal address. It was a brilliant review of his character as a man, a patriot, a Christian, and a husband and father. Hon. J. B. Hobbs spoke briefly before her, and Rev. Dr. Boole, from New York, spoke at the close. Resolutions were adopted.

At 8 P. M. I preached on "The Righteous Nation." We had an inspiring audience. Dr. Evans said, "Lake Bluff wants hot shot and plenty of it." Miss Esther Pugh, treasurer of the W. C. T. U., Rev. Davies of Pontiac, Ill., Presbyterian church, Mr. and Mrs. Tuley of Bloomington, Ind., and many others spoke words of cheer. Mrs. Anna Pritchard said, "The only salvation I can see for our nation is for consecrated men to canvass the country and proclaim the terrible law of Sinai."

To-night a Republican and a Prohibitionist will discuss their respective methods of dealing with the liquor traffic. This is an age of discussion. Every thing is discussed. Low license, high license and prohibition are advocated from the same platform. Secret and anti-secret society men meet in friendly combat. Open and close communion, hymns *vs.* Psalms in the worship of God, election and reprobation,—every thing is discussed. These discussions serve to bring out the truth, and if conducted good-naturedly, they develop character. And character is all we get out of life.

The Reformed Presbyterian Synod at its last meeting in New York passed a resolution intended to put a gag on the free discussion of her distinctive principles. That action is out of harmony with the spirit of the Reformation. I am a conservative. I have always been on that side. I belong to that small minority which Bro. Gault writes down as unwarrantable extremists. But I am on that side voluntarily, because I believe it is right. And I am ready to accord my brethren the same privilege to be liberals. Of course I know they are wrong and will come to see their mistake by and by. But I am ready to take the open field and argue every question. Martin Luther gave the key note to the Reformation when he said, "Over the soul God can and will allow no one to rule but himself." Nothing is infallible but the Bible.

J. M. FOSTER.

A FAITHFUL FRIEND GONE HOME.

OGDEN, Utah, July 7, 1890.

EDITOR CHRISTIAN CYNOSURE:—You will find on your list of early subscribers, Isaac Townshend, Tabor, Iowa, our husband and father, who has left us alone at his bedside for his glorious, eternal home.

We have read the *Cynosure* so long together that we desire to say good-bye for him. He died June 2d of pneumonia after a week's intense suffering. He was one of your most appreciative readers. He would not fellowship a church whose doors were open for those who were yoked up with the Christless, dissipated brotherhood of Masons, and left the church of his love and choice, sadly, but conscientiously, the moment they condescended to soil their garments by such contact. Later on in Kansas, I shall not forget his return from a Masonic funeral, attended by Baptist and Presbyterian ministers. He had hoped to enjoy the society of the Presbyterian people of the place. It was the funeral of an intemperate infidel. How sadly he looked when he returned as he said, the man had gone to the grand lodge above; was made out to be quite worthy to do so—as he had money to keep up his dues. The ministers stood with uncovered heads through the ceremonies of the lodge. He was faithful to them, but his Christian respect for those ministers was gone. I knew it was his last hope of joining a church of his choice on earth, and said, "Father, we have got our Bibles, and they will take us safely through. What more can we do than to live by them?" And he said, "That's all, I guess."

He had just entered his seventy-eighth year, and had been able to perform manual labor till a few months before his death. He always so arranged his work that he never touched any labor on the Sabbath. If a letter was brought to him from the office it was laid by till Monday. A few days before his last sickness one of our family said, "We cannot leave our work during the week; will it be wrong to drive out into Ogden Canon on Sunday?" He quickly answered, "If I cannot go during the week I shall never go." He made many unfriendly for a short time in his last years by his conscientious voting; but they quickly saw he voted from pure principle.

He always kept anti-secrecy reading to lend, tracts to circulate as opportunities presented. He left nine children, seven sons, two daughters; his oldest daughter having died in Ceylon, a missionary. May his strong principles be practiced by his children, is my prayer; and may they have his abiding strong confidence in the atoning power of Christ's righteousness and death. I know the Spirit drew nearer to him as he threw off the power of the enemy and stood by the truth fearlessly.

For him, I say good-bye to the many he was allied to through the *Cynosure*. Father's chair is empty; his spectacles where he laid them on the shelf; his Bible on the table; his cane at the door. We miss him. There is only one way to meet the departed saved ones: forsaking sin and clinging to the righteousness of Christ.

S. L. TOWNSHEND.

A SPLENDID COMPANY.

A GLANCE AT THE PAST AND THEN TO THE FUTURE.

AVALON, Mo.

EDITOR CYNOSURE:—Twelve years' acquaintance and association with American workers has fully persuaded us that they are the grandest company of reformers in America to-day. Their ability, devotion and heroism place them in the front rank. Take the degree workers, Ronayne, Good, Starry, Lowe, Rathbun, Ferguson and Glassford. What a brave, daring set of men. They will go down to history as the embodiment of courage and determination. Then the lecturers, the Blanchards, J. P. Stoddard, Barlow, Bancroft, Browne, Loggan, Hinman, Caldwell, Matthews and all the pioneers. Add the names of Capwell, Carpenter, Howe, Pettengill, Doreas, Britten, Needles, Conant, Rufus Smith, and others with whom we met and mingled our prayers and efforts at conventions and in the field in years agone. Closely following will come the names of W. B. Stoddard, Hawley, Dissette, Countee, and a growing list of bold, fearless champions. War-

rington, Day, Johnston, Bourne, Love, Dolan, Bailey, Enlow and those who have held the batteries of cold type on the foe will need no double-leaders to claim our remembrance. But time and space will not permit of mention of all those noble co-workers of our earlier experience. A galaxy of heroes once known never to be forgotten. We have lost trace of many, but how glad we are to hear from those that yet remain and know that they are still at their posts. And then the splendid new recruits that are coming in, ready to dare and do for right and good government. God bless them all and bind us heart and hand as we march shoulder to shoulder in the battle. There is work ahead, and after this glance backward to sacred memories, we again move forward to close in with the enemy. DOWN WITH PAGAN, OATH-BOUND LODGERY IN THE UNITED STATES! "Old Guard" and new recruits, up and at them, till right shall win the day. M. N. BUTLER.

THE JUVENILE GOOD TEMPLARS.

HILLSDALE, Mich.

EDITOR CYNOSURE:—The Good Templar lodges number about 6,000 members in Michigan. They have been operating in this State for several years but for some reason do not seem to be very prosperous. For a year or so they have been gaining strength a little. I was not aware until within a few weeks that they were working the device of organizing the children into these secret lodges. No one under sixteen years of age can be initiated into a regular Good Templar's lodge, but of late they are organizing Juvenile lodges for children between the ages of five and sixteen years. This fact I learned from the Chief Templar of the Grand Lodge of Michigan. The readers of the *Cynosure* may not all know of this work among the children, beginning with them at the tender age of five years to instruct them in the demoralizing arts of secrecy.

The lodge seems to be working every scheme to win favor and get an influence with the people. I can but think if the ministers and churches would but refuse it their sanction and influence its doom would be sure and speedy. To me it seems that this effort among the children is one of the boldest acts of lodgery yet, and I trust the good sense of parents will prove a barrier in the way of its success. (Rev.) JOEL MARTIN.

MASS FOR AGGRESSION AND VICTORY.

YORKSHIRE, N. Y.

EDITOR CYNOSURE:—With unutterable longings for securing the highest good of mankind and in conjunction therewith the glory of the infinitely Holy One, the question of necessity arises, by what means and through what agency shall these ends be secured?

It must of necessity and of right be conceded that there is a Being infinite in power, wisdom, goodness and holiness; the Creator and rightful Ruler of all available agencies. That Being has laid out plans for the guidance of his subjects, the following out of which, by them, would secure the ends referred to, as also every desirable good. A plain record of these plans is found in the Holy Scriptures. In them we learn that "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." This being fact, he is of right the Sovereign, and the only lawful Sovereign over all created beings and all material existence.

Then it clearly follows that the how, the when and the wherefore is all referable to his instructions and commands. One Psalm of 176 sections, almost every one of which extolls and enforces especially the law and its Maker, may be found recorded in the guide book above referred to.

The way out of difficulty and to complete victory then is to take the highway of perfect obedience to the mandates of the Sovereign.

None can be depended upon with certainty to do battle against Masonry, rum, schisms and other forms of iniquity, but those who have enlisted for life as Christian soldiers of our Immanuel. Even they will accomplish but little towards the destruction of the enemies' strong fortresses if divided into exclusive squads, as they now are, in their denominational schisms which are subversive of God's law. An editorial article on the first page of June 12th, 1890, *Cynosure*, states the truth clearly when it declares that, "so long as the church is divided into denominations it is inevitable there will be rivalries and all the attendant evils of sectarian strife."

Being of the age of more than eighty years, and having been a member of the Christian family for more than sixty-seven years, I confidently appeal to my Christian brethren as from an elder brother, that they desert their unwarranted and condemned sectarianism and come up unitedly "to the help of the Lord, to the help of the Lord against the mighty," and thus avert the curse pronounced against Meroz. R. W. LYMAN.

REFORMERS STAND BY ONE ANOTHER.

DE KALB, Iowa.

EDITOR CYNOSURE:—It seems to me that the Prohibition party is very inconsistent in ignoring the secret society question, because they find fault with those who ignore prohibition. People have just as good a right to ignore one reform as the other. Every real reform is akin to all others. No reform organization can afford to ignore any other. The organ of the National Christian Association, and other papers on the same line, does not ignore any reform question. The *Christian Cynosure* represents a real reform, and is right on the secret society question, if the lodge murder of Cronin is wrong.

Prohibition papers that ignore the secret society question are inconsistent when they blame the President for ignoring prohibition in his message. If Prohibitionists set the example of ignoring a reform, why should they rebuke others for doing the same thing?

Those who covet the name "crank" and ignore the secret society question do not turn well in prohibition in letting their light shine on the dangers to prohibition from the "secret empire." They may say they have "no light on that subject," but the light has come: and they have no right to "love darkness rather than light." All reforms are akin; so is all evil. The lodge in many places has ruined men who oppose the saloon. CYRUS SMITH.

PITH AND POINT.

SEPARATE THE LIVING FROM THE DEAD.

In my short acquaintance (one year) with the *Cynosure* I have learned to appreciate it very highly. May God bless you in your work to loose this dead body from the church.—C. E. GIBSON, *Pastor M. E. Church, Pullman, Washington.*

GOSLINGS AND GANDERS.

I do want to continue the visits of the *Cynosure*. It speaks out in plain terms against the evils of the day, and keeps abreast of the times in general reform, a work *so much* needed in our day, and so few have the moral courage to boldly face the foe, and speak out in plain English, showing up the evil and laying it bare to an intelligent, but often thoughtless, public! Sometimes I think that secrecy is being weakened, and there *is* evidence of it, in many places, but when we see so many new organizations springing up of a similar character with the old ones, we are led to think as the boy did of the goslings,—they will make ganders by and by. But when we look back at the workings of slavery in its day, we may take courage, believing that God in his wisdom is giving rein to these evils, that they may show themselves in their true light, and wake up public sentiment against them and put them down. Let us take courage and stand firm for the right, and God *will* give the reward in due time.—GEO. MCCULLOUGH, *Braddyville, Iowa.*

SHOOT AS YOU PRAY.

Praise God for the truth. The more I read the *Cynosure* the more highly I prize it, and shall do what is in my power to increase its circulation, and push forward the glorious cause. My prayer (and I intend to shoot as I pray) is for the overthrow of the lodge power, the rum power, and whatever is opposed to Christ and his rule. God bless his workmen and give them grace and courage. Amen. Yours for the war on evil and error.—R. CANNING, *Galva, Illinois.*

STILL EXCELSIOR!

I cannot well get along without it. It grows better and better as the years go by.—M. N. BUTLER, *Avalon, Missouri.*

THIS APPEALS TO OUR SYMPATHY.

I am sorry to say that it is impossible for me to renew for the *Cynosure* at this time. Two weeks ago our prospects were fine, never better for good crops; but now all prospects are gone; that is, we will not have enough to carry us through and meet our obligations. Everything is ruined, or nearly so, not from drought, but by the extreme heat for the last ten days and one day of hard wind from the south. We are as bad off as last season. I had been calculating to send my subscription, and also to contribute to the several funds which are mentioned in your paper, and also try to get subscribers for the paper, there are so many totally ignorant of the workings of secret societies; but it would be of no use now with the present prospect; every one has been looking forward to pay up old scores of past years, but now they will have a double load, last year's and this together, and nothing to meet either. How we are to get through is more than I can see at present.—A. J. FOORD, *Frederick, S. Dakota.*

LITERATURE.

THE SABBATH: its permanence, promise and defence. By W. W. Everts, D. D. Pp. 278. Price, $1.00. Chicago, F. H. Revell, 150 Madison St.

The Sabbath is a theme of such common discourse that we often lose sight of its nobility and magnificence, of the important place it occupies in God's plan of redemption as well as in the history of our race. Dr. Everts has admirably succeeded in exalting the Sabbath to its true place in men's esteem. His conceptions are not only enlarging, but his language is eloquent. He has considered this great theme in three parts: first, the law of the Sabbath; second, its promise; third, its defence. For its law, he finds the day instituted in Eden, enforced by Moses, reaffirmed by Christ, perpetuated in the Lord's day, observed by the church from the first, a day for a memorial and a holy day. Its promise is fulfilled in the body and the mind of man, in his home life, in the state, in society, moral reform and religion. Its defence is most ably conducted against the cavils of objectors; the Sabbath laws are vindicated; the desecration of the day in saloons, theatres, excursions, museums, etc., kindly but firmly rebuked; and an appeal for the sacred observance of the day closes the book. Dr. Everts' eloquent and fervid style is not unfamiliar to many who have heard him for years as the pastor of the First Baptist church of this city, or more lately in his addresses on this topic as president of the Illinois State Sabbath Association. We cannot forbear giving our readers a paragraph or two which prove this work to be, for its literary merit alone, deserving of highest praise. The first shows how man's life and work are elevated and ennobled by the Sabbath:

"Man's greatest happiness culminated in celebrating God's glory. After working as God wrought, man is commanded to rest and hallow the Sabbath, because God rested and hallowed the seventh period of time: 'For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh-day, wherefore the Lord blessed the Sabbath-day, and hallowed it.' The divine example and sanction alone were adequate to arrest the world's pursuit of gain and pleasure, enforce the Sabbath observance, and call the swarthy smith from his forge, the bronzed husbandman from the field, and the naked fisherman from the sea to rest and worship God. Man's work was ennobled by comparison with God's creative acts; and his rest was hallowed by association with his complaisant review and contemplation of his own works and glory. Only as rounded out, completed, and glorified by hallowed rest could man's toil rise from drudgery to dignity, from servility to sanctity. Life was not to be a perpetual and forced march, but was to celebrate weekly reviews and triumphs. It was not to be a harp of one string, snapping the monotonous twang of labor; but a harp of a thousand strings, thrilling earth with heavenly harmonies."

Another selection gives a view of Christ and this day of days:

"In none of His replies does the Saviour impinge on the Fourth Commandment. He leaves it standing, no longer covered with the rubbish of traditions and unnatural restrictions, but in the native grandeur of its primitive enactment. The scribes had made it a heavy burden: Jesus restored it as a heavenly benediction. They had inclosed it as a prison: He opened it as a day of spiritual emancipation. They were content to make it a day of selfish ease: He consecrated it to active ministries of charity. They misapprehended and perverted the Law: He explained and fulfilled it. He appealed from their prejudices to their better understanding. He unfolds the unsuspected depth of the commandment of Sabbath rest: 'But if ye had known what this meaneth, "I desire mercy, and not sacrifice," ye would not have condemned the guiltless.' Though He claimed, as Son of man, to be Lord of the Sabbath, He kept it as a king keeps his own laws. Such was the influence of His own example that His grave remained unvisited all through the hours of the Sabbath."

The whole work abounds in eloquent passages that we read and read again with profit and delight. Its wide circulation will do much to redeem Sabbath observance from a serious decline.

The *American* Garden for the present month is an excellent number. The hickory tree photographic frontispiece is a beautiful picture. Economic Entomology,

model farm work-shops, canning and preserving, over-shaded houses, and a large and varied table of other matters of interest and importance to the farmer, fruit grower, florist gardener, and practical people of all sorts, make up a large and very readable magazine. The *Garden* aims to be first. It seems to be there.

Biblia for July is a Bible student's storehouse of working plans. Dr. F. W. Bartlet continues his notes on the proper names in Genesis. The editor, Rev. Dr. Davis, writes of the "Beginnings of Literature in Israel." The topics for Christian Endeavor Societies and Epworth Leagues, and notes for the quarter million members of the Bible Reading association are a prominent and useful part of the magazine.

"The Perils and Romance of Whaling" is the title of an article by Gustav Kobbe to be published in the Midsummer (August) *Century*. It is composed largely of anecdotes of whaling experiences, much of the material for the article having been gathered from log books, old newspapers, and records in possession of F. C. Sanford of Nantucket. It is illustrated by three full-page engravings and a number of smaller pictures.

Our Day for July opens with the concluding portion of Dr. Rankin's poem, "Broken Cadences." Architecture, sculpture, painting, and music are the cadences of art whose uncompleted strains leave us yet an ideal to aid endeavor. Prof. Scarborough of Wilberforce University is sure that the national election law, which the Democrats so eagerly call the "force bill," is a national necessity. The intervention of the General Government is needed to maintain the Constitution and the laws in southern elections. Rev. Wilbur F. Crafts, who has just completed a trans-continental tour in behalf of Sabbath reform, writes briefly but pithily of this great work. The Monday lecture by Mr. Joseph Cook is on "New Rules for Congressional Procedure." The editorial department, notes, "vital points of Expert Opinion," etc., are not the least valuable part of the magazine.

LODGE NOTES.

The name of the Illinois Masons' Benevolent Society of Chicago has been changed to the "Illinois Masonic and Pythian Benevolent Society."

Monday morning a band of White Caps beat John H. Deubs, superintendent of the Harrison County (Ohio) poor house, until he was insensible. His condition is critical.

Representatives from the labor organizations of Minnesota and the Farmers' Alliance went into secret session on the afternoon of July 7, in St. Paul. There were ten delegates each from the State Eight-Hour League, the District Knights of Labor, the Railroad Employes' Association, and the Executive Committee of the Farmers' Alliance, five delegates from each of the trade and labor associations in St. Paul, Minneapolis, Duluth, Winona, and St. Cloud, making sixty-five delegates in all. The preliminary work of organizing a State Federation of Labor was done. Politics was only brought up in a general way, but this will come up at the meeting to-morrow. As one of the Knights of Labor said, every effort will be made to show both the farmers and the laboring men that their affairs can only be bettered through legislation, and, therefore, it behooves them to try to capture the State Legislature at the next election.

The first annual session of the Independent Order of Railway Conductors was held at the Coleman House, New York, July 13. This organization is an offshoot of the old National organization, which at its last convention, held at Rochester, N. Y., decided to abolish the clause in its by-laws that forbids its members to take part in any strike. At the session of the discordant ones there were thirty-one delegates present, representing the conductors of the Delaware, Lackawanna and Western Railroad, the Grand Trunk and the New York, New Haven and Hartford Railroads. The only material difference between the constitution of the new organization and that of the old is one of the points of the strike clause and the insurance. In the old organization the insurance is a separate feature, and its membership form a separate order, which pay $2,500 on each death or total disability. In the new constitution each member is entitled to $1,000, for which an assessment of $1 is to be levied on each member. It now has a membership of 300, with five divisions.

The announcement of General Master Workman Powderly, of the Knights of Labor, that he has embraced socialism will not cause as much surprise as it would have done some time ago. Of late Mr. Powderly's socialistic tendencies have hardly been concealed. There was a time when he was a cool, level-headed labor leader who saw, and did not hesitate to say, that capital had rights to be respected as well as labor. There was nothing in common between him and the professional agitator, and he earned the respect of all. But Mr. Powderly has changed. His denunciations from the platform are now those of the average agitator. He no longer sees the better sides. He denounces politicians, trusts and capital with equal fervor. As soon as a man becomes dissatisfied with the whole world he becomes a socialist or an anarchist. The machinery of this mundane sphere has not been running in a manner to suit Mr. Powderly for some time past. Hence no one will be astonished to hear that he has become a socialist.—*Philadelphia North American.*

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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR.

CHICAGO, THURSDAY, JULY 24, 1890.

MASONIC DECLARATIONS.

The *Christian Standard* being asked if it approved of the dedication of a church with Masonic ceremonies, replies: "Most assuredly we do not. Of the inside of Masonry we know nothing. From the character of many whom it embraces in its membership we are forbidden to doubt that it has much to commend it. But the characteristic of primitive Christianity is its simplicity and openness and no *abracadabra* is in place at any of its ceremonies."

We are glad that our brother of the *Standard* does not approve of the mingling of heathen with Christian ceremonies, and we consider his reasons quite adequate. But when he says that he knows nothing of the inside of Masonry he confesses to an ignorance that, in an editor of a religious journal, is not commendable. All the facts of Masonry, so far as its essential character is concerned, can be learned outside the lodge. The means of information are abundant and trustworthy. The confession of ignorance carries with it the implication that the Masonry of to-day has not been published on the housetops. This is agreeable to the fraternity, but misleading to the uninformed.

Nor can we see the propriety of saying that judging from the character of some who are Masons there seems much to commend it. We might with equal propriety form a similar judgment of tobacco-using and wine-drinking. The mistakes and short-comings of good men are not to be plead in justification of the evil which they practice and sanction.

NOT A PETER CARTWRIGHT MEETING.

A "Methodist" in the Chicago *News* contrasts the old-fashioned Peter Cartwright style of camp-meetings with the present gathering at DesPlaines near this city. This meeting had been advertised as one of the old type—all for salvation. But the good Methodist objector says that tennis and croquet have stated hours for games, and sometimes the meeting has to take care of itself until the games are done.

We could remind the brother of a more sure word of exhortation and reproof. Peter Cartwright used to say of about the only secret society he knew of: "*Masonry originated with the devil and will end with the devil.*" That is rough-hewn, but true as prophecy. Now Rev. H. W. Bolton, pastor of the First Methodist church of this city, has charge of the DesPlaines meeting. Mr. Bolton is an orator of standing appointment for several secret societies; and, while Dr. Goodwin and Joseph Cook were speaking at the April Conference in his church against the lodges, he was taking the Scotch-rite degrees of blasphemy and denial of Christ with a lot of Freemasons of all sorts of morality over on another street.

With such a leader, what shall be said of the meeting? May God take it out of such hands and bless the prayers and testimonies of the truly pious souls who may be there, that men may be converted to Christ—the leader among them.

—Since writing the above we have a further report direct from the DesPlaines meeting. Dr. Lowry of New York, editor of one of the Methodist journals, and a man of fervent piety, preached a very earnest and searching discourse one day last week. During the sermon he quoted the passage which has become familiar to the *Cynosure* readers—2 Cor. 6: 14–18, beginning, "Be ye not unequally yoked together with unbelievers," closing with the command to "come out" and "be separate," and the promise of God's adoption. This, said the eloquent speaker, is a passage seldom quoted among us, and its depth and scope are little understood. A chorus of fervent "Amens" showed the sympathy and approval of the hearers, and he went on to expound the passage and enlarge on its positive commands, that men who are faithful to the Lord Jesus Christ must come out from the unlawful associations with unbelievers. The church of Jesus Christ is the only organization for Christians who hope to maintain their faith. It was plainly noticed that the manager of the camp-meeting shrunk and was much moved by this pointed exhortation.

A brother who has attended the meeting gives us also the following note of his experience there:

"Previous sessions of the DesPlaines Methodist camp-meeting have been noted for large attendance and great spiritual power. It is not so with the present meeting. While on the ground one day last week it was evident to us that what a leading Methodist minister said in private conversation is eminently true. In reference to the leader of the meeting this year (Dr. Bolton of this city) he said:

" 'There is no doubt that since becoming so deeply engaged in advocating secret societies he has lost a large part of his former remarkable evangelistic power. He never rises before an audience now without reminding them that he is a denier of Jesus Christ by his affiliation with the Masonic lodge. No forced enthusiasm or superficial sanctimoniousness can make amends for the outraged sensibilities of the audience.'

"This is more true now than ever before. Now as never before the principles of the lodges are being weighed to be found wanting in every case. Wanting just what humanity needs most—the Lord Jesus Christ. And it is no longer safe for ministers of the blessed Gospel to run the gamut of thirty-two degrees of Masonry. Such an affiliation was always harmful, but now it is known to be so."

FORCING THE PROHIBITION ISSUE.

The outraged communities in a dozen States whose local provisions against the liquor nuisance are annulled by the Supreme Court may cry out with Hamlet at "the law's delay," as they see how Congress dallies with the "original package" bills. The Senate measure seemed to be an honest one, intended to remedy the case where it was most needed. But in the House there were too many politicians ready to parley with the devil; and the longer they remain in this attitude, the more desperate does the case grow for the poor people upon whom the saloon has its hungry dragon-eyes. The mischievous consequences of the decision of the Supreme Court are daily manifest in reports from prohibitory States. The people are defenseless, disarmed before the remorseless liquor-dealer. Local courts seem bound to whistle the tune set for them at Washington. Indignation meetings are held and the law appealed to in vain. It no longer has power to protect the home. There is no doubt that serious consequences will follow, either to the public peace or to political parties. Either Congress must act, or the Court reverse its bad decision. The bills before Congress, giving the States power to legislate, are already objected to as unconstitutional. It is contended that as the Supreme Court has decided that the power in question belongs to Congress and not the States, it can not be delegated or transferred to the States by any act of Congress; that the respective powers of Congress and of the States are defined and fixed by the Constitution and that to concede to Congress the right to add to the powers of a State is to make that body paramount to the Constitution. The Washington correspondent of the *Inter Ocean* in considering the difficulty proposes the most reasonable way out of it thus:

"By far the best and most desirable remedy lies with the court itself—reversal of its ruling. It has stripped the States of the greatest and most salutary power that belongs to a commonwealth—the power to legislate for the morals of the people. That the court has made a serious error in this case is believed not only by its own members, but by the ablest constitutional lawyers in the country."

But now a Chicago Representative, Mr. Adams, has a measure which may pass the House (for the Democrats all want it) defining what shall be an original package under the Supreme Court's ruling. This measure would fasten that ugly decision upon the country and overthrow every hope of State prohibition. Under it liquor dealers would be allowed to sell five-gallon kegs or cases of a dozen bottles, and there would be no help for it but to

BEGIN A REBELLION.

And that, it seems to us, is what God is leading us to in his providence. It seems now probable that the infamous, murderous saloon will be fastened upon a long-suffering or indifferent people by act of Congress and decision of the Supreme Court. This Adams' bill should be the last straw to break the backs of a servile people. Let them writhe under the heel of this destroyer until they are willing to strike through every party shield that protects him. There is no help if it comes to this in any local option or State measure. The men whom we have sent to Washington have decided it for us. They say the issue must be national; and so let it be, if they must have it so. There is conscience and patriotism enough left in the country we believe to meet it.

—Next week we shall print an appeal from Pres. C. A. Blanchard, who was appointed financial secretary by the N. C. A. Board. Let no one fail to read it.

—In response to Prof. Fischer's inquiry in his report of the exceedingly important discussion at St. Paul, the *Cynosure* promises next week to give the number of colleges in the country and to propose a plan for sending a copy of our paper to every college and Y. M. C. A. reading room. We hope also to have a free and able discussion of college secret societies in the *Cynosure*, which every educator in the country will wish to read.

PERSONAL NOTES.

—Pres. J. Blanchard and his little party, whose movements are followed eagerly from the *Cynosure* office, after a visit and consultation with Bro. J. P. Stoddtrd, expected to spend the Sabbath with Thomas White, Esq., of Brooklyn.

—Rev. L. I. Crawford, editor of the *News*, of Sandy Lake, Pa., has been for some time laid aside from editorial duties by serious illness. Our sympathy is sincerely extended to this brother. His home has welcomed the lecturers of our reform and his paper has always spoken for Christ against the lodge. We hope to hear soon of his recovery, the Lord willing.

—Dr. J. E. Roy, of the American Missionary Association, knows how to dovetail two kinds of work together with the skill of a master mechanic, and make both better for the union. He frequently puts in some good speeches for temperance during his missionary jaunts. Saturday morning he returned home from a trip with his case of temperance views, which the oxygen light and a skillful operator had thrown out to the eye of a number of fine summer audiences while his eloquent speech sunk deeply into the conviction of the people.

—Rev. C. C. Harrah, pastor of Plymouth Church, Peoria, has resigned that labor to the great sorrow of his people, and will remove to the home of his parents at Newton, Iowa. His health has been much impaired, and perhaps permanently, by his severe pastoral labors. He will continue to preach as health and opportunity permit. Bro. Harrah's many friends in any other parts of the country will learn of this forced retirement from the active ministry with regret, with the hope that restored health may soon return this useful pastor to work again.

—The *Daily Saratogian* of Saratoga, N. Y., has a cordial personal note on the *Cynosure* editor who spent a week at the celebrated springs and was in the vicinity of Boston when last heard from. The *Saratogian* of July 14th says: "Yesterday, at Elmwood Hall, I had a delightful talk with Rev. Jonathan Blanchard, a well-known pioneer in 'every good word and work,' beginning with the days when to be identified with the cause of abolitionism meant more than is commonly dreamed of nowadays. Rev. Mr. Blanchard has traveled extensively on this continent as well as in Europe, and is one of the few clergymen who, like the late Albert Barnes, refused to be D. D'd. He was graduated from Middlebury College, Vt., nearly half a century ago, was president of Knox College, Galesburg, Ill., for thirteen years, and of Wheaton College for twenty-six years. He has been editor-in-chief of the *Christian Cynosure*, Chicago, for twenty-two years, and, although well advanced along life's journey, his intellect seems to be as clear as when he was hoeing his row with the boys of the long ago. His recollections of Thad. Stevens, and of other departed leaders, are exceptionally interesting. Yesterday morning he preached at the Free Methodist church."

REFORM NEWS.

THE RIVER MISSION.

MARIETTA, Ohio.

While our boat was tied up at Sistersville, W. Va., we received a visit from Rev. A. W. Gruber, pastor of the M. E. church at New Matamoras, O., six miles down the Ohio. He said, pointing across the river: "That little place is called Stringtown, and is the only place in Washington county where whisky is sold. Those skiffs you see coming from up and down the river every day, every night, every Sunday, are taking young men to Stringtown for whisky. They are to have an election there in about two weeks. Mass meetings are to be held in every part of the township, and we want you to come over and help us drive out those two saloons."

We told him we would spend one night the following week in the fight if he would arrange for it. Now, if we only had our floating chapel finished, we could take it to the Ohio shore and it would seat every man, woman and child in Jackson township.

At the appointed time with wife and five daughters, armed with violins, flute, viola, 'cello and organ, we began the fight, using a number of stirring temperance songs which were well received by a large audience.

Now for the pictures! Out of a thousand, which shall we select to make the most vivid and lasting impressions on the hearts and minds of these people, and turn them against the saloon? After a few introductory scenes we threw upon the screen a representation of a lonely road in India, infested by Thugs who could not be punished for robbery and murder because they had paid for and obtained a *license*. Their work was done more quickly than that of the saloon-keeper, who takes the money over the bar and lands his victim in a drunkard's grave, but the one word "*murder*" will cover both. The pictures representing the human stomach from a healthy condition through the various stages of alcoholic medication and drunkenness seemed to leave the people very thoughtful.

Other pictures were then shown introducing the audience to the popular young lawyer treating his political friends in grand style, and his return to the bar five years later, a beggar. We tried to show that the whisky party is the power behind the throne that elects or defeats the candidates of either political party as they may favor or oppose the saloon. Many other scenes were presented before the audience, closing with the "Rock of Ages."

So the battle has been fought, and a week will tell whether or not the victory has been won.

A WEEK LATER.

"How went the election in Jackson township?"

"*The saloon is defeated by a large majority.*"

A MONTH LATER.

"Bro. Gruber, how is Stringtown?"

"The saloons are both dead. We had one of the keepers in jail for illegal selling, and the prosecutions have been pressed so hard that no liquor can now be bought there?"

There are many such opportunities for victories if we are only prepared for the conflict. We are asking God to provide the money to seat the floating chapel, that we may push the battle into every city and village along the river.

I. R. B. ARNOLD.

PENNSYLVANIA HARVESTS.

STEWARTSTOWN, Pa., July 18, 1890.

DEAR CYNOSURE:—The anti-secrecy discussion which I began in York county, Pa., last January, did not stop with my departure. The result is a growing sentiment in favor of the right. Several who then knew little of the lodge or its teachings are now active opponents. The weekly visitation of the *Cynosure* keeps the subject constantly before those who kindly subscribed. *No reformer can afford to be without such a reform journal.* Bro. Wm. Secrist in renewing his subscription to our paper induced two of his neighbors to join him. Every *Cynosure* reader has an influence which, exerted in behalf of our paper, would soon more than double our list. I am in the country at the home of an old friend, Israel Gable. On every hand the reapers are gathering the golden grain. Local showers have greatly revived and helped the growing crops. There will be a heavy crop of hay in this section. Wheat and oats are perhaps more than half a crop. Corn and potatoes look well. I shall, D. V., spend a little time here reviewing fields where I have formerly lectured. I can do little aside from personal work till the rush of harvest is over.

W. B. STODDARD.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., July 16, 1890.

Is the United States a Christian nation? Probably nine hundred and ninety-nine intelligent persons out of every thousand would answer this question in the affirmative; and rightly, because a very large majority of the most intelligent inhabitants of this country consider themselves Christians, which very naturally causes them to speak of the United States as a Christian nation. But officially speaking the United States is not a Christian nation; its Constitution, owing to a grievous oversight on the part of our forefathers, caused doubtless by the wave of atheism which swept over the civilized world about the time that the foundation of our present government was being laid, does not recognize the existence of a Supreme Being.

Ever since then good and holy men and women have been striving to have the grievous error corrected; but up to the present time all that they have succeeded in having done was to have "In God we trust" stamped upon certain of our coins. But they have not given up the good fight, nor will they until God and Christianity are recognized in the Constitution. Numerously signed petitions from seven States have been presented in the Senate, asking that an amendment to the Constitution, to that effect, be adopted.

It seems strange that there should be any hesitation on the part of Congress in this very important matter. It has been held by the United States Supreme Court more than once that Christianity is a part of the common law of the land. Why then should it, and God Almighty, be denied a place in the Constitution of the United States? It is a shame that the nation which bids fair in a few years to be the most prosperous and populous on earth, does not officially recognize the existence of God and Christianity. Let Christians argue and agitate this question until every member of Congress shall feel heartily ashamed of the delay in correcting this error of the framers of our Constitution.

At last there seems a probability that the sinful and demoralizing practice of selling pools on horse races in the District of Columbia, a practice which has brought disgrace into the family of more than one Christian father and mother, is to be broken up by law. The House Committee on the District of Columbia has decided to report favorably a bill prohibiting pool selling in this District, except (alas, that there should be any "except") during one week in the spring and the same time in the fall, when a local club is to be allowed to debauch those who visit their races by selling pools upon their track. It does seem a pity that in this District, which is directly under the authority of Congress, any kind of gambling should be thus legalized. It would be well for the youth of the country if horse racing were everywhere abolished; its victims number thousands each year, and it accomplishes no good whatever.

The friends of the "Original Package" bill do not fancy the manner in which that measure has been treated by the House of Representatives. It was some time ago reported from committee and placed upon the calendar, and ten days ago it was expected to come up; but when an attempt was made to take it up Representative Cummings of New York contemptuously remarked, "That bill is only intended to please a lot of prohibition cranks, and any time will do to take it up." Unfortunately the House, or rather a small majority of the members present that day, voted against taking up the bill and it has not yet been considered.

A number of petitions have been presented in the House asking that this bill be passed, among them one was presented by Representative Morse, of Massachusetts, who is an ardent temperance man and a very willing and effective speaker for the cause, whenever an opportunity presents itself. There is little doubt about the passing of the bill, if its friends can ever succeed in getting it before the House. *

NEW ENGLAND LETTER.

The assessment orders—Labor matters—How the secret temperance lodges help prohibition—Drucut adds another chapter to the story of her shame—A statement retracted.

The Massachusetts Legislature of 1890 has done one good thing. It has prohibited the further incorporation of assessment endowment organizations. We have already a sufficient number to work untold misery and suffering in the future, for when once the deluded multitude lose their confidence in these orders there will be a panic which will act most disastrously on every department of trade and business. The Springfield *Republican* which has always opposed them, in a recent issue shows up one way in which they contrive to make figures lie, and set at naught every known principle of mathematics. This is by post-dating certificates of membership; that is, by dating them perhaps two months later than the date on which the person entered and paid his fee. This may seem a small advantage, but a delay of two months, multiplied by hundreds and thousands, may mean considerable; while, if it is fourteen instead of twelve months before a member can receive his money, it naturally follows that there will be few to be paid of the first year's endowment members.

Another labor meeting is to be held in Boston this week. Among the speakers will be Harvard's colored class orator, Morgan, Rev. O. P. Gifford, and several noted champions of labor. A master carpenter who is a member of Dr. Gifford's church denies that the Association of Master Builders is in any way a combination against labor. However this may be, he has said a few words as reported in the *Transcript* that it would be well if all workingmen would hear and heed. "They (the contractors) were once poor men themselves, who by honest industry and untiring toil have attained their present position. The same ladder of success is open to others to mount, but they will always remain at the bottom if they join a society that puts the best workman on a level with the poorest." It is a pity that some method cannot be devised by which laboring men and their employers can meet and honestly discuss their differences untrammeled on either side by any combination whatever. These labor meetings accomplish but little because they fail to recognize the real difficulty.

A correspondent of the *Weekly Times*, which by the way is one of the smartest and brightest of our prohibition papers, has found out that a secret temperance society is nothing if it does not glorify its own order. Saving the fallen is an altogether secondary consideration. It seems the Northampton Prohibition Club, as a means to vote out the rum business in that city, got up a kind of Temperance Congress at which representatives of the twelve different temperance societies were present. At this conference it was decided by these organizations to hold a series of public meetings, each society taking its turn in furnishing a speaker, but all attending and sharing mutually in the expense. But it was only the old cry over again, "Great is Diana of the Ephesians!" Each speaker took the occasion to glorify—not the temperance cause, but his own order; and naturally enough the hopes of the Prohibitionists who had thought by these union meetings to arouse sufficient temperance sentiment to banish the saloon, were disappointed. The writer of this article, who seems a very earnest and sincere prohibitionist, took especial exception to the speech of Hon. Charles R. Tirrell of Natick on the evening when the Temple of Honor had charge. Now this gentleman not only belongs to the aforesaid organization, but he is a great Mason. Some two years ago at a Masonic celebration in Natick he gave an address which appeared in the local paper, and from which I then clipped the opening part, it being decidedly the plainest and frankest utterance as regards the despotic character of Masonry which I ever saw outside of Morris or Webb:—

"As Master Masons we are accustomed to obey the mandates from the Oriental chair. I do not know of a secret organization where the presiding officer is more the autocrat of its destiny. His orders almost without an exception are implicitly complied with. This is the more remarkable because it embraces men from every walk in life; kings, emperors and nobles, statesmen, professional men and the literati, business men, labor-

(*Continued on 12th page.*)

THE HOME.

A SONG OF CHEER.

Over the mists of the wintry sea
A message of gladness is sent to me,
And I pass it on to my friends to-night,
This message written in words of light;
Though dense is the darkness in which we stand,
"The night is far spent, the day is at hand!"

Like figures uncertain, we grope about
In dangerous places, in fog and doubt;
In vain we long for a shelter warm,
From the chilling sleet and the driving storm,
But "Be ye patient," is God's command,
"The night is far spent, the day is at hand!"

Men's hearts, like Autumn leaves, are cast
Hither and thither by sorrow's blast;
The air is heavy with want and woe,
And the fierce war tidings we shrink to know,
And a cry of sadness rings through the land,
Yet "the night is far spent, the day is at hand!"

It is always darkest before break of day
Drives the shades of the night away;
The silence is deepest before the song
Bursts into joyousness, loud and long,
And though in the stillness of night we stand,
"The night is far spent, the day is at hand!".

E'en now as we walk in the shadows dim,
The angels are singing the advent hymn;
Faintly we hear it across the snow,
The good, glad anthem of long ago,
And we say as we think of the shining band,
"The night is far spent, the day is at hand!"

All shall be well in the happy morn
When we see His face, the lowly born,
And glad is the message that comes to me
Out of the mist of the wintry sea;
For a star of hope is above the land,
"The night is far spent, the day is at hand!"

—*Marianne Farningham.*

CORRUPTION IN HIGH PLACES.

There is much complaint of corruption in high places, and the cure for all this is supposed to be in the votes of Christian men. Men must vote as they pray, and then something will be accomplished. But people sometimes overlook the fact that there is something to be done besides voting. Voting is simply the counting of noses, and if the majority of noses are red ones, counting will avail little or nothing for righteousness or temperance.

People need instruction and knowledge. They need to be made acquainted with *facts* and *truth;* and above all they need to have their consciences quickened by rebukes of wrong and testimonies on the side of truth and right. If men, accused of crimes and infamies, find their way into places of power and authority, it is either because the truth concerning them is concealed or because the public conscience is debauched, and men are ready to sanction and endorse criminal and infamous characters. The Psalmist tells us that the man who shall abide in the tabernacle of the Lord and dwell in his holy hill is a man "in whose eyes a vile person is contemned, but he honoreth them that fear the Lord," Psa. 15. But he who honors them that fear the Lord, must fear the Lord himself.

The beginning of all effective reformatory work is in the hearts and consciences of individual men, under the rebukes of the Word of God and the convictions of the Holy Spirit. As a general principle it may be said that the rulers are as good as the ruled. God allows bad men to rule over sinful nations. When people are unprincipled, neglectful of God and careless of truth and righteousness, the Lord allows evil men to control them, scourge them, and teach them by bitter experience that the way of the transgressor is hard, and that righteousness tendeth to life.

It is useless to blame rulers, legislators and leaders for doing just the things which their supporters and constituents do without rebuke. A western judge who was sent to the Legislature was accused of getting drunk. The charge was brought home to him, and the reply was, "Yes, I do get drunk sometimes, but I never get too drunk to fairly represent my constituents." There are thousands and millions of men scattered through the length and breadth of the land who could never be adequately represented by men of sobriety, justice or chastity. They select men of their own kind to represent them; and the best remedy for all this iniquity is found in the preaching of righteousness and the faithful testimony against all evil. Politicians cannot be expected to damage themselves by placing in positions of power men whose principles they may admire but do not intend to adopt. Political parties, hunting for votes, offices and spoils, select their candidates to capture the votes of ignorant, unprincipled, corrupt, intemperate men; and the more clamorous and intriguing such men are, the more fearful party managers are of offending and alienating them, and the more willing they are to cater to their appetites and conform to their desires. Whoever conforms to any political party, is apt to have forced upon him unsavory men, who are selected because they are available—that is, they are acceptable to the corrupt, who are given to plotting and wire-pulling, to politicians who love the things which they should hate, and hate the things that honest men should desire.

The grand remedy for political evils is ventilation, and this must be the work of individuals. Parties will not engage in it. One man who will *tell the truth* will accomplish more than a dozen wire-pullers. He may smash parties, disturb caucuses, and cause as much dismay as a bull in a china shop, but he will teach men a lesson which they need to learn, and what they will not very soon forget.

The world is hungry for the truth. The multitude of men are to a good degree honest, and well-intentioned, but they are misled by evil counsellors. Shrewd, far-seeing, scheming political wire-pullers and rum-sellers, with their priest-ridden followers, deceive the people, poison the fountains of knowledge, lay their hands on the telegraphic wires, manipulate the press, and seek to control thought, conceal truth, and disseminate falsehood. The common people are consequently misinformed, and often helpless and despairing. In such an emergency it needs men, far-seeing, upright, unimpeachable, unpurchaseable, who will simply *tell the truth*, and shame the devil and all his black host; men who cannot be frightened, who will not be deceived, who will do right though the heavens should fall; and who will be content to spend their days and nights in thankless labor, without hope of earthly recompense or reward. Such men make their mark upon the ages, and when those who have prospered in ungodliness and thriven by corruption are forgotten, when the memory of the wicked shall rot, the righteous shall be in everlasting remembrance, and men shall revere those who have been valiant for the truth and have wrought nobly in the Master's service.—*The Safeguard.*

WATCH THE TURNING POINTS.

There are certain hours and certain moments in life that are pivotal, upon which important matters depend, and at which the most momentous interests are decided. For most of the great questions of life are decided in advance. Whether a drop of water shall flow into the Pacific Ocean or the Gulf of Mexico, does not depend upon any action which is taken near the shores of those waters; but it depends upon the *turning of a tiny stream* away among the Rocky Mountains. Whether a man shall be an ignorant and unnoticed drudge, or an influential and valuable man, may depend not on any struggles or efforts in mature years and active life, but on a little white-headed boy studying his lesson in school, or spending his time in idleness and play. Whether a man shall be a sober, temperate, useful man, or a poor, drunken outcast, may not depend upon the will, the acts, or the determination of the full-grown man; but it may depend upon whether he has been brought up to take a sip of cider in his boyhood, or to make use of stimulants and condiments, which vitiate his taste, and make him an easy prey of the men who fatten on the sins and vices of their fellow-men. Whether a woman shall be a strong, healthy, ruddy, vigorous, active, useful and beautiful wife, and mother, and grandmother, and an influential member of society, or whether she shall on the contrary be a weak, feeble, delicate, dyspeptic, consumptive invalid, a burden to herself and her friends, until she speedily sinks into an early grave, depends, perhaps, not on any decision of hers with direct reference to those matters, nor upon the skill of doctors or the desires of friends; but the decision may depend upon whether in early life she seeks to improve upon the form which God has designed for her, and so cramps and confines her vital organs that before she is aware of it her strength is gone, her health is ruined, and she becomes a helpless wreck, wretched, useless, and burdensome to those to whom she might have been a helper and a blessing.

It is not to Jerusalem alone that the Saviour says, "Oh, that thou hadst known, even thou in this thy day, *the things that belong to thy peace.*" There are thousands who do not know, who *will not know*, those things until it is too late for them to be benefited by the knowledge.

Let those who fear the Lord, who hope in his mercy, and who wait for his salvation, remember that every present hour is an opportunity to be improved or neglected, and that most solemn consequences may hang upon each neglected moment or misimproved opportunity. To-day may be the day for making the decision which shall fix our destiny beyond recall. Let us pray that he who gives us privileges may give us a heart to improve them; lest we mourn at the last when our neglected opportunities shall rise up against us, and when it shall be too late to repair the mischief that our neglect has wrought.—*The Common People.*

ROB CRAIG'S STRANGE EXPERIENCE.

The house seemed very still that morning. Father Craig had gone to Boston on the early train; and Mother Craig had been called from her breakfast to go to Aunt Phebe Perry, who was surely going to die this time. But Rob did not mind being left. As soon as his breakfast was well swallowed he took his rifle out on the south porch to give it a cleaning; for he had laid out a famous day's sport.

His mother always looked very sober when the rifle was brought out, for her tender heart was sorely hurt when any little wild thing came to harm through it; but Rob's favorite uncle had sent it to him the Christmas before, and his father approved of it as one of the ways to make a boy manly. So his mother said very little, except now and then to plead gently the cause of those who could not plead for themselves.

So Rob sat there, rubbing and cleaning, whistling merrily, and thinking of the squirrel's nest he knew of, and the rabbit tracks of which Johnny Bullard had told him. He whistled so shrilly that presently a broad-brimmed hat appeared around the corner of the house. There was a little girl under the hat, but you didn't see her at first.

"Sh! Robbie," she said, holding up a small forefinger. "Amy Louise is dreadful bad with her head, and I'm trying to get her to sleep."

"Why don't you put a plantain leaf on her head? Plantain's prime for headaches," said Rob.

"Would you please get me one, Robbie?" pleaded the trusting little body. "Mamma said for me not to go away from the house, and Norah is cross this morning."

Time was precious just then; but this one sister was very dear. So, laying down his rifle, Rob ran over to the meadow across the road, and brought back a huge plantain leaf, which he bound carefully upon the head of Amy Louise, quite extinguishing that suffering doll, but to the infinite content of the little girl. Then he went back to the porch, and took up his rifle again, looking admiringly at the shining barrel and polished stock.

"Now, Mr. Squirrel," he said, "look out for yourself, for I'll have a crack at you presently."

And he leaned back against the side of the porch to plan his route; for the day was too hot for any unnecessary steps. Just then he heard a click, and looked around straight into the barrel of another rifle.

"My!" said Rob, "that's a pretty careless thing to do."

But the big man holding the rifle did not move and kept his finger on the trigger. He was a stranger to Rob, and under the circumstances the most unpleasant one he had ever met.

"Will you please lower your gun? You might shoot me," said Rob, trying to speak bravely, but with a queer feeling under his jacket.

"That's what I came for," said the man.

"Came to shoot me?" cried Rob. "What have I done?"

"Nothing, that I know of," answered the man indifferently; "but boys do a great deal of mischief. They steal fruit and break windows, and

make horrid noises. Besides, there are a great many of them, and they might overrun us if we didn't thin them out now and then."

Rob was horrified. Without doubt, the man was an escaped lunatic; and right around the corner of the house was Ethel, likely to appear at any minute. Just then the man spoke again.

"Besides, it's necessary to kill, to get food."

If Rob had not been so frightened he would have laughed as he thought of his wiry little frame, with scarcely a spare ounce of flesh on it; but he answered very meekly, "But I'm not good to eat."

"No," said the man. "You'd be tough eating."

"And my clothes wouldn't be worth anything to you," said Rob, glancing quickly over his worn suit.

"No," with indifference. "But I came out for a day's sport, and you're the first game I've seen, so I may as well finish you and look farther. I saw some small tracks 'round here;" and again that horrible click.

"Oh," cried poor Rob, "don't shoot me! I'm the only boy my father and mother have and they'd miss me dreadfully."

"Pshaw!" said the other. "They wouldn't mind it much; and, besides, I'm coming around in a day or two to shoot them."

"Shoot my father and mother?" gasped Rob. "You wouldn't do such a wicked thing!"

"Why, yes, I would," laughed the dreadful man. "They are bigger and better-looking than you, and their clothes are worth more. I've had my eyes on this family for some time, and I may as well begin now."

It seemed to Rob as if his heart stopped beating. Then he cried out, "Please, please don't kill me. I'm so young, and I want to live so much."

The big man laughed derisively.

"Do you think I shall find any game that does not want to live? What do you suppose I own a gun for, if I'm not to use it?"

Somehow, even in his terror, this argument had a familiar sound. Just then the big man took deliberate aim. Rob gave one look at the landscape spread out before him. It was so pleasant and life was so sweet! Then he shut his eyes. *Bang!*

When he opened his eyes, he saw only the old south porch, with the hop tassels dancing and swinging, and his rifle fallen flat on the floor. It was all a horrid dream, from which his fallen rifle had wakened him. But the first thing he did was to peep around the corner of the house to assure himself of Ethel's safety. Yes, there was the broad-brimmed hat flapping down the garden walk, attended by the cat and her two little kittens, and lame old Beppo, the dog.

Rob did not take up his beloved rifle. Resting his elbows on his knees and his chin in his hands, he sat looking off over the fields, while a serious thinking went on under his curly thatch, and his thoughts ran something like this:

"I wonder if the birds and squirrels feel as frightened as I did. I guess they do; for sometimes, when I only hurt and catch them, their hearts are just thumping. And how cowardly that big man seemed coming out to shoot me—so much smaller! but I'm a great deal bigger than the things I shoot, and we don't use them in any way. Mother won't wear birds' wings, nor let Ethel; and we don't eat them. I guess I've had a vision, a sort of warning. Oh, what if that dreadful man had found Ethel!" and Rob went around the corner of the house.

The procession had just turned, and was coming toward him.

"How is she?" he asked, nodding toward the afflicted Amy Louise, hanging limply over her little mistress's shoulder.

"She's ever so much better. I think she would be able to swing a little, if I held her," with a very insinuating smile.

"Come along, then, little fraud," laughed Rob, turning toward the swing."

"But aren't you going shooting, Robbie?"

"No!" said Rob, with tremendous emphasis.

When Mrs. Craig came home, tired and sad, in the middle of the afternoon, instead of the forlorn little girl she expected to find wandering about, there was a pleasant murmur of voices on the south porch, where Rob sat mending his kite; while Ethel rocked gently to and fro, with Amy Louise and both kittens in her lap.

"You didn't go hunting, then, Robert?" said his mother.

Rob shook his head, without giving any reason; but that evening as Mrs. Craig sat at twilight in her low "thinking chair" by the west window, there was a soft step behind her, a quick kiss on the top of her head, and a note dropped into her lap, and the note said:

"I will never again kill any creature for sport.

"ROBERT ANDERSON CRAIG."

And Robert Anderson Craig is a boy who will keep his word.—*Congregationalist.*

TEMPERANCE.

RESUBMISSION IN MAINE.

The country has been hearing for years past that no political party in Maine would even think of such a flying in the face of public sentiment and courting of practical annihilation at the polls as would be involved in a proposal to unload prohibition. Yet this week the Maine Democrats have done that very thing—not merely thought of it and talked about it, but done it. At their State convention in Augusta on Wednesday they adopted, 145 to 99, the following resolutions:

"*Resolved*, That we favor the election of a governor and legislature who will resubmit the prohibition amendment of the constitution to the people of this State.

"*Resolved*, That if the people declare against prohibition we favor a high license local option law."

Then, upon this platform, they nominated for governor William P. Thompson, a Belfast lawyer, well known as an anti-prohibitionist and advocate of the license system. It wasn't done without vigorous protest on the part of the minority. Delegate Goldthwaite, of Biddeford, said it would be "suicidal." Delegate Hudson, of Guilford, said it was virtually a declaration for "free rum," and that the Maine women wouldn't like it. Delegate King, of Portland, said it amounted to giving the Republicans "a cudgel with which to beat out the brains of the Democratic party." The debate, we are told, was long and stormy. But it ended in the adoption of the resolutions. Various explanations are put forward. This was the second Democratic State convention of the year—made necessary by the death of the gentleman nominated for governor in June. At the June convention the license men had been in the minority and a platform satisfactory to the prohibition Democrats had been adopted. It was the general understanding that nothing was to be done at this week's convention beyond filling the vacancy on the ticket. A good many of the rural delegates were busy with their farm work, didn't feel like incurring the expense of a second journey to Augusta, and stayed away. On the other hand the cities and large towns sent full delegations. Then, too, it is asserted that wholesale liquor-dealers outside the State took an active interest in the proceedings. "It was their emissaries and largely their money that brought out the license delegates," says the Kennebec *Journal.* "Some of their paid agents and traveling salesmen were upon the floor of the convention as delegates, while others did equally as effective work in looking after undecided delegates. It is an open secret that enormous sums of money were pledged the party for campaign purposes upon the condition that it should take a position for license." However brought about, this sudden new departure of the Maine Democrats, after all these years of acquiescence in prohibition, is one of the most interesting minor events of the political season.—*Hartford Courant.*

KANSAS KICKS THE ORIGINAL PACKAGE.

A great delegate convention has been called to be held in Topeka on the 16th, at which 5,000 or 6,000 delegates are expected to be present, and which will adopt resolutions urging the Kansas Senators and Representatives at Washington to drop all other business and devote their energies to securing the passage by Congress of the House substitute for the Wilson bill, giving the States power to regulate the liquor traffic even when it comes from another State, and in the guise of an original package. Governor Humphreys, too, is lending all the weight of his official position to the warfare against the effects of the Supreme Court decision, and has ordered Attorney-General Kellogg to fight the liquor men to the bitter end in the cases before the State courts. In his instructions to the attorney-general he says:

"All judicial methods and remedies should be exhausted before we surrender the contest. The assertion of the Federal courts of the possession of such a power and of their right to exercise such jurisdiction is fraught with so many serious consequences, and involves such vast interests, that it is our bounden duty to fight for home rule in every form. If this extraordinary power can be exercised in behalf of whisky it will be invoked on other occasions to fasten upon the people of the State many things at which the public conscience will revolt. The force and vigor of this judicial decision have, according to its advocates, made whisky at once the most precious and most sacredly guarded of all the articles of commerce the world ever knew. They now propose to go one step further—indeed, but one more step is needed—and say that no law officer of any State in this Union shall investigate whether or not it is being sold in violation of local laws; that it is an article of commerce whose manufacture and sale are above and beyond the control of the law-making powers of the State. If this is sound as to whisky, which for ages has been subject to local laws, it ought to be stronger when applied to all other articles of commerce whose manufacture, production and use have never been subject to State regulations, and hence the State can be flooded with impure commercial articles which would affect the health, pollute the morals, and offend the nostrils of a helpless people. I have an abiding conviction that the Federal courts do not possess the power to restrain the law officers of the State from investigating in the usual manner whether or not the laws of the State have been violated. I never will believe it until compelled to do so by the solemn judgment of that court of last resort which has the power to adjudge."—*Baltimore Sun.*

NORTH DAKOTA'S SALOONS.

Every saloon and liquor house in North Dakota is closed, in accordance with the new law which has just gone into effect. Notwithstanding the apparently iron-clad prohibition law passed by the legislature last winter, beer, whisky and all other intoxicants will be as freely dispensed as ever, though selling over the bar is necessarily done away with. "Original package" depots are already in active operation throughout the State. Fargo has thirteen such places, Grand Forks a similar number, and Bismarck, Jamestown and Mandan about half a dozen each. About half of all the saloon-keepers in North Dakota have signified their intention of selling "original packages," and the other half will go out of the business entirely. As a general rule, the big saloons with substantial backing are the ones that will defy the law, while the smaller resorts will succumb.

The city councils of several cities have fixed the rate of licenses for selling "original packages." For a few days parts of North Dakota will be without liquor, as the agencies have not yet been thoroughly established. Not a drink of liquor can be obtained for love or money in Bismarck now, but next week several carloads of beer in bottles and kegs will arrive direct from enterprising Eastern firms who make a specialty of the "original package" business.—*Dispatch from Bismarck, N. D., July 6.*

CONDEMNED BY HIS FRIENDS.

The Lincoln Red Ribbon club, the largest moral suasion club in the United States, having a membership of 13,000, at its large afternoon meeting June 22, unanimously adopted the following preamble and resolution by rising vote:

WHEREAS, The anti-Prohibitionists of this State are parading Francis Murphy as the representative of true temperance, because he is in favor of high license, and

WHEREAS, The said Francis Murphy is being advertised as the friend of temperance and morality, though endorsed by Peter E. Iler and Edward Rosewater, therefore

Resolved, That in the midst of such a crisis as the present battle between the homes of Nebraska, and the high license drunkard-makers of the nation, this organization, known as the Red Ribbon club of Lincoln, Nebraska, repudiates any so-called temperance worker or Gospel revivalist who refuses to lift his voice for Prohi-

bition of the infamous liquor traffic: we believe our people should refuse to encourage or support any man or class of men who seek to do the devil's work under the cloak of religion.—*Lever.*

NEW ENGLAND LETTER (*Continued from 9th page*).

ers and the leisure class, all meet upon the level and part upon the square."

Those who know that the Republican party has long been ridden by the lodge; who know how the secret temperance orders are manipulated by Masons and their offices generally filled by them, will not be surprised, as was this honest and confiding Prohibitionist, that the Hon. Mr. Tirrell "deprecated making any separate political party effort against the liquor traffic," and asserted that "those who believe it can only be destroyed by the ballot do nothing but vote, leaving the work of rescue to secret societies like the Temple of Honor." Nor that he capped the slanderous and utterly untrue statement that "the silver question and the tariff question now before Congress interests everybody because they touch every one's interests, while the temperance question did not interest everybody inasmuch as only a limited number in any one place were directly cursed by intemperate habits." As a sequence from this he argued with charming logic that it was great folly to take any separate party action to suppress the liquor traffic. This is a very good specimen of the way secret societies work for temperance by discouraging any action that will be at all effective in banishing the saloon.

It is not often that your New England correspondent has any word to say that would seem to even remotely favor a rumseller, and yet if the newspapers have correctly stated the facts in the case, the saloon-keeper in Dracut, who paid the $8,000 license, and then, alarmed and disgusted by the scenes of rowdyism and drunkenness, offered after running two or three days to throw it up, has been treated with unparalleled meanness. The Dracut authorities refused to surrender the price of blood; the saloon was re-opened. Whereupon after coolly appropriating the money which he had paid over in good faith, they wickedly and meanly turn about and proceed to break their faith with him, by prosecuting him for keeping a liquor nuisance. The case has gone against him, his license declared void, and he has been fined $50 and cost. The moral law has no respect of persons. It is just as wrong to lie to the vilest sinner or steal from him, as it would be to deceive or defraud the greatest saint on earth. The town of Dracut has given the country another object lesson on high license. It has shown us that though there may be "honor among thieves," there is none where every principle of justice and right is deliberately sacrificed for a few paltry dollars. Poor John Lennon would not have fared so badly at the hands of his prohibition friends. They at least would not have taken his money and then cheated him out of his legal right so acquired to break hearts and ruin homes and debauch youth. Surely, wonderful is high license, as "the way of a serpent upon a rock."

Boston is very complacent over the fact that despite the large gains of our Western cities she still holds her own as the fifth city in the Union. Yet there seems in fact very little to rejoice over in the addition to her population as revealed by the census enumerator, as all the advantages seem to be that she is a trifle bigger, a trifle noisier, and can have ninety-five more bar-rooms.

The *British American* seems to be rather sore over some late strictures passed in recent letters on what seemed to the writer a tendency on the part of that paper and the organization which it represents to favor for motives of policy the secret orders. One statement she wishes to retract: that the *British American* is closed against anti-secret articles, as the editor declares he has published both articles sent by her. The statement that the Loyal Women are adopting secret methods so far as to exclude from their meetings all but *bona fide* members is unfortunately too true, and does not admit of denial even by the editor of the *British American*. Let this noble organization keep clear of the un-American methods of the lodge if it would be gratefully remembered in future years among the forces that have saved our common country. ELIZABETH E. FLAGG.

BE SURE to read the Business department, page 13, this week and every week.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON V.—Third Quarter.—Aug. 3.

SUBJECT.—The Prodigal Son.—Luke 15: 11-24.

GOLDEN TEXT.—Father, I have sinned against heaven, and before thee.—Luke 15: 18.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Luke 15: 11-32. T.—Eccl. 2: 1-19. W.—Prov. 1: 10-33. T.—Prov. 23: 19-35. F.—Ps. 51: 1-19. S.—Eph. 2: 12-22. S.—Ps. 103: 1-22.

COMMENTS BY E. E. FLAGG.

1. *Characteristics of a prodigal.* Vs. 11–13. The first thing we notice about him is his impatience to have all his good things *now*. This is a trait very strong in unrenewed human nature, and apt to crop out even in the Christian until he has "the old man" thoroughly subdued. Only grace can make us content with poverty, hardship and trial; only faith is willing to "bear the loss of all things that we may win Christ." Secondly: he placed a high and utterly false estimate on mere material good, and mistook entirely the true elements of happiness. A home, a father's love, all the sweet associations of his childhood and youth he spurns as of little or no value. This is exactly what the sinner does. God, Heaven and eternal bliss he deliberately turns his back upon, and chooses instead "the beggarly elements of this world." Third: impatience of restraint. He goes into a far country. So, in his own view, the farther the sinner can get away from God the better. There is no more unerring sign of alienation from him than the desire to put ourselves outside of all heavenly influences. This is the condition in which multitudes are to-day. Yearly the numbers increase of those who never go to church—who deliberately and willfully put themselves as far away from God as they can get. The lodge and the blindness of Christian ministers is largely responsible for this state of things. Satan knows that any scheme by which he can increase the distance between a soul and God is sure to succeed; and if he can get a young man to join a secret society from which Jesus, the only Mediator between God and man, is excluded, he has gained his point. Fourth: the name "prodigal" implies an extravagant, unnecessary and foolish waste of one's means; it may be money, talents, time or health. The vast army of drunkards in our land who have made a wreck of themselves, body and soul, are so many prodigal sons whom we must think the Father's heart yearns over. Or the prodigal son may typify our fallen humanity, and the angels who have never sinned the elder brother.

2. *The resolve to return.* Vs. 14–19. Spendthrift heirs have often run through a vast property in a few years; so if sensual delights are made the chief good we shall find that they "are but for a season." Even the higher pleasures of the mind apart from God will not satisfy. The time of famine is sure to come, when through age or sickness or sorrow all worldly delights will pall on the appetite, and the bankrupt soul be unable to buy a moment of pure and satisfying pleasure. God often reduces the sinner to that point of abject misery where he cannot help seeing his own folly. As a swineherd to a heathen master, envying even the husks eaten by these unclean animals, the prodigal must have reached, to a Jewish mind, the last limit of degradation. "No man gave unto him;" not even the boon companions who had been so willing to drink and carouse at his expense. "When he came to himself." All true repentance is a coming to one's true self. The first thing the prodigal does is to "arise"—from his groveling posture among the swine. So the first thing the sinner does is to arise—from the low and earthly pursuits that have bound him down. The next is to take the first step in the heavenward way, and this first step is to begin to obey God. It is by persevering acts of obedience that the soul returns at last to its heavenly Father, just as one step after another brought the prodigal home. But the noticeable thing after all is his touching humility—his willingness to take the place even of a hired servant. Humility is always the soil from which repentance springs.

3. *The father's welcome.* Vs. 20–24. "He saw him when he was yet a great way off." This shows that his father was watching for him—hoping against hope that he might yet return. No servant's portion was his, but the best that could be given a favored son. God does not want hired servants but loving children around the home board. What a picture is here of our heavenly Father's heart! And if he thus yearns after the lost, ought we not to share his anxiety for these prodigal sons and be ever ready to seek and welcome them back to him?

HELPFUL THOUGHTS FROM PELOUBET.

I. To attempt to satisfy the soul with worldly things is like pointing a starving man to the beauties of nature. "It is all very beautiful," he says; "but I am starving." "But look at this exquisite landscape!" "Yes, it is charming; but I am dying of hunger. Feed me first, then I will look at your pictures."

II. The sinner is like Jonah, sleeping in the storm, dreaming beautiful dreams, but unreal and evanescent. He is like one out of his reason. Sin is a madness. Repenting is coming to himself—to the realities of life, to reasonable living, to his right mind. He who finds God, finds himself.

III. "Whatever sense of sin suffices to lead to this return is sufficient; no need to wait for deeper convictions. Note two suggestive facts in the prodigal's experience: (1) The joy and peace, the father's kiss, ring, robe, etc., are not instantly conferred; there is a way to be traveled first; often in actual experience it is a long and weary one. (2) Though the prodigal brings nothing good with him, neither does he bring anything evil. He forsakes all in turning his back on the far country."

RELIGIOUS NEWS.

—At a meeting of the Illinois Sabbath Association's executive committee, held the other day at the Sherman House, Chicago, President W. W. Everts, in a strong address, urged that the Association ask the World's Fair directors to close all parts of the exposition upon the Sabbath. He stated that at Paris Secretary Blaine had ordered that this be done with regard to the American exhibit. The committee are united on the necessity for such closing, but many thought that it would be impossible to obtain the consent of the directors to a closing of the entire exposition, and suggested that their petition refer only to the agricultural and allied exhibits, allowing such as the educational to remain open. There was an extended discussion over the form of the petition to be sent the directors, but its preparation was deferred to another meeting.

—Mr. B. F. Jacobs, the well known Sabbath-school worker of this city, expects to sail for France this week. He became deeply interested in the French Protestant Sabbath-schools last year, and has been the means of sending several thousand dollars' worth of supplies to the McAll missions. He intends to spend not a little time in looking after the Sabbath-school work of France during this present trip.

—Rev. J. F. Avery, our contributor and editor of the excellent children's paper, *Buds and Blossoms*, is pushing the work vigorously at the Mariners' Temple, New York. He has to grapple with some of the most difficult problems in mission work.

—Four of the Soudan missionaries from Kansas, young men from the Y. M. C. A., Mr. Kingman, F. M. Gates, Warren Harris and Chas. Helmick, have sailed for Africa. Others are nearly ready to follow. They go as independent missionaries, under no society, trusting in the Lord for their support.

—Mr. Mowle, who was distinguished as an athlete while at Cambridge and is now one of the most popular preachers among the young men of the Church of England, has come to this country at the earnest solicitation of Mr. Moody to address the students at Northfield, in place of the Rev. John McNeil, who was unable to come. His work at Northfield has been greatly appreciated, and he is now in Chicago, having been secured by the Chicago Evangelization Society to address the Bible Institute each morning at 9 o'clock during the ensuing week. Mr. Marsh, of Sunderland, is also expected to arrive at the Institute Friday. Major Whittle speaks at 11 o'clock each morning.

—The building in which Elder Alexander Campbell, the founder of the Christian or Disciple denomination, first preached in, is still standing at Bethany, W. Va. His followers of Martinsville, Ind., have decided to remove the edifice intact, and place it on their assembly grounds at Bethany Park, where it can be preserved.

—Forty-three young ladies of New Orleans, members of different churches, are carrying on Christian work among the Chinese in that city.

—The Chicago Evangelization Society, formed last winter through the labors of Mr. Moody, is conducting a series of midsummer Gospel meetings in the city now, which the leaders say is accomplishing wonderful results. They have large tabernacle tents pitched, one on the South Side, at the corner of Wentworth avenue and 26th street; one on the North Side, at 102 Fremont near Clay street, and one on the West Side, situated on North avenue near the corner of Humboldt Park. Gospel services are held at all of these places every evening except Saturday, and children's song services at 4 o'clock each afternoon except Sunday. These latter are conducted by ladies connected with the Bible Institute of the Society. C. W. Merrill, the Minnesota evangelist, is conducting the South Side meetings. He is assisted from time to time by various prominent revivalists. At the North Side tent Rev. H. G. Smead is in charge of the work. The meetings at the West Side headquarters are under Evangelist Ferdinand Schiverea, who frequently has an audience of 600 or 700. The services at all three of the tents have been in progress several weeks and will not be concluded till near the end of July.

BUSINESS.

TO THE READER.

It has been suggested that many thousands would be interested and benefited by the circulation of Joseph Cook's address on the *Disloyal Secret Oaths* of MORMONISM, the CLAN-NA-GAEL, JESUITISM, and FREEMASONRY. The Association has not the funds needful for notifying the public through the newspapers, that so valuable a document is in print, and hence this appeal. We wish to send out Joseph Cook's address to one thousand newspapers for review and comment. This should be done during the next two weeks. TWENTY DOLLARS ARE NEEDED. Who will send it? It will be worth several times that amount to the cause. Dr. I. N. Brown sends the first dollar toward the above object. Nineteen dollars more are needed.

"PAID IN ADVANCE."

Some papers discontinue on expiration of subscriptions and some continue until orders are received to discontinue. If a classification is made it will be found that those papers which appeal mainly to the lower tastes of their readers, to their love of news (daily papers), their love of excitement (story papers), or their love of beauty (literary and art journals) generally do not trust their readers; while those who appeal mainly to their higher instincts, to their love of home (country weeklies), or their love for God (religious papers), do trust their subscribers. There is no inflexible rule, but the general custom is as stated.—*Christian Patriot.*

TRACT MISSIONARIES.

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A dollar was enclosed for another supply.

One father has supplied his children with envelopes into which they put a tract on Salvation through Christ, another on Temperance and a third on Anti-secrecy.

Let us hear from more vacation workers.

BOOKS AND TRACTS.

There is missionary work for *summer* as well as for winter months. One form is the never-ending and often blessed work of giving a tract or selling a pamphlet to the uninformed. Among the many who have greatly aided this reform and benefited their neighbors is Burgess Smith of Pennsylvania. In sending for a new supply he writes cheerfully of the interest shown in the "Proceedings of the Chicago Conference." Sow your neighborhoods two or three times a year with fresh, readable tracts, and God will give you a harvest that rust and blight cannot touch.

Copies of the following valuable books have been left in this office for sale at second hand and favorable rates:

Mackey's Masonic Jurisprudence.
Chase's Digest of Masonic Law.
Mackey's Lexicon of Freemasonry.
Bernard's Light on Masonry.
Horton's Image of the Beast.

Prices will be given to proposing purchasers

WANTED.

The *Cynosure* of January 23, 1890. Several more copies have been called for than could be supplied. If any one having a copy to spare will send it to this office, we shall be very thankful.

Quite a number have been interested in "Pagan Counterfeits in the Christian Church," by C. S. A. Temple. We can again supply friends with this 52-page panphlet and at a special price of only 10 cents postpaid, Mr. N. O. Moore, publisher, Chicago, having donated 100 to the Association.

Have you read the advertisement headed SPECIAL BOOK SALE? Only a few of some kinds are in stock. It is not our intention to replenish after these are sold. If not satisfactory after examination, books from this list may be returned and money will be refunded.

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There is a steady demand for the Proceedings of the Chicago Conference. Some prefer to distribute them instead of tracts. Our friend Mr. J. S. Yaukey sends for twenty copies.

IN BRIEF.

When, recently, the law was passed in Italy requiring all teachers, both of public and private schools, to pass a government examination, not a priest in the city of Venice was able to pass.

Miss Elaine Goodale, the poetess, has been appointed government superintendent of Indian schools in Dakota, and will live in a covered wagon this summer, travelling from school to school.

Over a thousand Africans are now at work on the Congo railroad. April 12 two miles of it had been completed. This portion begins at Natadi, which is at the western end of the road, ninety miles from the sea. The principal difficulties lie in the building of the first ten miles, before the level plateau of the Congo hills is reached. Twenty-five Europeans superintend the work.

For practical purposes clouds are divided into four classes—cumulus, stratus, cirrus and nimbus. Meteorologists, however, recognize many differences of form in each class. Abercrombie gives these ten principal varieties, with their mean height in summer at Upsola, Sweden: Cirrus (pure wispy cloud), 27,000 feet; cirrostratus (thin, high, wispy, or striated, but at a low level), 15,000 feet; cumulo-cirrus (fleecy cloud at low level, 12,000 feet; stratocumulus (extended lumpy cloud), 4,000 feet at base; cumulo-nimbus (low rain cloud), 4,500 feet: stratus (pure sheet cloud), 1,900.

Stanley tells of nothing, embraced in his latest adventures, of greater interest than that of the immense forest through which he passed, in equatorial Africa, on his last expedition. He estimates the length of the forest at 621 miles and its breadth at 517 miles. He pursued a serpentine course through the forest, and thus feels that he can speak definitely of its area. The sun's rays scarcely penetrate the interlocking foliage, while in a cloudy day the print of a book cannot be read. The trees stand very thickly together, ranging from 20 to 200 feet in height, while the undergrowth is almost impenetrable. He considers that the forest consists of 224,000,000 of acres. The immensity of this area can be imagined when we call to mind that Kansas has but 52,000,000 acres of land, or an area of only two-ninths of this African forest. Allowing an area of thirty feet to a tree and forty-eight trees to the acre, he estimates that the forest contains 10,752,000,000 trees. Speaking of iron-wood trees four feet in diameter, he claims for them an age of 4,000 to 5,000 years. Nearly all kinds of animals abound within this forest, while it is also the home of the pigmy race of men. Commerce can well afford to spread its sails toward this rich region, and soon it will be known to its deepest interiors.

Vinalhaven, Me., claims to have produced the largest stone ever brought to light. The Bodwell Granite Company recently quarried a shaft of granite which is the largest piece of stone ever quarried anywhere, and if erected, will be the highest, largest and heaviest single piece of solid stone standing, or that ever stood, so far as any record can be found. In height, it considerably exceeds any of the Egyptian obelisks. The tallest of these, which was brought from Heliopolis to Alexandria by Emperor Constantine, and afterward taken to Rome, where it is still standing, is 105 feet 7 inches high, while the Vinalhaven shaft is 115 feet long, 10 feet square at the base, and weighs 850 tons. It is understood that the company quarried this immense monolith of their own account, not having an order for anything of the kind, and they suggest that it would be a fitting contribution from Maine for the monument to be erected in honor of General Grant.

MARKET REPORTS.

CHICAGO.

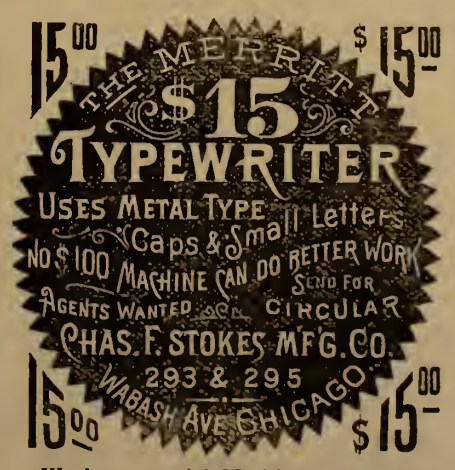
Wheat—No. 2	88	@	89
No. 3	78	@	80
Winter No. 2	88⅛	@	89
Corn—No. 2	38¼	@	39¼
Oats—No. 2	37½	@	38
Rye—No. 2			47¼
Bran per ton		10	25
Hay—Timothy	6 50	@10	00
Butter, medium to best	10	@	15½
Cheese	06	@	10½
Beans	75	@ 1	70
Eggs		@	10½
Seeds—Timothy	1 25	@ 1	35
Flax	1 22	@ 1	40
Broom corn	02¼	@	06¼
Potatoes, new, per bu	1 10	@ 1	25
Hides—Green to dry flint	03	@	07
Lumber—Common	10 00	@13	00
Wool	15	@	34
Cattle—Choice to extra	4 55	@ 4	85
Common to good	1 60	@ 4	30
Hogs	3 60	@ 3	90
Sheep	4 15	@ 4	40

NEW YORK.

Wheat	96	@ 1	01½
Corn	44	@	46⅛
Oats	39½	@	47
Eggs			14½
Butter	6	@	17½
Wool	14	@	39

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Hogs	3 40	@ 3	60
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HOME AND HEALTH.

A WOMAN'S REMEDY FOR DOG BITES.

I should like to say a few words on the subject of dogs and dog bites. I am a lover of animals, especially of dogs. There are six dogs lying around my feet while I write. Three belong to a neighbor, three are mine. Two of them I took off the street, "old and sick," six years ago. In their day, they had been valuable setters.

I have been bitten by dogs repeatedly, once severely. A pet dog of a neighbor's was very sick, and I was attempting to relieve it. It bit me in the left thumb, just below the nail. That member became black as far down as the wrist. It remained so until the nail came off. The owner talked of hydrophobia, and said that the dog had not tasted water for two weeks. Had I been afraid, I should, no doubt, have taken nervous fits and died. The verdict would have been "hydrophobia." But I simply applied a solution of "salt and vinegar," a little more vinegar than salt, washed the wound with it, then tied a clean rag around the thumb, keeping it saturated well with the solution, and moved the rag so that a fresh part covered the wound, at intervals. This remedy was once applied to my wrist by a colored woman, in the South, for a snake bite. My arm was then black, hard and painful. The remedy acted like a charm. In two hours the discoloration had disappeared, and with it the pain, and only the needle mark where the fang had entered was visible.

Again, I was bitten by a weasel in the Grand Central Depot. A girl had it in a bag and had placed it on a seat next to mine, remarking that it was a kitten. I placed my hand on it. Quicker than thought, a couple of teeth punctured the joint of my left forefinger to the bone. I compelled the girl to tell me what was in the bag. My finger was badly swollen and painful before I reached home, some hours after. I used the same simple remedy, with the same speedy result. I have also applied it successfully in other cases.—*A Woman in New York Tribune.*

EAT BEFORE GOING TO BED.

Most students and women who are troubled with insomnia are dyspeptic, and they should therefore eat before going to bed, having put aside work entirely at least an hour before. If they are not hungry, they should simply be instructed to eat; and if they are hungry, they should eat whatever they want, says the *Journal of the American Medical Association.* A glass of milk and a biscuit is sometimes all that can be taken at first, or a mashed potato buttered. If possible, the night meal should be taken in another room than the sleeping apartment, and for men in the city it will be found advantageous to go out to a restaurant. Before eating, however, a bath should be taken, preferably cold or cool, which should be given with a sponge or stiff brush, and the body thoroughly rubbed off with a coarse towel afterward. The bath need not be more than five minutes in duration. Further than this, the patient should go to bed at the same hour every night, and arise at the same hour every morning. There is a popular superstition that grown people should not eat immediately before going to sleep; that it will give them indigestion or nightmare, or both. The writer cannot see why adults should be so very different in this respect from babies. The average person should be in bed seven or eight hours, which is time enough for the digestion of almost anything edible. In our American life, he thinks, the digestion carried on through sleep probably has the better chance for thoroughness. —*Sel.*

BIRNEY.

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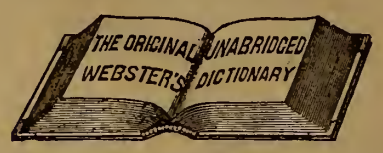
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NEWS OF THE WEEK.

WASHINGTON.

The President on Thursday afternoon, July 10, signed the act for the admission of Wyoming as a State.

The Secretary of State is informed that the Mexican Government will issue no further permits to aliens to acquire real estate within twenty leagues of the frontier until the boundary between the two republics shall have been finally adjusted.

The members of the Senate are receiving a great many letters of remonstrance, particularly from the commercial and legal associations of the country, against giving so much attention to political measures like the election bill when there are other matters pending before Congress which to them appear of greater importance to the people.

CHICAGO.

The coroner's investigation of the fatal explosion on the steamer Tioga indicates that the cause was a large quantity of naptha, shipped by an oil company from Buffalo as kerosene. The loss of life was twenty-six, most of them colored men.

COUNTRY.

Thursday the grand jury at Indianapolis returned a large number of indictments against suburban saloon-keepers and beer-garden keepers for violating the Sunday law, these indictments being found at the instance of the Law and Order league.

Residents of the village of Naples, N. Y., are said to be greatly excited, and well they may be if reports from there are true. During a recent thunderstorm, it is said, a heavy clap of thunder was followed by a shower of live coals. Local scientists think a meteor burst over the village and that the coals were the fragments.

Several Chinese lepers are reported to be living in Mott street, the Chinese quarter of New York.

Judge Howland decided Thursday at Indianapolis that German must be taught in the public schools.

At the school election in Salt Lake, Utah, Monday the liberals carried three and possibly four precincts, thus giving them control of the Board of Education.

Ex-Gov. Crittenden of Missouri says that none of the Southern States will represent themselves at the world's fair if the Lodge federal election bill is passed.

The powder explosion Tuesday at King's Mills, Ohio, killed twelve persons and wounded fourteen others, of whom one or two may not recover.

It is thought that on account of the burning of 525 tons of binding twine in the Minneapolis fire Tuesday the price of twine will advance from ½ cent to over 5 cents a pound.

The crop report from Michigan, made up from 820 correspondents, gives acreage of wheat 36,205 acres less than a year ago. There were marketed in June 926,539 bushels of wheat, while the total for the eleven months preceding were 14,011,430 bushels. The condition of corn is placed at 91 in southern, 92 in central and 103 per cent in northern counties; oats, 96½; potatoes, 96. The apple crop will be about half a yield.

Tuesday Judge Linehan, of Dubuque, Iowa, granted injunctions against fifty-five saloons, and the prosecuting attorney was allowed $1,125 in fees.

Prairie fires were raging Tuesday along the line of the Southern Pacific Railway in Texas. No rain had fallen for five weeks, and the grass and vegetation were dry as tinder. Cattle that were grazing in the hills were saved, but deer and smaller animals were destroyed in large areas.

The Inter-state Commerce Commission has decided that it will issue an order making a reduction in grain rates from Iowa, Nebraska, Kansas, and Missouri to St. Louis and the Mississippi River and to Chicago. Food product rates east of the Mississippi and not involved in other suits before the commission are not found to be excessive.

Hon. John P. Buchanan, a farmer and president of the State Farmers' Alliance, was nominated for governor by acclamation by the Tennessee State Democratic convention at Nashville Friday. Mr. Buchanan has served three terms in the Legislature.

At Paris, Texas, Friday Judge Bryant of the Federal court, sentenced nine men to death—one a Negro, for assaulting his step daughter, and eight others for various murders.

Friday at Kingfisher, Ind. Territory, the Commissioners reached an agreement with the Cheyenne and Arapahoe Indians by which over 4,000,000 acres of land will be thrown open to settlement under the homestead law. The Indians are to receive $1,500,000, and are to hold in severalty 160 acres each.

FOREIGN.

The Italian Parliament was closed Friday. Before the adjournment Premier Crispi, in a speech, said it was necessary to maintain European peace. He favored international arbitration.

In the nitrate district of Chili, South America, 7,000 men are on a stike. In a conflict between troops sent to quell a riotous body of strikers forty of the latter were killed.

Intense heat prevails in central Austria and in the Alps from Graubuenden to lower Austria. The melting of the snow on the mountains has caused the affluents of the Danube to rise. The inhabitants are greatly alarmed. Much damage has already been done.

The coming encyclical of the Pope urges nations to resort to papal arbitration for the settlement of social questions and national wars.

The Pope, in a carriage escorted by two soldiers of the Guard Mobile, left the vatican grounds by way of the Foudamenta gate Tuesday and drove as far as the Musei gate, where he re-entered the grounds. The sentries at the mint presented arms as he passed and the workmen along the road knelt down reverently. The object of the Pope's drive was to visie the sculptor Aurelia and inspect his statute of St. Thomas Aquinas.

Emperor William will make arrangements for the ceremony of the cession of Heligoland during his visit to Queen Victoria. A German council will be appointed for the island before the next session of the Reichstag. The government desires to be guided by the council's views.

The leading detective agencies of London and Paris have been retained by the Russian government to watch the chiefs of the nihilists in those cities,

An average of 400 deaths a month from small-pox are reported at Saltillo, Mexico.

The delegates to the universal peace congress assembled Wednesday in London, England, at 9 o'clock and after the transaction of some routine business marched in procession to Westminster Chapel. Here divine exercises were conducted, the prayers and passages of Scripture having especial reference to peace among nations. An eloquent discourse was delivered by Rev. Dr. Thomas, of Brookline, Mass., the United States being specially honored in the selection of the preacher of the day.

A dispatch from Constantinople, July 21, says; "Failing joint intervention by England and Russia, the Armenians on both sides of the frontier will combine and ask the Czar's aid." Premier Stambuloff, of Bulgaria, has thanked the Sultan for appointing Bulgarian bishops in Macedonia, and has assured the Porte of the support of the Bulgarians should necessity arise.

The Chinese Government stopped a party of Russian explorers in Thibet, led by Captain Grombtchevski, on the border of the Thibetan desert, and ordered them to return to Kashbar. The Russians refused, and the whole party left in the night time and disappeared in the desert.

An account of a battle between the Guatemalans and San Salvadoreans in San Salvador is published in the City of Mexico in which the former were defeated with heavy loss. The Guatemalan force number 9,000. General Barrundia, the Guatemalan refugee, has left Oaxaca to take part in the war. He will probably raise the standard of revolt in Guatemala.

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AN ADVANCE ALL ALONG THE LINE.

At the last meeting of the Board of Directors of the National Christian Association the undersigned was requested to act as Financial Secretary. This appointment was accepted with three conditions: 1st, That there should be no salary attached to the office; 2d, That no personal canvass should be expected; and 3d, That the organ of the Association should be at my disposal in such efforts as I might make for the treasury. I desire at this time to submit to our readers and friends a plan for carrying forward and extending our work, but before doing so a glance backward may be helpful.

TWENTY YEARS OF WORK.

It is now a little more than twenty years since the National Christian Association was organized to expose, oppose and withstand secret societies. At that time Freemasonry and Odd-fellowship had a popularity that was almost unclouded. Tens of thousands of initiates had crowded the lodges and, excepting on the part of a few faithful witnesses among a few religious bodies, there prevailed among the multitudes who were not in sympathy with secretism a dreadful silence. The most numerous and powerful religious organizations said nothing against lodges and permitted their meeting houses to be used for lodge occasions. This Association, relying upon the truth and the God of truth, undertook to save the church and the state from the corrupting influences of secret associations.

The result has been that those denominations which bore testimony against the lodge have been stimulated to renewed activity in reference to this great evil. The Reformed Presbyterian, the United Presbyterian, the United Brethren in Christ, the Free Methodist, the Wesleyan Methodist, the Friends, the Lutherans and others have through their ministers and their church papers done much to open the eyes of the young and the unprejudiced to the evils of secret associations.

The result of this activity by God's blessing has been that many members of these orders have abandoned them. Just how many we cannot know, but our list of seceders now numbers more than three hundred. An extensive literature has been created comprising both tracts and books. And what is perhaps best of all, tens of thousands of young men, who would naturally have drifted into these secret lodges, have been saved from them. This is indicated very clearly in the fact that Freemasonry gained more members between 1860 and 1865 than in all the years since the last mentioned date. Neither of the two great orders have gained much in membership during the last twenty years. These objects have been attained; our publishing house in Chicago and our Washington headquarters have been secured; and now the question is, what remains to be accomplished.



DR. WILLIAM JOHNSTON.

THE PRESENT SITUATION.

Even a careless observer can see two strong movements going forward in the secret society world. There is a steady movement of the lower degree men toward the higher degrees. Men who adhere to the lodges, notwithstanding their unpatriotic and atheistic character, multiply oaths and descend into the depths of their anti-Christian mysteries. There is also a multiplication of those orders which profess some particular benevolent, patriotic or insurance labor as an excuse for their existence. There is but little attempted in the way of reply to the arguments of Finney, Moody, Munhall, Beecher, Pentecost, Miss Flagg and others. But the alleged danger from Romanism, the extension of the liquor trade, and the duty of making provision for one's wife and children, are made excuses for organizing lodges which shall be officered by Masons and aid in breaking down the prejudice against them.

On the other hand the conviction seems deepening among Christians and patriots that secrecy is not essential to the prosecution of any good cause. The murder of Dr. Cronin and the protection which the Clan-na-Gael have been able to extend to his murderers; the shameless interference of lodges in church trials in Boston, Aurora and elsewhere; the continued inability of prisons to hold Masonic convicts, as in the case of McGarigle; the singular decisions of Masonic Supreme Courts—these and related facts have aroused among thoughtful men a wide-spread conviction that the doctrines which the National Christian Association has been proclaiming for twenty years are true. These doctrines are, for substance, that secret societies are hostile to the Christian faith, to civil liberty, to the security of the home and to the highest personal excellence of individual members.

Along with this conviction, however, there is a sort of paralysis of faith which lessens the power of the church to combat this evil. It is not at all peculiar to our own cause; the ministry and the church feel it in respect to all great evils. The mammonism which rushes into the church, the love of pleasure, the indifference to admitted truths, the decay of the evening service, the dearth of the prayer-meetings, how can these evils be changed? Can they be changed at all? These are questions in presence of which thousands of ministers are hesitating and perplexed to-day, so that we have no right to be surprised that many of them admit the evil character of lodgism and yet do not see just how to meet and overcome it.

THE PRESENT NEED.

We have no right, however, in view of what it has pleased God to accomplish through us in the past, to doubt that he is willing to work with us for yet greater things in the time to come. Our anxiety should be to be entirely obedient, entirely trustful, and constantly busy with his appointed service. It is my purpose to indicate a few of the lines aloug which I thiuk that he calls us to labor.

1. We need to remember that no cause which requires patient effort continued through many years can be advanced without the regular offerings of many interested hearts. No great enterprise was ever yet begun and carried forward by the gifts of a few wealthy men. They have their place, and if they fill it well are worthy of all honor, but God has always required the gifts and prayers of his humble ones for any work which was to be a permanent blessing to men. If we who have been seeking to exalt Jesus Christ and to oppose the lodges which insult or ignore him cannot regularly, cheerfully and persistently give some small sum annually to carry forward this work, then God will lay us aside and choose some other instrument for his service.

2. No great popular movement has yet done its work among men without an organ devoted

to its specialty. Political parties, religious denominations, and industrial agitations all have some exponent of the interest at stake. The newspaper necessarily antagonizes neither the pulpit nor the platform, but it supplements and re-enforces both. Take away these bonds of union among men and the world would fall to pieces except where it was kept in place by the iron bands of despotism.

It follows that if we wish our work to go forward we must use as never before the power of the press. The *Cynosure* free list for circulation as a missionary agency, and the paid list as a testimony to our interest in the cause of openness and fair dealing, the cause of the Christian faith, both these should be energetically pushed. The men and women throughout this great nation, who wish that church and state should not be ruled by secret lodges, must rally to the support of the effort to increase greatly the number of readers for our national paper.

3. There is need also for the assembly of those who are interested in a cause if it is to progress. The working of degrees was doubtless used of God to accomplish certain results. It is probable, however, that there were incidental evils connected with it. The repetition of the Masonic oaths, prayers, and lectures, together with the presence of a half-clad candidate, produced, perhaps, on some minds the impression that the absurdities of Freemasonry were the chief argument against the institution. If we attain the end for which we strive, there must be the frequent discussion of the principles involved, in sober and thoughtful fashion, by candid men without anger or indifference to the feelings and rights of others. The pulpit and the platform are here to stay as long as men are rational and truth-loving. Instead of surrendering our place we should, during the next year, conduct more meetings than ever before. The agents of the Association or of local Associations should be employed and welcomed so far as may be, and in addition tens of thousands of meetings should be held in parlors, churches and halls where the lodge question may be temperately discussed; and no such meeting should fail to plan some practical aid to the cause.

HOW CAN THIS BE DONE?

Let every reader of the *Cynosure*, rich or poor, read carefully this article once more. Then let him ask whether he believes that the lodges are rivaling and, so far as they can, destroying the churches of Christ. If he does believe this, let him ask what portion of his benevolences should be expended in aiding this Association which has, under God, already accomplished so great a task and which has so great a task yet to perform. This question being determined, let him send a pledge to Mr. W. I. Phillips, our Treasurer, promising, if God permit, to pay what he believes he should pay annually to carry forward this work. Any form of pledge will do, but for uniformity's sake I suggest one. It can be filled out, cut from the paper and forwarded, unless the giver prefer to write his own. The following would do:

$.....

I hereby promise, God willing, to pay the sum of ———— dollars to the Treasurer of the National Christian Association, annually, until further notice, said sum to be used for the various uses of the Association.

And finally, let each reader of our paper call meetings in his own home or elsewhere to speak and pray for the overthrow of these orders where men are taught to swear and drink and dance and trifle in a world that each moment hastens on to judgment.

Our cause is not our own. It is dear to the God and Father of our Lord Jesus Christ. Let there be such an awaking and on-going among those to whom our Lord is precious as shall save souls, build up the churches of Christ, and render heaven itself vocal with praise.

Sincerely yours, CHAS. A. BLANCHARD.

THE MISSISSIPPI.

BY VICTORIA ALEXANDRA BUCK.

Down the rushing Mississippi, with his heart and soul aflame,
From the Old World bringing treasures, brave Marquette, the hero came;
Through the wild and trackless forest, braving cold and pain and death,
Through the drear, malarial lowlands, with their poison-freighted breath,
Over mount and moor and highland, where the laurel and the vine,
Emblems of the fame he longed for, 'neath the cypress trees entwine;
Offering to the Virgin Mary, morning, noon and evening prayer,
That his weary eyes might view the glancing river flowing fair.
Ah! at last his eyes behold it! See, it floweth fast and free!
Look! the mighty Mississippi flows a conqueror to the sea.

Ah! La Salle, Marquette, De Soto, heroes famed in tale and song,
Though ye rest in death's deep slumber, bright the river flows along:
Flows along in conquering glory, where the cities tower in might,
Bearing on its restless billows raft and steamboat freighted bright.
Rear thy head with frosts all whitened, in the highlands far away;
Toss thy long arms o'er the prairies, bathe thy feet in ocean spray,
Murmur softly, O ye waters, where with high Castilian pride,
Sleeps a king, the brave De Soto, 'neath thy dark and restless tide.

Oh, thou mighty Mississippi! couldst thou speak to us today,
Ah, what stories thou couldst tell us of the past so far away!
Thou hast heard the cannons thunder; thou hast heard the bugles blow;
And thy glancing waves have danced to martial music in their flow.
Thou hast seen the banners flaunt their folds and streamers in the air,
And adown thy rushing waters sailed the gun-boat strong and fair:
Through the great heart of the nation thou hast sped and danced along;
Ah, thou mighty Mississippi, well thou meritest our song!

In those ages past away, there sailed the Indian's light canoe
O'er thy restless, rushing waters, all resistless in their flow.
All resistless they were flowing, through the forest dark and wide,
While the light canoe sailed onward with the red man and his bride.
Vanished the primeval forest, and the camp-fire's passed away;
From the mystic age behind us opens up a purer day;
While the red man and the soldier sing their songs from clime to clime,
With the Sire of Waters gliding, hallowed, down the stream of Time.

East Randolph, N. Y.

A DOOMED CITY.

BY REV. H. H. HINMAN.

The city of New Orleans is, and doubtless for a long period to come will be, the great commercial metropolis of the Southwest. It is in the center of a vast district adapted to the growth of cotton, sugar cane, and rice, and has the great valleys of the Mississippi and its tributaries to feed its immense commerce. Since the building of the jetties there are great iron steamers from all parts of the world lying constantly at its wharves. In spite of its many disabilities it has constantly grown and is becoming more and more the winter resort of the people of the Northwest. It is not a pleasant thought, that a great city with its vast wealth and the home of 300,000 people is to be destroyed, and yet there are causes at work which, without miraculous intervention, will in course of time cause its submergence by the waters that now nearly surround it.

The immense deposit of sediment brought down by the great river causes the bed of the Mississippi to rise higher and higher. Below Baton Rouge the river at its normal stage is higher than the adjacent country. The land descends back from the river until a region of swamps is reached, whose waters slowly pass off into the Gulf by bayous. Every year the area of the floods and their destructive power increases. It is questionable whether the dykes on the banks do not increase the ultimate danger. They keep the deposit in the bed of the river and hence cause it to rise faster than it otherwise would.

Water is the great enemy of the sugar planter, and the enemy grows stronger. Twenty-five years ago there were sugar plantations with excellent buildings which are now in the midst of the swamps, and only the tall chimneys indicate the location. No one imagines they can ever be reclaimed. Slowly the great flood encroaches on the habitations of men. The area of sugar culture increases in some directions, but diminishes in others. Besides this there is another cause in constant operation.

A writer, in a late number of the *Forum*, shows that the entire Atlantic and Gulf coast from New York to Galveston is gradually sinking and that the ocean encroaches on the land at the rate of one rod a year. Nearly all the Gulf coasts are but slightly above the sea and the vast marshes must inevitably increase. New Orleans lies between the river and Lake Ponchartrain seven miles distant. The Lake is but a part of the Gulf and no higher. Natural drainage is impossible. Only at immense expense and by the aid of vast machinery can the water be kept out. Much of the city is marsh, and many important thoroughfares are simply a continuous wooden bridge over water and mire. Now with the constant rising of the surface of the river and the constant depression of the city itself, it is only a question of time when the waters of the Lake and those of the river will come together and the mighty river take the shorter route through the Lake to the Gulf. Evidently it once went that way. It seems inevitable that it should do so again. Like Babylon, it may become "a possession for the bittern and pools of water." Isaiah 14: 23.

Berea, Ky.

REV. WILLIAM JOHNSTON, D. D.

BY REV. HENRY AVERY.

I may be allowed a few words of loving remembrance of Rev. William Johnston, of College Springs, Iowa, who died a few weeks since.

I had the privilege of being a brother pastor in the same town for nearly ten years. We were in different companies, but in the same great army. There were times when we seemed to be separated for a little time in outward form, though not in heart, by denominational fealty; yet the stronger fealty to the kingdom asserted itself, and we loved each other as brethren.

For a part of the ten years Bro. Johnston, Bro. Hall of the Wesleyan church, and myself sustained a Monday ministers' meeting, in which subjects both weighty and light were discussed. The memory of the freedom and brotherly love and cheerfulness of those meetings will help one at least of those who participated through the rest of his pilgrimage.

The United Presbyterian denomination loses in this death one of its strong men. Much work was laid upon him, and with his accustomed industry the work was well done. He wrote strong articles in favor of freedom of opinion and action when his denomination was agitated by questions which many considered vital, but not one bitter word. He could state his opponent's argument with clearness, and then overthrow that argument with a stronger one on the other side.

The causes of reform lose a champion. He was brought up under anti-slavery influences, and early enlisted in the ranks of the minority who were struggling for freedom and right. Then when prohibition and anti-secrecy needed help, it was a matter of course that his sympathies would be with the few who stood for the truth. It cost him much in different ways to stand firm when members of his church disapproved and deserted, but he was not one to flinch a hair's breadth. He answered arguments honestly, and carried conviction by the fairness and cogency of his reason-

ing. With few of the graces of oratory, he had a wonderful flow of language, and could always express his thought better than most of his brethren.

The kingdom of Christ on earth will miss one who was in earnest in his work and who gave himself to it. His great heart of love could take in all the human family, but especially the redeemed ones in the kingdom. I understand that his last discourse was of the "Many Mansions," and the love which had "prepared a place." No wonder that hundreds gathered to drop tears at his grave; that all the churches in the neighborhood felt the blow; that the cause of reform trembled, and that the kingdom of Christ anxiously inquires, Who shall rise to take his place? "Know ye not that a prince and a great man is fallen in Israel?"

Montour, Iowa.

NEITHER PATRIOTISM OR RELIGION.

BY REV. W. J. A. WENN.

Whether the G. A. R. is political or not, it is in politics and with a vengeance. I fail to see that a soldier life of four years qualifies any man for all sorts of public positions. And when one sat as I did and heard a minister of the Gospel addressing a post of veterans begin every third or fourth sentence with "Noble conquerors," "Illustrious heroes," (remembering that he was counted as one of them) I felt more than drearily; I became disgusted. Let honor be given to whom honor is due, and it is due the Union soldier, but let it not leap with a wild self-laudation, nor let it derogate to fulsome flattery nor indiscriminate praise.

Lodges are the greatest teachers and upholders of man-righteousness that I know of. They exalt the *homo* and belittle the *Deus* and *Dominus*. The G. A. R. is fast following after Masonry, Odd-fellowship, etc. The "Grand Army" in the war days was not very distinctively religious, nor was it eminently pious. Iniquity abounded. The *morale* of the Union forces was not high. This is one of the curses of war. Take men from daily employments; from church and school privileges; from the humanizing and tender influences of home, mother and children and wife—in other words, mass men, and it is inevitable that they become hardened. The army of the North could not escape the consequences of this inexorable law. But what is it you find uttered and sung and spoken in churches and meeting-houses on Decoration Day? These are specimen lines of what I have heard sung in a church on this occasion:

"Just God, how long that battle raged,
How *glorious* that strife;
Man gave for fellow-man his all,
And gained immortal life."

Another:

"They fell, and from that battle plain,
Up from the blood-wet sod,
A soldier's spirit passed to gain
The battlements of God."

And again:

"They fought and won the battle,
Those hero boys of ours;
And we are left to weep them,
And strew their graves with flowers.

"They've worn the palms of glory,
They wear the rose of grace;
Beneath His crown of sunlight
Their souls shall see His face."

One evangelical minister used these words in concluding his address: "Where are the heroes of 1812? Where the hero-host of 1860–5? They are in the presence of God. Robed in white they rest from their labors." One can only ask, How can men do these things? How will this minister greet his God! The inevitable inference is that these even obtained life and immortality without the Gospel. This we know is a lie. There is no salvation for the Confederate soldier if these lines be true. Thus men are led to do without a Saviour, and see no need of the atonement. Here is a salvation by works. Here is a rejection of Jesus; and here is one of the devil's choicest delusions.

How grievous is all this!—to see ministers and members of churches engaging in all this—I hope thoughtlessly. O long-suffering Saviour, O merciful God, how long shall men set aside the glory of thy righteousness and the beauty of thy goodness!

THE GOOD MEN IN SECRET SOCIETIES.

To a correspondent who doubts the propriety of opposing secret societies because so many good men are connected with some one or other of them, the editor of the New York *Witness* replies in his July 16th number:

Good men differ about the propriety of joining secret societies just as they do on other subjects. Some look at the aims of the society, and conclude that it must be good because it is seeking to do good; others look at the principle involved, and say that no fellowship whose bond of union is a secret can be a fellowship in Christ, and it cannot be desirable for a Christian man to enter into such a fellowship. This argument does not imply that such societies are wholly bad, but only that there is a wrong principle imbedded in their system which, so far as its influence goes, must produce evil fruit.

The fact that good men, and even ministers, follow some particular course of action does not prove that it is a right course. Ministers are not infallible any more than editors, or any other class of men. We all make lots of mistakes. As the Rev. Mr. Spurgeon says, the only man who never makes mistakes is the man who never does anything, "which, truth to tell, is the greatest blunder of all." The endorsement of all the ministers combined could not make a wrong thing right any more than the condemnation of all the editors combined could make a right thing wrong. Never pin your faith or your conscience to anybody's coat-tails, but study the Word of God for yourself, seeking the guidance of the Holy Spirit that you may understand it aright. Do not expect to find positive commands there with regard to such questions as this. The good Book does not say, "Thou shalt join secret societies;" neither does it say, "Thou shalt not join secret societies." But it offers as the standard of Christian living the life of our Lord Jesus Christ as described in the Gospels, and the principles which guided his life as explained in the Epistles. It is scarcely possible to imagine Jesus becoming a member of any of these modern secret societies if he were on earth to-day, and if he would not do so it is clear that we should not.

But in many cases mere secrecy is not the worst feature in these societies. A much worse characteristic about them is that they attempt to create a brotherhood which is not in Christ. Christians are, indeed, required to mix with the world's people and to work with them, shoulder to shoulder for the accomplishment of any good object, but they are definitely forbidden to be unequally yoked together with unbelievers. A marriage with an unbeliever, or a business partnership with one, or a common membership in one of these brotherhoods, such, for instance, as the Masonic order, seems to us to be clearly contrary to the spirit of this command.

The Christian who, by becoming a Mason, binds himself to the members of that fraternity, many of whom make no profession of love to Christ, in a fellowship closer than that which he feels for believers in Christ as such, is, so far as we can see, deliberately proclaiming to the world that the religion of Christ is a failure and that he has found something better; yet every good thing that is to be found in Masonry or in any other society is borrowed from Christ. He is the source of all truth, of all benevolence, of all purity and of all genuine reform, and there is no brotherhood worthy the name which does not receive its inspiration from him. The church of Christ is the only true brotherhood, and its members ought to make it the pattern of all benevolence and of all noble citizenship.

The grace of God is a gift which he is always ready to bestow, but God does not give us any gift for selfish uses. We must do his work and his will, and we must constantly, from day to day, ask God's help—not sit down in idleness and contentment, feeling that we have worked out our salvation.—*Moody.*

ARE YOU, kind reader, making those 50,000 subscribers a matter of prayer? If you pray well, you will think well, plan well, and work well for such a list.

"THE BEARS ARE IN THE WOODS."

[From the New York Sun.]

The ridiculous performances of the secret lodges are objects of lawful attack, and the following letter, from Norwich, Connecticut, to the New York *Sun* will amuse while it disgusts the reader with organizations which promote such scenes of folly among grown-up men:

At dusk the other night a delegation of local Red Men went to the west side railroad station to receive the biggest red chiefs in Connecticut, who had come to Norwich to inspect the Red Men's lodge here. In the party were a commander or two, a great Sannap, and somebody else, but in some way the Sannap missed the delegation. May be he got off on the wrong side of the train. At any rate, he came into the heart of the city alone, and, supposing that the Red Men still worshiped in their old temple, he made a break for Uncas Hall. It was 8 o'clock by the time-piece in the American Mechanics' hall, and 100 knights in robes of the order were solemnly ranged along the sides of the lodge room. In the center of the open floor space, environed by the glittering array of men, rose the altar, stiff, impressive. On one side of it sat the commander in formal and funeral dignity; on the other side the vice-commander, no less somber of bearing. Evidently work imposingly momentous and serious was going on. If there is a society in the land that is breathlessly secret it is that of the American Mechanics, for they are accredited with anti-Catholic sentiments, and everybody says that entrance to their lodge room is guarded against aliens by word and by spell, like the bower of the Ladye of Branksome.

The great Sannap of Connecticut, his gripsack under his arm, strode up the dimly lighted staircase to Uncas Hall, and, halting at a familiar blind door, rapped thrice with his knuckles and thumped once with his toe on the pannels, signaling to the screened guard within that the great Sannap of the Nutmeg State was present. Thereupon a slide in an upper door-panel was shot smoothly aside, and first an eye and then an ear came into the opening. The Sannap, with the free-and-easy air and tone that accompany self-confidence, whispered a joss word thickly into the ear in the opening, and at once the guard, suspicious of no mischance, threw open the door and admitted the great Red Man into the Mechanics' ante-room. With ease and freedom the Sannap stepped briskly to the center of the room, threw down his satchel, unlocked and opened it, took out and donned the glittering and gory regalia that goes with the rank of high and mighty Sannap of Connecticut. The Sannap was a handsome chap and his robe was a glorious one, but the Mechanics' guardsman innocently wondered why he had never seen a similar one on an American Mechanic before. All the time the Sannap cracked jokes and prattled on, and once he asked carelessly, "What degree are the boys working to-night? Hunting degree, I suppose," but the guardsman stared and said: "Hey! I dun-no."

Clad in his regal red garb, which flowed to his feet, the great chief stalked proudly to the inner door of the ante-room that opens into the Mechanics' hall, and rapped on the panels. A slide flew back, the Sannap whispered a second joss word into the ear that filled the opening, the door opened, and the Red Man marched into the hall.

Then followed the oddest episode in the history of American secret societies. Absolute silence reigned, while 100 astounded American Mechanics beheld a tall and majestic stranger, robed in a scarlet night-gown that was studded with gilt moons and tomahawks and stars, rush silently down the clear space of the hall until he halted directly before the grand commander of the lodge. There, without a word, he paused for ten seconds, then suddenly he leaped back on his haunches with a characteristically Indian gesture, threw his right hand behind his ear, as if it held a tomahawk with which he was about to cleave the commander's skull, and, bowing his body backward, the while his stiffened left hand stuck out in front of him, he yelled in the rolling voice of a fox-hunter calling in his pack from a mile away:

"The-bears-are-in-the-woods!"

Aghast, the 100 Mechanics watched and heard the glittering stranger. There was one thought uppermost in every one's mind, that a gorgeous

lunatic confronted them, and that notion inspired the surmise that very probably the intruder had slain both the guards and now was prepared to wipe out all the officers of the anti-Catholic society. Still the knights stood spell-bound; no one made a move to arrest the wild man.

The great Sannap, not having noticed the consternation his appearance had caused, after gazing at the grand commander with piercing glance for a moment. straightened himself with a jerk, whirled, and faced the line of startled Mechanics' and shouted: "The grand sachem has come to make you a friendly call; prepare to receive him. The great sachem is on the trail!" Then he whirled again, and, stalking down the arena toward the vice-commander of the Mechanics, halted a few feet from that officer, drew himself up, glared, and shouted:

"The great Sannap has entered your wigwam! I am here!"

At this juncture it suddenly occurred to the commander of the Mechanics what was the matter with the gyrating intruder; he was a Red Man, who, mistakenly, was trying to work off some red Indian degrees on the free and independent American Mechanics. As the Sannap paused once to get breath the commander arose and solemnly remarked: "I think there is some mistake. I guess you've got into the wrong berth."

"What!" yelled the Sannap.

"Well," replied the other, "you seem to be a great Red Man, or something of the sort, while we are American Mechanics, and have nothing to do with 'bears in the woods,' or that kind of hunting."

The Sannap seemed to be petrified for a moment, then he let out a war whoop, took three somersaults across the hall, and skipped out of the room, the guardsmen holding open the doors to let him go with dispatch.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., July 23, 1890.

Postmaster General Wanamaker is being sharply criticized for having entered into an agreement with the agent of a St. Louis brewing company, promising to lease, for the use of the post-office department, a six story building which the brewing company is to erect opposite the department building, at an annual rental of $9,000. Of course everybody knows that the department is badly cramped for room, but many people think that some one else might have been induced to put up a building for the purpose, in view of the handsome rental to be paid; at any rate, they do not like the idea of the Government renting from a beer-brewing company. There is something in it that jars upon one's sense of the fitness of things, and it will not be strange if Mr. Wanamaker's fellow Christians persuade him not to carry it out. Some of the temperance folks are talking of testing the legality of his action in the matter.

The House of Representatives yesterday passed its substitute for the "Original Package" bill, which had already passed the Senate, although for a few minutes the matter seemed to be in doubt, and when the preliminary vote was first announced, there was only a majority of one for the House substitute, but owing to a number of changes, when officially announced it was 112 to 97; and upon the final vote upon the passage of the bill as amended, the vote was 176 yeas to 38 nays. Seeing that the bill was going to pass, a number of members who have opposed it all the time, voted for it. [The exact language of the bill as it passed the House, and as it will go to a conference committee from the House and Senate, may be read in the Temperance department.—ED.]

The only difference between this bill and the original Senate measure, is that this includes all articles of commerce, while the original was confined to intoxicating liquors. It is well nigh certain that the Senate will accept the amendment.

If the good people of the country are not on the alert, the Mormons will succeed in their efforts to defeat the bill, which the Senate has passed, and which is now being considered by the House Judiciary committee, providing for the application of the forfeited Mormon church funds to the support of the common schools of Utah. The Mormons are represented here by the best legal talent that money will employ, and these lawyers are working hard to convince members of the House that to pass the bill would be a violation of existing law. Public sentiment, both in and out of Congress, favors this measure, as it has every one introduced which promises to aid in crippling the power of the Mormons. Still it will not do to sit down and fold your hands if you expect to see this bill become a law, as it should.

Did you know that sailors and marines in the United States Navy are not allowed to wear temperance badges? It is even so; and the military branch of the W. C. T. U. want to know the reason why. Their representative has called upon Secretary Tracy, and he has promised to look into the matter and see if there is not some way of amending the regulation so as to allow sailors and marines who are members, and there are quite a large number of them, to wear the button badge which the military branch of the W. C. T. U. has adopted.

*

NEW ENGLAND LETTER.

Vacation notes—The next Catholic congress—Wanted: A man for the hour—The text of an I. O. O. F. discourse by Rev. H. B. Carpenter—A case of "discipline" in the Methodist church.

The drouth in Boston and vicinity is the severest that has been known for many years. Even the dust-covered leaves of the burdock by the roadside seem sending up to heaven a mute appeal for rain, and the scorched and seared grass makes one think involuntarily of the Scripture expression, "which to-day is and to-morrow is cast into the oven." A few weeks ago it was bright as emerald, smooth as velvet; and now it looks as if an eastern simoon had passed over it. What a lesson here for murmuring human nature—if one has the mind to read it—on the wisdom of divine Providence in so often clouding our skies, and making us pass through the shady places of affliction and trial. For surely, nothing is more to be deprecated than continual sunshine. Who has not seen lives from which all the tender human graces have been fairly scorched and killed by constant prosperity, till they lie, so far as regards any beneficent influences flowing out to others, a mere barren desert?

The vacation craze is full upon us and everybody that can goes off to the seashore or the mountains to make themselves as comfortable or uncomfortable as the accommodations usually provided at such places will admit. But the few who, like the writer, are kept at home by duty or circumstances have some decided advantages, for if it be rest one needs, there is no place like home; and if it be change there are a thousand ways of altering the regular routine of one's daily life. Thoreau in a walk of half a mile would really travel farther than half the tourists who "do" Switzerland and Italy after the most approved guide-book fashion. I am tempted here to quote a sentence from his "Six Weeks on the Concord and Merrimac:"

"Many waves are there agitated by the wind, keeping nature fresh; the spray blowing in your face; reeds and rushes waving; ducks by the hundred, all uneasy in the surf, in the raw wind just ready to rise, and now going off with a clatter and a whistling, the riggers straight for Labrador, flying against the stiff gale with reefed wings, or else circling round first with all their paddles moving briskly, just over the surf, to reconnoiter you before they leave these parts; gulls wheeling overhead; muskrats, swimming for dear life, wet and cold, with no fire to warm them that you know of, their labored homes rising here and there like hay-stacks; and countless mice and moles, and winged tit-mice along the sunny, windy shore; cranberries tossed on the waves and heaving up on the beach, their little red skiffs beating about among the alders. . . . You shall perhaps run aground on Cranberry Island (only some spires of last year's pipe-grass above the water to show where the danger is) and get as good a freezing as anywhere on the northwest coast. I never voyaged so far in my life."

This is certainly a delicious bit of reading for a hot day. And, by the way, if there can be an international copyright law which will put a check on the floods of cheap summer literature with which the land is periodically deluged, it would be "a consummation most devoutly to be wished." The amount of such trash put forth is a libel on the American public. We do not all pack away our brains and every faculty of intelligent thinking along with our winter dresses, though a foreigner looking over a publisher's midsummer list would almost think so. But the general relaxation in every branch of religious and reform effort is the worst evil attendant on the holiday season. Fancy the disgust of his Satanic majesty if some fine day his faithful emissaries of the saloon should follow the prevailing example and clamor to take a summer vacation!

There is some prospect that Boston may be selected as the place of meeting for the next Catholic congress. The committee selected to appoint time and place met in that city last Thursday, which seems to give some color to the report. As it is here that they have been most outrageous in their demands and have succeeded most thoroughly in arousing Protestant sentiment against them, this looks either like a piece of bravado, or else that they are very sure of ultimate victory. Of course Governor Brackett will be present, as this will be another opportunity to win him some more Irish votes. In truckling to Rome he has done even worse than Governor Ames. As a Mason who glories in his lodge relations, he has made himself obnoxious to anti-secretists. Every time that a question of reform has touched him he has given forth an uncertain sound. What the country needs is a new party which shall unite in itself opposition to every evil, the lodge included; but a new party which is honey-combed through and through with secret societies would have but a doubtful advantage over the old ones. It is to be hoped, however, that for the honor of Massachusetts there will be a general rally next fall, irrespective of party, to put different men in the Legislature. A correspondent of the *Traveler* states that one of our law-makers actually told him that his salary of $750 as a member of the Legislature would scarcely pay his rum bills, and that his expenses in Boston since the year came in had not been less than $2,000. No wonder that decent men are beginning to think it a rather dubious honor to be elected to such a body.

Rev. Henry Bernard Carpenter, the former pastor of the Hollis St. church, dropped dead at Bar Harbor, Me., while dressing himself a few days ago. He was a man of genius, a good writer and a fine lecturer, but scarcely a minister after the apostolic standard. Some weeks ago he was selected to deliver the address at a memorial service held by the I. O. O. F. lodge in Wellesley, and for his text he took the following, which he of course claimed as the words of Jesus: "When two or three meet together . . . then am I also with thee." It will be observed that the most important part of this mutilated text, "In my name," is carefully omitted, which proves that Mr. Carpenter thoroughly understood what was required of him as a lodge orator.

On Friday last was celebrated in Boston the 100th anniversary of the day when Jesse Lee, the apostle of Methodism, preached his first sermon under the old Liberty tree on the Common. The Methodists were then called the New Lights, and were held in about the same odor by the cultured and aristocratic portion of the community as the Salvation Army at the present time.

In this connection a curious case of discipline may be mentioned among the Methodists of Westfield, one of our hill country towns in the western part of the State. A certain Father Carter, who is 81 years old and has been for 58 years connected with this denomination, who has been a valued class leader and church steward, and well reported of by all who know him for his blameless and unselfish life, is to be tried before a church council this week under section 242 of the church discipline, "for disobedience to the orders of the church." The charges against him are of the most frivolous kind, such as shouting Amen too vigorously, and singing and praying in meetings when forbidden by the pastor. Father Carter will probably add one more to the long list of those who have been cast out from this lodge-ridden church because they followed too closely in the footsteps of their Master.

ELIZABETH E. FLAGG.

—Bro. Wm. F. Davis, the faithful Boston Common preacher, has been led providentially to decide on the opening of a Christian Mission Training school at his home, Mt. Washington, Chelsea, Mass. It will begin Sept. 28th and continue until June 16, 1891.

N. C. A. BOARD MEETING.

The regular quarterly meeting of the Board was held last Thursday morning. There were present brethren Thomson, Whipple, Pinkney, Milton, Hitchcock, Arnold, Richards, Blanchard and Worrell. Prayer being offered by Prof. E. Whipple, and the records of last meeting being approved, the Corresponding Secretary and Treasurer reported the condition of the finances and other business. The report being received, various items were acted upon as follows: 1. The sale of a note held as part of the proceeds of the Leuty farm donation, was ordered. 2. The property donated to the N. C. A. by Mrs. Mary Cairns, located in St. Louis, Mich., not having been sold, and not being very remunerative, the Corresponding Secretary was authorized to arrange for its sale in connection with the finance committee. 3. W. I. Phillips and H. L. Kellogg were appointed a committee on revision of N. C. A. by-laws. 4. The division and titles of permanent funds was arranged so that the Minister's fund should be known as the Southern Ministers' fund; that the Extension fund be divided and a portion be known as Reading Room fund; that the Free Tract fund be permanent; that a Permanent fund be established, the interest of which only is to be used; and that the name Current Expense fund be used instead of General fund for donations for ordinary expenses.

The report of the Building Committee was accepted. H. L. Kellogg of the committee asking to be excused from serving, his request was granted and W. I. Phillips was appointed in his place.

The disposition of the Washington building came up under a request for a re-valuation of both the Washington and Carpenter buildings, recent estimates making them worth respectively $14,000 and $30,000 instead of $8,000 and $20,000 as now appears on the books of the Association. The question of sale was settled by a negative vote, as was that also of re-valuation.

The proposal of the managing editor respecting the payment of contributors was considered and adopted in a modified form in respect to Miss Flagg.

The finance committee, H. A. Fischer, E. Whipple and G. R. Milton, were requested to act as auditors. The committee on Publications were requested to consult and report on time of holding the annual meeting, which in the late revision of by-laws was voted to be changed without fixing date.

The recommendation of the April Conference that 100,000 copies of special numbers of the *Cynosure* was presented, but was put aside for a proposition by the publishing agent of the paper that he be authorized to put the advance price of the *Cynosure* at $1.00 if 12,000 subscribers could be secured. This was discussed at some length, and some objections appearing because of contracts with agents, it was referred to a committee.

Bro. John Gardner having sent a kind letter resigning his position on the Board, it was voted to accept, and an expression of the sincere thanks of the Board sent him for his co-operation and presence for years in its meetings.

Rev. S. F. Porter was requested to undertake the work among the Southern colleges. Also the following resolutions, expressing the regard of the Board in respect to Sabbath observance during the World's Fair, were unanimously adopted:

WHEREAS, The Columbian Exposition is soon to be held in this city, and

WHEREAS, The material advantages resulting from the holding of this Exposition will be largely offset by moral deterioration if it should be opened on the Sabbath day or should permit the sale of liquor; therefore

Resolved, By the Board of Directors of the National Christian Association: 1. That we hereby earnestly request the National Commission and the Board of Directors of the Columbian Exposition to keep all places for the sale of intoxicating liquors out of the grounds of said Exposition and to close said grounds on the Sabbath days.

2. That we make this latter request in deference to the law of God and the rights of wage workers who will, in transportation, hotel, telegraph and other lines, have no rest day during the Exposition unless the Sabbath be respected.

After discussing still further the present financial condition of the N. C. A. the Board adjourned after prayer.

CORRESPONDENCE.

A GRAND LESSON FOR CHRISTIANS.

ROGERS PARK, Ill.

All honor to Gen'l. Lyon for his faithfulness and courage in defense of the banner of his country in the trying hour, so graphically given in our esteemed editor's letter from Saratoga. Hear the words of the hero when beset by professed friends who from their knowledge of the swarms of formidable foes quailed and therefore desired to have their State "stand neutral." Which way would Missouri go? Neutral? What! the rebel flag float as high in the same breeze with the Stars and Stripes! Nay! nay! "Before that shall be allowed," said the brave General, "I will see you, and you, and you," as he pointed at each of the deputation, "and every man, woman and child dead and buried."

American Christians, on you there are devolving important world-wide labors, and immediate duty demands implicit loyalty to the visible Gospel banners of the visible church. Shall we say *The New United Testament Church of Christ in America?* Let us all enlist into the one grand army of the United church, whose only sword is the sword of the Spirit, the Word of God, and fully armored, "fight the good fight of faith" in the world. Our marching orders are the commission of our risen Lord, "Go into all the world and preach the Gospel" to every one. And as the King of Truth paid taxes to Cæsar —in other words *the* CIVIL *Government*—so let his followers do, and repudiate all favors that the state might present which are not equally enjoyed by all her citizens. Then, cheer, boys, cheer and rejoice in no king but Christ. T. H.

"FROM EARTH TO HEAVEN."

REPLY BY A. M. PAULL.

In the *Cynosure* of July 17th under the heading of "From Earth to Heaven," a writer takes the view that saints at death go immediately to heaven. I agree with him so far as this; that Enoch and Elijah (and I will add one more, Moses) are in heaven, for the record in their cases is clear, their bodies went with their spirits; and though immediately after translation their bodies were searched for by some incredulous friends, they could not be found. Undoubtedly these three went direct to heaven and will need no resurrection, their bodies already being glorified. Two of them, in their glorified bodies, were present at the transfiguration of Christ, but in the case of no other Bible worthy have we such a record. Of David, one of the excellent of the earth, it is expressly declared, "For David did not ascend into heaven," Acts 2:34. Jesus did not go to heaven until after his resurrection, for he says himself just after coming from the tomb, "I have not yet ascended to my Father." John 20:17. Of these last two, it is stated that their bodies were placed in sepulchres. From the above facts we may conclude that when the body is placed anywhere subject to dissolution the spirit goes at first to some other place than heaven. What that place is Scripture leaves no room for honest doubt. To the repentant thief Jesus said, "To-day shalt thou be with me in Paradise." That settles the question for them. They both immediately after death were, not in heaven, but Hades, of which Paradise forms a part. Again, of Jesus it was of old prophesied that his body should lie in the grave while his soul remained in Hades, quoted and explained in Acts 2: 27 and 31, "neither was his soul abandoned to the under-world, nor did his flesh see corruption."* Still, again, Jesus, in his parable of the rich man and Lazarus, pictures Abraham and Lazarus in Paradise on one side of the great gulf which is in Hades, and which separates the righteous from the wicked, and the rich man on the other side; still communication of some sort was had between them over the gulf, just as Peter says the Lord Jesus carried on a conversation with those who were disobedient before the flood, for Hades brings all the generations of the ages together. How clear the account is! "Because Christ also suffered once for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but made alive by the Spirit, in which also he went and preached to the spirits in prison [Hades] who were disobedient in times past when the long-suffering of God waited in the days of Noah while the ark was preparing, wherein a few, that is, eight souls, were saved through water; which, in an antitype, immersion now saves us also . . . . by the resurrection of Jesus Christ, who is on the right hand of God, having gone into heaven." 1 Peter 3:18, etc.

There we have a panoramic view of Christ's existence from his death to his ascension.

1. His death.
2. Its object—to save us.
3. His body in the tomb.
4. His spirit in Hades.
5. Wicked, disobedient spirits beyond the gulf.
6. His spirit converses with them.
7. Having on his own side of the gulf, the company of Abraham, David, Lazarus, the repentant thief, and so far as the record shows, all the righteous dead, with the exception of Moses, Enoch and Elijah.
8. The resurrection.
9. Ascension into heaven where Moses Enoch and Elijah are.

Is it not presumptous to claim a privilege for ourselves which was denied to our Lord, to Abraham, to David, to Lazarus and to the converted thief, according to the plain record. They remain in Hades till their resurrection, and why not we?

The article in question imagines Paul as saying on his dying day, "This is my crowning day;" but what Paul really said was this, "I have finished my course, I have kept the faith; henceforth there is *laid up for me* the crown of righteousness, which the Lord, the righteous Judge, will give me *in that day*, and not to me only, but to all those who love *his appearing*," 2 Tim. 4: 7. To have a crown laid up till the resurrection day is quite different from taking it at death.

Again the article reads, "Our Lord himself told the disciples that they should be with him where he was in the Father's house where there are many mansions, John 14: 1–3." Turning to that passage, we find that Jesus did not say he will receive them at their death, but at his second coming. He said this, "And if I go and prepare a place for you, *I will come again*, and will receive you to myself." That covers also the expression of Paul about departing and being with Christ.

The future rewards to the soul of the believer as set forth in the letters to the seven churches, to my mind reveal the progress of a Christian soul after death:

1. "To him . . . . I will give to eat of the tree of life which is in the paradise of God," Rev. 2: 7, *i. e.*, when the soul leaves the body he lives on, not in heaven, but in Paradise, or Hades.

2. Jesus gives him the crown of life, and declares he shall not be hurt of the second death, Rev. 2: 10, 11. Compare with 20: 6. Refers to the first resurrection.

3. A new name, Rev. 2: 17. Compare with 14: 1 and 19: 12.

4. Authority over the nations to rule them with a rod of iron, Rev. 2: 27. Compare with 12: 5 and 19: 15.

5. Jesus clothes him in white garments and acknowledges him before his Father and the angels in heaven, Rev. 3: 5. Compare with 7: 13 and 19: 8.

6. Further exaltation. A pillar in the temple of God, the name of God to be written upon him, also the name of the city of God, the New Jerusalem, and Jesus' new name, Rev. 3: 12. Compare with 21: 3, 10.

7. The crowning exaltation. "I will give to him to sit with me on my throne as I also overcame and sat down with my Father in his throne," Rev. 3: 21. Compare with 22: 3.

Another beautiful panoramic view, this time of the believer's soul's life step by step onward from death to the dwelling in the New Jerusalem. Let us review it.

1. The descent into Hades.
2. The resurrection.
3. The new name.
4. Authority over the nations in the millennium.
5. Complete sanctification and justification before the Father.

*NOTE—The quotations are from the Bible Union Version.

6. Exaltation.
7. Sharing Jesus' throne.

The first stage covering the intermediate state.

From the second to the fifth the millennium.

The sixth and seventh life in the New Jerusalem.

Revelation takes us no further, but we have reason to believe that at some time the soul will be permitted even to approach God's throne in the heaven of heavens, the heaven proper.

ALBERT M. PAULL.

REPLY BY BRO. HINMAN.

The article in the *Cynosure* of July 17th under the above title by our able and excellent Bro. Porter, seems to me in some respects out of harmony with the sacred Scriptures. Let us consider what is the real question at issue. It is not whether both the righteous and the wicked have a conscious existence, and are either happy or unhappy, from the time of death onward through eternity. I think the Bible teaches this plainly. Rev. 14:13. It is not whether there is any such thing as purgatory or a second probation. These are but the inventions of men. Nor is it whether there will be a recognition in the future world. This is left undecided, but the weight of Scripture evidence favors it.

But the question is simply this, Do the departed enter at once on the fulness of their reward, or is there an intermediate state between death and the resurrection? I think the Scriptures teach the latter doctrine.

1. This was the belief of the Jews in the time of our Saviour. (See Josephus' chapter on Hades.) This doctrine of Hades is sanctioned by our Saviour in the parable of the rich man and Lazarus. Luke 17:19–31. It will be noticed that the time here spoken of was *before* the general judgment, for men still had an opportunity to hear Moses and the prophets, and that at this time *neither had entered on the fulness of his reward.* Dives was in Hades, and Lazarus in Paradise, or, as it is called, "Abraham's bosom."

2. Everywhere in the Scriptures the reward, both of the righteous and the wicked, is spoken of as being given at the time when our Lord shall come to judge the living and the dead. See Luke 14:13, where the recompense is promised "at the resurrection of the just." See also 2 Thess. 1:7–10, where the wicked are said to be punished, not when they die, but "when the Lord shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God." Also 2 Tim. 4:7, 8, where Paul expected his crown at the "appearing" of the Lord.

3. Peter says expressly that David, who had been dead about one thousand years, was "not yet ascended into the heavens." See Acts 2:29–34.

And lastly, our Lord himself, though he had been dead, and, according to his promise to the penitent thief, been in Paradise, had not yet ascended to heaven. He said to Mary, "Touch me not, for I have *not yet ascended to my Father.* . . I ascend to my Father and to your Father, to my God and to your God." John 20:17. What is meant by the "preaching to the spirits in prison" we may not know, but we do know that He has "gone to prepare a place for us," and that he will "come again to receive us unto himself." When we die we shall rest in hope, but the crown of eternal blessedness will *He bring with him.*

H. H. HINMAN.

FLYING LIKE A CLOUD.

IRON HILLS, Iowa.

EDITOR CHRISTIAN CYNOSURE:—The zealous efforts the Protestant denominations are putting forth in this generation to send out the missionaries of the Gospel over the inhabitable globe, either traveling on our fast railroad trains or ocean steamers, is beautifully illustrated by the prophet Isaiah 60: 8: "Who are these that fly as a cloud, and as the doves to their windows?"

That this is not a false assumption or a mere opinion is proven by the Prophet's own words in connection with the verse I have given. Verses 3 to 5 in the same chapter read as follows: "And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Thou shalt see, and flow together, and thy heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come to thee."

The Church, or Zion in general, shall shine forth in brightness; she is obedient to her Christian duties in sending abroad her true and tried messengers, beings of innocence, to locate wherever the message is acceptable, like doves flying towards their attractive homes. Their labors shall not be in vain, for the forces of the Gentiles shall assemble under her banner and gather themselves round about. The Christian travelers are represented as a great caravan traveling over the deserts fully supplied with the necessaries of life, temporal as well as spiritual, as we read in the next two verses, 6 and 7, to wit: "The multitude of camels shall cover thee, the dromedaries of Midian and Epha; all they from Sheba shall come: they shall bring gold and incense, and they shall show forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory."

Isaiah, living in Palestine, or the western part of Asia, showed in his prophecy that these strange events of time would proceed from the West in pointing to Tarshish, which was supposed to be a sea port in Solomon's time, somewhere in Spain. The western nations of Europe and North America began this noble work from the beginning of this century. Verses 9 and 10 read: "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, and the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of thy strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee."

Christ is portrayed here in these verses in figurative language as the Holy One of Israel. The walls of the Christian temple shall be strengthened through the additional numbers of the Gentiles.

The obstruction the heathen nations had placed againstChristian missionaries were mostly removed within the last sixty or seventy years. Isaiah pointed to the opening of its sea ports in saying, verse 11: "Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought."

People which would embrace and accept the glad tidings of the Bible are represented as evergreen trees of Lebanon; but nations and kingdoms turning their backs to the Gospel shall perish and be condemned, as we read in verses 12 and 13: "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary, and I will make the place of my feet glorious."

B. EISENTRAUT.

PITH AND POINT.

SHALL WE SAY "THIRD PARTY?"

Allow me to call attention to what seems to me very absurd and unjust in you to speak of the Prohibition party as "the third party Prohibitionists." If this is true, then where are "the second party Prohibitionists," and also "the first party Prohibitionists." The use of the term can be but to vitiate and stifle the truth as it exists in the political arena. Why not say "*party Prohibitionists*" at once—clear. To say "third party Prohibitionists" is to promote the delusion that the Democratic party or the Republican party, either one or both, may be working for Prohibition—something for which neither declares and against which their leaders both engage. Yours for American institutions,—I. N. BROWN, *Ironton, O.*

We do not recall the connection of the objectionable phrase, but do not think Dr. Brown saw it in an editorial. However that may be, there is a sense in which its use is defensible. The word "Methodist" was at first used in ridicule. Now it is adopted proudly. The term "third party" is so frequently used, and by our best Prohibitionists even, that we do not understand that any opprobrium attaches to it.—ED.

ANOTHER COMPANION FOR OUR NEW ENGLAND CORRESPONDENT.

Like Miss Flagg, as recorded by my father's handwriting, I was born Feb. 3rd, but in the year 1821, so that I distinctly remember the agitation of the Morgan times, and also my father's great interest in the Anti-masonic cause. But, unlike Miss Flagg, I inherited two sisters and ten brothers, none of whom, to my knowledge, ever entered a secret lodge, and my fervent prayer is that they never may.—MRS. C. M. CANDEE, *Whiteford, Mich.*

GOOD WILLING.

If I were rich, your treasury would not lack. You have my prayers. May the Lord whom you serve bless you, all the way to victory.—(Rev.) L. W. FRINK, *West Boyleston, Mass.*

THANKS TO A FRIEND.

Some dear friend of mine paid for a copy of your paper and sent it to me, for which I want to thank that friend. I am glad that your paper speaks so boldly about Masonry. I believe it to be the iron wheel for the devil. The other day a man said he was a Mason, and that he had been a member of the church since he was a boy. He claimed that there was fellowship and charity in the lodge more than in the church. I told him there had always been bad men in the church, but I did not believe there had always been good men in the Masonic lodge. I said, "If you have anything that is good, if you are not careful the bad will get into it; but you need not expect the good to try to get into the bad; and so you need not expect the devil to kick up a fuss in his own family or make trouble."—JOHN M. HARRIS, *Lee's Summit, Mo.*

LITERATURE.

ALDEN'S MANIFOLD CYCLOPEDIA of Knowledge and Language. Vol. 21. Pp. 628. Garretson, Cox & Co., New York.

Of the general excellencies of this work we have spoken in connection with previous volumes. Among the great number of interesting subjects treated in this volume we notice: Jurisprudence, Jury, Jute, the States of Kansas and Kentucky, very full and brought close down to date, Knights of Labor, Latin Language and Literature; also biographical sketches of such noted and interesting characters as Josephus, Clara Louise Kellogg, George Kennan, Louise Kossuth, Lafayette, Gen. Robert E. Lee. The Manifold Cyclopedia must be commended for the use of families and school, and especially for all young people who are attempting to educate themselves.

The *Church Review* (Episcopal) for the second quarter is devoted to the question of church union. The views of twenty divines of the different Protestant communions in the United States are given, showing how far they can accept the proposed union with the Episcopal church. The publication of these articles and letters was a generous thing on the part of the *Church Review* editor. Many articles are critical and adverse to the Episcopal polity. In drawing fire against themselves our Episcopalian brethren have shown a disposition to be convinced of their errors in doctrine, if perchance any man or number of men can do it. From the replies of these leading American preachers it is plain that an organic union among the churches is not desirable, but that a working union is. The suggestion of an exchange that there be a national conference of ministers of the various denominations, to exchange views and to devise means of a closer union in the one great work of saving men, is timely and important. Our readers will find the April number of the *Review* a valuable work for present reading and future reference.

In the *Missionary Review of the World* for August Dr. Bradford, of Montclair, opens with a graceful and graphic sketch of the first wife of the heroic Judson. Dr. Pierson reviews and sums up his missionary tour abroad. During seven months' absence he delivered 234 addresses, closing with a farewell address in the Assembly Hall of the Church of Scotland just before taking the train for Liverpool. He also has an article on the Lack of Consecration and Prayer. Prof. Schodde gives a translation of a paper by the late Dr. Franz Delitzsch on the Conversion of the Jews. Dr. Storrow concludes his series of valuable historical papers on missions in the 17th and 18th centuries. "A Chinese Secret Society and its Workings," by the editor of the *Chinese Evangelist*, shows that the Chinese lodge like the Masonic and other American orders is a great opposer of Christianity. Dr. Ellinwood discusses Missions in Pagan Lands with his usual intelligence and force.

The August number of the *Converted Catholic* contains an argument by Rev. M. Gallagher of Brooklyn to show that the doctrine of the immaculate conception of the Virgin Mary was borrowed from the Koran. The same number contains a careful review of the case of the priest Burtsell, who got into difficulty with the hierarchy for his defense of Father McGlynn.

The *American Law Register* of Philadelphia for June is valuable for its exhaustive review of the legal decisions affecting the question of the right of the Federal Courts to punish offenders against the ballot-box. In connection with the current discussions in Congress on the Election bill this paper is of peculiar value.

TESTIMONY OF EVANGELISTS

Worth Repeating Again and Again.

DWIGHT L. MOODY.

"I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom than Lot had. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. They are unequally yoked with unbelievers. 'But, Mr. Moody,' some say, 'if you talk that way you will drive all the members of secret societies out of your meetings and out of your churches.' But what if I do? Better men will take their places. Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God, and if only one or two go with us it is all right."---*Address in Farwell Hall, Chicago.*

GEORGE. F. PENTECOST.

"I would do almost anything in my power to help on the work of rescuing all Christian men from the 'grip' of Masonry and all other secret and un-Christian societies. I believe that Masonry is an incalculable evil and essentially anti-Christ in its principles and influence."—*From Letter to Conference of Christians on Secret Societies, Chicago, 1887.*

"God's Word prohibits the believer from forming alliances with the ungodly in society. Whenever the Christian surrenders himself to the society of the unbelieving world, his heart will be led away from God. This is especially true of thousands of Christian men who have deliberately yoked themselves up with unbelievers in all manner of secret societies. This course of false alliance is doing more mischief to individual Christian men by turning their hearts away from God and His service, and to the church by depleting and robbing her of her male membership, THAN ANY OTHER ONE ENEMY OF CHRIST. There never was a time when the cry, 'Come out from among them and be ye separate, saith the Lord,' was more needed than now."—*Bible Studies, 1889, p. 389.*

L. W. MUNHALL.

"I belonged to two secret societies, and have bumped against nearly all of them, and know what I am talking about. Their sociability and benevolence may be all well enough, but they belong to the world. In one to which I belonged it was voted to hold a banquet with champagne and a dance. I protested, but was overruled by the majority, and therefore came out from among them. Another got up a theatrical performance, and I left it. A man came to get me to go back. I told him why I left, and that I belonged to the church and would not have fellowship with such ungodly performances. He said, 'Don't you know bad people who do wicked things in the church?' I said, 'Yes, but when the church votes to approve their wickedness, I will get out of the church as quickly as I left the lodge.' When a man belongs to two or three lodges and attends their weekly meetings, he hasn't got any time to go to the prayer meeting, and generally very little money to give to the cause of Christ. I have known men who would give from $25 to $250 a year to their lodges, who would sign $12 a year to the church, and the collector would have to wear out his shoes to get even that paltry sum after it was pledged. Such men are hopeless cases, and I would not pray for them. I once went to a town that had 152 saloons and 33 secret lodges, that spent on an average $3,000 a year each for their lodges. If any man can raise money for Christian work, I can, but I couldn't get $600 in that town for a Y. M. C. A. I have about made up my mind that the whole thing is of the world, and the enemy of God and his church. Brethren, why don't you say Amen? You know I am telling the truth; and I pray that you may have grace to receive it in love, as I have spoken it. As Christ's disciples we can make no compromise with the world. The friendship of the world is enmity against God."—*From Bible reading on Separation, given Feb. 25, 1890, at Somerville, Mass.*

EX-PRESIDENT CHAS. G. FINNEY.

"We have, then, the implied testimony of Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution have no right to be in the Christian church. God demands, and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men require that the church, which is the light of the world, should speak out, and should take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion."—*From the Character, Claims and Practical Workings of Freemasonry, pp. 260, 263.*

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The Christian Cynosure.

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HENRY L. KELLOGG, ASSOCIATE EDITOR AND PUBLISHER.

CHICAGO, THURSDAY, JULY 31, 1890.

EDITORIAL CORRESPONDENCE.

A REPRESENTATIVE VERMONTER. WILL THE STATE BE REPEOPLED?

WELLESLEY, Mass., July 17, 1890.

TO OUR READERS:—We have just come from the hills in Rockingham, Vt., where I was born and grew up to manhood. Fields where my father and his neighbor Leach raised from forty-five to fifty bushels of corn per acre, are now all covered with small fern brake and an endless variety of gorse, furze and green moss, with some spears of June grass struggling through and trying to make pasture for cattle and sheep. My father's farm and mountain pasture, originally consisting of three hundred acres, all stone-walled in, is now all pastured. There is not one acre of the whole in crop. The few old trees of the Pingo, Salem, Kendall and Greatfield orchards, which maintain a struggling existence, try to bear a few apples amid a forest of sprouts. And a rank wild growth of young woods trees, whose limbs already, in some places, meet and mingle across the road where we children went to school, overshadow the green solid turf which covers and obliterates the highway. Between Saxton's and Williams rivers, a distance of four miles, large farms which had six and seven buildings are now stripped clean. Not a shingle is left. And the school-house where I learned my "A" "B" "C's" and where thirty children used to meet is gone, and the underpinning shaded by a dense growth of alders. The U. S. Government has put a tariff on every thing a Vermont farmer eats or wears, calls it "protection," and the farmers believe it. It has given away Western lands till "government land" is becoming scarce. And "surplus revenue," raised by tariffs, has been voted in subsidies to railroad and other corporations, till New England farmers have fled West and left their farms to frown back into forests.

This process must soon cease. "Government land" will soon be used up; and there are no Californias and Alaskas beyond the Pacific Coast. Lands in the new States are selling for enormous prices, and emigrants are already coming back East to find cheap land. Some colonies from bleak and rocky Norway and Sweden have already settled in Vermont, and more are coming.

But will these old Vermont farms bear a dense population? I answer, Yes. The eighty acres joining our farm on the north had for many years been occupied by tenents who seldom paid rent. The soil was cold, inclined to the north, and bore next to nothing. The present occupant, Mr. Hubbard B. Davis, whose father took and reclaimed the place, married a discreet and sensible girl from a mountain town, and has continued the course of his wise and judicious father. That land now bears excellent crops. The corn will equal the average fields in Illinois. Mr. Davis has now twenty cows, and sells at Bellows Falls one hundred and twenty pounds of butter per week, at twenty-seven cents per pound. And the milk of these cows, after making the butter, feeds some fifty Chester White pigs. The place, too, makes from one to two thousand pounds of maple sugar. In place of the old cottage and poor small barn, there are now seven or eight buildings, including a fine white house with green blinds, elegantly kept. Mr. Davis pays two hired men, one $16 and the other $17 per month; and the citizens talk of sending him to the Legislature. This success has been attained by careful farming; not by traffic and speculation, but from the farm itself, which, when I knew it, was one of the most forlorn of tenements, the very poorest in the whole neighborhood. The public roads in Vermont are already made, and the farms fairly fenced with material which does not decay. And if the Legislature succeeds in turning the attention of the industrious Scandinavians towards those green hills, pure streams and pleasant valleys; and, above all, if they retain the piety of their ancestors, and their abhorrence of secret lodges, which are the curse and dry-rot of society wherever they exist, the rural wastes and desolations of New England will again be peopled, as they once were, by an intelligent and happy people, worthy to bear the American name.

HELP FOR HOME MISSIONARIES.

BROOKLYN, N. Y., July 22. — I yesterday saw and conversed with five secretaries of Home Missions in three societies in New York city. All professed decided opposition to secret societies as ruinous to churches of Christ. The old American Home Missionary society has 1,849 missionary ministers in its employ. I did not look at the others' lists, but the three societies, including Baptist and the American Missionary Association, must foot up, together, some four thousand home missionaries scattered all over the country from Florida to Alaska. I proposed that a tract opposed to secret societies should be sent by these officers to every one of these missionaries. The effect of such a measure will be benign beyond all ordinary conception. True, the feeble mission churches will often have Masons and Odd-fellows in their congregations. But villagers want churches to build up the town by furnishing customers for their shops and stores, and the moment those small congregations learn that the great missionary societies are beginning to move, however gently, against secret societies, they will allow their minister to oppose them for fear of losing his stipend and crippling their church.

As things are, in the universal silence of secretaries and committees on the lodges, this great swarm of home missionaries fear to offend their employers, by exposing the idolatry and corruption of the secret lodge system. All that will be changed, if, with their quarter dues, they receive a judicious and carefully prepared tract, from the hands which send them their supplies.

The time was when the missionaries, sent out by the American Board, were advised to join the lodge to make friends with heathen who were Masons. The good father Gleason and others joined the Masons with that view. And some of them became slave-holders for a like purpose. Augustus Cole, of Sierre Leone, whom many of our readers have seen, assures us that many of the missionaries on the African coast have been hood-winked and cable-towed by the lodges.

It was this relation of missionaries to slavery and lodgery that kept back the American churches from aiding the anti-slavery cause till New England was filled with "come-outers." But in 1851, a convention of one hundred ministers met in Chicago, to divorce American missions from American slavery. The effect of that convention was magical, as those who lived at that time well recollect. And a similar or greater effect will be produced if our denominational mission boards can now stand shoulder to shoulder against the lodge.

It is a striking providence that, so far as we can learn, none of the officials of these societies are now lodgemen. And although a handful of brazen men like Dr. Quint here in New England cast off all shame and glory in the idolatry and blasphemy of the lodge, their number is small and growing less. J. B.

DR. JOHNSTON.

A life of so great usefulness, activity piety and courage in its noblest sense, as that of Dr. Johnston, deserves more honorable mention than it may receive. Such lives need continually to be recalled, that their examples may not be lost upon men. We may add, therefore, to the brief but earnest tribute of Rev. Mr. Avery elsewhere, some particulars of the career of our late friend and co-worker. As pastor of the largest United Presbyterian congregation west of the Mississippi, Dr. Johnston early came to be known as a leader among the friends of our reform in Iowa, but it was not until the convention in Galesburg, in 1881, that he was present to take part in any of our national gatherings. He appeared then just as we see him in the portrait, tall, straight, of rather slender form, keen eye, grave and quiet in conversation, which always seemed to have a background of reserved wit which was too honest to be forever curbed. His beard of extraordinary length suggested a possible eccentricity of character. But the only marked trait seemed to be that of the patient, hopeful worker for Christ, strong in faith, ready to every good work, and never fearing to follow that Master though it might be to Pilate's judgment hall and the hill Calvary.

His address at the Galesburg meeting was one of great interest and power; and frequently, both before and after, his contributions to these columns were most welcome and helpful for their originality, suggestive force and firmness for the great principles to which we who withstand the lodge have pledged life and faith. In his own State he was a leader in this and other lines of Christian activity, though rather preferring the work than the title of office. For several years, up to the time of his death, April 23d, last, he was president of the Iowa State Association, auxiliary to the N. C. A. When the General Assembly of his church met in Topeka, Kansas, in 1885, he was chosen its moderator, and two years before he represented the United Presbyterian church in the Synod of the Associate Reformed church. His efforts in behalf of National Reform and Prohibition will also be long remembered; and in the latter cause the voters of Iowa 10,000 strong declared him their choice for governor of the State. So large a Prohibition vote has never been cast in Iowa before or since.

Dr. Johnston was born in Ohio in 1831. He was twice married, and outlived both his companions. An only child, a daughter, was the constant companion of the last years of his life, and was like an angel minister during the last weeks of his illness. But she was not the only mourner, for they were a multitude from the whole country about and adjoining towns who came to honor the memory of a good man when his work here was done, and his worn body was laid in its final resting place.

ODD-FELLOWS IN THE SADDLE.

Next week Chicago is to be given up to the Odd-fellow secret society. State and city authorities have seemed to vie with each other in granting favors and valuable privileges to this order at this time. Its "Supreme Grand Lodge" and the military and dress-parade, fuss-and-feathers degree known as "Patriarchs Militant," meet at the same time.

They require large grounds for parades, drills and temporary buildings. The officials in charge have granted them the Lake Front park and two large armory buildings. They want the streets of the city to show themselves in, and crowds of people to admire their numbers and their millinery. The city aldermen have tumbled over one another in their haste to order business stopped wherever these grown boys wish to tramp with their fine clothes and their music. They have, also, in order to insure them a crowd, voted to declare a half holiday and shut up business all over the city; so that all employers,—stores, manufactories, business of all sorts, must suspend at the pleasure of this secret society.

It is a fair question to ask what public service these men from all parts of the country propose to render, in return for the privileges voted them. Circuses have to pay liberally for the use of public grounds; the Lake Front park has been turfed at great expense to the city; the use of the streets, and the closing of business for a half day—these items mean a cost of well toward a million dollars to the public. Do these lodges with grotesque names promise any reasonable return? They will spend their money in hotels and saloons. They will make a fine show in the streets, and their prize drills and fire-works will attract a certain class of idle people; but for admission to the grounds, freely granted them, they will ask a large fee. Is it a public benefit that this secret order takes a half million men away from their families at night to play with skeletons? Is it a public benefit that this order, which pretends to charity, collects three dollars for every one paid out for such pretended purpose? Is it a public benefit that a large body of our citizens are secretly trained in the use of arms and in military drill, and are organized in regiments and brigades and instructed in all the vocabulary of war, when our government is at peace with all the world and hopes to remain so? For what are these men, and the drilled companies in other secret orders, preparing? It is a question the people should ask, when such privileges are demanded of them. If they do not wish for war, why are they drilling for it? And is it not most certain that this very drill and preparation will beget a taste for war, which, hav-

ing so many patrons, is becoming a source of danger already to the vast majority of our people?

There is not a single consideration, financial, social or political, why these men, tricked off with the names *Odd-fellow* and *Patriarch Militant* (!), should have any one of the costly privileges granted them by our authorities. The very fact that the present city council of Chicago have so voted is a suspicious circumstance. This council has for some time been a notorious assembly. Its members have never been charged with "boodlerism" in our courts, but they are not by any means above the suspicion in the popular estimation. Their action in the elevated railroad franchises and especially in respect to the World's Fair site shows them to be unsafe men. They seem to be in large part saloonists and boodlers, who only lack the opportunity to reveal their real character. It may be better not to receive gifts from such men. They do not distribute such favors to enemies as they have given the Odd-fellows. No one suspects the latter of paying them money; but have they not used lodge boodle?

These are legitimate questions for the press of Chicago. To them we look as the natural guardians of such public interests as are involved in such questions.

TO THE CHICAGO PASTORS

we present a no less important consideration. The Odd-fellows lodge is a religious organization. It has its men appointed to attend to its religious worship. It has forms of prayer and burial service which are part of that worship. It has a kind of lodge morality suited to its religious tenets. Its lodges adopt and publish resolutions declaring that their dead members, no matter what their relation to Christian morality, go to a "grand lodge above," "there to enjoy a seat with him who does all things well." Their highest authorities declare Christianity a sect and teach in Odd-fellowship an infidel morality—a religion in which "Jehovah, Jove or Baal" are on an equality. Read the following late official declaration from the Grand Lodge report of Massachusetts, 1889, page 336:

"*Question.* Is it lawful for a chaplain to commence and finish his prayer in the name of Christ?

"*Answer.* Our order only requires a belief in the existence of a Supreme Being as a qualification for membership, and has no affinity with any religious sect or system of faith. Hence, everything savoring of sectarianism is not to be tolerated. The words, system of faith, or sect, do not have reference merely to sects within the pale of Christianity, but have a far broader significance, and include all the religions of the world. In this sense Christianity is a sect: hence it is inexpedient, unwise, and I think unlawful to make prominent reference to it in lodge work."

Under these circumstances, every pastor of this city who has before God accepted the office of a watchman for the people has a plain duty to do. If our officials had given these privileges to the Catholic church, the Protestant pulpit would not hesitate to denounce it. It has done worse. It has honored a secret order whose influence and teaching is quietly and slowly but surely undermining the true faith of tens of thousands. It is the duty of the Christian watchman to give the warning cry. If the teaching of these lodges shall prevail, a sword will follow in the land.

"But if the watchman see the sword [or the evil] come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word from my mouth and warn them from me." Eze. 33:6, 7.

THE SONS OF THE REVOLUTION.

In the 5th of June number of the *Cynosure* we printed an article from Bro. Hinman in which he referred to this patriotic organization of recent formation as a secret society. We printed the article relying on the known care of its author to state facts, but recent correspondence from friends in this State has led to careful inquiry. A letter from Leroy Church of the *Standard* of this city, and another from Judge Shepard of the Superior Court of Cook county, assure us that this organization has no lodge mark upon it. Judge Shepard was elected president of the society in Illinois after the death of General Crook. Judge Shepard says:

"I am pleased to say that the Society of the Sons of the American Revolution is in no sense a secret organization, nor political. No oath, and no obligation looking to secrecy, is imposed or allowed. Briefly stated, the only requisite to membership is lineal descent from an *active participant* in the Revolution, either in a military or civil capacity,—and I suppose, good character."

THE FAIR FOR CHRIST.

On Sabbath, July 20, at 4:30 P. M., a meeting of the Chicago Evangelizing Society was held in Farwell Hall to consider the question, What can be done for the cause of Christ during the World's Fair. Mr. T. W. Harvey presided at the meeting, and addresses were made by him, Major Whittle, Rev. Mr. Mowl and Rev. E. F. Marsh of London. The two gentlemen last named are in this country by request of Mr. Moody and have large influence in their own country as Christian workers.

The Chicago Evangelizing Society was organized by Mr. Moody and is planning large things for future work in this city. It is hoped that there will be at least thirty Gospel tents scattered throughout the city in 1893, besides several barges along the lake front to accommodate the throngs of people visiting the lake in hot nights. Comfortable seats will be provided on these barges and good music and hearty preaching of the glad news, as in the days of the Master, shall be free to all the waiting throngs. During the Fair there will be special attention given to distribution of the Word in all languages. Thus an impression will be made upon the visitors that will redeem the exhibition from a mere show of material advancement. It rests with the Christian people to see that Christ is honored as is his due. The exaltation of nations follows the exaltation of Christ as an effect follows its cause.

A resolution was adopted asking the State legislature, now sitting in extra session, to see that the Sabbath law is preserved inviolable during the Fair. Rev. Mr. Mowl and Major Whittle, who has recently returned from France and Italy, gave vivid descriptions of the so-called "Continental Sunday," and made eloquent pleas for a holy day of rest for America. The suggestion of Major Whittle that should the Fair be opened on the Sabbath-day the Christians of the country should covenant together not to attend on the Lord's day, was applauded, and Mr. Cragin, an enterprising Chicago business man, suggested that a Columbian Fair Sunday Association be formed.

This was an important meeting and the questions raised are timely. Eternal vigilance is not only the price of liberty but it will cost us that to preserve God's holy rest day in this era of mercantilism and pleasure-seeking. While a handful of people were consulting as to the honor of God's day, no less than one hundred thousand people were at the different parks, boating, feasting and gaming, and among them many who profess to be the Lord's own children.

Joseph Cook of Boston addressed the Monona Lake assembly near Madison, Wisconsin, last Friday. Wisconsin is the seat of war between compulsory education laws and parochial schools. Mr. Cook did not stop to learn whether the popular sentiment was for or against, but launched his own opinion boldly that the Bennett law was too mild in its provisions; that the times demanded an earnest support of patriotic measures. Individual Catholics he did not condemn, but the Vatican and its hostile policy. The decision of the Wisconsin Supreme Court condemning the Bible he judged with merited severity.

The papers are giving wide notice of the virtue of the Knights of Pythias at their late meeting in Milwaukee. This order is managed by "Generals," "Major Generals," etc., although the whole crowd down to the boot-blacks are "Knights." At Milwaukee one of the "Major Generals" issued an order forbidding the sale of intoxicating drinks on the ground occupied by the lodge meeting. That interfered with the good time some of these Knights and Generals and Major Generals were proposing for themselves. Especially the California delegation had loaded a car with their noted wines, which they rolled with jubilation into camp, unaware of the order. There was abundant wrath among all ranks and it was promised that no such arbitrary rulings based on bigotry should again interfere with the harmony of this lodge. But perhaps the temperance sentiment in the order will win. It ought to, by all means. That consideration is entirely aside from our objections to secretism. But it is very worthy of note that the great Pabst Brewing Co. of Milwaukee understood their business when they issued an elaborate and expensive illustrated souvenir "to the Knights of Pythias of the World," with their complements. They got their money back, of course, and knew they would. But no brewing company gets out a souvenir to present to a meeting of ministers, or Christian people, or temperance convention. Why should they not, if they are no more virtuous than these sham Knights and Generals?

PERSONAL MENTION.

—Pres. J. Blanchard and his little party returned safely from their Eastern journey last Friday morning.

—Rev. Lewis Johnston of Pine Bluff, Arkansas, who was secretary of our National Convention in Knoxville, Tenn., a few years ago, was secretary of the late Colored Teacher's Association for Arkansas.

—Bro. W. B. Stoddard of the Washington district secured $50 in *Cynosure* subscriptions during the first three weeks of this dry, hot month of July. What one man can do, another can. If Bro. Stoddard can get subscribers, there are scores of our good friends who can do something in the same line also.

—Rev. J. Day Brownlee, pastor of the United Presbyterian church of Indiana, Pa., is afflicted seriously in his eyes. His congregation have given him a long vacation that the troubled organs may have rest and treatment. If any of the *Cynosure* readers wish to become better acquainted with this esteemed pastor, let them read his powerful argument against the lodge in his reply to Dr. Mayer, a lodge champion of Wellsville, O. See the advertisement on page 15 of last week's paper.

—Prof. J. A. Edgren, D. D., formerly of the Swedish department of the Baptist Theological Seminary of Morgan Park, near this city, has just returned here from Oakland, California, whither he removed several years since on account of his health. It was largely through his agency, sustained by Captain William Wilson of Menomonie, Wis., and others, that the Swedish Baptists became from the first opposed to the secret orders, we hope ever to so continue. Prof. Edgren is here to superintend the publication of his new work upon Biblical Theology, together with new editions of his two former works, "Proofs of the Divine Origin of the Bible," and "Laws of Biblical Interpretation." These books will soon be issued from a Swedish press in this city.

IOWA STARTS FOR THE FIRST RANK.

DEAR CYNOSURE:—Since my appointment as agent for the Western District of the N. C. A. work, I have secured subscriptions to the fund to send the *Cynosure* to the colored pastors of the South, to the amount of $74.50. Fifty dollars of this sum was subscribed by Rev. I. Bancroft of Clay county, Iowa, and twenty dollars of it by Mr. Wm. Morley of Fayette county, Iowa.

I have also taken subscriptions to the General fund of the N. C. A. to the amount of $76. Of this Mr. Wm. Morley subscribed $50. I have also collected in cash $32.50, of which amount Rev. James Parker of Cedar Rapids contributed $10.

I have spoken on the antagonism of the secret society system to the Christian religion in Fayette county and also in Jones county in the United Presbyterian church of Scotch Grove.

If the friends of reform contribute as cheerfully as the Covenanters of Hopkinton, the United Presbyterians of Scotch Grove, and those I conferred with at Cedar Rapids, we may hope to raise the amount needed by the N. C. A. to carry forward the work which God in his providence has committed to us. Let us pray without ceasing for the blessing of God upon this work.

It is only by the power of Christ that we can prevail in this conflict with the powers of darkness. Yours for Christ and the coming of his kingdom,

C. F. HAWLEY.

THE HOME.

THE MOTHER'S HYMN.

Lord, who ordainest for mankind
Benignant toils and tender cares,
We thank thee for the ties that bind
The mother to the child she bears.

We thank thee for the hopes that rise
Within her heart, as day by day
The dawning soul from those young eyes
Looks with a clearer, steadier ray.

And, grateful for the blessing given,
With that dear infant on her knee,
She trains the eye to look to Heaven,
The voice to lisp a prayer to thee.

Such thanks the blessed Mary gave,
When from her lap the Holy Child,
Sent from on high to seek and save
The lost of earth, looked up and smiled.

All-Gracious! grant to those who bear
A mother's charge, the strength and light
To guide the feet that own their care
In ways of love and truth and right.

—*William Cullen Bryant.*

KINDNESS THAT CAME TOO LATE.

At last the tired hands were at rest, folded peacefully over the heart that had ceased to throb with joy or pain. It seemed strange that Rachel Mathews should be a guest in the darkened parlor, where her weary feet had never been wont to linger. It was not like her to lie there so still and quiet, while the cows lowed uneasily at the barnyard gate, and the harvest hands waited for the sound of the breakfast-bell that for the first time failed to ring out its welcome summons to the minute. In the kitchen everything showed the touch of her magic fingers. The table was spread ready for the morning meal, while the fuel in the stove needed but the application of a match to send the flame roaring up the chimney. "Everything is now ready for the morning's work," she said, wearily, the night before, as she left the kitchen, where so much of her dreary life had been spent. Yes, everything was ready, but other hands than hers would take up the work where she had laid it down, for in the silent watches of the night the angel of death paused at her threshold, and with his icy finger stilled the beating of her heart. The morning sun arose as on other days, but in the old farm-house on the hill, its bright, effulgent rays seemed mockery, for they shone in upon a family, stricken, smitten of God and afflicted. Those were bitter tears that John Mathews let fall upon the face of his dead wife that summer morning. Ah! but it was too late to smooth out the tangles in the barren life that had opened into the full fruition of eternal day.

Twenty-five years before, when Rachel Wentworth left her father's house to make a home for John Mathews, she carried with her a warm, loving heart, in which he ruled king.

What an Eden she hoped to make for this man, who, before God, had promised to love, cherish and protect her, but even before the honeymoon began to wane, the scales fell from her eyes, and to her dismay she discovered the utter selfishness of the man by whose side she was to finish her earthly pilgrimage. When her soul cried out for the sweet ministries that had come naturally during their courtship, he coolly informed her that as a married woman she must give up all such nonsense and settle down into a thrifty housewife. So, one after another of the joys she had anticipated were put aside, until her life, that promised so much in the outstart, was stripped of all she held most dear. At times her whole being rebelled against this dwarfing of her soul, but she was too true a woman to herald her wrongs before the world, so she took up her heavy cross and, without a complaint, slipped hopelessly into the dreary, treadmill life, into which she had walked blind-folded.

When her children came she lavished upon them the love which her husband had cast from him. In her anxiety to shield them from hardships, she took upon herself the burdens their young shoulders should have borne, thus, in her mistaken devotion, laying the foundation for the selfishness that characterized their after lives. Though they dearly loved their patient, plodding mother, they did not hesitate to take from her tired hands the comforts and pleasures of life which they should have bestowed upon her, and unnatural as it may seem, there were times when they were actually ashamed of her faded dress and old-fashioned ways. They forgot that it was in their service that her hands had grown hard and her face wrinkled, neither did they call to remembrance that it was to her patient toiling and self-denial that they owed all the advantages they had gained. How many heart aches she might have been spared had they rewarded her according to the sacrifices she had made on their behalf, but she was at rest now, and it mattered not how weary and foot-sore she had been during the journey just completed, it was over and she was at home, safe in her Father's house. In mercy, her worn-out body had not been racked with torturing pain, and the dreaded agony of a bitter parting from loved ones had been spared her. Yes, she was at rest. The tired expression on her face had given place to one of peaceful quiet, while the poor, drawn features seemed rounded out into youthful freshness and beauty. After years of unrest and disquietude, she had fallen into a sleep which awaited no rude waking in the morning. The sun would rise on the morrow, as it had done thousands of times before, but the thought of the monotonous rounds that must be gone over before it should set, disturbed not the sleeper, for with her it was everlasting morning, and all her cares and trials were ended.

The remorseful tears of her husband, and the bitter self-upbraidings of her children, fell unheeded upon her closed ear. If she could only have heard the tender, appreciative words that dropped from their lips, or felt the warm tears that were showered so plentifully upon her cold face, how they would have warmed and cheered her frozen heart; but, alas! they came too late; she had gone out of life without receiving any of its sweet, tender, ministries from those who now wept bitterly over her shrouded form.

For the first time her heart did not respond to the cries of her children, nor her hand return their pressure. She was at rest, sleeping the unbroken sleep that knows no waking, but who could bring balm to the broken-hearted children who gathered so disconsolately around her bier? How all her love and sacrifice rose up before them now! How could they have given pain to one who lived and died in their service? And who will say that the tears shed by the husband, who had snatched all the flowers from the path over which her weary feet were forced to walk, were not genuine? In his own way he had loved her, but until this hour he had never realized how much of life's sweetness he had shut away from her, and all the flowers he could heap upon her coffin were utterly powerless to atone for the kindness he had refused, while she traveled beneath his shadows. He may extol her virtues in fitting eulogies, and chisel her good deeds in imperishable marble, but no after-love can bring back the shattered life whose best affections he has slighted, or redeem the vows so heartlessly broken.

God pity the husband and children who, in addition to their crushing sorrow, are compelled to bear about with them the consciousness of having planted thorns in the pathway of the stilled heart that never throbbed but in love for them.—*Presbyterian Observer.*

SHOULD "MOTHER" BE SPELLED WITH A CAPITAL?

We have received a dainty little note written in the small, somewhat cramped hand of a nine-year-old little woman, who writes us to know if a capital should not be used when writing the word "mother."

The dear little girl unconsciously expresses preference and her reverent love by writing the word "mother" with a capital in her own letter. The little philosopher tells us of her interview with her teacher and several others on this subject, but fails to see why "the dear, darling, precious mamma should not be spelled with a capital as well as the mayor or the governor."

We answer—yes, a hundred times yes, if that strengthens it. Your mother is more sacred to you than all the conventional rules of composition; more precious than any rule of rhetoric; more obligatory than all grammars. By all means spell mother's name with a capital. As she is now, may she ever be, higher than a mayor, more dignified than a governor, more commanding than a general, more honorable than a Senator, more exalted than a President, a king, an emperor, or any potentate.

Spell mother with a capital, for the use of capitals is to bring out more prominently, to show reverence, respect or honor, and a mother should receive all these.

Let your heart dictate, as it has, the use of capitals when writing names; and what applies to mother is equally applicable to father, for though his love may not be so expressive, it is just as deep.

"Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee;" and one way that our sweet little correspondent can honor father and mother is by writing their names with capitals.

There is no love like mother's love—none so quick to forgive and forget, none so patient with weakness and folly, none so ready with the cloak of charity.

Write mother with a capital "M." Friends may desert you; relatives may pass you by unnoticed; the world may look with scorn upon you, but mother never. Her love is unchangeable unless it is intensified by your exclusion.

Never let an opportunity pass to show your reverence, love, honor and obedience to your parents.

You ask if you should spell mother with a capital. We have given you our answer, and as you reflect the love of a loving mother, in the days to come when you have grown up and taken your place in the exalted ranks of motherhood, may you have as affectionate a daughter as your mother has.—*American Citizen.*

WHAT KIND OF A BOY DANIEL WEBSTER WAS.

Daniel and his brother Ezekiel were once given directions by their father to perform some kind of farm labor during his absence from home, but on his return at night he found the work unperformed, and frowningly said: "What have you been doing, Ezekiel?" "Nothing, sir," was the reply. "Well, Daniel, what have you been doing?" "Helping Zeke, sir."

When Webster was about seven years of age, his father kept a house of public entertainment, where the teamsters were in the habit of obtaining a dinner and feeding their horses, and the incipient orator and statesman frequently entertained his father's guests by reading aloud some of the Psalms of David, to the great delight of his rustic listeners, and it was a frequent remark when a teamster pulled up his horses at the Webster tavern, "Let's go in and hear a Psalm from Dan. Webster." Only a few months before his death Webster, bending under the weight of years and a painful illness, told these and other things at Marshfield to his private secretary.

Then came Webster's college days. His first attempt to speak in public on the stage was a failure. For the moment he became embarrassed, and burst into tears.

When fifteen years old he went to Boscawen, N. H., and his preceptor, Dr. Wood, thought proper to give Daniel a scolding for spending too much of his time upon the hills and along the streams, hunting and fishing—failings which he never got over, for he has often been heard to say he would rather fish than eat. On this particular occasion he was assigned one hundred lines of Virgil to commit to memory. He spent the entire night over his books. When the recitation hour arrived he recited his hundred lines with approbation. "But I have a few more lines that I can recite," said the boy Daniel. "Well, let us have them," said the tutor, and forthwith the boy reeled off another hundred. "Very remarkable. You are, indeed a smart boy." "But I have another hundred," said Daniel, "and five hundred of them, if you please."

Webster was only a few months preparing for college; during this period he mastered the study of Greek. Daniel was, as a boy, the sickliest and most delicate of his father's children, yet from his earliest boyhood he was a great devourer of the standard books of the day, such as Pope's translation of Homer, the Essay on Man, and Addison's Spectator, the second of which he committed to memory in Dartmouth College. Although he had not looked this through since his fifteenth year, he was, says Lanman, a short time before his death, in 1852, able to recite most

of it from beginning to end. The Bible and Shakespeare were his great favorites.

After his graduation he kept school at Fryeburg, Me., at a salary of $350 per annum, a large price then, for it was a large school. It was there he went through his first reading of Blackstone and other works. He passed the evenings in copying deeds at 25 cents per deed; and when in 1851, he returned from the White Mountains with his son Fletcher, he came by way of Fryeburg, and after the lapse of half a century he went to the office of the county recorder and exhibited to his son two large bound volumes of deeds in his own handwriting.

As he sat out beneath the old Marshfield tree, Webster used to talk with Charles Lanman of the books of the Old Testament, and dwelt with uneffected pleasure upon Isaiah, the Psalms, and especially the book of Job. The latter, he said, taken as a mere work of literary genius, was one of the most wonderful productions of any age or of any language. As an epic poem he deemed it far superior to either the Iliad or Odyssey, being a purely intellectual narrative depending upon the power of the dialogue, and not upon the interest of the story, to produce the effect.—*Sel.*

A LIGHT BEARER.

A little girl of nine summers came to ask her pastor about joining the church. She had been living a Christian for nine months, had been properly taught, and answered the usual questions promptly and properly. At last the pastor said:

"Nellie, does your father think you are a Christian?"

"Yes, sir."

"Have you told him?"

"No, sir."

"How, then, does he know."

"He sees."

"How does he see that?"

"Sees I am a better girl."

"What else does he see?"

"Sees I love to read my Bible and to pray."

"Then, you think he sees you are a Christian?"

"I know he does, he can't help it;" and with a modest, happy boldness, she was sure her father knew she was a Christian because he could not help seeing it in her life. Is not such the privilege of all God's people, to be sure that others see they are following Christ?

We remember hearing of a poor, hard-working man whose fellow-laborers laughed at him, told him he was deceived, and pressed him with difficult questions. At last, in the desperateness of his heart, he said: "I am a changed man. Go, ask my wife if I am not. She sees I am."

This is what Christ meant by being witnesses and lights in the world. Not only soundness of faith and boldness of confession, but a manner of life which, even without spoken words, testifies of a new life and love.

This is the best evidence of our religion. When those who worked with us in the mill or store, or on the farm, see that we are living a new life, then our words have power. This is the privilege of every one. We may not be rich or educated or eloquent, and hence not able to give much or teach much or speak much; but we can live much, and good living is the best giving, the best teaching, the best eloquence. The poorest, the most ignorant and the youngest can cause people to see they are changed. They can prove the reality of their conversion.

We cannot hide a good life. It shines. It may make no more noise than a candle, but, like a candle, it may be seen. Thus, even a little boy or girl may be a light-bearer.—*Christian Witness.*

"MAMMA, ARE YOU A CHRISTIAN?"

An influential lady, the wife of a prominent lawyer in C——, who had been under deep conviction for several days, gave the following account at our prayer-meeting of her conversion:

"Last evening my little girl came to me and said, 'Mamma, are you a Christian?'

"'No, Fanuy, I am not.'

"She turned and went away, and as she walked off, I heard her say, "Well, if mamma isn't a Christian, I don't want to be one.' And I tell you, my dear friends, it went right to my heart, and then and there I gave myself up to Christ."

In the language of that little child, "Mamma, are you a Christian?"

TEMPERANCE.

THE ORIGINAL PACKAGE BILL.

The voting began in the House early on Tuesday on the Original Package bill. The first vote was on the Adams substitute defining original packages. It was lost—33 to 115.

The House then proceeded to vote on the House substitute for the Senate bill. As the vote progressed it was evident that the result was very doubtful, and great interest was manifested. At the end of the first call the affirmative had a majority of one, and at the end of the second call that majority was neither increased nor diminished. Then came changes of votes. Fully two dozen changes were made, and in the alterations the affirmative came out triumphant, the vote being announced as yeas, 109; nays, 94.

Owing to the many changes of votes made the vote as announced by the Speaker was not absolutely correct. Instead of being yeas, 109; nays, 94, it stood, yeas, 113; nays, 97.

Following is the bill as passed:

"That whenever any article of commerce is imported into any State from any other State, Territory or foreign nation and there held or offered for sale, the same shall be subject to the laws of such State. Provided, that no discrimination shall be made by any State in favor of its citizens against those of other States and Territories in respect to the sale of any article of commerce, nor in favor of its own products against those of like character produced in other States or Territories. Nor shall the transportation of commerce through any State be obstructed, except for the necessary enforcement of the health law of the State."

The difference between the Senate bill and the bill which has passed the House is very simple. The Senate bill applies to liquor only, and attaches to the original packages in a severe and a drastic manner at the border of the State. The House bill applies to all articles of commerce. Everything—liquor, oleomargarine, cotton-seed oil, all compounds—not at the border, but when they are offered for sale to enter into the mass of the merchandise of the State. No one may say what might not happen under the House bill. It is very clear that one State might, under cover of its protection, assail, in the name of purity, the business of a neighboring State, and that the measure, instead of being solely in the interests of health and good morals, might be made a weapon to destroy commerce, and to injure sections. The House bill in the form in which it passed will not become a law. Possibly the Senate bill will not. The best opinion is that out of the conference may come some measure which will be restricted to liquor alone, and that further attempts at legislation upon that subject will be postponed until next winter. The vote on the passing of the bill was a very close one, and for a long time its fate was undetermined.—*Inter Ocean, July 23.*

THE ADAMS ORIGINAL PACKAGE BILL.

The result of the visit to Washington of W. J. Campbell, the astute legal representative of some of the Chicago dressed beef packers and oleomargarine manufacturers, is seen in a substitute for the Wilson and Reed original package bills, which will be offered in the House by Mr. Adams. The substitute was agreed on by a conference of representatives of the liquor interest with members of Congress who are anxious to defeat the Reed bill in the interest of general commerce. It was drawn for the purpose of giving the States power to enforce prohibition legislation under the Supreme Court decision, without interfering with federal control of Inter-State commerce, and without placing dressed beef, cotton seed oil, acid vinegar, butterine and other interests at the mercy of granger legislatures. It is believed the desired compromise has been reached in a bill which prohibits the original package trade in single packages, but does not prohibit it by the wholesale. The Adams substitute is as follows:

"That it shall not be lawful to import into any State or Territory, from any other State or Territory or from the District of Columbia, any fermented, distilled or other intoxicating liquor, except in one or more original packages, as defined by this act.

"SEC. 2. That for the purposes of this act an original package of intoxicating liquor, in bottles, shall be a case containing not less than one dozen bottles; and an original package of liquor not in bottles shall contain not less than five gallons. Provided, however, that an original package of liquor, imported from any foreign nation, shall contain the quantity required by the laws relating to duties upon imports.

"SEC. 3. It shall not be lawful to sell within any State or Territory any intoxicating liquor imported into such State or Territory, except in the original package in which the same has been imported, and subject to the reasonable police regulations of such State or Territory regulating the sale of such liquor as a beverage."

A determined effort will be made by the representatives of the city districts to substitute this bill for the radical and revolutionary Reed bill when the matter comes up in the House, as it is expected to do in a few days. The dressed beef and butterine men have no lobby here, but the brewers and liquor men are represented by a formidable array of council.—*Washington Correspondence Chicago News.*

KANSAS AND NEBRASKA.

The census shows Nebraska's present population to be 1,200,000. This is an increase of 165 per cent in ten years. Our increase in insanity during the same time has been alarming. On the first day of July there were 310 patients in the Lincoln asylum, 175 in the Norfolk asylum and 159 in the hospital for the incurable insane, at Hastings. This gives a total of 644, an increase of 268 per cent, or 103 per cent faster than our remarkable increase in population. This sad exhibit is sufficient food for reflection for the advocates of legalized lunatic factories for many weeks if they would only change their fixed habits and just once stop and think.

Amid all the clamor that has been made about how prohibition has ruined Kansas, it is refreshing to note that the old John Brown State has increased her productive industries 429 per cent in seven years, from 1882 to 1889. In this period Kansas made the most wonderful strides in the history of this country. Woodworking industries increased 365 per cent; metal working 282 per cent; packing houses, creameries and kindred animal industries, 13,100 per cent; fruit and saccharine industries, 978 per cent; leather, 745 per cent; paper 86 per cent; stone and clay industries, 3,822 per cent; grain and flour 65 per cent; salt and water industries, 10,555 per cent. The number of men employed in productive industries in Kansas in 1885, prior to which no statistics are available on this particular point, were 15,387; in 1889 the number had increased to 23,325, an increase of 52 per cent in men employed in the short space of four years. The increase in Kansas population is 603,904, or over 60 per cent, notwithstanding the fact that something like 50,000 of her people joined in the mad rush for Oklahoma last year, when the whole country was excited over that deceptive Eldorado. Kansas and Iowa have driven their thugs, bums, cut-throats and dead-beats over into Nebraska. South Dakota is also scraping her vermin off on us and it is no wonder that our penitentiary and asylums are overflowing.—*Midland.*

Dr. Mendal, a noted nerve specialist of Berlin, in pursuit of the origin of a certain form of nervous disease, has hunted down a form of inebriety, not before recognized. He terms it "coffee inebricty," and says it is rapidly increasing in this country, especially among working women. He has found large numbers of them who consume more than a pound each every week. The effect is manifested in frequent headache; insomnia, great depression of spirits, trembling of the extremities, irregular action of the heart with all the accompanying distress. The symptoms constantly grow worse and are relieved by increasing quantities of coffee; sometimes the tincture is used. Dyspepsia in aggravated form is usually present, as well as blotches and pimples on the skin. A bruise or slight injury proves the starting point of inflammation, erysipelatous in character. Melancholy and fear of death accompany this form of inebriety in all cases.

BE SURE to read the Business department, page 13, this week and every week.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON VI.—Third Quarter.—Aug. 10.

SUBJECT.—The Rich Man and Lazarus.—Luke 16: 19-31.

GOLDEN TEXT.--How hard is it for them that trust in riches to enter into the kingdom of God.—Mark 10:24.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Luke 16:1-18. T.—Luke 16:19-31. W. Matt. 25:31-46. T.—Mark 9:41:50. F.—Rev. 21:23 to 22:15. S.—Prov. 14:16-35. S.—Jas. 5:1-11.

COMMENTS BY E. E. FLAGG.

1. *The rich man in hell*, vs. 19-21. The two extremes of earthly prosperity and adversity are here contrasted. Yet we are not to infer that poverty is in itself a virtue or riches a crime. The rich man is not accused of any special sin. We are not told that he oppressed the poor or that he refused to give Lazarus at least a dog's portion—the crumbs which fell from his table. There are many such at the present day, who would on no account be instrumental in robbing a poor man of his means of life, and yet fail to see their Lord in the person of his suffering and afflicted ones. This man seems to have closely resembled in character the rich fool of a previous lesson. His guilt consisted in living for himself and remaining criminally indifferent, perhaps ignorant—but ignorance is criminality—of the destitution and suffering which he could so easily have relieved. There is certainly a lesson here against luxurious living. It is sometimes said, to excuse extravagant outlays on dress or house furnishings, that "it keeps money in circulation" and so helps the poor. This is a mistake. Any outlay which tends to useful ends does help the poor by increasing the volume of trade; but to spend a fortune on laces and jewelry only locks up so much money where it is of no use except to serve occasions of display. The rich man, for all we know to the contrary, had led a moral life, unmarked by any flagrant sin,—one of mere selfish ease and enjoyment, but it landed him in hell as surely as if he had been a thief or a red-handed murderer. The things which we have *not* done, the neglected kindness, the opportunity to help, perhaps save a fellow being which we let slip, or a cowardly and ignoble silence when the cause of truth is periled, will be that which will weigh heaviest against us at the final account.

2. *The great gulf*, vs. 24-26. We gain from this parable several important lessons. No son of Abraham can presume on his parentage to win him the favor of God. His hereditary advantages will not avail the descendant of Pilgrim sires if he lack all the virtues of his fathers. Second: there is a great gulf even in this world between the righteous and the vile, the saint and the sinner. Nothing short of the renewing grace of God can bridge the chasm. Our life in this world being the mould into which our characters are run and given their permanent shape, it follows that the gulf becomes fixed when we pass into eternity. Third: if in this life we make material good our chief end; if we try to shirk all duty that comes in a disagreeable or painful guise, we must reap what we sow. If we "sow to the flesh we shall of the flesh reap corruption." The misery of a lost sinner consists in the fact that he has deliberately chosen the perishable and fleeting things of sense which endure but a few brief years, and left himself at death utterly stripped of ever resource by which to drown consciousness. Something like this befalls the sensualist when some stroke of misfortune deprives him of all means of gratifying his appetite. If we crucify the old man here there will be no ungratified desires of the flesh to torment us in the other world; but by cultivating the new man, the Christ nature, death will only transplant us into our native atmosphere—the atmosphere of truth, righteousness and purity—and that will be heaven.

3. *The fruitless prayer*, vs. 27-31. The rich man in hell seems to have had no clearer views of truth than he had on earth. There is nothing in death itself that will purify from sin, or quicken our spiritual understanding. They who will not accept the abundance of the revelation contained in Scripture would not be convinced if all the miracles and signs of holy writ were repeated before their eyes.

—During the past ten years 11,031 converts have been made in the missionary fields occupied by the Moravian church.

RELIGIOUS NEWS.

—Rev. Dr. H. C. Mabie has resigned the pastorate of the Central Baptist church in Minneapolis to accept the secretaryship of the Baptist Foreign Missionary society, to which he was elected at the recent anniversary held in Chicago. He will take charge of his new work Sept. 1, and will leave then for a five months' missionary tour of Asia. He is now at the head of a missionary training school in Minneapolis established after the model of the Guinness school in London. Dr. Mabie's headquarters will be in Chicago.

—Under the auspices of the Chicago Evangelization Society a new barge, now moored at foot of Van Buren street, was dedicated by Major Whipple Thursday evening to the Gospel work of the society. The barge will remain there all summer, and will serve as a reading room through the day.

—At Wabash, Ind., Sunday, over two hundred persons were received into full communion by the Methodist church as a result of a revival during the winter. Two hundred now on probation will be received into the church next month.

—The Fletcher prize of $500, offered by the trustees of Dartmouth College for the best essay on "Prayer," has been awarded to Rev. D. W. Faunce, D.D., of West Newton, Mass. The committee of award were Rev, Smith Baker, Rev. Alexander Blackburn and Rev. Charles H. Wilcox, all of Lowell.

—The Presbyterian Woman's Mission Society received for last year $337,842. The Society was able to support the following missions: Indians, 33 schools, 164 teachers, 2,264 pupils; Mormons, 37 schools, 99 teachers, 2,374 pupils; Mexicans, 32 schools, 67 teachers, 1,213 pupils; South, 16 schools, 48 teachers, 1,213 pupils; total 118 schools, 361 teachers, 7,478 pupils.

—Rev. J. P. McKee, United Presbyterian missionary in India, reached this country from India lately. He joined his family in New Wilmington, Pa., but will make a short stay as he expects to return to India early this fall.

—We have published the very able reports and resolutions of the Reformed Presbyterian Synod at its late meeting in New York. The United Presbyterian General Assembly at Buffalo also adopted a timely and able paper on reforms, including the Sabbath, divorce, Bible in schools, National reform, temperance and the lodge. The last reads as follows:

"Your committee are of the opinion that we should emphasize more than we are now doing the position which we hold as a church upon the question of secret societies. We are happy to report that the names of prominent and influential ministers of our church were identified with the anti-secret convention recently held in Chicago under the auspices of the American Christian Association. But in face of the many evils growing out of the lodge system, and in view of the fact that our country's future welfare would seem to depend upon the overthrow of this system of iniquity, we would recommend that all our pastors and sessions be enjoined to unfurl the banner of our church upon this question, so that the church may be recognized everywhere as not in name only, but also in reality, a factor in the reform that would seek to rid the world of the oath-bound secret society."

—A Hebrew convert to Christianity is laboring with success among the thirty thousand resident Jews of Jerusalem.

—Africa now has at work within her borders ten American, twelve British, and thirteen continental missionary societies. There are more than 700 ordained missionaries, and more than 7,000 native preachers. It is estimated that there are, both white and native, about 175,000 communicants and 800,000 adherents.

—Out of 900 foreign missionaries at present in India, representing various lands and peoples, the eldest is an American, Rev. John Newton of the Presbyterian church, the veteran missionary of Lahore, who at the age of seventy-eight is still a happy worker in his chosen field. Mr. Newton landed in Calcutta in February, 1835.

—In London a new branch of the Salvation Army has been organized, called the "Calvary Corps." The corps consists of seventy men provided with seven vans fitted with bunks for thirteen men and cooking apparatus. Each will be allotted a certain district and will take a tent capable of seating three hundred persons, to be put up in some village. They will be away from London for four months and will hold services only in villages.

—The sad news comes of the murder of Mrs. Wright, wife of Rev. J. N. Wright, missionary of the Presbyterian Board at Salenas, Western Persia, by a treacherous teacher in the mission school. Mrs. Wright was a native Nestorian and on a visit to this country last year impressed all who met her by her refinement and consecration in Christian work.

—The International Lesson System has been introduced into Samoa. On a recent review Sunday the answers of the scholars to questions covering the lessons of the quarter were such as would put many a home school to shame.

—Rev. Stanley K. Phraner, a son of Rev. Dr. Phraner, formerly of Tarrytown, and more recently president of Elmira Female College, has accepted an appointment as a missionary in Siam, and will sail for his chosen field of labor in a few weeks. Mr. Phraner is a recent graduate of Princeton Seminary, and a young man of more than ordinary promise.

—Rev. Mr. Stuart, Free Church missionary, speaking at Edinburgh recently, said the drink traffic had done immense harm in Kaffraria. It was sad, he said, that in some parts of South Africa, Scotland was better known for its beer than its Bible.

—Aside from the idolaters of Siberia there are thirty million subjects of Russia whose religion is foreign, namely: 1,500,000 Armenians, 5–6,000,000 Lutherans, 9–10,000,000 Catholics, 3–4,000,000 Jews, and about 10,000,000 Mohammedans. Buddhists abound in Siberia, and extend even to the borders of the Volga.

—An all-day Christian conference will be held at Mount Washington, Chelsea, Mass., on the 21st of August beginning at 9 o'clock A. M., and closing at 9 o'clock P.M., with basket collation at 12:30 and 5:30 P. M. The object of this conference, says Bro. Wm. F. Davis, under whose direction it is to be held, is the exaltation of the truth as the truth is in Jesus Christ, through the united praise, prayers and testimonies of his disciples. The two previous conventions were seasons of great refreshing, and prayer is made that God will use this meeting much more to his own glory.

JOHN MARSHALL: "I never did utter the words ascribed to me, nor any other words importing the sentiment they convey. I never did say, 'Freemasonry is a jewel of the utmost value, that the pure in heart and life can only appreciate it fully, and that in a free government it must, it will be sustained and protected.' The fact mentioned in the resolution, that I have been in a lodge but once, so far as I can recollect, for nearly forty years, is evidence that I have no disposition to volunteer in this controversy, as the zealous partisan which this language would indicate."—*Letter to Hon. John Bailey, Oct.* 18, 1833.

GEN. HENRY SEWELL, *a Companion of Washington:* "I was initiated an Entered Apprentice to the Masonic rites in October, 1777, at Albany, soon after the capture of Burgoyne, being then an officer in the American army. . . . . I was led by the influence of this 'Perfect Rule of faith and practice,' during the year 1784, to view speculative Masonry in a shape still more deformed. Its character appeared to be selfishness, because restricted to its own members; its religion, deism, because entirely devoid of the Gospel. Its history appeared fabulous; its claims to antiquity, unsustainable; its titles, tulsome; its rites, barbarous and absurd; its oaths, extra-judicial, unlawfully imposed and blindly taken; and the penal sanctions annexed, horrid and impious."

HINTS TO CYNOSURE WORKERS.

Some of the reasons why the *Cynosure* should be circulated by tens of thousands have been given to our readers. No one who desires this proposal to be a grand success will fail to take note of some practical suggestions:

1. If this is the Lord's work, it must be done in his way. Prayer for a blessing on the paper and its circulation must therefore be first, midst and last.

2. Make a list of friends and acquaintances whom you would desire to read the *Cynosure*. Write down their names that they may be more certainly remembered when you see them.

3. Have enough sample papers to assist you in canvassing. They will be sent free from this office to every local agent or occasional canvasser. Copies can be sent direct to the person you wish to address if you prefer.

4. Have also at hand a few good tracts to aid in arousing an interest. Often they are a convenient introduction. In a shop, store or other place of resort the Washington Souvenir, nicely framed, is of great value.

5. Be confident in the goodness of the cause; and keep in mind for encouragement—

In the first place, that the paper is well worth subscription.

In the second place, that much depends for the success of the reform on a large list.

In the third place, that there is no easier way to raise a good fund to sustain other branches of the work than by subscriptions.

This is the plan of a good work, and God's blessing will go with you if in the name of his dear Son you endeavor to help accomplish it.

NEWS OF THE WEEK.

CHICAGO.

Dr. A. Lagorio has opened an institute here where the Pasteur method of treating hydrophobia is employed. The doctor has been the pioneer of this branch of physical treatment at the Rush Medical College. The institution was opened July 2nd, with three patients in waiting.

1,101,263 is the number of inhabitants the census of 1890 gives to Chicago. Only about 400,000 short of the estimated population of New York, and 61,263 ahead of the estimated population of Philadelphia. Chicago has increased in ten years from 503,185 to 1,101,263—New York from 1,206,299 to 1,500,000.

W. J. Cartwright, of Grand Crossing, and Miss Dora Warner, of 2 Twelfth St., were killed by an Illinois Central train at Pullman about 10 o'clock Thursday night. Miss Warner was walking on the track and did not see a freight train that came suddenly upon her. Cartwright seeing the danger, rushed forward and made a heroic effort to carry her from the track, but before he could do so the engine was upon him and both were killed.

B. F. Jacobs, the noted Sunday-school man, is at the same time an active business man. His sales of real estate in this city for the first twenty-one days of July amounted to $850,000.

COUNTRY.

A water-spout, which is a thing oftener heard of than seen, formed off the coast of Michigan Thursday near Escanaba and traveled about three miles southeasterly. It was about 200 feet in diameter at its base and extended very high in the clouds. Its roar was heard for two miles.

An explosion occurred in a boarding-house at Savannah, Ga., Thursday morning, by which three persons were killed and six injured, and the building wrecked. The cause is unknown.

The recent washout on the Colorado Central Road is believed to have caused damage amounting to $250,000. A big iron bridge and twenty-five miles of track have been destroyed.

It is estimated that the corn crop of Kansas will be 50 per cent of last year's yield, which was the largest on record.

Sunday afternoon while picking huckleberries near Farwell, Mich., E. J. Ferguson was shot and instantly killed by J. DeLord, who mistook him for a bear. Ferguson leaves a wife and three children.

John Murphy, a saloon-keeper, and one Blume, a brewer, of Hitchcock, S.D., were on Monday served with civil processes to abate nuisances, and were afterward arrested on criminal charges for violating the prohibitory law. They were held to the next term of the Circuit Court in bonds of $700 each.

In a collision between two freight trains at Antigo, Wis., Tuesday, a fireman and brakeman were killed and one engineer was fatally and another dangerously hurt.

A cloud burst in Clear Creek Canyon, near Golden, Col., swept away all traces of the railroad through the canyon, cutting off several towns from communication with the outside world.

Petitions were circulated in all the churches of Mason City, Iowa, asking the sheriff to use his influence in stopping Sunday ball playing. The base-ball people will retaliate by closing restaurants and other business places on the Sabbath.

It was decided at Boston Friday that the next congress of the Catholic laity of America shall be held in Chicago in 1893.

At Pierre, S. Dak., Friday, Attorney General Dollard decided that maintaining a place where liquor is drunk is a violation of the State law.

Two hundred babies, including ten pairs of twins, were wheeled in their carriages at Asbury Park, N. J., Monday. Fifteen thousand persons witnessed the procession, which was headed by the band of United States steamer Trenton.

(*Continued on 16th page.*)

THE RIVER MISSION CHAPEL.

DONATIONS SINCE JUNE 2, 1890.

Jas. T. Brennan, $10.

Mrs. John B. Barnes, Wm. Croft, Henry Ribbins, Mrs. L. Martin, S. G. Frink, Jas. Brandt, A. J. Chittenden, Rev. Galloway, S. M. Neff, $5 each.

Lillie M. Reed, $4.20.

Peter C. Housel, Sarah Wright, A. Flower, Mrs. E. J. Swain, each $3.

Mrs. Ira Chamberlain, $2.75.

Sarah Bingham, Dewey Hopkins, R E Johnson, John Calderwood, L. A. B., C. C. McGilvra, each $2.

Mrs. E. J. Reeve, Hannah Chamberlain, $1.50 each.

S. H. Nutting, Electa Wheeler, Mrs. S. H. Cooper, Mrs. A. Holbrook, W. F. Ward, I N. Brown, M. I. Lawrence, Mrs. L. Woodard, G. Fairchild, Mrs. P. L. Keegan, G. W. Camblin, Mrs. A. P. Nicholson, Mrs. Davis, Lucinda Markey, Dora L. Manley, Orpheus Jaquith, Mrs. C. W. Crabtree, J. L. Benton, Wm. Hackett, L. L. Weston, Mary A. Bond, J. H. Mason, each $1.

Mrs. N. Lowery, 75c. C. Powers, 72c. M. C. Grinnell, 50c. Abbie S. Bruce, 45c. J. R. Wylie, Sarah E. Noble, B. Nichols, M. E. DeHarpast, Joseph Cook, Eva Cook, Mrs. R. Richardson, each 25c. C. E. Pierce, 20c.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from July 14 to 26 inclusive:

Dr J N Norris, Mrs L G Townshend, D W Henderson, W S Titus, J K Weber, E S Bunce, Mrs C H Gillett, Rev C Dreyer, R Wilson, Rev J P Hershiser, J Grove, Rev A Hardaway, G Swanson Jr, J M Frink, W Knight, A T Curtis, Mrs C F Hawley, Rev A F Dempsey, Rev F H Cowles, T Sussex, S Smith, Rev J W Raynor, Mrs S Haney, Miss S L West, J Wilson, J A Loggan, A Bliss, J Sutcliffe, J Bradford, M Fitch, W Ingliss, J Hogue, D Gulsor, A G McKeown, Will Tucker, Mrs E A Cook, S Baldridge, Rev C Bender, T Hodge, Mrs M J Avery, J Bancroft, A Burgess, Mrs N B Kellogg, W McCoy.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2	91	@	92¼
No. 3	78	@	87
Winter No. 2	91	@	93
Corn—No. 2	41⅛	@	43½
Oats—No. 2	34⅛	@	36
Rye—No. 2			50⅛
Bran per ton		11 00	
Hay—Timothy	5 00	@11	00
Butter, medium to best	10	@	15⅛
Cheese	06	@	10½
Beans	75	@ 1	70
Eggs		@	10½
Seeds—Timothy	1 25	@ 1	35
Flax	1 22	@ 1	40
Broom corn	02¼	@	06¼
Potatoes, new, per bu	1 10	@ 1	25
Hides—Green to dry flint	03	@	07
Lumber—Common	10 00	@13	00
Wool	15	@	34
Cattle—Choice to extra	4 85	@ 5	00
Common to good	1 60	@ 4	80
Hogs	3 70	@ 4	00
Sheep	3 60	@ 4	50

NEW YORK.

Wheat	95	@ 1	04
Corn	46⅛	@	50
Oats	38	@	48
Eggs	16		18
Butter	6	@	17½
Wool	14	@	39

KANSAS CITY.

Cattle	1 50	@ 4	50
Hogs	3 40	@ 3	60
Sheep	2 75	@ 4	40

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days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly

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stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." MRS. ELLA A. GOFF, 61 Terrace Street, Boston.

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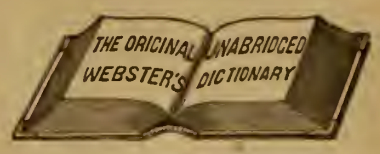
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HOME AND HEALTH.

HOUSEWIFELY BITS.

If a tablespoonful of kerosene is put in four quarts of tepid water, and this used in washing windows and mirrors, instead of pure water, there will remain upon the cleaned surface a polish no amount of mere friction can give.

If a flannel cloth dipped in kerosene, then wrung dry, be used in rubbing off dirty finger-marks from paint, the grateful housekeeper will repeat the experiment often.

To clean and brighten brasses and copper, wring out a piece of soft flannel in kerosene, and with this apply Putz Pomade to the tarnished surface. When well coated rub hard with old linen, and polish with dry flannel. The result leaves nothing to be desired. The shining brasses on locomotives and ferry boats are cleaned in this manner.

For grease and milk and acid spots upon furniture, rub the place well with cold water, then polish with soft linen. Save old napkins and pillow-cases for such work.

For white spots left upon polished furniture by scalding water, tea or coffee, rub hard with kerosene, then polish with dry, soft flannel.

For a burn or scald, have on hand a mixture of linseed oil and lime-water in equal parts, and keep the scald covered with linen steeped in this, changing as it heats. If you do not have the mixture by you, hastily knead together a tablespoonful of wood-soot (that from a coal fire will not do) with two tablespoonfuls of lard, until you have a smooth salve. Apply to the scald, and keep it on until the burning is allayed. The remedy is black but marvelously efficacious to the case of burns or scalds. A teaspoonful of soda stirred to a cream in four spoonfuls of molasses is another homely but good application; also a coating of flour and cream, or of dry flour alone. None of these, however, is equal to linseed oil and lime water, unless it be lime and soot.

For hives in children, rub the irritated skin or the pustules with castor oil, applied with the tip of the finger.

HOW CAMPHOR IS MADE.

Camphor, formerly and less correctly written camphire, is a concrete juice, chiefly obtained from two Asiatic trees. The Japanese make the camphor of commerce as follows: After a tree is felled to the earth it is cut up into chips, which are laid in a tub or a large iron pot partially filled with water, and placed over a slow fire. Through holes in the bottom of the tub steam slowly rises, and heating the chips generates oil and camphor. Of course the tub with the chips has a closely fitting cover. From this cover a bamboo pipe leads to a succession of other tubes with bamboo connections, and the last of these tubes is divided into two compartments, one above the other, the dividing floor being perforated with small holes to allow the water to pass to the lowest compartment. The upper compartment, supplied with a straw layer, catches the camphor in crystals in deposits as it passes through the cooling process. The camphor is then separated from the straw, packed in wooden tubs, and is ready for market. The oil is used by the natives for illuminating and other purposes.

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FARM NOTES.

AGRICULTURAL.

Clover hay makes a capital feed to go along with corn silage in winter.

Thousands of farmers are yet unappreciative of the value of drainage to a cold and heavy soil.

Quantity and quality are both desirable characteristics of milk, and they are not ncompatible.

Horses and mules thrive best on timothy or red top hay; while sheep and cows do better on clover or millet.

No food is better for work teams than oats during the spring and summer, and they should be well supplied with them.

Charcoal is about the best condition powder you can feed to hens. Where many fowls are kept, large quantities of broken charcoal will be consumed.

In shoeing colts especially, considerable care must be taken to do the work properly, or considerable injury may be done that afterwards may be difficult to overcome.

Grass allowed to ripen seed before cutting has lost from one-third to one-half its value as fodder, and the chances of getting a second crop are less sure than if cut early.

If during the season the grass becomes short and lacks nutrition, and you fail to supplement it with oats, bran, oil meal, or even a little corn meal, the wool will show it.

A diet of gruel made of pure potato starch will cure scours in calves when all other means fail. No milk is given. A Massachusetts farmer says he lost many calves annually until he found this out.

Don't plant beans with the idea that they require poor soil to make a good crop. To be sure, they may produce a paying crop, where wheat or corn would not, but poor soil is not necessary to make them do well. If you want to use any manure a dressing of wood ashes will do good service.

Talk over the farm management with the boys and get their opinions. As a rule, parents do a great deal of thinking and planning for the boys that it would be much better to let them do for themselves. Responsibility should be placed upon them just in proportion as they are able to bear it.

The drought in Illinois and Missouri has been broken, and crops have generally been benefited by rain. In Arkansas cotton is reported as doing well but corn is almost a failure, for want of rain. Crops are also suffering in Indiana and Michigan for want of rain. In Kentucky crops are reported as looking better; tobacco is fair, the hay crop is heavy, but potatoes are bad. In Tennessee cotton is in excellent condition; corn and tobacco are suffering. Favorable conditions are reported from Alabama, Mississippi, and Louisiana, but rain is needed in Louisiana, and cotton is seriously in need of rain in Texas. A large crop of hay has been secured in New England in excellent condition. The rains in Eastern Pennsylvania and New Jersey were of great benefit. Rain is badly needed in Northern Virginia, but in the southern part of the State and in North Carolina the drought was broken before serious damage was done. Cotton continues to improve in South Carolina.

Many of the failures in getting a "stand" of any kind of fruit are the result of careless digging and neglect while the roots are out of their native element. There is no class of planters who do their work so rapidly, and with such seeming carelessness as nurserymen, yet their losses are comparatively small, simply because they know that the proper place for roots is in the earth, and take every precaution to make their condition when out of the earth as similar to the natural one as possible.

In the earth the roots are moist and subject to slow variations of temperature and are also in darkness. As usually handled, these natural conditions attending the life of a root are all disregarded. The tree is rudely dug from the ground, where it has had a temperature of 40 or 50 degrees for weeks, loaded on a wagon, exposed to a drying wind, a hot sun, carted for miles without even a blanket to protect it, then driven into a barn at night, with the thermometer at 28 degrees the next morning, to stay on the wagon until weather and convenience permit planting.

Pimples, boils and other humors of the blood are liable to manifest themseves in warm weather when the blood gets heated. To prevent or cure them, take Hood's Sarsaparilla. 100 doses $1.

Cleause the scalp from scurf and dandruff; keep the hair soft and of a natural color by the use of Hall's Vegetable Sicilian Hair Renewer.

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That Ayer's Sarsaparilla cures Rheumatism and kindred complaints is abundant. This medicine eradicates from the blood all trace of the disease, and so invigorates the system that a perfect restoration to health is inevitable.

"In Oakland, La., 22 years ago, I had been sick a year and a half with sciatic rheumatism. The extreme pains that I suffered wasted my flesh to the bone, and my strength and vitality were well nigh exhausted. My skin was yellow and rough, showing a bad state of the blood, and it is more than likely that blood poison existed, as I have taken large quantities of mercury. After the sciatica was in a measure under control, I was put under treatment to cleanse the blood and give me strength. This was continued several weeks, but to no purpose. My physician then suggested the use of Ayer's Sarsaparilla, and it is to this medicine I owe my restoration to health. From actual experience in the use of various blood-purifiers, I am confident that Ayer's Sarsaparilla has no equal."—J. W. Pickle, Farmerville, La.

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BUSINESS.

TRACT MISSIONARIES.

"One of us," and, by the way, a W. C. T. U. Superintendent of Jail and Prison Work, visited Proctorville, Ohio., and distributed some of the N. C. A. tracts. She writes; "I do praise God for the privilege of scattering the pure seed of the Word."

There was quite a stir among the fraternity, and the local paper scored the Christian lady for not praying, or pointing sinners to Jesus, instead of assailing an order "founded on the Bible." But the tracts are there. They are good preachers. They preach without fear. They are not moved by scorn or contempt or insults. As soon as a man has got through raging, is cool and ready to listen, the tract is again ready to go on with its quiet preaching. Let us praise God for tracts and use them more.

Remember the FREE TRACT FUND and send to it some of your "benevolent money." Let us hear from other workers.

"PAID IN ADVANCE."

Some papers discontinue on expiration of subscriptions and some continue until orders are received to discontinue. If a classification is made it will be found that those papers which appeal mainly to the lower tastes of their readers, to their love of news (daily papers), their love of excitement (story papers), or their love of beauty (literary and art journals) generally do not trust their readers; while those who appeal mainly to their higher instincts, to their love of home (country weeklies), or their love for God (religious papers), do trust their subscribers. There is no inflexible rule, but the general custom is as stated.—*Christian Patriot.*

BOOKS AND TRACTS.

There is missionary work for *summer* as well as for winter months. One form is the never-ending and often blessed work of giving a tract or selling a pamphlet to the uninformed. Among the many who have greatly aided this reform and benefited their neighbors is Burgess Smith of Pennsylvania. In sending for a new supply he writes cheerfully of the interest shown in the "Proceedings of the Chicago Conference." Sow your neighborhoods two or three times a year with fresh, readable tracts, and God will give you a harvest that rust and blight cannot touch.

WANTED.

The *Cynosure* of January 23, 1890. Several more copies have been called for than could be supplied. If any one having a copy to spare will send it to this office, we shall be very thankful.

Quite a number have been interested in "Pagan Counterfeits in the Christian Church," by C. S. A. Temple. We can again supply friends with this 52-page panphlet and at a special price of only 10 cents postpaid, Mr. N. O. Moore, publisher, Chicago, having donated 100 to the Association.

Have you read the advertisement headed SPECIAL BOOK SALE? Only a few of some kinds are in stock. It is not our intention to replenish after these

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JULY 25, 1890.

Webster's Dictionary received all right. Am well pleased with it. Please accept our thanks. Yours truly,

MRS. R. SCHNELLBACHER.
Mankato, Kan.

One hundred and twenty of the TESTIMONY OF EVANGELISTS, as found on page 7 of this paper, for 30 cents. As issued by this Association it is a 4-page tract, and contains the portraits of Moody and Pentecost. 30 cents for one pound, 10 cents for one-third pound.

Seventy-five papers have received this week the Joseph Cook address on DISLOYAL OATHS. It is to be hoped that every paper in its review notices will quote his words: "Secret oaths are forbidden to church members by some Christian denominations, and ought to be by all." Thanks are due for aid in sending the Cook address to papers, to Dr. I. N. Brown and John Hogue.

NEWS, (Continued from 13th page.)

A peculiar disease prevails among cattle in the vicinity of LaHarpe, Ill. The animals become blind in one eye at a time and in most cases soon die.

Saturday morning, near Paris, Texas, Andy Young, a Negro, was called to his door by a party of white men, who filled him with bullets from rifles and revolvers, some of the missiles cutting his tongue in two. The cause of the tragedy was that the victim had had a quarrel with white lads.

By the explosion of a threshing engine near Princeton, Ind., Monday, two men were killed, two others were fatally and one seriously injured. Several horses were also killed.

Three locomotives have been shipped from this country to Palestine for the new railroad between Jaffa and Jerusalem. They are named Jaffa, Jerusalem, and Ramleh.

The population of the seven largest cities of Michigan, as ascertained by the late census, may now be said to be as follows, in round numbers: Detroit, 207,000; Grand Rapids, 61,000; Saginaw, 54,000; Bay City, 39,000; Muskegon, 24,000; Jackson, 22,000; Kalamazoo, 18,000.

Thursday the Poorman mine, of Caribou, the largest silver mine in Colorado, together with the Hubert gold mine at Central City, was transferred to an English syndicate for $1,500,000. A tin deposit embracing 2,200 acres at San Jacinto, Cal., was also sold to Englishmen, including Mr. Balfour, for $2,000,000.

An express train on the Chicago, Rock Island and Pacific road went through a bridge at Simon, Col., Monday night at 10:40. The entire train except the sleeper went to the bottom, killing three men and wounding twelve. A washout was the cause.

In a fire in a Cincinnati tenement Tuesday night three persons were burned to death, and three others sustained serious injuries. The police and firemen rescued many from the flames.

FOREIGN.

It is reported that the bitter feeling of the colonists against the British government for abandoning the rights of the colony has caused Prince George to give up his proposed visit to Newfoundland.

The editors of three newspaper at Malta have been excommunicated for abusing the pope and bishop of that place.

Small pox is ravaging the villages between Mansowah and Zazazig, Egypt. The population is being almost decimated.

In a conference between General Miles and Governor Corral, of Sonora, Mexico, Monday, it was agreed that Mexico and the United States should co-operate in punishing the Indian outlaws believed to be lurking in the mountains of Mexico.

It is reported that heavy rains in England have reduced the wheat crop to the extent of 1,000,000 quarters.

Notwithstanding the denials of the semi-official newspapers that the plot against the Brazilian government had been discovered, several army officers have been arrested for complicity in a conspiracy to overthrow the present rulers of the republic. As a measure of precaution against the plotters guards have been stationed about all government buildings.

The Armenian bishop of Erzeroum was among those killed in the riot on June 20, and his death has roused the Armenians to the highest pitch of excitement. The whole country is in a state of anarchy. Business is at a standstill and traveling is impracticable. Half-starved Turkish soldiers and Kurds, under the pretense of maintaining order, patrol the country, plundering wherever they go. The Persian consul at Erzeroum offers the persecuted Armenians an asylum in Persia.

Advices from Erzeroum are that 575 Armenians, inhabitants of the village of Arzap, have petitioned the Russian metropolitan at Erivan for admission to the Greek church, to be accompanied by the protection of the Russian consulate. The Turkish authorities are vigilantly on the outlook to suppress all similar petitions from other districts.

Belgium is recruiting hundreds of Soudanese natives for the Congo State.



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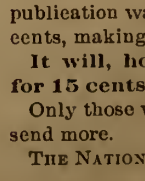
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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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"Murder will out." The efforts of the liquor dealers to fasten the deadly saloon upon us forever are criminal and morally akin to murder. Their iniquitous dealing in the last general election is continually being exposed. The last note of this kind is that John M. Atherton, ex-President of the Liquor Dealer's Protective Association, stated at Louisville Friday that a coalition of the Republican managers and brewers of New York caused the defeat of Cleveland in the last Presidential election.

The Congregational press form two spans of an arch across the country. At Boston, Chicago and San Francisco are the piers, and they rest on the *Congregationalist*, the *Advance* and the *Pacific*. These three influential papers have begun a discussion of the lodge, by editorial or by the admission of articles to their columns, which God in his providence will not, we pray, allow them to close until righteousness and truth, in so far as they are concerned, shall be established against this great evil.

A writer in the August *Century*, once prisoner in Andersonville, tells the pitiful story of official murder by starvation in that death-pen. It would seem that men in their desperate condition would be secure from the temptations of secretism. But we are told that two hundred men bound themselves together by oaths, formed a banditti organization and began a work of violence and plunder that was not stopped until the confederate officers took part in breaking it up. A secret society is at its legitimate work when it is the shelter for brigands.

We have said what we cared to for the present about the Odd-fellow meetings in Chicago this week. Now other papers may speak. Says the *Inter Ocean* in its Sunday edition: "For a full week beginning with to-day, Chicago will be in possession of an army of Odd-fellows. To-day they will begin to arrive from all directions, and by Tuesday night, it is confidently believed by the heads of the order here, there will be not less than 200,000 Odd-fellows in the city." Says the *News* of Monday: "In August many of the churches close their doors, and Satan doubles his working force . . . . The saloons are not taking any vacation this year. There are 4,860 of them in Chicago . . . . Many of the down-town saloons are decorated in honor of the Odd-fellow's cantonment, and many of them have put on extra men . . . This is the harvest time and the golden opportunity of the saloon-man." These remarks bear their own comment.

Unsuccessful revolution is murder. The inglorious failure of the uprising in the Argentine Republic after the slaughter of many lives, has a criminal look. After seizing the fleet, bombarding the city of Buenos Ayers and driving the government forces to an extremity, the rebellion suddenly collapsed. And the only reason given is that the powder gave out. Patriots inspired by principle get along without powder. The rising of the populace is said to be because of the extravagance of the government which is a confederation of provinces.

The Freemasonry of China is strikingly like that which produces moral wastes in America. The account of the Chinese order given in the last *Missionary Review* should not escape our readers. They may read it on another page. Let it be marked that the "Yee Hing" is considered Freemasonry in China; that the oath with a death penalty binds to secrecy and obedience; that the domestic relations formed by the Creator are supplanted; and that the initiation is called the "new birth." These fundamental characteristics of the two orders seal their kinship. The Chinese are less controlled by popular opinion and have a more literal interpretation of their oaths than Masons since Morgan's day. But aside from this, it is not easy to say why one should be preferred to the other.

The Chicago brewers have heard of the "Original Package" decision and are moving to take advantage of it, since Congress is so slow to prevent them. There are said to be eight leading Western breweries having agencies here. They have agreed to jointly test the validity of the city ordinance requiring a $500 license fee. They propose also to overturn the license business generally in every quarter where they have agencies. They will thus save hundreds of thousands of dollars if they win. We are willing they should get the better in such a fight. The license fee virtually buys them a partnership with the public to poison men and women, ruin homes and damn souls. The delays of Congress will make a long indictment against the nation at God's bar. The House has passed a bill which is not at all likely to get any further. In the endeavor to avoid the saloon they have gone too far and opened other serious questions. The first Senate bill, dealing with the liquor business alone in a manly way, will probably be at last adopted.

Rev. Samuel L. Griess was called to the Green Lawn Presbyterian church of Long Island about one year ago. Recently he preached a series of sermons against the indulgence in worldly pleasures by Christians. Many of the younger members of the church are in the habit of attending dancing parties and the theaters. Recently the ladies of the church gave a lawn party, and a number of the men and women engaged in a dance in a barn near by. Music was furnished by members of the church choir. The pastor was on the grounds with his wife, and when the dance began they went home. This offended many of the members and started a heated discussion. The next Sunday was the day for the sacrament, and as the pastor was about to administer it the elders of the church walked to the table and unceremoniously took away the broken bread and wine. Mr. Griess at once resigned his pastorate when he saw a majority were against him. It should be said that there are many in the church who stand by the principles of their faithful pastor.

The special message of President Harrison on the lottery system is highly appropriate. It is liable to a single criticism. It should have come six months sooner, when Congress had time to act. Its moral influence will not be lost. It is said that since public attention has been drawn to the iniquities of the lottery system, during the last six months, the sale of tickets has fallen off one-half. All but the most ignorant must see that no company could afford to pay $1,250,000 a year for the privilege of doing an honest business. But the message raises another question. If Congress can prohibit the mails and the express companies from carrying lottery advertisements and correspondence, it has an equal right to exclude the advertisements of liquor dealers from the mails, and to prohibit the transportation of liquors from one State to another. The right to do this is provided for under the power to regulate commerce between the several States. In 1850 Congress forbade the bringing of slaves into the District of Columbia for sale, and prohibited the coast-wise trade in slaves. But if lotteries are pernicious and their tickets ought not to be regarded as an article of legitimate commerce, much more ought the traffic in liquors to be suppressed. Cruel and inhuman as was the traffic in slaves, it was by no means so destructive to life and happiness as the traffic in strong drink. If we are to have an Inter-State Commerce law, let it exclude *all illegitimate articles of commerce.*

Bro. Davidson of New Orleans writes after a brief trip as far as Baton Rouge that he finds little interest in the N. C. A. work, which he attributes to the fact that no regular agency has been at work for our reform for a year or more past. That is undoubtedly the true reason. The lodge agents are perpetually active and there is no counteracting influence. Bro. Davidson is experiencing much trial because of lodge opposition in his own church, and desires the prayers and material aid of friends.

SECRET SOCIETIES AND THE NEGRO QUESTION.

BY REV. JOHN V. POTTS.

When men go into secret organizations to get the advantage of each other, then the case becomes desperate; reasoning is at an end; fraud and force and murder are the results. If the people of the United States will drop ALL secret societies, and publicly deliberate on the various questions that agitate society, we will the sooner come to a proper solution of every one of them.

Crime naturally seeks darkness. Truth is always to a disadvantage under cover. Truth wants the light. Truth courts investigation. An honest man is always put to a disadvantage in a secret organization. He compromises himself when he joins such a society. Unscrupulous men push to the front. The honest man becomes corrupted or is left behind.

These reflections have been induced by reading in the *Mail and Express* of New York an article on "The Negro Question," by William C. Hill, a New England man, a graduate of Princeton College, and for fifteen years a cotton merchant in New Orleans. He is now in New York city, and writes thus:

The methods of persecution employed to deter those who advocated the cause of the Negro, or who declared

their allegiance to the Republican party, are without a parallel in modern history.

The system began to take form in the shape of secret organizations, the members of which were generally of the middle class, men whose passions were easily aroused and who were not scrupulous in following the directions of their chiefs.

The infamous Ku-Klux-Klan was the pioneer organization of this nature. The object of these societies was to accomplish by force what other methods had failed to effect. First, the social relations were assailed. Wives were advised to leave their husbands, and children their parents, if they tolerated Republican associations. Then followed total social ostracism, and business proscription. This ostracism extended even to the tradesmen who served the suspected people, and the physicians who attended their families. A case in point is that of a physician in Richmond, Va., whose practice was ruined, because he continued to attend the family of a Republican leader and one time Congressman. Social eminence was no protection to a man. He was marked, and so were his children, and no quality of mind or character could save him. When these means failed, whipping and maiming were resorted to, and finally murder.

An instance of attempted assassination will show with what care their plains were laid: A Republican of Georgia was assaulted by a political heeler while leaving the court-house in Augusta. His life was saved by a wire sewn around the rim of his hat. His assailant was liberated on the ground that under the laws of Georgia no charge of intent to kill could hold unless the assault was made with a weapon especially designed to take life. The would-be murderer had anticipated this plea by arming himself with a policeman's billy.

Who knows the extent of these Southern secret organizations? Mr. Hill, though his object is not to attack such organizations, yet incidentally shows to what dangerous uses they may be and are easily subverted, or applied. It is evidently the duty of every American citizen to persistently stand aloof from every form of secret society.

TRUE OBEDIENCE THE TEST OF DISCIPLESHIP.

BY REV. J. M. FOSTER.

The passage, "Ye are my friends if ye do whatsoever I command you" (John 15:14), presents the relation that exists between Christ and his people. "Ye are my friends;" and the evidence that this relation exists, "if ye do whatsoever I command you." This is beautifully illustrated in the beginning of this chapter by a parable in which Christ likens himself to a vine, believers to the branches, and their obedience to the fruits. Fruitfulness is an evidence of our being in Christ. "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me."

This language plainly implies that our interest in Christ is to be ascertained, not so much by our profession as by our works. "Ye are my friends if ye *do* whatsoever I command you." It is not enough to be able to repeat the commandments and the various formula of belief, but we must work. "Be ye doers of the word and not hearers only, deceiving your own selves." There are many who deceive themselves. They come to God's house, they sit as the people sit and hear as the people hear, but their hearts are far from God. They use religion as a coat, to be worn on Sabbath, and thrown off during the week. They are "dissemblers," with whom David said, "I will not go." Their conduct is peculiarly insulting to the Master who said, "By their fruits my friends are known. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Obedience proves discipleship. "He that hath my commandments and keepeth them, he it is that loveth me." The believer is ever solicitous about his duty. His prayer is, "Lord, what wilt thou have me to do?" And when that is ascertained he does it with his might. "Ye are my friends—ye prove yourselves my friends—if ye do whatsoever I command you."

True obedience is the test of discipleship.

1. Because it proceeds from a heart filled with the love of Christ. Miss Willard uses this illustration. Load a cannon, drive in the pointed shot and apply the lighted match, and the projectile will go 600 feet in three seconds. But the flash of light will go 600,000 miles in that time. The first is the symbol of force, the second is the symbol of love. Napoleon founded an empire on force and it fell. Christ founded his kingdom on love and it is sweeping the world. The Saviour said: "If ye love me keep my commandments." "And this is love that we walk according to his commandments." There can be no such thing as true obedience without love. Wanting in this our works are like a body without a soul. Love is to the believer's works what the sap of the vine is to the grapes. "Love is the fulfilling of the law." There may be the form without the life. The young ruler who came running to Jesus and inquiring what good thing he might do to inherit eternal life, "had kept the whole law from his youth up." Christ looked into his heart and saw selfishness and covetousness, instead of love. "One thing thou lackest. Go sell all that thou hast and give to the poor and come, follow me." This discovered the true character—"He went away sorrowful, for he had great possession." Virtue may be wholly selfish and superficial. A man may do a great many things that are good in themselves, and which result in good to himself and others, and he may avoid other things that are sinful in their nature and pernicious in their results, and yet in his heart is not found the love that actuates the believer in the performance of the same duties. He may be temperate because his means, his circumstances or his health will not permit him to lead a life of rioting and drunkenness. He may be humane because he is naturally tender hearted. He may be charitable from ostentation, and just from the dread of detection and punishment. He may curb his passions, submit to certain fleshly mortifications and abstain from certain criminal gratifications not from the fear of God, but of man. He may attend regularly upon the ordinances from the force of habit or because his circumstances render it unpleasant to stay away. He may publicly profess religion to gratify his friends or to further his worldly interests. He may pray like the Pharisees to be seen of men or to gratify a certain peculiar vanity such as possessed Balaam when he uttered his beautiful prophecy concerning Israel, contrary to the will of Balak. He may bewail the decline of vital religion, proclaim loudly against the degeneracy of the times and be ready to forward any movement that will tend to its revival at home or its introduction abroad, from no other motive than to gratify his vain ambition for preferment.

Such obedience cannot be acceptable to God. Two apples may present the same appearance, and yet one be palatable while the other is a nauseous crab. The Pharisee and publican prayed. Both uttered the truth. But the first prayer came from a heart full of pride; the second from a penitent heart. The believer's obedience comes from a heart filled with the love of Christ. "The love of Christ constraineth him." The love of Christ is a flame in his soul burning higher and higher. Nothing can separate him from the love of Christ. His faith, by which he is united to Christ and by which he overcomes the world, "works by love." "He is rooted and grounded in love." Telegraph poles are grounded, but not rooted. Many professing Christians are solid in their convictions of truth, but have no life. Botanists know that certain plants throw their roots out in the air. They are rooted, but not grounded. Some professing Christians have life but no stability. The believer is "rooted and grounded in love." "My heart is fixed."

2. Because it has respect to the whole law of Christ.

David was a man after God's own heart, because with his whole heart he endeavored to keep all God's commandments. It is recorded of Jonah that "he turned to the Lord with all his heart according to all the law of Moses." Chamock said: "Our obedience is quite out of tune if we neglect any one command." If you remove a single cog from a watch you ruin it as a timekeeper. "Whosoever shall keep the whole law and yet offend in one point he is guilty of all." It is here as in nature's chain, whether you break the tenth or the ten-thousandth link, you break the chain alike. You would have all your sins forgiven, and will you not keep all God's commands? Christ obeyed all his Father's commandments for us, and shall we not obey all Christ's commands? If you have a journey of ten miles to, go can you accomplish it by going only nine? "Whatsoever I command you." This distinguishes true obedience from the false.

On every hand we meet those who keep some precepts and neglect others. Here is one who discovers great philanthropy. He invites the wanderer to his gates, distributes his bread to the widow and fatherless, and endows a benevolent institution. He makes his employes sharers in the profits of his business so that a strike is impossible. But God is not in all his thoughts. He regards the Sabbath as a burden. He avoids God's house and fellowship with his people. He has no relish for the Bible. It finds him and his inmost self in such a way that he cannot endure. That man is not a disciple of Christ. For while we are to love our neighbor as ourselves, we are to love God supremely, which is the first and great commandment.

How often we meet those who are scrupulously exact in performing some duties and neglect others equally important, who avoid certain sins while practicing others no less deserving of execration. One would not take the Sunday newspaper, but he can be president of and a stockholder in a Sabbath-breaking road. Another would scorn to use profane oaths. But he takes the soul-polluting oaths of the lodge. He would be shocked if asked to deny Christ, and yet is a member of the Christless lodge. I passed a group of men, so drunk that their thick tongues could scarcely articulate the words they uttered. And yet one was thanking the Lord he had never stolen; another that he had never sworn profanely; and a third that, like Washington, he had never told a lie.

Such obedience will not stand the test: "Cursed is everyone that continueth not in all things found written in the law to do them." Our obedience must be entire. "Oh, that my ways were directed to keep thy statutes, then shall I not be ashamed when I have respect unto all thy commandments." Allot to every duty its proper place and due share of attention. Never presume to compensate for the neglect of social and relative virtues by personal piety or vice versa. Strive to have consciences void of offense toward God and toward men. Not that you can be perfect, but you can strive after perfection. "And if there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not." Strive to be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation where you dwell, that you may rejoice in the day of the Lord Jesus that you have not run in vain, neither labored in vain.

3. Because its object is the glory of Christ.

Porsenna, the king of Clusium in Etruria, laid siege to Rome at the instigation of Tarquin the Proud, who had been expelled from the City of Seven Hills. This caused great suffering within the walls. Three hundred of the noblest Roman youths swore that they would slay him at the peril of their lives. The lot fell on C. Marcius. He entered the Etruscan camp in disguise. Not knowing Porsenna, he slew his secretary instead. He was at once seized. Approaching a red-hot altar he laid his arm upon it until it was consumed. Then turning to the king he said: "Rome is full of men ready for such sacrifice. This terrified the king and he made peace. The power of consecration. Archbishop Cranmer, when brought to the stake, resolved that the hand that had signed his recantation should perish first, and so he held it in the flames until it fell from his body. He did this for Christ's sake. The church is full of men ready for such a sacrifice. General Fisk, as a boy sixteen years old conducting the underground railroad, as a colonel leading his regiment, as a statesman leading the Prohibition army, as the first layman in the M. E. church, and as a husband and father presiding at his Seabright home, had for his watchword: "I believe more than I know."

"Thine are we, David," consecration to Christ's person, "and on thy side, thou son of Jesse," consecration to Christ's cause. "For me to live is Christ;" all that I am, all that I have and all that I can be, are Christ's. He keeps himself unspotted from the world. Denying ungodliness and worldly lusts, he lives soberly, righteously and godly, because "Christ is formed in his heart the hope of glory." As he knows no motive but the love of Christ, and no rule but the law of Christ, so he recognizes no object in life but the glory of Christ.

Cincinnati, O.

An incident told by Dr. Edward W. Hitchcock is suggestive to summer travelers. While he was minister of the American Chapel in Paris, Gen-

eral Grant was invited by the President of the Republic of France to occupy the grand stand at "La Grand Prix," the great day of the races, which comes on Sunday. Such an invitation from the chief magistrate of a great nation is an honor which is almost a command. But General Grant, replying in a note to the President, said in substance, "It is not in accordance with the custom of my countrymen, or with the spirit of my religion, to spend Sunday in this way. I therefore beg that you will permit me to decline the honor." Instead of accepting, he attended public worship at the American Chapel."

A CHINESE SECRET SOCIETY AND ITS INFLUENCE ON EVANGELISTIC WORK.

[J. Stewart Happer, New York, in the Missionary Review.]

Evangelistic work among the Chinese in America has justly been characterized by those acquainted with it as being one branch of Christian work which has more discouragements and fewer visible results than almost any other mission effort which the church is now engaged in. In a paper in the *Review* last year, the reasons for this statement were very fully considered, but for lack of space no mention was made of a force at work among the Chinese, which is, perhaps, the greatest obstacle to the Christianizing of the heathen in our midst; and this opposition is all the more dangerous because of the secrecy of its nature, the fear in which it is held, and the impossibility of obtaining definite proof as to its real character, scope and influence. The *Yee Hing*, a Chinese secret society which flourishes in this country, with lodges in almost all the large cities, has come to be regarded by those who know the Chinese, and especially by us who are able to understand their language, as a most potent force for evil, and a powerful antagonist to all that is good.

Our information in regard to this organized body is still limited; for though we see the results of its methods, and oftentimes meet with victims who have suffered at its hands, it is hard to get at the facts when superstition, fear, and the policy of self-preservation are combined to conceal the truth. It has been my lot to come in contact and in open conflict with this society at various times during the past five years, and what I have learned of its nature may be of use in enabling others to recognize this great enemy to the work which we are trying to do for the Chinese in the midst of us.

The original of the *Yee Hing* Society is known in China as the *White Lily*, or *Triad* Society. It was at first a band of native Chinese, united by the most sacred and binding ties in an effort to restore the native dynasty and overthrow the Manchu rule. Its existence was, prior to the rebellion, headed by *Hung Siu Tsuen*, the semi-Christian fanatic, and, though his object was the same as theirs, he was so opposed to their practices that they left him and sided with the imperialists. So stringent are the existing laws against the society in China, that it is sure death for a man to belong to it; hence we hear very little of it in China itself. Of this parent society, Dr. Williams, in his "Middle Kingdom," says, "The Triad Society is comparatively peaceful throughout China proper in overt acts..... but in Siam, Singapore, Malacca and the Archipelago, it has become a powerful body, and great cruelties are committed on those who refuse to join." This statement of his is borne out by the fact that in these different places its evil character and practices are so well recognized that laws have been passed against membership in it similar to the laws in China, though the punishment is not so severe.

When the Chinese came to this country in great numbers the society was brought with them, and, owing to the degree of freedom found here, it has flourished and spread all over the land. Membership in the society is openly admitted, and its character is explained to the newspaper reporter or the Sabbath-school teacher by the statement, "It is just like the Freemasons." Whether there are Freemasons in China or not, is a question for sinologues to decide, but there is no more resemblance between the Freemasons and the Yee Hing Society in this country than there is between the Grand Army of the Republic and the anarchist agitators. This can be proved by its form of initiation and by its acts.

From the ritual, which for a time was in my possession, I gained the following account of what it requires of its members: The applicant for membership is sworn to secrecy, taking a solemn oath by which he imprecates death to himself if he ever divulges the secrets or refuses to obey the orders of the society. Before going through the binding rite of initiation he is required to run the gauntlet of the members present, who, if they have any old grudge against him, are supposed to take it out in striking or beating him as he passes between the two lines. After this no one is supposed to remember any past offenses. The initiate then takes an oath to lay aside all obligation to "father or mother, wife or children;" he will consider the demands of the society supreme, even if he be called upon to commit crime. A ceremony called being "born again" is then gone through with, and as a final seal upon the whole initiation each man pricks his finger until the blood flows, the different drops are collected in a basin of water, and each member takes a sip from the mixture, thus symbolizing their close union as a sworn band of brothers. The leader is called "*A-ma*" (mother.) It is on account of this giving up of the claims of filial duty that the society is so abhorred by the better class of Chinese. In one village in the Canton province, the elders passed a law that any member of their clan who should thus give up his allegiance to his parents should be buried alive if the facts were discovered. It is said that one man was thus buried, his own parents assisting and justifying their course by saying that he might as well be dead in fact as in effect. It is needless to add that few members of the society are gained from the emigrants from that village, so great was the deterrent effect of this punishment.

The society has long since lost sight of its original purpose—the overthrow of the Manchu dynasty—and now it uses the power it has for the personal advantage of its members. Skilled in the tricks of the law, unlimited in their ability to manufacture testimony and suborn perjury, they stop at nothing to effect their aims or to punish those who withstand their impositions. In the ranks of its members are to be found competent interpreters, whose knowledge of our languge enables them to be perverters of testimony as well. From the ignorant laundrymen who do not belong to the society the society demands money for protection, and they find it cheaper to pay than to resist. There are, doubtless, many of its members who have joined under a misconception of its character, for they represent themselves to be a co-operative benevolent society, whose aim is to befriend and care for the Chinese; but when a man has once joined, fear of the consequences prevents his leaving. If superstitious he dreads the breaking of his oath, if not he fears the vengeance of the members, who stop not at murder.

Many instances might be given to prove the above assertions. The most signal exposure of the workings of the society was made in a celebrated case at St. Louis in 1885. The *Chu* clan, who are very powerful in this country, had dared to oppose the *Yee Hing* Society. A charge was made against six of their members which involved the life of the accused. For seven weeks the opposing factions fought daily in the courts. Testimony was adduced which proved that members of the society in New York had admitted in their meeting that the charge was false, but the men must be punished for daring to oppose the *Yee Hing*. The perfect manner in which witnesses were instructed, and their absolute disregard for truth, were well shown at this trial. A dramatic scene was enacted one day, when one of the coolest witnesses was suddenly shown the ritual of the society, which he supposed was safe in New York, and was asked its meaning. So great was his dread of the book, which private members are not allowed to see, that he shook and trembled, and refused to read it. Yet a week afterwards he calmly swore that he knew nothing about such a book, and had never seen it! By great exertions the accused men were finally saved from the unjust charge, and a most signal victory was obtained against this secret, powerful, Proteus-like enemy.

The influence of this society, while in many instances seemingly favorable to Christianity, is in reality both actively and passively opposed to anything that is good or Christian. In many of the schools for the Chinese we find a majority of the members are from the *Yee Hing* Society. Knowing the advantage that a knowledge of the language gives them, they are more anxious to learn than are their duller companions. Having cut adrift from the teachings of Confucius, in regard to filial duties at least, they are more progressive and anxious to become acquainted with our manners and laws. At the same time, they are usually the proprietors or managers of the opium joints and gambling dens, which are the greatest objections to the Chinese living among us, and from the very nature of their ties it is impossible for them to become Christians as long as they consider their oaths binding. Many of them have made a profession of Christianity, but it cannot be for the truth's sake, but because they appreciate the advantages of the moral support they receive from hood-winked teachers and zealous pastors.

Not only are the members of this society unpromising objects for Christian effort, but they prevent other Chinese from coming to the schools. If the object of their dislike is not sensitive and still insists upon coming, they will even force him to leave the city by a series of persecutions. At one time, in a school of which I was superintendent, such a persecution was commenced by means of a false charge in a court of law. One of their own members came to me and confessed that the charge was false but he would have to swear to the lie, as he dared not disobey his superior. By my intervention their designs were frustrated, though for a time the enmity of my scholars who were members of the *Yee Hing* took the form of violent maledictions against me and absence from school. It is said—and there seems to be good ground for the statement—that there is a sub-order of the society, composed of "hatchet men," who will commit murder at the command of the officers of the society. An attempt, at least, at personal violence was made in this city, at the very doors of the Tombs Police Court, when a Christian Chinaman was assaulted after a case was tried where he had successfully testified against some members of this society who were arrested for gambling. For months a reward was offered for the heads of two Christian Chinese, and I have reason to believe that my own life was in danger for a time, if wishes could have effected my death.

This society and its influence is not confined to this country alone. In a report of the work among the Chinese in the Hawaiian Islands for 1887, I find the following paragraph: "Another most injurious influence, and one of the most hostile to the spread of Christianity, is the prevalence of a strongly organized *secret society* which extends all over the group (of islands). While in China it is at the risk of life that a man joins it; here it exists and flourishes in the most unblushing manner. It is a prolific source of evil among the Chinese, and is calculated to harden them against any good influences which otherwise might be brought to bear upon them. Our Christian converts are often called upon to suffer its persecution, and fear of its power is calculated to deter others from joining our ranks."

Much more might be said in regard to this evil agency, but enough has been said, I think, to expose the enemy, and therein consists the remedy for the evil. An open foe is more easily defeated than a secret one, and when the secret society masquerades as a benevolent organization, when its members are equally prominent in the Sabbath-school, and, more secretly, in the gambling house and lodge room, then it is that the most harm is done. Let all who work among the Chinese look carefully into the motives of those who wish to profess Christianity, and find out all they can in regard to them. We do not wish to decry results, but better one genuine convert than hundreds who join from wrong motives. It is true of this field as of every other, that the wheat and the tares must grow together till the Judgment Day, lest violence be done to the wheat; but as far as human judgment can decide, it seems impossible for a Chinaman to serve God and the *Yee Hing* Society.

I impeach intemperance; and I accuse it of the murder of millions of souls.—*Dr. Guthrie.*

So do hundreds who go right off and vote for men who they know will use their influence to deepen and widen the streams of intemperance. What is the use of impeaching intemperance and accusing it of murder if you then go and sell it a license to make drunkards and commit murder? The rumseller and the man who votes to license him are in one boat, and "Murder" is written on the bows.—*Christian Inquirer.*

Reform News.

THE NEWS FROM BOSTON.

Lodge meeting and church meeting—Congregationalists awaking—Beautiful Hoyt's Grove will entertain another conference Aug. 23d—A blind man—The M. E. holiness leader on the lodge—A God-sent witness—Dr. Quint yet boasting of his shame.

Boston, Mass., July 30, 1890.

Dear Cynosure:—The heat here is extremely oppressive to-day, and everybody seeks the shady side for protection. The city and parks are being put in perfect order to welcome the G. A. R. and their hundreds of thousands of hoped-for attendants, Aug. 12. A near neighbor of mine who was early instructed in the religious faith according to Methodism, has gone all the way to Chicago to attend the national encampment of Oddfellows, but says he seldom finds time to attend church at home. "Where the treasure is there will the heart be also:" and this man persistently exalts his lodge above the church of Christ, and so it is perfectly consistent to go a thousand miles to attend its meetings, when there is an orthodox church within a hundred feet of his own door.

The *Congregationalist* of the 24th inst. has a column editorial on "The Church versus the Lodge." It is a note of warning, and I hope a precursor of more to follow in even bolder utterances. The Vermont Congregationalist brethren have this question under discussion, and let us hope and pray that the old-time zeal for God and his church may return to the "Green Mountain" State before the lodge has effaced from its statutes and records the testimony of the fathers against the whole confederacy of secret orders. The omens are propitious and the day of warm and general discussion is rapidly approaching.

We had two profitable services at Hoyt's Grove on Sabbath last with a good attendance for that country region. The grove and lake have lost none of their native charms since the convention last year, nor have those in charge gone one step backward on their principles, though often warned and advised to "keep quiet" on the lodge evil. Mrs. Stoddard with Mrs. Rev. John M. Hood (U. P. pastor in this city) with their family have spent three weeks in this quiet retreat, and speak in highest terms in its praise. Others from the city are finding out and appreciating this place of seclusion and rest for the weary. A company of nine left the city yesterday and they will be followed by eight more soon, to be the guests of brother and sister Hoyt for a couple of weeks. Brother and sister Hoyt offer their grounds and needful accommodations for a reform camp-meeting and it is proposed to accept their generous terms, beginning Aug. 23d. Due notice will be given by authority with details soon; meantime let all who believe in discussing the living questions of to-day in a Christian spirit, specifying the sins and systems of iniquity and fraud arraigned by name, note the date, Aug. 23d, and plan to attend.

Saturday last a clerical-looking gentleman sat near me on the cars reading "*Ecci Orienti.*" I handed him a copy of the *Cynosure*, remarking, "There is something treating upon the subject you seem interested in." He thanked me and began to scan the paper, with frequent glances across the aisle where I sat. Lighting upon the title of tract No. 45, "Ought a seceding Mason to keep his lodge oath?" he handed me the paper saying, "That's enough! any man that will break a solemn oath is a perjurer." I sought to show him his error, but my efforts were unavailing.

Finally I said, "Do you stigmatize the "Father of his country" as a reprobate because he broke his oath to the British Government?"

His reply was, "I don't want to talk to you," and returning what tracts I had given him he utterly refused to converse further on that subject. Others, however, accepted tracts, which it is hoped may be read with profit.

At Douglas holiness camp-meeting I was not permitted to speak from the platform as I requested, but was treated with the utmost courtesy. I approached Bro. McDonald at the first opportunity, and asked for a hearing on the platform and permission to distribute tracts. "You may distribute as much literature as you like," was the prompt reply, "and I will bring the matter of an address on the subject before our committee."

At the next gathering he defined the limits of their work to be holiness of heart, to the exclusion of all side or minor questions. After speaking of prohibition, second and third party advocates, he said, "One brother wants to speak on secret societies. I am in full accord with his views and heartily sympathize with the efforts to suppress the secret orders; but we must not allow ourselves to be diverted from the one central work of heart purity," etc.

He afterwards said to me in private conversation, "I once joined some of these secret orders, but I have no sympathy or fellowship for them now and have not had for many years."

I found many friends and might relate many incidents of interest, but one must suffice. I was discussing the orders with a prominent W. C. T. U. worker, and a group of some forty or more gathered to listen. She was entirely fair and evidently seeking the truth. "I joined," said she, "some of the secret temperance orders, but finding they hampered me in my work I left them. My father was a godly man and a Mason. You say you have never been a Mason, and know only from what others tell you. How can you expect me to discredit my father's testimony on that of a stranger who has no personal knowledge?"

I referred to Finney and others, but was met again with, "That is second-handed testimony," etc.; "perhaps if I had met those men I might have been convinced."

I asked, "If a person whom you knew and whom you trusted should say, I have been there and know by personal experience that these things are so, would you believe him?" She admitted that it would be hard to deny such a statement. Just at this juncture a gentleman stepped forward with his Bible and hymn-book in hand, and said, "*Sister, I have been there and know that what this brother says is true; but God has saved me and I am free. Glory be to his holy name.*" God had his witness ready, and truth came out victorious.

I learned later that this timely witness was Rev. C. E. Sellew, of East Longmeadow, Conn., and that he would gladly attend the meeting at Hoyt's Grove if simply his expenses were paid.

An incident nearer home as reported to me must close this article. It was at the last meeting of the Congregationalist ministers in Boston before summer vacation. Bro. Wittemore of Lawrence asked the privilege of making a brief statement and request, which was granted. He briefly related how he had been betrayed by Masonic lawyers in efforts to secure justice to the city in a large amount, and how the city and himself had been robbed through Masonic scoundrelism, and that he intended to visit Governor Brackett and ask for the interposition of executive authority in a matter of a quarter of a million dollars or more. He asked the ministers to pray for him and that the city might be rescued from the grasp of secret conspirators. Dr. A. H. Quint was presiding, and stepping to the front of the platform said, "*I belong to the Masons and other secret orders, and am proud of it!* Bro. ——, will you pray." The brother responded in a fervent petition for pastors and people during vacation, but no word of supplication for the city or the brother who had made the reasonable request.

J. P. Stoddard.

GOOD WORK IN IOWA FOR THE BUSY SEASON.

Dear Cynosure: — Since my last writing I preached at Hoover's Church, between Quasqueton and Walker, Buchanan Co., Iowa. I applied the truth of the Gospel to the secret lodge system and showed the antagonism to that Gospel, —the one a plan of salvation by grace through faith in the ever-living Mediator and the blood of atonement that he hath made, and the other an organized system of pharisaical self-righteousness.

The church here was built by one man, Charles Hoover, Sr., who is a reader of the *Cynosure* and a member of the Wesleyan Methodist church. For some time the church was his individual property. But lately he has deeded it to the denomination with which he is connected.

In the evening I preached at Walker, in the Wesleyan Methodist church, of which the Rev. Geo. Fry is pastor. From Walker I returned to Cedar Rapids, and then went to Traer, in Tama county, and called upon Rev. Mr. Henderson. The circumstances not being favorable for a public meeting, I went on to Grundy Center, the county seat of Grundy county. I conferred with some of the friends there, and concluded to hold a public meeting. The Orchestra Hall, the largest audience room in the city, was rented and bills of the meeting printed, announcing that I would lecture Sabbath at 3 P. M., July 27, on the moral and religious character of Freemasonry and kindred orders.

After I had spoken here a year ago a clergyman from Marshalltown, a 33-degree Mason, came and confirmed his Masonic brethren in their faith. The large hall was not filled but a lawyer who was present thought the congregation would fill any of the churches of the city. As the day was very hot, and our meeting came in between the morning services and a 5 P. M. union service of the churches in the park, we could not but consider it a decided success.

Last year one of the city pastors followed my lecture with remarks decidedly antagonizing my work, and severely censuring me for being engaged in it. This year all was quiet and lovely. One Mason was said to turn pale and look troubled when one of the audience, who is now a member of the M. E. church, remarked after the meeting that he was well pleased with the lecture, and he believed every word said was true.

The reverend gentlemen from Marshalltown, who followed me last year, is reported to have said that Masonry is not a religious institution, but a good moral institution. It is so awkward for a man to assume to be a Christian, while he is still a votary of some false religion, that the temptation to deny the religious character of Freemasonry is very strong on the minds of Masonic ministers and members of the churches. No one thinks of being a pagan idolater or Mohammedan, and a Christian at the same time. Is a Christless system of false worship called Freemasonry less offensive to God than are other systems of false religion?

I visited each of the pastors and had a friendly conference with them. The pastor of the Methodist church is not a lodge man. He has not studied the subject very thoroughly, but he is satisfied that he can do more good out of the lodge than he could in.

While at Grundy Center I met a young German Baptist or Dunker minister. He is connected as a student and tutor with Mount Morris College, Ogle Co., Ill. He heard me speak and was deeply interested in my lecture. He offered to arrange lectures for me in the College Chapel of Mount Morris and in German Baptist churches in that vicinity. My soul was greatly refreshed with the fellowship I enjoyed with this dear brother.

I took seven subscriptions for the *Cynosure* while at Grundy Center, and secured some subscriptions to the General Fund of the N. C. A., one of ten dollars and another of five. One young lady gave a freewill offering of two dollars without being asked to contribute—money that she had earned by her own labor. Such evidences that God is touching and opening the hearts of his people to co-operate in carrying forward this much needed reform is cheering to those who have stood in the front of the battle.

Let us be more fervent in prayer and earnest in effort, and God will hear and bless, and the churches will be rescued from the corrupting power of the lodge, and our young men saved from this terrible snare of the wicked one. Your brother and fellow worker,

C. F. Hawley.

STURDY PENNSYLVANIANS.

Newville, Pa., July 29th, 1890.

Dear Cynosure:—While waiting a train to Chambersburg I improve the opportunity to recount some events of the recent past. Since my last my work has been largely in Lancaster, Dauphin, and York counties. Lancaster county is the home of the typical "Pennsylvania Dutchman." The Mennese, Omish and Dunker churches have many adherents. The farms are rich and neatly kept. The towns are full of lodges and saloons.

At first I could not reconcile the neat appearance of the farms and crowded saloons. A little canvassing made it evident. The neat farmers do not frequent the saloons, but they put forth no effort to restrain others.

Their peculiar dress, long hair, and general peculiarities encourage their isolation. They are a community among themselves. They care little what others say or do. They are homogen-

ious, but in scarcely any way public spirited. They read but few papers, and look upon an agent as an intruder to be shunned. While professing great aversion to the lodge, they refused to take our paper or in any way encourage a work against it. I fear that nothing short of a devastating war will awaken some of them to the crying need. As far as their personal influence goes in their homes, it is for the right.

While viewing this situation of things made me sad, I was also made to rejoice by the assistance and words of encouragement of the few friends found. Bro. Geo. N. Le Fevre showed me no small kindness while in his section. At Clay I was the guest of Bro. H. L. Erb, a United Brethren of the old stamp. His son-in-law, Rev. Shannon, has written for the *Cynosure*. He keeps his light trimmed and burning. Some have renounced their deeds of darkness through his effort.

My next stop was Steelton, Dauphin Co. Bro. John White, at whose home I have always found a welcome, received me with an expression of joy on his face which comes alone from a conscious peace with God. Though a hard-working man, he had four dollars of the Lord's money in store which he gladly appropriated to further our cause. The giving out of his *Cynosure* induced some of his neighbors to become subscribers.

I was much strengthened by meeting with some twenty-five friends in a prayer service Saturday evening. Sabbath morning I attended and took part in a mission Sabbath-school, after which I listened to a sermon preached by Rev. Hughes, pastor of the U. B. church. His theme was the courage of the three Hebrew children, as manifest in their refusal to worship the Golden Image. He said many excellent things; one of them was: "*He who acts without principle is like a wave of the sea.*" He did not say that churches and church members in our time sometimes bow down to the golden calf. Such a statement would hardly do for a "liberal" U. B. preacher. He treated the subject as a picture. He admired the courage of the three Hebrews very much. On being introduced to Mr. Hughes at the close of service, I remarked that he gave us some good thoughts, but I wished he had mentioned some of the images being set up for worship in our time. He expressed surprise and anger on learning of my mission; said he belonged to a number of the beneficiary secret societies. Christ was not rejected from them. I went away praying God to open his eyes before he entered the grave to which the excessive use of tobacco is hastening him.

Sabbath evening I addressed fully four hundred people in the Lutheran church, where I was kindly invited to preach. I did not speak on our special theme, but prepared the way for future work. Rev. Hocker is in sympathy with our work, having read the *Cynosure* for one year. I secured subscriptions to our paper here, as also at Dillsburgh and Franklintown, York Co. The way will be open for lectures all through this section in the fall or winter. I find I have taken over fifty subscriptions to the *Cynosure* this month. God speed the right!

W. B. Stoddard.

—The Augustana Conference has invited Rev. C. G. Olson, pastor of the Swedish Lutheran church of Elgin, to take charge of the Salt Lake Mission. He has the appointment under consideration.

—The First Free Methodist church of this city, who have long worshiped in their small frame building on Morgan Street near Lake, have purchased a lot further to the west and have erected a substantial but plain brick building which is nearly ready for the roof. The General Conference is expected in the fall to meet in the new church.

—Dr. Arthur Mitchell, secretary of the Presbyterian Board of Foreign Missions, who has been visiting its stations in Asia, is impressed with the vast unoccupied fields in Central China. Cities of from 75,000 to 300,000 population have not one missionary of any denomination, or even one native helper. In traveling by canals from Hang Chow to Shanghai, a day's journey, he passed scores of great cities, with teeming populations, totally destitute of Gospel influences. What causes especial grief to him is the fact that these places are so accessible, both geographically and as respects treaty relations. He writes, "There is as little excuse for leaving a city of 100,000 souls on the New York Central railroad without one single preacher of the Gospel, as for leaving cities of that size, and of double that size, utterly neglected within twenty-four hours of Shanghai." Surely China's neglected millions appeal pathetically to Christendom.

Correspondence.

NOTES OF SUMMER TRAVEL.

GLIMPSES OF METROPOLITAN CITIES AND THEIR SUBURBAN HOMES.

My last letter closed rather abruptly, but my thoughts recur to the silent, grass-grown road, past the "school-house brook," where now raspberries hang ripe and luscious on either side; but there are no little hands to gather them: and to the forsaken house we entered, where the cradle, so suggestive to a mother of smiles and tears and dimpled hands, was left in the *shed*, while wild wood linnets sheltered and fed *their* young in the very room where once, perchance, the little, lisping child was taught to pray.

Passing through the southern part of New Hampshire, too, it was noticeable that once fertile fields are fast turning to forests dense and dark. Now, however, that the tide of population has reached our Western shore, may we not hope that it will return and these Eastern hills shall yet teem with life and echo and re-echo the happy voices of industry and childhood.

Everywhere and alway, in New England, a part of the natural scenery is made up of rock, and where our course lay through cuts in the mountains it seemed as if we could look in upon the mighty ribs that bind our continent together.

While at Wellesley we took a carriage and went out three miles to see Deacon Leadbetter and his wife. He left his haying to come and see the editor of the *Cynosure*, whose principles he loves and labors to sustain, and which he does not fail to read.

After a long pleasant ride over hill and vale and wooded stream, wild beyond description, all at once we entered the immense Honeywell Estate, which formed a perfect contrast to these scenes already passed, for everything the eye rested upon bore the stamp of art and uncounted wealth combined. The Italian gardens, as they are called, which we passed slowly by, presented an ever-changing yet ever rich and beautiful profusion of flowers which I have never seen surpassed.

The fine buildings of Wellesley College have now a quiet vacation air, as such buildings are apt to have during the summer months.

One brief hour on the train in the early morning and now we are in Boston, the hub of the universe some say,—and some say not. We will not stop to settle the question. Here we were met by Rev. J. P. Stoddard, the New England Secretary, who takes a cheerful view of the state of anti-secret reform here. After a brief rest in his book and tract rooms, Mr. Stoddard took us out across the Boston Common. Here we saw a monument to the memory of the men who fell in the "Boston Massacre." On one side was a large bronze plate representing the affray in relief, the British soldiers firing upon the Americans who were defending themselves as best they could with clubs. Above this picture was a statue, also bronze, of Liberty holding up a broken chain, while one foot rested on the manacles, and the American eagle with outspread wings stood by. Above these on a plain granite column are chiseled the names of the five Americans who were killed. The first one, Crispus Attucks, was a black man.

Approaching the new State House our attention is arrested by two fine statues, one of Daniel Webster, the other of Horace Mann. Within are fine marble busts, life-size, of Charles Sumner, Samuel Adams, Abraham Lincoln and others.

One thing of especial interest here (where are so many we cannot speak of all) is a large collection of Massachusetts battle-flags, many of them so torn and stained as to bring vividly to our imagination the roar and smoke and groans, of the fields where some of them have lain in the grasp of dead or dying heroes.

To climb to the dome of the State House is no easy task, but is one well worth undertaking. From it we obtain a fine view of the Bunker Hill monument, the old State House, of the harbor, and a glimpse of the broad sea beyond.

At Fall river we take the steamer *Puritan*, and watch the receding shore, and the white foam in the wake of the vessel and the dark water before, till the twinkling stars and the deep blue of a moonless sky tell us that day is done and urge to rest.

> "And the slow, deep, slumberous motion
> Of the ever-heaving ocean,
> Rocks us to and fro."

In the early morning we passed under the famous Brooklyn bridge and by the statue of Liberty Enlightening the World.

At Brooklyn we were kindly received and entertained in the elegant home of Mr. and Mrs. Thos. White. These excellent people have given many a "cup of cold water" to Christ's disciples, and we are glad to believe they "shall in no wise lose their reward."

Brooklyn Park consists of one hundred acres of land, remarkably adapted naturally for the use to which it has been devoted. Hills and valleys, rock and lake, lawn and wood and stream are made readily accessible by finely paved drives and walks. Nor will we soon forget the real pleasure experienced by seeing hundreds of city children and young folks, not carefully walking on gravelled walks, with a policeman at convenient distance to enforce the law, "keep off the grass," but running and rolling and playing ball, tennis, or croquet, apparently in blissful ignorance of the idea that they would hurt the grass or it them.

Central Park is one of the indescribable places that people frequently describe. We looked with interest at the Egyptian monolith brought to this country at the expense of William H. Vanderbilt, which in our moist and freezing climate is fast losing the hieroglyphic characters with which it was formerly covered.

Majestic, is the word which seems most apposite, if one word can describe the Hudson river. Broad, deep, silent, mighty, it seemed to us as we sped along close by the water's edge, forty miles north from New York city to Tarrytown. We hardly knew which to admire most, the river, or the Palisades and Highlands which rise abruptly on the opposite shore. Looking back, it now seems as if it were a magnificent picture in a fitting frame. A few pleasant hours in *Tarry*-town with relatives, and we turn our steps to that "dearest spot on earth," "Home, sweet home."

Mrs. N. B. Kellogg.

SCHOOL-HOUSE BURNING IN KENTUCKY.

Berea, Ky. July 29, 1890.

Dear Cynosure:—The recent burning of a court-house in one of the mountain counties to prevent the holding of a court, and the sending of the Buckner Rifles to aid Judge Lilly in Perry county, shows the state of lawlessness that still prevails in the mountain counties. I am pained to add that the news just comes of the burning of the school-house last night, at Pine Grove, in Jackson county. It was one of the largest and best school buildings in the county, and had been built largely by Northern aid. I had preached there twice on the 27th. A school was in progress, but as there had been no fire in the building, it is believed to be the work of an incendiary, and probably grew out of the excitement of the impending election. The loss will fall heavily on a poor people. Should any be disposed to aid them in rebuilding it will be an act of real benevolence. A church of seventy-five members are left without a house of worship and there is no prospect of resuming the school until another house can be built.

H. H. Hinman.

THE SABBATH AND THE LAKE PEPIN DISASTER.

[The following letter from Bro. Zaraphonithes was delayed in the mails until the middle of last week. It graphically describes the deplorable condition of some parts of our country respecting the Sabbath.—Ed. Cynosure.]

Minneapolis, Minn., July 15, 1890.

Editor Christian Cynosure,

Dear Bro.:—I take the opportunity to write you a few lines in regard to the great disaster which took place last Sunday on the Lake Pepin. I had the opportunity to preach to the captain of the wrecked steamboat the Sabbath before. The Methodist minister met me at Ellsworth and asked me to go and fill his place at Diamond Bluffs, a small town on the banks of the Mississippi on the

Wisconsin side. It is about forty miles from Minneapolis. The captain and the engineer of that steamer both live in the place, and they two were on this boat ever since it was first built. They were Sabbath breakers, and the first time that they put a little fire to steam up and make a short trip was on Sunday.

It seems that the time of the calamity came at last, and I do not know whether there ever happened such a calamity on the Mississippi before as this one of last Sabbath. I will send you a newspaper which contains all the accounts. There were one hundred and fifty persons drowned. It is something terrible. One family of seven persons were all drowned,—father, mother and five children.

As I said before, I spoke to this people in Diamond Bluffs the Sabbath before and I preached to them about the Sabbath day. I began from the beginning when God punished the Jews for not keeping the Sabbath and how God destroyed the Greeks for leaving his word and that God will punish every nation and every person who disobeys his law. This captain was there in the church and heard all the story; but instead of doing him good, I made him mad. He looked at me, while I was speaking, with wrath, and thus we come to the old story that "whom the gods want to destroy, they first make mad." This was his last chance.

I spent two or three weeks around in Wisconsin, and I thought that I was in China and not in the Christian America. Sunday balls and dancing and playing all the games for money,—and all the ungodly things take place in this nation, and most of the laws of America are only for the name, but not to be observed. The question with me is, How long will it take for this nation to become a heathen nation? I often think as to whether my duty is to go to Greece and preach the Gospel to those heathen there or to these here.

I thought to write you a short note as you are one of those who loves this day, the Sabbath of our Lord, and also it might do some good to our friends in the *Cynosure*. Last Thursday I was in the prayer meeting there at Diamond Bluffs and the minister was there and the sexton and myself. And on that Sunday while I was preaching, one man was cultivating his corn, and he was a member of the M. E. church some time ago. This is the condition of the West. Your brother in Christ, A. D. Zarephonithes.

MASONIC FOREIGNERS.

A DEADLY DOSE FOR MASONRY.

Avalon, Mo.

Editor Christian Cynosure:—Just a word as to an excerpt from the Missouri Grand Lodge for 1867. We Americans are indebted to Elder A. B. Lipp, of Martinstown, Mo., for it. The book was formerly on file in Hartford Lodge. The language quoted by Rev. Joseph Cook in his Chicago address, by Pres. C. A. Blanchard in his able *Inter Ocean* article, and in the New England tract No. 2, is taken from the report of a sister Grand Lodge and adopted as its own by the Missouri Grand Lodge.

Here is the extract in full as I copied it from the book itself and proof read by copy five times. It and much more damaging evidence may be found in my tract, "Masonic Government," published in 1881, and still mailed by me to any address for three cents. Let every American clip this out of the *Cynosure* and preserve it.

"The conclusion of the report breathes such a pure air of Masonic truths that we incorporate it herewith. It says: 'Once a Mason, always a Mason—once a Mason, everywhere a Mason. However independent either as individuals or as lodges, whether Grand or subordinate—and we are each and all truly free and uncontrolled by anything save our ancient laws and constitution—yet no Mason can be a foreigner to another Mason. We are all equal citizens of one common government, having equal rights, equal privileges, and equal duties; and in which government, thank God, the majority does not govern. For our order in its very constitution, strikes at the root of that which is the very basis of popular government. It proclaims and practices, not that the will of the masses is wise and good, and as such to be obeyed—not that the majority shall govern . . . but that the law [*i. e.*, above mentioned "ancient law"] shall govern. Our tenet is not only that no single man, but that no body of men (however wise or numerous) can change in any degree one single landmark of our ancient institution. Our law is strictly organic; it cannot be changed without being destroyed. You may take a man to pieces, and you may take a watch to pieces, but you can not alter his organs and put him together again as you do the timekeeper. Masonry is the living man, and all other forms of government mere convenient machines, made by clever mechanics, for regulating the affairs of state. Not only do we know no North, no South, no East and no West, but we know no government save our own. To every government save that of Masonry, and to each aud all alike, we are foreigners; and this form of government is neither pontifical, autocratic, monarchical, republican, democratic nor despotic; it is a government *per se*, and that government is Masonic. We have nothing to do with forms of government, forms of religion or forms of social life. We are a nation of men only, bound to each other by Masonic ties as citizens of the world, and that world the world of Masonry—brethren to each other all the world over, foreigners to all the world beside.'

"The above is a Masonic address in a nutshell—it is the compressed essence of Masonic life."

Now the Missouri Grand Lodge declares that this is the "pure air of Masonic truth;" that "it is the compressed essence of Masonic life." I carried that lodge report in my lectures, and as the name of every adhering Mason in Missouri at that time is appended in full, it was a "deadener." It effectively clinches our lecture, "Government of Freemasonry," and makes the Masons ashen pale when we read and nail it home. But more anon. M. N. Butler.

PITH AND POINT.

A SOUND OPINION.

And I must say that I consider secret associations Satan's right hand and the church's worst foe.—Will Tucker, *Augustaville, Pa.*

READY FOR WORK.

Send me some sample copies of the *Cynosure*. I want to use them to get subscribers for the paper. Masons are alluring our young men into the lodge; I want something to show them the evils of the institution.—J. P. Bartlett, *Elburn, Ill.*

INFORM THE COLLEGES.

Here at Le Grand are located two schools, one belongs to the Quakers and the other to the Christian church; and the Masons in order to catch the young men have moved their lodge from Montour, Tama county, to Le Grand in Marshall county, and are having their Bacchanalian feasts and inviting the boys in order to entice them in to the lodge. I think there should be something done. Please find enclosed five dollars for your Anti-masonic library for the Le Grand College. There are a great many here that are opposed to Masonry but they are afraid to do anything. None of the college officials are Masons, and some of them are anxious to get the books.—C. D. Coppock, *Quarry, Iowa.*

BURYING THE TWICE DEAD.

I feel sad to see the indifference manifested every where among Christians in regard to the question of secretism, the great damage inflicted on the church of the living God. To-day an irreligious old man is to be buried by the Knights Templar. They will no doubt turn out with fuss and *feathers*, with drums and swords and implements of war, and send him to the "grand lodge above," without any atoning blood, only saved by works; and all this sanctioned by the officiating clergyman who has taken the vows of his God to warn sinners to flee the wrath to come by an acceptance of Christ's atoning blood. My very soul is sick at the contemplation! Oh, my Lord, how long!—J. W. Margrave, *Hiawatha, Kan.*

PAPERS THAT SHOULD BE DOUBLY READ.

I send all my best papers South after I get through reading them, and hope they may be a help to some one. The cost is trifling. I think a person can be a genuine missionary in this way, and do a great deal of good by sending such papers as the *Cynosure* and *Christian Statesman*. I mention those two because they advocate principles different from all others, and principles that are more needed just at this time than any others that I can think of. The colored people in this place laid the corner-stone of their new church yesterday (Sabbath) with I. O. O. F. ceremonies, I am told. I hope for the prosperity of the *Cynosure*, and the ultimate triumph of the cause it represents.—Wm. McCoy, *Bellaire, Ohio.*

LITERATURE.

Practical Sanitary and Economic Cooking, adapted to persons of moderate and small means. By Mrs. M. H. Abel. Pp. 184. Price, 40c. American Public Health Association, Rochester, N. Y.

The American Public Health Association is enabled through the philanthropy of Mr. Henry Lomb of Rochester to offer valuable prizes for essays on economic and sanitary topics of a popular nature, which are published at about cost price for the widest circulation.

In the Lomb Prize Essay on Practical Sanitary and Economic Cooking we have a new departure in cook books—a book which stimulates thought and encourages study of cookery problems, and does not leave the reader with the usual bewildered mind. We are encouraged by its aid to use intelligently the great abundance of good material with which our markets abound. Because the title page says "for persons of moderate or small means" let no one lay the book aside as unsuited to a rich man's needs. The same nutritive principles must be found on both tables, and health is as essential for the rich as for the poor. Mrs. Abel has succeeded in the difficult task of making clear to the unscientific mind some of the fundamental scientific principles on which the preparation of food depends, and she has not hesitated to expose many of the fallacies which have hitherto ruled our kitchens, because she was in a position to be sure of her ground.

To this essay was awarded the first prize among seventy competitors, and the unanimous opinion of the able judges of award, and testimonials from members of the American Public Health Association prove that it is a work of great practical value, and that it would in many cases assist in securing to families health, comfort and happiness in life, if it could be placed in their hands. It would be of immediate and permanent benefit, and especially assist in bettering the condition of those for whom it is principally intended.

While the economic character of the book makes it especially adapted to persons of moderate and small means, it will prove useful in every household, and while it would be helpful to experienced housekeepers, it will prove also especially so to those who sometimes without much knowledge or experience in domestic life and duties enter married life.

A very instructive table on the saving of earnings accompanies this book which we would be glad to see in the hand of every wage worker in the country.

Reformation Principles Stated and Applied.—A volume of 450 pages. Price, $1.50. The subjects discussed are: Civil Government God's Moral Ordinance; The Responsibility of Nations; Sabbath Reform; Divorce Reform; Temperance Reform; The Labor Question; The Race Problem; The Mediatorial Dominion of Christ; The Kingship of Christ over the Nations; The Headship of Christ over his Church; The Unity of the Church; The Church's Glory; The Relation of Church and State; The Resurrection of Christ the Ultimate Proof of his Messiahship; Chiliasm Unscriptural; The Millennium; The Bible, its Study and Use; God's Rule for Christian Giving. It is published by Fleming H. Revell & Co., Chicago. Apply to the author, J. M. Foster, 620 Freeman Avenue, Cincinnati, O.

Alden's Manifold Cyclopedia, Vol. 22, embraces the titles from "Legal" to "M'Clure." Among a great number of interesting topics treated in this volume, we notice Letters and Articulate Sounds; Libraries; Light; Lithography; among the important places are Leipzig, Leyden, Liberia, London, Long Island; among States Louisiana; in the line of biography we find Leibnitz; Lessing; Pres. Lincoln; Liszt; Livingstone, the explorer; Lockie, and Longfellow. As an educator in the family or school, or assistant in the office or library, this work is of great value, and its cost is so extremely low as to place it easily within the reach of all.

Scribner's Magazine for August is largely devoted to fiction. The leading article, "The Paris of the Three Musketeers," is a spirited description of Parisian life during the time of Louis XIII., from 1627-1660. The authors, E. H. and E. W. Blashfield, have illustrated the text with great care and fullness, reproducing costumes, architecture and furniture of that remote day. Nothing that is said of Stanley wants for a listener. Mr. Marston's "How Stanley Wrote His Book," is a near view of the great explorer at work at Cairo, giving an intimate idea of his personality as it appears to one of his oldest friends. Joseph Bell, the English artist, who prepared many of the sketches for Stanley's book at Cairo under his personal direction, illustrates the article with a number of pictures of Stanley at work. Several pages of the explorer's note-books are reproduced in facsimile.

Mrs. Lyman Abbott, wife of the successor to Henry Ward Beecher as pastor of Plymouth church, is to become one of the editors of *The Ladies' Home Journal*, on Sept. 1 next.

GOOD WORDS

FOR OUR PAPER.

LET THEM FIND AN ECHO IN EVERY HOME IN AMERICA.

Cannot keep house without the *Cynosure*.—J. K. Weber, *Titusville, Pa.*

I want the paper in my family as long as I live.—Mrs. S. McNown, *Norborne, Mo.*

May God enlarge the circulation of the *Cynosure* in the South.—Prof. G. M. Elliott, *Selma, Ala.*

I love the *Cynosure*, it has caused me to leave all secret societies.—Rev. James H. Hoke, *Searcy, Ark.*

Your paper has induced me to wash my hands of the lodge.—Rev. Geo. Baker, *Hillsdale, Washington.*

I take several religious papers, but I would give up all for the *Cynosure*.—Rev. J. P. Richards, *Chicago.*

I cannot well get along without it. It grows better and better as the years go by.—M. N. Butler, *Avalon, Mo.*

I have taken the *Cynosure* from the first number, and do not know how to do without it.—Rev. S. Smith, *Oberlin, La.*

In my short acquaintance with the *Cynosure*, I have learned to appreciate it very highly.—C. E. Gibson, *Pastor M. E. Church, Pullman, Washington.*

A most excellent paper, advocating a noble cause. My prayer is for its success. Yours against secrecy and the saloon.—Prof. C. G. F. Miller, *Clay, Pa.*

The paper is a great help to me. If I had not the *Cynosure* to-day, I would be a Mason. I thank God it came in time to save me.—Rev. H. C. Cade, *Camden, Ark.*

The *Cynosure* is a welcome visitor to our home and hearts. It has fully converted my wife and myself to the principles of the N. C. A.—P. J. Robidoux, *New Orleans, La.*

I am much pleased with the paper, and would not be without it. Every family in America ought to have this valuable journal.—Rev. Frank H. Cowles, *Watts, Ala.*

We are trying to prepare young men and women for the many duties of life. We request that you send us the *Christian Cynosure*.—Prof. E. W. Bailey, *Lane Institute, Tenn.*

I have received and read the *Christian Cynosure*, and can say I never read any paper that so nearly takes a place by the Bible in my estimation.—J. W. Murray, M. D., *Camden, Ark.*

We enjoy your paper *very* much, and may God grant that the truths you disseminate may take root in this grand old mountain region.—Rev. A. A. Myers, *Cumberland Gap, Tenn.*

I am glad there is such a paper as the the *Christian Cynosure*. I've had membership in Patriotic Sons of America, Phi Kappa Psi, and Knights and Ladies of Honor; but renounce them all.—Wm. J. Coulston, *Hollidaysburg, Pa.*

We commend the *Christian Cynosure* to our members and ministers as the exponent of anti-secret reform, as well as a fearless and faithful advocate of all Christian reforms.—*Vote of the Synod of the Reformed Presbyterian Church, 1890.*

I have placed the *Cynosure* on file in the Congregational College associated with McGill. The result surpasses my anticipations. Your publications are eye-openers to the careless and unwary.—S. Winfred Mack, *McGill University, Montreal.*

"Oh, if I had only taken this medicine earlier in life, what years of suffering it would have saved me!" was the touching exclamation of one who had been cured of rheumatism by the use of Ayer's Sarsaparilla. Scores of such cases are on record.

SECRET SOCIETIES Condemned

BY THE PRESS.

United Presbyterian, Pittsburg:—Secret societies are not suited to American society, nor indeed to any society.

The Armory:—Surely the presence of a multitude of secret combinations bodes little good to the church of Christ.

Wesleyan Methodist:—Never say again that Freemasonry has no secrets. It has secrets, dark as ever reveled in the midnight caves of professional banditti, or stalked the deck of a pirate craft.

The Watchman, Boston:—Garrison fought the battle of free speech in behalf of Abolition; Pierpont waged it on the question of temperance; Colver fought it against secret societies.

Christian Standard, Cincinnati:—We know of no good work for God or humanity to the success of which secrecy is essential; and we see dangers in secret associations which every Christian should avoid.

Catholic Review, New York:—It is becoming apparent that secret, oath-bound societies are, in principle, un-American; are contrary to the whole spirit and meaning of our institutions, and are therefore dangerous to the Republic.

Baptist Weekly, New York:—There is no union which men can form, making an inner circle of self-interest and tyrannically dictating to those without it, which is not the grossest violation of every true principle of human brotherhood.

Evangelical Repository:—We charge against these organizations: first, that they contain a system of religion; and, secondly, they are devised and built up after the traditions of men, after the rudiments of this world, and not after Christ.

The New York Witness:—Any society which demands from its members a loyalty superior to their loyalty to the general interests and well-being of the community in which they live, such as the church of Rome, the Nihilists, the Mormons and the Freemasons, is dangerous to the well being of the state and should be shunned by all good men.

Journal, Indianapolis, 1880:—The Democrats are attempting to carry this State by secret societies. They hope to overcome a popular uprising by midnight meetings and by grips and passwords. ....The loyal men of Indiana will spurn their midnight methods. A State which numbers two millions of people cannot be governed by grips and passwords.

Times, Chicago, Aug. 22, 1880:—Secret societies are dangerous because young men, and others who are not for the moment fully mindful of their public duties, may be led by persuasion, under the peculiar solemnity and impressiveness of an initiation which unseats their judgment, to take oaths which are inconsistent with their duties toward the state and society, and which they may regret, in moments of reflection, that they have taken.

Public Ledger, Philadelphia:—Notwithstanding the presence of thousands of otherwise innocent men in the Masonic lodge, it is well understood that a ring within a ring runs the order, and the order in turn runs such innocent societies as the Good Templars, Red Men and nearly or quite all the so-called secret beneficiary societies.....The danger arising from such conspiracies is not imaginary but real. If the truth were known we are suffering from nothing so much as from this evil. And the worst of all is that good men who have gone into the various secret lodges are being used for ends of which they little dream.

The Advance, Chicago:—A Masonic writer in the New York *Herald* is quoted as saying that Masonry is "an effort to bring all mankind to a common religion; to harmonize the mysteries of Christianity, Judaism and paganism; for the most scholarly Masons hold that there is only one religion, and that religion is the worship of deity under the image of the sun." If the above is a correct enunciation of Masonic doctrine, the less Christians have to do with it the better. Indeed, it would seem to be equally inconsistent for the honest Jew to be identified with these sun-worshipers.....The inference is fair that Masonry and Christianity do not harmonize.

ANTI-SECRECY TRACTS.

The following numbers are in stock, and can be had at the wholesale price of 20 cents per pound:

1. Historical Sketch—National Christian Association.
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5. President C. G. Finney on the duty of Christians towards the Lodge.
7. To the Boys who Hope to be Men.
8. Modern Heathenism.
9. Ministers at Rival Altars.
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18. Despotic Character of Freemasonry.
19. Freemasonry, a Christ-excluding Religion.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
28. Nathaniel Colver, D.D., on Masonry.
33. Hon. Wm. H. Seward on Secret Societies.
37. Why a Christian should not be a Freemason (German).
39. Should Freemasons be Admitted to Christian Fellowship?
44. D. L. Moody on Secret Societies.
45. Ought a Seceding Mason to Keep his Lodge Oath?
49. John Quincy Adams on the duty of American Voters.

Chapters in American Politics.
Masonry vs. Prohibition.
Decline of the G. A. R.
Christianity and Odd-fellowship. Part 1, 4 pages; part 2, 4 pages.

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR AND PUBLISHER.

CHICAGO, THURSDAY, AUGUST 7, 1890.

"THE CHURCH VERSUS THE LODGE."

The Boston *Congregationalist* under the above head, in an article of a solid column, says of the secret societies:

"It (the church) cannot ignore them, for they are a potent factor in every community."

"At the Rutland meeting of the Vermont Congregationalists the subject aroused the liveliest discussion of the whole session."

And "Not a man who spoke failed to admit that Christian concerns in his own community were suffering on account of them."

The Chicago *Evening Post* (July 28th ult.) says of the *Congregationalist* article:

"It is difficult to escape its conclusion that the men of America are rapidly leaving the preacher and the pews to their wives and daughters."

It would perhaps be ungracious to ask the Boston Puritan organ what it has been doing while the lodges of that city have been increasing till they outnumber the churches of that city more than two to one. The Puritans whose views the *Congregationalist* is set to maintain, held that

"To institute and ordain any mystical rites or ceremonies .....is gross superstition."—*Neal's History of the Puritans, Vol. 1, p. 248.*

And, but a little way back, Hon. Samuel Dexter, Dr. Hopkins, and the leading clergy of New England held Masonic lodges to be instituted by the devil: and if the *Congregationalist* had kept its readers informed of the sentiments of those great and good men, the present disastrous state of things would not have existed. Even now, if that able print will faithfully lay the facts of history, and the nature of the lodge before its readers, "*the old Pilgrim spirit*" will awake as when the facts of slavery were laid before them, and the lodge will fall in the fires of discussion as the viper from the hand of the Apostle.

But we respectfully suggest that the remedy of this distress proposed by the *Congregationalist* will but aggravate the disease. It advises:

1. "To set the claims of the church far above those of any other order." Lodge worship is spiritual adultery; and to "set the claims of the church above the lodge" would be like arguing the superiority of the family to the brothel. The suggestion degrades the church. True,—we must show the false and hollow claims of the lodge to charity and benevolence, which can easily be done from their own records. The present mayor of Chicago, D. C. Cregier, after the great fire, reported $90,000 received by the Masonic relief committee, and but $30,000 paid for relief, leaving sixty thousand dollars consumed in lodgery. And the best showing the Odd-fellows have ever made is three dollars received to one paid for relief.

And the *Congregationalist* betrays lamentable ignorance when it supposes the lodge superior to Christianity in social attractions. But about one in five lodge members regularly attend their lodges. Men join lodges for gain, for votes, for curiosity, for self-defence; to keep Masons from getting their customers, patients and clients; and the four in five absentees pay their dues while disgusted with their meetings, to protect themselves from lodge vengeance.

But the strength of the lodge, like that of all false religions, is supernatural. In short, it is idolatry or Gentile worship. 1 Cor. 10:20. Idolatry can be practiced in Christian countries as well as heathen; and what Paul meant by "Gentiles" was peoples not worshiping Christ, and the lodge is Gentile, as any one can see. Paul says such worship is paid to "devils (*daimonia*) and not to God." And devils mesmerize their worshipers. If this is error, will the *Congregationalist* please tell us what Paul meant?

A little before the last Congregational Council in Worcester, Mass., the "Old South" church of that city dedicated its new church building. Dr. A. H. Quint, who has sworn thirty-two degrees of Masonic blasphemy, preached the sermon, and Mr. Lovering, the pastor, who had joined seven secret societies, in what was called the prayer of dedication, reminded the Lord that they had poured the Masonic libation, "corn, oil and wine," on the corner-stone; and we were informed by persons present that a stuffed white pigeon overhead was made to represent the Holy Ghost descending to sanctify the house. That is simple bald idolatry and superstition. And if Dr. Goodwin, after MacKnight, Warburton and others is correct in showing Masonry to be pagan in its origin, these and hosts of like facts show that it is heathenism in Massachusetts.

Let us hope this opening of the *Congregationalist* to this discussion is the dawning of a brighter day. For just so truly as Christ's kingdom is to come,—and come it will—so truly the false altars, Satan's substitutes for Christianity, must fall. And if Mr. Joseph Cook's argument can be laid before the New England mind it will answer it as powder answers the touch of fire.

DR. GOODWIN'S SPEECH.

The *Advance* gives two columns and a half of Dr. Goodwin's speech in the Christian Conference, Chicago, last April, of which the sum is this:

"The whole movement of things along the line of secrecy is thoroughly antagonistic to the movement along the line of Scripture and Christianity."

That is to say, the secret lodge is anti-Christ. And he gives a humorous account of a fellow-traveler in Syria, who crept into an old sarcophagus to which some one had given the name of King Hiram of Tyre, who was a Phœnician heathen of the religion of Ahab and Jezebel; whose priests of Baal Elijah executed when God had testified against them by fire from heaven; and whose religion dissolved and destroyed the Union of the Commonwealth of Judea. Dr. Goodwin properly infers that Freemasonry, by its own account of its origin, is heathenism of the same sort.

Let us rejoice that the *Advance* has fairly opened its columns to this discussion. *The Pacific* and the Boston *Congregationalist* have recently done the same; and if other denominational papers shall follow their example, our national leprosy will be healed.

Joseph Cook in the same April Conference, in his masterly address, says that the oaths of secret societies "are forbidden in some portions of our Republic by the civil law;" and "by some Christian denominations, *and ought to be by all.*" Shall not the next National Conference set itself squarely to achieve this great work?

THE LODGE LOAD ON THE BACK OF LABOR.

The *Daily News* of this city scores President Yerkes of the North Chicago street-car system because he has given preference to non-union men, and does not hesitate to discharge an incompetent employe whether he be union or non-union. The *News* regards the secret labor unions as an accepted condition of the industrial world and seems to think they are not susceptible of improvement, either in spirit or practice. It seems that a majority of the men employed on the North Side cars are non-unionists and are proud of their independence of any self-appointed keeper of other men's judgments and consciences. The *Evening Post* of July 28th says:

"The great majority of the employes of the North Side system are non-union men, who could not be dragged into a protective union by a steam engine. They are satisfied with their present condition."

Facts do not justify the conclusion that secret unions are an accepted and permanent condition of society. There are evidences on every hand for those looking for them, showing that larger numbers of union men are becoming disgusted with repeated orders to "go out," they know not why nor where. A fraternal alliance of laborers is well and in keeping with the open and above-board principles of the Republic; but an oath-bound, irresponsible, secret union, ruled by cunning men who have no other business than to stir up strife and thus perpetuate their own fat allowance, is, and will be as long as they stand by it, the despoiler of the working masses, equaled only by the grinding of the heartless employers.

In two respects, at least, the unions must be improved in order to retain the support of the better class of workmen:

1. The offices must be filled with the best and most reliable men, who will think twice before turning the industrial world, or any portion of it, into an aimless struggle, for which not one in ten of the participants can give an intelligent reason other than "some one told us to do so."

2. The perpetual screen of secrecy, which serves as an ambush to the irresponsible, nameless disturber, should be torn aside. And when the public at large can know what and whom they are championing, there will be a new and universal confidence and co-operation which is impossible under the present uncertain and ofttimes threatening conditions.

May heaven forbid that we should ever place anything in the way of the betterment of the condition of honest laborers. We are of that great body of men who work for a living and expect to do so. We are aware that there are snares studiously set on every hand for the enthrallment of honest, unsuspecting men. And in many instances the victims flutter, faint and are almost hopeless in the meshes of some shylock. Our belief is that he who takes advantage of his wealth, or knowledge, or physical power, to degrade and to grind the face of the poor, should be thrice accursed in the day of final reckoning. The Old and New Testaments are one in the defence of the weak who are right, and against the strong who are wrong.

Notwithstanding the cruel and wicked characterization of Christ, at a recent meeting of laborers in this city, as "The boss loafer," he was and is, and in the nature of things must forever be, the only true friend and defender of bread-winners. He who is unmindful of and bitter toward the poor, lacks a chief condition on which God will be mindful of and merciful toward him. Three things sent Israel into bondage: idolatry, Sabbath-breaking and oppression of the poor. Our own favored land will do well to profit by Israel's calamity.

THE RIVER MISSION.—Bro. I. R. B. Arnold reported last week a good list of donors for his floating chapel. One more good lift will launch his mission on the bosom of the Ohio, and the great river will accept kindly the burden and bear it freely on its mission of love and light. To complete it $250 are needed, providing seats, and all needed fixtures. The chapel must have good size for a half ton of paint was needed for it. Bro. Arnold and his musical family make anti-secrecy and prohibition prominent in all their work, and they gladly give the use of the chapel to any of our lecturers or N. C. A. friends who may wish to speak from its platform. Remember, that he promises that for every dollar contributed on account of the *Cynosure* he will give as much for the Southern minister's fund. A better opportunity for killing two birds with one stone is seldom offered our readers. Address I. R. B. Arnold, Marietta, Ohio.

—Friends at Berea, Ky., as we learn by an anonymous circular, have projected a monthly magazine at that place, entitled *The Reunion*, whose object shall be to promote the visible union of believers in Jesus Christ.

—Rev. Wilbur F. Crafts, author of "The Sabbath for Man," having crossed the continent four times during the last year and a half in his work for Sabbath reform, will make another transcontinental trip, going out in the latter part of August and returning in the autumn. Those desiring his services for meetings or conventions, may address him at his summer rest, Westerly, Rhode Island.

—Bro. J. P. Stoddard has issued from the New England headquarters, 309 Tremont St., Boston, two valuable tracts. No. 1 trenchantly discusses Odd-fellowship as revealed in the Grand Lodge report of 1889, extracts from which have lately appeared in the *Cynosure*. No. 2 is Freemasonry heard in its own defense, to wit, the Missouri Grand Lodge report referred to in Bro. Butler's letter on another page, with pointed foot-notes elucidating the text.

—The religious papers of Ohio, Nebraska, Indiana and Illinois were furnished last week with a copy of the *revised* speech of Joseph Cook on "Disloyal Secret Oaths." Miss. A. E. Hinsdale sends the money to furnish fifty more papers with this address, which will be sent this week. In a note sent to each paper, its attention is called to the eight propositions in which Mr. Cook sums up his opinion of Mormonism, Clan-na-Gael, Jesuitism and Freemasonry. These opinions are found in this paper, and ought to be taught to the children of every Christian home. This address can be sent to one thousand papers for only $20.00.

—We are glad to note the addition to our working force in California as reported by the Corresponding Secretary. Mr. Nichols is an old acquaintance of Bro. Gladwin, who recommended him to the work, and he has other and ample endorsement. The California brethern have long been looking for such a leader and co-worker. Let them take heart and together join in prayer and labor for the redemption of churches, courts and legislatures from the lodge thralldom. Let every wide-awake reformer on the Pacific coast write a letter to Bro. Nichols respecting the state of affairs in his own neighborhood. Address him at 326 Pacific St., San Francisco, Cal.

FROM THE CORRESPONDING SECRETARY.

For the first time I greet the *Cynosure* readers as Corresponding Secretary of the Association.

This greeting would never have been written had not three things taken place after my election at the annual meeting: First, the action of the annual meeting was found to be in perfect harmony with the wishes of Bro. J. P. Stoddard, who had for so many years filled this office; second, I was relieved from the duties of publisher; and third, that in the matter of soliciting and collecting money for the Association I should have the assistance of Pres. C. A. Blanchard.

The month of July has been a trial month, and I praise God for the encouragements. Though but very little time could be spared for soliciting, the amount secured in cash and pledges was one hundred and eighty-two dollars. But the most encouraging feature was the cordial reception and aid given by our Sweedish Lutheran friends. If the interest manifested by pastors Evald and Ranseen are an earnest of what that people will do, the work in this city, and indeed in the whole West, will be vastly quickened.

An influential member of another denomination suggested a plan by which their churches in this city would take collections for this reform. The above suggestion was accompanied by $5.00, so that faith and works went hand in hand.

I am also glad to introduce to our readers, especially those of the Pacfic slope, Rev. M. H. Nichols, who will be the Pacific agent for the Association. The only aid that the Board of Directors could offer him at present was their endorsement, and the privilege of raising his salary and expenses himself. Bro. Nichols writes: "I will accept the appointment on the terms indicated in your letter." This shows the self-denying spirit of the Pacific agent, and should be met with a hearty response on the part of reformers in that field. W. I. Phillips.

OUR WASHINGTON LETTER.

Washington, D. C., July 30, 1890.

Mr. Harrison has given his aid in a good cause by sending a special message to Congress urging the passage of the anti-lottery law, proposed in the bill which the House committee on postoffices has prepared at the request of Postmaster General Wanamaker, who says the present law is utterly inadequate to stop the growing lottery evil. This bill provides a penalty of not more than $500 fine and not more than one year's imprisonment for sending through the mail letters containing money for lottery tickets, drawings of lotteries, circulars or newspapers containing lottery advertisements, and gives the Postmaster General authority to detain any suspicious mail matter whether addressed directly to the lottery company, its known agents or to third parties whom he has reason to suspect of acting as agents for lotteries. The committee in reporting this bill says: "In Washington alone it is estimated that not less than 50,000 letters are mailed each month addressed to the Louisiana Lottery company, and in New Orleans it is five or ten times as much. All of this matter is unmailable under our present laws, but it goes without let or hindrance, because under existing statutes it seems to be impossible to obtain proof of its character." And in concluding its report the committee further says, "That Congress is willing to provide any remedy for the correction of this evil within the letter and spirit of the Constitution will be treated herein as an accepted fact; and the committee has therefore proceeded in its work with the view of providing a law which it is believed will place within the reach of executive officers and within the jurisdiction of the courts every means that can be adopted to crush out the baneful influences of these concerns, whether chartered by States or organized and protected outside the laws."

Few people are aware of the extent of this lottery evil; right here in Washington it is estimated that more than $1,250,000 is spent annually with this one company; and the fact has just been established in the trial of a police lieutenant that this company has for years regularly bribed the police in order that its agents might be allowed to sell tickets without being molested. Every newspaper of prominence in the city prints glaring advertisements of this gambling concern, and nothing short of a law can keep this polluting matter out of our households.

Mr. Wanamaker is very much in earnest about this matter, and says that he will do everything in his power to have Congress pass this bill before adjourning, and it behooves every Christian man and woman in this broad land to lend his or her influence toward the same end. Get up petitions, have your neighbors sign them and send them to your Congressman, and the good work will be half accomplished.

The first public hearing on the proposed "High License" liquor law for the District of Columbia took place yesterday before the House committee on the District of Columbia. The liquor dealers, through their attorneys, bitterly opposed the bill. Mr. H. B. Moulton, a prominent local temperance worker, also opposed the bill, but he said it was better than the present law, because it placed more restrictions around the sale of liquor. He said he was opposed on principle to "High License," and that he would rather see free whisky, for then the end would come sooner. He believed that the bill if enacted into a law would increase drunkenness. Ex-Representative Price of Iowa, who is a Prohibitionist, spoke in favor of the bill as an improvement upon the present law, and besides that, he said that the united opposition of the liquor men to it was sufficient of itself to cause him to favor it. This last argument is heard very frequently among temperance people.

Miss Clara Barton, whose name is known whenever good deeds are cherished, is anxious to have the American National Association of the Red Cross chartered by Congress, and Senator Sherman has, at her request, introduced a bill for that purpose. Should this bill become a law, and it probably will, it will be unlawful for any other association than the one by it incorporated to display the symbol of the red cross in any part of the country. The only object in having the association incorporated by Congress is to give it a legal status which it has not hitherto possessed, and the experience of its members has shown that it would increase its opportunities for doing good. The incorporators named in the bill are Clara Barton, George Kennan, whose philanthropic lectures and literary work in behalf of Siberian prisoners have made him celebrated throughout the civilized world, and J. B. Hubbell, M. D., a gentleman who has for years been associated with Miss Barton in Red Cross work. *

NEW ENGLAND LETTER.

The cyclone at Lawrence.—A disappointed upper tendom.—James R. Lowell's tribute to Clinton B. Fisk.—Worcester Club rooms.—Our coming summer convention.

The inhabitants of New England have always congratulated themselves on their supposed immunity from earthquakes, cyclones, and all those disturbed conditions of earth and air which seem to be a neccessary adjunct to more favored climes. We have been quite willing to let the great West enjoy her monopoly of giant corn and mammoth potatoes along with her blizzards and tornadoes, but every year the cyclone belt has seemed to be drawing nearer, and last Saturday night a thrill of startled fear went through New England to find the dreaded foe already at our doors. The Lawrence tornado was characterized by all the suddenness and the freakishness of a true western cyclone bred in "the secret places of thunder." A dazzling white light in the sky, followed by an ominous darkness were the only portents that preceded its work of death. The tornado and the pestilence have some points of similarity—notably in the seeming caprice with which both select their victims. Some houses in the path of the whirlwind were ground to atoms, and others close by were passed over by the destroyer. Nature as a rule gives little or no warning before her forces of wrath and doom swoop down on us poor mortals, and will it not be even so when the final cataclysm overwhelms the universe. Seldom has New England heard such a sermon from the text, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh," as was preached by the Lawrence tornado.

The heat of the last few days has been almost unexampled, but the world of pleasure and fashion is still a very gay and lively world, and just as ready to run after a prince when old Sol is rioting way down in the nineties, as when he is in a more temperate mood. The papers have recently been publishing the picture of a particularly dull and stupid looking young man, Prince George of Wales; and all Newport has been agog with the news that this scion of Hanoverian royalty is about to make them a visit. Of course there is proportionate mourning at the announcement that he has no notion of doing any such thing. But perhaps the Newport upper-tendom, before they arrange entertainments for a prince again, will wait until they receive due official report that he is coming, and thus avoid making themselves a second time the laughing stock of the country.

In politics there is very little doing, but a great deal more probably than political managers allow to appear on the surface. The Prohibitionists have lost their bravest leader in Clinton B. Fisk, but the very greatness of their loss must furnish only an additional motive to fight on. No higher honor can be done to such men than to make their graves the rallying center of battle. It is well that a New England poet and the one who wrote "The Crisis," the noblest poem produced by the anti-slavery era, should have penned the following elegy on the dead hero:

"He stood upon the world's broad threshold; wide
The din of battle and of slaughter rose;
He saw God stand upon the weaker side
That sank in seeming loss before its foes.
Many there were who made great haste and sold
Unto the common enemy their swords;
He scorned their gifts of fame and power and gold,
And, underneath their soft and flowery words,
Heard the cold serpent hiss; therefore he went
And humbly joined him to the weaker part,
Fanatic named, and fool, yet well content
So he could be the nearer to God's heart,
And feel its solemn pulses sending blood
Through all the widespread veins of endless good."

While prohibition prohibits even in the drug-stores of Worcester, that city has no less than five different clubs where it requires only the payment of an initiation fee to get a glass of whisky any time of the day or night. It is further stated that the courts fail to meet the requirements of the situation, as every case that has been tried has resulted in the discharge of the defendants. But if said defendants did not in most cases belong to a secret lodge there might be a different story to tell. Masonry rules the courts of Worcester as well as other cities, and the *Home Guard* has not begun its mission any too soon in enlightening the W. C. T. U. as to some of the reasons why justice is so singularly derelict.

Preparations are going forward as rapidly as possible for our Summer Convention at Hoyt's Grove the latter part of this month. Our able agent, Rev. J. P. Stoddard, is working indefatigably to make it a success. Over this part of Massachusetts darkness that can be felt prevails on the lodge question. Bro. and sister Hoyt have stood unflinchingly for the truth, and have demonstrated how for such testimony can be made to send its beams "in a naughty world"; but all through this as other districts of New England there are hundreds of anti-secretists who are hiding their light under a bushel, afraid or discouraged, thinking they are the only ones who are even at heart opposed to Baal. A grand rally in August at Hoyt's Grove will be likely to bring many such to the front. Pray over it, brothers and sisters. Attend if you can. If you have the money but are otherwise unable to go, contribute what your expenses would be to the Convention. If you have neither the time nor the money, *pray*; pray mightily, and your prayers may prove the hidden lever that moved our cause on to a glorious victory. Elizabeth E. Flagg.

Anti-masons write for your paper.

Do not overlook the Business talk on the 16th page.

The Home.

COMPLETE.

"Complete!" O sweet and heavenly word,
That sinless angels never heard!
Our stammering lips can scarcely spell it,
It needs a seraph voice to tell it;
Complete, not in myself, but Thee!
"Yes, trusting soul, complete in Me!"

But I am weak and full of sin,
All bruised without and stained within;
How can it be that I be holy?
"Ah, learn of Me, the meek and lowly:
My grace it is that sets you free;
Rejoice, thou art complete in Me."

But see the past with all its falls,
The past with its unheeded calls;
The past, with all its wrong words spoken,
Its promises so swiftly broken:
I bore that past upon the Tree,
Look up, thou art complete in Me!"

But I am frail, a thousand slips—
A thousand words from hasty lips
Will fill my soul with grief and sorrow—
"Ah, foolish soul, thou shouldst not borrow:
Just as thy days thy strength shall be,
'Tis thine to rest complete in Me!"

But I am blind, I shall but stray,
Or grope and stumble in the way:
"My hand shall hold, Mine eyes shall guide thee,
And my bright angels stand beside thee:
Fear not, I gave Myself for thee,
And where I am, night cannot be!"

"Complete in Him!" and what is this
But gate of pearl that leads to bliss?
Life has no need, but Jesus fills it;
Life has no storm, but Jesus stills it;
Peace widens, deepens to a sea,
When I can say, "Complete in Thee!"

And when before the great white Throne
I reap the joys my tears have sown,
In loftier song I will adore Him,
And cast my crown of gold before Him;
And this my highest note shall be,
"Redeemed and saved—complete in Thee!"

—*Henry Burton, M. A.*

LINCOLN'S RELIGIOUS EXPERIENCE.

A man by the name of David Ross, of Broadway, Warren Co., N. J., a Methodist of the old and best stamp, who enjoyed the blessing of perfect love sixty years before his death, and was noted for his piety and religious zeal—known to quite a number of Free Methodists—a poor man, a carpet-weaver, strong Republican, and a devoted friend of the President—sold his best carpet, when his wife was absent, for ten dollars, and went to Washington, to see and talk with President Lincoln. The presiding elder of that district gave him a letter of introduction to the President.

He came to Washington, ascended the steps of the White House, and was informed that he was at Arlington Heights, and would soon return under a mounted guard. He remained there waiting his return. When he came he showed him his letter, and the President in a very gentlemanly manner, said, "Well, Mr. Ross, I can give you an audience of half an hour."

They entered a room, and Mr. Lincoln locked the door, and then in a very serious manner asked, "Now, Mr. Ross, tell me, if you please, what you have to say."

Mr. Ross—who though poor, was not an ignorant man, being as well as the President descended from the Scotch, and a good historian, six feet three inches and a quarter in height, just one-fourth inch less than the President—said, after remarking how he admired him and his statesmanship, that he had not come to ask for an office for himself or his friends; but he "very much desired to know whether the President was a Christian, that is, truly converted to God, and enjoyed the witness of it," etc.

To this Abraham Lincoln replied, in the most solemn and serious manner, in the negative, saying, "Mr. Ross, I am glad that you have come here to ask me that important question; and I must confess to you that I have not experienced what you term the new birth, but I believe in it."

Mr. Ross said that during their conversation the President manifested great concern of mind. He said he urged the President to an immediate acceptance of Christ.

He asked him if he could not close the theatres in the place, to which the President replied that he could not. Then Mr. Ross replied, "I am apprehensive of a great calamity."

The President gave Mr. Ross a free pass to his home, walked with the poor, honest and godly carpet weaver down Pennsylvania avenue side by side, thanked him very much, and wished his prayers in his behalf.

Mr. Ross said that during their entire interview there was not a smile on his honest and care-worn face.

Mr. Ross was very deeply impressed with the awful solemnity and seriousness of the President. Three months after this interview the nation was called upon to mourn the loss of the greatest, best and most patriotic President she ever had. She mourns to-day and always will.

The foregoing statements I received from Mr. Ross' own lips, and many beside myself can testify to it.—*Levi Kelly in Free Methodist.*

WEBSTER ON RELIGION.

On the 14th of November, 1848, Daniel Webster delivered an address in the Supreme Court of Massachusetts on the death of Chief Justice Mason. The following beautiful and impressive passages are among his closing remarks:

"Nothing of character is really permanent but virtue and personal worth. These remain. Whatever of excellence is wrought in the soul itself belongs to both worlds. Real goodness does not attach itself merely to this life; it points to another world. Political or professional reputation cannot last forever; but a conscience void of offense before God and man is an inheritance for eternity. Religion, therefore, is a necessary and indispensable element in any great human character. There is no living without it. Religion is the tie that connects man with his Creator, and holds him to his throne. If that tie be all sundered, all broken, he floats away, a worthless atom in the universe; its proper attractions all gone, its destiny thwarted, and its whole future nothing but darkness, desolation and death. A man with no sense of religious duty is he whom the Scriptures describes in terse and terrific language, as living 'without a God in the world.' Such a man is out of his proper being, out of the circle of all his duties, out of the circle of all his happiness, and away, far, far away, from the purpose of his creation."

COLBY AND WEBSTER.

The year before Mr. Webster died, in the autumn of 1851, I was spending a few weeks with him at his place in Franklin, Massachusets. One pleasant day he said to me: "I am going to take a drive up to Andover, and I want you to go with me."

Andover was about ten miles from his place in Franklin.

"When we get into the wagon I will tell you who I am going to see."

The horse was harnessed, and we started. After recounting many reminiscences as we passed, he said:

"I am going to see Johnny Colby, a brother-in-law of mine. He married my oldest half-sister. I have not seen him for forty-five years; his wife died many years since. When I was a lad Colby was a smart, driving, trading, swearing yeoman, money-loving and money-getting. He was a reckless, wild, harum-scarum, dare devil sort of fellow—the wickedest man in the neighborhood, as far as swearing and impiety went. He would pick me up when I was a little fellow, throw me astride of a horse bareback without bridle; and send the horse to the brook, and I had to hold on to his mane.

"After a time his wife, who was a religious, good woman, died, and my interest in John Colby pretty much ceased.

"The reason why I am going to see him to-day is, I have been told he has become a convert to the Christian religion, and has met with that mysterious change which we call a change of heart; in other words, he has become a constant, praying Christian."

We drove on and reached the village—a little, quiet place, with one street running through it, with a few houses, store, tavern, and postoffice. By inquiry we found the place, a very comfortable two-story house, with a green lawn in front. The door was open; there was no occasion to knock.

Sitting in the middle of the room was a striking figure, who proved to be Johnny Colby. Upon a little table in front of him was a large, old-fashioned "Scott's Family Bible." It lay open, and he had evidently been reading it. He was over six feet high; his head was covered with heavy, thick, bushy hair, white as wool. He straightened himself up and greeted us. "Walk in, gentlemen." The meeting was a little awkward.

Mr. Webster said: "This is Mr. Colby, Mr. John Colby, is it not?"

"That is my name, sir," he replied.

"I suppose you don't know me?" said Mr. Webster.

"No, I don't know you; and I should like to know how you know me," was the reply.

"Have you no recollection of me?" said Mr. Webster.

"Not the slightest."

"You married my oldest sister," said Mr. Webster, "and I am little Dan."

"You Daniel Webster! Is it possible that this is the little black lad that used to ride the horse to water?" Mr. Webster approached him, they embraced each other, and both wept.

"Why, sit down," said Mr. Colby. "I cannot believe my senses. I never expected to see you again. I don't know what to say. They say that you are a great man; that you are a famous man, and you cannot tell how delighted I am to hear such things. But, Daniel, the time is short—you won't stay here long. I want to ask you one important question. You may be a great man; are you a good man? Are you a Christian man? Do you love the Lord Jesus Christ? This is the only question worth answering—are you a Christion? You know, Daniel, what I have been—one of the wickedest of men. Your poor sister, who is now in heaven, knows that. But the Spirit of the Almighty has come down and plucked me as a brand from the everlasting burning. O Daniel, I would not give what is contained within the covers of this book for all the honors that have been conferred on men from the creation of the world until now. Are you a Christian? Do you love Christ? You have not answered me."

"John Colby," replied Webster, "you have asked me a very important question, and one which should not be lightly answered. I intend to give you an answer, and one that is truthful, or I won't give you any. I hope I am a Christian; I profess to be a Christian. But while I say that, I wish to add, and I say it with shame and confusion of face, that I am not such a Christian as I wish I were. I have lived in this world, surrounded by its honors and temptations, and I am afraid, John Colby, that I am not as good a Christian as I ought to be. I am afraid I have not your faith and hope; but still I hope and trust that the grace which has converted you, and made you an heir of salvation, will do the same for me. I trust it, and I also trust, John Colby—and it won't be long before our summons will come—that we shall meet in a better world, and meet those who have gone before us, whom we knew, and who trusted in the same divine free grace. It won't be long. You cannot tell, John Colby, how much delight it gave me to hear of your conversion. The hearing of that has lead me here to-day. I came to see with my own eyes, and hear with my own ears, the story from a man that I know and remember well. What a wicked man you used to be!"

"O Daniel!" exclaimed John Colby, "you don't remember how wicked I was. I never thought of God. I never cared for him. I was worse than a heathen. Now I am only waiting to go home to him and to meet your sainted sister, my poor wife. I wish, Daniel, that you might be a prayerful Christian, as I trust you are. Daniel," he earnestly added, "will you pray with me?"

We knelt down, and Mr. Webster offered a most touching and fervent prayer. As soon as he had pronounced the "Amen," Mr. Colby followed in a most pathetic, stirring appeal to God for the family, for me, and for every one. The brothers-in-law took an affectionate leave of each other, and we left. Mr. Webster could hardly refrain from tears.

"I should like to know," said he, "what the enemies of religion would say to John Colby's conversion—humanly speaking, as unlikely to become a Christian as any man I ever saw."

"Whatever people may say," said Mr. Web-

ster, "nothing can convince me that anything short of the grace of Almighty God could make such a change as I with my own eyes have witnessed in the life of John Colby."—*Sel.*

FOR THE GIRLS.

BY AUNT ALICE.

Dear little girls, I am going to tell you of a little girl whom I always loved. Now I never saw her, so I cannot describe her to you. I read about her in my primer at school; but I *will* tell you how I used to *imagine* she would look. A small girl, with large brown eyes, and masses of golden-brown ringlets.

This little girl—we will call her Bessie—had a little brother whom she loved very dearly. Sickness came upon this much-loved brother, and Bessie was sad at heart. She had prayed to the dear God to spare her dear little brother to her, and she felt that the One who bade little children come unto him, when he was here upon earth, would answer her prayer.

One evening shortly before her brother's illness, as Bessie was in the grove near the house she saw a nest in the bushes, and in the nest, glinting in the twilight, three little white eggs. She stretched out her hand to take them, thinking how much her brother would be pleased with the pretty little eggs, when she heard a flutter of wings, and looking up she saw the mother-bird watching her with an imploring look in her bright round eyes. Bessie dropped her hand and said to the parent-bird, "No, little birdie, I will not take your eggs, for you must love them dearly."

Just at dusk one evening Bessie was sitting in the room where her little brother was lying on his bed sick, it seemed, unto death. Bessie leaned out of the window, watched the bright stars come out one by one, and again breathed a prayer for her brother to be recovered from his illness. As she leaned her elbow on the sill, she heard a cooing beside her, and turning saw the pigeon whose eggs she had spared.

"Little girl, little girl," cooed the pigeon, "there is something I must tell you. Last night I heard the angels whisper in the grove, and they said that you were *so* good and *so* kind to leave me my eggs that God would spare your brother to you;" and then the pigeon spread her wings and flew away.

Do you not think, girls, that was a great reward for a little act of kindness? God who sees us, takes notice of the smallest acts of kindness we do. He has said that even the giving of a cup of cold water to one of his children will not be unrewarded. How earnestly we should try, then, to perform as many kindnesses as possible; to be gentle, loving, and forgiving. For it is the small, every-day acts that make or mar our life.

Brooklyn, N. Y.

TEMPERANCE.

THE BRITISH WORKMEN AND DRINK.

In a recent letter John Burns, the leader of the London workingmen in their efforts for a better living, writes:

No. 108 Lavender Hill, Battersea, London, June 28, 1890.—Dear Sir: The Chancellor of the Exchequer did not say that the increase in wages and reduction of hours of labor of the dock laborers of London had merely tended to increase their drunkenness and largely contributed to an increase in the Treasury from the liquor traffic. His statement that the increase of £2,000,000 was due to the fact that the people had been toasting the prosperity of trade in the country. He had no reference to any class, but did say that there had been a great increase in the duty from rum.

I attended a meeting last night of 6,000 dock laborers, and asked those who ought to know what was the effect of higher wages and better conditions, and the universal opinion was that the workers of London who have received better wages are more sober than ever they were.

AS AN ABSTAINER MYSELF,

I am delighted at the conduct of the dockers, and more than pleased at the diminution not only of drinking, but of betting among them, due in no small measure to the fact that their leaders, Messrs. Mann, Tillett and others, are temperance men.

The greatest enemies I have in London are the betting men and publicans. Their enmity is a testimony to this fact, that as we ask for reduction of hours for more leisure and education we urge the men to spend their higher wages in home comforts. In twenty years the amount spent on liquor per head of population has decreased 20 per cent, while the aggregate has increased through growth of population.

In England, as elsewhere, the short hours' movement has always tended to sobriety and increased the intelligence of the workers. In my own trade, twelve or fourteen years ago, secretaries of unions were bribed to transfer the meeting place from the "Pig and Whistle" to the "Brown Bear," so that the publican might have the profit from drink consumed. So great has been the change that the proprietor of the "Brown Bear" will almost give you £20 to take the meeting away, as the drink consumed does not pay him to have the meeting there.

At boat races, bean feasts, holiday gatherings, etc., the change in the drinking habits is most marked. Side by side with the demand for shorter hours is also the demand for free libraries, parks and open spaces, gymnasia, cricket and foot-ball grounds. Leisure to-day does not mean drinking, but the opportunities for thought, education and true thrift, which is impossible to men whose long hours make them animals and content with a brutal existence.

The rich man who drinks does so because he has nothing better to do. This means that the poor man who provides him with the means for drinking has to work longer hours than he should, and, as a consequence, often heals the monotony of his toil by bouts of drinking, the cause of which the eight hour advocates are going to remove by equalizing the labor of both. Thus the lazy man will have something to take an interest in, while the previously overworked slave will have leisure, without which manhood and its best characteristics are impossible. Yours truly,

John Burns.

Germany's own papers and statistics refute the claim that little drunkenness exists in their beer-loving country. The following is a current item from the German press: 430,000,000 marks for its army, but not much less for alcoholic drinks, which cost 406,000,000 marks. Statistics show that the intemperate class furnish thirty per cent of all the poor, and seventy-five per cent of all the criminals.

The Horse and Trumpeters, a public house in Crutched Friars in London, England, which has been permitted to sell ardent spirits for about three hundred and fifty years past, has had the renewal of its license refused on account of there being no longer a demand for a public house in the neighborhood.



THE TEMPERANCE TEMPLE.

THE TEMPERANCE TEMPLE.

Through the kindness of Mrs. Matilda B. Carse, president of the Woman's Temperance Building Association, we have the pleasure of showing our readers a picture of the building whose corner-stone is to be laid in September, and which when completed in 1892 will be one of the best known and best loved buildings in the country, for the treasure of a hundred thousand women and children will be laid in its walls.

All who love the truth and hate unrighteousness and lies are interested in this grand structure. Mrs. Carse, after reading our editorial two weeks ago, in which the Temperance Temple was contrasted with the huge building proposed by the Freemasons, wrote that the statement of the *Cynosure* was "accurate and good."

The foundations are being prepared on one of the best lots in the city, extending 190 feet on La Salle street and 96 on Monroe. The building will be fireproof, and the entire cost, including interest, insurance, etc., will be $1,100,000.

Mrs. Carse in her report last fall to the National W. C. T. U. said of this magnificent enterprise:

"Seven years has the Temperance Temple been my thought by day, my dream by night. No matter what other work absorbed me, it was but for a time: true as the needle to the pole, my mind would revert back to that which I felt was one of the crying needs of the W. C. T. U. A great National building, in which would be located the National headquarters, and a hall that would commemorate to all time the struggle which the Christian womanhood of the land had made to save their homes and loved ones from this widespread evil of intemperance, a hall in which the incense of prayer shall daily ascend for the extermination of the liquor traffic. Above, and beyond all this, was the desire that a large income might be at the disposal of the National and State officers, with which they could push on to success the numerous lines of work adopted by our society, which in many departments are now languishing and almost entirely inoperative, because there is no money either in the State or National treasury with which to prosecute them.

"In the vision which God has given me of this great enterprise, the beneficent uses to which the income from the building may be applied has been one of its most important features. Then, to have such a commanding building erected in the central metropolis of this great country as a mighty object lesson to the multitudes from north and south, east and west, which are constantly passing through it, showing that the Woman's Christian Temperance Union has come to stay until the viper which is poisoning the life blood of the nation shall be exterminated. It will also be a continual protest ever before the eyes of the people expressing the fact that the Christian womanhood of the land is bitterly and unalterably opposed to the licensing of a traffic which brings only want and woe, crime and death, in its path."

THE FRIENDS SAY PROHIBITION.

Here is a copy of the resolutions reported to the Kansas Yearly Meeting of Friends, and enthusiastically adopted. I do not wish to abbreviate them, even at the risk of infringing on your space, because some other denominations, who claim to be more progressive than "the slow old Quakers," sometimes vote to "strike out," "amend," or "lay on the table" that which a real whole-souled prohibitionist knows to be the very soul of a prohibition resolution. J. H. G.

Whereas, It is now an admitted fact that the liquor traffic is an unmitigated curse, producing evil and only evil, continually; and,

Whereas, By the legislation of our State we have declared it to be a crime to engage in it, punishing with severe penalties those who engage in the manufacture or sale as a beverage of intoxicating liquors; and,

Whereas, The results of prohibition have been entirely satisfactory to the people wherever the officers of the law have faithfully performed their duty in the enforcement of the law; therefore,

Resolved, 1. That we urge our people to use all the honest means given to the American citizen to secure the election to office of persons who are known to be fully committed to the enforcement of the prohibitory law.

2. That we rejoice at the rapid growth of prohibition sentiment all over the country, as well as in our own State; and that we desire here to enter our most solemn protest against the re-submission of this question to the people. Send the word back to the whisky ring, the ones moving in this despicable scheme, and let it roll over our prairies, echo over the mountains and reverberate through the valleys: Kansas takes no backward steps!

3. That we rejoice in the victories gained in North and South Dakota and pray God's richest blessing to rest upon those young and vigorous States.

4. That, while we deeply deplore the failures in so many of our eastern States to secure constitutional prohibition, we see no reason for discouragement. They were not defeats, but only slight repulses for the time, like the falling back of a skirmish line of a great army that will only hasten forward its reserve forces and prepare for a triumphant advance, to the complete extermination of our foe.

5. That the clerks (of the yearly meeting) be requested to prepare and sign, in behalf of this body, a memorial to the next Congress asking them to so amend the inter-State commerce laws as to prevent the shipping of intoxicating liquors in any form into those States having laws restricting the sale thereof except to persons authorized so to sell according to law. Also a memorial earnestly protesting against the sending of alcoholic liquors from this country to Africa and other heathen lands.

Bible Lesson.

STUDIES IN THE NEW TESTAMENT.

LESSON VII.—Third Quarter.—Aug. 17.

SUBJECT.—The Ten Lepers—Luke 17:11-19.

GOLDEN TEXT.—Were there not ten cleansed? but where are the nine?—Luke 17:17.

[*Open the Bible and read the lesson.*]

Daily Readings.—M.—Luke 17:1-10. T.—Luke 17:11-19. W.—2 Kings 5:1-14. T.—Lev. 14:1-29. F.—Ps. 51:1-19. S.—Ps. 40:1-17. S.—Ps. 116:1-19.

COMMENTS BY E. E. FLAGG.

1. *The ten lepers.*—Some of Christ's most remarkable miracles were wrought on lepers. These ten miserable outcasts believed that he could heal them, and they added works to faith by lifting up their voices and saying, "Jesus, Master, have mercy on us." This is a good illustration of that saving belief which urges to intelligent persevering action. They seized the offered opportunity. They did not wait for another which might not and very likely never would come. The accepted time is always NOW; and no Christian worker can be a successful winner of souls who does not feel pressing upon him the solemn responsibility of urging men to immediate, instant repentance. We notice also that their prayer was in the name of Jesus only. Had they offered it in any other they could not have had the smallest hope of being saved from their dread malady. Neither can we hope to be saved from sin or its consequences unless we apply for it in the proper way. One of these men was a Samaritan, the others were followers of Judaism in its most corrupt and formal estate, yet their religion had room enough in it for Christ. But no lodge religion has; and for this reason it is worse than Romanism, or any form of worship that gives Christ a place, however small. In the one salvation is possible, but utterly impossible in the other.

2. *The lepers healed.*—vs. 14–18. These men had faith. They did not wait until they felt in themselves they were healed before they obeyed his command to "go and show themselves to the priest." We are not obliged to be conscious that God is doing a good work in us before we can be sure of the fact; for obedience and not our feelings or our emotions is the true test of faith. "As they went they were cleansed." It is only as we do Christ's will that his healing, cleansing, saving power comes upon us. Knowledge, faith, every Christian virtue, comes through the intelligent exercise of our spiritual faculties. Every step that bears us away from our besetting sins and fleshly appetites; from all that is merely earthly and sensual is a step on towards the complete and perfect life which is "hid with Christ in God," in which there can be no malady, no weakness of body or soul. Only one, and he a Samaritan, showed sufficient gratitude for his cleansing to turn back and thank the Lord for what he had done for him. Thanksgiving is as much our duty as petition. "He glorified God with a loud voice." There is a tendency to refine and cultivate our worship down to a point which forbids obedience to the appeal of the psalmist, to "make a joyful noise unto the Lord." Why the others did not turn back too we cannot tell, but it well illustrates the ingratitude of human nature. How many vow to serve the Lord in times of sickness and trouble, and then with returning prosperity forget to pay their vows. How many even among professing Christians so forget what they owe to the Lord that not even a hearty "hallelujah" ever escapes from their lips. Could every saved sinner realize what it is to be saved—what they are saved *from* and what they are saved *to*, there would be no lifeless prayer meetings. Praise would fill up every gap. "He fell on his face at Jesus' feet." The most thankful souls are always the most humble. Perhaps there is no grace in which we show such a lamentable deficiency as the grace of thankfulness. Our religion should be a constant wellspring of joy, refreshing our own souls and the souls of others, yet how often a professing Christian will fret over some petty disappointment or trial like the most worldly sinner.

3. *The perfect cure.*—v. 19. This Samaritan received a blessing the others missed. He was made whole—whole in body and soul, thus precluding any return of his dreadful malady. Christ is a perfect Saviour, and "faith which works by love" is lacking when we fail to obtain from him a perfect cure.

HELPFUL THOUGHTS FROM PELOUBET.

Two Object Lessons.—*Leprosy* is a remarkable type of sin in some of its aspects. *Drunkenness* is another visible and widely known illustration in the body and mind, and its effects on happiness and usefulness, of the effects of sin in the soul. Both of these are God's object lessons, ever warning men against sin.

It is not necessary to wait for a knowledge of all truth, or even of much truth, in order to be able to believe and be saved. When one has really believed what the Lord has said to him, and acted accordingly, as real belief will lead him to do, then the spiritual healing promised to faith will be given by the Saviour.—*Professor Riddle.*

The best of us are far too like the nine lepers. We are more ready to pray than to praise, and more disposed to ask God for what we have not than to thank him for what we have. Murmuring, complaints, and discontent abound on every side. Few indeed are to be found who are not continually hiding their mercies under a bushel and setting their wants and trials on a hill. Let us pray for a daily thankful heart. It is a spirit which God loves and delights to honor (Phil. 4:6).

Religious News.

—Professor C. M. Esbjorn of Augustana College, who was disappointed in his purpose to address the April conference in this city, has been called to the pastorate of the Swedish Lutheran Church, San Francisco.

—Dr. William Henry Roberts, Stated Clerk of the Presbyterian General Assembly, reports the total membership of the Presbyterian Church (Northern) at 771,233. This indicates a net increase of 17,484.

—According to published minutes of the Reformed Presbyterian Synod, the present membership of that church is 11,289. The contributions last year averaged $21.00 per member. Total contributions and subscriptions secured by members for church purposes $238,615. National Reform collections are reported at $6,008.

—The eighth general conference for Bible study and equipment for service under the direction of D. L. Moody, opened Thursday evening at Northfield with a pictorial Bible lecture by George W. Mackay, of New York City. The attendance was 400. The conference will close on Aug. 10.

—The Methodist bishops are thus scattered: Bishop Taylor is on the Pacific coast. Bishop Newman is in Japan officially. Bishop Ninde is in Salt Lake regions. Bishop Foss is recruiting health among the Alps. Bishop Warren is in Denmark holding conference. Bishop Thoburn arrived in New York June 30th. Bishop Fowler is in San Francisco. Bishop Hurst is in Europe.

—The Lutheran Synod of Missouri, Ohio, and other States, in session recently in Milwaukee, Wis., adopted resolutions stating that while Lutherans are constrained by conscience not to send their children to the public schools, they disapprove of any attempt to distribute the public school funds among parochial schools. The resolutions take ground against the present compulsory school laws of Wisconsin and Illinois.

—Dr. L. W. Munhall will lead the third annual meeting for Bible study, at Ocean Grove, N. J., August 6–10. The following distinguished preachers and teachers will be present, and conduct the study: James H. Brookes, D. D., St. Louis; A. J. Gordon, D. D., William Nast Brodbeck and Mr. and Mrs. George C. Needham, Boston; Nathaniel West, D. D., St. Paul; William J. Erdman, D. D., Asheville, and Prof. W. G. Moorehead, D. D., Xenia. Other teachers will take part in the conference. The subjects considered will be fundamental, and therefore of great interest. The singing will be conducted by Prof. and Mrs. John J. Lowe. Any further information desired on this subject can be had by addressing Association Office, Ocean Grove, N. J.

—The Rev. A. B. Mackay, of Montreal, in a letter to the New York *Observer*, referring to those who maintain that it is monstrous and uncharitable to class papists with idolaters, says: "I wish all these objectors had been in Montreal on a recent Sabbath when the Corpus Christi procession took place. Our Roman Catholic fellow-citizens were publicly urged by their priests to fall into the procession, to adorn the line of march, and to do all in their power to convince unbelievers of their faith in the greatest of all Christian mysteries. The great rallying-cry was, 'God is to be carried through our streets to-morrow.' These were the very words used to urge the people to turn out and show Him all reverence and honor; and their God, in the shape of a baked bit of dough, was carried through the streets with great pomp, and worshiped by kneeling thousands with a zeal that could tolerate no neutrality."

—The drink traffic with the native races of Africa received a large share of attention at the annual meeting of the English Congregational Union in London, and the question was ably presented by the Rev. John McKenzie, who moved a resolution strongly condemning the traffic, and expressing the hope that measures might be devised for exterminating it. He suggested that a geographical belt be fixed in Africa by international agreement, north or south of which it should be illegal to introduce strong drink.

—All missions at work among the Santals in India, report numerous accessions and rapid development. At the present rate of progress, in a few years Santalistan will be as thoroughly Christianized as Tinnevelly now is. The Norwegian Lutheran Mission has a membership of 5,272 at 14 stations. More than 400 were baptized last year. Mr. Campbell, of the Scotch Free Church, reports very hopefully of his section of the field; he cannot provide teachers fast enough to instruct the people who are anxious to embrace the new faith. From other sections of the field similar reports are received. The set time to visit India's aborigines seems to have come. The missions which have been properly equipped and efficiently maintained are able to take full advantage of this movement toward Christianity.—*Indian Methodist Times.*

—During the year ending April 30, 2,129 converts were received into the churches of the A. B. C. F. M. in Japan, an average of over 43 to each church; 43 of the 49 churches are self-supporting. Christianity is advancing rapidly, yet there are still 250,000 Buddhist priests in the empire, or more than eight times the total number of Christians.

—The Congregationalist Church at Okayama, Japan, has 542 members and a Sunday-school of more than a thousand scholars. It supports, besides its own pastor, four paid evangelists, thirteen out-stations, a Young Men's Christian Association, a woman's temperance society, a monthly magazine and a small dispensary.

—The Jesuit, Father Raphael de Zufa Menendez, of Spain, has been received into the Potestant Church by Pastor Lopez Rodriguez. He was well known as professor in Bordaux, as apostolic missionary in Africa, and as missionary preacher in Madrid and Barcelona. Pastor Rodriguez sends us his photograph and an interesting sketch of his life. Much may be expected from him.

—The Swedish Mission Society will soon send seven missionaries to the Congo.

Educational Notes.

—It is proposed in Chicago to engage a matron for every school building in the city, whose duty it shall be to look after the physical well-being of the pupils.

—President Seelye retires from the presidency of Amherst College, and his successor is to take hold in the fall. But who that man is the board of trustees declined until this week to announce.

—Miss Sallie Hollie, a Virginian girl, has undertaken the education of the colored girls of her State. She proposes to establish small schools throughout Virginia where the colored girl can learn enough in two years to start squarely with the world.

—The German universities have been unusually well attended during this summer semester. Berlin has 4,713 regular students and 1,822 visiting students; Leipsic, 3,177; Halle, 1,626; Erlangen, 1,000. Heidelberg, Kiel, Munich, and Goettingen also have extraordinary full rolls.

—A general strike was ordered of workmen engaged on the public school buildings of New York, the object being to get rid of three contractors objectionable to the walking delegates of the secret unions. About 1,200 men are out of work, and there are doubts that the schools will be able to open on Sept 9.

—President M. E. Gates, of Rutgers' College, who was on Wednesday elected to the presidency of Amherst College, to succeed Dr. Seelye, says that he is in no way committed to leave Rutgers. Within the next fortnight he will probably announce whether he will remain at Rutgers, accept the call to Amherst, or go to Oberlin College, whose presidency was also tendered him last month.

—The military draft in Italy in 1888 consisted of 162,326. Of this number 89,602 could read and write, 2,954 could only read, and 69,770 could neither read nor write. Comparing this proportion of educated men with that of the draft of 1885, the general state of education in Italy has advanced by 3.39 per cent. within the last three years. If this progress is continued for the next forty years, there will not be a man in that country unable to read and to write.

LODGE NOTES.

The North Atlantic squadron has been ordered to Boston for the National Encampment of the Grand Army of the Republic.

The committee to locate the new orphan asylum for the Odd-fellows of Illinois visited Lincoln and Shelbyville, both cities having offered large bonuses.

The Supreme Lodge Knights of Pythias has decided to recognize hereafter only the endowment rank for Pythian insurance and all other institutions are denounced as imitators.

The New York cloak-makers' strike was ended last week by the manufacturers agreeing to discharge all non-union men, with the understanding that they would be taken back as soon as they joined the union.

The convention of Modern Woodmen of Kansas was held in Kansas City, Mo., Wednesday, and 200 delegates were in attendance. Resolutions favoring State jurisdiction, but retaining connection with head camps and the charter of Illinois, were adopted.

In regard to White Cap outrages the Attorney General of Indiana says that the governor could do nothing; that prosecutions must rest entirely with the local courts; that the governor could not engage local prosecutors because there was no fund for that purpose, and that nothing can be done except through the Legislature.

A crowd of Freemasons from the East, calling themselves "Nobles of the Mystic Shrine," passed through this city on an excursion the other day. The daily papers say the party was bountifully supplied with beautiful and emblematic floral pieces, an abundance of fine wines, and with all the good things necessary to making it pleasant for the nobles.

The demonstration by the Odd-fellows in this city during this week they promise be the largest affair of the kind ever held in America. They say that at least 50,000 Odd-fellows accompanied by nearly as many more of their friends will come to the city. The grand parade, on Thursday, August 7, will be participated in by 10,000 members of the Military Order of Patriarchs Militant, about 30,000 Odd-fellows, General Underwood's staff of 150 mounted men, one band of 100 musicians and many other bands. The Lake Front will be given over for the use of this secret society.

The grand jury has indicted William and Henry Clegg, Lafayette Baldwin and Samuel Deem, all well-known merchants and farmers, charged with white-capping four months ago. It is alleged that Lafayette Baldwin visited the house of James Anderson, a neighbor, in his absence, and made a desperate criminal assault on his wife. Mrs. Anderson was seriously hurt. When Anderson returned he swore vengeance. That night before he could take action a dozen masked men visited his house, took him and his wife out and beat them senseless. The house was fired and a notice left warning Anderson to leave the State and never accuse Baldwin under pain of death. The men indicted were those recognized by Anderson. Mrs. Anderson is said to have been driven insane by her sufferings.

A GIRL WORTH HAVING.

A few weeks ago I read in your paper Mr. Moorehead's experience in the Plating Business, in which he cleared $167,-85 in a month; but I beat that if I am a girl. I sent as he directed and got a Plater, and cleared $208.17 in one month. Can any of your readers beat this? You can get spoons, forks or jewelry to plate at every house. Send $3 to W. H. Griffith & Co., Zanesville, Ohio, and they will send you a plater, and you can make money enough in three hours to pay for it, or address them for circulars. There is plenty of work to do in both city and country, then why should any person be poor or out of employment with such an opportunity at hand. I hope my experience will help others as much as Mr. Moorehead's did me. LAURA B. ——.

NEWS OF THE WEEK.

WASHINGTON.

A favorable report has been ordered on the bill introduced by Senator Sherman to incorporate the Society of the Red Cross, with Clara Barton, George Kennan and other prominent people as incorporators.

One hundred years ago July 31st, the first mechanical patent was issued by the government. It was granted to Samuel Hopkins for making pot and pearl ashes. The total number of patents issued during the century was 433,432.

CHICAGO.

More than forty arrests were made Tuesday at the gambling dens of this city, and there is more to follow.

The *Inter Ocean* says that certain employes of the city have been trying to stir up a strike among the north side street car men.

COUNTRY.

New York's new aqueduct is thirty miles long. It cost $22,000,000 and eighty lives were lost in its construction. It brings 318,000,000 gallons of water to New York daily.

The postmaster at Warren, W. T., has been requested to resign. He is charged with selling 2-cent stamps for 5 cents, telling his patrons that high rates of freight made it impossible to sell them for less.

Cardinal Gibbons is said to have offered a parish to Rev. Dr. Burtsell, the suspended New York priest, so as to take him from under Archbishop Corrigan's control. This would be an unprecedented act on the part of a Catholic bishop.

Mrs. Rebecca Cable, mother of George W. Cable, the defender of the black race, died at her home in Northampton, Mass., Thursday morning.

At Joliet Monday, the employes of the Illinois Steel Company received one per cent. on their salaries, the first installment under the profit sharing scheme. It is proposed to pay employes quarterly a portion of the profits amounting to 5 per cent. per annum of their salaries after they have served the company one year.

J. Milton Turner, the colored ex-Minister to Liberia, with others, has secured 23,000,000 acres of land in Mexico which he proposes to colonize with Negroes from the United States. It is said that leading colored men favor the plan.

The weather report of Prof. Snow, of the State University of Kansas, shows that but two Julys in the past twenty-three years have been warmer than the one just closed, and but two Julys show less rainfall. The rainfall for the month was only 1.66 inches or 2.67 inches below the average.

New Hampshire's population has increased 30,000 in ten years.

Tuesday the Montana Supreme Court decided that the Australian ballot law is mandatory and not directory in its character. The decision is considered of great importance.

Manuel Gerutia, son of a wealthy Mexican, attending school at New York, was discovered Monday to be afflicted with leprosy. His condition is not dangerous, and the disease is not considered dangerous.

It is reported that one white brakeman has been removed from each passenger train on the Rock Island route and their places have been filled with Negroes.

At Cale, Ind., incendiaries set fire to the residence of the Rev. David Plumb Tuesday. The building was destroyed. Mr. Plumb was fatally injured, and his wife and three children perished in the flames.

At New York Friday, Arbuckle Bros. ordered $500,000 in gold bars for shipment to Europe. The total engaged this week is $6,475,000.

Fourteen months after the Johnstown flood, the local paper prints what it claims to be a correct list of the dead. The total number is given at 2,187, which, if correct, leaves over 200 bodies

(*Continued on 16th page.*)

SCROFULA

Is that impurity of the blood which produces unsightly lumps or swellings in the neck; which causes running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or "humors;" which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

How Can It Be CURED

By taking Hood's Sarsaparilla, which, by the remarkable cures it has accomplished, has proven itself to be a potent and peculiar medicine for this disease. If you suffer from scrofula, try Hood's Sarsaparilla.

"Every spring my wife and children have been troubled with scrofula, my little boy, three years old, being a terrible sufferer. Last spring he was one mass of sores from head to feet. We all took Hood's Sarsaparilla, and all have been cured of the scrofula. My little boy is entirely free from sores, and all four of my children look bright and healthy." W. B. ATHERTON, Passaic City, N. J.

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Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

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Close all the windows and all doors leading from the room about to undergo treatment, open wide each drawer and closet, and hang the contents over chairs or upon a clothes-horse brought into the room for the occasion. Take a piece of gum camphor as large as a hazel-nut for an ordinary room (as large as a walnut for a room 16 by 20), put it in an iron pot, and place the latter within another iron pot or upon an iron stand. Set fire to the camphor. It burns very fiercely, so set at a safe distance from furniture or hangings; the middle of the room is the best place, unless this be directly under a chandelier, in which case it can be placed more toward the side, as the heat is apt to injure the gilding or bronze. The dense smoke soon permeates every nook and corner, and suffocates every insect that inhales it. Canary-birds or gold-fish are to be carried from the room before beginning operations, and as soon as the camphor begins to burn, the operator may leave the room, as, provided she has taken the above precautions, there will be no danger of the fire spreading.

The camphor will burn from a quarter to half an hour, but it can be extinguished at any moment by placing over it a stove lid or the cover of the pot. Let the smoke remain in the room about half an hour, then open the windows wide, leaving them so all day. After a few hours' airing, the traces of smoke will be scarcely noticeable. All the rooms can be treated thus in succession or all at once, care being taken to guard against fire.—*Harper's Bazar.*

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The average country road as at present maintained and repaired is a constant source of unnecessary expense to taxpayers and an almost constant vexation to travelers. At its best the dirt road is good for only a few months in the year, and those months the time when the farmer—the man most interested in good country roads—is using his horses on the farm. In the fall, winter, and early spring, when the great bulk of teaming is to be done, the roads are in bad shape, except when kind Providence sends a snow that makes "good sleddin'." Bad roads mean small loads, and small loads mean to the farmer proportionately small profits. I know many and many a farm where the saving in time from hauling larger loads, the saving in wear and tear of horseflesh, wagons, and harness, would over and over again pay for the increased initial cost of a good macadam road.

Made of the best dirt obtainable, applied under intelligent supervision, and kept in order with proper road-making tools, the dirt road never is entirely satisfactory. What, then, can be expected of the quality of roads made of the material most easily obtained, applied by men ignorant of the first principle of road-making, working without proper tools, and supervised either by men equally ignorant, or not at all?

The true remedy for poor dirt roads is good macadam; but with no greater expenditure of money than now, the present roads might be vastly improved. The road tax should be paid in cash: the system of loafing out the tax under pretense of "working the roads" should be abolished. This money should be expended under the immediate supervision of one man for each township, selected for a knowledge of road-making, and put under bonds for the faithful performance of his duties. This would introduce into the system the element of responsibility, which is sadly lacking at present, and to the lack of which are due many of the abuses of the present methods. One man hiring his labor where he pleased, and paying cash for a day's work, would get considerably more done for the money than a dozen or fifteen roadmasters working out the tax in conjunction with their neighbors and fellow-farmers.

Proper tools should be provided to work with. Road-scrapers are almost unknown in many country districts, and plows and shovels are the tools most commonly used. Very good road-scrapers can be bought to-day for only two or three times the cost of a good plow, and two men, two horses, and a road-scraper will do the work of an equal number of horses and ten men with plows and shovels, and do it better.

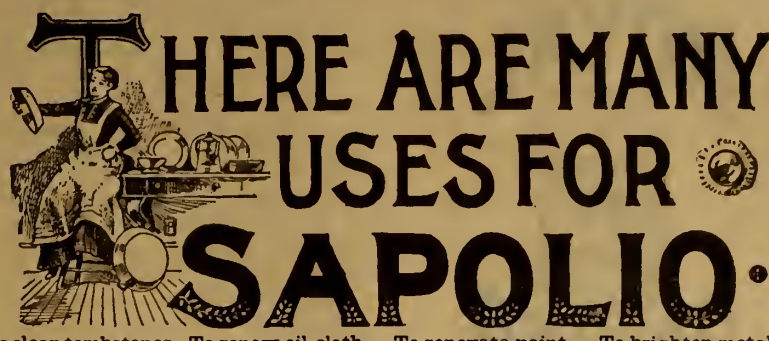
Only the best obtainable materials should be used in repairing the roads—gravel when possible, and when not, the dirt most nearly approaching it in quality. The use of "gutter-wash," sods, and stones larger than two inches in diameter should be forbidden. I have seen roads, "mended" with sods, that were for weeks impassable at any gait faster than a walk, and I have seen holes in the road-bed filled with large stones that were a nuisance for years.

The roads should be worked at proper times. The need of the dirt road is little repairs often made. The common practice is to do almost all the work just after "corn-planting." This is wrong, for two reasons: it is too late for the best results, and too much is done at one time. Six inches of earth or gravel will make a far better road if put on in layers of, say, two inches at intervals of a month or so, than will the entire amount applied at once. Just as soon as the roads are settled in the spring, and before they have become dry and hard, the scraper should be put to work leveling and filling the ruts worn during the winter, and slightly rounding the road-bed towards the center. The ground being still moist, and not compact as at the usual time of doing this, the work can be done more easily and rapidly and the road will pack better. Later, a light coat of earth or gravel, to be followed by another when the first becomes packed hard, and this in turn by a third if possible. Lastly, in the fall the entire road should be gone over to see that all gutters and bridges are free, that the road may not be washed out by winter storms and spring rains. All mudholes of course should be filled promptly at all times so that no water may stand in the road, and loose stones should be removed at least once a month.

The usual time for cutting brush—August—seems right, but some reform is needed in the way of doing it. The brush should be cut close down to the ground, and not, as often is the case, cut a foot or more above it, leaving long unsightly stubs to sprout the ensuing spring. It should be piled at once, and burned when sufficiently dry. Under the present system I have seen brush cut, left as cut, the next year's growth cut over the top of that, and the resulting tangle abandoned the third year.

With some such system as this I have sketched, the application to the road work of the business rules which govern every progressive farmer in the conduct of his farm, with the work done under the supervision of a responsible man, done at the proper times instead of whenever convenient, with the proper tools and with a proper quality of earth, by men who were compelled to give a day's work for a day's pay, the dirt road could be made, not good, but vastly better than it is.—*R. A. Learned in the Century.*

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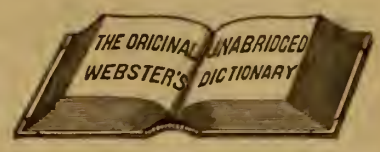
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If an account was kept, probably letters of the second class would outnumber the others five to one.

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We have received this week information of a Congregational church which has begun to "sweep" along this line. Committees of the church on tract and anti-secrecy work, will be doubtless a great help to the pastor.

But if the church does not appoint, there is no law against appointing one's self.

Report is received of another village canvassed, and each home supplied with anti-secret and temperance tracts.

The amount of cash for the Tract Fund or for tracts during July was only six dollars and ninety-one cents. Let us make the amount larger for this month.

The July income from book sales was unusually good. The total amount received being $158.23 as against $52.91 for the same month last year. The book sales help the general cause, and hence we call upon every one to help in this line, so far as they can.

Seventy dollars of the July income was from Rev. Sam'l F. Porter, for books donated by him to colleges.

Many are taking advantage of our special sale of books. Several copies of the History of Secret Societies in France have been sent for by those interested in the working of these orders in foreign lands.

50,000.

We have learned of one excellent woman, full of enthusiasm for Christ, resolved to be one to make up the list to this grand number. Her opportunities have been restricted, but she put prayer and work together, and has in one month secured subscriptions to make up her quota. Why may there not be a thousand like her?

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SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from July 28 to Aug. 2 inclusive:

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NEWS OF THE WEEK (*Continued from 13th page*).

not yet recovered. The list varies considerably from Secretary Kremer's report, and the names are given of thirty-four persons that were lost from the day express.

A manufacturer of one of the standard typewriters on the market says that there are 75,000 women and 25,000 men making a living in this country by thrumming the keys of writing machines.

It is reported that an English syndicate has purchased for $3,300,000 thirty-three table-ware glass factories in this country; that they will assume control Dec. 10, and that soon thereafter prices will be materially advanced.

Hon Thomas L. James, ex-Postmaster General of the United States, and now president of the Lincoln National Bank, of New York City, has accepted the presidency of the East Tennessee Land Company, made vacant by the death of General Clinton B. Fisk.

Reports from western Kansas say that the hot winds of the past few days have so burned up the corn that many fields will not yield a single ear. East of Concordia for a hundred miles the crop may be equal to 5 or 10 per cent. and east to Atchison 50 per cent. of last year's. The hay crop will also be very light.

FOREIGN.

In the House of Commons Thursday, the Rt. Hon. W. H. Smith, the government leader, refused to express an opinion on the question whether Cardinal Manning or any other priest ought to take precedence after the members of the royal families. The question of precedence, he said, could be settled by an act of Parliament, but he did not intend to introduce a bill on that subject.

All correspondents unite in the opinion that the acceptance of the Anglo-German treaty has strengthened Lord Salisbury and greatly encouraged the conservatives. So far as old-world affairs outside of Great Britain are concerned, the premier has met with extraordinary success.

The czar of Russia, Alexander III., is the owner of 50,000,000 acres of land in Russia in his own right. This is an area equal to the whole of France.

The socialist Kruger, at Guben, has been sentenced to six months imprisonment for defaming the institution of marriage.

An official report states that the wheat harvest in the southwest provinces of Russia shows deterioration in quality. The prospects for summer and winter cereals in other districts are very good.

An explosion of fire damp occurred in the Palissie pit at St. Etienne, Paris Tuesday. It is reported that 120 men were killed and thirty-five injured.

Prince Bismarck's proposed visit to England has been postponed. He will go to Kissengen in the middle of August.

Advices from Japan state that on the 11th inst. the total number of cholera cases was 239, with 114 deaths. On the 12th thirty new cases and twenty-seven deaths were reported at Nagasa.

By order of the German Emperor William all government factory workmen's children who are weak or ailing will have a holiday at the seaside at the government's expense.

The French government has issued a decree granting partial or total amnesty to all persons convicted of offenses in connection with labor strikes. Under the provisions of the decree fourteen prisoners have been released from confinement and the sentences of twenty-two others have been reduced.

The *Siecle* and *Figaro* of Paris print reports that a fresh Nihilist plot against the Czar has been discovered in St. Petersburg. According to these reports, Prof. Corlowaski, of the University of St. Petersburg, and a number of the students at that institution, who, it is alleged, were concerned in the plot, have been arrested, and many persons have been taken into custody in Moscow on the same charge. Two officers of high rank in the Russian army have committed suicide. It is supposed that they were found to have been implicated in the conspiracy against the Czar, and took their lives rather than undergo arrest and the punishment which was sure to follow.

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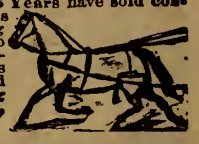
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A personal note on Mr. Gladstone says it is his rule never to travel on the Sabbath day. It might be expected that a man so eminent in public affairs would find his convictions put to the test. It is told of him that he was occasionally invited by the Queen to dine at Windsor Castle on Saturday and remain over night, without extending the invitation over the next day. Mr. Gladstone held to his rule and arranged to remain with Dean Wellesley until Monday. The Queen learning of the arrangement made a more considerate invitation and relieved her great subject from embarrassment.

The late colored Catholic Congress held in Cincinnati proves that the Negro is not yet ready for the priest. The meeting was extensively advertised, but the bishops and archbishop who were present met only about thirty delegates. If these were few, they were also outspoken, and it was not agreeable to hear the boasts of the white priests respecting the banishment of caste from the Catholic church refuted by these Negro Catholics themselves. There is yet, it is said, but one colored priest in America, and he is lost somewhere in this great city of Chicago. He may be a very much mistaken man respecting religion, but he will not probably compare in stupid self-conceit and mendacity with a certain Negro Masonic Methodist "bishop" we have seen here.

In large portions of our own country, especially where peopled by some foreign nationalities, the fact of a Sabbath rest and Sabbath laws are quite ignored, and men give themselves to pleasure. On the other hand it is gratifying to note a strong tendency on the part of the governments of several leading European countries to secure by legislation the better observance of the Lord's day. If the present movement in Europe should continue, the proverbial "Continental Sabbath" will soon become a thing of the past. The German action in the matter has been remarkable, and when the state measure now proposed passes the Reichstag, the right of the working classes to their Sabbath rest will be confirmed by law. So in Austria, where ordinances have lately prohibited many kinds of occupation on the Sabbath, including even the printing of newspapers.

Our Masonic Mayor Cregier has come to an experience where his lodge does him little good. He has deceived the citizens of Chicago and juggled with the gamblers. But private enterprise has begun to prosecute these law-breakers who are the Mayor's good friends; and a quarrel among the gamblers themselves has brought the ease to a serious issue. One party threatens to bring the mayor before the courts. The other day he called together a number of public-spirited citizens from whom he hoped to get sympathy and advice. Instead he was struck dumb when they turned on him and asked for an explanation of his delinquencies. These eminent citizens helped elect Mr. Cregier. They will remember next time when the lodge presents them a candidate.

Although General Clinton B. Fisk wrote in 1888 that he was not connected with any secret society, some lodge seems to have snaked its way into the funeral services held in his memory. Rev. Dr. Charles S. Robinson of the Madison Avenue Presbyterian Church of New York, and compiler of the most popular hymns and tune-books probably ever published, sends a sharp criticism to *Every Thursday*, in which he says: "It was a pity that his funeral was held in so small a building, and that a secret society was permitted to thrust the advertisement of its existence into a Christian pulpit. Many of us stood sweltering in the dense pack for a worthier errand than to be told about degrees as old as Hiram, King of Tyre.

The resolutions addressed to the managers of the World's Fair by the N. C. A. Board at its last meeting, have provoked the *Inter Ocean* to reply. The *Inter Ocean* is a Sabbath-breaker, publishing a 24-page paper on that day; it is very careful, therefore, not to incriminate itself by an argument in favor of Sabbath-keeping. So the resolutions of our directors are first taken to a Catholic priest, probably a Jesuit, who ridicules them. Next they go to a high church Episcopalian, who draws out a copy of his church paper and reads a long editorial on the "fanatical Sabbath-keepers." The *Inter Ocean* being thus careful in the selection of the fittest men for its own purposes, prints their views at length, demanding from Jesuits and high churchmen that the Fair be opened on the Sabbath so they can turn their congregations loose in it after they have been manipulated in their special services. There is implied in this demand a confession that such religious services as need to be finished off in this manner, are not worth much for the purposes of religion.

President Merrill E. Gates, of Rutgers College, New Jersey, is a much wanted man. The trustees of Oberlin invited him to preside in their institution, and he visited them at their commencement to look over the field. He was ready to decline the offer, but postponed the answer in response to a very urgent request. While in this unsettled state the trustees of Amherst also voted him their president in place of Dr. Julius Seelye, resigned. The Rutgers authorities, however, are unwilling their popular young president should be taken from them, and the triangular contest is interesting the public. President Gates is but forty-two years old. He is a direct descendant of Jonathan Edwards, and his father, Seth M. Gates, was a well-known Abolitionist and Anti-mason, having renounced the lodge in 1826, co-operating with Thurlow Weed, S. D. Greene, Victory Birdseye, and others in efforts for its overthrow. Mr. Gates addressed a letter of profound interest to the National Convention at Monmouth in 1873, which forms one of the N. C. A. tracts; and we are persuaded to hope that the fervent Christian spirit which made Seth M. Gates one of the best esteemed members of the Congregational denomination and earnest foe of the lodge abides also in the illustrious son.

"Webster's Dictionary" was the queer word passed along by the Knights of Labor on the New York Central railroad last Friday evening soon after 7 o'clock. Every member of the order obeyed the secret summons, left his brake, his switch, his engine, or other work, and the great clock of the Vanderbilt lines, whose pendulum has been swinging without a break for thirteen years at least, came suddenly to a dead stop. The officers were astonished, but not disconcerted. They began to get out passenger trains next day, and on Monday it was said the strike was broken. It is not clear what was the occasion of it. Partly rivalry and jealousy between the Powderly order and the engineer's brotherhood; and partly because of the discharge of lodge men. It was ill-advised and groundless from the view of the public, and deserved defeat. There were loud threats as usual by the conceited officers of the lodge, that they would stop all business over several lines, but they are not likely to materialize.

LODGE AND CHURCH.

BY REV. B. A. IMES, PASTOR SECOND CONGREGATIONAL CHURCH, MEMPHIS.

The *Congregationalist* of July 24th closes an editorial on the secret lodge by recommending that we endeavor to supply in the church the peculiar attractions which entice men to the lodge. As one who has long and earnestly studied this question, I beg to submit that if we understand the wide difference between the lodge and the church, in essential character, we will not undertake to make the church a substitute for the secret conclave.

First of all, as I understand, the motive which controls the average young man in enduring the heathenish and unseemly rites of initiation, and putting himself under the control of men, he knows not whom, is purely and wholly selfish. I think this cannot be refuted.

It is the *personal advantage* expected, in business or in politics, or in whatsoever way men thus sworn to aid one another may be able to do it. A young physician, for example, comes to the city and learns very soon that the way to success is through the lodge. The more "orders" and "degrees" he can carry the better for him. Not a few of the ministers who are in sworn brotherhood with ungodly men in the lodges are there scarcely from honest choice, but because the "lodge rules," and the minister is frankly told that he is expected in certain places, at least, to do as others have done, viz., patronize the lodge; then it will return the favor and make things all right for him, otherwise he may get on the best he can. I can give facts from personal testimony, from ministers on this point. Some ministers are deluded by the idea that to get inside these orders they can control them, or at least be at the advantage of having a hold on them from the inner side, regardless of their company.

Again, the church can not furnish men with a religion which has no place for repentance, atonement, regeneration. When will this be understood by those who in seeming charity seek to compromise with the lodge?

I have been personally confronted by men with assertions implying that they have all the religion they need. This is *assumed* by a vast number of the young men who do not attend church in the large towns and cities.

Furthermore, the church cannot supply for a

large number of ungodly men a chance for prominence as leaders, and for a large number of all phases of character the opportunity for putting on grandiloquent titles and wearing showy regalia. A certain fondness for military parade and display is gratified by the dress and processions of these "orders." On this account they greatly attract our people in the South and everywhere. The church has no place nor principle wherein to gratify these demands. The church should lay stress upon the interests of home and family life; the lodge is a counter attaction.

The church ought to do much in a social way, but must of necessity be somewhat select as to general character of those who are made socially welcome.

In general, the lodge only asks for patronage and power. Character is ignored. Among our colored people, men known to be personally dissipated and unchaste, can hold high offices in secret orders, and when they die they are taken to burial from some church with all the pomp and parade which may be shown over a great moral hero who had won a place in fame. It is so now that men prominent in these orders privately tell me of their disgust and loathing of things done and sanctioned by the lodges, and only the want of personal courage keeps such men from openly denouncing them. They realize their isolation should they organize an open protest. They fear the result to their business interests and personal welfare.

No, the churches, though infested by members of secret lodges, cannot take the place of the lodge for the mass of the latter's adherents; nor, except in a social way and in more of true Christian sympathy, hold out the attractions of the secret order.

It is no secret that church discipline, processes in the civil courts, and political interests are largely affected and often entirely controlled by lodge influence. This is largely what they are for. Each clique and clan is pledged in the interests of its own members, and the rights and interests of the rest of the world come in as a secondary matter.

How can the church fill this remarkably *benevolent* (?) office? I am intensely serious about this matter since men in high places in the pulpit and the press, hesitating to come out with the full weight of conviction and Scripture testimony, admonish us to make the church supply the place of the lodge. They go far enough to show that their convictions are sound as to certain evil things in the secret conclave, but the finale of their argument reminds one of attacking Gibraltar with a fusilade of boiled peas.

Personal invective and denunciation are not the weapons of Christian warfare, but when it comes to dealing with the character and workings of these institutions, we can know what they are better than do a vast proportion of the deluded men who are under their despotic sway; and apart from this, I can get personal testimony any day from men in the lodges, sufficient to condemn them beyond any defense they can offer. But their aim is *power*; their policy, *denial*, or *silence*. We have the right, therefore, to exhaust the resources of Christian logic in criticism.

My church, though small in membership, has organized an aid association for those of its members and regular attendants (who contribute money to the church), who may desire to thus help one another. One dollar is the admission fee, and $1.00 assessment fifteen days after the death of a member; $40 death benefit; no "sick dues;" any case of sickness or of actual need, in the church or association, is to be taken by itself, and help given by all who will do so on principle of Christian duty. We wish to encourage self-help as against wastefulness and dependence, and at the same time provide for the emergency caused by death.

We like the system, and in this way we offer our members one advantage claimed for the lodge.

Memphis.

The following is from the *Record* (Rochester, N. H.):

"At a temperance meeting at Sanford Corner not long since, it was stated as a reason *why* the selectmen (two of them) changed their highly creditable resolve *not* to license pool-rooms, that 'the *ministers recommend it*,' whereupon a gentleman appealed to them in person to know if that was a fact. The Congregationalist said Yes, and the Baptist said Yes. By this time the house had become as still as the house of death. Mr. Butterworth, the Methodist, came on his feet, and with the voice of a lion roared out, *'No; I never compromise with the devil. When I do, I will resign my commission.'* Thank God that there is *one* minister at Sanford opposed to the rum-shop and its appendages. 'He that is not for me is against me,' will apply as truly in this as in any other case. I understand that the Baptist minister has resigned, and the other one had better do so."

It has often been said that when crises in state and church management come, there is invariably a demand for a brave leader. There are the thousand who are ready to say, "I am with you," to the one brave leader who dares to define his position and to call "with the voice of a lion" unto them, "Are you with me?" "I never compromise with the devil" is always a good motto for the champions of right. Our day calls for more men of Mr. Butterworth's staunch devotion to God.

HUMBUGGING MASONS.

An editorial in the *Masonic Review* says:

"This is an age of humbugs, and we regret to see our brethren of the Masonic press encouraging them. The *California Mirror* notices a chromo of 'Washington Closing the Lodge;' and says, 'it is copied from a life-sized painting by our Bro. Leutz, who gains historic fame by painting "Washington Crossing the Delaware." He says 'the chromo presents the noble Washington, as master of the lodge, praying for the blessings of heaven to rest upon his brethren and all good Masons.' We don't believe that Leutz, the artist, was a Mason. We don't believe he ever painted 'Washington Closing the Lodge.' We don't believe Washington was master of a lodge. But we do believe there is a disposition on the part of pretenders, to make money out of the credulity and vanity of Masons."

But another editorial in the same paper is as follows:

"The *Keystone* says, 'The cornerstone of the National Capitol at Washington city was laid by our illustrious brother George Washington, with Masonic ceremonies, in his double capacity of President of the United States and master of his lodge.' This is about as near the truth as that Washington was the first master of a certain lodge, and the first Grand Master of the Grand Lodge of the United States; all of which we have seen gravely stated in papers purporting to be Masonic. That he captured Cornwallis with a lasso, and slew him with a 'setting maul'—would be equally near the truth. Washington was not master of a lodge during his Presidency, nor before, nor since! He never was Grand Master, and there never was a Grand Lodge of the United States."

The learned editor of the *Review* is rather hard on the rank and file who blindly swallow Masonic lies in heavy doses and whose sublime credulity is a standing amazement to all outsiders. Masonry is "a lie all over;" and the bigger the lie the better it seems to be enjoyed by the average Mason. That stupendous lie about poor Hiram Abiff and Solomon's Temple is a stunner. And the brightest Masons dish it up with a grand flourish to the small fry for the cash. A man with beard on his face who will believe Masonic twaddle at all is certainly to be pitied, and should have a ten-year-old school boy appointed to look after him and keep him out of the hands of gamblers and confidence chaps. Out of all our sixty millions of people only a bare half a million are credulous enough to be caught by Masonic sharps.

RAY RAND.

But what about secret societies? Shall we let them in? What?—with their foresworn oaths, their dangerous promises, their sun-worship, their naked deism, their secret combination of heterogeneous elements of Christians and pagans, of deists and pantheists, accustomed to fall down together before the shrines of Baal and Ashteroth, and sit side by side with them knowingly and approvingly, at Christ's table? I for one have not got that far down the ladder yet, whose foot rests in the filthy mire of demon-worship. I know Satan with a lie in his mouth stands ready to offer all the kingdoms of the world to the United Presbyterian church if she will only bestow this homage on him. But he is as much a deceiver now as when Jesus was upon earth, and not any more of a landlord.—*Rev. J. H. Leiper in Christian Instructor.*

LODGE AGAINST CHURCH.

[Editorial in Chicago Evening Post, July 28, 1890.]

The esteemed *Congregationalist* is deeply, not to say mournfully, concerned with the increasing influence of the "lodge," or secret society, as a competitor with the church for the time, attention and money of men. This influence, our religious contemporary finds, extends not only to men who have professed no allegiance to the church, but also and with equal force to church members.

Sad though the confession is, says the *Congregationalist*, it must be acknowledged that some men whose names are on the church roll habitually give precedence to the secret society over the church. If the meetings conflict, the successful competitor for their presence is the former. They have no time to spare for the great religious gatherings, but they will go a long distance to be present at a conclave of their fraternity.

How far reaching this secular agency has become may be guessed from "recent figures, carefully compiled, which show that Boston has 243 churches to 599 lodges; Brooklyn, 355 churches to 695 lodges; Washington, 181 churches to 316 lodges; Chicago, 384 churches to 1,088 lodges, and the same proportion obtain in other cities."

It is not strange that the *Congregationalist* finds in these figures very little encouragement for the cause of the church. It will not even agree that a lodge or secret society which distracts the attention of a church member from the church is a religious, much less a Christian, institution. It insists that in so far as a church member sacrifices his religious observances to the exactions of his lodge he departs from his duties as a Christian. Accepting, then, these conclusions and accepting also the figures above given as correct, it is difficult to escape the conclusion that the men of America are rapidly leaving the church for the lodge, leaving the preacher and the pews to their wives and daughters. And indeed this result is observable in almost any church during almost any service. Even in the Roman Catholic church, whose faithful are prohibited from joining secular secret orders, the defection of the men and the preponderance of the women are noticable features of all church functions.

We can scarcely avoid accepting the lamentable conclusion of the *Congregationalist*, which amounts to this: that the male members of the human family are altogether inferior to the other sex in piety, morality and proper feeling.

KNIGHTS OF PYTHIAS.

[J. P. Lytle, D. D., in the United Presbyterian.]

At a late meeting of the Presbytery of Muskingum, the question was asked by one of the sessions, if membership in the order of Knights of Pythias was a violation of our law in relation to secret societies. The Presbytery replied affirmatively. Some of the members did not seem to know very much about the order, and none of us was very well posted; but we knew its parentage and affiliations, and were at no loss to decide the question proposed.

For my own satisfaction, and also for the information of those who wish to know (perhaps I should write, *willing* to know) something of this order, I sent to the publishing house of Ezra A. Cook, Chicago, for "Knights of Pythias. Illustrated. . . . By a Past Chancellor," a pamphlet of 96 pages, price 25 cents. The work is written by one who had attained the highest position in the order, and being disgusted, has retired from it and exposed it. The United States Court, in accepting the testimony of seceding Mormons in relation to the oaths of the Endowment House, has decided that secret oaths can be revealed. The Word of God has rendered the same decision, Luke 12: 2, "There is nothing covered that shall not be revealed; neither hid that shall not be known."

A glance at the pamphlet shows that the order is an imitation of Freemasonry, adapted to those who have some conscience and a little self-respect left. There are three degrees, Page, Esquire, and Knight. There is also an "Amended, Perfected, and Amplified Ancient and Chivalric form" of conferring the third rank or degree, "wh ch is

conferred in but a few wealthy lodges, because of the great expense attending the purchase of the apparatus for conferring it."

1. The order is oath-bound. The oaths are long; the three would fill a column. I give only so much as is necessary to prove the position.

Obligation of first rank:

"I (your name), in the presence of these true and tried brethren, do most solemnly promise, declare and swear that I will never reveal till the day of my death, and will keep secret all the mysteries of which I have been or may be hereafter instructed in....So help me God, and keep me steadfast in this my first and binding obligation in the order of Knights of Pythias."

The obligations of the second and third degrees, or ranks, as they are named, are of the same general nature, except that they omit the word "swear" at the beginning, but to each of them the concluding phrase is added, "So help me God, and keep me steadfast."

It is unnecessary to comment on the immorality of swearing to keep secrets before they are communicated. It may be regarded as some palliation that the oaths are without the cut-throat penalties belonging to Masonic oaths.

2. The gravest objection to this order, however, as it is to other secret societies, is the Christless nature of its ritual of worship. The candidate in the first rank is required to profess belief only in "the existence of a Supreme Being." Thus deism or theism is the religious foundation of the order. The prayers and hymns all accord with this, and are presented to God as worthy of acceptance for their own sake and the merits of the offerers. No Mediator is admitted. The Bible is used in the ceremonies of initiation, and is styled "our Book of Law." It is, however, used Masonically, *i. e.*, with Christ understood as omitted, in accordance with the prayers and other religious rites.

3. The ceremonies of initiation are foolish, repulsive, degrading, and in the Amended and Perfected rank, profane in the highest degree. The members appear in "Masks and Black Robes." The candidate is divested of his coat and vest, puts on a white robe, and has his eyes blindfolded. In this condition he kneels beside an open coffin containing a human skeleton, over which two swords are crossed and the Bible placed above. In this posture he swears. When he comes to take the third rank he is made to pass through what is called the "ordeal." An oak plank, about twenty inches square, and two inches thick, and filled with spikes of iron or steel five or six inches long, is placed before him, upon which he is required to jump with both his feet naked. Some jugglery is practiced while the ceremonies are proceeding by which the *bona fide* plank with spikes of iron is exchanged for one with spikes of india rubber. If the candidate refuses to jump after the third order, the "executioners" proceed to put him on the spikes. Having passed this "ordeal" he is declared to be a Knight, and a "brave man," Indian like.

In the "Amended, Perfected, and Amplified third Rank," the profanity is shocking. This rank is intended for the wealthy, and the author states that but few take it. The lodge-room is darkened to represent a wilderness. To the right of the Chancellor Commander is an elevation in which is laid a complete skeleton (or its representation). On the right of the Vice-Chancellor is placed a mock cauldron containing combustible materials to represent hell-fire. A Past Chancellor, personating Pluto, or Satan, is seated in "the center of the room, dressed in a suit of silver mail, cavalier cloak of black, trimmed with silver lace." As the candidate enters, Pluto looks up and demands, "Who dares to break the stillness of eternal night by wandering past the limits of the earth to my most dread abode?" The Master-at-Arms answers, "Imperial Prince, behold a well-tried Squire, who craves the honor of his knightly spurs, and boasts himself a brave, courageous man." Pluto leads the candidate around among imitation snakes, points him to the red, lurid flame burning in the cauldron, the materials having been ignited, warns him of a terrible fate if he yields to fear, and proceeds to apply the final "test." After an intolerable mixture of profanity and nonsense, and just as the "test" is to be applied, the curtain at the chair of the Chancellor Commander is drawn aside, and that official is seen "dressed in a scarlet robe, with a cross on his breast, a gilt crown on his head, and a gilt cross as a scepter in his hand." Pluto, trembling and retiring, says: "Before that awful emblem of my defeat [the cross], I bow in mute despair." The "ordeal" of the bogus "spikes" is then applied; if the candidate jumps as bidden, he is "cordially greeted as a brave man"; if he does not, he is received, nevertheless, in consideration of the many trials he has undergone.

If Satan had been asked to invent something more profane than this, I think he would have modestly declined. The whole transaction takes place in a mock hell; the principal actor is a sham devil (the real one not being far off), who is respectfully addressed as "Imperial Prince." The sudden yielding of this sham devil at the "sign of the cross," while intended, no doubt, as a piece of tragedy with a high moral, must be regarded by Satan as an exquisite mingling of comedy and farce.

It is usual for the members of secret orders to deny the truth of the exposures of the secret rites. This is to be expected from the nature of those rites. But it is observable, and quite significant, that the orders themselves never make any denial. Knights of Pythias have sometimes denied the truth of the exposure made in this pamphlet, and there may be those who affect to believe them, but neither the one nor the other is sincere. An impartial judgment cannot admit that it is a fabrication.

THE CONGREGATIONALIST EDITORIAL.

[The article in the Eastern representative of the Congregational churches, entitled "The Church Versus the Lodge," which we reviewed last week, has so much attention given it by able and pious ministers of that denomination, that we reprint it. The arguments of Rev. Mr. Imes, of Memphis, and Rev. Mr. McLean of Macon, in the present issue will be better understood if the original is accessible to the reader.—Ed. Cynosure.]

What shall be the attitude of the church toward the secret orders which have multiplied so rapidly throughout the country during the last few years? It cannot ignore them, for they are a potent factor in the life of every community. With many of our churches no problem is more serious, or beset with greater complications. The problem would be simplified somewhat if these organizations were made up entirely of men who have professed no allegiance to the church, but the place which the lodge holds in the affections of many a church member is what gives rise to great anxiety. Sad though the confession is, it must be acknowledged that some men whose names are on the church roll habitually give precedence to the secret society over the church. If the meetings conflict, the successful competitor for their presence is the former. They have no time to spare for the great religious gatherings, like those at Saratoga, but they will go a long distance to be present at a conclave of their fraternity.

So largely have these societies come to monopolize the time and the thought of church members, that ministers and leading laymen are saying, "Men and brethren, what shall we do?" At the last meeting of the Vermont Congregationalists, at Rutland, the subject aroused the liveliest discussion of the whole session. Resolutions mildly deprecating the absorption of some Christians in such interests were set one side after a vigorous discussion, not because it was not universally felt that the situation called for remonstrance, but because a few thought that the formal protest would be considered a declaration of war, and would embarrass them in their efforts to counteract the baneful influences of these societies. Yet not a man who spoke failed to admit that Christian concerns in his own community were suffering on account of them. Several who live in towns of only a few thousand inhabitants reported from twenty to forty thriving orders.

We believe Vermont is not exceptional in this respect. The lodge—using the term to include the meetings of the various secret orders—will be found strongly intrenched all through the country; growing in numbers and power, and everywhere detaching the devotion of Christian men from the church, and too often, we fear, from the straightforward service of their Master. Recent figures, carefully compiled, show that Boston has 243 churches to 599 lodges: Brooklyn, 355 churches to 695 lodges; Washington, 181 churches to 316 lodges; Chicago, 384 churches to 1,088 lodges; and the same proportion obtains in other leading cities.

In the face of this state of affairs is the church helpless? Two things at least it can do. Through its preachers, its press, and through the lives of those who love it, it can set the claims of the church far above those of any order whatever. Give men to understand that, however interesting and helpful the lodge may be, it cannot take the place of that divine institution, the church. The notion that one is about as good as the other cannot be entertained for a moment. However far the church falls below the ideal of its Lord, it still stands as his visible representative on the earth, the minister of his sacraments, the defender of his truth, the dispenser of his gracious salvation to men. The fact that some of these orders employ a chaplain and have an ornate ritual, that they conduct religious services and preside over funerals, does not make them religious, least of all Christian, and he who finds his religion and his Christianity at a lodge room, and never feels the need of a church, is woefully defective in his idea of what religion and what Christianity are. Rarely does a pastor find a spiritually minded member of his flock preferring lodge meeting to church meeting.

Again, the church should study to find out what makes the lodges so attractive to the average man, and then, in so far as lies within its province, it should strive to give him that, or its equivalent. And here, we believe, the church has much to learn. Does the lodge furnish watchers for the man who is nigh unto death? Does it see that his bereaved family does not suffer? The church, of course, cannot be a life insurance company, but it can, and it ought to make it sure that none of its humblest members are ever destitute and forsaken. To be sure, we all profess to do this; but is this service for the weak lambs of the flock always performed cheerfully and tactfully and thoroughly? It is not an unheard-of thing for a secular order to boast that it cares more for its membership than the church does for those in its fold. Let us be able to assert a negative to that taunt whenever it is uttered.

One of the chief attractions of these resorts is the spirit of fraternity which prevails there. If our churches could be made the rallying ground for men who have the social instinct, they would not be turned so easily aside to secular resort. Man is gregarious by nature. He likes to be with his kind. The churches most alive to their responsibilities to-day are recognizing their obligation to minister to the social life of man. So pleasant reading rooms and parlors are being added to the equipment of the church. To many a lonely dispirited man the lodge represents all that he knows of human fellowship. Let us make more of the fellowship of Christ's body. It does not appear that the apostolic church, the warmth of whose Christian hospitality glows at the distance of eighteen centuries, was much troubled with its members running off to the Odd-fellows or the Knights of Pythias.

We have never counted ourselves among those who believe that secret societies are a great menace to our country. Intemperate attacks on them as nesting-places of vice and hot-beds of treason, only root them more tenaciously in our American soil. Good and true men are found, perhaps, in the membership of every one. At the same time, when they demand the service and affection which a man owes to Christ and to the church of which he is a member, and when, as now, they have come to take the place of the church in the minds and hearts of thousands of our fellowmen, we believe it to be the part of wisdom for the church to recognize the facts. It need not level its artillery at them, but it must stand for its own rights, and it must make it clear to the world that there is no brotherhood like that which the Nazarene founded, apart from which no man comes to his completest manhood.

New York spends about twelve times as much each year for intoxicating drinks as is spent during the same time for both home and foreign missions by the United States. This was the exact proportion in 1880, and there can be little doubt but that the contrast would be even greater now. The development of modern missionary enterprise has been something wonderful, but after all, is this century to go down into history best characterized by its missions or its drunkenness?—*N. Y. Pioneer.*

"THAT ARMY OF RESERVE."

BY REV. ALEXANDER THOMSON.

The *Daily News* of Chicago is a wonder. In spirit and energy, in its courageous defense of what is right, and in its whole-hearted hatred of what is wrong, it has no equal in the Chicago daily press. Even in the line of that most unpopular reform for which the *Cynosure* speaks, it has rendered valuable services. And for all that it has done may the Lord give it abundant reward. But before this mighty incoming tide of lodgism even the *Daily News* seems to be carried off its feet. Twice during the present week has it extended editorially the right hand of welcome to the Odd-fellows, introducing one of its editorials with the words that stand at the head of this article; and, speaking in a commendatory tone, brings forward about the following propositions:

The spirit of militarism is increasing in this country. This is manifest in the increase of the military orders among "benevolent" lodges. This great body of trained men, trained without expense to the Government, might be very useful to the country in case of war.

We grant the truth of the first proposition; but is this a cause for congratulation? This military spirit, as the *Daily News* truly says, may be largely for display, as undoubtedly this great parade in Chicago demonstrates; but are such displays healthful to the simplicity of republican life? Not without the expenditure of a vast sum will this display be possible; and with multitudes on our frontiers, suffering even now from the effects of drouth; with so many avenues open for true patriots to spend their spare money for their country's good, can all this useless expense for display be less than sinful?

It may be objected that they might spend their money in worse ways. Very true. One might knock out a man's eye. It would not be as bad as if he knocked out both eyes. But surely it would not be justifiable! But the writer believes that the military spirit the *News* says is on the increase notably among the lodges is not separable from the war spirit, which the *News* itself condemned for demanding a great navy. We have but to look at Europe to-day to see this. There the military spirit is supreme, while over it hangs a perpetual war cloud. Said one of the members of the London Peace Congress: "The best men in Europe are trying to avert war, but it will be in vain." There is not a close observer of European affairs who does not know this. The great Prussian general said Europe was a powder barrel; woe to the man who throws a fire-brand into it.

From that European war-cloud produced by this military spirit will yet leap such death-lightnings and such far-reverberating thunder, as this world has not seen or heard since the great Napoleonic wars. Do we want such a war-cloud to overshadow us? But would this "Army of the Reserve" be of use to us in any possible national emergency? A foreign war I think not possible unless we become the aggressors; but did such a calamity actually happen, who believes that the lodge organizations would volunteer to serve their country as such? But if they did not, and only went as individuals, where would be the substantial gain? They must then go with the untrained multitude and all be drilled alike.

There are three questions that might plunge our nation again into civil war: The race question, the labor question, and the question of our common schools. In a conflict arising from any of these, of what possible use would these lodge soldiers be, split up into so many different parties and having their sympathies so divided? But suppose that the anti-secret party, now so weak, should suddenly develop strength, and seek to enact a law that would prohibit lodge existence. Then, indeed, we might see some use for these lodge warriors!

In so far, then, as the military spirit is rising in this country, it is to be regretted. In so far as it is manifested by the lodge it can only be a source of danger to a peaceful people.

Bartlett, Ill., Aug. 8th, 1890.

—Thirty families, numbering 240 souls, have recently come over from Romanism to Protestantism in a single commune of Hungary.

NEW ENGLAND LETTER.

Some notes from Northfield.—Rome and sectarianism.—Amherst's new president.—A relic of antiquity.—The crops.

That "School of the Prophets," Northfield, is now alive with the crowds who have gathered at the Conference, some for a summer outing, but others—and let us hope they form the majority—for earnest Bible study, and a stimulated spiritual life. A proof that this latter conclusion is correct seems to be afforded by a correspondent of the Springfield *Union* who notices "the perfect freedom with which everybody speaks about religious subjects, and the absence of any generally continued secular conversation. Bibles and note-books are frequent, and discussions on theological and hard doctrinal points, though not allowed in the meetings are frequently indulged in without."

One of the expected guests at the Conference, Rev. A. J. Diaz, a native Cuban but a naturalized citizen of this country, was arrested in June for preaching the Gospel; and though now out of prison is still under bail and unable to leave. This may remind some of the friends who attended the Convention of the N. H. C. A. three years ago how an expected helper, Bro. Wm. F. Davis, was held a prisoner for the very same offence—not in Cuba, but in Boston.

This correspondent also notes that "there is an unusual prominence given to the doctrines of Jonathan Edwards," not only in the addresses of speakers, but in the regular college sessions. Worse things might happen than a revival of the Edwards theology. It would certainly be a higher intellectual resource, if that is all that is wanted, than studying the mysteries of Buddhism, as so many of Boston's cultured people are said to be doing; yet I doubt if New England in particular, or the world in general, stands in need either of fresh systems of theology or of old ones vamped over. It may seem a strange thing to say, but the Bible really contains very little theology, using the word in ordinary human fashion; but it does talk a great deal about man's evil nature, and the sins, both special and general, to which he is prone. The great need of the times is for men to stand in our pulpits and sound the old John the Baptist cry: "Repent ye for the kingdom of heaven is at hand." The great revival of 1858 left the terrible sin of human slavery unrebuked, untouched,—nay more, deliberatly and wickedly excluded from public discussion; from the pulpit, from the prayer-meeting and the religious press. Had it been a true revival, a genuine turning to God on the part of the free Christian North, the Civil War with its holocausts of slain might have been averted. Who knows? To me there is something ominous in the fact that once more a burning question is at the front—one whose issues reach through the world instead of a small part of it; and which concerns, not the right of man to be free, but the right of God to reign—which is just as wickedly, deliberately, I was about to say *stupidly* ignored. When Dr. Munhall gave his address on the hindrances to revivals, why was the lodge, the greatest of all hindrances, never mentioned? Why has that brave young Christian, Bro. Weed, been left to give his testimony against it unsustained by any word of open sympathy from such teachers as Moody and Munhall—both of whom have left their convictions on record that the lodge is swamping the churches, killing the spirit of vital piety, and paving the way for a reign of universal materialism? The fact is that a popular evangelist soon grows to be as fearful of rebuking popular sins as any of his most famous and highly-salaried brethren. He too has his constituency who must not be offended, but who certainly would bear any display of crankism on the part of their favorite leader. I doubt if these men who stand as beacon lights to thousands get prayed for enough. I am afraid there is a general and very mistaken impression that they do not need praying for, when the fact is that there are none on the face of the earth, be they rulers temporal or spiritual, who need it more. What Northfield wants, and all New England beside, is more of Edward's spirit of uncompromising opposition to evil,—his theology can safely be left to take care of itself.

But while I make these strictures I firmly believe that the hope of our country in the perilous days now before us, rests with these non-commissioned preachers of the Word, who can break the bread of life to the masses untrammelled by ecclesiastical machinery. The *American*, commenting on the fact that none of the denominational churches have yet recognized Fulton's work against Rome, while his own sect, the Baptists, have invariably given him the cold shoulder, utters these striking words: "Romanism will never receive its death-blow from sectarianism in any form." Neither will the lodge. Another paragraph in the same issue speaks out thus decidedly against all dark-lantern methods of fighting Rome: "There is a growing conviction that the American reformation can make progress only by the greatest publicity. If secret methods are adopted Romish spies will penetrate all orders. The whole genius of Rome favors the spy system." Orangemen and Good Templars will always care more for their pet societies than for Protestantism or temperance. The lodge is not a bond of cohesion, and to make a consolidated reform party that will hold together the iron of reform principle needs to be welded together with the fire of the Holy Spirit, and not with miry clay.

Amherst has called to fill the place of Julius H. Seelye, Dr. Merrill Edwards Gates, a lineal descendant of Jonathan Edwards, and the son of Hon. Seth M. Gates, so well known for his anti-slavery and anti-secret record. Amherst is to be congratulated for securing a president with such antecedents. He is said to be an eloquent speaker, a clear and strong writer; and always ready to bring his scholarly attainments into practical bearing on the great economic and moral problems of to-day.

Boston is to have a statue of Farragut by H. H. Kitson, for which the sum of $22,500 is to be paid. If it should prove as worthy a target for criticism as some of those which now adorn (?) its public squares it may be worth that sum—to the newspaper wags.

Nobody can say that New England has no antiquities after reading that an important local issue now pending in New Bedford is whether "the 9 o'clock bell" shall continue to ring at night in accordance with the time-honored and sacred usage, once generally prevalent but which has long died out from most New England towns. I am inclined to think that this old custom of "the curfew bell" had something to do with the staid habits of those earlier times. How eloquently it preached from its brazen tongue, "Another day gone! Wisely or foolishly spent it is past redeeming. One day nearer to death! One day nearer to eternity!" The party of progress will probably carry their point however, and "curfew" cease to ring even in New Bedford.

The drouth mentioned in a former letter has been broken by copious showers, and the sere and yellow fields are once more clothed in "living green." The crops which seemed on the verge of destruction have started up, and almost everywhere are reported as looking well.

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, D. C., Aug. 6, 1890.

Parents who carefully scrutinize the books read by their children, and all parents should, are much pleased with the action of the Postoffice department in refusing to allow a book, which has recently been translated from the Russian, to pass through the mails, and the hope is expressed on all sides that the Postal authorities will not stop in their good work until many of the pernicious books that now pass unmolested through the mails are treated in the same manner. Surely this great Government should keep its mails clear of all polluting matter.

This particular book is an outrageous attack upon things which all good people hold sacred, including the marriage tie and religion; and its sale should not be tolerated anywhere. I was positively shocked yesterday to see a young girl, certainly not more than seventeen years old, walk into the book department of a dry goods store and ask to see this little book. It was handed her by a clerk—a girl about her own age—and after reading a paragraph here and there she purchased the book; this book that has been declared unfit to go through the mail sold to our daughters at dry goods stores! Isn't it horrible to think of?

This subject of what our children read is not one to be lightly thrown aside; it is worthy of the most serious consideration. The cheapness with which the public is furnished books ought to be a great blessing; but before saying positively that it is, suppose you pay a visit to the nearest book

store and cast your eyes over the class of books exposed for sale. The evil done to young and unformed minds by bad ideas, sometimes even in good books, is very great and is constantly growing; it insidiously leaves its imprint upon the impressionable minds, and in many, alas, too many cases it is never completely eradicated. Some day the Christian people of the country will arise in their might and demand of the merchants that books of a certain class shall not be publicly exposed for sale, and God grant that it be soon.

An unexpected obstacle has planted itself in front of the proposed anti-lottery legislation. When the Senate committee on Postoffice took up the bill prohibiting the sending of anything intended for, or pertaining to a lottery through the United States mails, which has already been reported to the House, several Senators expressed doubt as to the Constitutional right of Congress to interfere with matter intrusted to the mails, and a sub-committee was appointed to examine into the matter and report to the committee. The lottery men and their laywers are making the most of this doubt and trying thereby to induce men who are conscientiously opposed to their depraving and degrading business to do nothing towards placing the necessary authority in the hands of the Postoffice department to break it up. If this authority cannot be conferred without violating the provisions of the Constitution, then it is high time that the Constitution was amended.

In no one thing has the National capital made

(*Continued on 12th page.*)

CORRESPONDENCE.

THE NEBRASKA CAMPAIGN.

SALOON RIOTERS MAKE A TERRIBLE LIST.

Osceola, Neb., Aug. 8, 1890.

Editor Cynosure:—I am on my second lecture tour in the Nebraska campaign. The weather is exceedingly hot and dry. Not in the memory of the oldest inhabitant has the State suffered anything like the disasters it has this year. Earlier in the season the dreadful cyclone leveled whole villages to the ground. There were terrific storms shooting bolts of lightning into the midst of homes and killing men, women and children. Later the hot dry winds from the southwest have swept the State, wilting and crisping the corn as in a November frost. Meadows are as white as a field of ripened wheat. The earless corn stalks are being cut for cattle feed. Vegetables are almost an entire failure. Most of the farmers are in debt, with their farms mortgaged and no prospect of relief. They are paying heavy interest to bankers and mortgage companies, who are rapidly taking posession of their farms. There is a growing alienation between capitalists and wage-earners, which threatens speedy revolution.

But the absorbing issue is the pending prohibitory amendment. The most encouraging indication is that the organization of bankers and business men under the leadership of Rosewater of the Omaha *Bee*, for the purpose of carrying license, has thrown the farmers and wage-earners into line on the other side. They say if license is what these capitalists want, then it is what we don't want.

The liquor men were never as defiant and intolerant as here in Nebraska. It is seldom we hold street meetings without their disturbance. I wanted to lecture on the streets of Silver Creek last evening, but at the advice of friends in town I spoke in a church for fear of a riot. J. R. Dill, who is one of the most successful lecturers in the campaign, spoke on the street here a few weeks ago but was interrupted by a shower of eggs. He finished his address, but the opposition came near turning the meeting into a riot. Two weeks ago Hon. Geo. Scott's meeting on the street at Schuyler was nearly broken up by rummies. A dastardly assault was made on the persons of editors Thomas of the Elwood *Record*, and J. I. Frederick of the Kearney County *Gazette* at Minden, in June. Bro. Frederick was once assistant editor of the College Springs *Crank*. The assault on Rev. John Power in Dodge county soon followed. Rev. L. G. Jordan, the eloquent colored orator from Texas, was viciously assaulted by a saloon-keeper in Nebraska City. Bro. Jordan and Bro. J. R. Dill are strong friends of the *Cynosure*. Rev. C. A. Huyck was waylaid and assaulted by a saloon-keeper at Ashland, because he had defeated him in obtaining a license. The saloon outlaws at Roca hurled an empty beer keg through the church windows into an audience where the W. C. T. U. were holding a Demorest Medal Contest, injuring several persons and frightening many ladies. A. C. Rankin's tent was cut by saloon outlaws at Crete, and several shots were fired through the canvas. Henry L. Chaffee was ambushed and assaulted on his way home from a West Point meeting, by the infuriated representatives of "personal liberty." A midnight mob of saloon toughs at Brownville tried to induce Rev. L. G. Jordan to come out of his lodging-house that they might do him violence.

These acts of lawlessness were all by the anarchistic saloon element and perpetrated during the last few months. Attempts to break up some of my own meetings have been made by liquor men. The schools of anarchy in this nation are the saloons. They educate men to trample upon law. Like the slave power, their tyranny and intolerance will likely again bathe the land in blood.

My first tour was in Saunders, Thayer and Fillmore counties. This time I am lecturing at points between Fremont and Kearney. I spent a few days at the Beatrice Chautauqua and heard the great debate between Rosewater and Webster for the saloon and Dickey and Small for prohibition. Rosewater claimed that Christ made wine at Cana, and also referred to that divine institution of Freemasonry laying corner stones, and using wine in the ceremony. In replying to him Sam Small elicited the loudest applause by holding up Masonry as of equal sacredness and divine authority with the church! The debate was a great victory for the amendment, for at the close the entire audience seemed to arise when the vote was called for the affirmative, and none voted against it. M. A. Gault.

THE ENEMY COMING LIKE A FLOOD.

Coaksbury, S. C., Aug. 1, 1890.

Editor Christian Cynosure:—I lay aside the *Cynosure* of July 31st to write you a few lines. I am sure that a few copies of the *Cynosure* would have done good distributed in the county of Laurens a few weeks ago. One week ago I was in that county and about the first thing I learned was the fact that a Masonic lodge had been "set up" and was being "set up;" that the Friday night previous two presiding elders, four pastors, one Baptist, one Presbyterian, two Methodists, and other Masons, had spent a whole night "making sixteen men Masons," and that the following Friday was to be passed the same way, and I was urged to "go in," too.

Friday night came and with it more candidates than could be made in one night, so the following Tuesday night was set apart to finish up. I learn that a "dispensation" has been granted and a fellow can get three degrees for five dollars, and the fellows are getting them.

It has leaked out that one poor fellow told them (the Masons) before they began that he had been out in the rain all day and was sick, therefore he could not stand any foolishness. He was assured that he could stand it; but he did not, if he could. It was not so pleasant for a sick man, partially dressed, with head through the noose and cap over his eyes, for several hours in a chilly room. So I hear that he left them, though it was said to him he must die then and there. I have not heard of his death, and I suppose he is still alive. He may be made a Mason yet.

I wonder and wonder how can a man who is Christ's be a Mason? One thing shocked me more than any other, and it was the fact that a minister who claims to be sanctified and who advocates the doctrine, was made a Mason along with some who claim to be as bad as men often are. I am shocked at it yet.

There is a revival of Masonry here just now, and something ought to be done to counteract its influence. I know of nothing more effective than the distribution of Anti-masonic tracts and literature. Were I able I should buy such as I see advertised in the *Cynosure* and sow it in this Southland, for these secret societies are dealing out death and destruction among my people. I heard two preachers, both Masons, conversing. One said, "I enjoy a meeting almost as much as I do a warm church meeting." "Yes," replied the other, "it was the ancient church, and you keep your obligations better than the church members do." So on ran the conversation.

Could not such works as, "Freemasonry Illustrated," "Scotch Rite Masonry Illustrated," "Hand-book of Freemasonry," Freemasonry Exposed," "Revised Odd-fellowship Illustrated" and such literature as will enlighten the people, be distributed by those who are blessed with the means? Send me anything against secret societies; I'll distribute it. (Rev.) D. H. Johnson.

FROM A SOUTHERN POINT OF VIEW.

Macon, Ga., July 29, 1890.

Editor Christian Cynosure:—You have heard nothing from me since I came to this State more than a year ago. It has not been because I have lost interest in the godly cause you represent; neither is it due to the fact that there is not great need of your work being pushed in this city, that I have not written; but it is because I have had more than I could do, and therefore, have had to leave undone many things that I should have been glad to do.

I am glad to see the Boston *Congregationalist* of July 24th speak out on the "lodge question." It shows the way the wind is beginning to blow, even though the subject is touched lightly. I have wished and prayed that this, the leading paper of our denomination, might see that for the good of the cause it represents, it ought to speak out on this the greatest and growing evil in the church of Christ.

I do not profess to be wise, but on the other hand I am sure that I know but little when compared with others; but I do not see how Christian ministers can be members of oath-bound lodges. If we would understand secretism we must study it at least in three respects: (1) As to its internal and moral nature, —as a religion, for such it is. The lodges have the Bible,—a confession of faith. Each member must believe that there is a God, the supreme ruler. They have their prayers, songs and altars. (2) As to personal influence over men, for which every minister is responsible to Christ, his Lord and only Master.

I know that no man of God can become a member of a secret order as they exist to-day in the South, without vitiating that moral distinction that should exist between him and the world according to the Word of God, viz., "Come ye out from among them;" "Be ye separate;" "Be ye not unequally yoked together with unbelievers;" "Ye are the light of the world;" "Let your light so shine;" "Men love darkness rather than light, because their deeds are evil." (3) As to their professed benevolence. The *Congregationalist* asks if the weak lambs of the church are all looked after cheerfully? I answer they are not; but is this always done by the lodge? There are widows in other towns than Macon, Ga., who can answer this question much better than I can. While there is something done in the name of benevolence, it is small when compared with the amount of money collected from the people. Millions of dollars are paid to the lodges of the country every year. I have asked them what they do with all this money? I have seen no colleges built and endowed. I know of no young men who have been educated. I have heard of no homes that have been bought for the poor and needy. What is done with all this money?—I know some men who have made fortunes out of the lodge. I know a minister who lives in the largest State in the Union, that has four or five city lots. His wife and daughters never know what it is to do any housework. He says he got his start through the lodge. He tells the truth when he says he got it through the lodge, for some of it was gotten from our town, as he was the "Worthy Master" of the lodge. It seems that much of the money collected by the orders goes to the officers and leading members.

The lodge is a temptation to be untruthful. A minister whom I know well, in answer to the question, "What is the influence you think secret societies have on the church?" said, "There is nothing that is doing more harm to the church to-day than the lodge." He was a member in good standing with five different orders when he made this statement, and had just one week before preached the annual sermon for the Odd-fellows!

I said, "Bro. ——, if you believe what you have just said, how can you be in so many orders, and preach in their favor as you did last Sabbath?"

"I know I did, but I preached lies to the people when I did it; I have preached more lies since I have been connected with secret orders than ever God will forgive me for."

"There are," he continued, "parts of the Bible that I dare not preach from." He mentioned a few texts, as "Come out from among them, and be ye separate;" "Let your light shine," etc. "If I should preach from these texts they would condemn me."

I *have* said, and now say it again, that we, the ministers, are responsible for the moral condition of our people. Education and property will not better our condition. It will take "pure religion and undefiled before God and the Father." That is what it will take to save any race. How can this best be done, through the church or through the lodge? The two can not work together; for the success of the one is through Christ, while the success of the other is by leaving Christ out.

The *Congregationalist* asks, "What shall be the attitude of the church toward secret orders?" The church must, in the end, oppose them; for they are opposed to Jesus Christ, the only foundation of the church. Christ is not recognized in the prayers of their rituals with which they profess to honor God the Father. We are told in John 5: 23: "He that honoreth not the Son, honoreth not the Father which hath sent him." But the secretists say they have the right to say how much religion they will have in the lodge, and how much they will leave out. I should like to ask, from whence did the lodge get this authority! Who gave them the right to leave Christ out of the prayers and Scriptures of their rituals, thus changing the teachings of the Bible, and the office of Christ? John 15: 16, "Whatsoever ye ask the Father in my name, he will give it you." I am sure that God has given no such permission; for knowing that this attempt would be made, and this authority claimed, he has told us at the close of his heavenly message to us, that "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." I suppose this positive and negative prohibition applies to lodgites as well as to other people.

How can ministers be in organizations that leave Christ out of their prayers and out of the Scriptures they use. These are both acknowledged facts by the most enlightened members and friends of the lodge. So long as Christ is not needed in the lodge his people do not need the lodge.

But they say there are some of our best men who belong to secret societies. (*a*) That does not make the lodge right. (*b*) Many men have gone into the lodge with no knowledge of its nature. (*c*) Others joined for the sake of influence. (*d*) Still others have gone into the lodge for the sake of money, and this class is growing every day. I am personally acquainted with young men who are traveling in the interest of one or more of the many orders at $2 per day, with all other expenses met, who care no more for secret orders than I do. They say the lodge is doing the people more harm than good. Many of these young men were educated in our A. M. A. schools, and have been faithful teachers and preachers of the race, but have given it up and are gone into secret orders where they are getting larger salaries and doing less work, keeping the people down by fooling them.

Is the church asked by the *Congregationalist* what should be its attitude toward the lodge? She should put on the whole armor of God. Her feet should be shod with the preparation of the Gospel. Let her take the shield of faith, and the sword of the Spirit, which is the Word of God!

Let the church of the living God come back to the old landmarks, and there contend for the faith once delivered unto the saints. Let the church cry aloud and spare not. Let her voice be heard north, south, east and west, saying, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth."

Yours for Christ and humanity,

J. R. McLean,

Pastor 1st. Cong'l Church, Macon, Ga.

PITH AND POINT.

OUR HEAVENLY BODIES.

In your paper for July 31 is a communication by Rev. S. F. Porter, on the resurrection. I do not think his theory right. I always understood, and do now, that the human body shall be raised, not the soul, for that is never buried, but returns to God who gave it. God is able to raise even the body of the martyr who suffered at the stake and whose ashes was strewn on the waters. Now at the last trump, where the dead are raised and the living changed, there will be no difference in their immortal bodies. Death has no more dominion over them or us. 1 John 3:2 says, "It doth not yet appear what we shall be; but we know that when He shall appear we shall be like him, for we shall see him as he is," and his body, flesh and bones, after his resurrection as before. I think the teachings of Scripture are in harmony with Job's glorious faith. That these bodies will be raised again there can be no doubt, for as man was made from the dust of the ground and at death returns to dust, surely God the Father and God the Son and God the Holy Ghost, the Almighty, is able to raise the dust and reunite soul and body.—James Ramsey, *Green, N. Y.*

Bro. Canning of Galva also writes in objection to father Porter's first article, but as two letters on the same subject have been printed already we do not need to continue an argument on this issue.

THE DIFFERENCE.

In the *Cynosure* of July 31st under "Pith and Point," the point I wished to make was,—not against "Third party," but against "Third party Prohibitionists." The term "Third party" may be well enough, but "Third party Prohibitionists" never. The two expressions are indiscriminately used in what I took to be "editorial," though in the temperance columns, *Cynosure*, July 17. I am unable just now to refer to date and page for several instances of like use. If I have been mistaken in its being the editor that was guilty, then I bespeak his considerate forbearance, but wish it all to hold good against the other fellow.—I. N. Brown, *Ironton, O.*

All right, Dr., both the editor and the other fellow have promised to do so no more. They have too much regard for parties that have principles worth fighting for to speak of them slightingly.

ANOTHER DELIVERANCE.

Through the light given in the *Christian Cynosure* I was enabled to see "the other side of secretism," and the most satisfactory result to myself is—to-day I stand a discharged G. A. R. May the good work make rapid progress.—Rev. John D. Owens, *Spratt, O.*

FREEMASONRY THE SAME THE WORLD OVER.

The extract from C. G. Finney expresses a truth which I wish was impressed on every Christian mind, in America, at least, where more men have been deluded into Freemasonry than in all the rest of the world put together. If we could only make Americans understand that Freemasonry is Freemasonry, the same everywhere!—H. F. Brownson, *Detroit.*

A NEW FRIEND IN TEXAS.

I shall be very glad to accept of the *Christian Cynosure* for one year; and I hope it will prove such an interesting paper that I can get others to take it. I shall do all I can to circulate it among our people.—Rev. A. C. Polk, *Galveston, Texas.*

A GOOD CANDIDATE.

I lately listened to Mrs. Josephine Henry, the Prohibition candidate for the clerk of the Court of Appeals for Kentucky. This is the most important State office to be elected this year, and she is the first woman who has ever been nominated for a State office south of the Ohio river. She is a native Kentuckian and a lady of fine culture. The college chapel was well filled and her speech of nearly two hours was listened to attentively. It contained some admirable points. She seems an earnest Christian, and will, I hope, receive a full Prohibition vote. I was reminded of Mrs. H. Gougar; for if she is not quite so logical as the Indiana lady, she is quite as persuasive and has a vein of satire that is devoid of all bitterness. Bro. John G. Fee made appropriate opening remarks, and it was the only political demonstration of the campaign.—H. H. Hinman, *Berea, Ky.*

LITERATURE.

The Religion of Ancient Craft Masonry is a pamphlet, now in its second edition, by Henry T. Brownson, a relative, we judge, of the late celebrated Dr. Orestes A. Brownson, the champion of Catholicism. The author evidently writes from the standpoint of the Catholic church, but does not seriously obtrude its peculiar doctrines that might offend many who ought to read this document. The encyclical letter of the Pope in 1884 to which Albert Pike replied in the *Voice of Masonry* for October of the same year is defended in a peculiar manner. Instead of undertaking a specific argument the author refutes Pike from his own writings, especially his book on Masonic theology, "*Morals and Dogma.*" Extracts from this volume show most conclusively that Masonry in America as promulgated by Pike is the same heathenism as that practiced by Ramsey, Weishaupt, Desaguliers and Cagliostro. The denunciation of the Pope is therefore vindicated from the writings of his chief adversary. This is a document which every intelligent Anti-mason may use with great force, but it is to be especially commended to all who labor to promote Gospel Purity, the White Cross Leagues and the W. C. T. U. The appendix is an extract from a work by a French Masonic writer, "Key to Masonic Symbols." The doctrine is so atrocious that the extract is printed in Latin, if thereby its villainy may be somewhat veiled.

Honey from the Rock of Ages is a new book by Rev. A. Sims, author of "Bible Salvation and Popular Religion Contrasted," "Helps to Bible Study," "Shining Lights," and "How every Christian may win Souls." This volume is a selection of some of the choicest things in evangelical literature. Such titles as "The House-top Saint," "Jacob Schoonerhaven on Sanctification," "Shall we Meet Beyond the River" have long been popular. H. L. Hastings of the Boston *Christian* has a place with "Selling Dead Horses." The book will also contain the replies of Pres. J. Blanchard and Rev. B. T. Roberts to Dr. T. D. Talmage on Freemasonry. As soon as 500 subscribers are secured the book will issue. Price 25 cts. paper; 50 cts. cloth.

The August *Century* is a most attractive and interesting number. The frontispiece is an exquisite piece of wood engraving by Cole, a copy of the virgin and child Jesus by Sandrocelli. John Muir, the California naturalist, who writes too seldom in these days, contributes an important paper on "The Treasures of the Yosemite." The article is richly illustrated and there are maps to indicate the boundaries of the proposed enlargement of the Yosemite Park by the creation of a new national park to preserve the sources of the waters that are such an indispensable feature of the old park. Mr. Muir, who is recognized as qualified to give a weighty opinion in the matter, urges the attention of the public to the preservation of the Yosemite. "The Perils and Romance of Whaling" is illustrated in a spirited manner and brings together a number of old stories of adventure and mis-adventure. Few readers will reach the end of the second paper by Dr. T. H. Mann on his experiences as "A Yankee in Andersonville" without being profoundly touched by the pathos of his helpless journey to his home in Boston. President Eliot of Harvard contributes "The Forgotten Millions," a study of the common American mode of life, as typified by the permanent native population of Mt. Desert. In "Topics of the Time" there is a discussion of the "Distaste for Solitude," of "The New School of Explorers," as exemplified by Stanley; and a brief comment on Mistral and his poetic country of "Provence." In "Open Letters" the Rev. Alfred J. P. McClure describes the work of the "Siberian Exile Petition Movement of Philadelphia."

The *Arena*, in its August number, instead of giving a large space to attacks on Christianity as usual, has very able discussions on "The Economic Future of the New South," by Prof. N. S. Shaler, of Harvard; "Our Foreign Immigration, its Social Aspects;" "Hypnotism, its Relation to Jurisprudence," by Dr. Emily Kempin, L.L. D., Secretary of the New York Medico-Legal Society; "The Coming Cataclysm of America and Europe," by Prof. J. R. Buchanan; and "The Domestic Infelicity of Literary Women," by Marion Harland.

Vick's Magazine for August gives useful hints for the berry patch of next year, and for the summer garden of this also. The editor has his eye on Chicago and the World's Fair of 1893. The enterprise of the Vick company at our approaching Illinois State Fair will provide a notable competition for our farmers.

In *St. Nicholas* for August Mr. Glave continues his attractive sketches of African colonization. There is also an account of Miss Olof Krarer, the first native of East Greenland who has visited civilization. The sketch is illustrated by two photographs, showing Miss Krarer in native and in civilized costume.

Current Comment and Legal Miscellany of Philadelphia prints in its July 15th issue a valuable sketch of Judge Joseph Story of the Supreme Court; also instructive comments on the Lodge Election bill and Taxation of Church Property.

The keeper of the morgue in New York states that four-fifths of the 5,000 bodies that reach that place of the dead every year are sent there by drunkenness.

Johannesburg, Transvaal, with a population of 25,000, spends £130,000 on liquor. Omitting the children, this means an average expenditure per adult of £61 per annum.

MORE GOOD WORDS

FOR OUR PAPER.

LET THEM FIND AN ECHO IN EVERY HOME IN AMERICA.

The *Cynosure* is doing good. God's blessing attends its circulation.—R. S. Morton, *Millville, Nova Scotia.*

I have had the bright pages of the *Cynosure* from its first number, and it has testified to the truth.—Josiah Shaw, *Durand, Wis.*

I have taken the *Cynosure* since its second year of publication and am free to say it improves with age.—I. N. Brown, M. D., *Ironton, Ohio.*

I believe it does more to build up Christ's kingdom than any other newspaper that I have any knowledge of.—Herman L. Gloege, *Monroe, Wis.*

The paper with the Washington portrait in it has been in the hands of many to good purpose, till it is almost worn out.—Horace W. Fowler, *Rogers, Ark.*

I take great pleasure in writing to inform you of the wonderful work the *Cynosure* is doing in this part of the land.—Rev. J. J. Smith, *Swift Water, Miss.*

I know the *Cynosure* is of the Lord and I love it, and hand it to my neighbors to read. I expect to do all I can for its advancement and circulation.—M. R. Bechtel, *Macksville, Kan.*

I have for several years read the *Cynosure*, and loved its noble work. It has been a school where I have learned many things I would not have known otherwise.—Rev. W. A. Holmes, *Helena, Ark.*

I very much appreciate the work you are doing; and I am constantly realizing, more and more, the great need of such reading matter widespread among the people.—Rev. A. A. Hoyt, *Publisher N. H. Independent Christian.*

I regard the *Cynosure* as the best Christian publication in this country. It fearlessly advocates righteous reform, religiously, socially, politically, and the extermination of the secret empire.—S. S. Grannis, *Red Wing, Minn.*

I am pleased with the bold and fearless front which the *Cynosure* has presented to the foe. May you keep your colors ever waving in the thickest of the fight, "the oriflamme of God."—Mrs. V. A. Buck, *East Randolph, N. Y.*

I am in love with it, although I am a Master Mason. I have not been inside of the lodge since I have been taking the paper, the last two years, and if the Lord will help me I don't think I ever will go again.—Elder J. Anthony, *Madison, Ark.*

Having seen a copy or two of the *Christian Cynosure*, and read its contents, I am surprised at the exposure it gives of the secret orders. I was not so aware of their evil tendencies. I have been asked to join some of them, but shall refrain from doing so.—T. E. Kerlinger, *Stewartstown, Pa.*

If you have made up your mind to buy Hood's Sarsaparilla do not be persuaded to take any other. Be sure to get Hood's Sarsaparilla, which possesses peculiar strength and curative power.

10,000

Another ten thousand edition of the tract,

KILLED, AND NO INQUEST.

This is a large 4-page tract at 30 cents per pound, 15 cents for half pound, and 10 cents for a third of a pound. It is an illustrated account of the death of Rev. J. W. Johnston, while being initiated by the officers of Huntington Lodge, W. Va., in January of this year. Sent postpaid at the above price. Address,

National Christian Association,
221 W. Madison St Chicago

SECRET SOCIETIES CONDEMNED

BY EMINENT EDUCATORS.

President F. H. M. Henderson, *Bowdon College, Ga.:*—I regard all secret societies as extremely liable to be perverted.

President Noah Porter, *Yale College:*—That there are serious evils connected with them cannot be questioned; that they accomplish some good is equally clear.

President Hitchcock, *Amherst College:*—These, at different periods, have been fruitful sources of excitement, jealousy, and heart burning among the students.

Joseph Moore, *President Earlham College:*—The fact that Freemasonry often thwarts every effort to enforce the law against an offender who is of the fraternity, shows it to be an obstacle to moral and civil progress.

Howard Crosby, D. D., *Chancellor University, New York:*—Thirty years ago I was a member of a college secret society, and while I had upright fellow-members, and we encouraged literary culture, I found the association was chiefly a temptation to vice.

Prof. J. R. Jacques, *Illinois Wesleyan University:*—Among college students, at an age when most susceptible, secret societies tend to breed that secretive disposition which is the very opposite of the truly candid, generous, and magnanimous character.

Dr Beys hlag, *Professor in the University of Halle:*—Never entertain the idea to join the lodge for popularity's sake. It is utterly degrading to imagine pastors, men who have to deal with Christianity, the most universal and open thing in the world, wrapped up in the mummeries of Freemasonry.

Pres. J. Blanchard;—There have been civil and ecclesiastical pests ever since there was a government and religion; and Freemasonry is one of those pests. The Cains of humanity have rejected Christ and worshiped nature, and Nimrods have denied justice and practiced oppression, But both are combined in the lodge.

Prof. J. R. W. Sloane, D. D., *Reformed Presbyterian Theological Seminary:*—But my strongest opposition to Masonry is because of its rivalry with religion. It steps in before the church, and is a false, an idolatrous religion, a religion without a Saviour and, therefore, a delusion and a snare to all who engage in it, or rest their hope upon it.

Prof. Burt G. Wilder, *Cornell University, Ithaca, N. Y.:*—I am willing to hazard my position....upon the truth of the proposition that secret societies are unknown in heaven, but that they form a prominent and essential feature of life in the other locality. Light versus darkness; openness versus mystery; mutual confidence versus suspicion and distrust.

Prof. S. C. Bartlett, D. D., *Chicago Theological Seminary:*—There are certain other wide spread organizations, such as Freemasonry, which, we suppose, are in their nature hostile to good citizenship and true religion, because they exact initiatory oaths of blind compliance and concealment, incompatible with the claims of equal justice toward man and a good conscience toward God.

Prof. J. G. Carson, D. D., *Xenia, Ohio:*—These associations are inconsistent with the genius of Christianity, because the secrecy which they affect, and to which they bind their members by promise or oath, is unnecessary and so unwarrantable, dangerous, and ensnaring to the conscience, and, therefore, utterly opposed to that openness and publicity which Christ enjoins on his disciples both by example and precept.

President C. G. Finney, *of Oberlin, 1868:*—We have, then, the implied testimony of Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution *have no right to be in the Christian church.* In our judgment we are forced to the same conclusion, we cannot escape from it, we wish it were otherwise, we therefore sorrowfully but solemnly pronounce this judgment."

ANTI-SECRECY TRACTS.

The following numbers are in stock, and can be had at the wholesale price of 20 cents per pound:

1. Historical Sketch—National Christian Association.
3. Address to American Pastors.
4. Freemasonry in the Family.
5. President C. G. Finney on the duty of Christians towards the Lodge.
7. To the Boys who Hope to be Men.
8. Modern Heathenism.
9. Ministers at Rival Altars.
12. Alexander Campbell's Estimate of the Lodge.
15. Secrecy and Sin.
16. Selling Dead Horses.
17. History of Masonry.
18. Despotic Character of Freemasonry.
19. Freemasonry, a Christ-excluding Religion.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
28. Nathaniel Colver, D.D., on Masonry.
33. Hon. Wm. H. Seward on Secret Societies.
37. Why a Christian should not be a Freemason (German).
39. Should Freemasons be Admitted to Christian Fellowship?
44. D. L. Moody on Secret Societies.
45. Ought a Seceding Mason to Keep his Lodge Oath?
49. John Quincy Adams on the duty of American Voters.

Chapters in American Politics.
Masonry vs. Prohibition.
Decline of the G. A. R.
Christianity and Odd-fellowship. Part 1, 4 pages; part 2, 4 pages.

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

National Christian Association,
221 W. Madison St., Chicago, Ill.

AGENTS AND LECTURERS.

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The Christian Cynosure,
221 West Madison Street, CHICAGO

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The object of this Association is:
"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR AND PUBLISHER.

CHICAGO, THURSDAY, AUGUST 14, 1890.

WORTH TRYING.

A list of 50,000 for any paper is worth trying for. For most it means simply business success—dollars and cents in the publisher's pocket. Such a list for the *Cynosure*

MEANS WHAT?

VICTORY. It is worth trying to get, if it takes a year or two years. If we could depend upon one in three of our present subscribers to take hold of the work with enthusiasm it could be done in that time. They are beginning to work nobly. See the note on August work on the last page. We want a long and strong list of local workers. Send in your names for such a list. We will help at this end, you at that, and working together we will reach the end.

SPECIAL FUNDS.

Remember the special funds: 1. The Reading Room fund for sending the paper to College and Y.M.C.A. reading rooms. 2. The Southern Ministers' fund to put the paper in the hand of every colored pastor.

GOV. THOMAS OF UTAH.

This able and interesting young statesman is a native of Pittsburg, Pa., the home of Edwin M. Stanton, whom he resembles in vigor and general capacity.

His report to the Secretary of the Interior last October gives a vast amount of interesting and important information concerning the Mormons and the territory of Utah. The present estimated population of Utah is 230,000. The census of 1880 gave 80,841 born in Utah. The whole number born in the United States 99,969. Since 1880 the foreign-born Mormons have increased by immigration 16,694. The grazing and mountain lands which can never be used for agriculture constitute near seven-eighths of the entire Territory.

Gov. Thomas recommends that the U. S. state prisoners be put to work and the avails of their labor applied to support their polygamous wives and children.

The Mormon people are generally moving like the papists for denominational schools in which the teachings and pretended revelations to Smith and their other prophets will be taught; polygamy, of course, included, unless suppressed. They will, of course, make war on the free school system of the country. The various Christian denominations (non-Mormon) have in the Territory schools containing 7,442 pupils. Of the 2,490 scholars in Congregational schools, 1,396 were children of Mormon parents. Gov. Thomas says, "The unselfish work of the denominations has done much to emancipate the Mormons."

The last official statement of Mormons, May 2, 1885, was that, "Among the principles of our religion is, '*Immediate revelation from God: Celestial or plural marriage.*' *This is a vital part of our religion.*" "They claim that the church does not interfere in political matters, but leaves the members free to act for themselves." But Gov. Thomas says, "The church is a political organization, with aims that are political, and it manifests a greater zeal in perpetuating its political power than in promoting its religious purposes." He says that Ogden elects non-Mormons, and that Salt Lake City has done it in a single instance, which awakens wild enthusiasm. But those who supposed the priest power was overthrown were mistaken.

Judge Anderson, who held that the endowment oaths of allegiance to another power than that of the U. S. make Mormons incapable of becoming American citizens, when asked if he knew the Masonic oaths, and whether they were not identical in principle with the oaths of the endowment, said he had regarded Masonic oaths as "humbuggery;" had, in short, paid little attention to them. He said there was another legal principle more fatal to Mormonism than his late decision, viz., that children, by law, could not inherit and take the property of polygamous parents. "This," said he, "is more fatal than the other, as it strikes right at property."

But to set Masons to destroy Mormons is like setting foxes to destroy wolves. If Christ had denounced "the traditions" of the scribes and Pharisees, which were mere man-made religions, substitutes for the religion of God, and yet had allowed his disciples to practice those traditions, Christianity would have failed.

ODD-FELLOWS IN CHICAGO.

The Odd-fellows repeated last week in this city the wretched failure of the Freemasons ten years ago. In 1880 the "military and religious degrees" of Knight Templar Masonry retired from a disgusted and wearied city, which followed them home with serious charges of drunkenness, folly and broken promises. The Grand Cantonment of the Patriarchs Militant, the military degree of Odd-fellowship, withdrew from sight toward the end of last week amid complaints, law-suits and mutual recrimination. The head of this part of the order is a supreme grand "boss" who subscribes himself with a flourish,

"LIEUTENANT GENERAL JOHN C. UNDERWOOD, GENERALISSIMO OF THE ARMY."

He is fully as big as our friend of ten years ago, Norman T. Gassette, "Commandant of the Lines." After this mighty chieftain gets through with his $5,000 lawsuit for deceiving the restaurant men who bought privileges of him, he will probably remember that he is only John Underwood after all. Thus it is ever with the frog that would be an ox. The railway companies don't go to law, but they complain of misrepresentation and fraud. The frequent complaints of these pugnacious but beardless "Patriarchs" themselves against the management of the affair, were heard day by day in the press. To many of them, who had not so many feathers about their eyes as to prevent their sight, the whole affair collapsed from a grand moral and military pageant into a sharp scheme for making money. A party of them called on Mayor Cregier, who was not displeased to see these lodge men of a near relation to his own. They wanted to know if the city was not taking half the proceeds of the Lake Front swindle. They were assured that Underwood & Co. were alone in that business. In fact the city council out of their good will toward the lodge were also badly taken in. They gave the park over to a private party who leveled off the walks and tore up the grounds at pleasure, charged every one of their brother Odd-fellows $1.00 to get in; and $1.00 more for a seat where anything could be seen. The uninitiated public also had to pay roundly for the same privileges. As only 40,000 of the 200,000 members of the order reached Chicago the receipts of the Generalissimo were much curtailed. He can probably pay for the lawsuit out of them, however, if it goes against him.

If it is objected that these failures should not be charged up to the Odd-fellow order, we answer then neither should the successes so vain-gloriously boasted be laced to its credit. But so long as every item that can be twisted to make for the order in popular favor is used to magnify it, so long must these marks of dishonor go to the same account.

For a more serious consideration of this affair our readers will please turn to the article by Rev. A. Thomson on another page, in which he forcibly discusses the immoral effect of promoting the military spirit by these lodges. It may be added to that presentation of the case, that in the event of war these "carpet knights," who may not be willing to undertake the perils of war for the sake of patrotism, may do so with the assurance that they will get all the offices. Being somewhat accustomed to drill, and much more to be called "Gen.", "Capt.", etc., a few grips will do the rest. If the United States should raise another army before these swindling Knights and Patriarchs, etc., are put down, *it will be officered by them!*

One Baptist preacher, H. H. Barbour, had the hardihood to speak in defense of the Odd-fellows in his pulpit last Sabbath. He may not fear to be called to account for his ill-advised language by his fellow-men, but he certainly should be by his God.

Mr. Barbour is reported as saying that the Odd-fellow order was a security against anarchy, an ally of the church, founded on the Bible, and an exponent of practical Christianity which the church would do well to follow. This order, which teaches us practical benevolence, he said "dispensed in charity" $2,500,000 a year; but he did not say that it raised some $7,500,000 in order to do this. He did not speak of the dance with which last week's affair began, or the wretched little ball with which it closed. Did these help the Belden Ave. Baptist Church to which Mr. Barbour preaches?

Did the titles, the tinsel and the flummery of these warrior Patriarchs enliven his prayer meeting last week? Did the military drill in the Lake Front park help his members "fight the good fight of faith?" Or the prize secret ritual work going on for days in Battery D help them to seek more earnestly for the "prize of the high calling of God?" If Odd-fellowship is the ally of the church, the Belden Ave. church should be in a state of revival after such a week with the lodge. This prize degree work, in which picked and drilled members from different lodges competed, is called by the *Inter Ocean* "the *noble work* of the order." Shall we believe the paper? If so, does the Belden Ave. Baptist church propose to enter the next competition.

Mr. Barbour defends the lodge from the charge of complicity with the saloons. He says the Odd-fellow who should enter one would be court-martialed. Where does this pastor find such a law; or does he intend to make one for the lodge? It was evidently an unpleasant sight in every quarter to see the saloons decorated with "Welcome to the I.O.O.F." and other symbols of joy at the presence of good patrons. Why did not these places welcome Mr. Barbour's Baptist brethren a few weeks since when their General Convention was held here? Why, if the lodge is an ally of the church?

These queries might be continued at such length that Mr. Barbour would be weary of them. We desist, therefore, asking him, and every one who holds the same views to read what may be said on Odd-fellowship and Christianity in our next.

NO SABBATH FOR THE LODGE.

If the Sabbath day is preserved to us it must be in opposition to the secret societies. The attention of our State and National Associations for the promotion of Sabbath observance is respectfully called to the press reports of the Odd-fellow gathering in this city and of the Grand Army in Boston. The Sabbath day is practically ignored by both societies in journeying to and fro to their place of national meeting. Long lists were printed in the Monday papers of Grand Army men and officials arriving in Boston or on their way during the Sabbath day by rail and boat. Hardly less was reported of the Odd-fellows and their Chicago meeting. Week after week the same facts are reported from some secret society or another. Some have picnics, and some have funerals which are made picnics. Some hold their meetings regularly on the Sabbath, and others are traveling to a conclave. There is scarce an exception in the whole lodge list.

This universal and uniform Sabbath desecration cannot be ignored by those who desire the preservation of the day either in its sacred character, or as a day of physical rest. The lodge is breaking down the Sabbath in spite of all efforts to save it.

If any good Christian brother thinks our views extreme let them read the following, copied literally from a handbill sent us *from Pittsburgh*:

SHOHOLA GLEN CAMP MEETING.

A union meeting of the *Secret Societies* of Western Pennsylvania will commence Friday, Aug. 8th, 1890, and will continue over THREE SUNDAYS.

SUNDAY, AUGUST 10TH.

The following roster of lodges and divisions of Knights of Pythias are invited and will conduct the services: Egyptian Lodge, No. 1, Pittsburgh, Pa., Unity Lodge, No. 2, Washington, Pa., Twin City Lodge, No. 3, Allegheny City, Pa., Queen of the West Lodge, No. 4, Pittsburgh, Pa., Coal City Lodge, No. 5, Pittsburgh, Pa., Morning Star Lodge, No. 2, Wheeling, W. Va., Uniformed Ranks K. of P., A. Lincoln Division, No. 1, Pa., Elite Division, No. 2, Pa., Hannibal Division, No, 3, Washington, Pa., Ladies Courts of the I. O. O. C., of K. of P., Damon Court, No. 1, Pittsburgh, Pa., Pythias Court, No. 2, Pittsburgh, Pa. The Grand Lodge of

Pennsylvania will be present on the occasion. John W. Jenkins, G. C., Wm. Gatewood, G. K. of R. & S.

SUNDAY, AUGUST 17TH.

The Masonic fraternity will have charge of the services. Naomi Court, No. 8, of Pittsburgh, Pa., will be in attendance. The M. W. G. M., James H. Bond, of Pennsylvania, cordially requests all Masons of Pennsylvania to be present on this date, and take part in the union meeting. The Grand Chaplain will be present.

SUNDAY, AUGUST 24TH,

Will be devoted to the lodges of Odd Fellows and Households of Ruth. All lodges are cordially invited.

There follows a long list of ministers, who are invited to be present; the rates and time of Sunday trains on a number of railway and boat lines; and an urgent invitation in capitals to everybody to attend "*the grandest and most interesting series of meetings ever held in the State!*" A final and special notice is given to the G. A. R., Ladies' Relief Corps and Ladies' Loyal League to take part in the meeting, although a day is not assigned for their special religious services.

What, we ask of the Sabbath-keeping Presbyterians of Pittsburgh,—WHAT MEANS THIS?

Are the "secret societies of western Pennsylvania" converted to Christ and proposing three Sabbath days' worship in his honor? Hardly. If this bill is genuine, it advertises a grand lodge spree three weeks long, of which the devil will reap the sole benefit. It is an amazing proposition; and whether carried out by white or black lodges (and we suspect it is the latter), it nevertheless reveals the danger to our civil and religious institutions from the lodge system. Secret societies have no need for a Sabbath day. It is not necessary to their religion of naturalism, any more than a lamb was needed for the kind of religion Cain began to practice.

Will not our Sabbath associations note our warning, and inquire for themselves whether or not these things are so?

Dr. Oliver Wendell Holmes, in the August *Atlantic Monthly*, scorches the feathers and tinsel of the puissant knights and grand lordlings of the lodge in a sharp criticism of the bombastic titles, borrowed from the effete, swaggering, old-world aristocracy by our lodge mimics. It is amazing how men and women who pretend to common sense, and sometimes to piety, can delight in displaying what there is left of barbarism in their natures.

—In the last number of the *Living Way*, Memphis, Rev. R. N. Countee announces that the Baptist Home Missionary Society will aid the Memphis school next year and pay $1,000 on the salary of the principal. Bro. Countee also writes that he starts for Europe directly.

—From the extreme southeast corner of Kentucky a friend sends for some copies of the paper with the remark: "Tell a man here that you do not believe in secret societies and he is more surprised than if you told him you did not believe in the church. The N. C. A. ought to have a man at work in Kentucky—a man who is not afraid of bullets."

—A suggestion comes from the secretary of the American Sabbath Union that secretaries of conventions, conferences, associations and other bodies that have adopted or that may adopt resolutions against the opening of the World's Fair of 1893 on the Sabbath day send certified copies of such action to the World's Columbian Commission, Grand Pacific Hotel, Chicago. The Commission meets again Oct. 7th. A free leaflet discussing this case can be had of the Western Tract Society, Cincinnati.

—It was reported to the Synod of the Associate Presbyterian church, meeting in Bloomfield, O., that the colored mission school at Dunlap, Kansas, had declined because of the removal of the colored people. Nearly one-half have removed during the past two years. The school numbered forty last spring. It was recommended that an orphanage take its place. It was at this Dunlap school building that Bro. S. E. Starry was nearly killed by a blow on the head from a stone thrown by the lodge mob

—A brother who has been looking through the directories of this year reports a marvelous increase in the number of lodges. In the Chicago directory for 1890, 1642 lodges are counted to less than a thousand last year. Boston last year footed up 571; now 684 are reckoned. We must remember that Chicago greatly enlarged its boundaries last year and so took in many lodges before organized. There is also some uncertainty respecting the count from a directory, although that is the best means of reckoning accessible to the public. These figures are wofully alarming and do not help us lose any interest in the discussion between the *Congregationalist* and its friendly critics. Read the editorial from the Chicago *Post*.

PERSONAL MENTION.

—Rev. G. R. Milton remains temporarily with the Plymouth Church, Elgin, Ill., there being an almost unanimous solicitation for him to do so by the church.

—Elder R. N. Countee of the Tabernacle Baptist church, Memphis, was lately in Philadelphia. The *Christian Banner* of that city mentions his address in the Monumental Baptist church on 27th ult.

—Rev. Wilbur F. Crafts, author of the "Sabbath for Man," is to start on a third trans-continental tour in the interest of Sabbath reform in a few days. Those who desire to secure his services may address him at New York City, whence letters will be forwarded.

—Bro. J. P. Stoddard, of the New England field, spoke on the 6th inst. to a meeting in the Phillips Block, Boston. Two of the audience who had been Freemasons, bade him God-speed. He intends visiting Old Orchard and Sebago Lake in Maine, where Prohibition camp meetings are being held.

—Pres. J. Blanchard preached Sabbath morning in Wheaton, recounting his experiences in travel between the two oceans, and setting forth the needs East and West of a revival of Christianity to check the lodge flood. The evening congregation voted unanimously for the publication of the sermon in this paper.

—Rev. John Lee, Methodist Episcopal pastor at Joliet, Ill., a well-known writer on Romanism and esteemed contributor of the *Cynosure*, is now traveling in his native Ireland. His frequent letters to the *Inter-Ocean* are of great interest, revealing somewhat the difficulties and burdens imposed on that poor people by Romanism.

—Rev. J. M. Foster, of the National Reform Association, spoke three times during July at Lake Bluff on the work of that organization. His appointments for the first week in August were at the camp meeting at Washington Court-house, Ohio, and at Epworth Heights Assembly, Loveland, Ohio. The 9th and 10th of August he is to be at the Long Pine Chautauqua, Nebraska. On the 17th and 18th he returns to the camp meeting at Goshen, O., and on the 23d, he is to be at the Prohibition camp meeting at Vincennes, Ind.

—Rev. Dr. Flavel Bascom, one of the oldest Congregational ministers in Illinois, died at Princeton on Friday last, aged 88 years. He came to the State in 1833 from Connecticut as a home missionary. From 1840 to 1850 he was pastor of the First Presbyterian Church in this city. Subsequently he was the pastor of the First Church of Christ in Galesburg, and also preached in Dover and Hinsdale, remaining some years in each place. He was very widely esteemed, both within and without the denomination. Personally his testimony was always freely given against the lodge. He participated in the State Anti-masonic Convention held in 1876, in the First Methodist Church in this city, but he seldom took part in such public efforts.

How much one man can do for Christ unprofessionally, and without putting on any particular badge! We have in mind a well-to-do manufacturer in an average New England town. His business is large and engrossing, but he carries on his heart all through the week the interests of a Sunday-school class of young men. He plans how to keep them in sympathy with the church and the Sunday-school. He organizes them for various lines of Christian activity. He keeps them on the lookout for new members. He does all this quietly and without parade. But what satisfaction can exceed his, when on Sunday fifty or sixty of the brightest young men in the place surround him and hear from his lips the words that animate them to nobler living?—*Congregationalist.*

WHY NOT?

THE NEW ENGLAND GROVE MEETING FOR REFORM.

Is there any good reason why those in convenient localities, holding to the fundmental facts of Christianity and believing in the principles advocated by the *Christian Cynosure*, and so tersely given by Joseph Cook, in a summary of his recent speech in Chicago, should not meet in annual convocation to "wait upon the Lord and renew their strength?" The custom has already become common, with many, and certainly has a Bible basis in the Feast of Tabernacles, and is sustained by reason and the fitness of things as well.

Some of the reasons for such an annual gathering remain and will continue so long as the spiritual and physical nature of man is unchanged; and why not meet the need with the opportunity it craves? Jaded and weary workers with hand or brain need to break away from the environments of a crowded city, or the perplexing duties of home, of shop, or farm, and give freedom to limb and thought, and to reap a harvest of vigor and elasticity of mind and body, outside the gratings of rigid proprieties and exacting conventionalities in the green fields, or under the friendly shade of stately temples of God's own creation. Socially they need to see new faces, listen to new voices, study new characters under new conditions, and in contact with the pure and chaste to develop a broader, deeper, truer manhood and womanhood for life's earnest work.

Religiously God's children, of diverse ways of thought on minor points of faith, need to take each other by the hand, look each other in the face, and by personal contact and friendly comparison come to feel that *Christ's body is one*, and that schisms are from beneath, and oneness with the Father and Son is a possibility among all that the Father hath given to the Son. Theologically, Christians need to meet for the prayerful study of God's Word that they may know themselves, become better acquainted with each other and, above all, know more of God.

Christians need to meet, untrammeled by church or party restrictions, where they are free to speak and to act with Gospel liberty, and to discuss all questions of interest that affect social or political life, or concern the honor of Christ and his coming kingdom, without fear of wounding the feelings or giving offence to any. And most of all, Christians need to tarry together for the endowment of the Holy Spirit, that, like the early Christians, they may go out to preach the Word with power.

To meet these and other needs a stated time and suitable place are required, so that all who are led by the Spirit to join in such an assembly, may have ample time to set their houses in order and make such provisions as they may find necessary.

Such a place is provided, and within easy reach from any point in New England, at Hoyt's Grove, four miles from Ware, in western Massachusetts, and by the kindness of its owners, is tendered to God's people. Arrangements have been made, and a few have covenanted, God willing, to meet there on the 22nd inst., to wait upon God; and, if he shall so order by his servants, to inaugurate an annual convocation, on the east bank of Silver Lake amid a grove of stately pines covering twelve or more acres, furnishing camping ground and unbroken shade for 10,000 people. The ground is dry, free from grass or underbrush, and carpeted with pine leaves or needles. There are accommodations for twenty-four persons on the grounds, with board and lodging at $5.00 per week, and others can be provided for if notice is sent in time. There is a well of pure water furnishing an ample supply, and safe boats, with trusty oars-men where required, for rowing on the lake. Brother, or sister, won't you, if within reasonable distance, make this a subject of prayer; and if the Lord establishes your thoughts in that way, come and join in setting up this Feast of Tabernacles, to which the faithful may annually go up. Direct letters of inquiry for particulars to Miss E. E. Flagg, Wellesley, Mass.

J. P. STODDARD, *N. E. Agent N. C. A.*

ARE YOU, kind reader, making those 50,000 subscribers a matter of prayer? If you pray well, you will think well, plan well, and work well for such a list.

The Home.

INASMUCH.

"If I had dwelt"—so mused a tender woman—
All fine emotions stirred
Through pondering o'er that life divine, yet human,
Told in the sacred Word--

"If I had dwelt of old, a Jewish maiden,
In some Judean street,
Where Jesus walked, and heard his word so laden
With comfort strangely sweet,

"And seen the face where utmost pity blended
With each rebuke of wrong,
I would have left my lattice and descended,
And followed with the throng.

"If I had been the daughter, jewel-girded,
Of some rich rabbi there,
Seeing the sick, blind, halt, my blood had curdled
At sight of such despair.

"And I had wrenched the sapphires from my fillet,
Nor let one spark remain,
Snatched up my gold, amid the crowd to spill it,
For pity of their pain.

"I would have let the palsied fingers hold me;
I would have walked between
The Mary and Salome, while they told me
About the Magdalene.

"'Foxes have holes.' I think my heart had broken
To hear the words so said.
While Christ had not—were sadder ever spoken?—
'A place to lay his head!'

"I would have flung abroad my doors before him,
And in my joy have been
First on the threshold, eager to adore him,
And crave his entrance in!"

Ah! would you so? Without a recognition
You passed him yesterday;
Jostled aside, upheld, his mute petition,
And calmly went your way.

You sit within, with warmth and comfort girdled,
While past your window-sill
Sweep heart-sick crowds, and, if your blood is curdled,
You wear your jewels still.

You catch aside your robes, lest want should clutch them
In its imploring wild;
Or lest some woful penitent might touch them,
And you be thus defiled.

O! dreamers, dreaming that your faith is keeping
All service free from blot,
Christ daily walks your street, sick, suffering, weeping,
And ye perceive him not!

—*Margaret J. Preston in the Independent.*

WHITEWASHING.

Instead of whitewashing houses as they did fifty years ago we whitewash men. A neighbor came to me the other day and said: "You know Jared Jones has failed? I am sorry for him. He wants to be postmaster, and so I have got up a petition for him which I want you to sign." I read the paper. It recommended Jared Jones as a man of excellent character, possessing business qualifications of a high order, etc. I said to my neighbor: "Now just between you and me, isn't that a little like whitewashing? You know that there were insinuations in regard to Jones' integrity when he failed. And you know, too, that if he had had the ability you here claim for him he might have been successful. The truth is he is shiftless and possibly dishonest; how then can we recommend him for a position so responsible?"

"Well, you know that he can get clerks to open and distribute the mails, and the poor fellow is hard up and we ought to do something for him."

I did not sign that application, but a great many people did. They signed because somebody asked them to, or from sympathy. Jared Jones was like a rough and blackened wall. He was a fit subject for whitewashing, and so they laid on the kalsomine thick, hoping it would not rub off on the way to Washington. This signing recommendations for any and everybody has gone so far that no one is deceived by them. The heads of departments at the Federal and State capitals have learned to detect the whitewash, and hence but little harm is done: yet the custom is demoralizing.

I am a school director. A man came to me the other day wanting a situation as teacher. He impressed me favorably until he opened his satchel and began to take out his testimonials. Then I became suspicious and I could not help saying to him: "My dear sir, if what these people write is true, you ought to be the president of one of the first colleges in the land instead of going about teaching district schools." This made him blush and stammer, so without pressing the matter, I said: "Leave your papers with me; I will see the other directors and give you an answer in a day or two." After he left I wrote to a friend in one of the places where he had taught, and from which he had glowing testimonials. The answer came, stating that the man had utterly failed there and had to be dismissed, but the directors gave him testimonials hoping that he might do better in another place. In other words, they whitewashed him, knowing that he was a failure, in order that he might impose upon somebody else.

I find in the papers now and then very neat specimens of ecclesiastical whitewashing. A congregation has grown weary of Brother A's platitudes. They must have a change. But they don't want to interfere with his ministerial prospects. So they say to him, you resign, assigning as the reason your need of a change of climate or something else, and we will give you a first-rate send off. Brother A consents. His resignation is presented at a meeting of the congregation. It appoints a whitewashing committee who kalsomine the retiring pastor with limey resolutions of appreciation and regret. The people present him with a gold-headed cane, and his wife with a silver tea-service. Away he goes, leaving, as the public is led to believe, his recent charge in inconsolable widowhood. But even this kind of whitewashing does not impose upon everybody, and a candidate who comes with a profusion of credentials is apt to be regarded with suspicion. I knew of a case not long ago where a shrewd bench of elders refused even to hear a man because he was too highly recommended. His whitewashers put on the lime-water too thick.

The motives that tempt people to go into this mean and miserable whitewashing business are three-fold. First, we are all by nature sympathetic. When we see anybody in trouble or want we cannot help feeling for him, and wanting to do something to help him. And how easy to relieve this sympathetic feeling by signing a recommendation! Secondly, we are all, or most of us, by nature cowardly. When a neighbor comes to us and asks us to sign a whitewashing paper, we have not grit enough to say no. And, thirdly, we are all by nature selfish. We are willing to whitewash others because we think that a time may come when we ourselves will need a little kindly kalsomining. And the old adage says that "Turn about is fair play."

But the more I think of this modern whitewashing the more it seems to me as bad or worse than that of the olden time.—*Obadiah Oldschool, in Interior.*

IN READINESS.

Harvest time had come; farmer Grant's beautiful field of red clover had been mown, and all one sunny afternoon two boys, with the strong arms and tireless feet that made labor a delight, had been raking the fragrant swath and tossing it into low hay-cocks here and there about the field. Now, at sunset, with the happy consciousness that their day's work was well done, they leaned their rakes against the fence, and then, in boyish fashion, seated themselves on the highest rail to rest a few moments before trudging home.

"Phil," said the youngest, a boy of fifteen, "do you ever dream about what you will be and do when you are a man?" Phil's Midas-like imagination was at that moment converting the sweet-scented hay before him into dollars and cents; but he paused in his pleasant task, and for a second looked thoughtfully at his brother.

"No," he said soon in a contented voice. "I don't waste time in dreaming about my future, Edwin; I neither want nor expect to change much. I love every foot of this old place, and I hope to live and to die here where I was born."

Edwin nodded approvingly. "I am glad you want to stay," he said, "for it would not be right for both of us to leave father, and I want to go away."

"For what, and where?" Phil asked in a low, business-like tone.

"That is just what I don't know," Edwin slowly confessed. "I want to go—somewhere, and I want to do—something. But the world is so wide that I don't know where to look for a place, and neither do I know what kind of work I want to do, or can do."

"Until you do know, I guess you had better stay here," Phil said in a matter-of-fact voice.

"On this fence, do you mean?" Edwin asked with a laugh, as he jumped down and shouldered his rake. "Well, you may stay, if you like, Phil, but I'm going home now, and some day," the boy added soberly, "I am going from home. I am sure of that, though I cannot tell where I'll go nor when."

"All right," Phil answered cheerfully. "Only, old fellow, before you go, be sure that you are ready."

"The question is how, and for what, I am to get ready," he said, as he led the way homeward.

That evening when he opened his little Bible Edwin's eyes—guided, perhaps, by Him who orders all our ways—fell on this question, "Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?"

With the quickness of a bright young mind, the boy made his own application of that searching question. If it means anything for me, he thought, it means just this, that before I run, I must be sure that I am sent; before I seek a great work, I must be sure that I am fitted for it. When God's workers are ready for their tasks, their places are always ready for them.

But how am I to get ready? was the boy's next question; and then, like an inspiration, came the resolve—I will neglect no opportunity, however small, that is offered me for self-improvement; and I will seek to acquire all the information possible on all subjects, even the simplest and most insignificant. I will begin to-morrow to pick up "learning's crumbs," and then I will wait patiently to see what use God will bid me to make of them.

Edwin paused then, but soon another and a nobler thought stirred his soul. If I am a learner, I must at the same time be a doer, he said to himself. While I am trying to get ready for some great work in the future, I must not forget nor neglect the little duties of the present. Perhaps the little duties are the stairs by which we climb up to the heights where the great deeds are done. No, he firmly resolved, I will not slight or despise my little duties, and I will choose for my motto, "Faithful in that which is least."

Edwin Grant had a strong will, as well as a bright imagination, and obstacles were like spurs driving him onward. A district school education was all his father was able to give him, and if Edwin was to be a "picker up of learning's crumbs" he had but a meagre feast to glean from. But he had a dictionary and an atlas; his father owned Henry's Commentary on the Bible, and before the summer was ended, the boy, by dint of hard and unsparing labor, had earned money enough to purchase in cheap, plain bindings Chambers' Encyclopedia in fifteen volumes, and, possessed of these books, he felt—much as Columbus did about his three ships—that with them he could make wonderful discoveries, and acquire great treasures.

Two years went rapidly by, and left Edwin where they found him, still working on his father's farm. No door into the great world had opened yet for him, and no opportunity for more congenial labor had been offered to him. The wasting time tired his patience, but it did not weaken his determination. Quietly and firmly he adhered to his resolve, and sought, in every possible way, to make the most of his small advantages, and to get ready for the duties and responsibilities of manhood.

One October morning the old stage, that connected the little village of Lonewood with the nearest railroad station, broke down opposite Farmer Grant's. There were but three passengers, a gentleman and his wife and young daughter, and Edwin was asked to take his father's team and drive them to the station. Cheerfully, with little thought of the consequences that would result from that drive, the boy complied.

"Let me see," the gentleman said suddenly, as they were driving leisurely through the beautiful forest that gave Lonewood its name, "this is the fourteenth of October, Lily," and he turned to his daughter; "here is a puzzle in history for you: Seven hundred and eighty years ago to-day a battle was fought that changed the fate of a great nation, and wrought a lasting revolution in its language, manners and government. What was that battle?"

"Oh, I don't know," replied the young lady with much indifference; "perhaps it was Waterloo."

"Waterloo! seven hundred and eighty years ago?" her father said scornfully. Then, as his keen eyes detected the smile on Edwin's face, he asked:

"Do you know, my boy?"

"It was the battle of Hastings, was it not, sir?" Edwin answered modestly.

The gentleman nodded. "So you know something of English history, do you?" he said. "Well, now, let me see what you know of the world's history before the Normans were thought of. Answer this question if you can: When, by permission of Cyrus, after their long captivity in Babylon, the Jews returned to Palestine, what were the other great nations doing?"

A little laugh, more expressive of ignorance than amusement, escaped from Miss Lilly, but Edwin answered quietly:

"China was a great nation then, and in China Confucius was teaching the people to reverence their parents and worship their ancestors."

"Humph!" Mr. Maynard said, "some of Confucius's teachings might do good in America, I am thinking. Well, what were they doing in Greece?"

"Solon the Wise had died two years before. Pythagoras had recently invented the multiplication table, and the first public library at Athens had just been founded."

"Pretty well advanced in civilization, weren't they?" Mr. Maynard said, dryly. "Well, what was the mistress of the world doing?"

"Do you mean Rome, sir? She was hardly mistress of the world then, I think; Nebuchadnezzar had dreamed of the 'kingdom as strong as iron,' but at that time, I believe, the Romans were occupied chiefly with quarrels and wars among themselves."

Mr. Maynard smiled at the allusion to Daniel's prophecy, but, continuing his examination, he asked next:

"What were they doing in the land of the pyramids?"

"The glory of the Pharaohs was waning, I think," Edwin answered, "for soon after the return of the Jews to Palestine the Persians invaded and conquered Egypt."

"You have read history for some purpose, my boy," Mr. Maynard said, in a pleasant voice, while his daughter asked, eagerly, "How have you ever learned so much?"

"I haven't learned much," Edwin answered humbly: "I am only trying to learn."

"But how could you connect all those different events?" the young lady asked.

"Oh, that is easy," Edwin said; "I take a date and set it up like a flag staff for my center, and then around it, like so many tents, I group all the contemporary facts about nations and peoples that I can learn."

"That's a good way, isn't it, papa?" the young lady asked.

Mr. Maynard did not answer. He was watching Edwin, and seriously considering the wisdom of a thought that had suddenly occurred to him.

Yes, he thought, you are intelligent, my boy, and you have disciplined your mind well; but now what is your character? A cultivated intellect, unaccompanied by Christian principles, is like a house of many stories built on a poor foundation—it is always dangerous to trust it; and I will wait a while, and learn what stuff you are really made of, my bright boy, before I form any plans for you.

Just as Mr. Maynard made this wise resolve, a man on horseback galloped up to them.

"Hello, Edwin Grant," he called, you are just the boy I want. My wagon's a little further on, and the wheels are locked for want of oil. Now, have you your oil-can with you?"

Edwin sprang up, raised the cushion of his seat, and revealed a small box containing rope and twine, a hammer and nails, and several other articles; from among them he produced a small oil-can and handed it to the man.

Mr. Maynard looked on with much interest. "Do you always carry a tool chest on your drives?" he asked.

"Yes, when I am going on a long drive," Edwin answered. "I always like to be ready."

"Ready for what?"

"I don't always know, sir; for whatever I am needed."

"Hum!" Mr. Maynard stroked his beard, and rode on, busy with thoughts that would have astonished Edwin had he known them.

They reached the station some minutes before the train was due, and as he waited on the platform, Mr. Maynard saw Edwin go to a small fruit stand that was near by. Curiosity, indeed, led him to follow, and as he stood near the boy, though unnoticed by him, he heard him say:

"The last time I was here, I bought four lemons of you. You said they were thirty-six cents a dozen, but for the four you only charged me nine cents. I didn't think about it then, but after I got home I discovered that you had made a mistake, and ought to have asked twelve cents, and now I want to make it right," and as he spoke Edwin laid the three cents in the fruit-seller's hand.

Mr. Maynard turned and walked away undiscovered by Edwin, but when a minute later the boy came to him to say good-bye, he asked:

"Do you intend to spend your days on your father's farm, my boy?"

Edwin's face flushed a little as he answered, "No, sir. My brother will stay with my father; I am only waiting ———"

"For what?" Mr. Maynard asked as the boy paused.

"Until a door opens," Edwin answered in a quiet but decided tone.

"Hum!" Mr. Maynard soberly ejaculated; and then, as the approaching train warned him to hurry, he said, kindly:

"Good-bye, my boy; some day—perhaps—we will meet again."

A few days later a letter—that changed and influenced his entire life—came to Edwin Grant. It was from Mr. Maynard; he was engaged on an important historical work he wrote, and wanted a young man to read to him, write from his dictation, and aid him in collecting facts from the valuable works stored in public libraries. Great thoroughness and faithfulness would be required, but there would be many hours of leisure and a good salary. Would Edwin accept the situation?

Would he? Two years of patient and unceasing effort had made him ready for it, and prepared to appreciate its rare advantages; and with a glad heart the boy went forth to his new work.

Years passed. There came a time when all over the broad land, Edwin Grant's name was known and honored. A time when great duties claimed him, when great tasks were laid upon him, and safely reposed in him. And the foundation of all that greatness was laid the summer night when he resolved, before he aspired to great things, to get ready for them, and in the least things to be faithful.—*Christian at Work.*

WHAT MADE JOHN RUSKIN.

John Ruskin, in his autobiography, tells of the foundation on which the character of this remarkable man was reared. It was the work of his mother:

"After our chapters (from two to three a day, according to their length), the first thing after breakfast (and no interruptions from servants allowed, none from visitors, who either joined in the reading or had to stay upstairs, and none from any visiting or excursions, except real traveling), I had to learn a few verses by heart, or repeat to make sure I had not lost something of what was already known; and, with the chapters thus gradually possessed from the first to the last, I had to learn the whole body of the fine old Scotch paraphrases, which are good, melodious and forceful verses, and to which, together with the Bible itself, I owe the first cultivation of my ear in sound."

Mr. Ruskin prints his mother's list of the chapters, "with which, thus learned, she established my soul in life." It is as follows: Exodus, chapters 15 and 16, 2 Samuel 1, from the 17th verse to the end; 1 Kings 8; Psalms 23, 32, 90, 91, 103, 112, 119, 139; Proverbs, chapters 2, 3, 8, 12; Isaiah, chapter 58; Matthew, chapters 5, 6, 7; Acts, chapter 26; 1 Corinthians, chapters 13, 15; James, chapter 4; Revelation, chapters 5, 6. And truly (Mr. Ruskin says) "though I have picked up the elements of a little further knowledge—in mathematics, meteorology and the like, in after life—and owe not a little to the teaching of many people, this material installation of my mind in that property of chapters I count very confidently the most precious, and, on the whole, the one essential part of all my education."

TEMPERANCE.

THE PENNSYLVANIA CONSPIRACY.

During the Amendment Campaign a year ago, the newspapers of this State, and especially of Philadelphia, sold out to the liquor men not only their news columns, but in some instances their editorial space as well. They printed as *news* and *editorials*, without any advertising marks, articles prepared and paid for by the agents of the saloon keepers of this State. This is not now a matter of conjecture, but a well established fact. During the campaign the distillers and brewers worked in harmony. The Distillers' Association was to pay the bills for advertising, publishing, etc., the Brewers' Association agreeing to refund to the distillers 60 per cent. of all the expense thus incurred. On the basis of this agreement the distillers, in the last exciting weeks of the campaign, borrowed of Moore & Sinnott, liquor dealers, Philadelphia, $3-,000, to be used as follows: $20,000 to pay newspapers; $13,000 to pay window-book men; $5,000 to Lewis C. Cassidy for legal services; $22,800 of this money has not been paid back to Moore & Sinnott, so they have sued for the money, and the statement filed in the Common Pleas Court No. 4, Philadelphia, April 3, contains the names of the newspapers that sold themselves out and the amount paid each one. Here is the list:

May 20,	Delaware County Citizen	$ 500 00
May 25,	Philadelphia Inquirer	1,504 52
June 7,	Catholic Standard	175 00
June 15,	Catholic Standard	150 00
June 15,	Commercial List	187 25
June 17,	Philadelphia Record	300 00
June 17,	Evening Bulletin	500 00
June 17,	Philadelphia Inquirer	776 00
June 17,	Evening Star	225 60
June 20,	Philadelphia Ledger (various bills)	145 30
June 24,	Evening Bulletin	250 00
June 27,	North American	2,942 20
June 27,	Philadelphia Inquirer	208 10
June 27,	Philadelphia Times	3,516 30
July 2,	Evening Telegraph	4,000 00
July 2,	Evening Bulletin	500 00
July 8,	Philadelphia Record	2,182 00
July 15,	Detective Services	300 00
July 15,	Extra for city papers	575 00
July 15,	Schuylkill Navy	280 00
Total,		$19,216 67

This law-suit and the facts thus far brought out, would make mighty interesting reading for the people of Pennsylvania, but so far as we have seen, all the Philadelphia dailies and, for that matter, all the secular dailies and weeklies of the State are as dumb as oysters concerning the matter. Of course we know why. We have here only some of the newspapers of our State that, for blood-money, agreed to defend the saloon as against the home; to not only leave weak women and innocent children unprotected, but, in fact, joined their mighty influence with that of the combined liquor organizations of this State to increase and intensify the wretchedness and misery occasioned by strong drink.

Such conduct on the part of the editors and proprietors of the newspapers of Pennsylvania is simply *odious*, and should elicit the condemnation of all honest and fair-minded people in the civilized world. What was done in this State was done in Massachusetts, Rhode Island, and is now being done in Nebraska, and will be done in every State where prohibition is presented to the people. May God hasten the day when a better state of things shall prevail. May we all by word and deed, by *voice* and *vote* dethrone such treachery in our fair land.—*From the Home Guard, of York, Pa.*

The crisis in the drink-traffic question is rapidly approaching in this country. The rum power is growing utterly reckless of all restraint and is ruling with a high hand. Government or State are of secondary or no consequence. The "first concern" has become the protection and perpetuation of the rum power. State and national politics are molded to that end. That time foreshadowed by Senator Platt's historic oration in 1870 is now near at hand, when "the republic must triumph over rum, or rum will triumph over the republic." Recent events fully justify these startling declarations. Especially significant are the concessions of even high-license advocates that that much-heralded method has utterly failed to check the saloon curse.—*Golden Censer.*

WASHINGTON LETTER (*Continued from 5th page*).

greater progress during the last decade than in temperance. It can be noticed nearly everywhere and among all classes of people. There was a time when drunken members of Congress were so common that they scarcely excited comment, and the liquor habit seemed in no way to injure the standing of the member with the general public; all that is now changed. A drinking member is the exception, and an intoxicated one a rarity; and disgrace in the eyes of all reputable folks is the penalty which any public man has to pay for making a beast of himself by getting intoxicated.

There was a time also when active temperance workers were looked upon with suspicion by the general public; and when it was first proposed to purchase a tent to be used to hold temperance meetings under during the warm weather in different sections of the city, the idea was hooted at as being "too much on the circus style"; but the tent was bought and for several years the meetings have been held under it, and they have been attended by large crowds, while its platform has been occupied by Cabinet officers, members of Congress, ministers of the Gospel and other prominent people; and now everybody admits that much good has been thereby accomplished, and many hundreds of signers of the pledge obtained.

What has brought about this change? The answer is easy. Organization, earnestness and hard and constant work on the part of the temperance people, are the levers which have brought about this transformation, and the same levers are always and everywhere in reach of those who search diligently for them. *

EDUCATIONAL NOTES.

—At the election of school boards in Sweden at the close of 1889, the first occasion on which women were eligible for election, seven women were returned.

—Five institutions of learning controlled by the Roman Catholic church have been admitted to New York university system, and are receiving a part of the academic fund of the State.

—The fund of Harvard College has increased $1,000,000 the past year, and now exceeds $7,000,000, and the value of its lands, buildings, and collections may be roughly estimated at from $2,000,000 to $3,000,000 more.

—The walls of the new building at Wheaton College are rising above the trees on the hill so as to be visible from the Northwestern railway. The College authorities have offered at wo-year's scholarship as a prize in every county in the State for the best oration by any young man or woman given at the county fair.

—Hartsville College, Indiana, is now supported by eight United Brethren conferences,—three in Indiana, two in Ohio, two in Michigan, and one in Canada. President Payne expects that nearly all the students of last year will be present at the opening of the fall term. Over $10,000 were donated to the institution during the year. The fall term opens Sept. 9th.

—Mr. Grandison Fairchild, the venerable father of three college presidents, died lately at his home in Brownhelm, Ohio, from a stroke of paralysis, aged ninety-eight years and about four months. He had been a resident of Brownhelm for about sixty years. President Jas. H. Fairchild, late of Oberlin, and E. H. Fairchild, long president of Berea, now deceased, were of his sons.

—The most richly endowed college in the United States, it is claimed, is Columbia of New York city. Its landed property in that city received from the Trinity corporation in 1754 and from the State in 1814, affords a yearly income of $342,000. The total capital of the corporation is placed at $9,000,000. Ninety-four of our colleges received in gifts during the past year the great sum of $3,624,579, and the total of their present endowments is $51,765,449.

—The *United Presbyterian* gives us a college number—a short account of the seven colleges and two theological seminaries maintained by the U. P. churches, with cuts of their buildings. These institutions are all doing good work, and are well patronized. They are the Xenia and Allegheny seminaries and Cooper Memorial College in Kansas, Knoxville in Tennessee, Monmouth in Illinois, Muskingum in Ohio, Norfolk in Virginia, Tarkio in Missouri and Westminster in Pennsylvania.

Bible Lesson.

STUDIES IN THE NEW TESTAMENT.

LESSON VIII.—Third Quarter.—Aug. 24.

SUBJECT.—Prevailing Prayer.—Luke 18:1-14.

GOLDEN TEXT.--He that humbleth himself shall be exalted—Luke 18:14.

[*Open the Bible and read the lesson.*]

Daily Readings.—M.—Luke 17:20-37. T.—Luke 18:1-14. W.— Psa. 51:1-19. T.—Psa. 130:1-8. F.--Luke 11:1-13. S.—Phil. 3:1-11. S.—Luke 18:1-14.

COMMENTS BY E. E. FLAGG.

1. *The object of the parable.*—v. 1. The Bible teaches the duty of prayer more by implication and the example of the wisest and best whose lives it records than by direct command. Nor will this seem strange if we consider what a wonderful privilege and honor it is thus to have audience with the King of kings, and also that no true spiritual life can be sustained without it. Prayer ought to be so natural to the Christian that a command to pray would seem as absurd as a command to a living man to breathe, to eat, to sleep. But the tendency of human nature is to be discouraged when we cannot see any immediate answer to our prayers. Especially if the growth of grace is but feeble or in its first beginnings it is easy to give up the struggle. This is what the devil wants to tempt us to do, and what all Bible teaching about prayer aims to guard us against doing. Neither to faint nor to be discouraged is one of God's attributes, and which in their measure all who are his children should seek to possess.

2. *The unjust judge.*—vs. 2–8. Under Oriental misrule it must have been easy to have found cases that exactly fitted this parable; and even in Christian America what shall be said of the unjust judges who decide in favor of the wealthy rum oligarchy against the widow's prayer and the orphan's cry? Though he feared not God nor regarded man, yet he cared enough for his own ease to do this widow justice—simply that he might be rid of the importunities. How much more shall a God infinite in justice and mercy heed the cry of his own elect? The very fact that he bears so long with man's injustice to his fellow-creatures, makes his wrath more terrible. "Nevertheless when the Son of Man cometh shall he find faith on the earth?" In the universal apostasy yet to be and in whose shadow we already stand, how many will faint by the way. How few "continue instant in prayer" to God that he will stay the tide of evil rolling in upon the world. The faith of early times has waxed dim. Scoffers abound who walk in the way of their own hearts and ask, "Where is the promise of his coming?" The days are on us when every Christian needs to hold fast, not to a church or a creed, but to the Rock of Ages, lest he too be swept away in the general flood of ungodliness.

3. *The Pharisee and Publican.*—vs. 9–14. The most self-righteous man on earth and the vilest outcast have one point in common; they both need God, Christ, salvation; and the chief difference is that the one feels his need and the other does not. They both "went up into the temple to pray." Both believed in the external forms of religion, but with the Pharisee it was only a form. The being he really adored was himself, whom he mentions no less than five times, —God only once. The Pharisee takes the position of judge, thanking God that he was not as other men are whose hearts he could not read, and who might be like the despised publican, much nearer the door of the kingdom than he. It is especially easy for those who have been reared in religious surroundings and hedged in all their lives by moral restraints to be Pharisees, unconsciously to themselves. We notice first, that the publican was not thinking anything about the Pharisee; perhaps did not know he was there. All he thought of was his own sin and his need of pardon. Second, there was no Christ in the Pharisee's prayer, but the publican's plea for mercy embodied the idea of an atonement. This was the true ground of the publican's justification—that he put himself where God could justify him. A religion with no Christ in it creates Pharisees and thus puts men outside the pale of pardoning mercy. This is why we are more bound to combat a Christless religion than even infidelity itself.

Religious News.

—Rev. L. White, a former Wheaton student and Wesleyan pastor, has been preaching for the Congregational church at Plymouth, Ill., for two years. He desires to enter the evangelistic work, but the church unanimously asks him not to leave them. Some fifty have united with the church during Bro. White's ministry.

—Rev. Dr. George F. Pentecost goes, as we have before noticed, to Calcutta to engage in evangelistic work in September. A number of earnest British Christians propose to assist him. Lord Kinaird and his two sisters will be among the first party. All are to make their own arrangements and to pay their own expenses. The mission is to be first to the British residents, who, unconverted, are deemed the greatest obstacle to the progress of the Gospel; and in the second place, to the English speaking natives. Dr. Pentecost, it is said, "believes there is to be a great revival in India, and wants to be in it.'

—A Gospel barge, of which Major Whittle is commander, has been located on the lake shore in front of the lake park, Chicago. Nightly meetings are held and it is thought that many who daily throng the park will be drawn in.

—Rev. John W. Smith, of Bruce, W. Va., says the *Lutheran Standard*, has accepted the appointment as the foreign missionary of the congregation of College Church, Salem, W. Va., who have undertaken his entire support. He is to go to Japan and labor in connection with the missionary to be appointed by the Board of Missions of the United Synod in the South. The noble example of the church at Salem should stimulate the whole church to more consecrated effort in the work of missions.

—A National Missionary Conference is to be held in Indianapolis, September 3-9, 1890. Its theme will be: "Shall the Gospel be given to all people during this generation?" To meet the needs of the great world lying in darkness, one hundred thousand missionaries should go forth this year. It is hoped that this gathering will result in greatly aroused interest in sending them. Among the prominent workers expected are: Bishop William Taylor of Africa, Dr. James H. Brookes, W. E. Blackstone, Rev. Geo. F. Pentecost, Dr. A. J. Gordon, C. H. Yatman, Dr. A. T. Pierson, James Johnston of Jamaica, Rev. H. L. Hastings, H. W. Frost, T. C. Horton, Orr Ewing of China, Robert E. Speer, A. Nash, Chas. E. Hurlburt, and many others. A large number of missionary volunteers are confidently expected to be present to bear testimony and add fuel to the missionary fire. Much time will be given to Bible study. One entire day will be set apart for prayer. The needs of some of the great fields, such as China and Africa, will be presented. The facts concerning foreign missionary work, both past, present and future, will be considered. Testimony meetings will be held, and opportunities for small gatherings for prayer and conference. For further information address George S. Fisher, Y. M. C. A. Building, Topeka, Kansas.—*Union Signal.*

—It is reported that there are 3,000 Japanese in this country, of whom 2,000 have been baptized by missionaries in their own land, or since they came to the United States.

—The great revival that has taken place in connection with the Turco-American Mission at Aintab, in Armenia, has resulted in the addition of five hundred and thirty-four new members to the church.

—John Henry Douglas, accompanied by his wife, says the *Christian Worker*, has just closed a glorious revival at Whittier, Cal., at which a number were converted and the church was wonderfully blessed. The Gospel was preached with understanding and great power, and accepted in all its fullness by the church.

—It is understood that Dr. Arthur T. Pierson has consented to undertake a brief tour among the churches in behalf of the work of the Presbyterian Board of Foreign Missions. It is probable that he will enter upon this work in the early autumn—September or October.

—The corner-stone of the Judson Memorial Church in New York was recently laid. It is to have six memorial windows, costing $1,000 each. The church will cost $312,000. Rev. George Dana Boardman, of Philadelphia, was present at the interesting exercises.

—Plans for the establishment of a theological training school which shall meet the wants of the missions in Mexico have at last been completed. Preachers who can speak the Spanish language are needed in the southwestern sections of the United States as well as across the border, and hence it has been felt that the New West Education Commission and the American Home Missionary Society might well unite with the American Board in the maintenance of an institution for the training of theological students who shall speak the Spanish language. The result of several conferences has been the establishment of the "Rio Grande Congregational Training School," which is to be located at Ciudad Juarez, formerly known as Paso del Norte, which is just across the Mexican line from El Paso, Texas. Rev. A. C. Wright, of Coshihuriachic, has been detailed for this work on the part of the American Board, and has already moved to Ciudad Juarez. It is expected that the institution will be opened in the early autumn.—*Missionary Herald.*

LODGE NOTES.

General Alger's order prohibiting carriages in the Grand Army parade at Boston in August has been revoked.

Governor Hovey in a letter states that his duties to the State of Indiana will not allow him to be a candidate for the office of Commander-in-chief of the Grand Army of the Republic.

Eighty manufacturers of clothing in New York have pledged themselves to follow out the line of action decided upon by their association, in refusing to employ any member of a labor organization, the result of which will be that about 30,000 men and women will be deprived of work.

The colored Farmer's Alliance has made its appearance and State Alliance Inspector Powers says it numbers 35,000 members in South Carolina. While the chief purpose of the order is mutual benefit, Mr. Powers says it is intended to do whatever would be to its advantage. It would go into politics if necessary.

The Central Labor Union of New York has already decided to go into politics and nominate a ticket. They have appointed a conference committee to look after it. This conference committee and the socialists are trying to agree, but the socialists have withdrawn from the Central Labor Union and do not want to have any more to do with it.

The Inter Ocean:—One of the greatest secret society gatherings ever held in Chicago will occur Sept. 13. On that date 160 of Chicago's most prominent Masons will be initiated into the mysteries of the "Owls." Dr. D. F. Pensington, of Baltimore, Md., supreme sapient screecher of the world, will be present to superintend the tortures of the occasion. The order is but three years old, and has a membership in the United States of about 12,000. Frank M. Luce, Charles H. Harris, Gil Barnard, and Len W. Campbell are the only owls in Chicago, and they will institute the "Chicago Nest." The initiation will be witnessed by large delegations from every State in the Union, and will be followed by an elaborate banquet and a theatrical performance. L. W. Campbell will be the sapient screecher of the Chicago Nest.

The leader of the Knights of Labor is thus taken in hand for his political shortcomings by the *Inter Ocean:* "Mr Powderly has turned politician and is striving to lead the Pennsylvania branch of the order, over which he presides, into the Democratic camp. November will assure him of the failure of his project. The workmen of Pennsylvania are not Democrats, and cannot be converted to Democracy by the wiles of Mr. Powderly. But, upon consideration, some other word than wiles should be used, for Mr. Powderly's Plymouth speech was not wily; it was minatory. He availed himself of the occasion of a church festival to utter a political harangue whose bitterness could not have been exceeded by a Voorheesian oration. Hitherto Mr. Powderly had been addicted to the use of a form of sound words; he had spoken as a reasoning person to other reasoning persons, but in this speech he spoke of the Republican candidate for governor as a 'feudal king.' We can assure Mr. Powderly that he is too old to learn the trade of a demagogue."

A CHANCE TO MAKE MONEY.

Having read Mr. Moorehead's experience plating with gold, silver and nickel, I sent for a plater and have more work than I can do. It is surprising the spoons, castors and jewelry that people want plated. The first week I cleared $37.10, and in th ee weeks $119.85, and my wife has made about as I have. By addressing W. H. Griffith & Co., Zanesville, Ohio, you can get circulars. A plater only costs $3.00. You can learn to use it in an hour. Can plate large or small articles, and can make money anywhere.

NEWS OF THE WEEK.

COUNTRY.

Children playing with matches set fire to a barn at Perry, Iowa, Tuesday, and two girls, aged two and four years, were burned to death.

At New York Monday $2,000,000 in gold bars was ordered for shipment to Europe.

A wind and hail storm swept over Lyons, Osceola, Dickinson, Emmet and Winnebago counties in Iowa, Sunday, destroying crops, killing many horses and cattle and seriously injuring several persons. Hailstones as large as hens' eggs fell to the depth of six inches.

Friday evening J. L. Green, the son of a clergyman, boarded a train near Anna, Ill., entered the mail car by means of skeleton keys, and threw off several mail bags. He then gave the signal to stop, and as the train slowed up jumped off, but fell under the wheels and was so crushed that he lived only long enough to tell what he was doing.

Near Erie, Pa., Friday, unknown persons placed dynamite bombs on the Lake Shore road, and information of their discovery, given by two tramps, saved the limited express from destruction. The tramps were rewarded by the train men.

The month in Kansas has been the dryest and hottest July in twenty years. Chinch bugs are reported in many counties, but they have done no great damage.

Rev. John W. Dadmun, for twenty-five years chaplain and superintendent of the schools connected with the Boston municipal institutions on Deer Island, dropped dead of apoplexy Wednesday. He was formerly a well-known Methodist clergyman and composer of sacred music.

An attempt by Miss Carlisle Kent to pre-empt the land on which the Devil's Tower stands, in Cook county, Wyoming, has caused general indignation in the Black Hill's region, and the Land Department will be petitioned to reject Miss Kent's application. The Devil's Tower is a natural obelisk 1,200 feet high, 879 feet in diameter at the base and 35 feet at the top, and said to be the most remarkable specimen of basaltic crystallization in the world.

Drought has reduced the corn average in Kansas 33 per cent, a reduction of 57 per cent within a month. In some counties the crop will be a failure, and it is estimated that the yield of the State will not exceed 75,000,000 bushels. Wheat is producing better than was expected, the yield being now figured at 23,000,000 bushels.

Tucson, Ariz., was last week cut off from communication by washouts. No trains arrived or departed for five days. The loss to the Southern Pacific is estimated at $150,000.

Fifteen deaths from a disease resembling cholera have occurred at Preston, Iowa, within the last week.

Chief Justice Lane of the Utah Supreme Court, has decided that the children of polygamous wives have no interest in their father's estate.

The supervisor in charge of the recount at Minneapolis finds great difficulty in securing enumerators to do the work. New men look upon the job with disfavor, while the old ones who are still waiting for their pay, have no desire to again put themselves in a position to be abused.

George Jacob Schweinfurth, the Rockford impostor, admits that several children have been born at the Welden heaven to angels without wings, and with unblushing effrontery lays their parentage to the Holy Ghost.

An English syndicate with a capital stock of $1,250,000 has bought 46,000 acres of mineral land in Tennessee and proposes to erect an immense furnace plant to develop the property.

Five hundred convicts in the Massachusetts State prison indulged in a riot, but were held at bay by one determined guard with a Winchester rifle until over a hundred reserve policemen were sum-

(*Continued on 16th page.*)



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Bran per ton		15	25
Hay—Timothy	6 50	@ 9	50
Butter, medium to best	10	@	20
Cheese	06	@	10½
Beans	75	@ 1	70
Eggs		@	14
Seeds—Timothy	1 25	@ 1	36
Flax	1 34	@ 1	39
Broom corn	02½	@	06¼
Potatoes, new, per bu	1 10	@ 1	25
Hides—Green to dry flint	08	@	07
Lumber—Common	10 00	@13	00
Wool	15	@	34
Cattle—Choice to extra	4 30	@ 4	85
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Make an engagement and then not be on time.

Complain of her family or discuss personal affairs with strangers.

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Farm Notes.

WEATHER AND CROPS.

Dispatches to the *Daily News* say: "Minneapolis, Minn., July 31.—The best authorities estimate the wheat crop of the present season in the Dakotas and Minnesota at 100,000,000 bushels. President Greenleaf of the chamber of commerce places Minnesota at 40,000,000 bushels and the Dakotas at 60,000,000 bushels. All the prophets agree that the wheat crop will be one of the largest ever harvested and that there is nothing in the weather condition that should cause alarm or give rise to pessimistic reports. The hot weather has not done serious damage, taking the country as a whole, and the harvest is now in progress.

"The value of this crop to the northwest is estimated at $60,000,000 at the lowest. Reports from all over the three States agree with this general prophecy as to the results. The local grain-elevator men are entirely satisfied with the outlook. They are of the opinion that the hot weather has not done great damage during the last few days. It rained yesterday along the Northern Pacific, though very warm in this section of Minnesota.

"Kansas City, Mo., July 31.—Special dispatches from various points in western Kansas say that the hot winds of the last three days have materially reduced the already low condition of crops in that part of the State. The winds have literally cooked corn until many fields will not yield a single ear. In the dry spots of the State the hot winds have also burned up the grass so that the yield of hay will be very low."

LIGHTNING RODS.

Prof. Bidwell says in *Nature:* "In all cases of steady strain in which a charged cloud deseending from the upper regions of the air, or approaching from a distance, might inflict serious injury upon an unprotected building, a well-designed and properly earth-connected lightning rod is an absolute safeguard In a case of 'impulsive rush,' the rod may often be of use in bearing the brunt of the discharge, though sometimes the lightning will take no notice whatever of it, striking the building and altogether neglecting the rod; and it is even possible that a high rod might attract a destructive discharge which otherwise would not have occurred at all. Although, therefore, a lightning rod in is many cases, probably in a very large majority, of the greatest service, it cannot be depended upon as affording perfect immunity from risk; and the assumption which has universally been made by the 'older electricians' that damage by lightning is in itself conclusive evidence of some imperfection in the conductor, is an unfounded one."

SUMMER TREATMENT OF THE STRAWBERRY BED.

In considering the source of our supply of strawberries for another year, we must not forget that the new plants of this season's growth will bear abundantly next year, if not checked too greatly by removal now; and that as a general thing it is much less trouble to set out a new bed in July than to clean out the old one. When we have a supply of plants on the place, running and rooting themselves in the soil, it is an easy matter to take them up and remove them to new quarters, with the soil adhering to the roots; but when no such supply exists at home, and it is necessary to send to the nursery for plants, potted plants must be obtained if we are to have the fruit next season.

In many cases, however, it will pay to clean out the bed that has just yielded out its luscious berries to us, provided it be not too old; that is to say, has not borne more than one or two crops. After the weeds have been taken out, the rows should receive a top-dressing of well-rotten cow-manure, and the soil between the rows loosened up. To obtain the best results in a final crop from such a bed, the runners should be kept lopped off as they appear, and the plants not allowed to thus waste their vigor.

One of the easiest methods of treating an old strawberry bed, and one which will give good results in fruiting-time, is to manure heavily the soil between the rows, and then turn it over with the spade. Comb out the runners that they may root in the loose soil between the rows, and when the space is well filled, and the young plants are firmly rooted and established, spade under the rows of old plants. You have thus with little trouble what is virtually an entirely new plantation.—*Orchard and Garden.*

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BUSINESS.

THERE'S NO TIME

Like TO-DAY for beginning the *Cynosure* canvass. It may not be best to ask this man or that until "after harvest," but it is well to be ready. Confidence in the goodness of the cause, faith in its triumph, and enthusiasm for the honor of Christ will gain sympathy and friends in any community, and there are thousands and thousands of men and women who want the *Cynosure*, but do not know of it, or have not fairly considered how greatly such a paper is needed. Let us have faith and perseverance.

The *Cynosure* receipts begin to show good work by the friends of the cause. Since the beginning of August the income is nearly four times as great as for the same time in July. This is good cheer. If we can do *well* then we can do BETTER.

A Chicago church has a tract committee which takes every house in the section assigned, and the reception given at each home to the colporteurs is noted. Sometimes they are driven away; at other times the inmates are found drinking and card-playing, while at other places religious conversation and prayer is permitted. The church officers receive the reports, and are thus enabled to send the right kind of an agent to make the second visit. The result has been the establishment of several Sunday-schools, and the development of two churches. God rewards the colporteur work. Shall we not have more of it in this reform?

Five dollars will buy an anti-secret library of cloth-bound books. Loan these to the young men and young women and you will save many five dollars to the Lord's cause, and what will be better, souls will be saved for his kingdom. "Therefore my people are gone into captivity because they have no knowledge." Shall we not have more book and tract committees? A young German minister has just answered yes by *sending* for a supply of literature for distribution in his parish. Friends, shall we not push the battle along this line? You have the *money*, the *neighbors* and the *responsibility!* The providence of God has raised up the N. C. A. as his servant to make it possible for you to do his work. The Association has hundreds of dollars worth of books and tracts for you to choose from. The early disciples went everywhere preaching the Word. Let us do the same and save our friends from Satan's church—the secret lodge.

Rev. Geo. M. Freese writes: "Many eyes are upon Joseph Cook. Scatter his lecture." Last week Disloyal Secret Oaths went to the religious press of the following States for review: Iowa, Michigan, Kansas, Wisconsin, Minnesota and Oregon. If money for this purpose is sent, this lecture shall be forwarded for review to every religious paper in the United States.

An editor who received for review one of the Joseph Cook pamphlets writes: "I am highly pleased with the revised and corrected copy of Joseph Cook's lecture. It is a God-send in a time like this, and I praise the enterprise you show in spreading it abroad to be read by all. We will review it. At what rate could you furnish it by the hundred to be distributed at our conferences?"

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H. Pearson	5 00
G. M. Freese	3 50
E. M. Harrison	2 80
R. Canning	50
Southern Ministers' Fund:	
Jos. Morris	7 40
I. L. Buckwalter	75

W. I. PHILLIPS,
Treasurer

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Aug. 4 to Aug. 9 inclusive:

J D Owens, A J McFarland, W Parkhill, J Hamilton, H H Myers, D McKee, W Vine, E M Harrison, E Trumbull, J L Buckwalter, H Elder, T B Wilson, R Canning, G Cutler, Rev A H Springstein, C H Mansfield, Dr E R Atwood, J R Sharp, J H Gray, C B Churchill, J McLane, O C M Bates, G T Denman, J T Sneath, Rev G M Freese,, Miss F Mitchell, S Mathew, H Johnson, I Meeker, Rev J H Jones, W Sperry, Rev J H Brockman, Rev W G Keil.

NEWS OF THE WEEK (*Continued from 13th page*).

moned from Boston, when the revolt was quelled and over seventy of the ringleaders locked up. The trouble arose from the adoption of the Bertillian system of measuring and recording descriptions of prisoners.

FOREIGN.

The Greek patriarch at Constantinople has resigned as a protest against the Porte's disregard of the Greek church.

The Ameer of Afgha ent an embassy to Russia treatye of of concluding a commercia between the two countries.

At a meeting of Jews at Edinburgh Wednesday it was resolved to raise a fund to assist Jews expelled from Russia through the Jewish society for the colonization of Palestine.

The medical congress now sitting at Berlin rejected a proposal to meet next in St. Petersburg on account of the repression of the Jews by Russia. The next congress will be held in Rome in 1893.

The walking delegate is one of the most expensive nuisances of the day. It is stated that 1,200 men who were working on the public school buildings of New York went into a general strike "in order to get rid of three contractors who were objectionable to the walking delegates."—*Inter-Ocean.*

The exodus of Jews from Russia has commenced. Thousands are leaving the government of Vilna with the intention of emigrating to Brazil, and others are flocking to Algeria. The Alliance Israelite of Paris is helping the emigrants.

Egypt is imitating France by taking stringent precautions against cholera. A large force of soldiers will be used to prevent the entry of pilgrims returning from Mecca until it shall be ascertained that they are free from the disease.

The chamber of deputies of the Argentine Republic has compelled President Celman to regign. under threats of impeachment. Senor Daro Rochas will attempt to form a new ministry.

It is privately given out in the lobbies of parliament that Lord Salisbury has sent a strong warning to Turkey that if the Moslem outrages on American Christians are not stopped England will withdraw the guarantee given in the Anglo-Turkish convention to aid in defending Armenia from invasion.

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Bern. Elskamp. Pastor.

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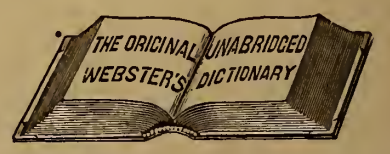
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Christian Cynosure.

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VOL. XXII., No. 49. CHICAGO, THURSDAY, AUGUST 21, 1890. WHOLE No. 1,060.

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It is believed that 15,000 "original package" saloons were in operation in Iowa under the Supreme Court decision. But within five days after President Harrison signed the bill placing them under State or local control there were not 1,500 left which had not closed. Most of these will have to be fought out again by legal process. There are thousands more in other States that yet survive to bless the Supreme Court for the privilege of poisoning men and sending them to eternal ruin.

The intense interest of the good people of Nebraska in the amendment campaign may be gathered from Rev. M. A. Gault's letter in another column. Much as they realize the momentous issues at stake, yet neither they nor any of us are able to estimate the moral disaster that would follow the triumph of the saloon. The people are working nobly. Over two thousand bankers and business men have signed a prohibition list. One of the heaviest contractors in Lincoln, the State capital, says he pays to his men about $30,000 per month, and from 30 to 40 per cent of the checks come back with the evidence upon them that they have been paid to a saloon-keeper. Of course what goes to the saloon does not go to the grocery. Men who manage honest business should be first to drive the nail in the coffin of the liquor traffic.

The *Catholic Review*, which bears no friendly spirit toward the new government in Brazil, reports the following among other provisions of the new constitution which ought not to be very unpopular on the whole anywhere: "Among the persons excluded from the privilege of voting in Brazilian elections are beggars, those who cannot read and write, soldiers and clergymen. Hereafter the Brazilian State will recognize no marriages except those performed by the magistrates, and, where the contracting parties are Catholic enough to desire a religious ceremony, the civil marriage must come first. The Catholic cemetery is now to be a thing of the past. Catholics will have no control over their burying-places, and in consequence, atheists, sensualists, drunkards, and persecutors will have their resting-place along with the faithful dead. Religion is banished from the State schools, the Jesuits are banished forever from the country, and no new convents, monasteries or religious congregations are permitted to be founded. The effect of these measures on the Catholics of Brazil has been to wake them up severely; on the contrary, the effect on certain American editors has been to put them severely asleep as far as Brazil is concerned."

Bishops Wright, Barnaby, Floyd and Becker issue their annual address to the United Brethren church. They speak with the calmness of faith of their present work and of the future outlook. They have held thirty-one annual conferences during the past year and are cheered with the liberality of the people in maintaining the principles for with the United Brethren have long borne a testimony. The contributions of all kinds have reached the remarkable sum of $75,000. Two colleges, Hartsville and Philomath, remain to them; and the *Christian Conservator*, though not quite yet at the self-sustaining point, is an able paper and well represents the churches for which it stands. The bishops call special attention to the secret orders, which with plausible deception in manifold forms and devices attempt to draw away good men from the faith.

The president of the anti-lottery convention the other day in the capital of Louisiana, said that there were three times when the manhood of the State was fully aroused. Those times were 1861, 1874, and 1890. When we remember what the first two dates signify we may understand the feeling of the better class of citizens. The convention numbered 962 delegates, and the farmers were represented by a large proportion of these. Memorials to the President and to Congress were adopted, and a strong committee appointed to conduct the campaign. Providence defeated the lottery managers in the Legislature. The death of one member of the upper house prevented the two-thirds majority necessary to overcome the brave Gov. Nichols' veto; and the only alternative was to throw the case into court on the charge that being a constitutional enactment no veto could be allowed. The center of battle has meantime shifted to Washington, and Congress shows its usual indifference in the presence of a moral issue, with the right and wrong sides as plainly marked as if painted black and white.

Since writing the above the House on Saturday passed the anti-lottery bill almost unanimously, and the Senate will undoubtedly concur in wiping off this stain from our national honor.

George Kennan and the *Century* have pictured Russian barbarity to the American people until we are in doubt whether we ought to longer maintain friendly relations with the authors of such cruelties. Of late the reports of the determination of the Armenians to turn to Russia for protection from the abominable Turk have been also a surprise, But if the following from the London *Daily News* fairly represents the condition of Turkish prisons the soldiers of the Czar might be messengers of mercy in them. A special correspondent of the *Daily News* succeeded in obtaining admission to the Turkish prison at Uskub, Macedonia, a town of European Turkey. He found the building contained 149 cells, which were occupied by 1,811 prisoners, or over twelve to a cell. As a rule the unfortunate victims are sent there to be confined from one to ten years each; but so great are their sufferings, arising from the barbarity of their keepers and the total disregard by the latter of all sanitary laws, that one rarely outlives five years. In one cell two and a half yards square the correspondent discovered nearly a score of poor wretches panting for air and starving for food, having in the way of the latter nothing but bread and water. The greater number were stark naked and chained by the ankle and wrist. As if the jailers were unable to inflict tortures enough on their victims in the dens already described, the correspondent found a series of underground cells, said to be reserved for the worst prisoners, where, reeking in total darkness, were those whom Turkish tyrrany had singled out for especial barbarity. In order to force confession where confessions would have proved useful to those in power the aid of the ant is called in. These insects are kept in small boxes for the purpose, and fifty of them are placed at one time on the naked body of the prisoner whom it is desired to torture. It is also customary to chain men all day in the scorching sun in such a way that they are unable to move.

SECRECY AS A PRINCIPLE OF ORGANIZATION.

BY ENOS W. SHAW.

This is *an* age of lodges rather than *the* age of lodges. The principle of secrecy has always been popular. And until the race shall be "born again," if we may judge of the future by the past, it will continue to be so.

We make no denial of the right to organize. We make no doubt of the wisdom of organization. But in this country, to concede the wisdom of organization is not to concede the wisdom of secret organization. In some countries the method of secrecy may be a matter of necessity and reason, but with us it is not. With us it is a matter of custom and will.

The reason of God and the will of God are at peace, but the faculties of man are at war. And secrecy, which has the sanction of custom and the consent of the will, has not the conviction of the reason. To show that reason is against the method of secrecy is one of the objects of our effort, and toward the accomplishment of that object this writing is contributed.

But upon considering secrecy as a principle of organization, it is important that we have a clear idea of what is meant by secrecy, and of its moral rank among terms. To that end, let me say that secrecy is neither privacy nor mystery. Only a morbid and irreverent curiosity would divest man of his privacy and God of his mystery.

Privacy has its origin in the nature of man. We respect it in others; it is accorded to ourselves. It is a right inalienable. The sentiment of mankind is against any assualt upon this high prerogative. In England and America this sentiment has crystallized into the legal maxim that "every man's house is his castle." But privacy is no more secrecy than the home is a lodge.

As man is invested with privacy, so God is enveloped in mystery. What a consciousness of thwarted energy wrung from Tennyson the confession of his own and all men's inability to comprehend the plans of God, when he sang:

> "So runs my dream: but what am I?
> An infant crying in the night:
> An infant crying for the light:
> And with no language but a cry."

The intellectual powers of the strongest men are so limited that everything quickly passes beyond their reach into the mystery of the infinite. But this mystery should not be called secrecy. To finite beings even in a perfect world there would be both privacy and secrecy, but in such a world there would be no occasion for secrecy.

According to Bacon, there are three degrees of hiding and veiling of one's self: secrecy, dissimu-

lation, and simulation. Secrecy, to paraphrase his thought, is that degree of hiding and veiling of man's self "in which he leaves himself without hold to be taken what he is." To an ingenuous mind the definition is itself the knell of secrecy. But since Bacon afterwards affirms that the habit of secrecy is both politic and moral, permit me to vary the statement of his definition. Secrecy is a hiding and veiling of one's self; and it is that degree of hiding and veiling of one's self in which he leaves himself without hold to be taken what he is. To be as good as Bacon we must be better; and since Bacon himself admitted that secrecy necessitates dissimulation, in our degenerate age he would probably agree that it necessitates simulation as well. For it must frequently happen that the safest way for one to leave himself without hold to be taken what he is, is not only for him to pretend not to be what he is, but to pretend to be what he is not. Therefore in this discussion I make no account of the degrees of hiding and veiling of one's self, but consider secrecy to include whatever is necessary to the leaving of one's self without hold to be taken what he is.

Secrecy has no place between God and man. The thoughts of man are all open to God, and "the secrets of the Lord are with them that fear him." Christ said, "I have called you friends; for all things I have heard of my Father I have made known unto you." God did not wish to leave himself without hold to be taken what he is, but precisely the opposite. The very condition of eternal life is to "know thee, the only true God, and Jesus Christ whom thou has sent." And when we remember that God designed that Christ should become the Son of man, that man, as Flavel said, might become the son of God, and that Jesus should dwell in us by faith uniting us to God, surely we would not say that secrecy exists between God and us, any more than between a loving father and an obedient child.

As secrecy has no place between God and man, it should have no place between man and man. At present it has a very large place in society. It is the chief occupation of thousands,—this trifling matter of leaving themselves without hold to be taken what they are. Everything has become a means to that great end. It is a proverb that language is to conceal thought. This prevailing immorality is a cause of distress to our prophets and deep-seeing men. Unless some remedy shall take effect, they tell us that it means the decay of noble art, death to liberty, and chaos to Christendom. We are not without a Physician who has power to heal all diseases, but men are not healed because they will not come to Him and be made whole. And why do men practice secrecy so faithfully? Do they hide what they are because they are what they ought to be? Do men lie because they are honest? Do they sell their virtue because they are incorruptible?

When Bacon says that the habit of secrecy is both politic and moral, he speaks as Polonius when he advises Laertes to "give every man his ear, but few his tongue." If man's sole mission on earth be to take advantage of his fellow, or to be simply agreeable to them, I make no doubt as to the morality of such advice. Tennyson exhibits a far higher spirit when he makes the Knights of Arthur swear to "speak no slander, no, nor listen to it." Men's ears were not made to be the dumping ground, any more than their tongues were made to be the dumping carts, of social garbage. What we need as individuals is more privacy, and to give no cause for secrecy. And the *Times* of recent date said: "To give no cause for gossip and possess no secret that ought to be concealed, is as good a maxim for the Senate as for the man who lives in a country village."

The scheme of secrecy is devil-born. Milton says of Satan:

> "Soon as midnight brought on the dusky hour
> Friendliest to sleep and silence, he resolved
> With all his legions to dislodge, and leave
> Unworshiped, unobeyed the throne supreme,
> Contemptuous; and his next subordinate
> Awakening, thus to him in *secret* spake."

That rebellion was concocted in secret. Those legions were deceived with lies. Satan bade his subordinate—

> "Tell them that by command, ere yet dim night
> Her shadowy clouds withdraws, I am to haste.
> And all who under me their banners wave,
> Homeward, with flying march, where we possess
> The quarters of the north; there to prepare
> Fit entertainment to receive our king
> Who speedily through all the hierarchies
> Intends to pass triumphant, and give laws."

They were duped into that rebellion. They obeyed their potentate.

> "For great indeed
> His name, and high was his degree in heaven;
> His countenance, as the morning star that guides
> The starry flock, allured them, and with lies
> Drew after him the third part of heaven's host."

In very much the same manner are men drawn from Christianity to-day. With lies Satan seduced the mother of mankind to foul revolt. From the council which "in close recess and secret conclave sat," he is represented to have passed on his earthly mission.

Begotten of Satan, secrecy is perpetuated by sin. It implies, selfishness, guilt, fear. Its spirit is loathsome to upright men. In the judgment of all it is associated with what is wrong. From the evening in which Adam heard the voice of God in the garden and was afraid and hid himself, men have loved darkness rather than light, because their deeds are evil. It was a remark of Kant that there is nothing we can think of anywhere in this world, nor, indeed, anywhere outside the same, which deserves to be esteemed as good without qualification, excepting only a good will. In the fracture of that benevolence secrecy had its origin, and it will cease only "when," as Burke said, in a different connection, "men have emptied themselves of all the lust of selfish will, which, without religion, it is utterly impossible they ever should."

The offspring of sin, secrecy, becomes the mother of sin. A thoughtful person is so conscious of his own utter weakness, of his liability to turn coward and betray the truth whose defense is entrusted to him, that he feels the necessity of publicly committing himself to what is right and no less against what is wrong. Not to do so is to apply to one's self for and to get a license to be a traitor, if a crisis arise, and many are certain to occur in every life. Therefore he finds it best not to hide, but avow what he is, and in this avowal to cut off as it were all retreat by burning all the bridges behind him. Not daring to implicitly trust himself, he is grateful for the reinforcement which comes to his motive power from his sense of responsibility to the public estimation. Secrecy is certain to destroy, in the one making it his policy, "that sensibility of principle, that chastity of honor that feels a stain like a wound," and to pave the way for his downfall.

[*Concluded next week.*]

THE NORTHFIELD CONFERENCE OF CHRISTIAN WORKERS.

BY REV. WILBUR F. CRAFTS.

A true Pentecost is always followed by a book of "Acts". Judged by this test "the Northfield spirit" is the Holy Spirit. For a decade, except two years when Mr. Moody was in Europe, Christian workers of many lands, in ever-increasing numbers, have gathered here for a new "baptism for *service.*" They come not to gratify theological curiosity or to be "happified," but to be thoroughly furnished in head and heart, in method and matter, for Christian work.

In one of the meetings when many answered the question, "Why did you come to Northfield?" an Englishman who is soon to visit Palestine said that he had come here partly because he had been assured that Northfield was nearer the heavenly Jerusalem than the earthly one. A converted Catholic said he came because he had learned by a former visit that he could find here not the Protestantism of the theologians, not mere antagonism to Catholics, but the Gospel of Jesus. A business man gave the following reasons for coming: "I came here as a busy man, to get some new stimulus for God's work, to touch elbows with a thousand or fifteen hundred Christian workers, dynamos that each give me a throb when I touch them, starting me in a new direction; and I came because here I learn a great many ideas about how to preach the Gospel, not as these preachers do—I wouldn't do it that way if I could—but as a quiet layman does.

The unreportable "spirit" of the conference is more helpful to Christian work than anything that can be written, but the meetings are also very rich in Biblical exposition, in illustrations, and in suggestions of new methods of evangelization.

Occasionally we are unintentionally shown "how *not* to do it." A very eminent evangelist to-day gave, not an illustration but a "flustration" of the priceless value of the soul by telling of his visit, long ago, to an art gallery where Turner's "Slave Ship" was on exhibition, visited by throngs because of Ruskin's praise of it. The speaker said he could see at first nothing in it but paint, not even after reading Ruskin, but when he was told that the owner had paid $40,000 for it, he concluded that he ought to admire it. But inasmuch as Ruskin has taken back his compliments of this meaningless picture by the Browning of painters, and it is at least an open question whether the person who bought it did not pay more than it was worth, the illustration suggests the query whether the price paid for the soul was not too much also. An uncut diamond that seems of little worth to the unpracticed eye, but is known to be of great value by the expert, would have served the occasion better.

Several of the addresses have been pictorially illustrated, suggesting that the church should keep step with the times in speaking to eye as well as ear. Mr. Geo. W. Mackay of New York, gave a stereopticon lecture on the life of Christ, the pictures being copies of famous paintings, to show how great crowds can be gathered and impressed in city mission work. Rev. A. S. Gumbart, an evangelist, used paintings of seeds and flowers to illustrate the Bible figure that the Gospel is like a seed—recommending such illustrations for occasional sermons in regular church services. The music by Sankey, Stebbins, Towner and others is as powerful as usual, and a constant lesson in methods.

Many of the meetings unconsciously illustrate how to conduct revivals, which had a vigorous defence by Evangelist L. W. Munhall, from which we extract the following: "Some people say they don't believe in excitement. The world blames the church for not waking up, and when it does wake the world says there is too much excitement. The noise and excitement in the produce exchange in New York over the rise of stocks a quarter of a cent is all right, but would not be countenanced in religious matters. The man who complains because his minister preaches thirty-one minutes, one minute over time, though he has a cushioned seat to hear him in, would take a coal oil lamp and carry it through the streets of a city, letting the oil run all over his clothes, and then sit on hard benches and listen for hours to political speeches, amid excitement greater than that of a Negro camp meeting on the shores of Maryland. At the winning game of base ball last season between Boston and New York when Rogers' home run brought in four men, I asked a police officer what he would do if the people made such a noise at one of my meetings? The officer replied: 'Well, I don't know, but I guess we'd have to run you in.' Excitement in other things is all right, but get a little excited over religion, and some old frost-bitten saint will say there is too much excitement, and the world outside will say that you are too excited. Every period of crisis in the world's history has been a period of excitement. Every time you have religious excitement, some one will tell you that the sun moves silently, but it is not so. The sun is such a furnace that the flames leap out 250,000 miles at a single flash, and there isn't such a rushing, roaring mass in the universe, except where there is a still larger sun. Still water don't run deep; it don't run at all, it is nothing but a pond with a green scum breeding mosquitoes and tadpoles. There is a reaction from these things, they say. There was a reaction from the day of Pentecost into the Dark Ages, but Pentecost was a good thing, wasn't it? There was a reaction from the Reformation, the church became formal; but who will say that the Reformation wasn't of God? I see a man sitting in darkness and saying he doesn't want the day, because there will be a reaction into night again. If it hadn't been for the revivals, the Christian church would have died long ago, for most of the additions to the church of God are from revivals."

This evangelist made a vigorous protest in another matter of church methods in the following words: "There are many pulpits where the word 'hell' is never used, but it is in the Bible. One of the justices of our Supreme Court of the United

States said that in his judgment the chief reason for the alarming increase of crime was there was little of the preaching of hell and judgment in the pulpit to-day. Wendell Phillips said at the leading literary club of Boston: 'Whenever you can procure the kind of men that the theology of Edwards produced, men with backbones and right notions of men and light and truth, then we will deprecate the teachings of Jonathan Edwards and the philosophy of his time.'"

In exposition and illustration the conference has had no more exhilarating excursion into great truths than that of this morning with Dr. Geo. F. Pentecost and Dr. A. J. Gordon as the span of speakers. Dr. Pentecost spoke of redemption, which he defined as buying back, as one buys back property that is in pawn or sold for taxes. He illustrated its meaning more fully by the Old Testament customs of redemption. When an Israelite had lost his property through debt, his nearest kinsman could redeem it for him by paying the bill; or if he refused, the next of kin could do so. If all kinsman failed in the Jubilee year God himself redeemed the lost property, and the man himself also, if his debts had reduced him to slavery, unless he preferred to remain under his old master, in which case his ear was pierced by nailing it to a door, as some men to-day deliberately cling to their old master, Sin, and refuse the redemption, the highest liberty, that God provides for all. When a man's property or himself was sold, two duplicate or "double" deeds were written on the same piece of paper, side by side, and then torn apart, causing a ragged edge. It is this abandoned custom to which reference is made in the meaningless phrase, "This indenture witnesseth." One of these duplicates the seller kept and the other the buyer; but when the man who had sold his property or himself was redeemed by his earthly kinsman or his Heavenly Father, he received back the duplicate deed, which is probably the meaning of "the double" referred to by Isaiah and Hezekiah in their songs of redemption, and this was folded with its mate, and nailed up at the same place where the man who refused redemption was pierced through the ear. The deed which had a nail hole in it was no longer valid, as a paid bank check is to-day cancelled by the hole cut in it by the teller's file, and if lost and presented again is refused payment. So Christ has given us in the Bible the deed of our redemption, "nailing it to his cross."

Our age is the world's jubilee period, as Christ declared at Nazareth when he proclaimed "the acceptable year," that is the forgiveness year, the Jubilee year.

Dr. A. J. Gordon of Boston, spoke of the three steps from grace to glory. We are first translated, second; tranformed; third, transferred—a change, first, of condition; second, of character; third, of country. (1) John speaks of the translation which occurs at conversion as "out of death into life;" Peter as "out of darkness into light;" Paul as "out of darkness into dominion." Eternal life "is not natural life prolonged but the life of the Eternal imparted." There is not only a "light of life" but also a light of death, the phosphorescent life of the dead trees of the forest. Let us not mistake the brilliancy of human speculation for the outshining of the spiritual life. If our citizenship is in heaven we shall not move into the suburbs to escape taxation, to avoid our share of burdens. (2) We are also warned not to be "conformed to the age." Christ came to "deliver us from this present evil age," of which the devil is said to be the god, and therefore it cannot surely be the millennium. We are to be transformed, that is, transfigured by passing, as Christ did in his transfiguration, into "the age to come," into heavenly places in Christ Jesus. We are new creatures but are to be "renewed" daily. (3) We are at last to be transferred. One thing is perfectly certain, we shall *not* all die. "We that are alive and remain shall be caught up to meet the Lord in the air," changed "in a moment," into the image of Christ.

There has been some debate as to whether faith is a single act, and as to what it is. Dr. Pentecost defined it "as the belief of a truth on testimony." He declared there is no such difference as the terms "head faith" and "heart faith" would imply, but that faith is always and only "belief on testimony," differentiated only by its object. Dr. Pierson replied that belief has to do with accepting a fact, but faith with accepting and trusting a person. To which Dr. Pentecost replies that to believe in or on a person, or testimony, is Christian faith. Dr. Pierson insists that faith includes two things: the assent of the intellect and the consent of the will, the second act being a necessary part of saving faith, since the devils believe (that is assent) and tremble.

Dr. Marcus Rainsford of London, described the text, "Lord, help me," a golden uplifting chain of three links, the word "help" coupling the helpless "me" to the mighty "Lord." Dr. Rainsford expounded the parable of the Syrophœnician woman as offering an encouragement to the most helpless soul to come to Christ, for she had no invitation to come and no example, being of an accursed race of which none had ever come. Rev. Geo. P. Marsh illustrated the unknown riches of the Gospel by the story of an ignorant old lady whose son was in a far-away land, who being asked if her son sent her money, replied, "No, but he sends me pretty pictures," which being shown proved to be bank notes. David Barron of London, illustrated the duty of all Christians to be at work by telling of the levy en masse in France in 1793 when that country was invaded by all or nearly all the other nations of Europe. All France was summoned by its rulers to arise, the young men to bear arms, the married men to forge arms, the old men to utter words of wisdom, the women to work on tents and uniforms, the children to scrape lint. So the church of God, surrounded by enemies, is called to arise en masse, each one to do his utmost to accomplish a glorious victory.

Methodists have never been numerous here either on the platform or in the audience; but Bishop Thoburn has been second to none this year in influence upon the conference, and has carried away substantial tokens of the hearers' sympathy with his work in India. His sermon on "The love of Christ (in us) constraineth us" to love the unlovely and even our foes as he did, was one of the most impressive discourses of the conference. Speaking of the frequent criticism of Christians, he told of a child's photograph which seemed to the parents very imperfect, especially when the child had died and they came to look at it earnestly and often, until a magnifying glass was at length procured which brought out the face like life, and enabled the parents to secure a beautiful copy. So the unmistaking eye of God sees doubtless in many whom we consider very faulty not only precious souls but pure purposes. "We shall know each other better when the mists have rolled away."

Dr. Arthur Little of Boston, speaking of the true strength of the church, aptly compared the church that has a fine edifice and appointments but no "Spirit in the wheels" to a schooner left high and dry by the receding tide.

Mr. Moody is like the great engine in the ship's hold, little heard but everywhere felt.

Northfield, Mass., August 5, 1890.

AMERICAN TITLES.

[Dr. O. W. Holmes in the August Atlantic.]

It is a very curious fact that, with all our boasted "free and equal" superiority over the communities of the Old World, our people have the most enormous appetite for Old World titles of distinction. Sir Michael and Sir Hans belong to one of the most extended of the aristocratic orders. But we have also "Knights and Ladies of Honor," and, what is still grander, "Royal Conclave of Knights and Ladies," "Royal Arcanum" and "Royal Society of Good Fellows," "Supreme Council," "Imperial Court," "Grand Protector" and "Grand Dictator," and so on. Nothing less than "Grand" and "Supreme" is good enough for the dignitaries of our association of citizens. Where does all this ambition for names without realities come from? Because a Knight of the Garter wears a golden star, why does the worthy cordwainer who mends the shoes of his fellow-citizens want to wear a tin star and take a name that had a meaning as used by the representatives of ancient families or the men who had made themselves illustrious by their achievements.

It appears to be a peculiar American weakness. The French Republicans of the earlier period thought the term citizen was good enough for anybody. At a late period, "le Roi Citoyen"—the citizen king—was a common title to give Louis Phillippe. But nothing is too grand for the American in the way of titles. The proudest of them all signify absolutely nothing. They do not stand for ability, for public service, for social importance, for large possessions; but, on the contrary, are oftenest found in connection with personalities to which they are supremely inapplicable. We can hardly afford to quarrel with a national habit, which, if lightly handled, may involve us in serious domestic difficulties. The "Right Worshipful" functionary whose equipage stops at my back gate and whose services are indispensable to the health and comfort of my household, is a dignitary whom I must not offend. I must speak with proper deference to the lady who is scrubbing my floors, when I remember that her husband, who saws my wood, carries a string of high-sounding titles which would satisfy a Spanish nobleman.

ODD-FELLOWSHIP EXCLUDES CHRIST.

It excludes him from its creed, requiring only a belief in a Supreme Being. If there is any reason why an Odd-fellow should believe in God there is an equally strong reason why he should believe in Christ. Any heathen could subscribe to a creed that testifies only to a belief in God, but the Christian does not believe such a testimony sufficient. Such a creed is deistical. It may mean one God to one man and another to another man. It may mean Baal, Adonis, Osiris, Jupiter, or Mammon. If a Christian can subscribe to such a creed, which ignores Christ, he could join a Jewish synagogue, where they require a belief in God, but not in Christ, or a Unitarian church, or a Mohammedan church. Yet to hold membership in a Christian church and a Jewish church at the same time would be considered sufficient ground for discipline. It is no better to omit a recognition of Christ than actually to vote against him—in either case he is denied that honor which is due him.

It does not anwer this objection to say that the order is not religious and doesn't pretend to teach religion. It does have religious ceremonies, prayers, hymns, burial services, moral homilies, etc.

Now if Christ is left out of the order, what kind of religious ceremonies must it have. It cannot be Christian because Christ is excluded, hence it must be a worship which is not Christian.

It cannot be said that Christ is omitted from the creed and afterwards introduced into the worship. It will be shown hereafter that he is omitted wholly from the lodge. . The very object of omitting him from the creed requires that he be wholly excluded. There are many—perhaps the majority—who have never submitted to the Lord Jesus; they do not wish to submit to him. It is to accommodate this class of Odd-fellows that the lodge rejects him. They love the praise (patronage) of men more than of God.

Besides omitting Christ from its creed the lodge omits him from its symbols. The brazen serpent is one of the symbols of the lodge, but in place of allowing its proper significance as a symbol of Christ, it is called a symbol of wisdom! In like manner throughout the whole teaching of the lodge, the very place that Christ ought to occupy he is excluded from. In no place is the candidate told of the Saviour of the world. There is much talk of the teachings of Odd-fellowship and about what the order can do for a man, in elevating him, but not a word about what Jesus Christ can do for him. This is a fatal omission. It is not necessary to pass resolutions against Jesus to show that the lodge is against him. Mohammed, Confucius and Brigham Young never voted to antagonize Jesus, but there is no question that if their teachings prevail Christ would be forgotten. The triumph of Odd-fellowship would not bring the triumph of Christ's kingdom, but the contrary.

Christ is omitted from the prayers of the lodge. The first prayer of the ritual begins, "Thou King eternal, immortal and invisible! the only wise God our Saviour;" and ends, "Thus we ask in humble dependence upon, and in most solemn adoration of thy one mysterious and glorious name."

This comes the nearest to a recognition of Christ of any of the prayers, having the expression "our Saviour," but if it is inteuded to refer to Jesus Christ it would be objectionable to many Odd-fellows. Its very remoteness of allusion shows how constrained it would be to call it a recognition. Beyond this prayer there is no remote allusion to the Saviour. The Sovereign Grand Lodge, meeting in Baltimore in 1882, prescribed two forms of prayer in neither of which there is any recognition of Christ.

The Saviour is omitted from all the "charges" of the order, the very place where the candidate ought to be told of the only way of salvation. Although the candidate is taught some lessons about death, the resurrection, immortality and our duty to God, in no case is the Author of life and immortality and the resurrection brought to his mind. It is tacitly implied that Jesus is not needed. He is a character that figures in sectarian churches, but not in the universal religion of Odd-fellowship.

Christ is omitted from the degree of "truth." He said, "I am the way, the truth and the life," yet this order teaches the truth without him. In fact the institution does not recognize the Saviour. This constitutes the one great objection to the order.

If the Lord should come he could not enter an Odd-fellow's lodge, because the lodge considers it more important to have the Lord's enemies than the Lord himself.

Oh, Christian! how can you call yourself the Lord's friend and submit to this indignity? The Jews who first crucified him were unwilling to give him his proper place as religious leader. His enemies ever since have been slighting him. He is wounded in the house of his friends. His honor is taken away, his authority denied, his name is blasphemed, his office is abolished or given to another—and men, called Christians, submit!

Some men excuse this by saying the order is not religious; yet it does have religious service in which Christ is entitled to a place but receives it not. Others apologize by saying it teaches the principles of Christianity; but what are the principles without the Savour himself? It is merely robbery. It is borrowing his teachings to honor an institution that rejects him! Others argue that it does not actually oppose Jesus, but only says nothing about him. "How shall ye escape if ye neglect so great salvation?" But the majority do not trust their own judgment, they rely on the fact that other good men see no harm in the institution. This is "running with the multitude to do evil." When the crowd cries "Hosanna," casting their garments in the way, these men shout the loudest. When the same crowd cries "Crucify him," they echo the cry. They profess in the prayer meeting to love the Saviour and go to the lodge to swear solemnly to a creed from which he is excluded. No wonder there is leanness in the churches. This great iniquity must be put away.—*American.*

WALDENSTROM'S TRAVELS IN AMERICA.

The following extract is from the volume by Prof. Waldenstrom noticed in the editorial columns:

As to Mr. Ingersoll himself, a few words may be deemed appropriate about this man, who has exerted such great and characteristic influence on the religious life in America. He holds the position of colonel in the United States army, which distinction he won during the late civil war. He now resides in New York city. Very often he travels in different parts of the country and gives lectures with marked distinction as an infidel. He is generally considered as one of the most subtle and dangerous enemies of Christianity in America. It can not reasonably be doubted that this man is endowed with great mental abilities; he is an intelligent man, and besides this is a moral man and a strict and zealous temperance man. But he is, nevertheless, as I have said, an infidel. Yet, however, his infidelity seems to be the natural result of the distortion of the Christian doctrines which the prevailing dogmatism has inflicted upon American theology. The results of this kind are very common. In these dogmas, that are now so generally accepted, God is represented, not as a Father, who, in unchangeable love, sends his only begotten Son in search of the bewildered children and to bring them back to the forsaken fold, but rather as a grim tyrant who, alleging his righteousness, can not accept or pardon a sinner unless he (God) has first inflicted upon a substitute that punishment which the sinner has merited. Furthermore, this dogmatical theology does not set forth Christ as the ambassador and vicar of the Father, whose office it is to bring back and save those who have gone astray, but to the contrary represents him as the vicar of man, whose merited penalty he (Christ) must suffer, and fulfill that law which man has trangressed.

According to this doctrine the remission of sins is considered in the old dispensation as a remission on credit, and in the new dispensation the remission is granted in consequence of that prepayment (which Christ is surmised to have made through his sufferings and death on the Cross of Calvary). Likewise conversion is not an act whereby the sinner turns towards God but away from him towards Christ, behind whom he (the sinner) seeks protection from the terrible Lord of vengeance. I believe that if the sincere representatives of Christianity in America did not consider every expression of Col. Ingersoll as inspiried by the devil, but rather accepted the truths that he points out, it would redound to the benefit and blessing of the American Christianity.

It is noticeable how the ecclesiastical press in America deplores the present relation of the pulpit to this dogmatical doctrine (alleging that it ignores the dogmas of the Christian church). The press looks upon this attitude of the Christian pulpit with doleful apprehension.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Aug. 13, 1890.

The obstacle in the way of the anti-lottery legislation proved unsubstantial and was quickly brushed away by the sub-committee of Senators, appointed to ascertain whether the bill, as prepared by Postmaster General Wanamaker, would in any of its provisions conflict with the Constitution of the United States. The sub-committee were no long time in deciding that the proposed legislation was Constitutional; but in order to make assurance doubly sure they obtained the opinion of the Attorney General upon the question. He says: "Legislation of this kind has been upheld by the courts, and it seems to be settled that it is competent for Congress to authorize the Postmaster General to refuse the use of the mails to any persons engaged in the lottery business." The Senate committee on Postoffices has favorably reported the bill with an amendment providing that newspapers published in foreign countries shall not be excluded from the mails under this bill, unless in the opinion of the Postmaster General they are being circulated expressly to advertise the lottery. The committee was unanimously in favor of the passage of the bill, which has greatly encouraged the hope in the minds of many good people that it may become a law during the present session of Congress.

"Let your light so shine," was the text from which Rev. Ira J. Chase, the present Lieutenant Governor of the State of Indiana, preached a strong and most interesting sermon here this week. The admonition of St. John is one of the most familiar texts in the New Testament, and yet interest in it never becomes exhausted; there seems to be no end to the number of brilliant rays it is capable of throwing out to light up the darkest and most sinful corners; it is like the great cluster of electric lights on the top of the Eiffel tower at Paris, the rays of which may be seen for thirty miles in every direction. Did you ever see a picture of that tower showing the prisms of light radiating in all directions? That picture is, to my mind, one of the most practical illustrations in existence of the words of Christ, "Let your light so shine"; it brings its force home to you at once, and nothing could be better adapted to give children a comprehensive idea of the meaning of the sacred injunction. It would not be a bad idea to print the text on these pictures for use in teaching children.

The "original package" act, as it became a law last week was the original Senate bill, and relates only to intoxicating liquors. Its adoption gave great pleasure to every one interested in breaking down one of the greatest curses of our age—the human consumption of intoxicating liquors. Any law is welcome that will make it impossible for even one man to get the wherewith to satisfy an unnatural and depraved appetite; and this law will undoubtedly prevent thousands of young and promising men filling drunkards graves, by removing the temptation from their sight and reach.

Visiting temperance people are continually expressing their surprise and gratification at the flourishing condition of the various organizations in this city and the large attendance they have, even in the warmest weather. The reason is not far to seek or difficult to find. The ladies and gentlemen at the head of our most successful temperance organizations long ago realized that it was necessary to make it pleasant for those who attended the meetings, if they wished them to come again. They thus have attracted many young men whose natural inclinations were to go to the saloons, for their recreation, and there are very few who become regular attendants at these meetings that do not eventually take the pledge and become earnest workers in the cause. *

REFORM NEWS.

CHICAGO IN INDIA.

A SAVE-ALL CIRCLE HAS A COLPORTEUR-EVANGELIST IN INDIA—A REPORT OF HIS WORK.

MILES, Iowa.

Bro. Prautch, who has superintended the work of the native bookseller, writes thus:

"Bangsha began work Jan. 2, 1890. Up to June 1st he has sold about 9,000 tracts, Scripture portions and small books. He sometimes visits the steamboat landings, where the coast steamers take hundreds daily to and from various ports. Sometimes he goes to the railway lines; other days to the markets; others to the mills; then to the native regiments. Some days he sold twenty or thirty Scripture portions, and fifty to one hundred tracts,—according to the crowds going.

"Sometimes he went preaching and visiting the native chawls (tenement houses) with me; then I would go and sell books with him. At times he would be "chief-mate" on one of my Gospel carts, when he and a man to push the cart would average 1,500 tracts a week, beside sone hundred Gospels, and five or ten New Testaments. The languages of the books, etc., are Marathi, Gujartai, Hindi, Urdu, Goanese, Arabic, Persian and English. This is firing grape and cannister with a vengeance!

"When there is a large mela (religious festival and fair) five or six of us fill the cart, go to the mela, fill our arms with books, etc., and then some scatter about, while others would sell from the cart, or from a table, Every temple in Bombay has two or three 'bara din' (great days) each year, when crowds of people gather. [These are worshipers, merchants, hawkers, etc.] We make it our business to get to as many of these as possible. Bangsha has been to twelve or fifteen of these fairs, but always with other workers. So you see it is not practicable to give the exact number he sold separately.

"I am satisfied that the twelve rupees [$4], per month has been well spent. I am training other men, and will have more colporteur-evangelists ready when you want them."

A note of the missionary's experience should be added. He says:

"Of course, I am happy in this work. Only a sadness comes over me when I must leave possible work undone for want of funds, and also when I see the utter want of conviction for sin in the heathen all about us. But there are streaks of light. I am not discouraged, but I cannot be satisfied till I see the heathen turning from sin."

WHAT A CHEERING REPORT

from that four dollars per month! And there might be a thousand more such workers in India just as well as not. Who will pray and work that many more, or at least a few more, such useful men may be set at work in India this year?

FOUR DOLLARS PER MONTH!

Think of it! Talk about it! Praise God for the splendid opportunity of doing so much good with a sum so small that a Sabbath-school scholar can easily raise it.

WALLACE J. GLADWIN,
Missionary to India.

FROM WASHINGTON TO NEW ENGLAND.

BOSTON, Mass., Aug. 14, 1890.

DEAR CYNOSURE:—Responding to an invitation of the N. E. agent I took advantage of the low railroad rate to visit "the Hub." As my ticket was limited I could not stop off for work in Connecticut as I desired. A three hours' wait at New Haven was made pleasant by a visit with Mr. Barnum and family. Mr. B. is a son-in-law of Rev. C. D. Brooks, a reader of the *Cynosure*, and an able advocate of our principles. I learned of some in New Haven favorable to our cause. Many

could doubtless be found were meetings held and the subject agitated.

Time did not permit a visit to Yale College. The massive buildings bespoke a power, and the elegance of their finish a pride, which unrestrained by the grace of God would lead any young man or woman to ruin.

I reached this city about 11 o'clock Friday evening. Passing up Tremont street I saw by the electric light a sign which read "Genuine Exposures of Secret Orders," etc. Looking up I saw a familiar face. No password was necessary to gain admittance.

On Sabbath evening I addressed a good congregation in a United Presbyterian church of which Rev. Hood is pastor. Several of his members have subscribed for our paper and others will. I am much pleased with the outlook here. The Puritanic spirit is still alive in these beautiful hills and valleys. I expect, D. V., to remain in this section some weeks, attending the meeting in Hoyt's Grove near Ware the 23rd of this month.

W. B. Stoddard.

IOWA CHEERS OUR WESTERN AGENT.

Dear Cynosure:—After speaking at Grundy Center, I visited Marshalltown, where I was kindly received and entertained by Bro. A. M. Miller and wife. At Quarry I stopped with Mr. Coppock, who is a staunch friend of the anti-secrecy reform. From there I went to Baxter, in Jasper county, and went into the country to call upon Bros. Dawson and Altman. I found that Bro. Altman had passed to his reward, and Bro. Dawson is disabled by increasing age and failing health. Thus are the pillars of the church and of Christian reform removed one after another, but the great Head of the church can raise up others to take their places, as they, one by one, are taken away.

From Baxter I went to Colfax, where I spent the Sabbath with Bro. C. R. Hunt, the pastor of the Presbyterian church. Here are mineral springs, and several large hotels for the accommodation of health seekers. Here, also, the Iowa Chautauqua assemblies are held. It is not like Brooklyn, a city of churches, but like Saratoga, a city of hotels. By invitation I preached to Rev. Hunt's morning congregation, and endeavored so to wield the sword of the Spirit as to sever the lodgemen from their connections that they may be joined to Christ by faith. I showed the difference between the true benevolence manifested in the lives of those in whose hearts Christ dwells by faith, and the counterfeit benevolence of mutual aid societies, such as the Odd-fellows.

Bro. Hunt edits and publishes a monthly paper called the *Evangel of Rest*, which has been adopted as the official organ of the Iowa State Sabbath Association. The subscription price is 50 cents a year. Many will wish to examine this question, in the light thrown upon it by this periodical.

From Colfax I went to Des Moines, and thence to Oskaloosa by the way of Altoona and Pella. While at Oskaloosa, I visited New Sharon and Taintor, and then went to Sigourney, the county-seat of Keokuk county. There I preached Sabbath morning, and then rode eight miles to Delta and preached again in the afternoon, and was re-conveyed to Sigourney, where I lectured in the evening on the religious and moral character of Freemasonry and kindred orders. Rev. Doughty, who heard the lecture, was anxious to have me return to Sigourney and lecture again.

The Sabbath being past, I resumed my canvass, and went to Conroy, and called upon J. D. Frick, who was one of the Iowa delegates to the April Conference in Chicago. From Conroy I came to Richland, and went three miles into the country and spent the night with Aaron Stalker. He donated $5 to the N. C. A. current expense fund. J. D. Frick subscribed the same amount when I called upon him. Other parties around Richland donated $6 more to the same fund. I entered upon financial work for the N. C. A., as special agent for the West, the first of July. During that month I raised in cash, and subscriptions to the N. C. A. funds and to the *Cynosure*, the sum of $249.75. My expenses were $14.34. This result encourages me in the special financial agency I have undertaken in connection with my preaching, lecturing, and other agency work. Let us unitedly pray, as it is only as God is pleased to touch and open hearts, that we can hope to succeed.

C. F. Hawley.

Correspondence.

FROM THE NEBRASKA BATTLE-FIELD.

Grand Island, Neb., Aug. 15, 1890.

Dear Cynosure:—The Methodist and Congregational churches at Clark's, Neb., held a union service last Sabbath evening, at which I preached on the amendment. The town has a good opera hall which had been used for such services, but it was decided not to use it for a sermon on prohibition. No objection would be offered if the sermon was a *Gospel* sermon, viz., if the preacher was careful not to intrude upon the devil's political domain. Satan's tactics are to persuade people that the Gospel must not be applied to politics or to a question like license. If the devil can run the political machine and operate it against the church, he has very little to fear from the churches. But the churches in Nebraska are being shaken and divided over the prohibition question, and the lines are as closely drawn as they once were on the slavery question. They are having lively times in some of the large churches in Omaha in attempting to organize prohibition clubs. The *World-Herald* says the majority of the male members are opposed to these clubs, or to any form of politics in the church. At the time, says the *Herald*, "when the first attempt was made to plant a prohibition club in the Second Presbyterian Church, Rev. W. R. Henderson, then pastor, opposed it. He said, 'I hold that prohibition is a matter of individual conscience, and it is divisive for the church to take such action.'" One of the elders in the First Presbyterian Church opposed any efforts to form a prohibition club in his church for similar reasons, and will vote against prohibition. A prominent elder in a United Presbyterian church, it is said, takes the same ground.

How effectually does such policy destroy a church's power in fighting a public evil! It is equivalent to saying that men as individuals are permitted to oppose the saloon, but not as churches; and if the church as an organization cannot be committed as *against* the saloon, then it must be *for* the saloon, because Christ's words, "he that is not with me is against me," are as true of the organization as of the individual.

The more I take part in this Nebraska campaign, the more I see the momentous issues involved in the anti-saloon fight. The tremendous money power of the English syndicate is backing the saloons. The same money power that forced the opium traffic upon China at the point of the British bayonet. The same power that caused the famine in India, in which two and a half million perished. For this syndicate had bought and imported their grain to the seaboard, where they held it for speculation, and when the next year's crop failed the people were destitute. This same money power is now aiming to force the liquor traffic upon the people of Nebraska. The largest portion of the liquor interests in this country is now owned and controlled by English capitalists.

If the battle for prohibition is lost in Nebraska, the saloons will multiply all over the State. The license of saloons will then be compulsory wherever demanded. It will matter not if the town council is composed of Methodist preachers, they will then be compelled to grant license. The prohibition question will be taken from the hands of the people, and license will be fastened upon them by constitutional law; not even the Legislature can have power to interpose. Every influence counteracting the saloons will then be crushed out, and the liquor power will become more intolerant and overbearing, and will become rich by oppressing the poor. Where it now costs the State $23,000,000, it will then cost it $50,000,000; where it now destroys annually 5,000 lives in the State, it will then destroy 10,000 lives. It will powerfully neutralize the influence of churches and Christian organizations. It will attract the worst elements from other States and from foreign lands, and make the State the dumping-ground for the offscourings of the world. It will greatly neutralize the law in Iowa and Kansas, and start a wave of resubmission that will sweep every prohibition State.

It will, like the slave power, become so defiant and tyrannical, that it will trample upon every right of the people, and provoke a bloody revolution.

But all this will be obviated if prohibition triumphs. Gov. St. John, after making a tour of the State, predicts that we will poll enough votes in Nebraska to carry the prohibitiory amendment, but he doubts if they will be counted. There is no doubt the machinery of both the old parties in the State is being used in favor of license. The Farmers' Alliance is strong in Nebraska, and their speakers openly declare that there is another box they will fall back upon, if the ballot-box fails to record the people's decision. I tremble in view of the revolution that seems to be just at hand.

M. A. Gault.

"THE RESURRECTION."

Millville, Ont., Aug. 5, 1890.

Editor Christian Cynosure:—In your issue of July 24th under the above heading, Rev. S. F. Porter has quite a lengthy article on 1 Cor. 15:35, in which (if I understand him right) he undertakes to prove that there has not been, and never will be, a resurrection from the dead, of human bodies; and seems to base his theory on 1 Cor. 15:50, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." etc. Now, while I agree with Bro. P. "that the animal man shall rise out of the ground *and live forever*, is all a fancy and a sham;" and while I believe that the souls of Abel and Seth ascended to heaven at the time when their body died; and that the soul of the penitent thief went to Paradise the day he was crucified: and that the souls of *all true believers* ascend to heaven at the hour when their body dies. Yet, I see nothing in all this, nor in any part of the argument used by Bro. P., to prove that there will be no resurrection of the human body; or, that the declaration of Christ, John 5:28,29. "For the hour is coming in the which all that are in the graves shall hear his voice and shall come forth, they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation," will not be fulfilled. Paul was not mistaken when he preached that, "There shall be a resurrection of the dead, both of the just and of the unjust" (see Acts. 24:15), or when he said, "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:52). See also 1 Thess. 4:15, 16.

Now, if the foregoing passages do not teach that there will be a resurrection of the dead bodies of the human race *at the second coming of Christ*, will Bro. Porter please tell the readers of the *Cynosure* what they do teach? Certainly, they teach that there will be a resurrection of the dead! And if (as Bro. P. teaches, and as I believe) the souls of all believers rise to heaven at the time their body dies, then surely it must be their dead bodies that will be raised up the last day. (See John 6:39,40,44,54. "Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26:8. The dead body of Lazarus came from the grave at the call of Jesus! And, doubtless, Jesus came from the grave in *his* human body! He said to his disciples, "It is I myself, handle me and see, for a spirit hath not flesh and bones, as you seeme have," Luke 24: 39. Compare John 20:20–27. "And the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection," etc., Matt. 27:52,53.

The Apostle Paul says, concerning those who shall be living at the coming of the Lord, "They shall be *changed in a moment*, at the last trump." Why should not the resurrected bodies of the dead saints be changed also? They will be raised and also changed, and "be fashioned like unto the glorious body of Christ," Phil. 3:21. The fact that many bodies have been burnt to ashes and scattered to all winds; and others buried in the sea, etc., is no proof that they shall not all come forth at the blast of the last trump. "For *the sea* shall give up the dead which are *in it*." (See Rev. 20:13.) For with God nothing shall be impossible! The *soul* is immortal, and cannot die! Yet, in the work of regeneration by the Holy Spirit its disposition is completely changed, so that, from having been an enemy to God the regenerated soul becomes a friend and a loving child. (See John 3:3, and 1 John 3:1, 2, 9, 10.)

It is the mortal body which is to be raised from the dead and put on immortality, at the sounding of the trump of God. "And when this mortal shall

have put on immortality" there will be no more flesh and blood, but a "spiritual body, in which the saints will rise to heaven, "to be forever with the Lord." Elijah had on his mortal body, and even his old mantle up to the moment in which he entered the whirlwind, which carried him up to heaven, 2 Kings 2:11, and so it will be with all God's children. Bro. Porter's theory of the death-bed being the place of the resurrection seems to me very much like the teaching of "Hymenaeus and Philetus, who, concerning the truth, have erred, saying that the resurrection is passed already," etc., 2 Timothy 2:17,18. When the trump of God shall sound, I trust that Bro. Porter and I, together with all the ransomed of the Lord, will be clothed upon with a spiritual body and so be forever sinless and happy with the Lord.

Since writing the above, I have read the replies by A. M. Paull, and also by Rev. H. H. Hinman. Bro. A. M. Paull says Enoch, and Elijah, and Moses are in heaven, saying, "for the record in their cases is clear, their bodies went with their spirits!" Now all that can be known of the body of Moses is, "He died, and the Lord buried him in a valley in the land of Moab," etc., Deut. 34: 5, 6. There is no more Scripture authority for saying that the body of Moses is in heaven, than there is to say that the bodies of all the saints that have died from the time of Moses to this day, are in heaven. As to there being a place somewhere between earth and heaven, divided by a gulf into a paradise and a place of torment, where the souls of saints and sinners are detained after death until the resurrection, it is in my opinion all a myth. The phrase paradise is found but three times in the New Testament. The spirit of Christ and of the penitent thief went there, while their bodies hung upon the cross, Luke 23: 43. And in 2 Cor. 12:2, Paul says, "I knew a man caught up to the third heaven!" and in verse 4 he says, "he was caught up into Paradise." Doubtless "the third heaven" is the same as "paradise." And in Rev. 2:7 it is said, "To him that overcometh, will I give to eat of the tree of life, which is in the midst of the Paradise of God," It was not in "Hades," but in heaven, where John saw "the tree of life," (see Rev. 22:2.) And it was not until after the resurrection of the dead, (see Rev. 20:12–13.) In Rev. 22:14 it is said, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Whatever is meant by "the tree of life," it is to be found only in the *heavenly city*, which is "the paradise of God," or "the third heaven." Now, when Peter said concerning David, that "he was not yet ascended into heaven," he doubtless referred to David's body, which, of course, remains in the grave. And, when Christ said to Mary, "Touch me not, for I have not ascended to my Father," he referred to his risen body.

I see Bro. Hinman is in doubt "as to what is meant by the preaching to the spirits in prison." I suppose his theory about Hades leads him into a mist, as I think such a theory is likely to land every one who embraces it, into a region of skepticism! I believe the explanation of 1 Peter 3:18, 19, 20, by A. M. Paull, to be contrary to the general teaching of the Bible. I think Rev. S. F. Porter in his article, "From Earth to Heaven," in the *Cynosure* of July 17, has given the true Scriptural theory of that somewhat obscure passage. The idea is this, Christ, by his Spirit, preached through Noah, to those antedeluvians, who rejected the Gospel he preached, and are now in prison awaiting the final judgment, (see 2 Peter 2:5.) It was the Spirit of Christ that spoke through all God's prophets in old time, (see 1 Peter 1:10–13.) R. S. Morton.

A SECRET SOCIETY SENSATION.

Greenfield, O.

The Daughters of Rebekah here are trying to keep sweet, serious and silent under circumstances which outsiders consider trying. A few weeks since one of the "Bekah" men kidnapped a young man after dark! who, rumor says, was too much interested in one of the sisters in high standing (in the lodge). They clothed themselves with authority by their secret law and took him to a private law office of one of the parties, where they thought they were sure of their victim, and could proceed to handle him as their wonderful lodge consciences would dictate. After asking what they were going to do with him, and receiving unsatisfactory and mysterious answers, the young man (who is not a member of any lodge) looked about him for some way of escape. Finding egress impossible by doorway, he leaped from the second story window to the pavement below, alighting unhurt. It is the general opinion he would have been severely dealt with, or that he would have mysteriously disappeared as others have done. The participants in the disgraceful affair are citizens in high standing, one being a prominent lawyer and ex-mayor and the other a "good" business man, both members of the M. E. church. The woman in question has a husband able and competent to defend her. She is no friendless outcast—no, indeed the humanity they pretend to uplift must be able to lift themselves. A Mason's Wife.

PITH AND POINT.

IOWA COLLEGE FREE.

It is not our wish to have any secret literary or other societies in the college. Your position is wise for the nation, for every community, for all our public or private institutions. Secrecy imperils every interest of the Republic.—J. M. Chamberlain, *Librarian Iowa College.*

SOME NONOGENARIANS.

I am in the 91st year of my life. I have taken the *Cynosure* for many years and I consider it the best of papers. It is the last paper I shall give up. In my own handwriting,—S. A. Bumstead, *Decatur, Ill.*

Within the same week came the above and another renewal from Girard Cutler of Beloit, Kans., aged 92, but "erect and smart." The third was from a dear aged brother in Senecaville, Ohio, who writes:

It is in my heart to say that I prize you above all the papers I take and have taken for years. I need not tell you my reasons which I think are sufficient for my preference. I am now a frail old man, ninety-one yesterday, and can hardly see, but make out by the help of a magnifying glass which I hold in my right hand, to read your fair and edifying pages every week. I have been an openly avowed Anti-mason for *seventy years* and know enough to abhor it as a foe to Christ and all good government, one of the chief devices of the devil to lead men away from Christ. I am glad we have a paper that is not afraid to speak out boldly and plainly to expose all secret orders, that only produce confusion and corruption in church and state.—Rev. W. G. Keil.

A GOOD WAY TO RENEW.

Yours is at hand, and I will say that after twenty years of reading of the *Cynosure* I don't know how to do without it. I think it the best reform paper that I know of. Please send it along, and I will see if I can't get one subscriber at least to send with my own renewal soon.—John Motter, *Lyons, Kansas.*

A LIFE WORK.

I got twenty-three signers to the petition, all of whom ought to take the paper. I shall keep on trying to get subscribers as long as I live and am able to work. I sent a box of fifty pounds to brother I. R. B. Arnold last month to Marietta.—Harris Johnson, *Nebraska City, Iowa.*

WHO WILL RULE THE NATION IN 1896.

The saloon curse is terrible, and I am glad you hit it squarely. Then Catholicism is menacing our liberties and national life and will with the help of the liquor power control this nation in 1896. So you, my brother, will never see your fond hopes of crushing secrecy, or the triumph of righteousness over sin until the wicked fall at Christ's second coming.—H. A. Myers, *Bloomington, Ill.*

CHEERING WORDS.

God bless you in your noble and necessary work.—Rev. I. L. Buchwalter, *Lisbon, Iowa.*

My eyesight has failed and I cannot read the *Cynosure*, but I have it read to me. We must have it.—S. Mathew, *Canby, Or.*

I wish that I could give you twenty subscribers. But I must do as I can. The reform from secretism will be a slow one, and not meet success in my day, but we are to hope on.—Rev. T. S. Hubbard, *Tunbridge, Vt.*

LITERATURE.

Scriptural Politics, the way to National Salvation. By Thos. M. C. Birmingham. A plea for the recognition of Christ as the Ruler of nations, and his Word as the law of nations. Pp. 198. Price 25 cts. For sale by J. M. Birmingham at Altus, Franklin Co., Arkansas, or J. D. Barbee, Agent M. E. Publishing House, Nashville, Tenn.

This is a remarkable theme for the present age, and this is a remarkable book that treats of it. Such extracts as these begin the introduction, and are to it like the overture to an opera: "There are no politics like those which the Scriptures teach."—*Milton.* "The leaves of the tree were for the healing of the nations."—*Rev. 22:2.* "Open thou mine eyes that I may behold wondrous things out of thy law."—*Psa. 119:18.* "The theocracy of the Jews was intended to be the type, in substance, if not in form, of all righteous government."—*Bishop Pierce.*

Beginning with such an exalted strain it is a work of no small literary merit, as well as force of reasoning that shall continue it to the end. But the author fully realizes what is demanded of him, and points out with clearness and cogency that the governmental ideas of redemption are those best fitted for the nations of men; that the Bible is the best text-book of morals and politics and jurisprudence the world has ever known or ever will know; and that the more the statutes of a state approximate to the laws of God the greater will be the prosperity of the people. The economic value of obedience to the laws of God is first ably maintained. Next that intelligence is promoted by obedience to those laws, also the health of the people. Nations so obeying are most powerful; justice is best maintained between man and man by them. Such nations can only be truly free and such truly enjoy the blessings of peace. To secure these enviable results the author prescribes four essential steps: first the nation must be Christianized in character; second, it must acknowledge the authority of God in Christ; third, the laws must be in harmony with the Bible; and fourth, the Bible must be honored and studied in every school, high or low. Thus would a real Utopia be found, and the true one. In the course of the argument the prohibition is strongly endorsed, and reference is also made briefly to secret societies, systems of religion in which some trust against the plain command of God. The author evidently does not understand fully the extent and power of the lodge system. The reign of righteousness and peace which his book makes us all desire can never come while a secret lodge poisons the moral atmosphere.

The Reunion. The first number of the new church union magazine appears in handsome monthly form from Berea, Ky. Brethren Fee, Hinman and Browne are editors, and Rev. C. E. Hulbert of Detroit, corresponding editor. The first number is largely occupied with the report of the Dayton Conference. The object of the magazine, stated in the prospectus, is to promote the "visible" union of all true believers in our Lord Jesus Christ, an end most surely desirable, but not easily secured. It is a temptation in such efforts for organic unity to neglect that spiritual oneness without which the other is a hollow mockery. We should say therefore that spiritual unity rather than "visible" should be the prime object of such movements, for the latter will come when the first is secured, and not before. While it may be said that every sect is seeking to promote this real harmony, yet special efforts need to be made, but with care that a sectarian spirit does not take possession of such a movement, thus making the cure worse than the disease.

Our Day for August opens with a paper of remarkable interest by Miss M. F. Cusack, better known perhaps by the title, "The Nun of Kenmare." Miss Cusack boldly, yet with candor and forcible argument, charges that the Roman Catholic church is more deeply responsible for the curse of the liquor traffic than any other one organization. We have taken the liberty of reprinting a portion of her paper in our Temperance department and ask for it a careful reading. Pres. J. E. Rankin, now at the head of Howard University, writes on the "Ethical Culture of Afro-American Youth," and maintains that their peculiar character, history and other surroundings must be carefully regarded. Rev. Leroy S. Bean on "The Cause and Cure of Lax Divorce" writes more of the fact than of its causes, and we fail to find any important remedy suggested, but the general one of a revival of public morality. Dr. Geo. F. Magoun contributes a very forcible analysis of the decision of the Wisconsin Supreme Court and answer to the fallacious reasoning of that body. Mr. Cook's Monday lecture on "Fraudulent Elections" and "National Aspects of Ballot Reform" is timely, and helps us to understand the situation in Congress where the Election bill still waits for the Senate's approval.

Biblia for the current month opens with some account of the Egypt Exploration fund, what it has accomplished, how officered, etc., also the same for the Palestine Exploration fund, which has supplied for twenty-five years the money for very important surveys and discoveries. In continuation of these topics are other articles on Oriental research, as "Joseph in Egypt," "Mutilation of Monuments," Di Cesnola's Explorations, "Records of Assyria," "Amelia B. Edwards," etc.

OBITUARY.

Many of our reform workers will ever remember in the city of Rochester, N. Y., especially those public laborers who have enjoyed his open-hearted and generous hospitality, the genial and expressive face of that earnest and faithful friend of every good cause, our brother and co-worker, the Hollander, Bro. Henry De Jough, of 78 Saint Joseph street, nor can they forget his quiet, amiable and kind-hearted wife, of whose sympathy and aid he was not long ago deprived by her death. And now that unfortunate daughter, whose whole being bespoke such great and long-continued suffering from asthma and other distressing complaints, has just been taken away and brother De Yough is left alone.

But he mourns not as "those who have no hope!" Both the mother and daughter were devoted Christians; and it is wonderful how this noble daughter bore up under the years of pain and distress it was her unhappy lot so long to endure. She now rests from her sufferings and the sweet memory of her virtues does follow her.

Miss R. B. DeJough came into this world in 1840, and departed this life for a heavenly in 1890, fifty years of age.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

It is a great source of comfort and consolation to Bro. DeJough to know that his pious and devoted wife and affectionate daughter in Christ are now together and with their loving and loved Saviour "this day in Paradise!" And that this "Paradise" is no half-way or midway "Sleepy Hollow," somewhere between earth and heaven, as some vaguely affirm. The penitent and believing thief hanging on the cross with the dying Son of God was not assured he should be with him in a half-way house somewhere; but should "be with him in Paradise!" Surely this Paradise could be no half-dead and half-alive, no half or wholly unconscious existence! He was to be "with Jesus!" the everlasting and eternal Son of God, and that not in a place of death or dreaming, but of everlasting life. "Because I live ye shall live also," says Christ. "I go to prepare a place for you that where I am there ye may be also."

G. W. C.

If the ladies would abandon cosmetics and more generally keep their blood pure and vigorous by the use of Ayer's Sarsaparilla, naturally fair complexions would be the rule instead of the exception, as at present. Pure blood is the best beautifier.

As you like it. Gray and faded whiskers may be changed to their natural and even color—brown or black—by using Buckingham's Dye. Try it.

Beecham's Pills cure Bilious and Nervous Ills.

A GREAT WAY TO MAKE MONEY.

Mr. Editor;—The "help or the talents" plan of raising money for mission work was new to me, but our Mission Band each agreed to invest $3.00. Some always made wonderful investments, but I felt sure I could not even double my "talent." During the week while reading your paper, I concluded to buy a Plater. I sent $3.00 to W. H. Griffith & Co., Zanesville, Ohio, got a Plater and went to work plating spoons, knives, forks and jewelry, and in a month I had cleared $116.40, and done all the work after school; in three months I cleared $406. One of the girls got a plater which her brother has been using to plate band instruments and large articles. He is doing splendid. In this way you can not only be generous to the mission but do much to assist at home. This is certainly a rare chance to make money with ease and rapidity.

Mary Britten.

SECRET SOCIETIES CONDEMNED.

BY GREAT MEN IN THE STATE.

George Washington, in a letter written a year before his death: "I preside over no lodge, nor have I been in one more than once or twice during the last thirty years."

President Millard Fillmore, J. C. Spencer and others: "The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."

Chief Justice John Marshall: "The institution of Masonry ought to be abandoned as one capable of much evil and incapable of producing any good which might not be effected by safe and open means."

John Quincy Adams: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

General A. W. Riley:—I hold that the difference between the Christian and a heathen religion is, that one has morality and the other has not. And when our churches refuse to speak of such subjects as slavery, liquor-selling and secret societies, they are becoming heathen religions; that is, religions without morals.

Charles Francis Adams: "Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God."

Charles Sumner: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

Disraeli, Lord Beaconsfield; In conducting the governments of the world there are not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere—reckless agents, who countenance assassination, and, if necessary, can produce a massacre."

General J. W. Phelps:—All secret organizations are links of one and the same chain which binds men to evil and not to good. The Masonic lodge is the parent source from which all similar modern organizations have emanated and this lodge is now in active operation in every city and considerable village of the country swaying our parties and churches; filling our offices, secular and divine, with its partisans; shaping our political destinies; and teaching a spurious and corrupting morality subversive both of the Christian religion and of free institutions.

Thurlow Weed: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

A. M. Sullivan, Irish Leader: I had not studied in vain the history of secret, oath-bound associations. I regarded them with horror. I knew all that could be said as to their advantages in revolutionizing a country, but even in the firmest and best of hands they had a direct tendency to demoralization and are often on the whole more perilous to society than open tyranny."

Hon. Edward Blake, leader in Canadian Parliament, March, 1884: "I am not in favor of State recognition of any secret societies. I have never joined one, though many of my best friends are members of secret societies. But I believe the tendency of secrecy itself to be injurious. I believe that it brings with it the possibility of evil; I believe that it involves a certain amount of sacrifice of individuality and independence, and gives very great facilities for the misleading of members by designing leaders—very great and mischievous facilities for that purpose." "I believe that a great deal of the trouble, social and political, that has occurred in those countries [Europe and America] is due to secret societies."

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7. To the Boys who Hope to be Men.
8. Modern Heathenism.
9. Ministers at Rival Altars.
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16. Selling Dead Horses.
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The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75c; per dozen $7.50. Paper cover 35c; per dozen, $3.50.

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(The gift of Philo Carpenter.)
AND OFFICE OF
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221 West Madison Street. CHICAGO

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

J. BLANCHARD, Editor.
HENRY L. KELLOGG, Associate Editor and Publisher.

CHICAGO, THURSDAY, AUGUST 21, 1890.

WALDENSTROM AND INGERSOLL.

The *Cynosure* has made its readers acquainted with Dr. Peter Waldenstrom, professer of theology, editor and member of the Swedish Parliament, who traveled in America last year. We have just received a translated extract from Dr. Waldenstrom's narrative of his travels in the United States, sent us by the excellent Dr. T. N. Hasselquist, theological professor and president of Augustana College, Rock Island, Ill. We have known Dr. Hasselquist for the last thirty years, and if there is a saint this side of heaven, he is one: and by his founding and administering Swedish collegiate institutions, he has evinced great ability and soundness in the faith.

The extract sent us gives Dr. Waldenstrom's description of Robert G. Ingersoll, whom he seems to have fallen in with, and to have been fascinated with him. It seems that Ingersoll made the impression that his infidelity was, in part, caused by his disgust at the dogmas in theology which Dr. Hasselquist and others have taught. We are sorry for this. We fear the beloved Waldenstrom is not an exception to the proverb: "Great men have great failings." We hope to submit the extract to the editors of the *Missions Friend* and *Chicago Bladet*; and give our views of this Scandinavian controversy next week.

Since writing the above we have submitted the above mentioned extract to the editors of two Swedish papers, who pronounce it substantially correct. We, therefore, give the extract in this number. We are sorry Dr. Waldenstrom ever wrote it; and sorry that it will be read by and mislead thousands of Scandinavians. It is replete with errors. Ingersoll holds no "position in the U. S. army," is a coarse, habitual blasphemer, is not "a strict and zealous temperance man," is a defender of frauds, and a tricky, contemptible character. We have known him for many years.

SATAN'S DEVICES.

The war upon American slavery was opened by Benjamin Lundy in 1821, when he started his "*Genius of Universal Emancipation.*" Garrison joined him in 1829. Lundy's paper was like an alarm bell rung out on a still dark night. The year before he issued his first number, Congress was violently racked by "The Missouri Compromise" question; but Lundy blew his trumpet for "*Universal Emancipation*;" and wherever it echoed slavery trembled, and finally fell; though it had $1,200,000,000 invested in human flesh, protected by the Constitution of the first nation on earth, and defended by its armies.

When the movement began for the destruction of slavery, the Presbyterians and Congregationalists in the the United States had more intelligent anti-slavery principle in them than existed in the world beside; and precisely those two bodies were set to discussing extremes of theological doctrine, so that the slavery discussion went on without them, till it came into politics and they were forced to vote "aye" or "no."

The "Taylor and Tyler" controversy occupied the attention and divided the Congregational churches of New England; and built a theological seminary at Hartford, Conn., which was not needed; and to-day, the churches have forgotten what that controversy was about.

A similar theological furor seized the Presbyterians, and split the denomination in 1838; and put all their church property into lawsuits. The Old and New School fight lasted until slavery fell. Then, in seven years the warring fragments reunited, neither party confessing any errors!

If the time, mind and money expended in those two controversies had been turned on the discussion of slavery, there would have been so many Union men in the South that secession would have been impossible, and the war avoided.

It is an old proverb, that "The devil never works with a bad man while he can get a good man to work with." He certainly, since Christ, has given his profoundest attention to the best men.

The Scandinavians are confessedly among our best and most pious people. They have some 200,000 church members, and they are, by book, opposed to secret lodges, which are eating out the vitals of this country. It is to be hoped that they will profit by the errors of Congregationalists and Presbyterians and "be not ignorant of Satan's devices."

AFRICA AND AMERICA.

The attitude of the nations of Europe towards Africa is to-day not unlike their relation to America three hundred years ago. Until recently Africa has been almost an unknown world. Exploration and discoveries during the past forty years have developed the possibilities of that vast continent, and the great nations are rivals in their desire for territory and dominion. The Germans who, as a people, have never been successful colonists, are vieing with Great Britain for the possession of the eastern half of the continent, while Spain, whose golden era was in the days of her America colonies, now falls behind Belgium and Portugal in African possessions. Five sixths of the whole continent have within a few years been apportioned among the nations of Great Britain, France, Germany, Portugal, Spain, Belgium and Italy. But in some respects their relation to Africa is widely different from what it was to this continent. America was sparsely settled, had abundant harbors, genial climate and fertile soil. Africa has almost an entire absence of harbors, a vast population, a coast climate that is most inhospitable, while cataracts obstruct the navigation of her rivers. There is doubtless space for many more people than now dwell there, but it is safe to say that there will never be any considerable colonization of Europeans in tropical Africa unless it is on the high tablelands of the interior. This can only take place when railroads have been built. The African races are markedly different from the aborigines of America. The latter have shown but little physical stamina, and have melted away before advancing civilization. The Africans, in spite of their savagery, continue to increase, and but for their wars, would leave but little room for their paler brethren. It is not so much for new homes as for commercial advantages that the European nations court Africa. Railroads will doubtless be built. They are already piercing the continent on both the eastern and western coasts. The present operations of Great Britain and Germany in East Africa will necessitate the building of one or more roads to connect the great lakes of the interior with the Indian Ocean; while France, who is pushing her conquests from Algeria on the north to the Congo, will sooner or later build a road across the great desert, and connect the valley of the Niger with the Mediterranean. Europe will give to Africa civilization and Christianity. Her governments may have authority there, as Great Britain has in India; but unlike America, they will never possess the land. Africa will be for Africans.

—An esteemed Lutheran exchange reprints the old list of so-called "Connecticut Blue Laws", which are so well known as a fraud, the workof a lying Tory preacher, that we wonder any American editor should be deceived into publishing them as anything else.

—Bro. Stoddard who writes from Boston this week with enthusiam, says that city and its suburbs ought to be full of *Cynosure* subscribers. There is anti-lodge sentiment enough if you get to it. Bro. J. P. Stoddard stopped at Willimantic and Worcester on his way to the Hoyt's Grove meeting.

—Pastor L. C. Kochler, of the Grace Evangelical Lutheran Church of this city, has lately had a considerable number of copies of the *Cynosure* distributed among his people. The secret society question is being warmly discussed among them, and the watchful pastor hopes to get a number of them to subscribe for the paper.

—Any one contemplating a home in Kansas or Dakota may find it to their interest to obtain description and terms on a quarter section in those States from the National Christian Association. The Dakota 160 acres is in a county whose inhabitants are largely of that frugal and industrious people from Norway and Sweden. Write to this office.

—The tract by Rev. W. F. Crafts on the opening of the World's Fair on the Sabbath day published by the Western Tract Society of Cincinnati is sold at 25 cts. per hundred copies. It is a strong document and should be scattered by the hundred thousand without delay to help form a public sentiment in favor of Sabbath observance at the Fair.

—We took note last week of a criticism of the funeral services of General Fisk in *Every Thursday* of New York. We learn that a printer's mistake caused portions of two articles to appear as one. There was no lodge ceremony over Clinton B. Fisk, only the church was too small for such an occasion. But there was a Masonic performance over another prominent Methodist's remains in another State.

—We print another article on the disputed questions of the resurrection and heaven and hell. Several brethren have written, but to print all would unjustly tax our columns. Doubtless there could be a number of replies written to Bro. Morton's letter, since the views of Christians vary more or less widely. The *Cynosure* cannot settle all these questions to the satisfaction of all. We do believe it possible for any man to do so uninspired of the Holy Ghost. Therefore we will stop here, and ask brethren Clark, Glassford, Smith, Higbee and others to kindly be satisfied with what has been said, though they may not wholly agree with either view that has been printed.

—Immanuel Swedish Lutheran Church, Rev. C. A. Evald, pastor, seems to have solved a part of the problem presented by the secret societies, and so far as insurance or relief is concerned have no use for the lodge. Pastor Evald has a large congregation, many of whom are working men, to whom the invitations of the secret societies to provide for their families in time of sickness or injury, have a peculiar force. Immanuel Church provides a relief fund of $6 per week for any of its members who may be sick or injured. In case of death $500 is paid to the friends of the dead member. There are 350 members of the church joined in this society. The secretary has no salary, and attends to all the business with ease. It is worth noting that this agreeable official was for a long time in very poor health until he joined the church insurance society. Since that time he has been a well and strong man.

PERSONAL MENTION.

—We are expecting to greet Bro. J. P. Stoddard and his wife on a special Western visit soon after the grove meeting at Ware. In fact this word was hardly in type before Mrs. S. reached Chicago in excellent health and spirits.

—Mrs. V. A. Buck, one of the talented contributors to the *Cynosure*, has been writing a temperance story, which will appear in some fortunate paper before long. We may safely prophesy that it will be both popular and good.

—Dr. T. H. Hanna, the genial pastor of the First U. P. Church, Monmouth, Ill., is spending the present month in Pennsylvania. He will attend the centennial of the United Presbyterian congregation at Service, Pa., where he attended an academy when he was a twelve-year-old boy.

—Rev. John Harper, of Smithville, Ill., returning from a hearty, sun browning vacation at Cape May, New Jersey, and with friends in New York State, paid the *Cynosure* a cheery momentary visit last Friday. The United Presbyterian brethren of Smithville have a faithful pastor. God grant them grace to stand with him for Christ against the great lodge foe.

—Bro. Enos W. Shaw, whose labors for the N. C. A. as colporteur and lecturer will not be forgotten in some communities, is now studying law in this city. That he has fine abilities for the legal profession his contribution begun in this number is a brilliant witness. Sustained as they are by strict integrity and industrious and sober habits and the Christian faith, these talents will open to him, we are confident, a useful and successful career.

—Bro. A. D. Zaraphonithes, the Greek missionary now residing in Wheaton, Ill., returned home a few days since from a prolonged tour among the churches of Wisconsin, Iowa and Minnesota. During this time he preached at Diamond Bluff, Wis., to the people who were the next Sabbath overwhelmed in the Lake Pepin disaster.

Of this he wrote lately in our columns. He hopes to attend the missionary convention in Indianapolis, Sept. 3–9. The *Cynosure* hopes also to be represented in that meeting.

—John Greenleaf Whittier, our Quaker poet, has attended the little Friends' church in Amesbury, Mass., where he lives, for a period of fifty years, but has never been known to "speak in meeting"; he always puts himself in the background on public occasions, and can never be prevailed upon to read one of his own productions before an audience.

PLANS FOR FUTURE WORK.

FROM THE CORRESPONDING SECRETARY.

At a Mission Conference recently held in Minnesota among our Swedish friends, a committee was appointed to confer with the National Christian Association about holding conventions on the secret lodge system. Eight places have been chosen, and an organization is comtemplated for each Mission district. I have also had correspondence with another party with the view of arranging for a still more extended series of lectures, and I mention the above in order that friends in different sections may take steps at once to prepare for lectures during the fall and winter. If arrangements can be made with this office some time ahead, two things will result,—first, a better preparation of the field and consequent better results; and second, a saving in time and money.

Our Minnesota friends can carry on the work, as they are arranging for it, at a total cost of about $15 for each place. This pays the entire salary and traveling expenses of the lecturer and organizer. It is a sum within the reach of a multitude of communities. Let each anti-secrecy church at their next business meeting appoint one of their members a committee to write to this office about a lecture, time of meeting, etc., and to raise the money necessary to pay the expenses. Will you not prayerfully consider this at once and write to this office.

Many interesting letters have been received from prominent members of the Anti-secrecy League, for which we wish to thank the writers, and from these we hope in the future to give the readers of the *Cynosure* certain interesting extracts. The Prohibitionists of Ohio honor themselves in nominating for a member of the Board of Public Works our staunch friend, Capt. J. M. Scott. The chairman of the State Central Committee is a seceding Freemason, worthy leader. The object of secretists, says Rev. B. A. Imes, is *power*,—their policy, *silence*. Hence to question candidates starts discussion, which, if it please God, shall not end until the secret lodge power is broken.

Through some misunderstanding a wrong address was given our Pacific agent in a recent *Cynosure*. The correct one is found on the seventh page of this paper. Some letters received from ministerial workers in San Francisco speak highly of Bro. Nichols, and he will doubtless be a great blessing to his field if the friends co-operate with him. All can write him, and welcome him to his new mission. He has had a varied experience, —born in Ohio, uniting with the M. E. church, entering the ministry, was a presiding elder, was was a missionary for about four years in India, until failing health compelled him to return to this country. His two years' labors in California have been a special preparation, it would seem, for his present position.

A tract handed to a gentleman on the train served as an introduction, after which he said, "I have always been and still am opposed to secret societies, though I have joined a little one, the secrecy of which doesn't amount to much, because I wanted the benefits of cheap insurance." The above serves to raise the question whether reformers make enough of an effort to furnish such benefits? It is one of the great strongholds of a multitude of secret orders. Shall we say all life insurance is of the devil, or seek a wiser way, and remove temptation to the promising of obedience and perpetual secrecy for the sake of an insurance which may be had without those Satanic attachments. The gentlemen mentioned above did not know that there were *open* insurance companies, like the Total Abstinence Insurance Co., of America, equally cheap, and to say the least, fully as reliable.

Some of the churches have adopted the insurance idea as part of their church work. The secretary of the benefit society of one such church in Chicago told me this week that they had over 200 members. That the cost per member was about $10 per year. Whenever any member died each was assessed $1.50, and the family receives $500. That whenever a member was sick, he received $6 per week. That all was open, anyone could come into their meetings. The success of this benefit association proves how silly is the claim that they must be secret to protect themselves against imposition.

To sum up the above you are requested to use the N. C. A. as a lecture bureau, and to begin your plans at once for meetings to be held in October and later; second, write to candidates for public office, enclosing the Testimony of Statesmen on Secret Societies, and ask them their views; third, let the Pacific Coast friends welcome their agent and help him; fourth, spread information about the open mutual benefit associations, and where practical let churches form such societies, seems the wise thing to your co-worker,

W. I. Phillips.

NEW ENGLAND LETTER.

The G. A. R. encampment in Boston.—The Catholic Review on secret societies.—Ecclesiastical politics in the Methodist church.—Other matters.—The waning summer.

For the last few days Boston has given herself heart and soul to entertaining the Grand Army. Not only were seven-story buildings crowded even to their roofs by spectators, but the public statues were made to do duty by the gamins who climbed them, untroubled by any scruples of reverence or dignity. However, in spite of the jam and crowd there were no serious accidents and general good order prevailed. Of the ladies on the stand with the Presidential party, Mrs. Logan seemed to attract the most attention. The addresses were of the stereotyped sort usual on such occasions. The remarks of one on-looker, as he stood watching the monstrous procession which was five hours passing a certain point, that "he could not see as the Grand Army decreased much in spite of the large death roll," is an observation which many have made; but a considerable number of those who gathered yesterday belonged to the new order of Sons of Veterans, and had never worn the blue, much less been on a field of action. There is nothing to hinder the G. A. R. from flourishing like a green bay tree, long after the last survivor of the Civil War is under the sod, thanks to this sagacious and far-seeing arrangement on the part its political managers.

In Vermont the agent of the "Order of Unity," one of the bogus concerns that promise to give their deluded victims $1,000 in seven years for $300, has been arrested and held for trial, for soliciting insurance without a license. This has been the work of one brave journal in St. Johnsbury, and shows what the press might do to put down these orders or at least stop their growth if they were not so largely controlled by the lodge power. The proper place for these "agents," who go about gulling a too confiding people with these ridiculous schemes, is in the States Prison; and I was about to add the same of the legislators whose criminal ignorance or carelessness gives them their powers for mischief.

The *Catholic Review* in a recent issue notes approvingly the late editorial in the *Congregationalist* on secret societies, but with comments of its own taken of course from the Roman Catholic standpoint. Says the *Review*:

"It is possible that the Protestant body may yet be called upon to anathematize the secret societies whose growth at the expense of the sects simply indicates that the people are losing their interest in Christianity. Yet sectarianism is the potion invented by the Protestants themselves, and now stupefying their people."

Rome herself is the most monstrous example of sectism the world has ever known, and her authority rests on the same foundation as that of the lodge,—unquestioning obedience to superiors. But letting alone all this, truth is truth even when spoken by an enemy. When the *Congregationalist* strikes a note of alarm, even the most conservative Protestant must "allow," to use the parlance of our Southern brethren, that the danger is indeed imminent. Yet the denominational rivalries and bitter theological controversies among Protestants have made room for the lodge to enter and grow to its present proportions. The *Independent* reports a gain of 1,100,000 in the united membership of all the churches, Catholic and Protestant, and say triumphantly: "This is in itself an overwhelming refutation of the assertions we hear now and then from various quarters that Christianity is losing its hold upon the people, and the churches are declining." Meanwhile *Zion's Herald* in a series of articles on church politics is disclosing a state of affairs in that denomination which looks as if churchianity rather than Christianity had got the upper hand. Secret combinations headed by ecclesiastical politicians, with the same end in view as their secular brethren, office and preferment, have invaded the church of the Wesleys till even its chief organ feels that it is time to sound a halt. But when the church fosters the lodge; when she allows its audacious claims and plays second fiddle to it in a hundred ways, is it strange that lodge methods should creep into her civil polity? It is certainly an encouraging sign that from every quarter of the Christian church to-day, there seems to be a thrill of unrest and vague alarm, as if she were about to awaken at last and recognize her secret foe.

Mr. Moody's institution at Northfield is to have an addition in a training school for women which will combine the usual Bible study with a thorough course of instruction in cooking and dressmaking. A woman doing evangelical work among the poor must find her power for usefulness increased ninety per cent if she understands these womanly industries. I have no doubt that Phoebe, Dorcas, Lydia, and all those other noble women of the apostolic era were adepts in the household art of their time, and had that same practical efficiency which Mrs. Stowe celebrates under the name of "faculty," but which like genius is a divine gift.

The death of John Boyle O'Reilly removes one of America's best poets. A nobler tribute to a departed reformer was never paid than his poem on the death of Wendell Phillips; which always seemed to me the only one I ever saw worthy to stand by the side of Lowell's "Crisis." Particularly true and sweet was his characterization of the moral inspiration and heroic qualities that made him such a radical of the radicals.

"His life was a ceaseless protest, and his voice was a prophet's cry,
To be true to the truth, and faithful though the world were arrayed for a lie."

It can hardly be said of Americans as a people that "they garnish the tombs of the prophets." Wendell Phillip's grave is still without a monument; so is Henry Wilson's. Of course Dorothy Dix has none, and indeed one is rather glad that the country which neglected to pension this noble woman has not added insult to injury by building a costly memorial over her sleeping dust. Mrs. Lydia H. Sighourney, the morning star of that galaxy of female poets of whom New England is so justly proud, still sleeps under her lichen-covered stone slab in the old cemetery at Hartford.

The shortening days are not the only sign that summer is waning. A group of girls pass by with great bunches of our now national flower, the golden rod; and only the other day I saw by the wayside a certain blue blossom whose name I do not know, but which from earliest childhood I have never seen without a startled sense that autumn was already at the door. With the cool, crisp days of fall, are we all planning to begin our work for truth and right with added vigor and renewed zeal? God grant it.

Elizabeth E. Flagg.

PAPERS FOR THE FREEDMEN.

Books, papers and tracts for the Freedmen, to be circulated through I. R. B. Arnold's River Mission, should be sent by freight to Huntington, W. Va. Express is too expensive. Over one thousand papers a week are distributed at the floating chapel. Remember, packages to heavy for mail are to go by freight to the above address.

The N.E. Meeting—Special notice is given to remind the friends in New England of the grove convention at Ware, opening on Friday of this week. Hoyt's Grove where the meeting is to be held is at some distance from the railway station. Friends who expect to attend will please send word to that effect to Mrs. L. M. Hoyt on what day and on what train they expect to arrive and arrangements will be made to meet them, and save some expense in transportation to the Grove.

THE HOME.

"HE THAT WINNETH SOULS IS WISE."
Proverbs 11:30.

BY A. H. BAILEY.

Some strive for honor, and some for fame,
Some labor for pleasure and some for gain;
But there's greater wealth than of earth's gold,
A wealth that cannot be measured or told,
To all who keep before their eyes,
"He that winneth souls is wise."

When trials come and friends grow cold,
And hope well nigh gives up its hold;
When life seems like a dreary road
Which we fain would leave, with its heavy load,
Then think of Him who in sorrow died;
O think of the spear that pierced his side;
Think then of the blood drops all the way
That marked the path to Calvary.
Think then of the agony, scoffing, cries,
That in winning souls He might be wise.

'Tis not enough for us to tell
That our souls are saved from death and hell;
'Tis not enough to give our means
To spread the Gospel's glorious themes;
'Tis not enough for me to know
Jesus was precious long ago;
'Tis not enough to meet and pray
With fellow pilgrims on the way;
Nor yet from time to time to tell
How Jesus in my soul doth dwell.
But there is *work* to do. Arise!
For "He that winneth souls is wise."

'Tis not enough for us to wear
A blood-washed robe in the City fair;
'Tis not enough if there is no gem
To glorify heaven's diadem;
We need the stars in the golden crown
Which we cast at the feet of Jesus down.
Oh, can we ever realize
That "He that winneth souls is wise!"

When from this world I'm called to part
Nothing so much could cheer my heart
When on my God I fix my eyes,
Than to hear him say with glad surprise,
"In winning souls you have been wise."

Pioneer, Ohio.

SOME SINGULAR THINGS.

Consistency is not the distinguishing feature of most men. Indeed, inconsistency seems to be the rule and not the exception. There is a wide discrepancy between preaching and practice, between profession and life. One thing is taught; another thing is lived. Men tell us how to do, and don't do, neglecting their own counsel. Good maxims are piled in heaps, placarded on the walls, printed in the newspapers, sung in song, but the maxims become the rule of but few lives. Life with many seems to be a fine art not to do what they profess to be doing. "I have my credo" is a boast of a man who believes nothing. Liberal religion consists in denying to everybody everything but its own style of liberality, "Orthodoxy is my doxy; heterodoxy is your doxy," as some one has said. An agnostic is a fellow who knows everything that he has no means of knowing. New theology is often only the black memory of a lie that was embalmed two thousand years ago. Old theology is often something that Christ and Paul never dreamed of.

If anybody asks for specifications of the prevailing inconsistency we are not obliged to travel far to find them. They lie right along the highway of every practical life. There are men and churches that really and soundly denounce gambling. They are totally opposed to betting, lotteries, pool-selling and all the forms of gambling. The idea of chartering a Louisiana lottery causes a cold shiver to run down the perpendicularity of their spinal column. Gambling is a sin to be reproved in public and in private, and whoever is guilty of it meets with deserved reprobation. But stop a minute. A church fair is in progress and the man who denounces gambling takes a share in everything that is to be raffled for; he bets a box of cigars—no, caramels, so good a man don't smoke—that his candidate will win at the polls; he wears a hat obtained in the like way; he takes a little stock in every preposterous notion that promises to pay seventy-five per cent. on the investment, when he knows that seventy-five per cent. investments are hundred per cent. frauds, but he never grumbles, no, not he!

Here is another who grows pale at the sorrows of wage-earners. The idea of a pittance a day being paid for ten hour's work shocks him. He is a philanthropist. He strikes hands with all the noble men and women who are interested in moral reform. He feels bad—none too bad— that poor women are obliged to work at starvation wages. He wants a society formed, a newspaper printed, a committee named, a petition circulated to stop this great wrong. But when he goes to buy a shirt, at the making of which some woman earns a sixpence or a shilling a day, he declares the price exorbitant and screws down the dealer, though he knows the life of the maker is stitched into it to meet the demands of such as he. One way of helping wage-earners is to pay full price for goods. When the buyer screws down the price he screws the life blood out of some poor woman who has been compelled to make the article at starvation wages.

A minister preaches against monopoly. Just what monopoly is he does not seem to know, but he fancies that he is hitting something. A monopoly! A combine! A trust! Awful! A man sells potatoes; if he has more calls than he can attend to he takes a partner—that is a combine. If he has better facilities for buying and selling potatoes than anybody else he controls the market, he grows rich, he unites with other men and organizes "The Royal Potato Company." That is monopoly. The minister preaches against monopoly until the ears of the people tingle, but when he wants money to build a church, endow an academy or found a college he goes first to the potato monopolist and asks him to make the first subscription. Just now we are not discussing monopoly or anti-monopoly, but consistency and inconsistency.

We might continue. Men believe the Bible and act just as if it were a book of fables. They denounce popery and run into ritualism. They preach economy and practice waste. Verily, "Consistency, thou art a jewel."—*Christian Inquirer.*

THE CHURCH OF THE WORLD.

If the world will not come to Jesus, must we tone down his teachings? if the world will not rise to the church, shall not the church go down to the world? Instead of bidding men to be converted, and come out from among sinners, and be separate from them, let us join the ungodly world, enter into union with it, and so pervade it with our influence by allowing it to influence us. Let us have a Christian world. To this end let us revise our doctrines. Some are old-fashioned—grim, severe, unpopular. Let us drop them out. Use the old phrases so as to please the obstinately orthodox, but give them new meanings, so as to win philosophical infidels who are prowling around. Pare off the edges of unpleasant truths, and moderate the dogmatic tone of infallible revelation. Say that Abraham and Moses made mistakes, and that the books which have been so long held in reverence, are full of errors. Undermine the old faith, and bring in the new doubt; for the times are altered, and the spirit of the age suggests the abandonment of everything that is too severely righteous, and too surely of God. . . . Spiritual religion is despised, and a fashionable morality is set up in its place. . . . Be fashionable and think with those who profess to be scientific—that is the first and greatest commandment of the modern school; and the second is like unto it—do not be singular, but be worldly as your neighbors.—*Selected.*

NO HARM IN IT.

He who is ambitious to do only that which is no harm, is not a reformer. To walk by his rule is to stop at the point where doing good begins. About doing *questionable* things you ask, "Is there any harm?" While you ask that question there will be no aggression; continue to ask it and you will backslide. Give the Lord and your conscience and righteousness the benefit of the doubt. If there be a suspicion of harm about it, don't do it. The lowest grade of blameless acts is that in which there is no harm. To work in the no harm field is to work alongside Satan's ground. The no harm Christians are in doubt about social card playing, dancing, theater-going, conceding a little to the world, doing things to please respectable sinners; better to be quiet, they say, and not antagonize people. Nobody ever says, "There is no harm in the prayer-meeting, in family worship, in reading the Bible, in prayer." These things are so far from the no harm line that they are in the land of safety. To do them is not only no harm, but great positive good. He who does them faithfully, heartily, and steadfastly, grows in strength and becomes a power for good. He gets farther and farther away from the no harm place, and looks for the measure of good he can do—the riches and abundance of the harvest he may produce. To do no harm is to do little good—to begin as a drone, and end as a cumberer of the ground, fit only for the fire. The man to whom was given one talent was a no harm man. There could be no harm, he thought, in wrapping his talent in a napkin and putting it away. The men after God's mind put their capital to positive use, and they grew rich. —*Christian Worker.*

NO NAPPING!

"What's the secret of your success, Jackson," inquired the superintendent of the young conductor, who had managed to take his train successfully every time over a dangerous place, where others invariably had had serious accidents.

"No napping, either by conductor or men, when passing over dangerous places," was the reply.

A good rule, I thought, for travelers over life's pathway, as well as for those on the railroad. If only the dangerous places in life could be mapped out as accurately and marked as plainly, perhaps they would be heeded and avoided. The trouble is to convince people that there is any peril and of the need of wide-awake watchfulness.

That young man, a stranger perhaps to the allurements of a great city, does not think he is about to pass into danger when he accepts the invitation of a comrade to visit the public gardens or the baseball park on Sabbath, instead of going, as he had intended, as he promised his mother he would, to church and Sabbath-school.

"No harm just to go once. One must see something of the world." He lulls his conscience to sleep with these excuses, and goes. But he is not exactly the same young man in the evening that he was in the morning. He has lost something he could ill afford to lose. The first glass of beer has been taken. Vice has become a little more familiar and not so gross and loathsome. His sense of right and wrong blunted. The tempter has gained the victory, and it will not be so easy to resist him when he makes his next attack. In a word, he has been napping in the presence of the most terrible danger; he has been guilty of a criminal lack of watchfulness. Already he has lost much, and the end will be a wreck, not of body alone, but of mind and soul.

The skating rink did not seem a dangerous place to that innocent young country girl. She had accepted an invitation of an aunt to come to the city and attend school. The family next door allowed their daughter to go to the rink, and Stella gained permission to accompany her.

It was a bewildering, fascinating scene to the quiet girl, and she longed to be among the merry skaters and try her skill with the giddy throng. This was no new thing to Dora. Night after night she passed in this way. Stella's evenings were soon spent in the same manner. Instead of improving her advantages to the utmost by reading and study, and then renewing her health and strength by sound and refreshing slumber, she was away until nearly midnight in that unwholesome, demoralizing place.

Bad enough truly, for health, intellect and morals were all injured because some one was napping instead of watching and guarding this young life as she neared this dangerous place.—*Selected.*

SECRETS OF SUCCESS.

As boys and girls grow toward man and womanhood, they naturally feed on dreams of their future life, and look forward with hope to gaining success. They see that it follows and comes as the reward of honest, faithful work, which they are willing to give. Many, however, forget that the work must be mixed with brains, that there must be intelligence as well as industry.

A rustic lad, anxious to climb the ladder of fortune, willing and industrious, hired himself out to a thrifty farmer on the outskirts of a large city. Hitherto he had labored hard all his life, following the reapers and mowers in the field, or the wood-choppers in the forest, as each day's task was given him, as a faithful drudge. His

work had required no thought or intelligence, only simple obedience and industry. The first day of his new life he was sent to sell a load of pumpkins in the city.

At evening he returned, discouraged, with his cart still heaping full, saying he had driven faithfully, all day long, through all the streets of the city, and nobody had said a word to him about pumpkins.

If persons are willing to learn from their failures, they can conquer most of the difficulties of life. Dr. Blake, as a boy, was a student at Rome, and so remarkably slow and dull as to be considered a dunce. This was, in part, owing to great indistinctness in speech, and a stammering tongue. One day he modestly gave his opinion in some discussion among his comrades, and to his surprise he was rudely interrupted by "What business have you to speak, who are the dunce of the college?"

The wound was keen and sharp. The poor boy did not reply, but turned away, with the harsh words burning into his bosom. He reflected that the cruel speech met no rebuke from any one, but was silently accepted by all. That must be his character among them, and the opinion of all, even of the kindest of his friends. For this rough rebuke he felt he ought to be thankful.

And now what was to be done? The reproach must be wiped away, the character changed. So he wrote on a slip of paper: "The Dunce of the College," in plain, unmistakable letters, and placed it in his desk, where, unseen by others, it should be ever before his eyes. This sharp, stinging goad was ever at his side.

He strove to speak slowly and carefully, and after a time cured the defects of speech. By close, faithful effort he soon rose to a post of honor in his class and in the school. His comrades never knew the secret of his success.—*Selected.*

MY KINGDOM.

A little kingdom I possess,
Where thoughts and feelings dwell,
And very hard the task I find
Of governing it well;
For passion tempts and troubles me,
A wayward will misleads,
And selfishness its shadow casts
On all my words and deeds.

How can I learn to rule myself,
To be the child I should,
Honest and brave, and never tire
Of trying to be good?
How can I keep a sunny soul,
To shine along life's way?
How can I tune my little heart
To sweetly sing all day?

Dear Father, help me with the love
That casteth out my fear;
Teach me to lean on thee and feel
That thou art very near;
That no temptation is unseen,
No childish grief too small,
Since thou, with patience infinite,
Doth soothe and comfort all.

I do not ask for any crown,
But that which all may win;
Nor try to conquer any world,
Except the one within.
Be Thou my guide until I find,
Led by a tender hand,
Thy happy kingdom in myself,
And dare to take command.

—*Louisa M. Alcott.*

An effort to introduce a prohibition plank, says the *Prohibition Era*, in the platform of the new Farmers' Union Labor party of Michigan was met with a storm of jeers and hisses. W. J. Baker, who introduced the resolution, was denounced as a liar and scoundrel and his argument in favor of prohibition as d——d nonsense.

On earth, we have nothing to do with success or its results, but only being true to God and for God; for it is sincerity, and not success, which is sweet savor before God.—*Robertson.*

In all evils which admit a remedy, impatience should be avoided, because it wastes that time and attention in complaints, which, if properly applied, would remove the cause.

Faint not; the miles to heaven are few and short. There are many heads lying on Christ's bosom, but there is room for yours among the rest.

TEMPERANCE.

ROMANISM AND THE RUM TRAFFIC.

[Miss M. F. Cusack, "The Nun of Kenmare," in *Our Day* for August.]

That power which has so largely closed the doors of the public schools to the members of the Catholic Church could, with one word, close the liquor saloons to-morrow. Why does not the Church of Rome act on the question of the liquor saloons as she has acted on the question of public schools? I hope I shall not be accused of prejudice if I say, it is because the Church of Rome is very lenient as to several forms of disloyalty to God, and is very stern as to any form of disloyalty to herself.

Let me ask the reader to consider facts, and not be turned from them by any fear of prejudice. The question is far too serious to be passed by lightly, involving, as it does, matters of such moment to this vast nation. It is a fact that a man may be recognized as an excellent Catholic by his church, although he is habitually in a state of inebriation, and although he sells illegally the poison of drink to thousands of the members of his church day after day. If the same man were to send his children to the public schools, he would be deprived of the advantanges of his church membership, and if he were not to reach a deathbed repentance, he would be denied Christian burial.

No one will deny that by far the largest per centage of crime in this country is caused either directly or indirectly by the use, or rather by the abuse, of spirituous liquors. The most ardent prohibitionist and the most determined enemy of prohibition meet here on grounds which admit of no dispute. Political parties may differ in temperance matters, but the stern fact as to the moral consequence of excessive indulgence in spirituous liquor cannot be denied, nor have I ever heard it excused. But there is yet another fact which is equally undeniable, and sadly painful. He would be a bold man who dared deny that the members of the Church of Rome are the persons who form the American criminal class in the largest proportion. This is a fact which must be looked at boldly and firmly by the world at large, if the world is wise enough to face a startling state of affairs. It must be looked in the face still more boldly by those who are workers in the great cause of temperance. Of what use to urge the closing of saloons, when the saloon-keepers are members of the most powerful political and social organization in the world, and when their church at least allows saloons to be kept open?

It would be well if Protestants would try to understand the moral teaching of the Church of Rome before they give it more power than it has already. Surely it is not untrue, and not being untrue it is not uncharitable, to say that a church which requires obedience to its own arbitrary mandates, under the severest penalties, and condones easily any failure in Christian duty is not worthy of the name of a Christian church.

If the Roman Catholic Church ever set herself seriously as a church, I will not say to suppress the liquor traffic in this country, but merely to control it, the evils caused by drink would speedily become a thing of the past. But Rome will never do this. She needs the political power of the saloon. She needs the dollars of the saloon-keeper. If statistics could be obtained of the amount of money given by the liquor-saloon keepers of the United States to the Church of Rome, the record would amaze a startled world, and perhaps would arouse Christian people to some action. But such statistics will never be obtained, though a fair approximation may easily be reached.

Rome does not account for the money she receives, nor does she publish a balance-sheet. Rome is the only church in existence which shelters her expenditure under the mantle of her religious authority. The church is infallible; how can you then dare to ask any question as to the disposal of what she receives from you?

From time to time the Church of Rome makes a show of devotion to the cause of temperance. It is just as little sincere as the claim that Rome teaches "Christian doctrine." Protestants are deceived, all the time, believing that the professions of Rome in this matter are trustworthy. But there are Jesuit priests who know too well what all this profession is worth. It is a most serious injury to the cause of truth, rather we may say to the cause of God, that such deceptions are practiced, and that they are successful. Surely, however, it is time for Christians to take these professions for what they are worth. The subject is so important that I say again, but not without grief and regret, that Protestant honesty is no match for Roman Catholic trained Jesuit duplicity.

If Rome is sincere in her denunciations of the liquor traffic, why does not she suppress it? Let Protestants who may think that I am or any one else is actuated by prejudice against Rome in taking a decided stand on this subject, ask themselves the question what there is to prevent Rome from suppressing the liquor traffic if she pleased. We all know with what persevering and relentless denunciation she pursues those who support the public schools. We know she can do what she pleases and as she pleases. Clearly, then, she does not please to help the cause of temperance effectually or she would do so. The question is a grave one for many reasons. Here is a church which claims to be above all other churches in her "holiness," yet her children are sinking into the very pit of perdition day after day, and hour after hour, and she will not lift up her voice with decision to save them. What hope for this nation when Rome has absolute control, as she claims she will soon have? Righteousness exalts a nation. What righteousness will there be when Rome has power to enforce her ideas of virtue? Already we may see the fruit of Romish rule in our large cities. What will be the fruit when Rome has absolute power to act and to hinder the action of others?

We are very far from wishing to condemn every Catholic bishop or priest in this connection. There have been and are a few like Bishop Ireland, who have done their part in the cause of temperance. Unhappily it can be shown that these few have been the noble exceptions to the general rule. Their several failure, and the marked discouragement which they have met with, only go to prove what I advance here, that Rome is at best indifferent to the subject of intemperance. I might say more with perfect truth; I might say that Rome encourages intemperance, for she certainly does so when she sets the seal of her approval on those who devote their best energies to the cause of intemperance. She does not deny church membership to rumsellers, as most Protestant denominations do.

Protestants know so very little of the true inner state of the Roman Church, and judge so entirely from externals which are purposely deceptive, that they cannot form a correct judgment on the most important points. And what makes matters worse is that Protestants have no idea that they are being deceived, and almost resent the idea that such deception is possible. A careful study of the history of the Church of Rome in her dealings with her own people when she had unlimited power would soon remove this misapprehension, which, if not removed, may yet prove the cause of the most serious evil, and of evil which will be irreparable.

From time to time, as I have said, some little movement is made by the Romish Church in this country to help forward the cause of temperance. A few meetings are held, a few speeches are made, Protestants think something is being done at last. They never were more mistaken. Talk does not cost anything. It can always be pointed to as an evidence of interest, but what has begun in talk ends in talk. There is no controverting the fact that Rome has power to make her people temperate, and that Rome does not use that power.

I wish to add here a strong warning to Protestants, one which I trust will be taken at least for what it is worth. Protestants are always ready to join Romanists in any movement in which Romanists show any willingness to join with them. This I believe to be a fatal mistake. It is a serious drawback to many who are trying to loosen the chains which binds them to Rome. It promotes a false charity. The Roman Catholic bishop or priest who appears to you so liberal is simply smiling at your credulity, while he compliments your liberality. No fear that he will practice a like liberality. He will take anything you will give him in the way of compliments or cash, but he will give you nothing in return, except a carefully worded commendation of your

liberality. Rome cannot change, she is illiberal on principle and all the time, for she cannot alter her creed. But she can, and she does put on an exterior appearance of liberality for the simple purpose of deceiving you, even while she laughs at your Christian charity in allowing yourself to be deceived by her.

A good priest in De Land, Florida, has lately dared to say a few honest words on these subjects. Most assuredly he will be made to feel the effects of his boldness, but his words are well worth the consideration of those that think that the Roman Catholic Church has the least idea of promoting the cause of temperance. He says, writing in the Roman Catholic *Baltimore: Mirror* "Ask what has brought to prisons and almshouse, to reformatory and orphanage, to dive and brothel, so many children of the church. Trumpet-tongued comes back the answer, drink—drink." Then he asserts, and his statement has never been contradicted, that while there are many so-called Catholic Temperance Societies; the most of them are merely such in name, and that in fact they condone the very evils which they are supposed to denounce. In proof of this he quotes the following resolution, which was twice deliberately voted down in the Grand Convention of the Catholic Young Men's National Union. And yet this convention was held up to Protestants as another evidence of the zeal and energy of the Roman Catholic Church in the cause of temperance. The resolution proposed and rejected was as follows: "That the Catholic Young Men's National Union, viewing the saloon as pre-eminently the source of evil to young men, will use its utmost influence, and urge upon the societies connected with it to use their utmost efforts, to prevent Catholic young men from visiting saloons, and also to discontinue by all means the drinking customs of society."

When a Roman Catholic temperance convention deliberately refused to support such a resolution, the less said about Catholic sincerity in the cause of temperance the better.

Of all I wish to say of secret societies, this is the sum:

Secret oaths—

1. *Can be shown historically to have often led to crime.*

2. Are natural sources of jealousy and just alarm to society at large.

3. Are especially unfavorable to harmony and mutual confidence among men living together under popular institutions.

4. Are dangerous to the general cause of civil liberty and just government.

5. Are condemned by the severe denunciations of many of the wisest statesmen, preachers, and reformers.

6. Are opposed to Christian principles, especially to those implied in these three texts:

"In secret I have said nothing."

"Be not unequally yoked together with unbelievers."

"Give no offence in anything, that the ministry be not blamed."

7. Are forbidden in some portions of our Republic by the civil law, and ought to be in all portions. Many European governments hold Freemasonry under grave suspicion as a mask for conspiracies against throne and altar. In Prussia, Poland, Russia and Spain Freemasonry is prohibited by law.

8. Are forbidden to church members by some Christian denominations, and ought to be by all.—*From address of Joseph Cook to Christian Conference, April, 1890.*

—The Salvation Army in Paris has been reinforced by a Salvation Navy. A church boat floats on the river Seine, near the Pont de la Concorde. "The floating temple," as the Parisians call it, has been named the "Herald of Mercy." In the hall amidships there is accommodation for two hundred persons.

—During the summer months many pastors, says the New York *Witness*, have placed their Sabbath evening prayer service in the hands of the young people of the Christian Endeavor Society, and often with the best results. This is evidence that these pastors have not been w isely managing their churches heretofore.

—Judge McSherry, of Frederick, Md., filed his opinion July 15 declaring that baseball playing on Sunday by men who are under contract for the season at stated salaries, no one being admitted to witness the games except those who pay, can be construed as nothing else than work, and therefore comes within the purview of the prohibitory statute.

Bible Lesson.

STUDIES IN THE NEW TESTAMENT.

LESSON IX.—Third Quarter.—Aug. 31.

SUBJECT.—Entering the Kingdom.—Luke 18:15-30.

GOLDEN TEXT.—Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein. —Luke 18:17.

[*Open the Bible and read the lesson.*]

Daily Readings.—M.—Luke 18:15-30. T.—Matt. 19:13-29. W.—Luke 9:57-62. T.—1 Tim. 6:6-21. F.—Psa. 103:1-22. S.—Matt. 18:1-14. S.—Mark 10:13-30.

COMMENTS BY E. E. FLAGG.

1. *The children brought to Jesus.*—vs. 15–17. Our lesson opens with one of the sweetest and most familiar episodes in the whole life of Jesus. We learn from it (1) that he desires the love and service of little children. (2) That their natural inclination is to come to him. This is implied by the word, "suffer." (3) That to thwart or hinder them in any way is to bring upon ourselves the deserved indignation of the Master. (4) That the childlike nature is a prerequisite to entering the kingdom of heaven. It follows from this that it is our duty to take all obstacles out of the way of the children coming to Christ. It is not enough that we do not, like the disciples, actively hinder them. Satan is eager to get the children, and to this end his agents are always busy. Sometimes they offer young boys a drink of beer or something stronger, or a cigarette; and thus train them to become drunkards and smokers. Or advantage is taken of a child's innocent love of sweets, and he is offered candy flavored with spirits. Another, and full as potent a way, is by vile reading. The ways are countless in which Satan tries to tempt the children away from Christ. What if the whole Christian world were as eager to win them *to* Christ! How many more living members the church would have to-day. To become as little children means first of all a teachable, docile spirit. Men will not believe what God says, and so the world is full of the lust of gain and the debaucheries of pleasure; and as a consequence every form of unhappiness and unrest. They are like an unchildlike child who thinks he knows more than his father does, and inquires the reason for every command when it is his concern to obey and not to question. The pride of their human wisdom has shut more souls out of the kingdom probably than any gross sin.

2. *The young ruler.*—vs. 18–23. This young man is an example of one who refused to become as a little child. We cannot say that he was self-righteous. It was rather self-ignorance that made him say that he had kept all the commandments from his youth up. This was probably true as regards the letter, but his very question, "What shall I do to inherit eternal life?" shows that he felt his need of something more than this mere outward morality. We are told in another place that "Jesus beholding him loved him." This testimony from one whose perfect purity must have felt an attraction to all like natures, shows us that however he failed in the testing, he possessed elements of character that might have put him in the front rank among Christ's followers. But there was a weak spot. He loved his riches. Probably not on their own account so much as for what they would give him—social position, the cultivation of æsthetic tastes, and opportunities for mental culture. Perhaps he shrank from the probable comments of the world if he should give them all up to follow Christ. But he was not like the rich fool in the parable, thinking of them only as means to sensual gratification. Had this been the case he would not have come running to Jesus with such a question on his lips. We must rather look on him as the type of a very moral and highly cultured class which exists among us to-day. We all know most pure and loveable men and women who are kept away from Christ by some hidden reason. He requires some act of renunciation that they are not ready for, and they turn away sorrowful. Such natures cannot content themselves like lower ones with mere ease and good living, and they go through life unrestful and dissatisfied, yet with no hope of the other. Almost within the kingdom, yet missing it because they will not give up all to win all.

3. *The reward of following Christ.*—vs. 24–30. The Scriptures pronounce a "woe upon him who loadeth himself with thick clay;" he that instead of possessing his riches as God's steward is possessed by them as their slave. But none lose their reward who renounce everything for Christ. It is only when we offer up our lives to him that life in turn offers up to us all its deepest delights and truest pleasures. The reward of our service must begin here. He who does not feel that he has received manifold more even in this life than he ever gave up may well doubt the sincerity of his renunciation.

Religious News.

—The Student Missionary Movement is still growing, and bids fair to overwhelm and run clear over the denominational boards. One of the requirements as stated by Mr. Speer, the Traveling Secretary, is: "Determination that, whether the Board accept them or not, they will have the Gospel preached in the untouched lands even though they die."

—In the United States 14 per cent of the population, on an average, is in the Sabbath schools of evangelical denominations. Chicago and New York fall below this average, only reaching 11 per cent, while Philadelphia rises above it, to 16 per cent. The Sabbath school attendance of the United States is one-half that of the entire world. Four-fifths of the other half belongs to Great Britain.

—Rev. Dr. Justin D. Fulton, the apostle of anti-Romanism, has been unanimously called to the pastorate of the new Grace Baptist Church, Montreal. He will not make his decision until the fall.

—The centennial of the first United Presbyterian theological seminary in the United States was celebrated at the seminary, Rancoon township, Beaver county, by the United Presbyterians last week. All that remains of the old seminary building are the walls of the two-story log hut, the interior divisions having long since rotted away. The services were attended by a large number of prominent members of the United Presbyterian church.

—Though Roman Catholic missionaries have been in Korea for two hundred years, the statement is made that they have never issued the Bible in the native language. They have translated the whole of the New Testament, but have not put it into print, and the only copies, made by hand, cost from $10 to $20 each. This is the way that Roman Catholicism sheds abroad the light of Gospel truth.

—The first sermon preached for the Methodists in Boston was delivered July 11th, 1790, by Rev. Jesse Lee. He stood on a table under the old elm tree on the Common. This event was celebrated July 11, near the site of the historic elm. A table, made expressly for the occasion, was used at the services, and it is to be presented to the New England Methodist Historical Society as a relic of the anniversary.

—The Salvation Army is arranging for a great demonstration in this city. It will be held in the First M. E. church at 8 P. M., Aug. 19th, also in Farwell Hall, Aug. 20th at 8 P. M. The object of these meetings is to make known the success of the Army work in India and to raise funds for the same. These meetings will be conducted by Commander and Mrs. Ballington Booth of New York, assisted by Staff-Capt. Jai Singh; Capt. Kanta Kantahella, Lord Ranta Pala, the saved Buddhist priest, and Lieut. Abduel Aziz, the saved Mohammedan sheik all from India, also Brig. and Mrs. Fielding, and scores of local officers and soldiers. The strength of the Salvation Army is 9,200 officers, and about 150,000 soldiers. The twenty-fifth anniversary meeting was held last month in the Crystal Palace, London. It was the largest religious meeting on record. There were present 25,000 uniformed soldiers, also 45,000 Christian friends and sympathizers.

Mr. Moody's new School.—It is the purpose of Mr. Moody to open a new training school in Northfield, Mass. quite distinct from his other enterprises. The object of this school is to combine a course of Bible study with thorough drill in two practical departments, dressmaking and cooking. It is designed to meet the needs of ladies who desire the ability to reach needy homes in a practical way, and who wish to equip themselves for more efficient work as Bible teachers, in their Sunday-school classes, and all kinds of church and mission work. How comfortless are thousands of homes from ignorance of the simplest details of housekeeping. Many a wife would welcome a little advice and instruction from a kind Christian woman who was able to give such help, and whose effort she knew to be prompted by a heart warm with interest in the souls of her family. The "Bible Institute" in Chicago, of which Mr. Moody is president works in distinctively Gospel lines, but as its workers go from door to door they find opportunities for giving practical help forced upon them. Many ways of service open to a woman who can instruct in these branches, and through them many a soul may be reached by the Word of God. Mr. Moody opens the Northfield training school in October for two terms of three months each. The best trained teachers will be employed to superintend the three departments. The total expense for one term will be $100. Any one desiring further information may address Miss Gertrude Hulbert, the Revell House, East Northfield, Mass.

Lodge Notes.

The efforts of the striking trainmen of the New York Central Road to stop traffic were futile. Police protection has been established at the yards of the company. Mr. Powderly says the strike is caused by the apparent effort of the Central officials to break up the labor organizations of the road by discharging prominent members. It is expected that traffic will be resumed to-day on all the lines, yet the strikers say such will not be the case.

The Eastern railroads made special rates for the Odd-fellows, and were promised something like 150,000 excursionists to Chicago at the reduced rates. Well, not 25,000 people came here from the East. The Western roads, on the other hand, contributed something like $50,000 to Generalissimo Underwood's affair. They arranged for a rate of 3 cents per mile for the round trip, or one fare. Then the roads arranged with the management to refund one cent per mile on every ticket to the management.

When the finance and auditing committee of the recent Pythian conclave at Milwaukee concluded its work it was found that there were unpaid bills aggregating $6,000, with no money in the treasury to meet them. The finance committee reported a total cash subscription of $17,828.80, with $1,285 to be collected. The $3,000 which Mayor Peck promised to collect among the local lodges dwindled down to $1,700, but the Mayor failed to pay in the additional $1,300 which he had guaranteed the committee.

The Illinois State convention of the "Ancient Order of Hibernians" meeting at Rock Island a while since passed resolutions tendering to the Catholic hierarchy of this State grateful thanks for advice and encouragement and praying a continuation of the same; favoring a united organization and authorizing the State officers to make all reasonable concessions and honorable efforts to heal the differences of the order in the State. To the same end the following resolution was adopted: "*Resolved*, That the differences now existing between the A. O. H., in Illinois be left to the arbitration of Archbishop Feehan, of Chicago, Archbishop Ireland, of St. Paul, and Bishop Spaulding of Peoria."

A special from Santa Fe says: The White Cap organization near Las Vegas, N. M., whose outrages recently attracted the attention of the Secretary of the Interior, have become so bold in their depredations that Governor Prince has been compelled to issue a proclamation calling upon them to disband, and he declares that if they do not do so he will order out the Territorial militia, and, if necessary, call upon the United States troops. This band of regulators style themselves Knights of Labor, and have organized lodges through San Miguel county until they now have a membership of 1,500. They have, without any legal cause, destroyed hundreds of miles of fences, turned herds of cattle loose, burned thousands of tons of hay, and destroyed other property, while several men who have opposed them have been seriously wounded by some unseen assassin, or have mysteriously disappeared.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Aug. 11 to Aug. 16 inclusive:

J C Card, Rev S A Bumstead, L B Smith, M Morse, S Shroyer, T S Hubbard, Miss A A Wolcott, G W Waterbury, B Ulsh, J C Cole, A C Staples, C Smith, E Crawford, G Hoskins, S Lewis, W O Percival, J E Pierce, Mrs R Mansfield, Rev O W Watkins, Rev J P Robb, R W Kirkwood.

College Secret Societies. Their customs, character and the efforts for their suppression. By H. L. Kellogg. Containing the opinions of many prominent college presidents and others, and a full account of the murder of Mortimer Leggett. 25cts each.

News of the Week.

WASHINGTON.

One hundred years ago the first mechanical patent was issued by our Government. It was granted to Samuel Hopkins for making pot and pearl ashes. The total number of patents issued during the century was 433,432.

The Original Package bill, designed to overthrow the recent adverse decision of the Supreme Court, and to secure to the prohibition States the right to enforce their laws against the saloons, passed the House of Representatives on Wednesday, August 6th, and was promptly signed by the President. The Senate bill restricting the act to intoxicants was the successful measure.

Superintendent Porter says that the work of counting the population of the country will be completed before the end of the present month. The population of the United States is estimated at 64,000,000.

First Assistant Postmaster General Clarkson tendered to the President his resignation last week Monday to take effect Sept. 1 next.

The House anti-lottery bill was favorably reported to the Senate Tuesday from the Postoffice Committee, with an amendment providing that newspapers published in foreign countries shall not be excluded from the mails under the provisions of this bill unless, in the opinion of the Postmaster General, they are being circulated for the purpose of advertising lottery schemes in violation of the law.

CHICAGO.

Shortly after the noon hour Thursday every switchman employed in Chicago by the Wabash Company, perhaps 150 in all, quit work, and it was a late hour before a wheel on that system stirred. The failure on the company's part to pay their men on a stated day was the cause of the stagnation in traffic.

A permit has been taken out for the erection of the building that will cover the ground now occupied by the Fair, at State, Dearborn and Adams streets. The permit calls for the expenditure of $3,000,000, which is the largest sum ever specified for a similar purpose in the history of the city. The structure will be sixteen stories high.

CROPS, ETC.

Friday the Minneapolis *Market Record* estimated the wheat crop of Minnesota and the Dakotas at 93,000,000 bushels. The yield per acre for the State of Minnesota is estimated at 13. bushels; for South Dakota, 10½, and for North Dakota, 11½ bushels.

Reports from Kansas are to the effect that the corn and other crops have been greatly improved by the rain that has fallen generally over the State. In North Dakota the hot weather has decreased the anticipated yield of wheat in some localities, but in others the yield will be fine. In South Dakota, where rains have fallen, there has also been destructive hail. Near Mason City, Iowa, there has been no rain for eight weeks.

J. N. Stearns, one of the leading fruit-growers in Michigan and head of many horticultural societies, after a careful review, says that the failure of peaches, apples and pears has not been so disastrous in twenty-five years. The people of the fruit belt will suffer financially to a serious extent.

General rains fell throughout Illinois, Iowa, and Missouri last week. In Manitoba there was a general rain Monday, and crops are reported in good condition except in districts injured by hail.

COUNTRY.

Chief Justice Corson, of the Supreme Court at Pierre, S. D., last week, handed down a decision affirming the constitutionality of the prohibitory law and giving the county courts full jurisdiction to fine and imprison liquor sellers without interference of grand juries or other courts.

Gov. Humphrey, of Kansas, has issued a proclamation covering Labor Day. This

(*Continued on 16th page.*)

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MARKET REPORTS.

CHICAGO.

Wheat—No. 2			
No. 3	94	@	95
Winter No. 2	96	@	103
Corn—No. 2	49	@	51¼
Oats—No. 2	36¾	@	38
Rye—No. 2			61½
Bran per ton			13 50
Hay—Timothy	6 50	@	9 50
Butter, medium to best	10	@	20
Cheese	06	@	10½
Beans	75	@	1 70
Eggs		@	14
Seeds—Timothy	1 25	@	1 40
Flax	1 34	@	1 39
Broom corn	02¼	@	06¼
Potatoes, new, per bu	1 10	@	1 25
Hides—Green to dry flint	03	@	07
Lumber—Common	10 00	@	13 00
Wool	15	@	34
Cattle—Choice to extra	4 50	@	5 10
Common to good	1 60	@	4 40
Hogs	3 25	@	4 10
Sheep	3 70	@	5 25

NEW YORK.

Wheat	1 07	@	1 21
Corn	55	@	58
Oats	43	@	50
Eggs	16		18
Butter	11	@	19½
Wool	14	@	39

KANSAS CITY.

Cattle	2 15	@	4 90
Hogs	3 30	@	3 80
Sheep	3 00	@	4 25

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$ .10	"Secret Societies." A Lecture delivered at Oberlin College, Jan. 9, 1890. By Prof. Henry C. King. Paper, 36 pp.	$ .06
$ .20	"Reasons Why Secret Societies cannot be Fellowshiped by the United Presbyterian Church." By Rev. J. W. Bain. Pages 149.	$ .06
	TEN CENTS.	
$ .15	"My Experience with Secret Societies." By a Traveler. Paper, 51 pp.	$ .10
$ .20	"The Interior of Sierra Leone, West Africa." A lecture delivered at the Government Practicing School-Room, Freetown, Sierra Leone, together with remarks and addresses of gentlemen present, and the lecturer's replies. By J. Augustus Cole, of Shaingay, W. Africa. Paper, 54 pages.	$ .10
$ .25	"Sketch of the Life of James G. Birney." His relation to the Anti-slavery movement and place in history. By General William Birney. Paper, 32 pages.	$ .10
	FIFTEEN CENTS.	
$ .25	"Religious Persecution." An examination of Cardinal Manning's letter in the New York *Tribune*, on Irish affairs and bearing on Home Rule. By Rev. John Lee. Paper, 83 pages.	$ .15
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$ .30	"Songs for the Times," by Geo. W. Clark. Words and Music. Intended for Prohibition and W. C. T. U. meetings. Boards, 152 pages.	$ .20
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$ .75	"Berea College," Kentucky. An interesting history of the founding of that College for white and black in a slave State. Cloth, 87 pages.	$ .25
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$1.50	"History of Secret Societies in France," or "The Cradle of Rebellions." By Lucien De La Hodde. Translated from the French by Gen'l. J. W. Phelps. Cloth, 479 pp.	$ .50

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NAT'L CHRISTIAN ASSOCIATION,
Wm. I. Phillips, Treasurer,
221 W. Madison St., Chicago.

In Brief.

Last year Ireland contributed $25,000 to Peter's Pence, while Canada, Mexico and the United States combined gave only $55,000.

The Portuguese nation is said to be one of the least instructed in Europe, the illiterate inhabitants being officially stated at 82 per cent of the total population.

It is said that a woman in Missouri had her husband's name put down on the census enumerator's report as a lunatic because he had sold out two years ago and left Kansas.

Louisiana planters say that the slaughter of alligators has allowed muskrats, the great enemies of the levees, to increase at an alarming rate. South Florida people have discovered that the rapid decrease of the alligator in the peninsula has been accompanied by a corresponding increase in the moccasin, the most venomous of American snakes, and the alligator's choicest food. The saurian is not pretty, but he is a friend to humanity, nevertheless.

The total coinage at the mints of the United States in 1889, as compiled by Director Leech, was 109,140,917 pieces, of a value of $58,194,022.64. Of this sum $21,413,931 was in gold, $35,496,883.15 was in silver and $1,283,408.49 was in minor coin. The number of pieces of each denomination was as follows: Double eagles, 849,756; eagles, 249,885; half-eagles, 7,565; three dollars, 2,429; quarter eagles, 17,648; dollars, 30,729; standard dollars, 34,651,811; half dollars, 12,711; quarter dollars, 12,711; dimes, 8,353,389; five cents, 15,881,361; three cents, 21,561, and one cent, 48,869,361.

Mr. H. M. Stanley, the African explorer, has signed an agreement with Major Pond to deliver fifty lectures in the United States, beginning next November. He will sail for this country with his wife, October 29th, which is four days after he is to receive the degree of LL.D. from the University of Cambridge. Mr. Stanley is to receive $25,000 for his first lecture, which is to be given in New York city, and $1,000 each for the remaining forty-nine, making a total of $74,000 for the fifty lectures. The subject of the lecture is "African Exploration as I Have Found it," and it is to be delivered in eighteen of the principal cities in the United States.

The postage stamp celebrated its fiftieth anniversary this year. The invention is due to Printer James Chalmers of Dundee, who died in 1853, and who finally with his system, the adhesive postage stamp, conquered the whole civilized world. England, fifty years ago, introduced the postage stamp, and according to a decree of Dec. 21, 1839, issued the first stamps for public use on May 6, 1840. A year later they were introduced into the United States of North America and Switzerland, and again, a few years later, in Bavaria, Belgium, and France. One of the most important and valuable collections of postage stamps is in the German Imperial Postoffice museum, which contains over ten thousand postage stamps and other postal delivery devices.

The weather in Great Britain continues cold, windy and wet. Farmers are in dismay at the state of their hay crop, and commence to be anxious about the harvest prospects. In central Europe floods following the rains have laid bare many a highly cultivated district. For the first time during the past fifty years the streets of Innsbruck have been whitened by summer snows. The valley of the Adige, from Bozen downwards, is flooded, and half the town of Trent is submerged. The rivers on the southern slope of the Alps, in the Tyrol, and in Styria, have overflowed their banks. Terrible weather has been experienced in Southern Hungary, and reports come from Germany that the crops have suffered in that country, and that the fruit trees are ruined. It is an ill wind that blows nobody any good, and this failure of the crops in Europe is likely to greatly benefit the farmers of Ontario, Manitoba, and the Northwest Territories, where the harvest outlook is excellent.

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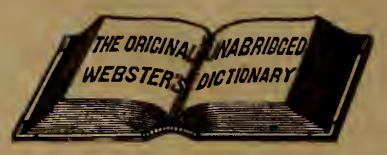
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Farm Notes.

CULTIVATING BERRY PLANTATIONS.

Summer cultivation should progress just the same if there were no weeds to kill. It is in July and August that the berry plants are storing up food and vigor to carry them through the winter and enable them to return an abundant harvest the succeeding summer. Farmers are especially prone to neglect berry plantations the second year, and thus lose a large part of the profit on their outlay for plants.

August is the month to increase strawberries and tip-rooting raspberries, and those who grow plants to use or sell should push their plantations by cultivation and give more or less attention to layering, if they would attain the best results. For home use and summer planting the sinking of small flower pots into which the strawberry stolons are allowed to root is a desirable plan. A stick five or six inches long should be stuck in each pot to indicate its position, as many get lost in the foliage without this precaution.—*Vick's Magazine for August.*

STRAWBERRY PLANTING IN AUGUST.

A Brookline, Mass., amateur strawberry grower gives his experience in strawberry culture and especially in regard to the time of the year to start a new bed, in the *Rural New Yorker*, as follows:

I have seen it stated in a horticultural paper that if strawberries were planted in August no crop could be expected the following June. A good deal has been written about this subject, and the views of the different writers differ so much that it is difficult to reach any exact conclusion. It seems to me that the question is of considerable importance to any one who grows strawberries, and, in view of this fact my experience may be of some value to those who are skeptical as to the practicability of this method of culture.

I may state, in the first place, that on a piece of ground which measures a few feet short of one-fortieth of an acre, I grew last season 155 quarts of fruit. This is the actual number of quarts picked and I am sure that at least a dozen quarts rotted on the plants. Considering the yield at 155 quarts to one-fortieth of an acre, there would be a yield at the rate of 6,200 quarts per acre. A small part of this piece of ground is occupied by two-year-old plants, but I am sure that the one-year-old plants outyielded them this season. I think that in growing strawberries in this way the variety planted has more to do with success or failure than anything else. It is hard to lay down any rule about this. With me Haverland, Warfield and Belmont do well the first year—Haverland better than any variety I have tried. I may say to any who happen to be interested in strawberry culture, that it would be better for them to set their plants in August rather than in July. I do not advise the use of horse manure as a winter mulch, as it fills the beds with weeds. If you wish a good crop of fruit the first year, do not hoe the plants more than twice in the spring, and never within a few days of the time of setting their fruit buds. This point I have found very important.

After the fruit has been gathered from the gooseberry and currant bushes, the watchfulness that thus far has been kept to defend them from the worms is apt to be relaxed, and the leaves soon become a prey to a brood of devastators that has grown up unnoticed. The dusting of the bushes with hellebore should be kept up as long as necessary to preserve the foliage and ripen the wood perfectly. Upon the perfect maturity of the wood depends the ability to produce a good crop the following year. Cuttings of many kinds of plants made now and dibbled in, in a nice piece of ground, will root easily on account of the warmth of the soil and the favorable atmosphere: when first put in, water and give a little shade, which, however, should be withdrawn as soon as practicable. Most of the soft-wooded house plants can be increased in this manner, and, also, many kinds of shrubs.

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Have you thought of the remark of an editor in last week's paper that Joseph Cook's address at the Conference was a "God-send in a time like this?" Do you discern the signs of the times? One party ordered 500 of Mr. Cook's Disloyal Secret Oaths this week for distribution at Conferences. If it is a "God-send," then this man discerns the signs of the times aright. In order to allow every one to do something at conferences, synods, and associations this fall, we make the following prices:

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NEWS OF THE WEEK (*Continued from 13th page*).

is believed to be the first document of its kind ever issued by the governor of a State.

The Chicago and Atlantic Railroad was sold at Indianapolis Tuesday for $5,000,000. It was bought in the interest of the Erie Road, which thus completes its system from New York to Chicago. Only one bid was made for the property.

Cyrus W. Field has sold 700 acres of his magnificent Ardsley Park at Dobbs' Ferry, N. Y. The consideration is said to be in the neighborhood of $1,000,000. This is said to be the largest single tract sale in suburban real estate dealing on record.

The ocean steamer Teutonic has earned the title of the fastest greyhound of the Atlantic, having crossed from Queenstown to New York in 5 days, 19 hours and 5 minutes.

The Eastern Illinois Railroad, the Chicago Drainage Commission, and other interests, oppose the removal of the dam across the Kankakee river at Momence, Ill., for the purpose of draining the Kankakee marshes. The work of removal commenced Wednesday, but was stopped by the sheriff.

Contractors for the Denver & Rio Grande railroad at Red Cliff, Colo., finding that they could not finish a piece of road according to contract, put in a heavy blast containing over one ton of powder. After notifying all the people to leave town and seek safety farther up the mountain they touched off the blast.

ROYAL



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A cream of tartar baking powder. Highest of all in leavening strength.—*U. S. Government Report, Aug. 17, 1889.*

After the smoke cleared away it was found that the village had been almost demolished, nothing being left of five houses, while thirty others were badly wrecked and rendered uninhabitable. The houses will be rebuilt at the expense of the contractors.

Blazing log heaps in Shelby county, Ind., last week Monday set fire to a pocket of natural gas. An explosion followed which annihilated ten acres of ground; trees were hurled skyward, birds, snakes, rabbits and fish were cooked alive, and a stream was turned up hill. The gas caught fire and burned for some hours, lighting up the country for miles.

Two men were swept over the Niagara Falls Thursday. One was clinging to a boat; the other leaped into the rapids before the boat reached the falls and tried to swim ashore, but failed.

The bursting of a waterspout Sunday night in the mountains above Boulder, Colo., caused a flood in the river. W. J. King and wife were drowned. The railroad track was so badly washed that trains could not run for three days. Near Loveland the crops were ruined by a hailstorm.

An oil well was struck near Findlay, Ohio, that produced 1,000 gallons the first hour. This is said to be the largest flow known.

N. R. Towne, an old resident of Washington county, Neb., was shot and instantly killed and his daughter probably fatally wounded by Charles Pratt Friday. Pratt had formerly been employed on Mr. Towne's farm, but was discharged for making love to the girl. Shortly before midnight a mob of between three and four hundred men went to Washington county jail, overpowered the sheriff and his fifteen deputies, and taking the murderer from his cell, hanged him to a tree about a mile from town.

Near Santa Barbara, Cal., natural gas was struck Thursday, with a flow of 3,000,000 feet a day.

The north shore limited train on the Michigan Central road Friday struck a broken switch at Augusta, Mich. The engine ran over the ties, then the boiler exploded. Engineer and fireman were killed. The train crushed into the station and demolished it, killing two young boys. Several passengers in the forward coaches are said to have been seriously hurt.

FOREIGN.

The Cologne *Gazette* publishes a letter from Emin Pasha in which he denies that he bound himself to Germany after promising to assist England. He says he is under no obligations to any one, and that he is marching into the interior of Africa simply as an adventurer.

Reports show that the potato blight is spreading in the counties of Donegal, Cork, Waterford, Tipperary and Limerick, Ireland. The Catholic primate, preaching recently at Armagh, declared that great distress threatened the people in Ireland owing to the failure of the potato crop throughout the country. In the House of Commons Mr. Balfour, Chief Secretary for Ireland, said that while it was true that there had been a serious failure of the potato crop, yet there was no reason to fear a famine, as the resources of the poor law unions would be sufficient to meet all cases of distress that might arise from the failure of the crop.

Recent floods in Beloochistan have done enormous damage to property and many persons have been drowned.

Negotiations in favor of peace are progressing between Guatemala and San Salvador. Salvadorian troops are holding their positions ready to march on Guatemala at a moment's notice.

One hundred and seventeen persons died from cholera in Mecca, Aug. 11. In Jeddah seventy-nine died.

A mob on the 12th inst. attacked the residence of ex-President Celman and threatened to burn it to the ground. The government has placed a cordon of troops around the house for its protection.

A flood prevails on the Ganges. The river has overflowed its banks and the surrounding country is inundated to an extent never before known. There has been great loss of life.

Five persons have died at Nicolaieoff, Turkey from a disease supposed to be Asiatic cholera. Eleven cases of the disease have been reported here so far. The Porte has decided to quarantine all arrivals from places on the Black Sea.

The steamship, City of Pekin, which arrived in San Francisco, Aug. 14, brings advices from Japan to July 25. The cholera epidemic is rapidly gaining ground, 303 cases and 179 deaths having been reported in Nogasakinen. Cholera is also reported at Yokohama and other Japanese cities.

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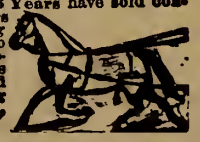


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The election a few days since in Utah resulted in another Gentile victory, and may possibly be the means of giving a majority in the legislature for a Gentile representative in Congress. But what this pestilent sect loses at the center it seems to gain at the circumference. Reports from the British Northwest Territory state that Mormon missionaries from Utah are at work among the Indians of southern Alberta, and are making numerous converts to polygamy. The Canadian government has had great difficulty in impressing upon the Indians the evils of more than one wife, but the proselyting of the Mormons is undoing all the work of the past.

The joint resolution providing for a Constitutional amendment prohibiting the manufacturing or selling of intoxicating liquors in the United States has been favorably reported to the Senate —a temperance victory in itself. It will not be passed by this Congress; but that does not signify that it will not be passed by some future Congress. The idea is undoubtedly making progress, as the people become familiar with it and begin at last to realize the evils such an amendment to the Constitution would prevent. Now, people, even if opposed to it, speak in respectful terms of the proposition, while some few years ago, a very few, too, to say that you favored such an amendment was to get yourself written down as a "crank." These facts contain a valuable lesson to the student of moral reform; they also form a firm foundation upon which to build our hopes for the future.

Reports conflict about the G. A. R. meeting in Boston. The correspondent of the New York *Tribune* says the liquor dealers of the city laid in an unusually heavy stock of their poisonous goods, anticipating a large trade; but the veterans preferring to keep sober did not patronize the saloons to any considerable extent. This is exceedingly good news, and we are sorry to hear from other sources quite as reliable that drinking was restricted by order, and after limitations of time expired the members of the G. A. R. showed that they belonged to a great lodge system by freely turning into the saloons. The disgraceful drinking at the Pabst brewery in Milwaukee last year, and the equally disgraceful attempt to violate the prohibitory laws of Maine when the G. A. R. met at Portland a few years since, shows that the order will not soon or easily become part of the Prohibition party. If they would do so there would be good hope of casting out the lodgery from their great organization.



DR. P. WALDENSTROM.

For two weeks the cable has flashed the news that the young German emperor is proceeding in a very business-like way to secure another European congress, aiming at a general peace covenant and disarmament. · No ruler of modern Europe has made so many official visits as the young Kaiser. He has been everywhere but into France. Now he is in Russia. He has taken his wife along, like a sensible man, and the reports are very hopeful of the success of his pacific intentions. William has given us many proofs that he wishes to manage his empire on sensible business principles, instead of following the effete rules and formula of the autocrats and nobility who have preceded him. If he succeeds in a plan of general disarmament he will stand among the world's benefactors.

Men who are living for earthly posthumous fame have several warnings outside of God's revelation that they can be in better business. Our fathers died believing that Columbus discovered America, but on the first generous celebration of that event, it becomes evident that America was discovered several hundred years before Columbus saw the Atlantic; and it is even argued that the Genoese sailor was only on a mission from Rome when his eye fell on San Salvador. The Swiss cantons, too, are beginning to repudiate their hero. The local government of Schwyz has ordered the story of William Tell to be excluded from all school books as a fanciful myth of German origin. We are not so much concerned about the hero of the arrow and the apple, however, as about the malicious fables told about our Washington by Masonic orators and sycophants. Such an exposure from one of their own company as we gave two weeks ago ought to be remembered. It was written in 1872 by Cornelius Moore, a Mason of high degree and an authority for the lodge. The next edition of Gov. Ritner's vindication of Washington should include this item.

We are having another strike epidemic. Not only is Powderly laboring to embroil all the employes of the New York Central road in his Knight of Labor quarrel, but here and there in this country and in Europe local strikes are in full blast. Here in Chicago the men who manage the railway switching for the stockyards are out for more wages and trainloads of beef and ice are wasting. The carpenters all go out next Monday for a second time this year. Powderly is issuing his manifestos to the public, but they are not calculated to greatly help his case with the press, whose critics with keener analysis show him the fallacy of his position. We give a space to editorial opinion, and as the decisive blow of the lodges is yet suspended as we go to press, we wait extended notice till it falls.

THE MOODY CONFERENCE OF CHRISTIAN WORKERS.

BY REV. W. F. CRAFTS.

"Quicken thou me according to thy Word."

Dr. A. J. Gordon, by way of illustration, described a woman who had for years been cooped up in a New York tenement house, with scant measure even of sky and air, who, being taken to the sea by means of the Fresh Air Fund, exclaimed, "Thank God, I have seen something at last that there is enough of." These Northfield throngs thus exult beside "the ocean of the love of God," of which they here get a fuller view and in which they get a deeper plunge than most of them ever had before. Some who come here have been at home like the soldier referred to by Dr. Arthur Little, who went to sleep on guard, whose superior officer carried away his gun while he slept, so that he awoke to the shameful consciousness of being a gunless guard. In humiliation, these awakened Christians here seek to gain their lost weapons.

One of the most remarkable things about this conference is the obliteration of both national and denominational lines. The audience is equally responsive in prayer and in money to appeals in behalf of India, of Indians, of Jews, and of unchurched Americans, rich and poor, ragged and respectable—all without a thought of the denomination that will administer the funds.

Bishop Thoburn's picture of the poverty of the people of Asia, especially of India, where families live on five cents a day, and thousands of growing children go to bed hungry every night, drew forth a chorus of groans and sighs as well as generous gifts. He mentioned as a sample, a man who was paid $2.50 per month, whose wife, by hard work, added 28 cents per month to it. This had to be divided among a family of five, none of whom could have enough even of their one coarse food, rice mixed with weeds. "Five hundred millions of the people of this world," said the bishop, "will go to bed hungry to-night. The tramps of this country would be 'swells' in any part of India." Speaking of the fact that missionary converts are mostly gathered from the poor, he argued that it was better so. When a house is to be lifted, jack screws are put in at the bottom. If the roof was grappled, it would be only the top that would be lifted.

Mr. S. F. Wilkins, of Newton Centre, Mass., a banker, showed a practical method by which even "God's rich poor" in this land can help the doubly poor of pagan lands, namely, "The Extra Cent-a-day Bands," a plan which, if universally adopted by the evangelical Christians of our country, would increase the paltry seven and three-fourths millions of dollars now given by them to foreign

missions to almost fifty millions, and that too without sacrifice. Mr. Wilkins will be glad to send explanatory circulars to any who may wish to adopt this plan.

If anything, the interest of the audience deepened when the address on India was followed the next morning by an appeal for the Jews by Rev. David Barron of London, himself a Hebrew Christian. He showed how remarkably prophecy had been fulfilled in the very survival of the Jews, in spite of the efforts of mighty kings to drown and burn and massacre them. "It is no thanks to the Gentiles," he exclaimed, "that there are any Jews left on earth." As to the Christian prejudice that makes so many feel that Jews are incorrigible and unconverted, he remarked that he once thought the same of Gentiles.

Speaking of the present dispersion of the Jews as outcasts, he brought a vocal smile by reminding those Christians who talk so fondly in a figure of "Our Zion" that Zion means deserted or a desert, as may be seen by the very context in Jer. 30:17. He condemned the course of those who approach the Jews not as sinners having "no healing medicine" (Jer. 30:13), but complimenting them on their ability and morality, as if these things would save them. He showed that while Jeremiah pictured his people as sick, Ezekiel describes them as dead, a valley full of "dry bones" to which we are called to "prophesy," that is, to testify of Christ, "that they may live." It is fitting to mention here Dr. Gordon's story of the aged Hebrew who was converted on his death bed, and kept exclaiming, "Not Barabbas, but this Man."

Secretary Sheldon, of the American Missionary Association, carried the interest still higher as he told of the success of the five Indian missions established by the money contributed at the conference two years ago. A young Dakotan, son of a chief, and destined to be his successor, after being at one of these Indian schools, he said, was welcomed back by his village with great ceremony, a new wigwam and a new blanket being presented to him, but he refused them and declined to take part in the heathen dance arranged in his honor, and was therefore driven out by the angry people, but after prayer came back, and by songs and Bible readings led his people to receive civilization and many of them the Christ who is the heart of it. The audience testified its belief that the only good Indian is a converted Indian by contributing $1,700 to support the five missions for this year, and enough more to found and support two more new ones.

Work for our unchurched masses enlisted like interest as presented by Rev. Dr. Hubbard, of Auburn, N. Y., who believes any church can have the people if it really wants them. But the feeling has been deepest of all when the conference has been shown the power of the Gospel to save the savages of our cities, the tramps and drunkards, by two reformed men, Mr. J. R. Wooley, the temperance evangelist, and Mr. Hadley of the Jerry McAuley Mission, "A Sinner's Club House," as the latter called it. The latter testified that since his conversion he had never had any more disposition to drink whisky than to drink ink, although he had never been beyond the smell of it, till he came to Northfield. This fact he passed over to the scientists to explain. He declared that the drunkards that throng the missions are not all from the ignorant and poor. He had found, by a frequent show of hands, many college men and ex-Wall-Streeters among the tramps that gather in the McAuley Missions.

In Dr. Geo. F. Pentecost's sermon on the Transfiguration the strongest, freshest point was that Peter counted as more convincing than what he had "seen and heard" in the Holy Mount, the "more sure word of prophecy," which we also have. "Why," said the speaker, "when God himself spoke from heaven at the Transfiguration to confirm the authority of Christ, he said nothing new, but only quoted Scripture, a significant, threefold quotation, a fragment of it from each of the three great divisions of the Old Testament, 'the Law, the Prophets and the Psalms,' as if to show the divine authority of every part: 'This is my beloved Son,'—that is from the second Psalm; 'in whom I am well pleased,'—that is from Isaiah 42 where Christ is called 'My beloved, in whom my soul delighted;' 'hear ye him,'—that is the prophecy of Moses, 'him shall ye hear.' This message from the sky not only confirmed the three parts of Scripture but the threefold work of Christ as the Divine Son, as the Beloved Son, as the great Prophet, the world's Teacher."

Mr. Moody has made only three addresses. The people, and even Mr. Sankey, listened with interest to the four hundredth delivery (to speak approximately) of his "well-known sermon on Elijah." His second address was on "Glory," and would have caused a series of explosions in a camp meeting. He spoke first of the Christian as "called unto glory." "'Poor fellow, he's dead,' may be all right as an exclamation over Dives," said Mr. Moody, "but not when a saint is 'called unto glory.' You would be no more afraid of a hornet than of a fly if you knew his sting had been extracted. 'O death, where is thy sting?' I once searched the gospels through to find for my own use a funeral sermon that had been preached by Christ, but there wasn't any to be found. He broke up every funeral he attended. He takes the pang out of them to-day."

Mr. H. L. Hastings, of the Boston *Christian*, made an address on "The entrance of thy Word giveth light," which was greatly enjoyed. This deeply spiritual convention enjoys such wit and laughter as would shock a cold, conventional church. Why shouldn't an address at a Christian conference be as dull as a sermon? Mr. Hastings remarked that we could know something of the Bible's character; that as we tell the difference between the words of the wise man and those of a fool, the difference between the light of a tallow candle and the electric light; between a sky full of sunshine and a lightning bug. Infidels even might see the difference if they would only look. God's people are spoken of as "illuminated." He told of a new convert who celebrated his emancipation, his victory, his peace as emancipation, victory, peace are often celebrated, by illuminating his house from basement to attic. He did not approve of the dim religious light of the old time churches that came down from the Dark Ages and brought the darkness with them. A man who has a lofty and cultivated intellect not illuminated by the Word, is not a light-house but only a smoking chimney, however tall. There is death in Pharaoh's palace, but light in the Israelite's lowliest hut. The light of the Gospel shames men into decency even when it does not convert them. "Inventions," "science," "philanthropy," of which infidels talk so much, why is it that these are not found to any extent worth mentioning except in Christian lands? By a riverside in China there used to be this sign, "Don't drown girls here." At last even there the true "light of Asia," who is also the light of the world, is being felt, and last year the government for the first time forbade the murder of girls under penalty. Mr. Hastings' concluding illustration fitly closes this letter, as it expresses the very purpose of this convention. A piece of iron attached to the main belting of the machine shop is mighty, but unattached it is only a piece of old iron. What would Peter have been apart from Christ? or Paul? or Bunyan? or Moody?

Northfield, Mass., Aug. 11, 1890.

SECRECY AS A PRINCIPLE OF ORGANIZATION.

BY ENOS W. SHAW.

To an institution whose purpose is bad, the advantages of secrecy are apparent. Such an institution will naturally want to hide and veil itself, and if possible leave itself without hold to be taken what it is. And the reason is plain. "Virtue," says Butler, "is that which all ages and all countries have made profession of in public." Does anybody suppose that its enemies are so simple as to assail it openly? Far from it. They are too cunning for that. They practice secrecy. They hide what they are. In the name of Tyranny they strike down Freedom, and in the name of Freedom they set up Tyranny.

It has always been so. The coins of Nero were inscribed with "Libertas," and the first decree of Louis Napoleon began "in the name of the people;" and the institution whose purpose is to prey upon society under loud professions of innocence and benevolence will seize its victims. We are not to forget that Mephistopheles is the devil of the 19th century. He no longer appears in society with horns and cloven hoofs, but he comes clothed and mannered like a gentleman. He hides and veils himself so artfully, he does so many fine things, that it is only those who watch the whole tenor of his conduct that recognize who and what he is. But to them it is written on his forehead that he never loved any human being. If he were to found an institution to-day to overthrow Christianity by seducing Christians from their allegiance to the church, as a tribute to that Christianity and to deceive if possible the very elect he would transform his institution into an angel of light. From hundreds of masked batteries with thousands of guns served by tens of thousands of blinded Christians he would play upon the Rock of Ages.

As a matter of fact the soul of all the frauds and base designs that have been perpetrated upon the people has been secrecy. Secrecy enables a bad institution to avoid opposition. And since "nothing but freedom, justice and truth is of any permanent advantage to the mass of mankind," opposition renders the tenure of evil insecure. The great secret societies, willing as many people are to be duped, could never have grown to their present magnitude as open organizations. Opposition to what is not unpopular is disagreeable to most men, and unless what they antagonize is unpopular they apologize for making mention of it. Men are not going to oppose something of which they know nothing; and as long as strutting secretists can intimidate a whole neighborhood into silence by simply declaring that their secrets cannot be revealed, or that no outsider can know anything of their society, secrecy is in no danger from public sentiment. The great secret orders were powerful almost before society knew of their existence. Public opinion is an ocean so mighty that such pirate craft would be shattered by its waves, if secrecy, like an Æolus, did not hold in restraint the winds of discussion. But public opinion, except in some bays of Fundy, is at dead calm.

Secrecy not only enables a bad institution to avoid opposition, but it paralyzes in its members the sense of individual responsibility and fits them to be the instruments of the villainy of designing leaders. "Even the institution," says Lieber, "is the opposite of subjective conception, and individual disposition." But an institution under secret management is another and longer step in the direction of the obliteration of the sense of individual responsibility. Members of secret orders are all but destitute of the feeling of responsibility to society. Nobody feels to blame for what everybody does. The tendency then is to render them not only without shame, but without fear. And as they advance in the vices of shamelessness and unlawful fearlessness they become more perfectly adapted to be the tools of skillful architects of evil; they become, as Beaconsfield said, the "reckless agents who countenance assassination, and, if necessary, can produce a massacre."

As organized secrecy prepares agents for certain superiors, so it shields these superiors from the justice that might be meted out to them for the crimes they instigate. They smile serene at justice defeated. They sit secure within the inner circle, while their agents are sent to the gallows or the dungeon. They come to believe that the institution which they control is their private property. They bribe; they steal; they murder; they hesitate at no crime: and we, more brave than Rome's brave citizens, think we have done too little for our country until we crown them with her public honors!

But to an institution whose purpose is good, the advantages of secrecy are not so apparent. It is plain why men "steal the livery of the court of heaven to serve the devil in," but why they should array themselves in the livery of the court of hell to serve the Lord in is difficult to surmise—as difficult as to explain the conduct of a free citizen who, for the performance of his daily duties, should don the striped costume of a convict. The disadvantages of the method of secrecy to a good institution as readily appear as its advantages to the bad.

The institution whose purpose is good will want to inspire the confidence of the people. Without that no great work of benevolence is possible. The Earl of Chatham said confidence is a plant of slow growth in human hearts. Secrecy nips it in the bud. Owing to the operation of the principle of secrecy at this very time society has neither confidence in the government, nor in itself. Our present officers are not to be trusted; and where is the security that those who are to follow will

be superior to those who are now either robbing us, or timidly seeing us plundered. The truth is, that secret societies of one kind and another have destroyed the people's confidence in almost everything. There are so many clans that there seems to be no nation. Publicity is necessary to regain and to retain the confidence of the people. Publicity inspires confidence, secrecy destroys it.

Secrecy prevents the co-operation of good men. Some men wherever they go tread on Plymouth Rock. They are born antagonists to what is not open work. Other men acquire this disposition. These are the most desirable men to be secured for carrying on benevolent enterprises. They insure their success. But they will not unite under the principle of secrecy. Many of them will withdraw from the best organization, if it tolerates secrecy. They know too well the history of secret societies. They perceive too clearly the tendency of secrecy. They understand that secrecy is great bait for deadbeats and demagogues. They are convinced that with such membership secret organizations are certain to become more dangerous to the country than the evils they aim to remedy. And these men are numbered not simply by the score, but by the hundreds of thousands.

Then, too, secrecy is un-Christian. Some one has well said that "the genius of Christianity is out and out." It conceals nothing, for it has nothing to conceal. Christ was born in a public place and was crucified on a hill in sight of millions. He did not sneak around trying to leave himself without hold to be taken what he was. He said, "I ever taught openly among you: I was in the temple whither the Jews always resort, and in secret have I said nothing." He did not draw men by secrecy, but he declared that "I, if I be lifted up from the earth, will draw all men unto me." The pretence of secrecy is to gather a handful of people together in some secret, guarded place, and inculcate in their mind virtuous precepts. The sower that went forth to sow did not go into caverns and scatter a few seeds, but he went out on the highway and scattered seed everywhere. The method of the church is to sow the truth in every heart. It is to allow the good and the bad, the rich and the poor, those with the pass of King Solomon and those without it, all to have an equal opportunity to obtain what is for their benefit. Away with your tylers, grips and passwords; away with your oaths and pledges of secrecy—and if you have any water of life, invite all who will to come and drink of it freely. That is the Gospel invitation, and any less universal is not truly benevolent.

Nor do I forget the remark of Guizot, that a bad principle does not radically vitiate an institution. Granted that it does not. Still a bad principle is a bad principle, and we may be sure that, so far as it operates at all, it operates against the good and for evil. No institution which has a good work to perform will fail in its mission because it abandons evil principles. The house fell because it was founded upon sand, not because it was founded upon the rock.

The man that does his duty will in some way oppose secret societies. There is no evil principle which is operating in our midst that is more palpably dangerous, there is none with a blacker record, none which more truly deserves the opposition of every patriot and Christian, than the principle of secrecy. To the observing its demoralizing effects are plainly visible in politics, in religion, and in business. It has wrought ruin enough.

Let no Christian excuse his inactivity in resisting the progress of secrecy by saying with Guizot that a bad principle does not radically vitiate an institution. Webster said, "If I thought that there was a stain upon the remotest hem of the garment of my country, I would devote my utmost labor to wipe it off." With the spirit of Wendell Phillips, let us say that of every institution to which we may belong.

It costs something to be governed. The estimated amount of taxation per annum in Great Britian for each inhabitant is $20. In this country it is $12.50. This includes interest in war debts and all forms of taxation. Surely in a better state of civilization the well-being of the people could be preserved at far less expense. There is probably no investment that would be so profitable to the English-speaking people as more practical Christianity.

THE PERILS OF THE LAST DAYS.

JESUITISM, MORMONISM, LODGE AND LIQUOR UNITED AND REACHING FROM THE PACIFIC TO THE ATLANTIC OCEAN.

A SERMON PREACHED IN THE WHEATON COLLEGE CHURCH, SABBATH, AUG. 10, 1890. BY EX-PRES. J. BLANCHARD, AND PUBLISHED BY REQUEST OF THE CHURCH.

"In the last days perilous times shall come."—2 Tim. 3:1.

"The groans of Nature in this nether world,
Which heaven has heard for ages, have an end:
The time of rest, the promised Sabbath comes;
Six thousand years of sorrow have well nigh
Fulfilled their tardy and disastrous course
Over a sinful world; and what remains
Of this tempestuous state of human things
Is merely as the working of the sea before a calm,
That rocks itself to rest."

This was Cowper's theory of the millennium, written one hundred years ago. And it was the current opinion of his times, that the reign of Christ on earth was to be the seventh thousand years; which period begins one hundred and ten years from now (i. e., in the year 2,000).

The first nations who wrote and reasoned, expected an age of gold. And the application of steam and electricity to locomotion and light, have given force and rapidity to moral changes, in the century now past, which might, perhaps, without a miracle, lead us to expect the reign of truth in another hundred years.

But my purpose in this discourse is, not to add another to the myriad theories concerning the millennium, but to consider the moral forces now in play, and the causes now at work, between the Pacific and the Atlantic Oceans (which I have lately visited), as they relate to the destiny of our earth and our race.

The Bible gives us six dispensations of God to mankind; all of which have ended in human disaster, viz.: 1. In Eden, where man fell. 2. From Adam to Enoch, who instituted public worship to save men. 3. To Noah, when public worship had run down to one family, and the earth was drowned. 4. From Noah to Abraham, when a church was called out from the idolatrous masses. 5. The Exodus, when Abraham's descendants, taken from Egyptian slavery and cattle-worship, were forty years fed, guided, and taught from heaven; but relapsed into cattle-worship, and all but two died in the desert. 6. In the sixth trial a pure worship and commonwealth were set up in Judea, which, after fifteen centuries, ended in the crucifixion of the Saviour, and dispersion of the Jews. Each of these six trials of mankind ended in wreck, but good came out of them all. We are now living in the seventh trial of humanity, inaugurated at Pentecost by the Holy Ghost. What shall be the end of this?

The past is parent of the present and the future, and holds the key to both, and the world's failures in the past have come from ignoring or rejecting Christ. The first man born in the world murdered the second, because he worshiped Christ, by sacrificing a lamb. And the spite of Satan and the Cains of humanity against Abel's worship has, by wars, made our earth, like the spot where Christ was crucified, a place of skulls.

The statistics of martyrdom would be ghastly. There is, of course, no record of religious murders, outside of the Bible, until the time of Herodotus, called "The father of history," 500 years before Christ. But the glintings in sacred history of the earth "filled with violence" before the flood, and the treatment of Lot by the people of Sodom, and their treatment of the angels who were religious travelers, would seem to warrant the inference that the wars of the old world, like Cain's murder of Abel, were waged against the worshipers of the true God in Christ.

Historians record ten general persecutions of Christians by pagan Rome, in which above three million of Christians were put to death. Papal Rome has murdered a much larger number since. And rivals and substitutes for the law of God and the mediatorship of Christ, have made history red with human gore; the one specific object and end being to obliterate Christ, whom the whole Bible sets forth as the "way," and the only way of access to the Infinite God.

But priests have not slain all the martyrs. The late good German Emperor William said to Professor Stowe: "Tell the Americans to beware of infidelity and superstition." Infidels can be as cruel as priests.

"The French atheists," says a nervous writer, "murdered their king and queen," and "one million and twenty-two thousand persons of all ranks and ages, and of both sexes, till the streets of Paris ran blood, and the guillotines could not overtake their work. Thousands were mowed down by grape-shot. Hundreds were put on vessels and sunk in rivers, roasted alive in ovens, and tortured to death by other infernal cruelties." The religion which made this "reign of terror" was the worship of a harlot enthroned at Notre Dame in place of Christ. "There is but one God," and he is accessible and available to mortals by one mediator, Jesus Christ. And where that Mediator has been ignored, obliterated, rejected or set aside, mankind have been "without God and without hope in the world." Virtue and vice, right and wrong have become impossible ideas, and murder has become not crime but convenience. This is history.

Let us now glance at the United States between the two oceans. And let us see, if we can see, what destiny the causes now at work are preparing for us and our children.

English Protestants planted Christianity on the Atlantic, and friars planted Romanism on the Pacific coast.

In 1776 the Protestants put forth the Declaration of American Independence, and the friars planted the Dolores Mission at San Francisco the very same year. These two forces were then pitted over against each other, and they have had 114 years to show their fruits. At first three thousand miles of wilderness stretched between them. The Protestants have surveyed that wilderness into quarter-sections, townships, counties and States, and bound San Francisco to Boston with railroad iron. What have the friars done?

In 1767 Charles III of Spain gave the Franciscans the rich possessions of the Jesuits, whom he had expelled from Lower California, while the Protestants raised their own money to ship themselves and families to New England, and buy corn of the Indians to keep off famine.

With these superior advantages the friars planted twenty-one missions with twenty-five miles of land each. They scourged and tortured 20,000 natives into the condition of slaves, with whose labor they raised a million and a half of cattle, sheep, and hogs, and in 1825 had not less than a million dollars in specie and bullion. They converted no Indians, made no stand this side of the Sierras; their missions have vanished and their masses died away to echoes. They failed because they set aside the only Mediator between God and man, for their secret confession, priestly absolutions, and salvation by sacraments and ceremonies.

In Santa Clara College, San Jose, I asked a priest-professor, who had been there near fifty years, "If your superior should order you now in your old age to leave this beautiful place and go to a tribe of Digger Indians on Columbia river, what would you do?" "Obey at once!" he replied. If a higher priest should order that superior to go, he too must obey, till we come to the pope, who, twenty years ago, 1870, was officially declared "infallible," which pushed Christ aside and puts the pope in his place; and depriving men of Christ is depriving them of God.

But these Franciscans, whose conspicuous failure might have made them harmless, have given way to the Jesuits whose property they took when they (the Jesuits) were suppressed for treason by the King of Spain. Those Jesuits now have the principal university in San Francisco. They are the head secret society on our globe; mystery, "Babylon the Great," of the Revelation, and the chief danger to the United States, and indeed to the human race, because the chief foe of Christ. Beginning at Cincinnati they joined German infidels and voted the Word of God from the public schools. And now, having drawn the whole Romish body after them, they declare open war on our free school system, and in Boston have already begun to Romanize school books, divorce truth from history, and thus take away the key of knowledge from the American people.

But even this would fail to darken and destroy our Republic, were it not for the system of secret lodges which are furnishing drill-camps for Jesuits. Most of the degrees of the present chief Masonic rite were manufactured by Jesuits, and given the church names, "Chapter" and "Templar" degrees. They were invented in Paris to restore popery and overturn free government in England. And the present secret society craze is a device of Satan to enthrone popery and liken the United States masses to Mexico and Spain. Do Jesuits swear secrecy? So do Freemasons. Do they promise obedience? So do Masons. Does the Romish church promise salvation to its members? So does the lodge. Do Jesuits murder where they dare? So do Freemasons, and the "Clan-na-Gael," which is a Mason lodge with an Irish name. Both Jesuits and the lodge bribe the ambitious with titles and gewgaws, and bewitch the simple with sorcery, and befool the ignorant with lies. They are identical. But above all, does Rome dispense with Christ by substituting ceremonies, leaving her people without a Mediator and without God, and send them for salvation to false mediators and priests? The lodge cuts out the very name of Christ from the Scriptures, which it quotes, and promises salvation by its ceremonies. And if Rome is a "Beast" of the Apocalypse, the lodge is certainly the "Image" of that beast.

But from coast to coast across the continent, even in mountains beyond human abodes, liquor is sold and men intoxicated, and that traffic is licensed by the votes of professed Christians, under the party names, "Republicans" and "Democrats." San Francisco alone has one saloon to every eleven voters, and nearly nine-tenths of the dram-sellers belong to the Romish church. And revolting as are the crime, pauperism and agony caused by intoxicants, their worst effect is keeping men from Christ. Where brains are bewildered by alcohol and narcotics the Holy Spirit is shut from the heart. Hence, the alliance of idolatry and intoxication. I stopped in Utah at Ogden and Salt Lake, and was introduced to Governor Thomas, Judge Anderson and the U. S. Commissioners. They all seem able men and true Americans, and under the Edmunds law disfranchising polygamy, have carried an election against the Mormons. But those Mormons, now some 250,000 in Utah,

with other thousands in adjacent States, were once organized as a Masonic lodge under the Grand Lodge of Illinois; and their prophet Smith, in gratitude said he received a revelation that Stephen A. Douglas was the greatest man in the United States. They know too that laws in Congress have been carried against them by the votes of Masons, whose very first oath in Masonry swore them to have their throats cut if they did not conceal what was to follow. And Judge Anderson has decided and the U. S. Supreme Court has confirmed that such oaths of allegiance to a secret power disfranchise Mormons. The only way possible to give any moral force to such laws is to apply them to Masons as well as Mormons.

These Mormons in the heart of our nation are among the perils of "the last days." For though they call themselves a "Church of Jesus Christ," they defy his fundamental law of marriage. And "he that turneth away his ear from hearing the law" makes his "prayer abomination."

No Christian patriot can but glance at the combined systems of Jesuitism, Masonry, Mormonism, liquor and the lodges, which are a unit against Christ, and not see that we are in "perilous times."

King Solomon ruled a commonwealth which, with revolutions and rendings, stood 1,500 years. We are told what shattered it. "Then did Solomon build a high place for Chemosh, the abomination of Moab, and for Molech, the abomination of the children of Ammon. Likewise did he for all his strange wives, which burned incense and sacrificed unto their gods," 1 Kings 11: 7, 8. These false religions broke down the civil administration by multiplying oaths, destroying their sanctity, and consequently all sense of moral or political obligations. In our slavery war rebels would often swear opposite oaths, and Mormons now do the same. Dr. Warburton shows that each of those old shrines set up by Solomon was a lodge, with its secret initiation and worship. And Dr. E. P. Goodwin of Chicago, in the last April Conference, showed that our Masonry derived its mysteries from the heathen in the land of Moab and Ammon. But no matter where they come from, the mysteries are heathen by excluding Christ. And just so true as like causes produce like effects, the wrath of God hangs over our nation, and can only be averted by putting away these abominations. "But," one says, "we do not regard these lodges as religion." I answer. No more did Solomon. He built a house for his political wife, Pharaoh's daughter, in the forest of Lebanon, and gave as his reason that her's was an unholy religion, 2 Chron. 8:11. But testifying against crimes which he had power to remove, without removing them, but aggravated his guilt. The brilliant sun of his reign went down in darkness; his kingdom was rent in pieces, and the name of his people afterward became a by-word of the nations. Such a doom hangs over us. But the Jews still live. The bush which has burned for centuries is not consumed. About one-half of the Hebrews now call themselves reformers, and honor Christ whom their fathers crucified. They may yet hail him, saying, "Blessed be he that cometh in the name of the Lord." And then he will come.

Sixty-seven years ago an obscure man named Miller began to proclaim the coming of Christ in 1843, though Christ had declared the day and hour of his coming unknown to men or angels. But all the prophets, especially his beloved disciple John, declare that he will come, and he himself spake freely of his coming "in glory with the holy angels," and the tokens multiply that "his coming draweth nigh," though the discussions concerning it have been largely profitless. The "post millennial," "pre-millennial," "personal," "providential" and "spiritual" theories of his coming have yet done a little good by directing the minds of his people to the fact. But any human conception or attempted description of the coming of Christ must dwarf and degrade it. When he comes it will be "in glory." Paul found human speech incapable of uttering the glories of heaven, and it must be incapable of describing Christ "in glory" on earth, when the Lord's prayer is answered and his kingdom come "in earth as it is in heaven."

The Scriptures join "the acceptable year of the Lord." with "the day of vengeance of our God." And if seventy-eight Southern grave-yards filled with Northern dead is a token of God's vengeance, the fall of slavery was a sign of Christ's coming, For not only were slaves emacipated, but truth itself was set free, and the earth begins to tremble at its goings. Bibles are sold in front of the Vatican, and the center of Africa, the darkest spot on earth, is echoing to Methodist hymns. There was no war on earth when Christ was born. The temple of Janus was shut. But there were wars enough after he began to preach. He set his Gospel and his disciples to declare "the whole earth lying in wickedness," and they soon proved that he came "not to send peace on earth, but a sword." All Europe is now a battle-field, and its nations sleeping on their arms. But the slumber will be broken and there shall be "wars and rumors of wars," as Christ predicted. Already there are "false Christs and false prophets," and none are so contemptible as not to find followers. The universal craze for secret societies is a sign of Christ coming, and the false priests of Rome are fulfilling his word. "They are moved by the spirits of devils," "having great wrath" as their time grows short, and clutching for an hour's worship from men before their leader is cast into the bottomless pit. The very earth and heavens seem disturbed and uneasy; diseases baffles medicine and cyclones and earthquakes baffle science. Twenty-six years ago I was eight months in the mountains. The Government took the census of the roads and 300,000 people crossed the plains that year. Since that time they go by railroads, and they will soon fill our vacant territory. More people now come to us in ten years from across the seas than were here when we became United States. And surely "the end of these things is nigh, even at the doors."

The thing for us to do is steadily to "seek first the kingdom of God." "Wait for the coming of our Lord." Prophets, evangelists and the Revelation proclaim the speedy fall of "Babylon," and the final triumph of Christ. "And a mighty angel took up a great stone like a mill-stone and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and be found no more at all," Rev. 18:21. And Babylon means and includes all false worships. She is "the mother of harlots and abominations of the earth." Rev. 17:5.

Then follows the opening heaven, revealing Christ as "King of kings and Lord of lords," Rev. 19:16. "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain," Rev. 21:4. "Even so come Lord Jesus." Amen.

OUR WASHINGTON LETTER.

Washington, D. C., Aug. 20, 1890.

At last the pernicious example set before the thousands who visit the Capitol building by the open sale of intoxicating liquor in the Senate restaurant is to cease. Vice-President Morton has been repeatedly asked to have the sale of liquor stopped, but for some unaccountable reason he never did so. This week Senator Plumb offered a resolution instructing the Committee on Rules to make such an order as will entirely prevent the sale of spirituous, vinous or malt liquors in the Senate end of the Capitol. Senator Blair, with the consent of Mr. Plumb, amended the resolution by inserting the words, "and drinking," after "sale."

To people not familiar with certain practices of some of the Senators, Mr. Blair's amendment would appear to be superfluous; but it isn't by any means. Great harm is done by the bottles and demijohns with which many of the committee rooms are kept supplied. Men who, under other circumstances, would refuse to drink the vile stuff, fall easy victims to the tempter when the man who asks them to drink is a United States Senator, a man whom he has been in the habit of admiring and looking up to for years. "Surely," thinks the victim, "if the Senator does it there can be no great harm in it." More than one of the confirmed drunkards of Washington began his tippling in a committee room at the Capitol. Senator Blair's amendment is intended to break up this habit of keeping liquor in committee rooms; and it is well worth trying. The members of the Senate are honorable men, and it is not supposed that they will knowingly violate a rule adopted by that body.

Notwithstanding that the anti-lottery bill was passed by the House of Representatives with but one dissenting vote, for several days it looked as though all hope would have to be abandoned of getting the bill through the Senate at this session, owing to the wrangle which Mr. Quay's resolution, limiting the business to be transacted for the rest of the session, caused. But thanks to good influence the anti-lottery bill has been included in the resolution, so that it now seems certain that this measure will pass the Senate and become a law in the near future, no matter how the political wrangle may turn out. All that is needed is to get it before the Senate—it has already been favorably reported—to ensure its passage. It is not a question of politics, but of morality, and it is not probable that even a single Senator will vote against it.

The President to-day celebrated his fifty-seventh birthday, and like the good husband and father he is, he went to Cape May Point in order to do so in the midst of his family. Mr. Harrison has always followed good and regular habits, and as a natural consequence he finds himself at fifty-seven years of age just in the prime of his manly vigor. Look around you among the people you know; it requires no skill or special knowledge to select those of bad and intemperate habits; their foreheads carry an indelible brand, visible to all men. Observe carefully and see to it that no such mark is ever placed upon you by outraged Nature.

It is now regarded as practically settled that the remains of Gen. Grant will be removed from New York to Arlington Cemetery near this city. It is a coincidence that Arlington should have belonged to Gen. R. E. Lee, the Confederate general.

Representative Morse, of Massachusetts, has introduced a bill that should become a law; it provides for the prohibition of the sale or supply of intoxicating beverages in United States military and naval institutions and branches of the National Home for disabled volunteer soldiers. *

NEW ENGLAND LETTER.

Lodge notes—The Grand Army—The first annual convention of Volapuk students in Boston—Boston in a dilemma—The new harbor defences.

"Whom the gods destroy they first make mad." I owe an apology for beginning this letter with a quotation already worn threadbare, but which will never be worn out unless human nature materially changes. Nothing could have been worse timed for winning public sympathy than the strike on the New York Central in the very height of summer travel. Precisely what is the matter nobody seems to know, and this constitutes one of the peculiar beauties of secret combinations. On one side it is alleged that the company arbitrarily discharged veteran and capable employees; on the other, that those they thus discharged were "insubordinate" and "mischief-making." There would be some faint prospect of getting at the truth of the situation if all the facts of the case could be ventilated in open day, and without Messrs. Powderly & Co. to blow dust in the eyes of the public. A mysterious cipher dispatch was sent yesterday to the New England Protective Railway Union at Boston which read thus: "Whatsoever, whatever, or more. Be in readiness." As it came from Mr. Lee, the representative of the Knights of Labor in this city, it has been generally interpreted as an order for the men to be prepared for a general strike. The future will show whether this reading is the correct one, but meanwhile what does it bode when in a time of peace cipher dispatches are sent to and fro, as if there were hostile armies in the land?

I see the papers are alluding to and copying very generally Dr. Holmes' scorchingly sarcastic paragraphs in the last *Atlantic Monthly*, on the American craze for high-sounding lodge titles. I believe it is Emilio Castelar who says, "A clever satire always appears by the side of a great wrong that is going to pieces." All history shows that the light infantry of wit and humor generally moves to the attack before the heavily armed cavalry of truth and logic have time to get under way. Erasmus had convulsed Europe with his "Praise of Folly," before the citadel of Rome had begun to tremble under the sturdy blows of Luther. So the keen lance of Dr. Holmes' wit—who at three score years and ten shows all the vigor and brightness that in his early prime marked the "Autocrat of the Breakfast Table"—has punctured the windbag of lodge conceit and folly with very telling effect; although Sir Michael and Sir Hans may not be able to appreciate the full force of the joke, as the literary attainments of many of these modern knights are on a par with those of their prototypes in the middle ages who prided themselves on their ignorance of reading and writing, and such like clerkly arts.

Boston has been as thoroughly given up to the Grand Army as Chicago to the Odd-fellows, and as it is estimated that she has reaped a very handsome financial harvest by the means—some even estimate it as high as two million dollars—she probably would not be averse to playing the part of hostess to such vast throngs even oftener. How much Grand Army money has gone into the coffers of the bar-tenders it is of course impossible to estimate. Strict commands were issued to the veterans to keep sober until parade day was over, but many of them it is to be feared when that period was safely passed needed the sarcastic apology of the *Inter Ocean* which remarks that "the veterans who have now returned home, and who walk in a kind of zigzag fashion should be excused on the ground that they have been wandering through the crooked streets of Boston."

Boston culture has taken so kindly to the study of the new international language of Volapuk that she is honored by being chosen as the gathering place for the first annual convention. China, Japan, New Zealand, Turkey, Russia, Egypt, India and South America show the names of students who have obtained diplomas, side by

side with those of Europe and America; and it looks as if the time may soon come when it will be a universal medium of communication, thus doing away in a large degree with the curse of Babel. Should this be so, its humble inventor, Johann Martyn Schleyer, will have done more to prevent war, and bring about really "fraternal" relations among the inhabitants of the world than all the secret societies that ever had or ever will have being.

The removal of the city's penal institutions from Deer Island in consequence of the order from the Secretary of War to fortify the harbor, is greatly troubling the authorities, as there is no available island in the harbor that can be used in its stead for the purpose of a miniature Botany Bay; and any plan to move them to some point inland near Boston, besides involving a vast expense will be sure to be fought to the last inch by the inhabitants of the unlucky locality selected. It is a notorious fact that the great majority of the prisoners sent to Deer Island are committed for drunkenness; so that if Boston was only a prohibition city she might not need a Deer Island at all. The foes Boston has most to fear are already within her gates and licensed to prey on the bodies and souls of her people. The harbor defences when fully completed according to the government program will have 130 sea-coast mortars of the largest size and latest make, some 50 guns of the newest and heaviest pattern, ranging from an eight-inch breech loader weighing 30 tons to 16-inch guns weighing 107 tons, and carrying a ton shell the distance of nearly fifteen miles.

And perhaps when the grass has grown over the ramparts, and the sea-birds have made their nests in the mouths of the rusty cannon, they will serve the best use to which they were ever put by pointing some wise and witty essay on human folly for the moralist of a future generation—another Dr. Holmes, perhaps, who shall discourse "Over the Teacups" when

"The mossy marbles rest
On the lips that we have prest
In their bloom;
And the names we loved to hear
Have been carved for many a year
On the tomb."

Elizabeth E. Flagg.

—Prof. J. C. Hutchison, for so many years connected with Monmouth College, has been tendered the presidency of the Eastern Iowa Normal College, situated at Columbus Junction.

CORRESPONDENCE.

TESTIMONIES AT THE BAPTIST VINEYARD ASSOCIATION.

Cottage City, Martha's Vineyard, Mass., Aug. 16, 1890.

Editor Cynosure:—God rules and the work goes on; the leaven of opposition to the works of darkness is slowly but surely permeating the Christian world. Here and there, now and then, the effect is manifest, and strengthens the faith of us who have borne the burden and heat of the day. Religious papers, long silent, *criminally silent*, pricked at length by a quickened conscience, have at this late hour dared to say a brave word for God and his church and against the devil and his lodge. Religious gatherings also listen to the truth without giving a rebuke in return.

Here in Martha's Vineyard close by the steamboat landing "Morgan's Freemasonry" is openly on sale. A few, who a few years ago knew nothing of Masonry and kindred orders, meet us this year in full sympathy with our work. My good wife and I have distributed tracts and said a good word for the truth as occasion has offered. The next morning after arriving, as I passed the reception room of the house where we are stopping, I heard an old gentleman criticising a tract on immortality, and handed him the *Cynosure* of July 31, remarking, "That contains an article from my pen on the subject you are discussing, which may interest you," and left the house. I had made but a step or two when he called to me and asked me if I was the A. M. Paull who was so strongly opposed to secretism. He proved to be Rev. J. Davis, of East Marshfield, a strong Anti-mason, and we were friends at once. The result of this providential meeting was an earnest discussion of the subject of secret societies at the house in the evening and at other times during our stay here, thus reaching several persons who had never thought seriously upon the subject, among whom was Alexander Abu-khalil, a Syrian, converted to the true faith and studying in this country for the ministry.

At one of the public prayer meetings the leader mentioned secret societies as one thing that had at last to confess, "We have done all we can for you, we can do nothing for your soul." Now I believe as a Christian consecrated to God's service I must let no opportunity slip that demands a testimony for the truth, so at a proper time, I arose and referring to that statement of the leader, said: "If there is a secret society anywhere that ever made such a confession, I would like to know it. I should look upon it as a curiosity. So far as I know secret societies claim sufficiency in themselves for every need of the soul, and send every one of their members at death to the grand lodge above." I added a bit of my personal experience with the Temple of Honor.

One afternoon, a discussion on church organization brought out sentiments in line with the rock-bed principles of the N. C. A., and such organizations as King's Daughters, Young People's Society of Christian Endeavor, and other like societies usurping the work of the church and annulling the covenant of the church were spiritedly and fearlessly discussed to great profit. This morning at the early hour of 6 o'clock Dr. Justin D. Fulton took charge of a little meeting in which the subject of Romanism was discussed, and in which my good brother Davis testified to the truth by holding up to view other societies which hold the same attitude toward the truth as does Romanism, specially referring to the grand secret society encampment in Boston this week.

"God is on the field when most invisible."

Albert M. Paull.

ECHOES FROM THE CAMP GROUNDS.

Pleasant Plains, O., Aug. 18, 1890.

Editor Christian Cynosure:—The Methodist Protestant camp grounds are three and a half miles from Washington C. H., Ohio. Meetings have been held here for the past twelve years. On Sabbath, the 3d inst., there were 1,000 people present.

Driving out from Washington we passed a beautiful home. The family was sitting in the yard, seeming to enjoy their elegant surroundings. This we remarked to the driver—a farmer near by. He said: "I do not see how they can enjoy it. That man bought his farm and mortgaged the land to pay for it. Then he borrowed $20,000 from his neighbors to improve it, putting up that fine house and barn and furnishing them in the latest style. Then he deeded all to his wife. We creditors were powerless. The family has since been living there in luxury. That is a common occurrence in Washington. It is calculated to weaken one's confidence in men."

That is a sore evil under the sun. It is only another manifestation of the unscrupulous determination to get rich quickly at any sacrifice of honor and principle. It is another form of the spirit which sustains the Louisiana lottery. We are glad to see the righteous indignation discovered by Christian citizens against that crime. As Phinehas smote Zimri and Cozbi, so this people have struck down this octopus with the javelin of the law.

But why should the public conscience not be as sensitive respecting the liquor crime? If it is such a great sin for Louisiana to collect $1,250,000 license per year from the lottery, why is it not equally criminal for Ohio to collect $4,000,000 a year from the saloon? As Lincoln said, "What is wrong in Massachusetts is wrong in South Carolina."

Last Sabbath there were about 5,000 people at the Shiloh camp meeting. This is an M. E. association. Rev. D. H. Ketcham had charge. I preached three times on that day. As indicating the interest of the people in reform ideas I received a pressing invitation to return next year.

The M. E. church of Goshen, O., arranged a course of lectures last spring to raise money for their Sabbath-school. They invited us to deliver the first one. The committee informed me that our National Reform address was liked the best of all and they wanted another. These straws indicate the direction of the current of thought. There is a sensibly-felt want in the public mind. National Reform fills it. God's word must be applied to the questions of the day. That is their only solution.

Delaware, O., Aug. 21.—The Wesleyan Methodists separated from the M. E. church on account of slavery. They have some 18,000 members. They are anti-secret, prohibition and Sabbath-observing. It was my privilege to address the Central Ohio Conference near Delaware on Wednesday evening in the Bennington church. A fine audience assembled. Rev. H. R. Smith presided and made a few pointed remarks. He was a member of the Ohio legislature from 1880 to 1884, and the author of the Smith Sabbath-closing law. We were entertained at his home and drawn by his horse from the station to the seat of conference. Mr. Marcus Phillips, an old reader of the *Cynosure*, who has opposed the lodge from his boyhood, a man of the strictest integrity, whose devotion to principle is remarked by all who know him, gave us a hearty good welcome to his home. Give us a million such citizens and our reforms would be accomplished facts at once. President Teter and Father Ritchey are also devoted friends of this cause. In fact, the whole conference is a unit.

The Prohibitionists of Delaware county held their convention last Tuesday. In their platform they recognized Almighty God as the source of all authority, the Lord Jesus Christ as the King of nations and the Bible as the fountain of all law. Such action will have a grand influence in educating public sentiment.

I have been told of a church in New York that had a saloon in the basement. A wag wrote of it: "They have the spirit above and spirits below. The spirit above is the spirit of love; the spirits below are the spirits of woe. The spirit above is the spirit of mind; the spirits below are the spirits of wine."

The strike on the New York Central railroad has assumed alarming proportions. It does seem that it will be necessary for Congress to pass a law regulating the relations existing between great labor organizations and moneyed corporations. The first are determined to have their "rights," and the second are bent on being "independent."

Senator Plumb of Kansas has sounded a timely warning against liquor-selling in the Capitol. It is a burning shame that the Christian temperance sentiment of this country should be openly and flagrantly insulted in the national legislature.

J. M. Foster.

HEAVEN, PARADISE AND THE DEAD.

After death, what? This is the question of the ages; and it will be until we learn to "seek first the kingdom of God and his righteousness." The numerous letters coming to us on this topic show that we are all profoundly interested in the future state; and that, while much is told us of that condition in the Word of God, much more remains untold of which finite mind can have no comprehension. If to Paul those heavenly scenes were impossible of description, it is certain that to most men of the present day they would be impossible of comprehension. The *Cynosure* has given some space to the views of brethren, derived from Scripture study, and it is manifest that no one man yet perfectly comprehends what has been told us by the Holy Spirit. We give below portions of two other letters, and ask the brethren who are eager to be heard that the *Cynosure* must be reasonable in dealing with this topic as with all others.—Ed.

WHERE IS PARADISE?

The word Paradise used in the 46th verse of the 23rd chapter of Luke is used in two other places in the New Testament, and nowhere else.

1. In 2 Cor. 12:2–4 inclusive the Apostle Paul, vindicating his apostleship, says, "I knew a man in Christ, above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell, God knoweth), such an one caught up to the third heaven. And I knew such a man, whether in the body, or out of the body, I cannot tell, God knoweth; how that he was caught up into Paradise and heard unspeakable words which it is not lawful for a man to utter." Paradise then is "up," not down, the "heaven," not Sheol, or Hades.

2. In Rev. 2:7. When John, "in the isle that is called Patmos for the Word of God, and for the testimony of Jesus Christ was in the Spirit on the Lord's day," he heard and saw Jesus in his heav-

enly glory, who said to John among other things, "To him that overcometh will I give to eat of the tree of life which is in the midst of the Paradise of God." Rev. 2:7.

But this tree of life was "in the midst of the street of the holy city, New Jerusalem, which cometh down from God out of heaven." This tree of life is "on either side of the" "pure river of water of life, clear as crystal, proceeding out of the throne of God." But the throne of God is heaven. Isa. 66:1; Matt. 5:34. Then Paradise is heaven.

What, then, becomes of the idea that Christ preached to the antediluvian sinners in hell during the three days when his body was in the tomb, if his soul and spirit were at that time throned at the right hand of the Father in heaven? I believe it to be a total misinterpretation of 1 Peter 3:19,20 to put any such a meaning as that upon the passage. Undoubtedly "the spirits in prison, which sometime were disobedient," refers to impenitent antediluvian sinners imprisoned in hell. Undoubtedly the Holy Spirit, through Peter, here teaches that Christ *by the Spirit* once preached to those prisoners. "For the testimony of Jesus is the spirit of prophecy" from Genesis to the Revelation. Rev. 19:10.

So, also, Christ *by the Spirit* preached unto the sinners who came out of Egypt by Moses, for unto them was the Gospel preached as well as unto us: "For unto us was the Gospel preached as well as unto them." Heb. 4:2. But some when they had heard did provoke, Heb. 3:16. "Wherefore I was grieved with that generation, and said they do always err in heart, and they have not known my ways. So I sware in my wrath, they shall not enter into my rest." Heb. 3:10,11.

How long did Jesus preach by the Spirit unto this generation of sinners who were with Moses? The record says, "Your fathers tempted me, proved me, and saw my works forty years." Heb. 3:9. Thus while Jesus was preaching the Gospel, by the Spirit, in Moses, to the generation who came out of Egypt, some of them were hardening their hearts and provoking God to anger, until at last, after they had repeated their disobedience and unbelief unto the tenth act, Num. 14:22, God sware in his wrath that they should not enter into his rest. There is no scriptural authority for asserting that after the Master of the house had thus "risen up and shut to the door" of pleading entreaty for the rebels of the wilderness, that the door of mercy was ever opened to them again.

In the same manner, when once the long-suffering of God waited in the days of Noah, while the Ark was preparing, Jesus, by the Spirit, in Noah, preached to the people, who, during all these years, were disobedient. But Jehovah expressly said to that generation, "My spirit shall not always strive with (literally, be pressed down in) man.....yet his days shall be an hundred and twenty years." Gen. 6:3. Surely this was time enough for the people to learn, and for God to prove, by actual trial, whether they would repent at the preaching of Jesus by his Spirit in Noah..... Wm. F. Davis, *Chelsea, Mass.*

"LET THE DEAD BURY THEIR DEAD!"

Dear Editors:—It is with much hesitation that I review Bro. Porter's article in the *Cynosure* of July 17. The *Cynosure* is sacredly consecrated not to the world of the dead, but to this world. But there are many readers that hold views of the dead, radically different from Bro. P., but do not wish the *Cynosure* lumbered up with a subject on which there is such a divergency of views. It is for this reason that I confine myself to Bro. P.'s first proposition.

What does our brother attempt to prove in this proposition? That we have a two-fold nature? He quotes four texts which he thinks prove it. Do they? Now if the same Spirit that inspired these passages, elsewhere explains these texts to mean the very opposite of Bro. P.'s interpretation, then we are to take that explanation of the nature of man. Turn now to 1 Cor. 15: 45–50; read it in the Greek. "Thus it is written," Gen. 2: 7.

Now this living soul, the Holy Spirit by Paul says, was a physical or animal life. Now I might drop my pen and ask that God's own explanation be put in place of the brother's theory. But I will show that the interpretation of other texts are equally erroneous. Eccl. 12: 7. Read in place of "spirit," "life which goes to God who gave it." Any Hebrew scholar will tell you the Hebrew word is often thus used. Who knows that the life of man goes to God who gave it? Now John 11: 26,—not dead for they will be awakened when God comes. So Paul taught, see Thess. 4: 14 to end; and John 6: 53–56. Jesus teaches in the clearest, most positive manner, that the condition of eternal life is to believe in him. How could that be if men have eternal life by birth? In the same chapter he teaches that eternal life is given by the resurrection.

The remarkable histories Dr. Nelson gives are revelations. I have seen such cases in persons who were not dying.

Had Bro. P. known he would have been reviewed, he would have written with more care. [He expected it.—Ed.] In one moment he says there is a vacuum all the way from the top of our atmosphere to paradise that no breathing animal could pass through. The next moment he tells us that Enoch, Elijah and Paul passed through it. When will we cease chaining Omnipotence down by the limitations of our ignorance? His philosophy of the resurrection is so peculiar and unscriptural that I think it safe to say he denies a resurrection. In Phil. 3: 20, 21, it is written, "Our citizenship is from heaven, from whence, also, we wait for a Saviour, our Lord Jesus Christ: *who shall fashion anew the body of our humiliation*, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself," (revised version). No words can make the bodily resurrection plainer.

Bro. P. writes as if the conversation with the thief on the cross forever settles his theory. Concerning that conversation I have but two things to say. On the morning of his resurrection Jesus said, "I have not yet ascended," etc. We have his word, therefore, that he did not enter paradise on the day of his death.

It is worthy of profound consideration that he did not use "*hameran*," the ordinary word for "to-day;" but "*sameran*," which is almost universally translated "now." So far as we know there was no created being in the universe that knew why Christ was hanging on the cross. And yet this thief knew Jesus was a king with a kingdom; and confides in him his eternal destiny; and the answer of Jesus was as if he had said, Do you confide in me now when dying as a malefactor? Then now, in the hour of your wondrous faith, I make you the promise that you shall be with me in my kingdom. C. C. Foote, *Detroit.*

PITH AND POINT.

WORDS OF CHEER.

God is on your side, be not discouraged. With best wishes for you, the *Cynosure*, and the National reform you represent, I am as ever,—R. S. Morton.

Money is very close here, but I am doing the best I can. Bro. Osborn says the *Cynosure* is the best paper he knows of.—Cyrus Smith.

TRACTS IN TEXAS.

I will still keep trying to get subscribers. The tracts you sent me were all carefully distributed. We had quite a good meeting, and the tracts were generally received with thanks. When a preacher tells us that "a man must first be a good Christian before he can become a good Mason" the tendency is to counteract the influence of the tracts. But the tracts will preach, and I am satisfied that good was done and will distribute all you send me.—Benjamin Ulsh, *Bowie, Tex.*

BRO. SMITH'S HEADQUARTERS

Many of your readers will remember we came here a little less than one year ago, expecting to remain to work here, and at Minneapolis. We were soon called to work at the East, and in Canada. Since then we have found the saloon, like the devil, is bound to get a foothold here. Having selected this spot as our general headquarters, we have made a more permanent move here of late; hence our postoffice now is Crandon, Forest Co., Wis. Here we are bound to do our part, not only to keep out the saloon, but help all of God's workers whom we can at the North and elsewhere, to destroy the works of the devil in general. For this end Jesus came to this world, and for this end he has a church in the earth.—Rufus Smith.

"THE U. B. VINDICATOR."

This paper does not seem to lack "definiteness" of aim as ammunition in the fight" between truth and error on the church question. It is as "a good soldier (truth-teller) of Jesus Christ." Every U. B. should arm himself with a copy and procure several to sell or lend to his neighbors. There are but a few liberal leaders and those of the same spirit, who love darkness rather than light on this subject, that will not read and appreciate it. Those who live on Decatur circuit can procure a copy by writing to me at DeKalb, Iowa.—Cyrus Smith.

ST. JOHN AT ZANESVILLE, O.

At our county convention at Zanesville, Governor St. John of Kansas gave us an address. Jesus Christ was not excluded or forgotten by that convention, neither in prayer or speech. Bless God! But I believe all the officers of the convention belong to the secret empire. We are lodge-ridden in this State. They ride us up to heaven's gate, then hitch us outside.—W. N. Wilson, *Freeland, O.*

LITERATURE.

Illustrations of Masonry. Wolves in sheep's clothing. Dedicated to a research into the secrets and mysteries of oath-bound secret organized societies or associations and comments on the same. By James H. Jones. Pp. 270. Cambridge, N. Y.

Last year Mr. Jones, who is an aged gentleman, issued the above volume in handsome form and copyrighted it. It contains: (1) The old Morgan ritual with which we have long been familiar and Miller's introduction. (2) "A Key to the higher degrees of Freemasonry," "By a member of the Craft." This is reprinted from an edition published in Cincinnati in 1827 by Matthew Gardner. The copyright was by Levi Smith July 9th of that year. (3) The comments of Mr. Jones which occupy some thirty-five pages and which refer to such practical illustrations of the Masonic spirit and power as have come under his personal observation. We do not know as the book is for sale. Its wide circulation would instruct the people in the shameful rites of the lodge.

The *Missionary Review of the World* for September is promptly to hand with a rich and varied table of contents. The leading article is from the pen of the venerated Dr. Anderson Thomson, of Edinburgh, Scotland, known the world over for his work and high position. His subject—The Mission in Basuti Land—will intensely interest every reader. Dr. Ellinwood, of the Presbyterian Board of Foreign Missions, writes on Woman's Work for Woman, a paper worthy of the writer and of the theme. Dr. Pierson, one of the editors, has a masterly article on the Supernatural Factor in Missions which is worthy of profound study. The article by Rev. D. L. Leonard on Mormon Proselyteism will not only interest but astound the public by its array of historical facts. It is a paper that merits special attention. The great conference of missionaries at Shanghai (432 members) receives large attention. The *Review* sent a special representative from Japan to report its proceedings; and besides, Dr. Happer, of the Christian College of Canton, a leading member of the Conference, gives a ringing paper on its important action, also the four appeals to the churches are given in the *Review*. The translations from foreign missionary periodicals are full and valuable. The other seven departments are each and all full of intelligence, correspondence, able original papers on China, Japan, Korea, etc., editorial notes, reports of societies, statistics of missions, and the latest news from all parts of the world. It is fully up to its own high standard of merit.

Dr. Albert Shaw, who recently contributed a striking article on Glasgow in the *Century*, is to write a series of papers for that magazine during the coming year, on "Municipal Government in Europe and America." He will give studies of metropolitan London and Paris; the municipal system in Berlin and other German cities; recent progress of Italian cities, etc. It will be the endeavor of the author to impart in these papers suggestions of value in our own country.

OBITUARY.

From the *Prohibition Era* of Princeton, Ind., dated the 8th inst., we learn first of the death of an old friend of our cause and a seceded Mason, Rev. Lewis Wilson of Rumble, White county, Ind. The *Era* says;

Lewis Wilson, minister of the Gospel, was the fourth child and second son of Joshua and Comfort M. Wilson, and was born in Montgomery township, Gibson county, Ind., October 15th, 1814. His father was a farmer, and Lewis through life was strongly attached to the farm.

As soon as he could read the Bible was placed in his hands, and while quite young he memorized a large part of the New Testament. He was a member of the first Sabbath-school organized in the township, and was noted for his proficiency in the Scriptures. Being a diligent and thoughtful reader of the Bible, he was led through the light of its holy pages in the year 1839 to embrace fully the great principles of Christianity, and the Bible became in fact his rule of faith and practice through life. He was deliberate and cautious in his decisions, but when he saw the truth he unflinchingly adhered to it, and would defend it, if necessary, with his life.

On the 15th of October, 1838, he was married to Miss Sarah Skelton, who belonged to a large and influential family.

In February, 1847, he became a member or the Cumberland Church, and in April following united with the

Indiana Presbytery and at once commenced preaching, and was ordained April 14th, 1849, according to the formula of that body. Soon after he received a call by the congregations in Pike county where he removed and took pastoral charge of the several little organizations, where he labored incessantly and acceptably, laying a permanent foundation of morals for the whole people, and doing effectual work for Christ. He remained in this charge until for the peace of his own conscience, the good of humanity, and the cause of Christ, he was forced to withdraw from the Presbytery; that body having at its sessions in Washington, Daviess county, in the fall of 1854, passed a resolution forbidding ministers to preach against the institution of slavery.

Lewis Wilson, who some years before had vowed that he would wage an unceasing warfare against the institution, was one of those for whom the resolution was aimed. At the following spring sessions of Presbytery he introduced a resolution declaring that it was the duty of ministers to oppose all sin, and as slavery was a sin it was the duty of ministers to oppose it. When he arose to speak in defense of his resolution he was composed, but his whole appearance was as one impressed with the power of divine truth. He planted himself on the Word of God, and in a masterly manner applied the logic of truth in a way that made the advocates of slavery see that they had more than "expediency" to contend with. At the close of his speech they adjourned Presbytery for several hours and then returned to the contest with the greater portion of Scripture marked where master and servant are spoken of, which they used in defence of slavery and against the resolution. After a long debate the roll was called and three recorded their names in favor of the resolution, and seventeen against it.

Presbytery in its published history mentioned his withdrawal but suppressed the truth under the guise of "for reasons not necessary to mention." And he left the world without any knowledge of their repentance toward him. He assisted in the organization of the Southern Association and aided in completing the organization of the State Association of Congregationalists in 1858. He was pastor of two small churches for more than thirty years and was beloved by the people, and when failing health compelled him to cease ministering to them it was with much reluctance. At one time he represented Pike county, in the Legislature. When asked "why did you renounce Masonry?" he replied: "Because there is no Lord Jesus Christ in it, and I cannot have a home where Christ is excluded. It is rank paganism, and I cannot mix it with the Gospel of Christ."

He boldly opposed the immoralities of the day, and was a friend to every true reform.

In his declining days it was a great satisfaction to him to recount how God in his providence had vindicated his course.

His wife, who was born January 19, 1819, and with whom he had lived for more than fifty years, was called away to her eternal rest June 5, 1890, leaving him to struggle with a fatal disease that had been preying on him for seven years; but the time of his departure was at hand; he had fought a good fight, he had finished his course, he had kept the faith, and at four A. M., of July 22, 1890, sitting in his chair, his "spirit returned unto the God who gave it," and received a crown of righteousness, which the Lord the righteous Judge gave him.

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I take several religious papers, but I would give up all for the *Cynosure.*—Rev. J. P. Richards, *Chicago.*

The great need of the *Cynosure* is seen everywhere out here.—Rev. L. G. Jordan, (rohibition orator,) *Omaha, Neb.*

I have taken the *Cynosure* from the first number, and do not know how to do without it.—Rev. S. Smith, *Oberlin, La.*

I have had the bright pages of the *Cynosure* from its first number, and it has testified to the truth.—Josiah Shaw, *Durand, Wis.*

In my short acquaintance with the *Cynosure*, I have learned to appreciate it very highly.—C. E. Gibson, *Pastor M. E. Church, Pullman, Washington.*

A most excellent paper, advocating a noble cause. My prayer is for its success. Yours against secrecy and the saloon.—Prof. C. G. F. Miller, *Clay, Pa.*

The paper is a great help to me. If I had not the *Cynosure* to-day, I would be a Mason. I thank God it came in time to save me.—Rev. H. C. Cade, *Camden, Ark.*

Take it all in all, it is to my thinking the best periodical extant in the land. None other could fill its place and mission.—J. N. Norris, M. D., *Birmingham, Iowa.*

The *Cynosure*, under God, is a mighty power to create and concentrate sentiment which shall work the destruction of lodgery.—Prof. J. R. Millin, *Knoxville College, Tenn.*

The *Cynosure* is a welcome visitor to our home and hearts. It has fully converted my wife and myself to the principles of the N. C. A.—P. J. Robidoux, *New Orleans, La.*

I have received and read the *Christian Cynosure*, and can say I never read any paper that so nearly takes a place by the Bible in my estimation.—J. W. Murray, M. D., *Camden, Ark.*

I am much pleased with the paper, and would not be without it. Every family in America ought to have this valuable journal.—Rev. Frank H. Cowles, *Watts, Ala.*

We are trying to prepare young men and women for the many duties of life. We request that you send us the *Christian Cynosure.*—Prof. E. W. Bailey, *Lane Institute, Tenn.*

We enjoy your paper *very* much, and may God grant that the truths you disseminate may take root in this grand old mountain region.—Rev. A. A. Myers, *Cumberland Gap, Tenn.*

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I have placed the *Cynosure* on file in the Congregational College associated with McGill. The result surpasses my anticipations. Your publications are eye-openers to the careless and unwary.—S. Winfred Mack, *McGill University, Montreal.*

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The Christian Cynosure.

J. BLANCHARD, Editor.
HENRY L. KELLOGG, Associate Editor and Publisher.

CHICAGO, THURSDAY, AUGUST 28, 1890.

Christians do not make enough of the "*presence*" of God. He is "a God at hand and not afar off," Jer. 23: 23. He is in the room with us; out of sight but within hearing; as a friend in a closet; and so can be spoken to.

God's loving kindness "is better than life," Ps. 63: 3. For, when experienced, it exempts from all misery and fills us with joy. This, mere life cannot do. Yet men love and cling to life above and beyond all things.

In "Pith and Point" of our last week's number appear three friends: two aged 91, and the other 92. We suggest to these three patriarchs to read Psalm 91, especially verse 16, "With long life will I satisfy him, and show him my salvation."

"*For Israel hath forgotten his Maker and buildeth temples.*"—Hosea 8:14.

The United States is now following the United States of Palestine, which in the last part of the reign of David and that of Solomon no other nation dared to attack. "The songs of Zion" have now given place to the screams of the jackal in the synagogues of Galilee, and owls hoot in the ruins of the cities of Judea. The people, what few there are, have no civil rights, elections, mails, schools or newspapers; and wild beasts burrow in the temples of Asia Minor. We are now copying their architecture, imitating their apostasy from our Maker, and, without repentance, shall inherit their doom.

"The Man in the Procession."—Our neighbor, the *Advance*, under the above head makes fun of the thousands and tens of thousands of members of secret orders who have paraded the streets of our cities of late. Its article is forcible, and would be brilliant if the subject was not fearful. The editor seems puzzled to know the motive power of these costly processions. Yet Dr. Goodwin's speech of April last shows that the mother, model and type of the secret orders in this country, in its origin, was simple Asiatic idolatry and pagan mysteries. And though the Chicago directory, if the *Advance* had time to look at it, would show fifteen hundred secret societies in the city to one-third the number of Christian churches; and while laborers are spending toward millions of money on these processions and their degrees and ornamentation, a Roman Catholic who is perfectly subservient to the priesthood of Rome, who are openly seeking the destruction of our schools, is calling off seventy-two thousand laborers from the only four-track railroad in the world, in a strike to "protect their rights and liberties." Yet the *Advance* doubts whether we should imitate these lodges or oppose them!

Dr. Waldenstrom's good doctrines.—"All of God's Word teaches us that it was God's eternal plan of salvation that Jesus should taste death for all."

"It was the desire of the Father, because he would save the world, and it could not be saved in any other way."

"By the wrath of God may also be meant that at the last day he will forever separate from himself all those who have obstinately defied all his endeavors to save them." "And Christ himself is the one who will execute the sentence. Therefore this wrath is called, also, *the wrath of the Lamb.*" "It is a divine truth that he that seeth the Son seeth the Father."

"The Scriptures testify that man by nature is estranged from God. The very *mind, the entire nature, as inherited from Adam, with all its quality, state and condition,* is enmity against God."

"The entire work of reconciliation is of God, who dwelt and worked in Christ; therefore it is he who, through Christ, has reconciled to himself every man who is reconciled."

"All sorrow which simple souls cause themselves on the question as to whether, perchance, they belong to the elect or to the non-elect is entirely needless and hurtful.... the work of Christ holds good for all men."...."It is common for the devil to terrify such souls."

"God has in other ways manifested himself.... But the Bible never says, God was in nature, prophets or apostles, reconciling the world. No, but in Christ, only in Christ."

SCANDINAVIAN THEOLOGY.

To the Chicago Swedish editors, Princell, Halner and Martenson,

Brethren beloved in the Lord:—Your weekly issues, amounting to some thirty thousand, reach no inconsiderable portion of the Scandinavian Americans, who must now exceed two millions, mostly in the northern United States. This avalanche of people from the snowy North, now fresh to the study of our institutions, are said to be "more American than the native Americans." The *Cynosure* regards them and their prospective vast increase with awe and hope. They were originally Lutherans. Their hard soil afforded too small ecclesiastical revenues to lure a greedy priesthood, and their hard sense rejected the unmarried janizaries of the pope. The Lutheran Reformation destroyed almost all the secret lodges on the continent. Those of Switzerland were suppressed by the Helvetian Diet in A. D., 1522; and the Diet of the German Empire, at Rattisbonne, March 16, 1707, canceled the few weak grand lodges, and ordered brick and stone masons to settle their differences by the civil tribunals. The Scandinavians retain their abhorrence of secret lodges still; and hold with Luther and the Bible to salvation by faith in Christ.

As we have seen the best educated and most pious churches of the United States drawn away from correcting practical abuses, such as slavery, by frivolous theological controversies, we are alarmed to see our Swedish Americans being drawn into a similar net.

If you turn to the extract from Dr. Waldenstrom's travels in America last year (page 4, last week's *Cynosure*), you find it stated that Ingersoll's "infidelity seems to be the result of the distortion of the Christian doctrines which *the prevailing dogmatism has inflicted* on American theology." And he adds,

"In these dogmas, *now so generally accepted*, God is represented, not as a Father, who in unchangeable love sends his only begotten Son in search of the bewildered children to bring them back to the forsaken fold, but rather as a grim tyrant, who, alleging his righteousness, cannot accept or pardon a sinner unless he [God] has first inflicted upon a substitute that punishment which the sinner has merited." And Dr. W. thinks this American dogma makes conversion not the sinner turning to God, but "away from him, towards Christ, behind whom he [the sinner] seeks to hide from the terrible Lord of vengeance." Read and ponder the whole extract.

We can only account for this terrible caricature of "American theology" by a great and good man by supposing him, like his great namesake, Peter the apostle, when Satan sifted him as wheat. No such dogmas prevail in the United States as he affirms. The churches hold and believe that the Father would have given Christ "more than twelve legions of angels" if the Saviour had asked them, to have prevented his crucifixion. But we believe also, with Dr. Waldenstrom, that "the world could be saved in no other way." (*"The Blood of Jesus," p. 5.*) We agree with Drs. Princell and Waldenstrom that Christ's death was necessary to break the power of Satan and also to subdue the obdurate heart of the sinner. But we believe also that if the Father had gone on pardoning sinners from mere compassion, without an atonement, he would have shaken the stability of his own government over mind. So Dr. Waldenstrom sees and says of the death of Christ, "The world could not be saved in any other way." The eyes of a universe of worlds were on ours. And if Christ had not died to "magnify the law and make it honorable," no sinner could have been safely pardoned. This Dr. Waldenstrom sees and says as well as we, as we have twice quoted his words, "The world could be saved in no other way." Christ's death was necessary to make it possible that "God could be just and the justifier of him that believeth in Jesus." So he "bare our sins in his own body on the tree."

What, then, is the matter? Dr. Waldenstrom is fearless and sincere. What is he driving at?

We answer:—He left the state church in Sweden, and was doubtless assailed by its bishops. But their assaults, if any, are not in English. It may be that to justify a church not professing regeneration, they taught that Christ paid the sinner's debt and satisfied the law so that their king and bishops could be saved in their sins; but a church teaching such doctrine in the United States would be scouted.

It *is* true, however, that Ingersoll has habitually dishonored his father and mother, imputing false ideas to one and un-motherly conduct to the other; and he has caricatured and smirched Christians who love Christ because "he freely gave his life a ransom for us." But we had not expected to live long enough to witness Dr. Waldenstrom's casting his (Ingersoll's) filthy garment on the churches of Christ, and *American* churches at that!

Nor does the Augsburg Confession contain the extravaganza which Dr. Waldenstrom condemns. D'Aubigne says, "The Protestants, as the grand doctrine of the Reformation, taught that man is justified by faith alone," "which sees that *in Christ we have a merciful Father*" (v. 4, p. 188). This he says, writing of the Augsburg Confession, which is the creed of the Swedish state church, and of the Lutherans in this country. And this makes the Father not a "grim tyrant," but one in the atonement with the loving Son. This is as strong as anything Dr. Waldenstrom has written or can write, showing that the Father is as loving as the Son.

Yet it is true that hymn writers and theorists can be found who sing with John Wesley,

> "My God is *reconciled*,
> His pardoning voice I hear;
> He owns me for his child,
> I can no longer fear."

And the cry of Christ's humanity, suffering on the cross, "My God! My God! why hast thou forsaken me?" justifies the expression of Wesley that the Father was "reconciled" by the death of Christ, because as Waldenstrom says, "*The world could be saved in no other way.*" And it could be saved in this way. After the terrible agony on the cross, at which the universe shuddered, no sinner in any other world could hope for impunity in sin.

We respectfully submit that no theological difference exists between these parties which justifies the irritation and consumption of time by controversy. The Lutherans should love the Free Mission church because they have suffered persecution by the state church, and asserted freedom of conscience for them. And the Free churches should love the Lutherans because they and their fathers have been trained by them. The thousands who throng to hear Waldenstrom were taught the Scriptures in Lutheran churches. The two are now separate bodies and can correct each other's shades of error without a fight. Each will soon call pastors from the other. Both abhor the lodge leprosy and should march shoulder to shoulder against this grievous curse of Christendom.

DR. WALDENSTROM.

In connection with the comments upon Dr. Waldenstrom's book and the relations of the Swedish churches, we give a portrait of the eminent Swede whose late visit to our country was so popular with large numbers of his countrymen. Dr. P. Waldenstrom was born in 1838 in the northern part of Sweden. His father was a physician, his mother a merchant's daughter; one as a parent was severe, the other gentle and amiable; but both inculcated strict morality upon their child. The memory of a falsehood told when a child rankled until years afterward it was confessed. The confession led to the presentation of a Bible to young Waldenstrom by a Christian aunt. The reading of the holy book, begun out of curiosity; led to Christ, whom the young man received as his Saviour and friend.

At this time Waldenstrom was a tutor in the family of the governor of a southern province, and the change in his faith and life caused a consternation; his friendship with his patron was broken, and he was commanded to separate himself from the company of his Christian friends under penalty of arrest, and was finally driven from the house in anger. A few years later (1862) he was assistant teacher in the high school at Wexjo, was made Doctor of Philosophy next year,

professor in 1865, and theological professor in the Gefle school in 1874. He was ordained in the state church in 1864, and twice sought to give up teaching for the work of a pastor, but without success. In 1882 he left the state church and became fully indentified with the Free churches of Sweden. He began to preach as occasion offered in 1858.

Dr. Waldenstrom's literary work has been largely of a polemical character. His first book was allegorical, "Adamson the Mill Owner, or Where art Thou?" published in 1863. Five years later he succeeded to the editorial control of the *Pietist*, a religious journal. His controversial writings began in 1872 when he had to defend his doctrine of the atonement, and did so in many pamphlets. He was also engaged with Rev. E. J. Ekman in editing the *Witness* in which they discussed theological and ecclesiastical questions. In 1883 he began the translation of a new version of the New Testament with notes which he anticipated would be the great work of his life.

The late visit to this country of this leader among his countrymen was at times an ovation. He crossed and recrossed the land, speaking in every large city at times to vast audiences. It must be regretted that he should have noticed Ingersollism, which is now greatly declining, and did not observe how fearfully a pagan philosophy is gaining in America through the wide influence of secret societies.

—If New England takes hold of the 50,000 list in earnest, we shall have to call on our friends in Illinois to maintain the standing of the "Prairie State" at the head of the list, as she has been these years.

—The Chautauqua letter to the *United Presbyterian* says that Knoxville College, Tennessee, is well represented at that popular resort. Miss Eliza B. Wallace, the lady principal, Prof. Millin, Miss Edith Shontz, Miss Alice Aikins, and Miss Maggie Telford, all of whom are of the Knoxville teaching force, are there variously engaged.

—We insert the sermon by the senior editor this week for those of our readers whose minds have inclined to literalize the symbols and costume of the coming of Christ. We have but one thing to do, viz., "Seek first the kingdom of God," which is "righteousness, peace and joy in the Holy Ghost." The glories of Christ's personal appearing are ineffable.

—The *Pioneer-Press* of St. Paul, Minn., published lately the abstract of a lecture by Rev. Dr. H. H. George on "Evolution and Christianity" in one of the churches of that city, in which he disproved the theory of evolution in general, and especially that particular exhibition of it known as theistic evolution. His argument was in that logical and forcible style with which we have become somewhat acquainted in his addresses at our national conventions.

—Let special attention be given to Bro. J. P. Stoddard's letter this week. If the Lord closes one door he will open another. Paul was forbidden by the Spirit that he should preach in the province of Asia, that he might hear and answer the cry from Macedonia. Bro. W. B. Stoddard is enthusiastic about Boston, and the goodly additions to our list show that it is, as he says, "a grand field." The seed sown year by year in trial and in tears will at the last bear sheaves for God's cause.

—It is announced that Rev. Wilbur F. Crafts of the American Sabbath Union will speak on "The Sunday Rest Movement" at the First Baptist Church in this city next Sabbath morning. In the afternoon at 4:30 he speaks in Farwell Hall. He has spoken twice at hearings before the labor committee of the United States Senate—in the first instance helping to secure the eight-hour law for letter carriers, in both cases urging their right to the weekly rest day. It is expected that at the meeting of August 31 many prominent advocates of the movement will be present. Invitations to speak have been extended to Dr. Herrick Johnson, Pres. C. A. Blanchard, Dr. Henson, Dr. Evarts, and others. Another meeting will be held on Monday at noon at Farwell Hall, for further presentation and advocacy of the special lines of work of the Sabbath Association of Illinois. The question of Sunday and the World's Fair will receive special attention at these meetings.

—Dr. W. T. Meloy of this city writes to the *United Presbyterian* of Pittsburgh. The lodges here appear thus to him: "Chicago is this week to be taken possession of, the park abused, and the streets blockaded by the Odd-fellows' society. What this institution has ever done for the city or State that it should be accorded such privileges remains to be demonstrated. Is it not about time that their bombastic titles should be dropped? 'Patriarchs Militant' to the number of 12,000 are expected here. Secret orders are having their day, surely. We have grand orders of almost everything under the sun. Noble Foresters, Red Men, Elks, etc., *ad nauseam*. But still there is room for more. We have no special order of Porcupines, and some other beasts. They may after awhile be established. But so that somebody gets to wear a feather in his cap and carry a tin sword, and have his soul sent to the Grand Lodge above by men who may not believe in Christ at all, the end is accomplished."

PERSONAL MENTION.

—Rev. John G. Fee, of Berea, Kentucky, has been severely ill, but is now convalescent. Bro. Hinman was with him during his illness, but has since gone on a missionary tour to a new mountain district.

—Rev. R. T. Cross, whose discourse while pastor at Hamilton, N. Y., is still among the best of our reform pamphlets, is now in Minneapolis, Minn. The article from his pen which we borrow from the *Missionary Review* is worth a prayerful reading.

—Elder J. F. Browne was in the city last week for a brief space, having preached the Sabbath before for Rev. Alexander Thomson at Bartlett, Ill. He was on his way to Streator and other places in the interior of the State. Where shall he first respond to a call for a rousing lecture against secretism?

—Three years ago Bro. Waters Northrup, of Bloomingdale, Ill., had a severe fall, from the effects of which he was reported dead. The other day he climbed the stairs to our office on his crutches to renew old acquaintance and his subscription, better than a regiment of dead men. Bro. Northrup was one of Elder Barlow's strong helpers when he was pastor in Bloomingdale.

—Rev. J. W. Bain, D. D., former pastor of United Presbyterian churches in New Castle, Pa., and in this city, and a writer and speaker in our cause, is now pastor of a Presbyterian church at Altoona, among the mountains of Pennsylvania. He spends an August vacation in St. Paul, and preaches the five Sabbaths of the month in the House of Hope Presbyterian church of that city.

—Rev. Roland D. Grant of Boston was on the program of the Baptist Association at Martha's Vineyard of which Bro. Paull writes so agreeably. He was to preach Sabbath morning the 17th. On the Sabbath previous Rev. Dr. Morehouse was to speak. He is the secretary of the Home Missionary Society who promised to send any tract against secret societies which Dr. A. J. Gordon would endorse to all the Baptist home missionaries in his society. Among these in California is the eloquent young preacher, Rev. C. N. Hobart whose Thanksgiving sermon in Aurora, Ill., in 1882, which thrilled us all with its words of power and of truth against the secret lodge.

—A recent number of the Somerville, Mass., *Citizen* prints a portrait of Rev. F. O. Cunningham, pastor of the First Baptist church of that city, with a sketch of his life. Mr. Cunningham is not yet 29 years old, but has already become well known among the Christian workers of Massachusetts. He has a versatile genius. To his successful pulpit labors he adds a little variety with a home printing press. He is a fine musician. His assistance at the organ at our Tremont Temple conference last December was an agreeable feature of that meeting. He has also drilled choruses in his own church. He undertakes a department in *Messiah's Herald* of Boston, and is beginning successfully to write hymns also. Our own readers have the pleasure of knowing that he occasionally contributes to the *Cynosure* for their edification.

THE WARE MEETING AND THE FIFTY THOUSAND.

West Boylston, Mass.

I spent Sabbath at Hoyt's Grove holding two interesting meetings, forenoon and evening. A heavy shower prevented many from attending the evening services, but we had a respectable number and a time of refreshing. The convention outlook is not all that could be desired, owing to the sickness of some, and the failure of others to respond who were relied upon to make the meeting a success, while the comers and goers would add to their numbers from day to day. I have conferred with the chairman and secretary of the committee, and owing to the unexpected obstructions by the illness of some, and inability of others, who had given encouragement that they would attend, the committee deem it best to postpone the meeting of the New England Association and hold such services as the occasion may require and the attendance justify, beginning on the evening of the 22d. If the friends are unable to find the time or for other reasons do not rally at these gatherings, I see no way but to visit them at their homes, and stir up a more active interest in their respective localities.

Perhaps the first work to be done is to secure readers for our literature, and especially for the *Cynosure*, which will carry its weekly message to the homes of all who can be induced to read it. I am not too old or too obstinate to learn methods and put them in practice, and the success attending my son's efforts in Boston, gives me both inspiration and encouragement to attempt more vigorous and persistent efforts in that line.

Shall we not strike hands and make a vigorous push to furnish

NEW ENGLAND'S QUOTA OF THE 50,000

readers asked for the "Polar Star of Reform?"

Facts already brought to the attention of pastors, editors and to the people through the medium of the *Cynosure* and other agencies of the N. C. A. have broken the silence and loosed the tongues and pens of some of New England's ablest preachers and writers; and, without abating one jot of our zeal upon other lines, is it not the dictate of wisdom and prudence to follow the leadings of Providence and enter where God opens the door, and push along the line where he has given the largest success? With thousands of weekly readers for the *Christian Cynosure*, the work of organizing an annual camp and maintaining it in New England would not be an impossible or even a difficult one. The co-operation of leading pastors in Boston in the convention in Tremont Temple last December; the forcible and unanswerable presentation of the danger of secret oaths by Joseph Cook in the Chicago convention last April; the manly and Christian stand taken by Dr. E. P. Goodwin, Col. Geo. R. Clarke and others in that same convention; the discussion of the lodge question by the Congregational ministers in the Vermont State Association and their entire unanimity in condemning it; and the opening of the columns of the *Congregationalist*, the *Advance* and the *Pacific*, indicate encouraging progress and the opening of a wide field which we ought to enter and occupy for righteousness and free government in the name of the Lord. If we are not ready to hold large conventions, let us do that which is both *possible* and every way *practicable*, viz., fill our full quota of the 50,000 readers asked for the *Christian Cynosure*.

J. P. Stoddard, *N. E. Agent N. C. A.*

STRIKES AND LABOR LODGES.

PRESS COMMENT.

CHICAGO NEWS, AUG. 11.

Instinctively public sympathy always leans toward the side of labor in these periodical conflicts with capital. That the employes of the New York Central had grievances, and perhaps serious ones, no fair-minded person will refuse to believe—for men with families dependent upon them do not relinquish employment for nothing. It is to be regretted, however, that peaceful counsels did not prevail, and that the strike is still considered by at least a portion of the Knights of Labor to be a coercive method of securing recognition as an organization.

It is doubtful whether the uniform sympathy

(*Continued on 12th page.*)

The Home.

A PLEA FOR THE HEATHEN.

I plead with those whose lives are bright,
For those who dwell in gloom,
On whom there breaks no starry rift
Of hope beyond the tomb;
I plead with those whose homes are fair,
For those whose homes are dim,
O guide them in the way to Christ
That they may learn of Him.

Borne far across blue-rounding waves,
A wailing voice I hear,
"Uplift us from this place of graves,
Alas! so vast and drear!"
That call from China's crowding host
Blends with the Hindu's cry,
"O sisters of the blessed life,
Come hither ere we die!"

Turn Eastward still; the rising sun
Looks down on eager hands,
Sweet daughters of sea-girt Japan,
Who stretch imploring hands,
And beg with eager hearts to-day
For Christian knowledge fain:
It cannot be their earnest plea
Shall come to us in vain?

Well may we scorn for gold and gems
And broidered garments fine,
To cumber Christ's victorious march,
To shame His conquering line;
The banner of the Cross shall float
From every mountain crest,
For He must reign o'er all the earth,
By all their King confessed.

He stoops to-day our aid to ask,
His name He bids us wear,
The triumph of His outward path
By sovereign grace we share:
O loiter not! to heathen gloom
Bear on the torch, His Word—
What glory for a ransomed soul
To help the Almighty Lord!

—*Mrs. M. E. Sangster.*

PRAYER AND MISSIONS.

Prayer is the church's vital breath in all its missionary work. Prayer and missions are as inseparable as faith and works; they are faith and works. The church at Antioch sent forth their first missionaries with fasting and prayer, and the success that attended those first missionary efforts was in answer to prayer. How many prayers are offered for every missionary; prayers by his home church, by personal friends, by himself, by the missionary society, the denomination, and by the church at large! To this fact it must be due in part that so few missionaries of all who have gone to heathen lands, among savage tribes, exposed to all sorts of perils, have met a violent death. The exceptions prove the rule, for God sees that it is best for the cause of missions that the surface desire be refused sometimes in order that the deeper desire be granted.

A poor mother of nine children in Vermont gave her mite to help send missionaries to the Sandwich Islands, and grieved because she could not give more. At family prayers she asked God to accept of one or more of her children. "That prayer," said one of her daughters, "struck me," and that daughter became the devoted wife and right royal helper of Missionary Wilder.

Missionaries need and greatly desire to be remembered by name in our prayers. When they go down into the depth of heathenism they want us to hold the rope, and we do not hold it unless we pray for them. One thing they want us to pray for is that they may be helped in learning the language. When Mr. Wilder had been in India but a short time, he was jokingly asked to preach in the native language. He tried and succeeded. The natives were astonished, and they said, "We prayed for him." One day he had preached in eight villages, and such was the indifference of the people that, wearied and discouraged, he sat under a tree to rest. While there he received a letter from a friend in Philadelphia, who, among other sympathetic things, said, "Brother Wilder, we are praying for you by name every Wednesday night." He felt refreshed at once. He arose, went two miles to a large town, called on the head man, who ordered his fifty clerks to stop work and listen. He spoke of Christ for an hour; tears were in their eyes, and they urged him to go on still longer.

Hear that prayer of that far-away sister missionary: "Oh, dear Lord, I have not time to pray this afternoon. Here are persons waiting for their poor bodies to be healed; souls are listening for the word of life to be spoken. Oh, dear heavenly Father, put it into the heart of some good Christian woman in America to pray for me while I go to minister to these thy little ones!"

The President of the United States can sit in his office and touch a button, and set in motion all the machinery in an exposition building in a far distant city. The humblest Christian in America can, from his closet, send a wave of spiritual power to the other side of the globe by way of the throne of grace. Pray, then, for the missionaries, and especially for your friends among them, for those whose names or work you happen to know.

When the first missionaries started for the Sandwich Islands in 1819 much prayer was offered for them, and what seasons of prayer they must have had on the brig Thaddeus during that tedious journey of many months! When they reached the islands they learned that the old king was dead, that the new king had abjured idolatry and destroyed the idols; and, behold! there was a nation without a religion all ready to receive the Christian faith. In that fact, and in the Pentecostal revivals that followed in later years, how wonderfully was prayer answered!

God's providences are very closely related to the prayers of God's people. A few years ago a German missionary society found itself in debt ten thousand thalers. Fourteen years before it had received as a gift three acres of what was supposed to be worthless land in South Africa. At this juncture diamonds were discovered upon it, and enough was realized by percentage paid by the miners to pay the debt.

The founder of the Friendly Islands Mission applied to the London Missionary Society for permission to start a mission on another island whose chief had requested it. While waiting in prayerful anxiety for an answer, a box was washed ashore which contained a letter giving the permission. The wrecked ship was never heard from, and no other article from it was ever found.

In 1815 Rev. B. Shaw went to Cape Town as a missionary, but on being forbidden by the Government to labor there, he bought a yoke of oxen and a wagon, and he and his wife started for the interior, not knowing whither they went. After going 300 miles, he camped on the 27th day near a party of Hottentots, who, with a chief, were going to Cape Town after a missionary to teach them the "Great Word," of which that chief had heard. Had either party started half an hour earlier on its journey they would have missed each other.

The more our prayers are answered the more we have to pray for. If the prayers of the morning are answered at noon, how busy we must needs be in the afternoon, and how much to pray for at night! The prayers of the fathers in the early morning of the great missionary movement are being answered all over the world, and all over the world God's people need to pray mightily for a great ingathering.

God's people pray in many languages. They use many forms of prayer, and they ask for many things. But there is one petition common to all. They all unite in saying, "Thy kingdom come." Around that prayer there is unity. In offering it we are all one. It is the generic prayer that Christ taught us to offer. He knew that millions of lips would repeat it, and that it would be the prayer of the church universal for ages. Surely he would not have taught us thus to pray if he had not known that the prayer was sometime to be answered by the complete triumph of his kingdom on earth.

That prayer is the charter for all the prayers that we offer for missions and missionaries, in all their minutest interests. So let us make every week a week and every day a day of prayer for the coming of the kingdom.—*Rev. R. T. Cross, in Missionary Review.*

The keeper of the morgue in New York city states that four-fifths of the five thousand bodies that reach that place of the dead every year are sent there by drunkenness.

Anti-masons write for your paper.

Do not overlook the Business talk on the 16th page.

THE STORY OF ELIZA AGNEW IN CEYLON.

One day the teacher in a day-school in New York City, while giving a lesson in geography, pointed out to her pupils the heathen and the Christian lands, and she must have spoken some very earnest words to them, for then and there a little girl, eight years of age, named Eliza Agnew, resolved that, if it were God's will, she would be a missionary when she grew up, and help to tell the heathen about Jesus. She never forgot this resolve. Until she was thirty years of age she was detained at home, because there were near relations who needed her care. But when she had reached that age, and her dear ones had been called away from earth to heaven, she was free to leave her home, and she went as a missionary to Ceylon.

Some years before this, when the first missionaries reached North Ceylon, they could not find, among the more than 300,000 people there, a single native woman or girl who could read. There were a few men and boys who could read, but the people did not think it worth while to teach the girls. They said, "What are girls good for, excepting to cook food?" etc. "Besides," they said, "girls could not learn to read any more than sheep." The missionaries said to them: "You are mistaken. Girls can learn to read as well as boys." So they opened mission day-schools, not only for boys but for girls also.

Though the parents willingly allowed their sons to attend these schools, they were very unwilling to let their daughters remain long enough to receive an education, as it was common for parents to give their daughters in marriage when they were only ten or twelve years of age. Seeing this, one of the missionary ladies wished to commence a boarding-school for girls. She wished to have the native girls separated from the influences of their heathen homes, and brought under daily Christian influences. But none of the people would send their daughters to her.

One day there were two little girls playing in the flower-garden in front of the missionary's house at Oodooville. Ceylon is in the tropics, only nine degrees north of the equator. In North Ceylon there are two seasons, the wet and the dry. The dry season lasts nine months, and during that time there is scarcely any rain; but in the wet season, November, December and January, it rains nearly every day, and sometimes the rain falls in torrents—between nine and ten inches have been known to fall in twenty-four hours. While these two little girls were playing, there came on a heavy shower of rain, and as they had not time to go home, they ran for shelter into the missionary's house. It continued to rain all that afternoon and evening, and the little girls became very hungry and began to cry. The missionary lady gave them bread and bananas. The younger girl ate but the older girl refused to eat. After a time, when the rain ceased a little, the parents went to look for their daughters. They had supposed they would be in some neighbor's house, but found them in that of the missionary. When they heard that the younger one had eaten, they were very angry, for they said, "She has lost caste." They found fault with the missionary lady, and the mother said, "You have given my child food, and it has broken caste and is polluted, and now we shall not be able to arrange a marriage for it. What shall we do? You may take the child and bring it up."

The missionary lady had been wishing for native girls to come to her, whom she might educate in a boarding-school, and here was a mother actually saying she might take her daughter, so the missionary lady thought that perhaps this was the Lord's way of enabling her to start the boarding-school. She took the little girl, fed and clothed her, and began teaching her the 247 letters of the Tamil alphabet. She sprinkled a little sand on the floor of the veranda, and taught the child to write letters in the sand. By-and-by, some of the playmates of this little girl came to see her, and when they saw her writing the letters in the sand, they thought that this was some kind of new play, and they also wanted to learn. The Tamil children have good memories, and in a very short time they committed to memory the 247 letters of the alphabet, and were able to read. Their parents, seeing this, and that the little girl was well cared for and happy, soon began to entrust more of their daughters to the care of the missionary lady. This was the beginning of the

Oodooville Girls' Boarding-school, which was, perhaps, the *first boarding-school for girls* in a heathen land, having been commenced in 1824.

After Miss Agnew went to Ceylon, she became the head of this boarding-school. She remained in Ceylon for forty-three years without once going home for a rest or a change. When friends would ask her, "Are you not going to America for a vacation?" she would always reply, "No; I have no time to do so. I am too busy." Through all those forty-three unbroken years, during which God granted to her remarkable health, she was too busy even to think of going home.—*From Seven Years in Ceylon.*

THE GOSPEL IN SIERRA LEONE.

A correspondent of the *Weekly News* of Freetown, Sierra Leone, writes thus of Bro. J. A. Cole's work in that city: "Rev. John Agustus Cole is making himself useful in various ways; as herbalist, he is styled Dr. Cole; as linquist and scholar in Arabic literature, he is known as Professor Cole. He is an ordained minister of the Gospel of the American Wesleyan church, and is laborious in this city and country, in the pulpit and open air, in towns and villages.

"To supply in a certain degree the long-felt necessity of a regular place of worship and for preaching the Gospel, especially for the spiritual benefit of the ignorant native heathens in this city, Dr. Cole has succeeded in obtaining the old store, a long stone building of a late merchant in Walpole street. This place he has fitted up at his own expense, and pays the monthly rent. The hall is in two departments, which open towards each other. It is well adapted for the accommodation of both the native heathen, here at home and from abroad. It is several weeks now since it was opened. Every Sunday afternoon and Thursday in the week, other friends and native Christians are in attendance, to witness and encourage the native heathen tribes of the Timmanees, the Soosoo, the Mandingoes, Limbahs, Sherbro and Mendis, who do not feel themselves at home in our expensive churches.

"The number present at the hall last Sunday was 70 native heathens, besides 216 Christian people. Dr. Cole regularly preaches to the natives through an interpreter, and occasionally himself in the vernacular. With the Rev. Mr. Cole, we understand that the Rev. J. R. Frederick, and the Rev. H. W. Johnston are taking part in the meetings. Also for example and encouragement, Miss A. Harris, M. D., attends. The female workers also are doing active service among the native heathens. On last Sunday afternoon, before the close of the service, a solemn and serious inquiry was made of the aboriginal congregation, to attest their knowledge of the object of the meeting, and to show by sign their earest desire and willingness to accept the Christian religion; the reply was made simultaneously in the affirmative by sixty of the heathens present, who all instantly rose up on their feet. This is a work of faith, and labor of love. For this work and its success we cannot as a Christian community refrain to unite our prayers."

TEMPERANCE.

PROHIBITION AS A FACTOR IN RELIGION.

We should like to persuade our friends who are fervent in religion but cool toward prohibition, that there is a great deal of religion in prohibition, and ought to be a great deal of prohibition in religion. In other words, we wish to rivet this conviction, that the man or woman who is sincere and in earnest to promote the kingdom of Immanuel, to lead humanity out of all moral danger, away from all temptation unto sin, and up to the plane of widest usefulness, utmost security in domestic happiness, and the most satisfying hope of heaven—that disciple cannot "cold-shoulder" the prohibition of the liquor traffic.

What is religion—Christianity—its office toward men? It is the system of doctrines and precepts taught by Christ. And nothing did his teaching better emphasize than the duty of man to love his neighbor as himself. And certainly the truly religious man so loves himself that he will put liquor away from himself and all his household. Prohibition is exactly that factor in religion through which the religionist is to apply his love for his neighbor by protecting him against the evil which is hostile to that neighbor and all his household. And if prohibition is protection of every neighbor, and every citizen on the Jericho road is a neighbor, how shall any citizen of Christ's church enact the good Samaritan and omit prohibition from the ritual of his duties alike at the polling-place and the prayer meeting?

If hitherto, brother, you have failed or declined to help this principle in all possible ways, please kindly remember it is still true that "he who is not for Me is against Me," and that if the liquor traffic be an evil and the prohibition of evil be God's principle, to stand against prohibition is to stand against the wise Master we serve. Surely you will not assert that liquor drinking is less than the source of abominations beyond counting, and the traffic is the source of the drinking. Hence to prohibit the traffic is to walk with God in exterminating what he hates, in promoting what he approves, in making it easier for weak and tempted man to be at one with his Maker. That is the work of prohibition, and in that work is prohibition an unavoidable factor in the religion that is the revealed will of God.

The Word says, "Thou shalt not kill!" Does the liquor traffic? No. It says, "Thou shalt kill!" and enforces its commandment. But prohibition, in keeping with the Word, prohibits killing—spills the maddening potion that is loaded with man-slaughter. It keeps God's law. License breaks God's law. Which way shall the Christian vote and pray? Which way must he vote and pray to be a Christian? Brother, if the licensed liquid kills your neighbor, and you licensed its sale, whose hand lifted the blade—pulled the trigger? On the hand that casts the license ballot is there not a spot that will not out?

The Word says, "Thou shalt not commit adultery!" and prohibition is the sword of the Word to enforce its command, for, as liquor is the prime inspiration to this prime infamy, so the demolition of the tap-room is the Nemesis of shame. Nay, tell us, man of license, can one license the cause yet not license the effect? You shut your eyes, whirl round and fire in the street. A passer-by falls dead, and you stand arrested for murder. You did not mean to kill him; but you set in motion the cause of his death, and the logic of the law rightly handcuffs you. You did not mean to license adultery; it shocks you to be so charged; but you license the stimulus that stifles conscience and stirs passion; and can the moral law keep its logic clean yet brand you cleaner than procurer of uncleanness? Surely, the logic of moral cause and effect is severe; but is it not the judgment of justice? Indeed, how far and how long is that religion worth living which omits from its daily creed and practice the prohibition of evil and the seed of evil.

Does a sound, unmortgaged mind witness the inward sowing and the outward harvest of the saloon, yet find either better than profoundest evil? Brother, eliminate prohibition from your mother's religion, and the factors remaining would not cipher the problem of her life to that solution of Christian uprightness you love to remember her by. And what is right in the mother cannot be wrong in the son. Were your wife, too, a communicant, praying the good Father to bless with many drunkards the saloons you voted to license, that your devotion might not go unrewarded, you would think her mad. And if the license be out of place in religion, certainly prohibition is in place there.

Moreover, the Book God wrote commands observance of the Sabbath day, forbids theft and false witness; and prohibition of the liquor traffic takes by the arm the most lawless man and leads him into companionship where those commandments are kept—helps to make truth and honesty and Sunday worship easy, while the traffic helps to make them all hard to some and impossible to a multitude. And since the traffic is a factor in iniquity, is not its prohibition a great factor in religion and its license a great rent in the holy vestment? Should all good men of twenty-one years espouse total abstinence and total abolition of the traffic, would not the rest of the virtues have a much easier time, and much of humanity shift rapidly from cactus barrens to fields of clover? And to help humanity thus is one purpose of the true religion. And if the Bible be the sibyl of truth in pronouncing woe upon him that putteth the cup to his neighbor's lip, do not its same words equally pronounce blessings upon him that taketh the cup away? And that is prohibition. It is ever blessed of God; 'tis license that is cursed; for if it be wicked in A to put the cup to the lips of B, it adds cowardice to wickedness to get C to do the evil deed. Brother, if no man would vote another the law's protection in doing what he would not do himself, would not prohibition prevail? Would not humanity be happy? Would not vice and crime be discouraged? Would not poverty have a new suit? Would not God seem great and the devil small?

Then why let the cowards conquer the world? When every man shall stand as if he alone gave tone to the moral world, the world will ring out the right moral tone, and only the meanest minority will seek to license the source of iniquity.—*James Clement Ambrose in Union Signal.*

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON X.—Third Quarter.—Sept. 7.

SUBJECT.—Jesus and Zaccheus the Publican.—Luke 19:1-10.

GOLDEN TEXT.—The Son of Man is come to seek and save that which was lost.—Luke 19:10.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Luke 18:35-43. T.—Luke 19:1-10. W.—Luke 15:1-10. T.—Psa. 130:1-8. F.—Matt. 9:1-13. S.—Psa. 51:1-19. S.—Luke 19:1-10.

COMMENTS BY E. E. FLAGG.

1. *The case of the rich publican.*—vs. 1–4. There are several lessons to be gained from this story. (1) We have no warrant for despising or shutting out as impossible to be reached by the Gospel any class or condition of men. This was the mistake of the Jews; but it is a sin as well as a mistake to thus limit the grace of God. (2) No natural disadvantages need to hinder us from seeing Christ. If we are really in earnest like Zaccheus we shall make even the difficulties and hindrances in our way serve us. (3) "He ran before." He took opportunity by the forelock. There was no putting off of effort thinking that Christ might pass that way again. Had Zaccheus done so he would never have seen Jesus, for this was the last if not the first time that he ever passed through Jericho. Had he been too little in earnest to see him to run before and climb the sycamore tree he would have thrown away the one opportunity of his life. (4) Riches do not in themselves hinder a man from seeking Christ. Neither do heavy business cares and responsibilities, of which Zaccheus as chief collector of customs in so important a commercial center as Jericho must have had his full share,—perhaps as many, at least, as press on the ordinary business man of to-day. (5) He took the time from his business to find Christ, though it may have been his busy season, and it is certain that his position, involving as it did the oversight of all the other tax collectors in that city and perhaps of the adjacent country, could not have left him much leisure.

2. *The call of Jesus.*—vs. 5–7. Men often say, "I am content to be as good as my neighbors," but this is not the spirit that wins a special call from the Master. If we are not anxious to put ourselves on a higher moral and spiritual vantage ground than others we may be sure that Christ will never single us out for his special service. We notice, secondly, that our Lord's call is ever one of haste. It demands immediate action. "When Jesus came to the place he looked up." The obscurity of our worldly position can never hide us from him. As the great Captain of our salvation he is ever on the lookout for recruits who will be brave and true in his service, for those who will be his living witnesses, of whom men will always and everywhere take knowledge that they have been with Jesus. Zaccheus obeyed the call instantly, joyfully. Halting, reluctant obedience is not the kind the Lord wants. It does not honor him nor profit us.

3. *The true penitent.*—vs. 8–10. This was not the first time that Jesus had shocked Jewish prejudices. He was always doing it; and his followers who look at men and things as did he, from the heavenly standpoint, will find themselves offending the prejudices of worldly people at every turn. Some have thought that as the Jews classed all publicans as sinners without any discrimination as to individual character, Zaccheus' words do not imply a new formed resolve to act righteously, but rather an assertion that though he

was a despised publican he had for all that lived a life of exceptional benevolence and integrity. If this was so it proves that a successful business man may also be entirely honest, and that no legitimate profession or trade needs to be a bar to Christian living. The common idea, however, has always been that Zaccheus had lived like an average publican, practicing the usual acts of extortion which made the class so hated. This seems to be implied in our Saviour's answer. "This day is salvation," etc. If we are saved ourselves, our homes and everything about us will feel the change. "Holiness to the Lord" will be written on our possessions. A thorough salvation will reach the pocket-book. If it does not we may doubt its genuineness.

STRIKES AND LABOR LODGES (*Continued from 9th page*).

extended by the public to organized labor has not occasionally led the latter to excesses which all true citizens must deplore. Nothing can be more tyrannical—not even the most grasping and soulless of corporations—than organized labor when it undertakes to order men without grievances to quit employment in order that some abstract principle of recognition of the organization may be forced upon employers.

THE SAME, AUG. 14.

The strike fever is abroad. Sixty thousand men are now idle in consequence of a railroad strike in Wales, and a strike of enormous proportions has paralyzed the shipping and railway industries of New Zealand. The day is probably not far distant when all civilized governments will adopt compulsory arbitration and make the paralysis of any industry by strikes a first-class misdemeanor punishable by law. Strikes have no legitimate place in this age of enlightenment and mutual forbearance. Coercion as a means of settling labor disputes is reactionary in its effects and retards the wheels of genuine progress toward the emancipation of labor from grinding conditions.

EQUITY, CHICAGO, AUG. 20.

We have heard a great deal of late about the Knights of Labor. They have made quite a stir by their efforts to control the management of our railroads, but unfortunately for them, they have failed to convince the owners of the roads that they were perfectly safe persons to be entrusted with so magnificent a property. They have as a consequence been gradually losing their hold, and to-day number but a handful of men—a corporal's guard as compared with the grand army of a few years ago—and are yet wasting away at a rate which threatens to obliterate them from the elements composing our economic system. The organization is practically dead, the *coup de grace* having been given to it last week when it endeavored to dictate to the managers of the New York Central railway as to the manner in which they should conduct their business.

The agitators ought to learn wisdom by experience. Their great blunder was in naming their now practically defunct organization. It should not have been called the Knights of Labor, but the Knights of Ease. The very suggestion of labor causes a cold chill to run down the spinal column of the average agitator and settle in the region of his brains, leaving him in a condition bordering upon idiocy.

NEW YORK SATURDAY GLOBE, AUG. 16.

It would be impossible to imagine anything more purely arbitrary than this strike. It was even worse, if possible, than the Reading strike of 1887, which was so disastrous a failure, and which, at the same time, resulted so seriously to the Knights of Labor involved in it. It is not even necessary to inquire why the men were discharged. Certainly the Central railroad, which has for so long a time maintained excellent relations with its employes, may be trusted not to pursue a policy purely arbitrary. Indeed, so excellent has been the management of this road that it has long been deemed almost an impossibility for a strike to occur on any of its lines. While the public were placed at great inconvenience by reason of the movement, small as it was, it was plain that it could not succeed. Indeed, it is impossible to imagine what good would have come from it if it had been a success.

All this gives a new proof of the fatuity of professional labor agitators. Here were the managers of a few local organizations of the Knights of Labor who, upon their own responsibility, ordered a strike on the main lines of the Central railroad, without any preparation either in and by themselves or of the public. They did this with no general agreement on the part of the members even of their own body, and with nothing upon which they could appeal to the sympathy of the public. They had no great wrongs to complain of, and yet they went on and ordered the strike with just as much assurance as if all the evils of the world had centered in the management of that railroad system.

As the result of this strike suggestions have been made that the public deserves and demands some protection from such irresponsible dictation. A railroad is itself compelled by law to carry passengers or to take freight when they are offered it. But there is no provision which compels the employes of railroads to give notice to the public of an intention to stop all traffic. Nobody has any idea of interfering in any way with the right of labor to organize, but it must do so with common sense, and must, at the same time, recognize that its members have as many duties and responsibilities as they have rights. If it is right to compel a railroad to do a thing, it is also proper to punish the employes of that railroad when without notice they render it impossible for the corporation itself to carry out its obligations to the public. The suggestions made by the *Evening Post* in this respect are worthy of wide discussion, and certainly commend themselves so that some law ought to be passed to carry them into effect.

AMERICA, CHICAGO, AUG. 21.

When a labor organization attempts to enforce its peremptory demands by an arbitrary interference with a public service, it runs the risk of being considered a conspiracy against society, and incurs the onerous responsibility not only to prove that its demands are reasonable and just, but that it has exhausted every means at its command to effect a reform of the abuse it complains against, and to avoid committing a great wrong against the community in order to enforce its own rights. If by presenting unreasonable demands, if by insisting upon unreasonable terms of employment, and if by ignoring all the obligations which employment by a quasi-public corporation impose, any organization of labor precipitates a disastrous and far-reaching strike, its leaders should be held criminally responsible.

There is a point beyond which the real or fancied grievances of employes on a railway cannot be permitted to interfere with great public rights. If their grievances are real, they cannot long be unredressed. If they are merely visionary, they cannot be justified by any show of power or violence. The responsibility of railway corporations to carry on their services promptly and efficiently is clear. The time will come when the right of labor to share in that responsibility will be equally plain. If it is not so with the railways in private hands, it will result in placing all railways under government control, when the attempt to bring transportation to a stand-still would be interference with the function of government, which the American people would not tolerate twenty-four hours.

INTER OCEAN, AUG. 23.

It is evident that Grand Master Workman Powderly has worked himself into quite a fevered state of mind over the troubles on the New York Central railroad. He calls in bugle tones upon all organized industry to contribute a strike fund large enough to enable the Knights of Labor on that great line to cope with and vanquish the Vanderbilts, as represented by H. Walter Webb. He becomes somewhat extravagant in his language, declaring that our revolutionary fathers and their achievement make a poor showing as compared with this New York Central strike, provided only the workmen live up to their privilege. Usually Mr. Powderly is a conservative man, whose words carry weight by their calm force, but in this case he allowed his temper to run away with his judgment. It is simply absurd to put in any such claim, and his own sober second thought will blush over his betrayal into such preposterousness.

The bottom fact in this whole business is that fifteen employes of that company were discharged without being told why. They thought and still think it was on account of their prominence in the Knights of Labor and their efforts to secure from the last Legislature of New York the enactment of a weekly pay bill. Mr. Powderly thinks the same. Mr. Webb and Superintendent Toucey say they were not discharged for being Knights. They do not specifically say that it was not for their efforts at Albany in behalf of the weekly pay bill, although the general denial may perhaps be considered to be broad enough to cover that ground. The company claims the right to discharge for cause without giving any explanation; the Powderly position is that it has the same right to discharge a Knight of Labor as anybody else, but not for being a Knight.

Mr. Powderly says, arbitrate; Mr. Webb insists there is nothing to arbitrate, and it is difficult to see what good could be accomplished by that means, whichever version of the facts is correct.

RELIGIOUS NEWS.

—John F. Stanton, a Friend, formerly of Indianapolis, is engaged in an active religious work in Chattanooga, Tenn. He preaches often to crowds upon the streets, as well as within doors. He wishes to procure a tent for evangelistic meetings in the South.

—The ten days' meeting of the Western National Holiness Association, with 500 campers and 110 tents, began Friday near Decatur, Ill. Eight States are represented. Rev. William McDonald and Joshua Gill of Boston, were the chief speakers on the opening day. Bishop Taylor of Africa, was present August 20th and 21st. No huckstering is permitted on the ground, and a deep religious feeling pervades the meeting.

—A series of fellowship meetings is in progress among the churches of western Kansas, conducted by Evangelist Veazie. Nine points are to be visited in three weeks in August, between the extreme northern and southern borders of the State. The meetings are for Bible study, prayer and Christian conference in preparation for the work of the winter, as well as to communicate cheer and courage to churches in that region, where there is much anxiety because of failure of crops.

—During the past four or five months an extensive revival of religion has been reported in the various Streator churches. The interest has been especially marked in the M. E. church, where the revival services have been in charge of a young evangelist named Thomas. An enthusiastic camp meeting was held in Villa Park, in the northern suburbs of the city. The attendance was large, and the meeting broke up on the 10th inst. with a grand jubilee and rejoicing over the five hundred conversions that have taken place.

—Rev. Dr. Richard S. Storrs, of Brooklyn, is to deliver the oration at the quarter-centennial observance of the founding of the town of Southold, L. I., on Aug. 27. Dr. Storrs' great-grandfather, the Rev. Dr. John Storrs, was pastor at Southold about the time of the Revolution.

—A joint commission on the union of the Reformed churches in America and in the United States has been appointed and will meet at the Catskill Mountain House September 2. The secretaries of the benevolent boards of the two denominations have been requested to meet with the commission. The subject of federal union will be discussed, the difficulties to be overcome will be considered, and if possible a plan of union will be formulated.

THE SOUDAN MISSION.—Word has been received in New York of the deaths of F. M. Gates, E. Kingman and John E. Jaderquist, Presbyterian missionaries in Soudan. They were murdered by Arabs, but no details beyond the simple announcement of their tragic end have reached America by cablegram.

Mr. Gates came from Plainfield, N. J. He and two other young men on May 13 came to New York and met seven other missionaries all bound for the Soudan. Among the party were E. Kingman, John E. Jaderquist, Roy G. Coddington, Warren G. Harris, F. M. Gates, Mrs. F. Kingman, Miss Jennie Dick and James Trice. All these missionaries were young and full of enterprise. They knew that no Christian teacher had ever returned from the Soudan, but they felt a special call to go and labor there. They were not sent out by any church or missionary society. They were very poor. Seven of the party had been sent on from the West by various Christian societies. They had no money. On May 14 they sailed from New York and the following two weeks were spent in getting settled in temporary quarters, and in much waiting before God for further plans. After much prayer, it was decided to send three of the brethren into the interior at once, planning for one to return as soon as the necessary information about the country and people could be obtained,—probably in from three to five months. Messrs. Kingman, Gates and Jaderquist were set apart to go forward and bear the hardships. A few days ago friends in New Jersey received this cablegram: "Gates and other two killed by savages." No further details have been received and none can be until letters arrive from Sierra Leone, two or three weeks from now at the very earliest.

In Brief.

General Negrier, of the French army, has just issued an order to the garrison at Nantes containing the following paragraph: "Officers and non-commissioned officers are reminded that in no part of the 'theory' are military commands accompanied by swearing or blasphemy; consequently the General orders that henceforth such coarse words be omitted from commands."

The Sarnia (Ontario) town clock stopped at 4:30 Thursday morning, and Mr. Williams, on going to ascertain the cause, found the hands had been securely tied down by strands of twine and grass. The mischief had been done by a pair of English sparrows, who had selected the angle formed by the hands as a site for a nest. The movement of the hands interfered with their plans, and the birds put their wits to work to devise a remedy that would secure the stability of the nest, Their first scheme was to wind the shaft on which the hands are pivoted round and round with grass and cords. That failing, they tied the hands together and to the framework in such a manner that it took considerable time and a great deal of labor on Mr. Williams' part to remove the obstructions. The engineering skill displayed by the birds in accomplishing their object showed that they possessed reasoning powers of no mean order, besides an amount of industry and perseverance in gathering the material within the few hours at their disposal that is almost incredible.

The Mississippi river is displaying its usual dissatisfaction with its lower bed and is seeking a new channel. The recent high water has caused it to tear away great sections of land in its effort to break into another channel, and many plantations are threatened with being swept out of existence. At Plaquemine a large area in front of the town has been swept away and several hundred acres, comprising nearly the entire place, will surely fall into the river. In New Orleans a large parcel of land on Second street slipped off and disappeared in the stream. The Illinois Central has been obliged to move its tracks. Across the river, at Algiers, the river has eaten its way under the town, forming an underground channel, and its total destruction is liable to occur at any moment. Many points in New Orleans are threatened; the garbage wharf, the famous old church of St. Francis, built in 1727, and almost all of Point Coupee. But while the river is cutting away land above it is adding to it below. Its waters, laden with sand and mud, pouring over the levees or through crevasses, have filled up low and swampy places, and will bring into cultivation lands formerly deemed too low for that purpose. The restless Mississippi is always tearing down and building up.

DONATIONS

Fund for current Expenses:

N. O. Moore	$ 5 00
J. S. Hickman	2 00
Jno. Dorcas	10 00
M. F. Carr	3 00
I. A. Sommers	10 00
M. W. Bingham	5 00
A. Coe	10 00
A. L. Hunting	5 00
E. R. Worrell	2 00
S. Olsen	5 00
D. A. Straw	10 00
W. O. Percival	10 00
J. Griffin	2 50
A Friend	2 00
J. Grove	5 00
E. Whipple	1 00
J. C. Drake	10 00
J. S. Rice	5 00
S. A. Pratt	20 00
Mrs. J. W. Phelps	10 00
Previously reported	212 32
	$ 344 82

For Free Tract Fund:

W. F. Carr	$ 2 00
I. C. Weidler	50

Southern Ministers' Fund:

C. S. D. Cowles	40
E. C. Guild	3 00
O. W. Walkins	50

News of the Week.

WASHINGTON.

The census office has practically completed the count of the population of the United States. There are, however, about 1,200 enumeration districts the returns from which have not yet been received. The count shows an aggregate of 62,695,955, and when the entire count is finished the population of the country, according to Mr. Porter's estimate, will be about 64,000,000, or an increase of about 30 per cent. during the decade.

CHICAGO.

Eighty engineers and firemen manning forty engines in the employ of the Union Stock Yards and Transit Company, and known as the Railway Switching Association, went out on a strike for an advance in wages Friday morning. They also demand a regulation of the hours of work Sunday. Not only did the strike interfere with the strikers themselves, but it threw out of work 120 switchmen and threatened to put an effective quietus on the important operations of between 5,000 and 6,000 men employed in and about the packing-houses.

The strike ordered for Sept. 1st by the carpenters, is a general one. Every union carpenter under the jurisdiction of the United Carpenter's Council, is ordered out at that time. This includes those who are working for men who have lived up to the agreement of last spring as well as others. The old bosses have refused to arbitrate the troubles between themselves and the carpenters, and the strike Sept. 1st. is regarded as inevitable.

An explosion of powder occurred at the Standard Cartridge Company's works, four miles south of Blue Island, on the Rock Island railway, Friday morning, in which Charles Sidwell, of Cincinnati, was instantly killed, and twenty men, boys and girls were more or less seriously injured.

It was reported Monday that if the strike of the switching engineers and firemen was not settled before night the entire packing industry would probably have to suspend operations. This would mean that over twelve thousand men will be forced into temporary idleness, that thousands of dollars' worth of perishable property will be jeopardized and that the meat supply of the country will be reduced to such an extent as to cause a partial famine.

COUNTRY.

During a heavy storm which prevailed in the vicinity of Philadelphia Thursday evening, the wall of the stable and car sheds used by the passenger railway companies, was blown down, carrying a portion of the roof with it. Four persons were killed outright. Three others are so badly injured that they are not expected to recover, three others were less seriously injured, and one is missing and probably dead. Twenty or more horses were killed.

A cyclone swept the city of Wilkesbarre, Pa., and the adjacent mountainous region. Immense buildings containing many people were unroofed, and in many cases destroyed in the twinkling of an eye. The city in its most frequented part around the depots presents its worst appearance, passenger and freight cars were lifted from the tracks upon which they stood and laid on their sides, while other cars were rushed along the track by the force of the cyclone's swirl. A careful estimate places the number of buildings demolished and partly destroyed at nearly four hundred, and some estimate that it will exceed this figure. The loss will probably reach nearly, if not quite, $1,000,000. The list of the killed now reaches eleven, and the fatally injured nine. Fifteen or twenty are more or less severely hurt.

John G. Coy, of Larimer County, Colorado, was nominated for Governor of that State Friday by the Independent Labor and Farmer's Alliance convention.

The Pennsylvania Prohibition Convention in its platform demands prohibition; preservation of the Sabbath; favors the

(*Continued on 16th page.*)

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

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Of course, it is to be remembered that this is the season when there is the greatest temptation to neglect the good old maxim of "early to bed." At no other time of year is a bedroom less inviting than now, when especially if it is near the roof, as bedrooms often are, its air will be hot and stagnant, until changed by the evening breezes.

At no other season are the temptations to sit on the front piazza so great as now. The latter practice is one of the pleasantest of those which characterize American informal social life, and need not be entirely sacrificed. But to devote to it hours which should be passed in sleep is to shorten life, and one can be of very little use to society after he is dead—or to himself either, so far as the matters of this mundane sphere are concerned.

The young can stand even less than the old the drain on their vitality caused by insufficient repose. The growing time of life, the time when body and mind are in the development stage, is a time when nutrition and conservation are imperatively necessary. So let the young folks, as well as the old folks, see to it these summer evenings that they get to bed betimes.

Those who find it difficult to sleep on account of the heat, can readily circumvent old Sol by taking a bath. If it is only a hasty sponge bath, it will do wonders in cooling the body, softening and refreshing the skin, and preparing the system for the ready enjoyment of "tired nature's sweet restorer."

Awakening from such a sleep as it is possible to secure even in warm rooms through which there is a draught of air, one is refreshed and fitted to cope to much better advantage with the hottest of weather, than the tired and jaded beings who have tried to get along without duly availing themselves of the recuperative process which is at everybody's command.

REST.

When you are so tired as to feel "ready to drop," sit down, comb your hair and change your shoes. This will rest the head and feet and give new strength for the work which at house-cleaning or moving time refuses to be postponed. That lying down ten minutes will rest one much more than sitting down, has to be reiterated often for the benefit of those ambitious women who sometimes scorn to rest in this way during the daytime, and others who fear that it will be known to their discredit if they so indulge themselves. I once heard Mrs. Lincoln talk upon this topic, and I wish every farmer's wife might have heard the woman who has made housekeeping a study, tell how to get rest enough to insure health. It was the wisdom not of the theorist, but of one who had so nearly overworked as to have found it needful to study means of making good housekeeping possible without slowly killing the housewife.—*New England Farmer*.

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Samuel C. Pomeroy, in an address, 1883:—"There may be a broad distinction between the good and the bad in secret societies, but as they all alike have oath bound obligations to complete oblivion of all they do or say, I have no means of judging the good from the bad. So I turn away from them all to the great Teacher who said, "In secret have I said nothing."

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Hon. Samuel Dexter, in an open letter to the Grand Master of Mass., 1798: "If there be no very important reason for upholding Masonry at a moment like the present, there *is* a reason against it. The system of the destroyers of human virtue and happiness is to undermine in the dark the castle that cannot be carried by storm. Secret agency has overthrown all the republics of Europe, and an extended, secret, leveling, self-created society, without any valuable object of pursuit, and embracing bad characters as well as good, cannot be the subject of approbation of an anxious patriot."

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BUSINESS.

ENTHUSIASM!!

That is the word for *Cynosure* workers. The season for profitable work for subscribers approaches. With many of our good friends who volunteer their aid it is already HERE. NOW is always a good time for every good work. Let it be begun, at least.

By all means, we ask of every friend of the reform,—by all means read Bro. Stoddard's letter on the 9th page. The stones of New England will roll if they get started. Her sturdy people may awake with a grand enthusiasm that will astonish even our Western friends who are accustomed to be dubbed "hustlers." Let us join hands all along the line for a self-denying but grand effort in the name of our Lord Jesus Christ to send through the land 50,000 copies of our paper.

Since the April Conference on the Secret Lodge System the N. C. A. has had many hundred dollars worth of free advertising. This means *advertising the movement* against the lodge. It means a great deal more in its influence upon the minds of the readers of the papers which have by editorial and display advertisements aided in placing before the public the addresses at that Conference.

A Congregational minister and Freemason said, "I was glad to see Rev. Dr. Goodwin's address in the *Advance*. It was good." The thanks of this Association are due and heartily extended to these papers. But we must ask them to take out any advertisement now running of the Conference Proceedings for the supply is exhausted, and orders cannot be filled.

The *Free Methodist* says of "Disloyal Secret Oaths" by Joseph Cook:

"Mr. Cook treats of the disloyal oaths of Mormonism, Clan-na-Gael, Jesuitism and Freemsonary. The address is clear, outspoken, comprehensive. It is the utterance of a master-mind, and is entitled to a candid reading, even by lodge men. Send and get it, read it and get others to read it. If men would read the facts which exist to-day the secret organizations would soon decay and die. They only thrive by the ignorance, selfishness and misrepresentations of those interested in building them up. Such literature ought to be scattered broadcast throughout the land."

Have you thought of the remark of an editor in last week's paper that Joseph Cook's address at the Conference was a "God-send in a time like this?" Do you discern the signs of the times? One party ordered 500 of Mr. Cook's Disloyal Secret Oaths this week for distribution at conferences. If it is a "God-send," then this man discerns the signs of the times aright. In order to allow every one to do something at conferences, synods, and associations this fall, we make the following prices:

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SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Aug. 18 to 23 inclusive:

A F Smith, Rev I Small, E J Hayes, Mrs T A Prest, J C Williams, Rev S F Clark, C Shank, Rev C C Foote, C F Hawley, W Northrop. R Gunn, Rev I C Weidler, Rev H J Craddock, Mrs C A Goodwin, Miss K M Hartsock, J H Wooster, M Merrick, Mrs M A Gamble, J Flieman J C Casteel.

NEWS OF THE WEEK (*Continued from 13th page*).

Australian ballot system and suffrage; increased time of residence by foreigners before naturalization; legal prohibition of trusts, equal taxation and maintenance of public schools inviolate.

All day Sunday the managers of the federation of railway employees—firemen, brakemen and switchmen—were consulting at Terra Haute, Ind., whether or no to join Powderly in a great strike from the Mississippi to Boston.

Owing to the failure of the crops in McIntosh county, N. D., the farmers there belonging to the Russian colony, have asked aid from the Commissioners.

Judge Rose, of Jamestown, N. D., Thursday declared the Legislature had no power to pass a law prohibiting the importation and sale of liquor in original packages, and that it was inoperative. He, however, decides that the importer has no right to allow the packages to be opened and the liquor drunk on his premises.

Mrs. Sizlove of Point Isabel, Ind., Wednesday night, broke up the stock and fixtures of a drug store in which her husband had bought whisky.

A car on the Mount Penn Gravity railroad at Reading, Pa., ran away Friday with eighteen passengers on board, making the descent of five miles in three minutes, and rolled down a fifty foot embankment at the end of the track. Four persons were killed; two fatally, and others seriously injured.

The air-brakes of a freight train standing on a grade at Summlt, Cal., gave way, and the train dashed into another freight train at Cascade. Four men were killed and the railroad property was seriously damaged.

FOREIGN.

Statistics gathered by the Hungarian Ministry of Agriculture place the wheat harvest of the world at 725,000,000 hectoliters and the quantity required by importing countries at 123,000,000 hectoliters. The total quantity available to meet the import demand is estimated at 148,000,000 hectolliters.

The shipplng strike in Australla has caused a general paralysis of business. It ls expected that the New South Wales lron works and factorles will close down owing to the lack of coal. A joint conference of Melbourne and Sidney shipowners has been arranged. The great labor employers have renewed their pledge to stand against the strikers' demands.

A cyclone swept through the canton of Staud, Switzerland, Wednesday, doing an immense amount of damage. The villages of Lavallee and Ioux were devastated and whole forests destroyed. The storm lasted three minutes. It is reported that 150 lives were lost.

Cholera is spreading steadily along the Mediterranean north of Valencia, Spain, where there are ten to twelve new cases daily. The disease has appeared in several villages in the province of Toledo and suspicious cases have been discovered in Madrid.

The steamer Oceanic from Hong Kong and Yokahama brings Japanese papers which say that cholera is making headway throughout Japan in spite of the efforts of the government to arrest its progress. There have been about three thousand cases, 60 per cent. of which have proved fatal.

A San Salvador dispatch of the 18th says: General Ezeta to-day received the peace procotol, which was submitted to the Cabinet and was approved on most of the points. General Ezeta will send to Guatemala a commissioner duly authorized to sign the peace agreement arranged by the diplomatic corps, and it is believed that everything will be settled satisfatorily Friday or Saturday. It is said that the treaty is most favorable to Salvador. All the points demanded by Ezeta have been conceded by the Guatmalan Government.

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St. Francis Wis. Oct 24, 1888
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Bern. Elskamp, Pastor.

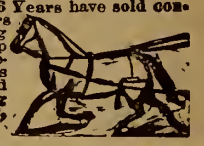
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THE SUMMER IS PAST.

It was a cherished hope a few weeks since that the subscription receipts for August would be double those of July. The only value put upon the expectation was that it would show the measure of enthusiasm the friends of the paper were feeling. The mark is not quite so high, but the result of August work is very cheering.

Summer is now gone and we begin the fall campaign with much more courage and heart than was felt two months ago.

We are now receiving word from colleges where the *Cynosure* will be welcome in the reading room, and soon expect over 200 names on this list. We shall need an addition to the READING ROOM fund to complete this good work. Nine dollars will send the paper to eight colleges during the school year.

OUR SEPTEMBER PLAN

is this: Let each reader of the paper contribute *one cent* to the cause in this way: On a postal card send us the names and addresses of five persons who ought to read the *Cynosure* and might be persuaded to subscribe for it. Perhaps you can think of ten, perhaps only of one—no matter, send them all, more or less. This is the first step, the next will give in good time.

Now let us have a thousand names before next week is gone.

From Rome it is reported that a great socialistic conspiracy exists. The police have been examining the houses of workingmen belonging to the secret societies, and find bombs charged with powder and dynamite, also correspondence of incendiary character and banners ready for display at the first uprising of this piratical conspiracy. But the Italians may thank themselves, just as we in America have more than once been compelled to do under like circumstances. So long as Freemasonry is allowed such power in Italy there will be other lodges more or less modeled after it, and more honest and frank in the avowal of their intentions.

In the article by Rev. R. T. Cross reprinted in our last from the *Missionary Review* there are two incidents given in the life of the late missionary Wilder, the founder of the *Review*. He died just as he was preparing to return to India with his wife and daughter, who are now in that country to spend their lives in mission work. The story told by Mr. Cross of the praying Vermont mother explains the spirit of this remarkable Wilder family. The son, who is now completing his studies, has been mainly instrumental in the great student movement in this country and is setting his face toward India for a life work. His address at the Northfield student conference was of thrilling interest. Let praying mothers be encouraged since they may remember Moses and Samuel in sacred story, and many cases like to this of the Wilder family in our own day.

Oliver Wendell Holmes was not permitted to be at peace after scorching the plumes of lodge barbarism with keen ridicule in the last *Atlantic*. The orders were uneasy until they had something to quote from the popular and witty poet to counteract the injury done them by stepping on the toes of their vanity. So the other day a G. A. R. company went to his summer home at Beverly and gave Dr. Holmes a badge of their order, following up their advance with a bold request for a letter. The aged man replies in a complimentary tone, in general terms speaking kindly of the visit, but in no word betraying that he has any feeling of regard for their secret society.

It has just been discovered that last year, early in the course of the trial of the five Cronin murderers, Alexander Sullivan, the Irish lawyer and Land League and lodge operator transferred his property to A. S. Trude. Sullivan was believed to be the chief villain in the Cronin affair, and Trude is a lawyer equally notorious. The bribing of the Cronin jurors was traced to a clerk in Trude's office, who ran away, and this transfer is proof of the collusion of these two men. At Trude's request the transfer was not recorded until lately, and has therefore been kept out of sight until it may be safely divulged. The main facts in the Cronin lodge murder will sometime be "out."

Rev. Elbert S. Porter, D. D., at one time editor of the *Christian Intelligencer* and pastor of one of the Reformed churches of Brooklyn, said in a speech before his Synod in 1880 that he was a Freemason, and quoted from an address he had not long before made at a Masonic corner-stone laying, that, if certain American institutions were assailed, "*We have an institution in every town.* WE HAVE AN ARMY READY." This is what Masons are drilling for—to have an army ready. And this army has not sworn allegiance to God and to the country, but to the lodge alone, which has been declared in the reports of both the Illinois and Missouri Grand Lodges to be an *imperium in imperio*, a government by itself and for itself, to which the allegiance of its members is first due.

Dr. A. T. Pierson writes in the *Missionary Review* of a lesson of the late conference at Niagara for Bible study. During seven days the only theme was the Word of God, and its teachings explained and applied. The missionary spirit burned like a flame fed with oil in the meeting, and the closing addresses by Prof. Moorehead of Xenia, Dr. West of St. Paul and Dr. Brookes of St. Louis were given with surpassing spiritual power. Voluntary offerings of $4,000 were made for missions, and last year at this conference Hudson Taylor engaged thirteen helpers for his China Inland mission. Dr. Pierson closes with the words: "The more we see of Christian life the more do we feel confident that *every step away from a full faith in the plenary inspiration of the Word of God* is a step away from the cross of Christ, and from all which that cross represents in the believer's life of devotion to the spread of the kingdom."

Henry George has been long regarded as an able representative of a vast body of workingmen, though his influence was not acquired by any combination of grips, oaths, threats and secret rites. He is in a position to speak far more candidly respecting labor difficulties than the petulant Powderly. In 1887 Mr. George wrote in his paper, the *Standard:* "As an abstract proposition, nothing can be clearer than that any combination to interfere with the perfect freedom of any one to manage a lawful business or by means of threat of injury or loss, or by interference with property or traffic, to dictate how such business shall be conducted, ought to be punished by law. It is time for the labor associations to face this fact, and to consider it soberly. The strike, the boycott, all the methods by which labor associations and combinations endeavor to carry out their objects, are methods of coercion—do involve interference with the liberty of others to conduct their own lawful business in their own way. When they do not proceed to the use of actual force and the actual destruction or injury of material things, they only stop short of this as a matter of degree. Without the power to in some way inflict injury or loss, the regulations of a trades union would be as futile as a law without a penalty."

STRIKES.

BY REV. J. M. FOSTER.

Carlyle calls strikes "the sooty hell of hate and savagery." As a rule they do more harm than good. Even when successful they must say with Napoleon after a bloody battle: "Another such a victory would ruin us." The loss of the employer is trifling compared to that of the working man in time and wages. "If the men who willingly lose one, two, three or six months' time in a strike, would continue to work, and set apart the money thus spent, it would be bread in their children's mouths; opposition to their interests would not be awakened, and there would be a brighter prospect of their reaching the end desired."—*North American Review, August, 1882.*

Why do American workmen strike? It is authoritatively stated that in idolatrous lands wages are 10 cents per day, in Mohammedan regions 20 cents, where the Greek church prevails 25 cents, in Roman Catholic countries 37 cents, in evangelical Protestant nations 75 cents, and in the United States $1.00. Why are the most favored workmen so dissatisfied? There are three reasons:

1. The merciless combination of capital. Monopolized corporations, trusts and syndicates, have become instruments of oppression to the wage-workers. The reaction against grinding monopolies is a strike.

2. The saloon. "A Massachusetts manufacturer, in payment of his seven hundred operatives, gave each one a crisp new ten dollar bill. Each of these bills was marked, so that it could be recognized. By the Tuesday following 410 of these seven hundred bills had been deposited in the banks by the saloon-keepers." A few years ago the locomotive engineers of Ohio struck. They were getting $1,000 a year. They demanded $1,200. The preachers in the State were getting an average salary of $700. All know the demands of their social position. Who ever heard of their striking? Why did the engineers strike? To get money to buy homes or educate their families? No. It was to feed the saloon. And until these tireless gormandizers of the workingman's wages are closed there will always be a labor problem.

3. Sabbath toil. When the Delaware, Lacka-

wanna & Western railroad resolved to run their trains on Sabbath, their president, Wm. E. Dodge, protested. He said, "You compel your men to break the fourth commandment and you need not be surprised if they go on and break the eighth commandment and destroy your property." Breaking the fourth commandment blunts the moral sense. It makes the workman indifferent as to moral obligations. They are thus fitted for the folly and wickedness of the strike. Give us a national Sabbath-rest law and a national prohibitory liquor law and there will be no labor problem. The rich and poor will have met together.

Cincinnati, O.

MAKE YOUR POINTS.

Twenty years ago and more, a brilliant teacher in a Normal school said to her class one day when criticising their "teaching" exercises: "Make your points." It was a short but important lesson, for pointless teaching does not teach.

A lesson closely related to this one, is given on the last page of the tract entitled "The Non-Christian Lodges." Like the other, this is short and to the point. It says: "Lay strong hold of some salient fact and use it effectively."

In that short sentence a first necessity is indicated. To attempt Anti-masonic work in disregard of this vital principle, is like arguing before a jury without first eliciting testimony from witnesses.

Freemasonry itself dreads nothing but facts, and avoids nothing more diligently and evasively in pleading its own cause. Other causes are defended boldly on their merits; this one never. It has two refuges equally unmanly and mean. One is the so-called "dignified silence," in keeping with its entire skulking policy of darkness and muteness, while the other is that of leading off on a "false scent. Nothing nullifies these in a conversation on Freemasonry, like clear, definite knowledge of facts, while, without such knowledge, to attempt to talk on the subject with a Mason, is liable to prove useless, if not even worse. He has knowledge while the other man is ignorant; and the issue of a duel is easy to predict when one of the antagonists is armed while the other is unarmed.

A young preacher or student, who asked an older minister for some rules to guide him in composition, received this condensed system of rhetoric: "First, have something to say; second, say it." The first is what I am pleading for here.

If, now, it be asked, which among the "salient facts" can be used most "effectively"? I answer "*suum cuique.*" Probably that will be used best by each one which most impresses his own mind. Among the facts you know, select for your favorite weapon that which most effects yourself by its keenness of edge or sharpness of point. Beyond this one, however, you will do well to have one or two more in reserve. David had one pebble from the brook for his sling, but for the shepherd's scrip selected five. You are liable to meet men who care little for your favorite reason, but much for another one. Arguments that depend on the truths of evangelical religion, may have little effect on some minds that can yet be appealed to on the ground of the privileges and duties of a free American citizen as affected by Freemasonry.

If, however, you decide to attack this wicked system only on its infidel side and let its traitorous governmental character alone, then one fact will do. In Cicero's great treatise on oratory he makes one of his characters say: "In pleading, my usual method is, to fix on whatever strong points a case has, and to illustrate and make the most of them, dwelling on them, insisting on them, clinging to them." You can select among several facts essential to Freemasonry, all of which are fatal and conclusive, reducing the system in which they are vital and fundamental to hopeless condemnation. Such are the following.

1. Masonry eviscerates, abuses and degrades the Bible. This proposition is easily proved when one is familiar with the rules, principles and customs of the lodge. When proved, it is, of course, an overwhelming condemnation, sufficient, even if there were nothing more.

2. Masonry imperatively requires prayer, but severely condemns "Christian prayer," or prayer that mentions or recognizes the only Mediator; and, while intensely and distinctively religious, yet, in various ways, rejects and repudiates Christ and the Christian religion.

3. The lodge ritual is indelibly stained with sacrilege and profanity, by means of the necessary association of things grave and trivial, sacred and trifling or wicked.

4. The boasted moral system of Masonry is a caricature to begin with, and at the end is flagrantly immoral. Under this fourth point, two or three lines of proof can be selected from. An illustration or two will indicate some of them. A seceding minister and not very rigorously adhering deacon were discussing Masonry alone after Sunday-school, when the deacon brought forward the stale claim that Masonry was an adequate moral system so far as that was concerned. The minister answered with an emphatic "No!" which he followed up with an *argumentum ad hominem* that completely squelched the deacon.

"Deacon, you don't teach in the Sunday-school that if a man avoids the wife, sister, mother or daughter of a member of —— Street Church, and holds unlawful relations only with the world outside, he is sufficiently moral, and may be an 'Acacian, free from sin' here, and welcomed hereafter by the 'Grand Architect of the universe' to the 'lodge above.' Such a law of chastity would be intolerable in the church, or even in decent society, but it is the only law of the lodge. Masonic morals do not approximate the ethical doctrines of Christ."

Another line of proof was pursued in the same conversation, when Masonry was shown to be infamously immoral, not because it taught that fractional chastity and syndicated benevolence would free a man from sin, but because obedience to Freemasonry was made the cardinal virtue, central to the moral system, and the system as a whole was disarranged, while in both the Blue Lodge and the Chapter each member was sworn to actual complicity with crime. In the hands of the right person this fourth point is utterly overwhelming and discomfiting, but knowledge of facts in detail and clear understanding of principles are indispensable to its successful employment.

Either of these four points, firmly grasped and skillfully handled, will render an advocate of Christ's cause and antagonist of the infidel lodge invincible. A Mason can endure your prejudice against the order, and match it with his own prejudice in its favor, reinforced by his actual knowledge and experience; your religious and moral character he can offset by that of some minister who is a Mason; but simple facts go home to his heart like cold steel. The facts of Masonry are such as cannot be vindicated. I have seen more than one cheek blush and have had more than one friend plead his youth or thoughtlessness in exculpation and excuse for what he knew endangered my good opinion.

But it is not alone for the sake of rescuing Masons that this duty is to be urged. Nothing will save young men from being entangled in this dreadful net, like knowing what the shameful facts and degrading principles of Freemasonry are. The safeguards of youth are knowledge and understanding. Let us always bear in mind that nothing destroys darkness but light; that the specific antidote of falsehood is truth, and that every bubble of pretence and fiction collapses when it touches solid fact. CRUCIFER.

Of all the foolish strikes with which the country has been afflicted during the last few years, it is probable that none has been more ill-advised than that which is now in progress on the N. Y. Central system. It is based upon the rivalries and jealousies of two labor organizations. One imagined that the other was making more headway than itself, and, failing to secure a promise that promotions would be made from its ranks according to its own rules, rather than as the judgment of the managers might dictate, it ordered a strike which has caused the public great inconvenience and menaced the peace of the State in many localities. Strikes of this sort can only result in disaster to the men who participate in them. They are without reason. Not one of the train and yard hands now out makes a complaint as to wages or hours. Their grievance is purely sentimental or emotional. The sympathy of the people will be with the employers whose business has been wantonly interfered with and whose generosity has been outrageously abused.—*Chicago Herald.*

THE PINES OF MOUNT WILLARD.

BY VICTORIA ALEXANDRA BUCK.

Mount Washington, Willard, Jefferson, Adams and Clay belong to the White Mountain group in New Hampshire. Mount Washington is the highest, and is sometimes called the "Crown of New England."

The pines of Mount Willard moan sadly to-night,
The sun glimmers faintly on hill-top and glen;
Mount Jefferson glows in the wavering light,
Mount Adams and Clay blaze in glory again;
While the Crown of New England her forehead of snow,
In splendor and majesty lifteth on high,
While the shadows are gathering darkly below,
And the sun sinks to rest in the nethermost sky.

And there in a cabin far down in the vale,
Enshrouded by mountains and bowered by trees,
Sits a woman with face all despairing and pale
And eyes that are bright as the spray of the seas.
She holds in her fingers, that tremble with pain,
The evening gazette, though but little she heeds:
From her sorrowful eyes tears are falling like rain,
And the shadows grow darker with night as she reads:

"There was a fight with drunken rowdies in the city of Leadville, Col., last night. Several shots were fired, and a young man, William Herbert, was shot dead by a policeman."

"Dead!" she exclaimed, "My brave lad dead!
Dead! my beautiful, fair-haired boy!
Such blessings as shadowed his youthful head,
Who brought to his parents such love and joy!
Only three years since he went away—
Ah! are the lips of justice dumb?--
And his death was caused by the drink, they say:
A curse on the demons who sold him rum!"

The pines of Mount Willard are moaning to-night,
The sun glimmers faintly on hill-top and glen:
Mount Jefferson glows in the quick fading light,
Mount Adams and Clay blaze with glory again;
Mount Washington grandly her forehead of snow,
In splendor and majesty lifteth on high,
While the shadows are gathering darkly below,
And the sun sinks to rest in the blue of the sky.

And there in her cabin the pale mother sits
In her arm chair, so calmly, so cold and so still;
On her forehead the shade of the gloaming still flits,
While the night falleth darkly on mountain and hill.
On her face from the sky the last glimmer of day,
Falls darkly and dim, but her spirit has fled.
And these her last words as her soul passed away,
"He was shot—my boy—William Herbert—dead."

East Randolph, N. Y.

SUNDAY OPENING OF THE WORLD'S FAIR.

FROM AN ADDRESS AT FIRST BAPTIST CHURCH, CHICAGO, AUG. 31, BY REV. WILBUR F. CRAFTS, AUTHOR OF "THE SABBATH FOR MAN."

Nearly all our people, native and foreign, Protestants and Roman Catholics, recognize their obligation to keep the Lord's Day as a day of rest, at least, for one or several or all of the following reasons:

1. Because it is a law of the State.
2. Because it is a law of nature.
3. Because it is a law of the church.
4. Because it is a law of apostolic example.
5. Because it is a law of Christ.
6. Because it is a law of the Decalogue.
7. Because it is a law of Eden.

There are very few in any Christian land who do not theoretically acknowledge the authority of at least one of these seven Sabbath laws. That each of these laws forbids Sunday *labor* (except works of necessity or mercy) is generally admitted. Whether they also forbid *quiet Sunday amusements* is *the* "Sunday question."

The noisy and exciting Sunday amusements of the race-course, the ball-ground, the beer garden, and the "hell on the Sunday boat" find few defenders among good citizens, but many such ask: "What's the harm in opening museums on Sunday afternoons for the entertainment and instruction of workingmen?"

Whether the World's Fair should be kept open on Sundays, is another and far greater question, but some things may be learned from the history of the movement for the Sunday opening of museums.

It is noticeable that these Sunday openings are

ALWAYS URGED FOR, BUT NEVER BY, THE WORKINGMEN.

The unsuccessful movement to open museums on Sunday in New York City was initiated by Ingersoll's Secular Union, whose pretense that the movement was *for* the workingmen, instead of being *against* the Sabbath, should have deceived no one. In England, in the meetings that

asked for Sunday opening in behalf of the workingmen, it was noticed by a shrewd observer that a large proportion of those who were in attendance wore the cockney's single eye-glass, which has not usually been regarded as the badge of labor. The people's House of Commons always defeats resolutions to open the museums on Sundays by overwhelming majorities, but the Lords almost pass them. So everywhere it is chiefly

INFIDELS AND IDLERS

that are for Sunday opening. The disguised hands are the hands of the workingmen, but the voice is the infidel's or the idler's voice.

If the pleasure-seekers but knew their own needs, they would agree with that citizen of Paisley who responded to a circular asking what Sunday amusements the people of that town indulged in: "We have amusements enough on week-days, and on Sunday are glad of a rest."

The workingmen neither ask for Sunday opening where it does not exist, nor do they use it to any large degree where it is already in vogue. In England an earnest canvass of workingmen's societies was made in 1883 by the friends of Sunday opening, and also by its opponents, each seeking the approving votes and signatures of workingmen's organizations. The result was: Against Sunday opening, 2,412 organizations, with 501,705 members. For Sunday opening, 62 organizations, with 45,482 members, not one-tenth as many as petitioned against it. Why did these workingmen oppose Sunday opening? Not for religious reasons chiefly, but because British workingmen, with one day in the week to think, see that if they require or permit men to work on the Rest Day in museums that they may be amused, they can not justly oppose the opening of theatres to gratify others who want

MORE PEPPER IN THEIR AMUSEMENT

—something more exciting than a stuffed monkey and a cold statue. And those workingmen see, further, that if the theatre can use the Rest Day for money-making, the factory cannot be equitably refused the same opportunity. This is not mere prophecy on their part. These workingmen have seen the wedge, whose thin edge is the Sunday concert and the Sunday opening of the museum, driven home on the Continent. How slowly news crosses the Atlantic! In Prussia, fifty-seven per cent of the establishments engaged in manufacture, and seventy-seven per cent of those engaged in trade and transportation, continue their business on the so-called "holiday Sunday"—keeping over two-fifths of all the wage-earners of that country at their toil on the average Sunday. Those who require others to work the mails and trains and saloons and printing-presses on Sunday, that they may be amused, will find that their own turn to work comes ere long.

If art galleries are really such powerful antidotes for the vices of the masses, how strange that Paris, with her magnificent galleries open every Sunday, and with a third larger police force than London for about a third as many people, has twenty-five times as many murders, and other crimes in proportion! Art has a place and power, but it is not its place nor in its power to do the work of religion.

The staple argument for Sunday opening, that it displaces a greater evil by allowing a lesser one, needs only to be carried out to the full to be wrecked in its own absurdity. If Sunday opening of art galleries and Sunday picnics can be defended on the ground that it is better that men should be at these than in liquor-shops, the same rule would justify Sunday theatres, ball-games, and even Sunday races, while Sunday liquor-selling itself could be justified by the same spurious reasoning, on the ground that the bar is better than the brothel; or a manufacturer could justify himself for keeping his men at work seven days per week, on the ground that it was better for them to work Sunday than to drink away their health and money in Sunday sprees. Of two wrongs choose—*neither*. We shall never save men from breaking the Sixth and Seventh Commandments by joining them in breaking the Fourth.

The Columbian Exposition should

EXHIBIT AMERICAN INSTITUTIONS

as well as America's products. That first "Columbian Exposition," personally conducted by Columbus himself on his return to Spain, after his discovery of this new world, contained samples not only of America's minerals and vegetables and animals, but also of its *men*—the red savages. We shall make but a poor showing for our four hundred years of progress if we exhibit at Chicago the half-savage Sabbath of the frontier, with its toil and dissipation and childish play, instead of the quiet American Sabbath of our best manhood.

The very tap-root among the American institutions that underlie the American Constitution is the American Sabbath, more influential than even the public school in producing the intelligence and conscientiousness that are necessities of life in a republic.

Those who oppose Sunday laws usually miss their point. Their purpose is not to "restrict," but to *protect* liberty—the liberty to rest and the liberty to worship. For instance, the laws that forbid Sunday trains are not designed to "restrict" the passenger's pleasures, but to *protect* the railroad man's right to rest and his rights of conscience.

Two kinds of selfishness combine to run the Sunday excursion: the selfishness of the miser who owns the road, and of the prodigals that fill the train, regardless of the fact that their fellows must toil to run it. Such trains are hog trains.

There is no force in the plea that Sunday is

THE ONLY DAY FOR WORKINGMEN

to see the Fair. As at Philadelphia, there will be special holidays when all workingmen who wish to go can do so without crushing either their own consciences or their priceless Rest Day.

The only large American exposition that has opened on Sunday—that of New Orleans in 1885—was financially and every way an inglorious failure. Many of the exhibitors refused to run their machinery or uncover their exhibits on the national Rest Day, and the receipts on that day were seldom half as much as on other days, besides alienating the best people.

Let the Chicago Exposition imitate, not the Frenchy Sunday of the New Orleans Fair, but the American Sabbath of the Philadelphia Centennial. To accomplish this, *let organizations and individuals all over the land, especially prospective exhibitors, by petitions and letters, request the directors, the commissioners, the Legislature of Illinois—if necessary, the Congress of the United States also—to prevent the Fair from misrepresenting the American Sabbath.*

The American ambition to excel the Eiffel Tower may be justified by exhibiting at Chicago the American Sabbath in all its lofty beneficence as a day of universal liberty for rest, for fellowship, for worship.

The humane *will not*, and the inhuman *must not* gratify their miserly greed for gold, or their prodigal greed for pleasure, by robbing other men of their right to share in the general Rest Day.

REST AND LET REST ON THE REST DAY.

"I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom than Lot had. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. They are unequally yoked with unbelievers. 'But, Mr. Moody,' some say, 'if you talk that way you will drive all the members of secret societies out of your meetings and out of your churches.' But what if I do? Better men will take their places. Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God, and if only one or two go with us it is all right."—*Address by Dwight L. Moody in Farwell Hall, Chicago*, 1876.

"As to the question of the attitude of Christians toward the secret orders, two or three things seem to me very plain. One of them is this: that the whole movement of things on the line of secrecy is thoroughly antagonistic to the movement on the line of Scripture and Christianity."—*From address of Rev. E. P. Goodwin, D. D., pastor First Congregational Church, Chicago, to Christian Conference, April*, 1890.

WAR!!

ARMED MEN NEEDED TO PROTECT FROM SECRET LODGES.

The carpenters' strike for a second time threatening the business of Chicago has a remarkable commentary in the following letter in the *Inter Ocean* of July 22nd last:

CHICAGO, July 21.—Who is this poor, benighted Henry E. Allen who indites a letter to the *Morning News* of July 18, and whose wayward sentimentality runs away with his common sense? He deplores that we should have to spend large money for a new armory instead of "devoting the same to concerts and amusements," and can not see what we need here of an armed force to protect the peaceable workingmen, the law-abiding citizens, the factories and industries, the monuments and fine arts, life and property, in short, against the wild and misguided uprisings of socialists, anarchists and so-called strikers, right in the very hot-beds of these and other dangerous elements, whether they be fire or cyclone disasters, or revolutionary uprisings.

It is a fact which we will concede that the new armory is to be built for strength and is to be manned and equipped with the same end in view. The emergencies for such a building are growing daily more and more numerous, and if we have forgotten the great fire of '71, the railroad riots of '77, the Braidwood mine riots of '77, and the Stock Yards strikes of '86, in all of which our First Regiment did good work, we can not forget the Haymarket riot of '86 and subsequent anarchists' trial, during the whole of which, and for a period of three months, the military forces were on constant duty ready to be called out at a minute's warning. Nor can we forget the labor troubles which are yet around us on every side. Does Mr. Allen or any of his friends know that since the 7th of April, the day when the carpenters went on strike, there has been instituted a guerilla warfare more brutal, more savage and cowardly than any "Wild West" Indian fight ever known? Peaceable, law-abiding American workingmen are surrounded and trapped in buildings during their dinner hour or at work and are knocked down without any warning, kicked, clubbed and thrown out of second or third story windows without any notice whatsoever and without any provocation.

There is a barn on Thirty-seventh street, for instance, belonging to Pat Farrell, excavator, where the inhuman brutes hold meetings and concoct these raids made in the guise of a strike and under the cloak of the Carpenters' Union. A few facts will substantiate the foregoing statements:

May 10, at about 11 o'clock, on the southwest corner of Forty-fourth St. and Berkley Ave., Ed Nace, a carpenter about 62 years old, and another carpenter named Costello, were driven off the building by strikers Joe Young, Myers and Cunningham, by means of threats and violence; same men visited two other buildings on the same day, Forty-third and Berkely avenue, with similar results.

May 30, on Decoration day, Gunderson, an old man, 70 years old, working on his own house in Lake View, with Hans Johnson, Stevenson and two other carpenters, were nearly beaten to death and will probably never recover from the effects. The other two men were also badly beaten. The strikers in this case have all been fined on charge of assault and held to the Criminal Court on intimidation and tresspass.

June 9 O. P. H. Andrews, 60 years old, working on the corner of Monroe and Kedzie avenue, sustained a bad cut on the head and had his throat cut.

June 21 A. Blummer, working on the corner of Thirty-fifth and Butler streets, had his face all cut up; another man named Rosin being knocked insensible, and three or four others, all on the same building, badly beaten.

July 7 A. Zeah, an old carpenter 50 years old, was working on a ladder at the corner of West Monroe and Laflin streets, when the strikers pulled the ladder from under him and pounded him on the ground.

July 9, at the corner of Forty-fourth and Ellis avenue, while the men were all at dinner, the strikers entered the building with stones, sticks, and brickbats, knocking a large hole in the head of Orser, beating Gallup, and leaving him uncon-

scious; also striking Hawkins, a man fifty years old, who is suffering yet from internal injuries, kicking a man called Allen clear out of the building, and breaking the wrist of another man, name unknown.

July 12, at the corner of Vincennes and Thirty-ninth streets, at 12:50 o'clock, five men were injured. J. Howneck, being struck with a hammer back of the ear, has not left his bed since. Simons and L. P. Lewis were also badly beaten, while Macintosh and Paull were also struck, but have been able to resume their work.

July 10, at Forty-third street and Berkley avenue, J. Jackson and C. Petersen were badly beaten and kicked about the head and stomach by a crowd of about twenty men, who surprised them at their work.

July 16 W. E. Carpenter was working at the corner of Michigan and St. Clair streets when he was assaulted with a chisel, cutting his forehead and robbing him of $7.40. He was taken to the hospital, but has since returned to his home.

These are only a few, a very few, of over fifty cases of assault with bodily injury that have been reported. Over one hundred more cases have been reported where damages to buildings and materials have been perpetrated from time to time, and it is surprising that in all the cases brought before the courts the same men, notably Joe Young, Duffey, Myers, Phillips, McDougall and Cunningham have been identified as having committed these deeds in all different parts of the city.

The public will naturally say, "Where are our judges, where are the police, for whom we pay such large amounts annually?" To which I will answer: We have no police for such purposes; purposes where politics are involved, where a policeman depends upon the success of a party for reappointment, or where a judge expects soon to be re-elected.

All the arrests have so far been made on sworn warrants, not one has been made by the police, notwithstanding that wholesale gangs could be arrested as vagrants, with no visible means of support, or for disturbing the peace, or for disorderly conduct, and many others. "Where there's a will there's a way," but the way of the policeman is quite out of the way.

On the other hand, justices of the peace, before whom all these cases have to be brought for preliminary hearing, are a power in themselves. Instead of hearing evidence as examining magistrates only, on a State warrant, a very small amount of which evidence should justify them in holding over to the Criminal Court, they constitute themselves into a supreme court, as it were, dismissing the cases upon a preponderance of perjured evidence, not even giving the higher and proper judges in the case a chance to get at it. In many instances the evidence against the strikers has been more than conclusive, and yet upon a mass of perjured rebuttals, or upon a technicality, such evidence has been dismissed. We will ask if this is justice in this nineteenth century and among a population of over 1,000,000 supposedly civilized beings.

As I have said before, notwithstanding that the four-fifths of the union men have returned to work, there are now in this city over 12,000 carpenters to do the work of the 5,000 of three months ago, who are now taking 30 to 35 cents per hour when 40 cents was offered them on the 7th of April; yet a handful of disorderly thugs and heelers, calling themselves carpenters, hired and paid by the union, will go from building to building (the same men all over the city) to slug and smash men and fathers of families who are anxious to work for what is admitted to be good wages. And all this is done right in the midst of our most respectable neighborhoods, spreading fear and consternation for blocks around where the howling and yelling of strikers drowns the cries of the victims, where ladies and children in the vicinity of Forty-fourth street and Ellis avenue have had to seek refuge indoors while rocks and sticks were flying through the air and men falling out of windows.

All this seems incredible in an enlightened and free country, but they are positive facts, and a man will yet rise and say: "Why do we need protection?"

In hiring carpenters to-day they are invariably asked whether they are good mechanics and also if they are good fighters, *i. e.*, whether they can defend their lives and their tools in case of emergency. A man gets no protection from the city whatever, and under the existing city laws he has no possible means of protecting himself, for he absolutely cannot get a permit to carry arms, though hundreds of them do it now, and must take their chances of being arrested and fined for the offense.

The foregoing condition of affairs does not apply to striking carpenters, it applies to all classes of workmen who strike and cannot get all they demand. For instance, the cornice men have just inaugurated a strike a couple of weeks ago, and already there are acts of violence reported, several of which are being investigated and the perpetrators shadowed; the facts can not be divulged as yet.

Now, if Mr. Allen has any further doubts as to whether we need any protection beyond that of our inefficient police system, we will be pleased to hear from him. Perhaps the day will come when he will welcome the advent of a military company to save his family, his home, or whatever he may possess. R. W. MAXTON.

NEW ENGLAND LETTER.

Were the former days better than these?—The meetings at Asbury Grove—Some statistics about our young men—Some unconscious humorists.

It has been fashionable to exalt our great grandmothers as far superior in physical stamina and power of endurance to their degenerate daughters; but I am very much inclined to class it with other legends that we have grown up to believe without ever inquiring why we believe them. The historians promise not to leave one stone upon another to show the school children of the future that the lovely myths of William Tell and Pocahontas ever existed at all; and facts are making serious havoc with the generally accepted idea that women a hundred years ago were better housekeepers, nicer cooks, or healthier and happier in any respect than those of to-day. A woman of the present era who in addition to her family cares keeps abreast with the times and tries to fulfill the social demands made upon her is beset by an array of duties, so infinite in their variations, so multiform in their exactions that our great grandmothers would have stood aghast at the bare mention. Did one of them ever beat the record of Mrs. Livermore, who during the hottest weeks of August has traveled—according to newspaper reports—3,500 miles, and given eleven lectures at Chautauquan assemblies, besides attending conferences on temperance, woman suffrage, nationalism and physical culture. One of these indefatigable W. C. T. U. workers, whose "silver-tongued" eloquence has been frequently heard at our own conventions, writes: "We are all so busy that I am sometimes of the opinion that we are only to stop for communion when we get over the river." Very blessed must be that communion when it comes, to all these weary toilers in the Master's vineyard. But certainly a woman of this decade who has kept her heart open and her mind responsive to all the great social questions of the day does not grow old near as fast as the women of a former era to whom life offered such narrow horizons. At forty she was called elderly, if not actually old. Now it is growing common to see women who look young at fifty; who, like Frances Willard, in the constant exercise of all their physical and intellectual faculties, coupled with a persistent giving out and going out of themselves to others, have found the fountain of perpetual youth. Indeed, I know of nothing so potent to keep off wrinkles and help one grow old gracefully and graciously as to cast one's self, heart and soul, into the current of some needed reform. It is worry, and generally worry about petty things, that makes wrinkles; but a woman whose life is filled with wide human interests outside of herself, has no time to worry.

Heavy local rains have alternated with charming weather, so that campers-out have at least enjoyed a life-like variety of "sun and shade." At Asbury Grove, the regular Methodist camp meeting, there has been the usual large attendance. Rev. D. H. Ela, in his morning's discourse last Sunday on "Christ as a Saviour," had this thought: "Christ can not do the work committed to us. He cannot save us from mistakes and temptations—they are not sins—but he can and will save from sin to the uttermost all who call upon him. The afternoon discourse by Rev. Dr. Bates of East Boston on "Saving the Lost," contained several points worthy of notice. "There must be a revival," he said, "or Boston will be pagan." He then stated that of the 8,000,000 young men in the country only about one in thirty-five were church members. He recently noticed at a church service that of the 1,000 who were present only 15 were young men; but in returning from the church he saw along the way over one hundred young men on bicycles. The great question was, How could these young men be saved?

No thoughtful mind can fail to see elements of danger in the growing carelessness of moral restraint, and disregard of the Sabbath on the part of those who are to be our future American citizens. Every pleasant Sunday, sitting at my window, I can count scores on scores of bicycle riders, boys and young men, who seem to have thoroughly adopted the continental idea of the Sabbath. Can our liberties in the future be safely entrusted to such hands? Not a word, however, did the Rev. Dr. Bates have to say about one of the chief factors which has led to this state of things—the secret lodge which is drawing into its octopus clutches all the young men of the country, and which has slowly and insidiously set up another standard of morals than the Ten Commandments. I do not think enough is made of this strange subtle *influence* of the lodge. A year ago in the Khanate of Bokhara, one of Russia's Asiatic provinces that not one person in ten thousand knows anything about but the name—a strange malarial disease broke out. In six months the epidemic under the name of *La Grippe* had made the tour of the civilized world, and strewn its way with dead or enfeebled victims. In like manner the lodge influence is miasmatic. It is subtle, all pervasive; and anybody who thinks that a young man is safe from it simply because he has never joined the Masons or the Odd-fellows or the Knights of Pythias, reasons from a very narrow standpoint. Boston only needs a few more lodges before the Rev. Doctor's prophecy will be fulfilled, and she will be in truth pagan far more than Christian. May God avert the evil day.

Lynn is feeling severely the effects of the strike. One of the manufacturers complains in his letter to the K. of L., acceding to the demands of the strikers, that in several departments of his business where little or no skill is required, the union schedule of prices fixes the wages paid to green hands at six or seven dollars a day, which is equal to that paid the most dextrous and skilled workman in the higher departments. This he reasonably complains of as a gross injustice, but after all the greatest wrong is done to the laborer himself. It is taking away all motive to excel on the part of the average workman, and putting a premium on ignorance and incompetence.

The Providence *Journal* which fought so hard for license in Rhode Island, laments that "in the midst of the crying needs of brotherhood, and in times of man's helplessness the anti-secret society crank holds conventions and denounces Odd-fellowship because it is furnishing just what man needs; and adds with a naiveness that can hardly fail to amuse the aforesaid "crank": "There is a deal of reserve moral and fraternal force in every lodge that is never brought into action, and there are many excellent men in the order—excellent in that they are moral and upright—who are deplorably bad Odd-fellows. He who is deficient in the lines of fraternal work is not a good Odd-fellow. Special reference is made to those brothers who never do anything in or for a lodge but to pay their dues." That this "benevolent" order should be thus stoutly backed up by a paper run by men whose brotherly regard for their fellow beings is such that they have done all they could to aid the rum power in its work of desolating homes and making widows and orphans, is a striking illustration indeed of the "fraternal" relations existing between the lodge and the saloon. It also proves how misleading are the usual lodge counts which include the bad and indifferent Mason or Odd-fellow along with the good one, and make no allowance at all for lapsed members. In the secret society column of a leading Boston daily the boast is made that one out of every four voters in the State of New Hampshire are Odd-fellows. Letting alone the improbability of these figures, how can the friends of prohibition expect anything but a hard road to travel when so large a vote can be cast by men

standing in "fraternal" relations to liquor sellers? The lodge question does not especially concern the old parties—only their political managers who pull the wires—but it is a question of life and death to the Prohibition, or any other party that stands on a reform basis.

I wonder if anybody is ever so uncontrollably, so exquisitely funny as when they have no intention of being so. I am not thinking especially of the blunders of the type-setter, though it is a case in point. Think of a white ribboner in good and regular standing, calmly advising her readers to "take a little" as a remedy for seasickness, when what she really wrote was "talk but little!" Yet this is an experience which once happened to the writer. However, he plays his pranks without respect of persons as shown by the smile which must have overspread the face of the British public when it read in the report of the queen's recent speech to Parliament that her foreign relations still continued "prolific," instead of "pacific."

I don't think any one can accuse the general run of Masonic writers of any conscious humor, but like the printer they are sometimes funny when they don't intend to be. An article on "Freemasonry in New York," in the last *Illustrated American*, informs the reader that George Washington was not only a Mason, but made a practice during the Revolution of attending the meetings of the traveling and military lodges as he had opportunity. Imagine the Father of his country, that staid, solemn, unbending figure of Trumbull, Stuart and Copley's pictures seeking relaxation for his care-burdened soul in the farce of Hiram Abiff! ELIZABETH E. FLAGG.

REFORM NEWS.

NOTES ABOUT BOSTON.

BOSTON, Mass., Aug. 22, 1890.

DEAR CYNOSURE:—Coming home last evening I saw two colored men gripping each other's hands. The big fat one said to the little slim one, "I hope I meets you in the celestial lodge above." I stopped, and said, "Excuse me, gentlemen, but I hope you will never meet in such a place as that;" handed each a tract, with a request that they read, and walked on.

"The celestial lodge above!" It means, in short, *heathenism.* Search the Bible through and we find no intimation of a celestial lodge anywhere. The Indian may dream of his fair hunting ground, the Musselman of his harem, and the lodge-devotee of the celestial lodge, but they are all doomed to disappointment when the light of eternity dawns and we shall know as we are known.

Oh, what a degraded idea of the place where the pure and the holy, those that are washed and made clean only in the blood of the Lamb, are to dwell! To speak of this place as though it were the eternal abiding place of a company of men, who have excluded themselves behind tyled doors, voluntarily assumed oaths, perhaps administered by vile men, to conceal from their families their deeds of darkness. Can any Christian look upon such a representation of heaven with any degree of complacency? Some who profess Christianity are sanctioning this very thing.

I am constantly reminded that I am on historic ground. Strict attention to the work of our Association has prevented a visit to many places of interest which I hope to visit before my return. When in Cambridge I visited Mt. Auburn cemetery. Here in a secluded spot lies all that is mortal of the world-renowned Agassiz. Nothing but a plain unpolished boulder bearing his name, place of birth and death, marks his resting-place. I was told by a gentleman in charge that this stone was brought from his father's farm in Switzerland by Mr. Agassiz. When a boy he is said to have cracked nuts on the same stone. Both the graves of Charles Sumner and Henry Wadsworth Longfellow are marked with sarcophagus stones of plain design. A little rattle-brained Son of Veteran would make more display in half an hour because his father fought for the Union, than these truly great men made in a life time. Some of those who think that greatness consists in bearing great titles and making great display, would do well to walk in the well-trodden paths to the graves of these men and there meditate on "What is life?" In what does greatness consist?

The Lord has blessed me every day since I began work in this city. He has opened the hearts of the people to the reception of the truth and enabled me to secure forty-eight new subscriptions to the *Cynosure.* Rev. Wurl, pastor of a Lutheran church, Missouri Synod, has kindly invited me to speak to his people on the evils of secretism on Sabbath, and perhaps Monday evenings. He is a live young man and enthusiastic opposer of the works of darkness. Others want lectures in the early fall and winter.

Dear friends in New England, won't you come up to the help of the Lord unitedly this fall against the hosts of darkness that would destroy the church of Christ? Is the spirit of the Boston "Tea party" dead? Do you mean to be ruled by a despot who can stop your commerce and paralyze your business? You answer, no. Then for the sake of truth and all that you hold dear, strike hard for God and the right.

W. B. STODDARD.

The reader of the Sunday announcements in the Saturday papers and of the startling language on the bulletin boards of some of our churches is treated to titles and topics for Sunday preaching which make him question often whether the object of church going is eutertainment or instruction. The headlines in the most sensational newspapers do not surpass the vulgarity and freedom and irreverence of these announcements, and the non-church going part of the community are simply amazed that persons calling themselves teachers of Christianity are willing to announce themselves as given over to claptrap and buffoonery in the pulpit. We have had some painful instances in well-known churches in this city where the pulpit has been disgraced by the irreverence and sensationalism which have been manifested in order to draw a crowd to religious services. Such baiting of the non-church-goer is better honored in the breach than in the observance.—*Boston Herald.*

"We have, then, the implied testimony of Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution have no right to be in the Christian church. God demands, and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men require that the church, which is the light of the world, should speak out, and should take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion."—*From Pres. Finney's book, "Character, Claims and Practical Workings of Freemasonry," pp.* 260, 263.

"God's Word prohibits the believer from forming alliances with the ungodly in society. Whenever the Christian surrenders himself to the society of the unbelieving world, his heart will be led away from God. This is especially true of thousands of Christian men who have deliberately yoked themselves up with unbelievers in all manner of secret societies. This course of false alliance is doing more mischief to individual Christian men by turning their hearts away from God and his service, and to the church by depleting and robbing her of her male membership, THAN ANY OTHER ONE ENEMY OF CHRIST. There never was a time when the cry, 'Come out from among them and be ye separate, saith the Lord,' was more needed than now."—*From Dr. George F. Pentecost's Bible Studies,* 1889, *p.* 389.

CORRESPONDENCE.

THE NEBRASKA CAMPAIGN.

OUTRAGES AT HASTINGS.

BLUE HILL, Neb., Aug. 22, '90.

EDITOR CYNOSURE: — After preaching three times at Kearney last Sabbath, where I was introduced to the leading pulpits in that city by Rev. J. C. Lynn, a most devoted reform pastor, I came down to Hastings Monday afternoon, where J. R. Dill and F. G. Odell, two prohibition lecturers, were holding meetings in a large tent pitched on a vacant lot near the center of the city.

The boys were tired after several month's incessant speaking, and were glad to have me share the time in their meeting. The tent was large enough to seat about a thousand, and though the evening was rainy, yet all the seats were filled and all the standing room occupied. Bro. Odell is a fine singer and enthuses the audience with inspiring prohibition songs. He is also an effective speaker and brings down the house with his telling anecdotes. Bro. Dill lectured through the Pennsylvania campaign, and has developed into a logical and powerful speaker. These men, the one by the gift of song, and the other by clear persuasive reasoning, are among the most popular workers in the State. They use their mammoth tent, hired from a Chicago firm, and hold about a week's meetings in a place, and do not fail to stir every town where they go.

This meeting Monday evening was to be the last at Hastings, and was full of enthusiasm. Mrs. Flora H. Cassel, wife of Dr. Cassel, helped Bro. Odell to lead the singing. She is the author of "White Ribbon Vibrations," a new and choice book of temperance songs. After the singing and my address, Bro. Dill followed with a strong argument on the unconstitutionality of license laws.

The meeting adjourned in excellent order, and everybody seemed to be in good humor. Hastings with its flourishing Presbyterian college, numerous churches and large New England population, was the last city in the State where any fears would be entertained of violence to prohibition workers, and the tent was left unguarded at night. But during the night the enemies of prohibition almost literally destroyed the tent, cutting all the guy ropes, and letting it fall; they ripped the canvas from center to circumference in numerous places, and overturned the organ, throwing the poles upon it, smashing the lamps, etc. In the morning when we visited the tent it bore the marks of a lot of madmen.

The friends of the amendment were thoroughly aroused as the news of the outrage spread through the town, and an indignation meeting was called the next evening in the Opera House, at which President Ringland of Hastings College presided. This meeting was well attended, but the politicians and business men were conspicuously absent and not one of the city pastors put in an appearance. Prof. Ringland, who is an out-and-out National Reform man, said in his opening remarks, "When a man loses an arm or a leg it can be replaced, *but when he loses his back-bone he is gone.*" He intimated that this was the trouble with the leading men of Hastings. A business man said to me, "Prohibitionists and women have raided saloonists and destroyed their property, and now you must take your own medicine."

The meeting was addressed by Prof. Ringland, Messrs. Dill and Odell and the writer. The meeting resolved to try to bring the criminals to justice, but it is very doubtful if anything is done to repair the damages. The value of the tent was $500, and the damage to the committee hiring it will be about $300. Bros. Dill and Odell are working under the Prohibition State Committee, who furnish the tent.

There are but few workers in the State who are not party Prohibitionists. There are few who realize the great opposition these men have to encounter. The politic and over-cautious friends of prohibition advise the W. C. T. U. not to take an open hand in the fight for fear of prejudicing Republicans. They and Prohibitionists are enjoined to work through non-partisan leagues that have been organized in nearly every town. These leagues are manipulated by Republicans, who exert a strong underhanded influence against Prohibition workers, often declaring that they will take no part in meetings if the W. C. T. U. or Farmers' Alliance take any part in them. Thus these non-partisan leagues not only do little themselves, but block the way against prohibition workers. There is such a league at Hastings, who were notified of the coming of Bros. Dill and Odell, but when they arrived they found no arrangements made, and so these workers had to doff their coats, and set up their tent, drive their own stakes, haul lumber for their seats, and pay their own board at the hotel; and when their tent is cut to pieces, pay their own money for its repair, and then feel thankful that they get out of the town alive.

These workers are virtually taking their lives in their hands. They feel that this campaign

cannot close without the sacrifice of life. Every night they have to hire one to guard their tent. Such outrages as that at Hastings would be of daily occurrence only that the opposition feel it would lose them votes. I spoke here last evening at Blue Hill, where Bros. Dill and Odell are now holding rousing meetings. I close my month's campaign next Sabbath at Minden. I have given more than one lecture a day during the month.

M. A. GAULT.

A LETTER AND A GIFT FROM THE TRANSVAAL.

JOHANNESBURG, South Africa.

Editor Cynosure,

DEAR BROTHER:—Perhaps a few lines from us for publication might be welcome to you, since we have not written for some time. We always read the *Cynosure* with great pleasure, not only because it brings us news from America, a country still dear to us, but also on account of its contents in general. We notice with joy that the cause of anti-secrecy, by the instrumentality of the *Cynosure* and those connected with it, is rapidly progressing, whereof these general conferences of ministers and professors, and the various speeches there made, give abundant proof. Glory be to God that the labors and prayers of the friends of this good cause have not been in vain!

It appears to me that the lodge power in S. Africa is constantly increasing, as here are no able men in the field to expose it sufficiently. We let the *Cynosure* constantly be read by friends, by which, no doubt, some good is done. It gives us much joy that now and then articles appear in the paper on the subject of divine healing, or bodily healing by the prayer of faith alone, without the use of any medicine. The healing of the body by the Lord is of great importance. It is plain that people generally attach much value to their physical health, which is proved by the exertion and expense they make in the line of doctors and medicine, though in spite of all this, they often fail to gain their object.

The Apostle John also considered health a great blessing: "Beloved, I pray that in all things thou mayest prosper, and be in health, even as thy soul prospereth." John remembered that his friend Gaius could not be happy without enjoying bodily health, which he considered important enough to pray for. Neither does it seem that he had any doubt in regard to God's will to keep him in health or heal him when sick, for in this respect he does not introduce the "if it be God's will," of which clause is made so much use in our days, in the prayer for bodily healing. John believed that Christ had borne our diseases as well as our sins as Mediator, according to Matthew 8: 16, 17, and therefore he had no use for the doubting "if," when praying for bodily health.

Confession of sin, as the cause of sickness, and faith in Christ for healing, is all that is needed to secure such physical blessings, which at the same time are accompanied by spiritual blessings. The healing of the body by the prayer of faith is God's appointed way, and those who try to oppose and ridicule it subject themselves to divine punishment, as we have witnessed also in South Africa.

We are still used by the Lord to pray for the sick with manifest success. Several cases of healing have occurred at Johannesburg, where we still live. A short time ago I received an invitation from friends at Klerksdorp, a town nearly one hundred miles from here, to pray for the sick. The Lord answered my prayer for those that called me, and for others also in the place. While there I held several meetings, preaching Christ as a perfect Saviour for the body as well as for the soul, and the Spirit of God wrought mightily in their hearts, so that many asked for prayer either for bodily or spiritual blessings. If the preachers in general recommended Christ to the people as a Saviour for the entire man, the blessings would be greater and more lasting.

It is still our desire to go soon to America, visiting our relatives and friends, and doing there some work for the Lord, may it even be that many sick ones there may be healed by means of our prayer, as has been the case in S. Africa, and thus God would be greatly glorified by our visit, and our hearts would be overflowing with joy and gratitude to God.

We are not as rich in worldly goods as we some time ago have been represented in the *Cynosure*, though it is true that God has somewhat blessed us in this respect. In future our property may get to be of considerable value, but the times, at present, are very bad in the gold fields in Transvaal, so that there now is hardly any chance of selling any land for a decent price, which fact even may detain us for some time from leaving for America, in order to defray traveling expenses, though we know very well that the Lord is able to provide in many ways, in case he wants us to leave and work for him. Many gold shares —in which we do not speculate—which have been bought at par, or for £1, are worth about one shilling now, by which fact many rich persons have been rendered destitute. The cause of this depression is mismanagement, swindling, and great expenses by lack of railway communication.

We just now read an article in the *Cynosure* about seven-eighths of the Bible being misunderstood, which is very true indeed. We enjoyed the article very much. One would ask, how is it possible that the Bible, having been read for hundreds of years by millions of Christians, is still so little understood, even in spite of so many theological institutions? Perhaps many of these learned doctors have no time to read their Bibles attentively, and, as a rule, are satisfied with the fatherly traditions of the meaning of Scripture. Let us all pray to God that the Bible may be understood and practiced properly.

As the *Cynosure* is doing a great work for the Lord, and we have often wished to assist it, we therefore now enclose by the Lord's help, £5, for any purpose its editor may deem most necessary.

Your brother in Christ, W. HAZENBERG.

CAMP GROUND ECHOES.

NEW RICHMOND, O., Aug. 25, 1890.

EDITOR CHRISTIAN CYNOSURE:—Saturday I heard T. DeWitt Talmage at River View Assembly, New Richmond, Ohio. If he had any subject it was Progress. He was an optimist, he said. This world began with a garden, and it would end in a paradise. The tide is rising; sometimes it seems to be going back, but it gathers more strength and rises a little higher. While destructive instruments of warfare are multiplying, the fatality of battle is decreasing. In the battle at Jerusalem 1,100,000 fell. At Troy 1,600,000 fell. At another battle 1,700,000 fell. Xerxes lost an army of 5,000,000. No battles in modern times will compare with these. England for manufacturing, Germany for scholarship, France for manners, Italy for paintings, but America for God. We say Columbus discovered America. He only discovered the shell. The geologist discovered a new America; the engineer another. We have only entered the vestibule of our store-house. Texas could spare a tract as large as the German Empire and have enough land left to raise wheat for America. In Nebraska he saw a farm of 40,000 acres, and thirty steam-reapers at work. We used to travel by stage, but now in the palace-car. Messages were formerly carried on horseback—now by express, the telegraph and the telephone. Children used to dislike going to school. No wonder. The master called up a class of boys; pointing to the first letter in the alphabet he asked the first boy, "What's that?" "I do not know." Giving him a cuff he said, "That's A." Pointing to the second letter he asked another, "What's that?" "I do not know." Cuffing him, "That's B." Those boys would never forget that lesson. The church is advancing. Out of 1,500,000,000 in the world 500,000,000 are followers of Christ. At one American port he was told the immigrants brought on an average $800 apiece. At another port $1,000 each. He passed a group of foreigners, one reading and the others intently listening. He was anxious to know what interested them so. Looking over the shoulder of the reader he found it was *the* Book. Such immigrants enrich our country. Men say 1881 was a bad year. He wrote the Bureau of Agriculture at Washington for the facts, and it was an abundant year. This year is more abundant than that. The world is coming under the scepter of Christ. Name five men who are eminent in science, literature or art, and deny Christ, and he would name twenty who were equally eminent, and accepted him. Gladstone said, "The Gospel is the only great question. I have been in the British Cabinet forty-six years. Of the sixty most prominent men I have been brought in contact with, all but five bowed to Christ."

Sabbath morning I heard Rev. Duncan preach in the hall, on "Moses' Reward." Moses wanted to go over into the Promised Land but God forbade him. Did he lose his reward? No. Moses' work was done. He must give place to another. If he had remained his place would have been second, and Joshua first. The people would have been divided in their allegiance to two heads. It was better for Moses to go to his reward above. We think of Gen. Wolff dying at Quebec just as the noise of battle is changed into the shout of victory. We think of Lincoln falling just as the nation is lifting its glad huzzahs over the fall of the confederacy. God has his plan. He knows best.

At night I preached in the same place on "The Responsibility of Nations." The hall was crowded; about 1,000 people were present. Ten ministers were there. I had the sympathy of the audience. Many heartily endorsed the sentiments. One man said, "I have been a reader of the Sunday paper. It came to my house this morning, and I read it. But it will never come again. That sermon settled my mind." Prof. Parker, who has taught an academy for fifty-seven years, in the same building, came forward with his wife to say Amen. I will not soon forget the visit to New Richmond.

J. M. FOSTER.

PITH AND POINT.

GOOD CHEER.

I have read the *Cynosure* for possibly fifteen years. Its noble, manly dealing with secret societies, I appreciate. May God increase its usefulness many fold, and may it help many a poor struggling soul into the light. —REV. I. C. WEIDLER.

I do rejoice in all the advances that the National Christian Association is making in this great reform. My best wishes and prayers are with them and for them. Ever in behalf of the truth,—MRS. M. A. GAMBLE, *Wixom, Mich.*

I do not see how people do without so good a paper as the *Cynosure*. Do you? Lord help us to get more subscribers.—W. O. DINIUS.

I am much delighted with your paper, and have great satisfaction in reading it. It is a great aid in our family circles. I would not do without it.—REV. J. W. TURNER.

MORE OF THE PURE WORD.

The time has come when the Christian church and the world of mankind should be given what the Word of God distinctly teaches and what it distinctly forbids, in regard to secret associations; and not the ordinances of man's assumptions for the commandments of God. Christ is in us the hope of glory; his word the man of our council. You will have constant need of power from on high, the Spirit's quickening energy within and wisdom from above to enable you to stand against the powers of the darkness of this world, and having done all, to stand and not let the word slip, as the Apostle says, "Be of good courage and the Lord shall strengthen thine heart." Yours for Gospel freedom as it is in Jesus, —M. MERRICK, *Syracuse, N. Y.*

CHRISTIAN UNION.

Visible union was what our Saviour prayed for. It was such a union as should be apparent to the world and would lead them to believe that the Father had sent the Son. If all the Christians in a given community would unite as the one church of that community they would be visibly one. If such church had no denominational name and made no condition of membership than real Christian character, it would make it possible to "keep the unity of the Spirit in the bonds of peace." What we desire is, that all the saints in every place shall unite simply as followers of Christ. When they shall do so there will be visible oneness. Surely we all pray for that day. We are meeting with reasonable success. I have just held a successful meeting with a Congregational church in the mountains; preached ten times and had two Bible readings.—H. H. HINMAN, *Berea.*

WAKING UP SOUTHERN CHURCHES.

I wish this morning to send thanks to you and all concerned for sending me the God-blessed *Cynosure*. It has wakened me up from a long slumber, and to that which is more precious than gold. As I have wakened I am trying to wake up others. So I have enlisted my church at New Shorterville, Ala. The church pays for two subscriptions for the preachers of that place.—H. J. CRADDOCK.

A DISCOVERY FOR THE LODGE.

I don't know as I was ever in a place before where there were so many persons belonging to so many secret organizations, both male and female. They seem to think a new discovery has been made—to shut the women's mouths. If you will send a few copies of your paper to the Young Men's Christian Association here you might be the means of extending the circulation of your paper.—LUCIUS E. REYNOLDS, *Winsted, Conn.*

OBITUARY.

REV. WARREN TAYLOR died at his home in South Salem, Ohio, April 21, 1890, aged 75 years, and was buried in the church-yard of Concord church, Ross county, Ohio, (a field of his former labors,) by his sons, his friends, and his brethren in the ministry.

Warren Taylor was born of Theodore and Lucy (Ballou) Taylor, at Langdon, N. H., Oct. 6, 1814. He united with the Congregational church on confession of faith at Essex, Lewis county, New York, in September, 1831; pursued academic studies at the Geneva Lyceum in New York, and the Bloomfield Academy in New Jersey, and Union College in New York; was married to Margaret Walton in Brooklyn, N. Y., April 24, 1840; studied theology under Dr. Nathaniel Hewitt, Rev. Abram Messler, and Rev. N. B. Purington; was licensed to preach April 14, 1843, and ordained April 24, 1844, by the Presbytery of Trumbull (in Northern Ohio), in which he labored nine years; was Home Missionary in southern Ohio and in Indiana from 1852 to 1865, a part of which time, however, he was laid aside by ill health, and a part (100 days) in the U. S. army.

His longest pastorate and most apparent work was at Wilkesville, Presbytery of Chillicothe, where he was for ten years, from 1865 to 1876. Thereafter, though in feeble health, he ministered to several smaller churches, in alternate periods of rest and labor, till in 1882; having thirty-four years of active service.

A life whose years of youth and early manhood were weighted with sad limitations and heavy strains, and whose general course was one of privations and difficulties, and which was met by a heroic courage, a devotion to righteousness, to humanity and to his family, which exalt the grace of God, and show what mettle of the skies he works in his redeemed.

As a preacher he was helpful as a comforter, and inspiring to a holy and reverential life, yet the special effort of his maturer years was to make plain the Gospel of justification through the merits of Christ alone. In the proclamation of this Gospel God was pleased to add his blessing in the conversion of souls, the building up of churches, and in great consolation of his saints. Some useful work was also permitted him in the cause of education as teacher and founder; and in the cause of moral reforms as writer and worker, and therein it was also given him in behalf of Christ to suffer of his sake. It was also permitted him to be of blessing for life and eternity to immediate kinsmen, and to others brought into his household. He leaves four Christian sons, three of whom are in the ministry—Rev. Charles B., Rev. Vinet E., Rev. Park W., and B. Gaylord.

By nature he was composite—both tender and severe; sensitive, yet vigorous; keyed up by storms, delighted by the delicacy and beauty of flowers. Of energetic temper and manners, he found friends in gentler natures, and rejoiced in their influence over him. His zeal for holiness, and his love for beauty were alike easily noticeable; he loved the woods, wept over the poets, and worshiped God.

As a Christian he was a pure minded man; a willing soul; one who hungered and thirsted after righteousness; who was grateful to God, and gave him the credit of his salvation; he praised his wife, and was thankful to his friends; the grace of God dwelt in him and he grew rich in it. The inspiration which his life was to his family may be seen in that his stricken wife in taking her last leave of his body, said to her children, "It seems as if we all ought to consecrate ourselves anew to God by the side of that coffin." After he had served his own generation by the will of God, he fell on sleep.

—To the above notice from the New York *Evangelist* there should be added some account of the devotion to the reform represented by the National Christian Association. This was more remarkable, because few of his ministerial brethren in the Presbyterian church were willing to stand by him. He was a frequent contributor to the *Cynosure* some years ago and was active in our conventions. Among those attending the seceders' convention in this city in 1880, none took a deeper interest in the proceedings. He was one of the committee appointed by the Ohio State Association to report on the nature of Masonic religion, which report remains one of our best tracts, —"Modern Heathenism." He wrote also an "Appeal to all ministers of the Gospel" on the lodge. His name remained for years in our list of volunteer lecturers, until age inclined him to drop it. While in his last sickness he heard of a young man who desired some information on the lodge. He asked for a package of tracts and himself selected a number to send to the young friend, with a prayer that they might be blessed to him. May God bless the testimony he gave during life, and from that seed-sowing raise up a great harvest for his truth.

MARGARET HOVERSTOCK, wife of William Hoverstock, died at her home near Zanesville, Indiana, August 15, 1890, aged 70 years, 3 months and 6 days.

She was married to William Hoverstock March 31, 1890.

She embraced the Christian religion in the year 1845 and subsequently joined the U. B. church, in which she continued a devoted Christian worker until the Master called her from labor to reward.

After the division of the U. B. church at York, Pennsylvania, she preferred the old confession of faith and the constitution of 1841 to the new confession and the new constitution adopted by the liberal element of the denomination, and clung with untiring zeal to the time-honored principles of the old church. She made her selection of a minister to preach her funeral sermon and the 15th verse of the 115th Psalm as the text to be used for the occasion.

The funeral sermon according to her request was preached at Zanesville, Indiana, August 17, 1890, in the presence of a large assembly of persons who manifested great respect for the departed, and for her aged companion who still lingers on the shores of time. After the sermon her remains were laid away in a vault erected by brother Hoverstock for that purpose in the cemetery near by. Brother Hoverstock is a subscriber for the *Christian Cynosure*, and with his good wife (now gone) wonderfully attached to the principles which it advocates.

WM. MILLER.

The only radical cure for rheumatism is to eliminate from the blood the acid that causes the disease. This is thoroughly effected by the persevering use of Ayer's Sarsaparilla. Persist until cured. The process may be slow, but the result is sure.

BEECHAM'S PILLS act like magic on a weak stomach.

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This is a large 4-page tract at 30 cents per pound, 15 cents for half pound, and 10 cents for a third of a pound. It is an illustrated account of the death of Rev. J. W. Johnston, while being initiated by the officers of Huntington Lodge, W. Va., in January of this year. Sent postpaid at the above price. Address,

NATIONAL CHRISTIAN ASSOCIATION
221 W. Madison St Chicago

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The sketch of JAMES G. BIRNEY candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome pamphlet for sale at the N. C. A. office

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Chapters in American Politics.
Masonry vs. Prohibition.
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Christianity and Odd-fellowship. Part 1, 4 pages; part 2, 4 pages.

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR AND PUBLISHER.

CHICAGO, THURSDAY, SEPTEMBER 4, 1890.

Both Dr. Waldenstrom and his opponents *seem*, at times, to make the Father and the Son distinct persons. They say "the Father was reconciled, by Christ suffering as the sinner's substitute." "No," replies Waldenstrom, "the Father needed no reconciling. He loved sinners or he would not have given his Son to die for them." Yet both parties believe the Father and Son are one.

On the morning of his resurrection Jesus said, "I have not yet ascended to my Father." "We have his word, therefore, that he did not enter Paradise on the day of his death."—*Rev. C. C. Foote, Detroit.*

We must remember Christ's ubiquity. As he could enter that "upper room" to the disciples without opening the door; so he was in Paradise without "ascending" there. If we ascend to heaven or make our bed in hell, he is there.

The Romish priests are already beginning to demand that the taxes of the American people shall pay for their parochial schools! It is "the last days," and "perilous times" have come. The following from the *Catholic Review* Aug. 30, is a simple demand that the United States Treasury shall support thousands of unmarried priests who hold the keys of houses of women:

WHY SHOULD NOT THE STATE PAY FOR RELIGIOUS INSTRUCTION?

It seems to be taken for granted that the state should not pay for religious instruction. Even Catholics discussing the merits of the denominational plan, out of deference to popular prejudice, are careful to assure our Protestant friends that they do not ask the state to pay for religious instruction but only for secular studies. But surely it is a pertinent question, Why should not the state pay for religious instruction in the public schools? Is there anything morally wrong in the idea? Would it necessarily involve injustice, or wrong to any class of people? Would it have a deteriorating or demoralizing effect upon the pupils? In short, can any one give any good reason why the state should refuse to pay for religious as well as for other instruction? What is the object of the state in providing for the education of the rising generation? Is it not to make good citizens? And what is the most important requisite for good citizenship? Is it not morality?

STRIKES! STRIKES!! STRIKES!!!

The press has teemed with them of late, and though, as a rule, the laborers are having the worst of it, and the business interests of the country are the greatest sufferers financially, the struggle goes on, and the end is not yet.

The great Southwestern strike which took place on several roads centering in St. Louis, a few years ago, was ordered by Martin Irons, who published in the papers that they had means to stop and would stop every freight train between the oceans, unless the management of the roads would recognize their secret union within three weeks. Powderly, Grand Master Workman of the Knights of Labor, censured the action of Irons and ordered the men back to work. But much suffering was caused by the stoppage of fuel and food in Western villages. Not long afterward the papers stated that Irons was arrested and put in jail in Kansas City for drunkenness and disorderly conduct in the streets.

Mr. Powderly has ordered the strike on the New York Central, the only four-track road in the world. The cause of the strike seems to be that the road has dismissed from its employ fifteen Knights of Labor who were not only members but officers in the order, and took an active part in procuring a law to compel the road to pay its employes weekly. Their success doubtless emboldened them, and a vice-president of the road said they were "mischief-making," neglectful, drinking, etc., which probably meant that they attended to the interests of their order instead of their employers.

Mr. Powderly's statement is in these words: "For some time past the New York Central and Hudson River railroad have been discharging employes who have been active in labor affairs." And he (Powderly) accused the management of hostility to and intent to destroy all labor unions, and appealed to all the unions to join his Knights of Labor in their strike. He also appealed for money to "all fair-minded men," saying: "The struggle is far more momentous than it was during the American Revolution. Then our fathers fought for LIBERTY; now we are fighting to maintain it."

At his instance a federation of the orders of railroad employes, switchmen, conductors, firemen, etc., met at Terre Haute; and after long conference decided to give Powderly and his Knights good words and good wishes, but would not join in their strike. This virtually defeated it. The road rallied men, and is taking in freight and inviting back unobjectionable men, and the strike, like that against the Reading road, is to end in failure.

THE CYNOSURE'S POSITION.

The cause of strikes is human depravity, and corporations and capital have the advantage of laborers. They can meet on their roads without expense, and consult without mass meetings in private parlors. We sympathize with the weaker party, and are glad that American laborers have education and talent to protect themselves from oppression: by uniting, by appeals to the public, by retreating to farm labor and drawing food from the earth, and by appealing to the humane sentiments of mankind, capitalists included; making starvation wages unpopular and securing protective legislation.

But we cannot shut our eyes to the following facts:

1. Almost every labor union now is *secret*, and to swear or pledge one part of society to permanent concealment from the public is to form a conspiracy against outsiders.

2. Almost every secret union has an altar standing in its hall. And an altar is an instrument of religion.

3. Mr. Powderly is a papist, having a secret understanding with priests who have vowed or sworn allegiance to Rome; and who are openly warring on our free schools, putting the Bible out of them, and then making its absence an argument for their destruction.

4. The *Catholic Review*, a Romish organ, sanctioned and sustained by cardinals and priests (Aug. 30th inst.), opens with an editorial leader of great bitterness on the New York Central, and in favor of the strike. The editor says, "They are fighting for liberty;" and, in another column, says, "The question is, shall a corporation have a right to discharge a workman because he belongs to a labor society." Yet this *Review* knows that the New York Central has thousands of employes belonging to labor unions to which it makes no objection. So that its assertion is false. And some of these same priests threaten excommunication to parents who send their children to our free schools; and their popes have excommunicated Freemasons who belong to lodges with Prostestants. There is not and never was a railroad corporation in the United States whose workmen do not live like princes compared with laborers in Catholic countries. In the year of American Independence (1876) Romish priests had possession of California and gained control of twenty thousand Indians, whom they taught to count beads and whipped into the condition of slaves. Those "laborers" are now vanished from the face of the earth. The only other spot on the American continent where priests had absolute control of the soil, is the Republic of Paraguay, in South America. The Jesuits took possession of that beautiful State in 1610, almost three centuries ago. Its history has been one of disaster and misery, and to-day that republic is mortgaged for three times what the whole soil would sell for! And these priests, whose system is one of abject submission and subjugation of man to man, are here reading lessons on "liberty" to American people!

Luther taught truth when he said that this shameless system was "the Great Whore which did corrupt the whole earth." And that there might be no doubt as to her identity, the angel informed John: "*The woman which thou sawest is that great city which reigneth over the kings of the earth.*" Rev. 17: 18. This was no other than Rome. Let us rejoice that the doom of this shameless system is given by the "sure word of prophecy" and that it rapidly draws nigh. See Rev. 19.

WHO WROTE THE BOOKS OF MOSES?

"*Biblia*" is the name of a monthly, published "for Bible Students, Teachers, and Readers," and "the authorized organ of the Bible Reader's Union." The first article in the June number of this magazine contains Wellhausen's theory of the Pentateuch, which is briefly this: Moses did not write the first five books which our Bibles attribute to him. But they were written by five writers in different ages, and finally put together by Ezra in their present form B. C. 444. Of course, this impudent theory rests on no historic statement of the facts, which all may read when turned into English by pious scholars, and so examine for ourselves; but on the mazes of philology and grammar, and on inferences and guesses based on probabilities three thousand years old. German scholars who have run down Christianity in their universities, till only its shell seems left; and who make no pretension to guidance by the Holy Ghost, in the solitude of their studies wander into the regions of antiquity, and dogmatize of nations and peoples who have for ages ceased to exist. And shallow pretenders whose lives have been foreign to such revivals and reforms as Christ and the Apostles promoted among the people, wishing to seem learned, quote a string of these German scholastics, who resemble scholars as mummies resemble men. *Biblia* (a Greek word for books) tells all "Bible students, teachers and readers" that this "authorship of the Pentateuch is the great question of the hour."(!) And the first article of this June number quotes a long string of Germans, scarcely two of whom agree; and then gravely tells us that, "it is now quite largely accepted that the Pentateuch is composed of two distinct documents (some say four), and these, it is claimed, may be easily distinguished by the use of the words 'Jehovah' and 'Elohim' in the body of the text." And *Biblia* says, "It may be safely asserted that upon this central question, the opinions of our greatest scholars are very much divided." Now Rosenmuller, oft quoted by "our greatest scholars" for his verbal criticisms, treats the Bible thus: Luke says (4: 2) that Christ was tempted forty days, "*And in those days he did eat nothing.*" Rosenmuller says "*radicibus et baccis, sustinebatur non dubie,*" (he lived on roots and berries, no doubt.) That is, he flatly contradicts the evangelist. Yet his books were in Andover library in the days of Woods and Stuart; and instead of being thrown in the fire, were there for their great learning! It is not wonderful that Andover has since discovered post-mortem probation or Protestant purgatory. Now that

MOSES WROTE THE PENTATEUCH

is believed on the following grounds:

1. The oldest writers never suggest that Moses did not write it.

2. God commanded Moses to write some of it in a book. Ex. 17: 14.

3. Moses wrote the whole law for Joshua, and ordered it to be put in the side of the Ark of the Covenant. The Pentateuch was called "The Law." Deut. 31: 24.

4. Moses may have written beforehand by inspiration, his unknown death and burial in Nebo; or if another was inspired to write it, that no more proves Moses not to be the author, than words added to Webster's Dictionary prove Webster not to be the author of that book.

5. In the time of Christ, "The Law" meant the Pentateuch, a part of "The Scriptures." And we read in Luke 24: 27: "Beginning at Moses he expounded unto them in all the Scriptures the things concerning himself." By "Moses" here Christ meant the books written by Moses; that is to say, the Pentateuch. And he confirms the same when he says in John 5: 46 *that Moses wrote of him*; in the Pentateuch, of course; for Moses wrote no other "Scriptures." Thus Christ himself settles the question, Who wrote the Pentateuch?

Besides, the Pentateuch is inspired. That, and not who wrote it, is the "great central question." And *Biblia* and the Germans are "doting about questions." "All Scripture is given by inspiration of God," and the Pentateuch is "Scripture," whoever wrote it. Let us bless God for his precious Word.

—Dea. S. B. French of this city, a prominent member of Union Park church and a friend of the N. C. A., buried on Saturday his only son.

THE FARMERS.

Twenty years have passed since farmers were organized for political work. Their organizations were for a few years a power at the polls in Illinois and some others of the northwestern States, and succeeded in at least placing one judge on the Supreme bench of this State, and in securing legislation controlling the railways.

The grange is the best remembered of these organizations, inasmuch as it was the greatest failure, though the vast funds it accumulated have kept it in nominal existence ever since. Although it embraced hundreds of thousands in its membership at one time, it could not long last among the clear-headed agriculturists of our country. They could not understand what business their daughters had to be impersonating heathen goddesses with a vile history, or why they needed to retire behind a secret oath and be manipulated in a foolish and degrading initiation in order to make their farms pay.

But the curse of monopoly remained—the reasons for farmers maintaining an organization to protect their interests remained; and as the grange failed the Farmers' Alliance arose to do the work it had attempted, with more reasonable methods and better promise of success. Milton George, the editor and proprietor of the *Western Rural* of this city, was, as we understand, the originator of this society. The first organization was in this city of men practically engaged in farming. It was intended to work in politics, and as Mr. George was not a secret society man, and all had observed the evil workings of the lodge in the "Patrons of Husbandry," the new organization was designedly *an open one.* We have this from Mr. George personally, and in his history of the Alliance movement he says, "*Secrecy was not only not necessary, but was not advisable.* Nothing of prominence has ever been achieved by secret political action. The only secret political movement ever made in this country was the Native American movement, which was short lived, as it deserved to be. We are not ashamed of our principles, and are able to maintain them in argument against the world. There was and is, therefore, no reason for a secret organization to do what the Alliance proposes." In another circular introducing the work of the Alliance it is said; "If an open instead of a secret organization is desired, the Alliance will be found to serve the farmer's purpose excellently well."

The organization spread rapidly and national meetings were held. But the race question in the South divided its ranks and they have been ever since distinct. The Southern faction immediately went into secrecy and thus made the division between the two more permanent.

These are the two branches of the greatest agricultural society ever formed for political purposes. Concerning its present standing and associated societies we will say more in future.

—The Washington agent now in New England writes cheeringly from Willimantic, Conn., where he expected to preach on the Sabbath. He had arranged also a union meeting of the Swedish people of Worcester for Tuesday evening of this week and hoped for a large attendance.

—The Patriotic Publishing Company of this city has issued as a tract the editorial in the Worcester *Daily Times* of Aug. 14, which in the form of a parable supposes the Baptist church engaged in politics as an organization over four millions strong, opening a political bureau in Washington, with a powerful press auxiliary. It relates what has actually been the procedure of a certain ecclesiastical party and then shows that not Baptists, but Roman Catholics are the politico-religious organization. The idea of attributing such efforts to the Baptist brethren startles us, but we hear of the aggressions of Rome without a quaver.

—The Lutheran Synod in session at Fort Wayne, Ind., says one of our daily papers, has been discussing the relations of the church to trades unions. They do "not consider membership in such unions sinful unless they employ sinful means to attain their ends." This is another opinion on wheels. It says much, or it says nothing, as you please. When we hear more fully of this action it will probably appear in a better light. "Such unions" employ obligations to unknown superiors, and swear to conceal matters with perpetual secrecy. Such means ought to be considered sinful by well instructed Lutherans, for they present another allegiance to the laboring man than is prescribed for him by Christ and his Word.

—In the Congregational church of Ottawa, Ill., last April "Easter" day was celebrated with a Knight Templar performance in the morning, the church being decorated for the occasion and at twilight a communion service was held and a number of members were received. If the pastor had read to his Masonic morning congregation some facts from the record of Knight Templarism; such as portions of the oaths they take, the blasphemy they practice, their falsehoods claimed to be religion, and especially extracts from the daily press of Chicago ten years ago, the protest of the Washington ladies a few years earlier, and the White League resolutions adopted when the conclave was held in New Orleans—such facts would have dispelled the fiction of the occasion, and the walk of his church with the world would not have been so agreeable.

PERSONAL MENTION.

—President Gates of Rutgers College decides to go to Amherst and has so notified ex-Pres. Seelye. Oberlin will be disappointed with this arrangement.

—Rev. T. J. Kennedy, D. D., president of Amity College, College Springs, Iowa, is to have a furlough, which will, in part at least, relieve him from active duty in the institution for about a year.

—Bro. J. P. Stoddard wrote from Worcester on Wednesday last that he was to preach for Rev. W. T. Sleeper in the Summer St. Congregational church on the Sabbath, and lecture in the same place Monday evening.

—The *Living Way* contains a letter from Rev. R. N. Countee, written on board the *Wyoming* out at sea. He sailed on the 29th of July, and was enjoying his voyage greatly, not having the usual dispensation of sea-sickness.

—Dr. H. H. George, the retired president of Geneva College, is now with his son in St. Paul. We understand that he proposes removing to Chicago, and rejoice to hope that so good and strong a friend will be near us in this great Vanity Fair of a city.

—Mr. John F. Todd the evangelist, reports a good work at Williamsburg, Ky., where among the other helpers was Mrs. Wilson, a sister of the lamented P. P. Bliss, the singer. A lawyer of the town generously defrayed most of the expenses of the meetings, which have resulted in the conversion of many souls.

—Elizabeth Comstock was a co-laborer with Laura S. Haviland of the same religious faith. She is an aged Quaker preacher, living at Union Springs, New York. Her long life has been spent in works of love. She has visited 122,090 prisoners, 195,000 sick and wounded soldiers, 85,000 inmates of poor-houses on both sides of the Atlantic. She has been engaged in this work for the last thirty years, but now old age compels her to desist. Eternity alone will reveal what she has done.

—Rev. G. R. Milton of the Prospect Street church, Elgin, Ill., resigned finally and peremptorily last week when the officials of the First Congregational church, who had some claim on the building, demanded it of the Prospect Street church. A small portion of the latter church has opposed the pastor since he took so decided a stand against the lodge curse after being personally and violently assailed by the order of Woodmen at the funeral of one of their number. This faction seems to have found a friendly hearing among the legal owners of the building, and the majority, some forty members, being thus ejected, took their letters on the acceptance of Bro. Milton's resignation. He is an able and fearless man, and the Lord will not let him want for work to do.

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WALLACE J. GLADWIN.
Miles, Iowa. *Missionary to India.*

OUR WASHINGTON LETTER.

WASHINGTON, Aug. 27, 1890.

"Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's," the Master's words to the Pharisees who sought to entangle him with the Roman authorities, was the text from which Rev. J. B. Hawthorne of Georgia preached a sermon here which, for originality of the conclusions arrived at, has seldom been surpassed. He argued that it was entirely wrong for governments, municipal, State or national, to employ chaplains to furnish religious ministrations to Congress; the sailors in the navy; the soldiers in the army, or to prisoners. He thinks that the chaplains of Congress should be paid by the members of that body, and that the same rule should be followed in all cases where ministers are employed as chaplains.

It seems somewhat strange that it should require more than ten days to pass a resolution so manifestly proper as that of Senator Plumb, instructing the Senate Committee on Rules to put a stop to the sale of liquor in the Senate wing of the Capitol. There is a rule prohibiting the sale of liquors; but Mr. Plumb knows that it is openly violated or he would not have offered his resolution. While no Senator has opposed the resolution, yet there has been a manifest desire on the part of certain Senators to bring ridicule upon it by offering absurd amendments; for instance, one instructing the officials of the Senate to carefully search each Senator's desk every morning to see that no liquor is concealed there. I do not mean to class Mr. Blair's amendment aimed against drinking in committee rooms among the absurd ones. In common with every one who has taken the trouble to investigate the matter, I regard Mr. Blair's amendment as necessary to break up what appears to be a growing evil. The others are below the dignity of the United States Senate, and it is surprising that members of such a body should be willing to offer them.

There are rumors that Speaker Reed's order prohibiting the sale of liquors in the House wing of the Capitol is not being strictly enforced. I have no personal knowledge on the subject, but I know that since it was issued passers by in the corridors have not been shocked by seeing men drinking the filthy and destructive stuff in the House restaurant, as they are daily by similar sights in the Senate restaurant.

The Washington local authorities have of late been very active in their attempts to break up the lottery gamblers in this place, and many of them have been arrested, but the pool sellers on horse races, in the absence of any law to stop them, continue their nefarious business openly. It was hoped that the bill to prohibit pool selling in the District of Columbia would become a law at this session of Congress; but the hope is waning. It cannot be brought up in the House except upon "District day," and it is considered doubtful whether there will be another "District day" at this session. More's the pity.

Far away North Dakota, through the person of Representative Hansbrough, who has introduced a joint resolution proposing a Constitutional amendment prohibiting any State or the United States authorizing the establishment or maintenance of a lottery, has shown her older sisters an example worthy to be followed.

STRIKE LITERATURE.

Grand Master Powderly has issued his address to the public. A more ineffective utterance never came from the bowels of emptiness. It is sound and fury, signifying nothing. Instead of adding one fact to the statement of alleged wrongs, instead of giving one new or good reason for the vicious precipitation of the strike, he rails against organized capital like a garrulous fish-wife, and prattles childishly about the fight of the Knights of Labor for liberty being more momentous than the struggle of the Revolution for independence. —*America, Aug. 28.*

It is about time for the Knights of Labor to disband. They started out with a great flourish of trumpets. They were to take the place of all trades unions, and with a mighty effort they were to solve off-hand every question that concerned the toiler and the capitalist. Their history has been a record of pride, pretense, bluster, failure

(*Continued on 12th page.*)

THE HOME.

A SUMMER THOUGHT.

We cannot say He speaketh thus:
We hear not voice nor sign,
But suddenly there breathes on us
A comforting divine,

That falleth softly with the showers,
And droppeth with the dew;
"I care for birds and wayside flowers,—
Shall I not care for you?"

O gracious voice of Him that stilled
Of old the Syrian sea,
We witness to thy word fulfilled
Beneath the greenwood tree;

And on the sunny, clovered sod
That drinks thy rain and dew,
The stronger for this Truce of God
We gird our souls anew.

—*Miss Flagg in Christian Witness.*

THE ELDER BROTHER.

I want the people who weep over works of fiction to read this story. I know that it will interest them. A great king who lived in a golden palace had two sons. The younger one wandered away in early boyhood. When far from home he was kidnapped by an enemy of the king and taken to the frontier of the kingdom. Then his captor brought him up in wretchedness and rags, yet made him believe he was happy. He told him that the king, his father, was a tyrant; that if he went back this cruel and unnatural parent would beat him with remorseless severity. The king's enemy so wrought upon the fears of the king's son that, when messengers came asking him to return and promising him a cordial welcome, he would not believe them. He called them liars and cheats and drove them away.

Of course there were times when the boy felt lonely and sad. The filial instinct was in his heart, and would wake up now and then. He longed for a better home than that in which his captor kept him, but he knew not where to seek it, for he had no faith in the father from whom he had wandered. He believed what he was told—that the royal palace was a dreary dungeon.

But one day a stranger visited this wanderer. He was travel-soiled. He was weary. He had evidently come a long journey. He took the hero of our story aside and said to him: "I am your elder brother. Our father is so anxious for your return that he has sent me to seek you and to bring you. He loves you. I love you. His home is not a dungeon, but a house of many mansions, and in it a place is fitted up expressly for you."

The stranger was so frank and so kind that he made a deep impression on the young man. But what would his master say? He had sold himself to his father's enemy. He was closely watched and could not hope to escape. Possibly, however, the master could be induced to let him go. The elder brother agreed to try. He went to the master and said: "I would like to buy your slave. What is the price?" The master suspected that he was the king's son, and was determined to outwit him if he could. So he replied: "I will sell the young man on only one condition, and that is that you pay for him ten ounces of blood from your heart." He meant, of course, to try to kill the elder brother, and still keep his slave. But the elder brother consented to the terms. He bared his body and told them to take his blood. The master was glad enough to do it. The younger brother looked on while the elder groaned under the weapons of his tormentors, then grew faint, and finally ceased to breathe. He was now convinced that his brother did really love him, and he cried: "O that he were alive again, for then I would go with him." While he was speaking the elder brother opened his eyes. He had brought with him from his father's house an elixir of life. He had taken it just before they began to drain the blood from his heart. That elixir was powerful enough to restore him fully, to fill his veins with new blood and set his heart beating. So he rose up as from the dead. And then the wanderer said: "I know now that this cruel master has deceived. I have faith in my brother, who has come to die for me. I have faith in my father, who sent him to die. I will go back with him. I will be a loyal and obedient son." And then appeared a great army that had escorted the elder brother, and had waited in ambush the result of his mission. Against this power the master was powerless, and with shouts of triumph the soldiers accompanied the brothers to their father's house.

They found the father waiting to welcome them. He had a feast prepared at which his wandering, wayward son was the honored guest. He clothed him in royal robes. He placed a crown of gold upon his head. He built for him a city whose foundations were precious stones, whose gates were pearls, and whose streets were transparent gold. In this city were trees bearing all kinds of luscious fruits, and a fresh crop every month, and their leaves healed all kinds of sickness. So that there was in that golden home no pain, or sorrow, or crying, or death. O, how glad that younger brother was that his elder brother came and redeemed him. O, how grateful he was to him and to his father for all that they had done for him. O, how happy he was in that beautiful home!

Now, is there any story in the most glowing fiction of the day more touching and more wonderful than this? It exceeds the tales of fairyland and the Arabian Nights. And yet all my readers know that it is true. It is but a meager epitome of the story of the cross. It is only a faint and feeble presentation of the love of Christ for sinners, and of the love of God in Christ for those who despise and reject him.

And the moral is evident. Readers of romance, there is no book so full of what you admire and love as the Bible. And while other wonder books are false, it is not only true, but true for you. It comes with a personal appeal. It tells not only of a father, but of your Father, of your Elder Brother, and of the home that may be yours if you will only believe in the love of him who died to redeem you.—*Obadiah Oldschool, in Interior.*

PRAYER AND BIBLE-READING.

In prayer we talk to God; when we read his Word he talks to us. Our converse should be mutual. If we would have him hear *our* words, we must be eager to hear *His*. John Wesley thus describes his hours of retirement for the study of God's Word:

"Here, then, I am far from the busy ways of men. I sit down alone; only God is here. In his presence I open, I read his book; for this end, to find the way to heaven. Is there a doubt concerning the meaning of what I have read; does anything appear dark or intricate—I lift up my heart to the Father of Light: 'Lord, is it not thy Word? If any man lack wisdom, let him ask of God. Thou givest liberally, and upbraidest not. Thou hast said, if any be willing to do my will, he shall know. I am willing to do. Let me know thy will.' I then search after and consider parallel passages of Scripture, comparing spiritual things with spiritual. I meditate thereon with all the earnestness and attention of which my mind is capable. If any doubt still remains, I consult those who are experienced in the things of God, and then the writings whereby being dead, they yet speak."

The Bible is the creed of Protestants. In this day when there is so much attention paid to "confessions of faith" and so much said about a revision of creeds, the church needs to swing back to the Bible as the supreme authority of doctrine and life, creed and conduct. Our battle will be shorter, sharper, more conclusive, and our victory surer and more glorious when we meet the hosts of infidelity, Romanism and all sorts of falsehood and wickedness with the Bible only in our hands. Our appeal must be to the Book! Every doctrine of men must be brought to the test of God's Word. If it be of God it will stand; if not it will perish, and ought to perish.—*Christian Inquirer.*

Mr. Gladstone in his recent article on the Bible says: "John Bright has told me that he would be content to stake upon the Book of Psalms, as it stands, the great question whether there is or is not a divine revelation. It was not to him conceivable how a work so widely severed from all the known productions of antiquity, and standing upon a level so much higher, could be accounted for except by a special and extraordinary aid calculated to produce special and extraordinary results. If Bright did not possess the special qualifications of the scholar or the critic, he was, I conceive, a very capable judge of the moral and religious elements in any case that had been brought before him by his personal experience."

John Quincy Adams once said: "So great is my veneration for the Bible that the earlier my children begin to read it, the more confident will be my hopes that they will prove useful citizens to their country and respectable members of society." Thousands upon thousands of parents to-day sanction this sentiment of the "Old Man Eloquent."

TOMMY'S BUSINESS VENTURE.

Tommy wanted some money. He hadn't many chances to earn it, though willing, very willing, to work pretty hard for it.

He wanted ten dollars before the next winter's winds and snows shut the Lane family in for days, inside the little red farm-house at Maple Grove farm, five miles from a neighbor.

Ten dollars would, if divided right, bring weekly and monthly, bright periodicals from different portions of the busy world into their own little home.

And then when the blizzards came, and he sat at the little round table getting his daily lessons, mother and father, too, could spend the hours delightfully, sitting beside the fire and reading something very "good."

It's not nice to be a "shut-in" when your home is a small cabin way out upon a prairie, if you have nothing new to read, and very few neighbors, and those living out of sight.

Tommy's home was part dug-out. Their fire in the winter was fed by bundles of twisted grass, sunflower seed, cornstalks, dry weed stalks, and sparing handfuls of coal. Coal was precious. Wood was very valuable.

Tommy helped, with all his strength, the loving mother gather in their seasons, first, the wild strawberries, then raspberries, plums and grapes, and hoe in the garden from planting until harvest time.

Between them they had filled jars and glasses full of nice fruit for winter use, gathered in a supply of pumpkins, squashes, beans, potatoes and other good things, which were stored in the cave for the days when they could not work.

Tommy helped his father, too, in the "crop" tending and gathering. Mr. and Mrs. Lane thought their little lad a "wonderfully bright boy." At twelve Tommy was stout and tanned.

All through the winter of 1887 and 1888, he had, while studying under Mrs. Lane's directions, been trying to plan a way to earn at least ten dollars, talking over his desires with both father and mother.

Before planting time rolled round, Mr. Lane one day said:

"Tommy, couldn't you raise seed corn to sell? I mean if I give you a patch and break it for you, can you plant and tend it without help? The corn that I am planting I paid five cents for each ear. It is very fine for this climate. I have now quite a start, and can supply you with enough to raise quite a crop. You might also try planting the several varieties of pop-corn. There is the rice-grained and the large yellow."

"That is the very thing! Of course I can tend a crop! Mother! mother! we'll have 'em by next November!" shouted Tommy, as he ran to pick out his share of the corn.

The "ground" was broken, the corn planted. Tommy had managed to get together seven varieties of fine corn besides the pop-corn.

Friends from Buffalo, after hearing of this wonderful plan, sent him packages of the very best varieties, the early roasting ears, also field corn.

Tommy's mother became interested, and could not resist helping "just a little."

The lad laid out his rows, with care, saying "he wanted every row straight."

The grain sprouted well, the tender blades grew thriftily, and Tommy battled royally with the crows, taking care that the mules and two cows did not have the opportunity to trample down his growing "crop."

The weeds grew fast, and Tommy's hoe had to "swing" out lively sometimes, to keep them down.

Mrs. Lane, pitying the tired and hot little fellow, often wanted to rest him, but he had a chivalrous care over her, and gently put her aside

with "it doesn't seem just right, mother, for women to hoe, when there are boys to do it."

Late in October that harvest was gathered and packed in large baskets ready for market.

A neighboring farmer came over to look at the exhibit, which presented an attractive appearance.

"Well done, Tommy," said neighbor Ewing, looking at the heaps of well-filled-out ears of corn. "You'll sell that in Carney for a good price, as this and the adjoining settlement is settled up with farmers that need just what you have to sell. It is always a satisfaction to me to know that the article I'm sellin' is goin' to help somebody. There isn't an inferior variety of corn in the lot you've raised."

"I couldn't have done so well without father and mother to help me. Father thought it out for me," returned Tommy, pleased and happy.

"Tommy has earned a reward, for he has toiled manfully to raise his crop," said Mrs. Lane, proudly, and neighbor Ewing said:

"I'll warrant ye; work tells on any crop."

The seed-corn was taken to the nearest town, fifteen miles away, and left with the storekeeper, and who kept the postoffice.

A few weeks later, neighbor Ewing went "to town," and asked about Tommy's corn, and if there had been a demand for it.

The postmaster replied:

"A purty consider'ble of a demand. Every grain has been sold, and folks come now askin' for some of that Lane seed-corn. Carry this to Tommy, an' tell him I don't charge him anything for selling his corn, as I'm an admirer of such industrious little fellers, and want to lend 'em a helping hand."

When the several silver dollars were handed Tommy by neighbor Ewing, he laid it all in Mrs. Lane's lap saying:

"Mother, it'll make us happy all through the long winter. There'll be something for you an' father too. Say, mother, can't we have a school here, for those who will come and study with me?"

Of course Mrs. Lane said, "Yes."—*Elba Guernsey, in Arthur's Home Magazine.*

TEMPERANCE.

UNEXPECTED TESTIMONY AGAINST BEER.

The editor of the *Evening Post*, of this city, is one of the clearest thinkers and most forcible writers on the newspaper press. Like the little girl with the little curl, when he is right he is very very right, and when he is wrong he is horrid. Mr. Godkin is neither a teetotal "fanatic" nor a prohibition "crank." We fancy, indeed, that he looks with a mild sort of contempt upon all who are capable of going to such extremes, and pities them for not being able to flavor their dinners with glasses of good old wine, or, at least, a moderate allowance of beer. It was with not a little surprise, therefore, that we read the following editorial remarks in the *Evening Post* of Wednesday last:

Gen. Von Moltke has put on record his testimony against alcohol, which he says he never uses, and thinks unnecessary, and sets down as "one of the greatest enemies of Germany, the misuse of alcohol." But he stands manfully for beer, and wishes that "tea, coffee, and light beer could be made cheaper than they are." For light wine he has apparently nothing to say. The greatest objection to beer, if it be not the only one, as a popular drink, is that people keep at it all the time. The quantities that a real votary consumes in the day, and especially in a hot day, are enormous, and the reason is, perhaps, that it really does little or nothing towards quenching thirst. On the contrary, there is much reason for believing that it steadily excites thirst, or, in other words, provides for its own increased consumption. It bids fair, however, to conquer the world. The product in America is enormous, and it makes steady strides in supplanting light wine in France. But nearly all the arguments in its favor are based on the assumption that it is consumed in moderation, whereas, as a matter of fact, it is consumed immoderately, and when so consumed is an undoubted deadener of some of the faculties, although it may not produce what is called intoxication. The force of Gen. Von Moltka's testimony in its favor, too, is somewhat weakened by the question whether even his greatness in the popular German eye would bear the strain of an attack on beer.

Had Mr. Godkin been employed as a campaign writer on behalf of the prohibition amendment he could scarcely have penned a more effective condemnation of beer than is contained in this paragraph. A Prohibitionist would indeed have stated the case more strongly, but the very moderation of the *Post's* utterance, and the evident absence of any disposition to discredit beer as a wholesome beverage if taken in moderation, adds force to its argument, which, in fact, reads much more like the reluctant confession of a friend than the accusation of an enemy.

If the *Post* had been a little more explicit and acknowledged that it is the finer and nobler faculties that are deadened by the free use of beer, while the lower or animal propensities are excited by it, and that it often induces disease, he would have given a fair statement of the case against this popular but pernicious beverage.

Seeing, then, that beer constantly creates an appetite for itself and never really assuages the thirst it evokes, and seeing that the excessive drinking of beer (which is admitted to be the inevitable result in multitudes of cases of an attempt to use it in moderation) deadens some of the faculties; is it not clear that the open sale of this beverage is detrimental to the best interests of the community and should be prohibited?—*New York Weekly Witness.*

The stringent liquor law of South Dakota, making county judges the final arbiters in liquor cases, has been declared constitutional by Chief Justice Carson of the Supreme Court. Under the law, a liquor dealer has no appeal, and can be fined or imprisoned without the intervention of grand juries or courts.

A dispatch from Deadwood in the Black Hills, says that on Aug. 11 tramps entered the only saloon at Heckert's camp, and after stealing all the liquor they could carry blew up the establishment with dynamite. The proprietor was blown into the river, but was not seriously injured. The saloon had been open but one day.

Senator Plumb's resolution to prohibit the sale and drinking of liquors in the Senate wing of the Capitol is intended to correct an evil which has grown to large proportions, and which is already nominally under the ban of the Committee on Rules, which is in charge of the subject. Speaker Reed's order against drinking in the House wing is practically a dead letter. Instead of the drinking being done at the counter, however, it is done at tables, but the results are about the same. In the Senate end, for some time at least, there has been no attempt at concealment of the sale of liquors, and anything from ginger ale to benedictine, may be had on demand. It has really grown into a scandal, and the resolution of the Kansas Senator is a timely protest against the custom. That Senator Plumb should lead in the crusade is a matter of surprise to some. But his sincerity is not to be doubted. He does not indulge in any legislative tricks for mere show, and this attack upon the Senate bar is taken to mean that, if it is possible, he intends to drive it out of business.—*Washington Correspondence Chicago News.*

A warning of frightful force against the use of cigarettes comes from a bright, agreeable boy, only sixteen, who died recently in a New York hospital. He smoked cigarettes on the sly, finally became a slave to the habit, contracted a painful disease, and died in great agony. He begged the nurse again and again to warn other boys against their use. Additional testimony of similar character comes from prominent educators in Michigan. In response to circulars sent to physicians throughout the State it is proved that boys are being dwarfed, made insane, deaf, dumb and imbecile by cigarettes. The extent of this evil, and also of drinking habits, among quite young boys, is not half realized by parents and teachers. In a drawing-room car, recently, we saw a party of boys returning to school after vacation. Some of them were not yet out of knickerbockers, but with their lunch they ordered bottles of beer. They were fine looking little fellows, and evidently came from wealthy families where there is no scruple against using liquor. But it is just such associations as these that thousands of other parents dread for their sons, and in selecting a school it is well to inquire into other things besides the reputation of the institution.—*Congregationalist.*

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON XI.—Third Quarter.—Sept. 14.

SUBJECT.—Parable of the Pounds.—Luke 19:11-27.

GOLDEN TEXT.—Unto every one which hath shall be given—Luke 19:26.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Luke 19:11-27. T.—Matt. 25:14-30. W.—Matt. 25:31-46. T.—Isa. 60:1-22. F.—Psa. 2:1-12. S.—Luke 8:1-18. S.—Luke 19:11-27.

COMMENTS BY E. E. FLAGG.

1. *The ten servants.*—vs. 11-14.—The mind of the multitude was persistently fixed on a temporal kingdom, immediately to be set up, and the design of this parable was to correct both these false impressions. Christ continually reiterates this truth,—that his kingdom is a spiritual kingdom. All striving for place or power in the church; all effort to make her authority felt in civil affairs, is in direct contradiction of the first principles of that kingdom. The "far country" implies a long period of waiting on the part of the church before her Lord returns; but it also teaches that he surely *will* return, though none know the hour. It also seems to directly contradict the idea so widely prevalent that the world will become evangelized first, for we find that his citizens who hated him, and who, without doubt, represent the world's people, the unconverted masses, remain in the same condition at the close of the scene. The nobleman is represented at the time as paying no attention to their taunting message. This is a type of the Lord's wonderful forbearance. Sinners may blaspheme, and the tide of iniquity run its highest, yet he not seem to hear or see. For eighteen centuries since he left the earth the season of grace has lasted. The period of judgment may be even now at the door.

2. *The ten pounds.*—vs. 15-21. The pounds, of which every servant received one, must signify, not gifts, for we know that of these there is great diversity even in spiritual things, but God's saving grace given to all alike. Wonderful results in soul-winning have been attained by the most unlettered men and women. Every Christian may increase his pound of grace if he will, and receive the blessing of the faithful servant. "Because thou hast been faithful in a very little." No one is born into the kingdom a spiritual millionaire. If he becomes such it is by wise and zealous use of his one pound. We notice too that the reward, while bearing exact proportion to the faithfulness of the servants, is far beyond the service rendered. From traders they are made rulers and princes. A Christian does business for the King. He is a servant whose interests are or should be all centered in his Master's. The five or ten cities with which he is rewarded, must refer to a vast increase of opportunities as well as enlarged capacities for service. For this is what genuine rulership always means. So from this and kindred passages we are to regard heaven as a sphere of great activity rather than of mere ease and enjoyment, as is pictured by the Mohammedan, and indeed by all false religions.

3. *The unprofitable servant.*—vs. 20-27. The servant who hid his pound in a napkin must represent the mere nominal Christian who looks on all spiritual effort as a hardship, and thus tacitly gives the world to understand that they serve a severe Master. The napkin may mean their own selfish interests in which they deliberately bury every opportunity for usefulness, every chance to increase their spiritual store by adding to that of some one else. One's business may be the napkin; it may be pleasure or household cares. Whatever it is in which we hide our pound of grace, the result will be to lose what we have, or rather *seem* to have, for grace not used shrivels up and dies, leaving only an empty shell of outward forms behind. "To every one that hath shall be given." This is the law of nature as well as of grace. We have no reason to suppose that it does not extend to all created intelligences, even the highest archangel. The unprofitable servant and the open enemies of Christ meet at last on the same level. One has lost his pound of grace; the other never had any to lose. The opportunity for usefulness that we let slip will be given to another. Are we seizing eagerly every golden chance to work for God, and thus gain the reward of the faithful servant?

STRIKE LITERATURE (*Continued from 9th page*).

and decay. They may have won a small strike or two, but they have failed ignominiously in all their extensive enterprises. For a year or more their numbers increased amazingly. Now they are diminishing with equal rapidity. They do not command the respect of labor, nor are they feared by capital. To all appearances nothing is left of the Knights of Labor save Terence V. Powderly, his big salary and his type-writer. He will not resign. He will have to be bounced.—*Chicago Herald, Aug. 28.*

As a labor leader Mr. Powderly seems to have lost the firm grip he once had, and there is every indication of a rapidly-waning influence. As an adviser against strikes he was remarkably level-headed, and the results usually demonstrated the soundness of his advice. Since he has become so intensely partisan as to throw his whole influence against a prominent Republican measure, and to demand that every Knight of Labor shall vote according to his way of thinking, he has given color to the suspicion that he has degenerated from the safe counselor to the blatant demagogue. It was certainly unwise and inconsistent for the head of a great non-partisan labor organization to take so untenable and obnoxious a position.—*Pittsburg Commercial.*

We note with regret, but without surprise, Mr. Powderly's declaration that the struggle has just begun. Unhappily, he has contrived to put himself into a position from which he cannot escape with credit, except, indeed, by a manly acknowledgment of error and failure; and that, doubtless, seems to him an impossible alternative. But we think too well of the sagacity and reasonableness of the great majority of the Knights of Labor to suppose that they are deceived by shallow pretences of encouragement or at heart applaud and approve their leader's attitude and policy. Their organization has been beaten in a contest which it provoked without reason, and every man of sense among them knows the fact. They can prolong and perhaps temporarily increase the discomfort of the public and the annoyance of the railroads, but they deserved to lose, and they have lost.—*New York Tribune.*

Only a few weeks ago Mr. Powderly lashed himself into a quivering state of indignation over the Federal election bill, and appealed to the Knights to rise against it, denounce it by resolution, and at the polls this fall scratch the name of every candidate for Congress who, as a member of the present House, voted for the bill. That was an astonishing freak of the head of a non-political association of workingmen. Of course his utterances made no impression, except to provoke criticism. The idea that the order of Knights of Labor was to be commanded to take up the cudgel in behalf of a partisan opinion of Mr. Powderly received the treatment it deserved, that of silent contempt. There is an almost exact parallel between his whoop on the fair-election bill and his effort to draw the Knights into a struggle to vindicate and execute his personal resentment against Vice President Webb, of the New York Central.—*Cincinnati Times-Star.*

The New York Central railroad is managed by Christian men on Christian principles. The endeavor of its officers is to be just and humane. They may make mistakes, may err in judgment, for they are men; but the constant effort is to avoid all unfair or unkind acts toward those they employ. Against this management there has been for about a fortnight one of the most unreasonable and wicked strikes on record. To review all that has been done and said, for doing has preceded saying, would fill much space. Only one or two points can be noticed. The management of the road claims, with entire justice, that such a business as is entrusted to it, demands strict discipline, prompt and accurate performance of duty, and that to maintain these vital and essential necessities, it must have and will be guilty of most reprehensible unfaithfulness to its trust if it fails to exercise promptly the right of summary dismissal. The strikers combat this position. The management also claims that a striker has abandoned its service and has no further claim as an employe upon its consideration. The strikers endeavor to overthrow this position. The ground of the trouble along the road is in these two claims and their denial. The company is right and the strikers are wrong.—*Christian Intelligencer, Aug. 27.*

If intelligent men who are employed in any capacity upon a railroad think that they are justified in producing quasi-anarchy in any community because they may have a just grievance, they hold views which are fatal to all social order. They may not see it, but what they propose as a remedy for an alleged grievance is war. They do not defy a railroad company. They challenge the whole community of intelligent, industrious, and law-abiding citizens, who are the overwhelming body of the American people. Public sentiment in this country is not peculiarly favorable to great corporations, or inimical to those who live by wages. The vast majority of the people live by wages, and upon any plain statement of wrong to railroad hands, or any other wage-workers, the pressure of public sympathy is with them. Railroad companies have no right to regard themselves as engaged in an exclusively private business. They are bound to act with regard to the probable effect of their action upon the public, from whom they have received franchises, and with whom they have made a contract. There is a similar obligation upon the employes of the road. Both company and employes have assumed duties to the public which they can not honorably disregard. This is a truth which was never so clearly perceived as now, and never more emphasized in the public mind than by the late Central strike.—*Harper's Weekly.*

Mr. Powderly, as representing the Knights of Labor, claims that the cause of the trouble between that organization and the New York Central railroad is the discharge of certain men for the sole reason that they belong to a labor organization. Mr. Webb, on behalf of the railroad company, denies the assertion absolutely. Mr. Powderly calls for arbitration in the matter, but it is difficult to see what ground there is for a settlement by that means.

A proposition to arbitrate, made by one party to a dispute, always has the appearance of a desire for simple justice; but it can only be fair when both parties to the dispute stand upon the same ground. This is not the case with regard to the Knights and the railroad company. Suppose that any one of the men who were dismissed by the company had taken it into his head to leave the service of the company, and suppose that his foreman should have denied his right to leave unless he could give a satisfactory reason for doing so, what would the man have said? He would have laughed in the foreman's face and reminded him that America is a free country. And suppose that fifty or sixty Knights had left the company without assigning any reason, and that Mr. Webb had asserted that it was the result of a secret desire on the part of the Knights to injure his company, and had demanded an arbitration, what would Mr. Powderly have said to him? What could he say? Simply that the men had left as individuals because they chose to leave, and there was nothing more to be said about the matter.

Seeing, then, that men cannot be compelled to remain, everybody who thinks at all must know that it is the interest of every employer to make as few changes as possible, and that he will always prefer to keep the men he has got unless he has some strong reason for preferring other men. —*N. Y. Witness.*

LITERATURE.

Scribner's Magazine for September contains the first of three articles on our new navy—the results of the voyage which R. F. Zogbaum, the artist and writer, recently made on the flagship of the "White Squadron." He gives a vivid picture of life on a modern warship under very new conditions, describing the voyage of the fleet from New York to Lisbon. Donald G. Mitchell's richly illustrated paper on "The Country House," is written in his most charming style, and is full of his love for rural life. He writes on the making of a home for the year 'round in the real country, far enough away from a city to be un-influenced by urban conditions. When Thomas Stevens, the bicycle traveler, was at Zanzibar, he met some of the most influential men engaged in African affairs, and acquired a knowledge of the industrial and commercial problems that are to be worked out in Africa. His article on "African River and Lake Systems" shows the relations which the waterways of the dark continent bear to its possible development. Other papers of interest are: a description of Heligoland (recently ceded by Great Britain to Germany), by one who has visited that picturesque island; one of several papers by Professor N. S. Shaler—describing the effects which physical conditions have had on the character of the populations of various States; another clear and valuable contribution, by an eminent Chicago lawyer, to the series on "The Rights of the Citizen." His views on the right to give away property during life deserve a wide reading.

The Polytechnic is the name of a new magazine to be published in Chicago, the initial number of which will be issued October 1. Like the London magazine of that name it will be the organ of a Polytechnic Institute, which in this case has been lately started in Chicago, and will be modeled after the famous London institute of similar name, an interesting account of which was given in the *Century* for June. The first number will be largely descriptive of the work of the Institute especially, its Trade Schools, a peculiar feature of which is that students may earn their expenses while in attendance, and can learn almost any trade. As this promises to solve the vexed apprenticeship question, all Master Associations are warm supporters of the movement. An article on the new evening medical college of Chicago is also included in this number. The ladies will be interested in the description of the cooking, millinery and dressmaking schools of the Chicago Polytechnic Institute. Published at the southeast corner Madison street and Fifth avenue, Chicago, Ill. Sample copy, 10 cents.

The September *American Agriculturist* gives us the sweet side of agricultural life from the water-melon patch and the sugar-cane plantation. The boys have also a recognition in the finely illustrated article on Shetland ponies and the pea-nut field. Practical farmers and their wives have something worth their notice on every page.

The *Church Militant* is a new paper of Brooklyn, N. Y., which prophesies of a coming cataclysm, for which it thinks we should be prepared. It believes that the righteous judgment of God is pronounced against the iniquities which abound, and that the measure of the infinite patience has at last been reached.

The illustrated article on Minneapolis promised by the *New England Magazine* makes its appearance in the September issue. Prof. W. W. Folwell of the University of Minnesota is the author, and among the illustrations are engravings of the notable buildings of the city.

Current Comment for Aug. 15, introduces its readers to Roger B. Taney, Chief Justice, by a portrait and sketch. Articles on a national bankrupt law, Inter-state commerce and original packages, and the labor laws of Europe will interest every class of readers.

RELIGIOUS NEWS.

—Bishop William Taylor of Africa, was at the Western National Holiness camp meeting at Decatur, Ill., last Wednesday, and spoke on sanctification. He also preached next day.

—The statistics of the Reformed Church in America are thus reported: Churches. 551; ministers, 560; received on confession, 5,277; on certificate, 2,798; dismissed, 2,403; suspended, 118; died, 1,522; total in communion on about April 1st, 1890, 90,878. The gain of the year was seven churches and 2,066 communicants, over all losses. The gain in membership should have been 4,032, according to the returns. Children on the rolls of the Sabbath-schools, 103,046. For denominational objects there was given during the year $280,661, and for congregational purposes, $1,003,815.

—According to the figures from the forthcoming Congregational Year-Book, there was a gain of 120 churches and 16,377 members during the year 1889. The net gain the previous year was 18,024. The whole number of churches is 4,689; of members 491,985. There were added in 49,859 members, of whom 29,286 were on confession of faith. The Sabbath schools have 596,204 members. The benevolent contributions were $2,398,037, an increase of $192,474; the amount for foreign missions was $357,929, for home expenses $6,046,962. The average of the 3,344 salaries reported was $1,047.

—The following Sunday-schools in Brooklyn have over 1,000 pupils: Greenwood Baptist, 1,060 pupils; Marcy Avenue Baptist, 1,715; Park Avenue branch of Tompkins Avenue Congregational, 1,371; Bethesda Mission Central Congregation, 1,259; Central Congregational School, 1,096; Bushwick Avenue Methodist Episcopal, 1,026; Hanson Place Methodist Episcopal, 1,504; Nostrand Avenue Methodist Episcopal, 1,182; Throop Avenue Presbyterian, 1,070; Throop Avenue Mission, 1,237; Brooklyn Tabernacle, 1,390; Twelfth Street Reformed, 1,299; Lafayette Avenue Presbyterian (three schools), 1,554; Plymouth (three schools), 2,303; total, 18,397.

—In connection with the Baptist Forward Movement, a new Deaconess' Home was recently dedicated in London. Ladies will be trained in nursing and other work among the poor in the more central district of the metropolis, and will be placed under the direction of such churches as may call for their aid.

—There are more than fifty Congregational churches in Southern California. Many of them have over one hundred members. The First Church in Los Angeles has a membership of 427, of which R. G. Hutchins, D. D., is pastor.

—There are in the city of Washington 194 churches. Of these 179 are Protestant and 15 are Roman Catholic. The Methodist Episcopal has 51; Methodist Episcopal South, 3; Methodist Protestant, 6—in all 60, of which 29 are colored. The Baptists have 11 white and 35 colored; Protestant Episcopal, 22 white and 3 colored; Presbyterians. 16 white and 1 colored; Roman Catholics, 14 white and 1 colored. The Lutherans have 11, and the rest are divided among nine different names.

—The religious statistics of Germany show 29,369,847 evangelicals, including members of the Lutheran, Reformed and United Churches; 16,785,734 Roman Catholics, 125,673 other Christians, including the Moravians, Baptists, Methodists and other independent churches; 563,172 Jews, and 11,278 "unclassified." Of the 125,673 independent Christians, 60,000 are Baptists, of whom 20,990 are members of the Baptist churches.

—The North London Presbytery has recently started open-air services in the public parks of London, on Sunday afternoons, for the purpose of reaching the masses. At one held in Regent's Park, Revs. Dr. Munro Gibson, John McNeill and other local ministers, gave addresses to a crowd of over two thousand people. Mr. McNeill had just closed a nine weeks' series of meetings in Exeter Hall, which had the same good object, and were eminently successful.

—About ten years ago, Miss Tucker, better known as A. L. O. E., a writer of popular religious books for young readers, went to India to obtain material for a book on life in that country. While there she became very much interested in the work of a number of English ladies who are trying to raise the Hindoo women from their degradation. Instead of returning to make up her book, Miss Tucker has remained up to the present time to work among the women of India.

—Three missionaries, members of a party of nine who left this country in May last to work in Africa, have died at Sierre Leone of African fever. Their names were Frank Gates, Warren J. Harris and Mrs. Kingman. Mr. Kingman has been reported as very sick with the fever also, but his recovery was looked for. Last week we noticed the death of three others of this devoted company at the hands of Arab Mohammedans in the interior. Thus one half the number who landed in Africa for the Soudan mission are already gone.

—Eight mission ships are now cruising in the North Sea, each a combination of church, chapel, temperance hall and dispensary.

—It is reported that the Baptists are gaining largely in Iowa at the present time. The additions to their churches this year numbered one thousand more than last year.

"The Enrollment Plan" is a movement among the Episcopalians of this country to raise $1,000,000 for missions, domestic and foreign, from 200,000 contributors at $5 each.

Recent very trusty calculations of the population of the Chinese Empire by Russian authorities reckon it at 382,000,000, and the annual increase at 4,000,000. Not one in 10,000 ever heard of the religion of Jesus Christ.

—The American Board, at Boston, Mass., appeal to the Sabbath-schools and young people of the Congregational churches of the country for $5,000 with which to build another vessel for missionary use at the Micronesian Islands. It is to ply in the Ruk Archipelago and in the Mortlock group.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Aug. 25 to 30 inclusive:

B Rohroer, L E Reynolds, S Andrews, J L Buckwalter, Mrs J Cox, D Ault, D Lotzenhizer, H G Hanson, H Stahl, J Hart, J S Smith, R D Nichols, J Craig, E A Whiting, J Howe, H W Fowler, G Goodell, J Ball, D K Lawrence, E Brace, T. E. Patton, E H Gould, Rev M W Page.

DONATIONS.

Fund for current Expenses:

Rev. Wm. Hazenberg	$ 24.15
H. G. Hanson	3.50
Dudley Andrews	4.00
O. C. Blanchard	10.00
R. Gardner	1.00
Previously reported	344.82
	$387.47

Free Tract Fund:

D. Lotzenhizer	$ 1.00

N. C. A. Foreign Fund:

R. D. Nichols	$ 1.50

The month of August has been financially a reasonably prosperous month for the Association. I have secured by personal solicitation and correspondence $341.00, besides promises, indefinite as to amount, from several friends. In addition to the above some $58.00 has been received for the several uses of the National Christian Association. The income from book sales was $107.55, which is $33.98 more than for the same month last year. The income from *Cynosure* subscriptions was $174.80, which was $2.36 greater than for the same month last year. Money in this work is a necessity and a blessing, but it *can not do the work:* hence, while we are very thankful to God for the evident blessings financial and otherwise during the past month, we urge the friends to support the N. C. A. agents no less liberally during this month, that they be not crippled in their work. A Chicago banker, who knows far less about this reform than a reader of the *Cynosure*, said last week, I consider the work of the National Christian Association a very important work. I am very desirous to see the Association prosper. Its influence has been already great? Friends, will you make September an advance on August?

W. I. PHILLIPS, *Treasurer.*

Bald heads are too many when they may be covered with a luxuriant growth of hair by using the best of all restorers, Hall's Hair Renewer.

NEWS OF THE WEEK.

WASHINGTON.

The resolution offered by Mr. Plumb in the Senate instructing the committee on rules to issue such orders as will wholly prevent the sale of spirituous, vinous and malt liquors in the Senate wing of the Capitol, was killed last Wednesday by reference to the committee on rules.

CHICAGO.

Another big British syndicate, "The London Investment Company," has absorbed several more of Chicago's largest brewing companies, having an aggregate capacity of something like 275,000 barrels.

A portion of the south branch of Chicago river for a distance of four blocks from Laurel to Ullman street, raged for an hour Friday night with as hot a fire as ever Chicago firemen battled against. It was a conflagration of inflammable refuse from the packing houses. No damage resulted.

COUNTRY.

The Nebraska Prohibitionists Thursday nominated B. L. Paine, of Lincoln, for Governor, and George W. Woodbury, of Douglas county, a Negro, for Lieutenant Governor.

The New York State board of arbitration has ordered an investigation into the causes of the New York Central strike. The investigation will begin this week, but the strike is practically dead.

The New York State board of mediation and arbitration will meet in New York City next Tuesday morning to investigate the New York Central strike.

(*Continued on 16th page.*)

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. A Boston lady, whose example is worthy imitation, tells her experience below: "In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten

To Get

days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly

Hood's

stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." MRS. ELLA A. GOFF, 61 Terrace Street, Boston.

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CHICAGO.

Wheat—No. 2			
No. 3			1 01¼
Winter No. 2	1 00	@	1 02½
Corn—No. 2	46	@	48¾
Oats—No. 2	35	@	37
Rye—No. 2			65
Bran per ton			13 50
Hay—Timothy	6 50	@	9 50
Butter, medium to best	10	@	22
Cheese	06	@	10¼
Beans	75	@	1 70
Eggs		@	16½
Seeds—Timothy	1 31	@	1 41
Flax	1 36	@	1 41
Broom corn	02½	@	06¼
Potatoes, new, per bu	1 10	@	1 25
Hides—Green to dry flint	03	@	07
Lumber—Common	10 00	@	13 00
Wool	15	@	34
Cattle—Choice to extra	4 30	@	5 20
Common to good	1 60	@	4 20
Hogs	3 75	@	4 50
Sheep	3 50	@	5 10

NEW YORK.

Wheat	1 04⅛	@	1 22½
Corn	54	@	55
Oats	38	@	50
Eggs			20
Butter	11	@	24
Wool	14	@	39

KANSAS CITY.

Cattle	2 15	@	4 90
Hogs	3 30	@	3 80
Sheep	3 00	@	4 25

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NAT'L CHRISTIAN ASSOCIATION,
WM. I. PHILLIPS, Treasurer,
221 W. Madison St., Chicago.

LODGE NOTES.

At the late meeting of the Grand Lodge of Massachusetts a delegation of Masons from Fredricksburg, Va., presented an appeal for aid in erecting a Masonic temple in that city to the memory of George Washington. This was referred to a special committee to report at the next quarterly meeting.

The head of that hydra of the lower Mississippi, the Louisiana Lottery, has received another vigorous blow from the Farmers' Alliance of that State, recently in convention at Baton Rouge. The convention characterizes the villainy in strong and proper terms, and calls upon the local Alliances to expel any members with which they may happen to be disgraced who, in the late Legislature, voted for the Lottery Scheme.

The Grand Master of the Freemasons of the State of New York lately reported that 703 "ministers of the Gospel" were members of the lodges in his State, viz., 288 Methodists, 149 Episcopalians, 112 Baptists, 59 Presbyterians, 11 Lutherans (?), and 8 Hebrews. The Grand Master added to the remark, that this large number of Mansonic preachers or preaching Freemasons was the best proof for the fact that Freemasonry is not antagonistic to religion. It is rather a strong evidence of that fact.

The Cincinnati *Enquirer* speaks of an occurrence at South Bend, Ind., April 10th, as follows: "The wife of C. G. Folsom, a well-known citizen, died last night of heart trouble while on her way to a Masonic meeting. By a strange coincidence her mother suddenly died a number of years ago while on her way to a Masonic meeting." Freemasonry is getting too exciting for either men or women. It is too rough for women, and too hazardous for men. It had better be abolished by law, for it is condemned by the Gospel.—*Conservator.*

At the special meeting of the Head Camp of Modern Woodmen called at Des Moines, Iowa, lately, it was decided not to call the camp to order, as the action would be illegal. Some feeling was engendered among the members, and a reorganization of the order is said to be probable. The session was called to consider certain differences arising between the officers of the camp and the insurance department of Illinois, with the probable result of removing the head of the order from that to some other State. An injunction was procured to prevent this, which scared the followers of the Freemason Root and scattered them.

The Farmers' Alliance enthusiasts claim that they will hold the balance of power in the next Congress. If they elect fifty or sixty members in the South and West their boast may be realized. So far, however, their claims of strength have proved to be exaggerated except in Alabama, Georgia, the Carolinas and Kansas. The cloud which appeared no bigger than a man's hand a few months ago now obscures the entire political horizon in those States and threatens a tornado by November. In the South it is the Democrats who are alarmed, and so many Southern members have hurried away from Washington to look after their fences at home that the Democratic side of the House looks almost deserted.—*Inter Ocean.*

A convention of the Grand Lodge of the Benevolent Protective Order of Elks, in New York, adopted provisions to the constitution which will exclude a number of lodges formed of members whose professions are different from those contemplated by the order. It was decided that only those belonging to the "amusement professions" should be members and the term should embrace members of the theatrical, minstrel, musical, variety, circus, acrobatic, literary, and gymnastic professions and all others whose means of livelihood is in some manner dependent on the presentation of amusements to the public. It was decided that all members of lodges who did not participate in the clandestine meeting at Cleveland can become members of the loyal lodges if they apply before December 31.

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—ON—

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Freemasonry Self-Condemned. By Rev. J. W. Bain. A careful and logical statement of reasons why secret orders should not be fellowshiped by the Christian Church. Paper covers, price, 20 cents each.

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FARM NOTES.

FEEDING FARM HORSES.

This is a matter that merits far more attention than it receives. An English veterinary surgeon very pertinently says that those having charge of horses, especially farm horses, should be taught that the stomach of a horse is not like the rumen of a cow, a mere receptacle for food, but an essential organ of digestion of limited capacity, which does not need to be crammed in order to perform its proper functions, and that it cannot be so treated without danger to the animal; that the teeth of the horse are provided for the purpose of masticating the food, and that the food which does not require mastication should be sparingly, if ever, used. He further recommends that no horse be put to work immediately after a full meal, and where a horse has done a heavy day's work it should be allowed to stand in the stable until it is cool and comfortable before being fed. A little water may be given, and if a little good hay be put into the rack it will occupy his attention, and besides requiring proper mastication will further have the effect to slightly stimulate the stomach to secretion and prepare it for the reception of the food which is to follow. Should a horse require more food than usual to supply the extra waste of tissues caused by hard work, give it by all means, but let it be in excess in its albuminoids, and let the horse be fed oftener and not in increased quantities at a time. —*N. Y. Witness.*

PURE FOOD FOR DAIRY CATTLE.

This is a matter which merits more attention than it usually receives; and here is an example from a Western town that is worthy of imitation in a good many Eastern localities. The Board of Health of Indianapolis, Ind., has been making an examination of creamery and dairy milk sold in that city, with a view of bringing some persons, who were reported as violators of the law, to justice. The city ordinance imposes a fine of $50 to $500 upon the conviction of any one feeding his stock the refuse of breweries or distilleries, or any refuse produet that may be deleterious to milk, and it is believed that the use of what is commonly known as starch feed may come under the meaning of the law. Many farmers in the city's suburbs are using the starch, which is shipped to them by the carload, and the Board of Health will file complaints against them. It is said that the success of the case will depend upon expert testimony as to whether or not milk from starch-fed cows is adulterated.

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LOVE YOUR ANIMALS.

If it referred to the equine race we should say there was a good deal of "horse sense" in the following remarks by a Western writer; but it is good advice, anyway, for the man who has no liking for domestic animals will very rarely prove successful as a breeder or stock farmer: If you do not love a little, fat, saucy Poland China, Berkshire or Red pig, you may as well quit attempting to raise hogs, but concentrate your energy and devotion on some animal you can love. And if you cannot love any domestic animal, you may as well quit farming and go to some place where they have nothing but a climate, and one not bothered with domestic animals.

The Liver

When out of order, involves every organ of the body. Remedies for some other derangement are frequently taken without the least effect, because it is the liver which is the real source of the trouble, and until that is set right there can be no health, strength, or comfort in any part of the system. Mercury, in some form, is a common specific for a sluggish liver; but a far safer and more effective medicine is

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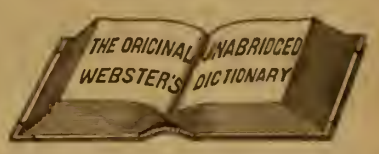
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BUSINESS.

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That the National Christian Association can furnish these so-called secrets many of the Masonic fraternity know, and avail themselves of the fact. But the public generally are ignorant of their ability to get forty-three of the secret degrees of Freemasonry from this Association, for the small sum of $2.25!

A young man came to the office for an expose, who had lately joined and learned of the place to get the secret work from which to "post up" from a brother lodgeman. He intimated that he had been sold, that had he known of these exposes he never would have allowed his name and money to have gone into the lodge. The suggestions that I have to make are that you send ten cents to this office for catalogues of these books, and see that one is placed in the hand of every young man in your vicinity. Ought it not to be done? It is much easier and safer for a young man to *keep* out than to *get* out.

Four boys, the oldest not twelve, put anti-secrecy tracts into nearly every home in five villages near their homes.

Mrs. L. C. Andrews has been supplying several neighborhoods, and others have labored in the tract work during the past few weeks, "To give light to them that sit in darkness."

Shall we not have a large increase in the list of N. C. A. local agents for the present campaign?

NEWS OF THE WEEK (*Continued from 13th page*).

It may not be generally known that the board in an investigation has the same powers and authority as a court of record. From a reliable source it is learned that Roger A. Pryor of New York city will act as counsel for the knights in the prosecution of the investigation, he having volunteered his services to the general executive board without cost.

An orchard of 400 young trees near Martinsville, Ind., has been destroyed by grasshoppers that have stripped the trees of leaves and bark.

Housekeepers, hotel landlords, the keepers of boarding-houses, at Baltimore, are feeling the effects of the strike of the switchmen in Chicago. The price of Chicago dressed beef has advanced 50 cents to $1 per hundred,

The United States is now connected with Canada by a 7,000-foot tunnel under the St. Clair river, between Port Huron and Sarnia. The opening was made last week.

Near Findlay, Ohio, George Struble was killed Thursday by an explosion of nitro-glycerine cans supposed to be empty. The explosion was caused by a jolt of his wagon and was heard seven miles.

The constitutional convention in Mississippi is endeavoring to frame a clause which shall exclude the blacks from voting. One member has moved the following as part of the bill of rights: "This State shall ever remain a member of the American Union, and the people thereof are a part of the American Nation, and all attempts to dissolve the said Union shall be resisted with the whole power of the State."

The Oklahoma Legislature organized Friday morning by a combination of the Democrats and alliance members. The Hon. George W. Goldenshire, an alliance member from Payne county, was chosen President of the Council.

A great prairie fire has been raging south of Dickinson, N. D., and it is estimated that hundreds of thousands of acres have been burned over.

ROYAL


BAKING POWDER
Absolutely Pure.

A cream of tartar baking powder. Highest of all in leavening strength.—*U. S. Government Report, Aug. 17, 1889.*

Five dealers in "original packages" at Washington, Pa., were sentenced to pay a fine of $500 each and serve from two to five months in the workhouse.

The employes of the Wheeling (W. Va.) Electric Street railway are on strike and no cars are moving. One thousand miners at Scotdale, Pa., struck Saturday against unorganized labor.

STRIKES.

There is a serious war in progress between the employes in the brick yards of New York and the companies which they are serving. The companies have combined and the employes have united and each are bitterly opposed to the other and intend to fight it out. The result is that work on the buildings now in process of erection must soon be abandoned for want of bricks. It is estimated that if this strike continues a few days longer over 100,000 workmen will be thrown out of employment.

Three or four strikes among switchmen in Chicago stopped the stockyards business for several days and blocked the Alton and Lake Shore roads. The cause of each was so trivial that the masters of the secret unions denounced them and broke them up.

Special constables were enrolled to guard the city of Australia, Melbourne, last Friday in view of threatened riots The city is without gas and the suburbs are dimly lighted. The mail service continues. The shipping companies are employing non-union men. The wharf men at New Zealand ports have struck. A conference between the ship-owners, mine-owners, and employes generally is projected, with the object of discussing the future relations between employers and employes.

The Seaman's Union at Melbourne, called out the crew of the Union Steamship Company, whose vessels ply between Sydney and New Zealand. The gas stokers struck on the ground that the gas company employ non-union men.

In consequence of the strike of the gas stokers the supply of gas is failing, and the streets of Melbourne are in partial darkness. Numerous assaults have been made on non-union men. At New Castle the strikers became very disorderly, and it was feared that a serious riot would ensue. The arrival of a battery of artillery, however, had the effect of quieting the turbulent element, and the town is now reported to be comparatively quiet. The New Zealand railways have been compelled to curtail the service owing to a lack of fuel.

FOREIGN.

A terrific storm flooded the rivers and canals of St. Petersburg and vicinity on the 28th ult. There was two feet of water in the lower streets of the city. Guns were fired at the fortress to warn the inhabitants of danger.

The distress among thousands of the starving people of Tokio and other large cities is being ameliorated to a great extent by the foreigners as well as by the Japanese noblemen. One nobleman is feeding 1,000 people a day out of his own funds. The price of rice is higher than ever before, both in Japan and Corea, and this is probably only the forecast of the suffering to follow. The outlook for the growing crop of rice is not good, owing to heavy and continued rains.

It is reported that the Minister of War is enrolling tribes in the Caucasus and other departments to form an Asiatic army which shall be able to operate independently of the European army in the event of war with Asiatic countries, the European troops to be removed from Asiatic Russia to Western Russia.

From Guatemala it is reported that of the eight prisoners captured at Femposque five were shot as prisoners of war, and of the 112 captured at Yupe July 21, fifteen were shot at Jutiapa Aug. 6. This is said to be no more than the Salvadorians did, as it is understood that all Guatemalan soldiers captured by them have been shot.

The Armenians continue to be subjected to terrible atrocities in Asia Minor. Bands of Kurds make raids nightly on the Armenian frontier villages and set fire to the crops. Influential Armenians are arrested nearly every day.

A fire broke out Monday last at Tokay, the entreport for the noted Tokay wine, and all efforts to extinguish the flames were fruitless. When finally the fire burned itself out, the whole town, with the exception of thirteen houses, had been destroyed. One thousand families were made homeless. Five persons were killed. All the public buildings were destroyed. Several hundred head of cattle perished in the flames. Kaba, Hatzfeld, Saro, and other villages near Temesvar were also in flames. Ten persons have perished at Kaba and three at Saro.

The Mombasa and Nyanza Railway was inaugurated Tuesday in the presence of the British and other foreign consuls, Admiral Eremantle, of the British navy and a large number of other Europeans.

The *New Free Press* of Vienna says that Emperor William of Germany and the Czar had a disagreement while they were at Narva, in consequence of which the German emperor shortened his visit and hastily quitted Peterhof a day earlier than he had expected to do.

M. de Giers, the Russian minister of foreign affairs, is said to be completely satisfied with the result of the recent interview between the Czar and Emperor William. The meeting, he said, constituted a fresh and solemn affirmation of the good relations existing between Russia and Germany and would certainly contribute powerfully toward the maintenance of the peace of Europe.

The British government has sent a committee through the northwest of Ireland to see what assistance will be necessary in the event of a famine arising from the failure of the potato crop.

A correspondent at Igdir says it is reported there that the Turkish governors in Armenia have been ordered to arrest any Armenians caught conversing on the streets as conspirators and to send them to Constantinople. In the event of resistance the governors are instructed to shoot the offenders.

Six more villages in southern Hungary have been burned. This fearful destruction by fires is due to the dryness of the buildings caused by a long season of torrid weather. Twelve persons lost their lives during the burning of Mezoe Keresztes recently.

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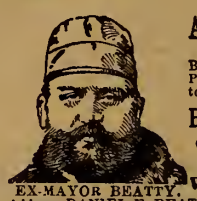
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THE FINANCIAL SITUATION.

It is a great pleasure to say to our friends that the plan on which we are beginning the new year is developing satisfactorily. Our Mr. Phillips has now received subscriptions amounting to five hundred and forty-three dollars, of which sum one hundred and ninety-eight dollars is already paid. This result has been attained chiefly in the month of August, which is, as all know, one of the worst months in the year for carrying forward such an enterprise.

It will greatly facilitate our labors and increase their efficiency if our true and valued friends all over the country who intend to aid in our great work will indicate that purpose speedily. A postal card addressed to W. I. Phillips, Treas., etc., 221 West Madison St., Chicago, Ill., saying: "Dear Brother, Providence permitting, I will will send you ——— dollars for the work of the National Christian Association about ———," will be sufficient to encourage others and save much personal solicitation of funds.

We have all been greatly encouraged by our very successful and influential conference of last April. The two thousand copies of the minutes of that meeting are sold, and the fifteen thousand copies of Joseph Cook's address, revised by himself, are having a wide circulation. We desire to hold other conferences and to put such literature into the hands of many ten thousands of our fellow citizens.

It is needless to say how secret societies, all based on human selfishness, and most of them promising salvation without faith in our Lord Jesus Christ, are multiplying. Some of them, like Freemasonry, boast of their descent from the pagan mysteries; that is, they claim to be modernized heathenism. Others make no such claim, yet so act that if it were set up it would be admitted without debate. Carpenters going to work in Chicago to-day take loaded revolvers in their pockets, and the buildings on which they labor are picketed as if a hostile army were at hand.

There *is* a hostile army at hand, the army of secret lodges,—Masonry seizing and manipulating the government, unions threatening American citizens with death if they do honest work for honest bread without permission of some lodge. Meanwhile our churches are living along, and men are dying without God and without hope.

There are tens of thousands of young men now entering on life who will bind themselves under the oaths and penalties of these lodges, if they are not warned; but who will retain their freedom if they are. Let us then at once devote a portion of that which we are this year to use in the Lord's work, to this great task. Send your pledge to our treasurer to-day, and the money when convenient. There are enough Christian hearts interested in this cause to accomplish all that is required at once. All our strength should be used in arranging meetings, publishing literature, and getting it into the hands of the people. This can be done if our helpers will aid us promptly in the manner indicated.

CHAS. A. BLANCHARD,
Financial Secretary.

The interest in the World's Fair and the Sabbath is increasing, though not with very rapid course. Mr. Crafts visited Chicago a week ago and introduced a district secretary for the American Sabbath Union who is planning for a convention in October that shall speak the mind of the churches with emphasis. Meantime State and local societies are not idle. The ministers of Joliet have sent in a strong resolution against Sunday opening. If the end sought is secured it will be a noble vindication of our American Christianity, but it will be a victory well earned. Already some committees are beginning to work on the Sabbath.

The proposal in the Mississippi constitutional convention to grant to women the right of suffrage provided they have a property qualification of $300 was doubtless designed to head off the large and increasing Negro vote. There are few Negro women who have the requisite qualification, and most white women would not, at least in the fiction of law, be property holders to that extent. This would also affect the election of members of Congress since the qualification of voters must be the same as for the legislature. But in this the Mississippians are building more wisely than they know. Woman suffrage means an infusion of honesty into polities. It means the overthow of the liquor traffic and an end to the so-called race conflicts which are nearly always prompted by whisky.

The carpenter's strike, begun with much *eclat* in this city last week, was over almost before it began. Many of the union men had no complaint and did not obey the bosses. Some of the contractors agreed to pay the wages demanded, and before the end of the week work was generally resumed, partly at the old rate, partly at the new. The Knights of Labor have no more to say about the Vanderbilts and the New York Central since the State Board of Arbitration are unearthing the conspirators of their order. The correspondence between Powderly and others is too long for publication in our columns, but the extracts given on the fourth page of this issue will be sufficient. The great combination of manufacturers, east and west, to suppress strikes by lockouts, is just as much to be condemned as the combinations of labor, with the exception of the sworn secrecy. Their experience is that a strike in one establishment is supported by wages earned in others, therefore they will fight fire with fire and cut off the resources of a strike by locking up and paying no wages. There is no Golden Rule in such measures. Let these manufacturers and employers use a tithe of their profits to instruct the men against the seductions of the secret societies, and secure their suppression by law, as approved by Daniel Webster, Joseph Cook, the New York *Mail and Express*, etc., and they will find the labor problem very easy of solution.

No remedy for the labor troubles of our time has ever been suggested that equals in simplicity, fairness, efficiency, that of co-operation. When all men are employers and all are employes, we may expect that all will be fairly, if not equally compensated for their labor. It is noteworthy that in Great Britain the plan makes steady progress. These co-operative associations increased one-sixth within three years, and now own from $63,000,000 to $72,000,000 of capital. In Scotland one in fourteen of all the adults is a member of these associations, and in England one in twenty. The transactions reached the sum of $179,445,000, and a profit of $16,439,000 or 8.8 per cent. received. Surely this is a most encouraging showing. We are glad to notice the report that the Illinois Central R. R. is taking steps to make all of its employes shareholders in its immense business.

The friends of Miss Willard have been anxiously publishing all over the country a refutation of the rumor that she proposed a union of the Salvation Army with the W. C. T. U. Miss Willard lately attended a general meeting of the Army in this city and made them an agreeable speech, out of which the story grew. Miss Willard has friends, too, who are quite as anxious to see her break off the actual and unfortunate alliance made by the W. C. T. U. with the secret order of the Knights of Labor through her agency. An engagement with the Salvation Army would be no dishonor. It is a Christian body, opposed to the saloon and the lodge. The Knights of Labor order is neither. Mr. Powderly, its head, is personally opposed to intemperance, but if his order was to vote on the question, he would have a pitiful following. He draws $5,000 a year from the working men, and even while he was receiving $1,500 annually as mayor of Scranton, he drew the same from the labor lodge: and the revelation of his methods by the New York State Board of Arbitration shows him to be a true child of the Jesuits.

HOW CAN WE KNOW SECRET SOCIETIES?

BY GEORGE J. FRITSCHEL, ERLANGEN, BAVARIA.

All who are not acquainted with Masonic publications, if they see the rituals published in America involuntarily ask: Is it possible that these are genuine and true? What proof have we that *such* are indeed the proceedings of the lodge? Can we know anything of the lodge and its intentions?

Let us take up this last question first and see what we can answer. Indeed, if the lodges would be silent and do all in secret, never publish a word in defense or explanation, we would not have the immense amount of material from which we can gather our information. Our information would come only from seceders; but then our argument (true and strong as it would be) could

not be as convincing as it is. Lodges and secret societies cannot hold their peace. The tendency to spread and to win members induces Masonic authors to give us some information of the tendencies of their order. They will dwell largely on the benefits of their order and try to refute objections produced against their secrecy, their evil influence in state and church. Not every author produces the same arguments, but all give us more or less information of the object of their order.

Then the apologies against attacks contain a great amount of information. Here they must "give away" more than they would do by themselves in order to clear their society. Another source of information is that class of literature which we would expect last and least in a society which is the best and most peaceful, where all are brothers. But ever so loving brothers will quarrel now and then; and in doing so one brotherhood of Masons reveals the secrets of the other brothers, and the "profane world" sees that which should have been hidden forever from its view.

Especially in Germany this occurred in the first part of our century. There are three "systems" or "rites" represented, and hence such kind compliments occur. Besides there are books and publications written for the instruction of the craft. For it is an absolute necessity that members are educated and instructed in the doctrines of the order. Such instruction cannot be written, so it is printed. But alas! although the books cannot generally be had in the market, they come into the hands of "cowans" (dogs) and "profane" readers. And the words "for brothers only" or "manuscript for the use of the craft only" will not prevent their reading, and profane readers are thus enabled to cast a look behind the curtain. Here and there the veil is raised a little, and any intelligent reader can construe a more or less accurate picture of the whole.

Of course some will flatly deny the truth of statements made by cowans; some will rather tell a thousand lies than one truth by which an outsider might gain any knowledge of the lodge. Others who are a little more intelligent must admit that also outsiders *can and do* know the object, the means, etc., of the secret orders. The following quotations will express all any Antimason might desire or ask for.

Venturini, a prominent German Mason, says in his "History of Freemasonry":

"Every public library contains books for the diligent student in which the history and secrets of Freemasonry are scattered. 'Search and ye shall find!' Well, yes, just as you work at it. He who can guess, let him guess, and if he finds it, all right! But no one will make it easy for him. The Mason hides his secret more than his money. He would rather have his throat cut, his body severed in twain, his bowels taken from thence like a goose, than permit one single (forbidden) word to pass his tongue. If, however, clever heads find the key themselves, indeed nobody can help it."

And Dr. Werdt, a worshipful master, says (in "Antihephata," page 20):

"It is true, all that is done in the holy temples of the royal art has been printed, but only the 'knowing' can understand the real meaning. . . . . This is the very mark and criterion of the secret science that the uninitiated can hear all secrets, and yet cannot understand them, for he is not in the possession of the key."

Suppose this to be true, what will be the result in case some one hands us the key? I should judge we would thereby be enabled to distinguish between material and immaterial constituents, we could see what is true and in what respect; the whole secret of the order would be within our reach. All we have to do is to study the doings of the lodge and the explanations given by Masonic authors, *and the key is in our hands.* An imperfect key, one that will open many parts, but not every single shrine, has been given to us in the monitors and handbooks published under the official authority of the orders. Says a publication of a lodge:

"Neither the existence, nor its aims and workings, nor even its organization and laws are secret. Only certain signs of recognition and pass-words are secret." (The I. O. O. F., by Bro. A. Weiss, Holbein Lodge, Augsburg, 1889.)

A more perfect key has been given to us in those works divulging the secret working of the order, the publication of the rituals. The first of this kind was, as is well known, Sam. Pritchard's "Masonry Dissected," 1731; and the last and most perfect are the rituals published by E. A. Cook, Chicago.

2. But are these rituals trustworthy? What proof have we of their correctness?

To most unbiased men the testimony and oaths attesting the accuracy of the exposition is a satisfactory attestation. And the proof by the footnotes from authors of the orders is for them conclusive. Besides the defenders of the lodge add testimony every time they call the "expositors" *traitors.* A traitor is one who reveals the truth he was expected to conceal in a correct manner, otherwise he would be a swindler or liar. Now and then you find a Mason who openly admits the correctness. The editor of one of the most prominent Masonic periodicals in Germany, *Latomia*, by the name of B. Cramer, has written a pamphlet in defense of Masonry, "Aims and Objects of the Masonic order. Brief Information for Nonmasons." This pamphlet was awarded the premium by the *Verein Deutscher Frm.*, (Max Hesse, Leipzig, 1886). He says:

"The secret of Freemasonry,—the Masonic ritual was held strictly secret in former years, because with visiting brothers we could see by the relation of initiation, whether we had an initiated or uninitiated brother before us. Since then so many expository writings have been published, that the secret is no secret for those who go to any book store and buy one of these writings, which are known well enough. . . . . But the purchaser will be disappointed very much, for solemn rites must be witnessed to receive an impression from them; mere reading of the rituals will for this reason soon become tedious." (Page 39.)

Well, this is all we could ask of any man. And here we have a declaration, authorized by the official "imprimatur."

The writer of this has studied such expository publications from Pritchard's "Masonry Dissected" down to "Scotch Rite Masonry," publications published in different centuries, in different parts of the globe (Europe and America), and in different languages. Of course there are differences and deviations and changes, but by none of these changes has the system been touched in the very least degree. The changes fully agree with the development Masonry has undergone in that time. None of the changes is in any way more material than the change that has been made in the Odd-fellow ritual by the revision of 1880.

Yes, I can prove still more, viz., that the Masonry of Germany, which is recognized by Masonic bodies of the whole world as a sister institution, was based on such expository publications. We are told that a Provincial Grand Master favored the introduction of the ritual proposed by Bro. Schroeder, the foundation of which was the English work "Jachin and Boaz, or, an Authentic Key to the Door of Freemasonry, both Ancient and Modern (London, 1762)," (page 33), and at the same time we are told that as the English Grand Lodge did not furnish rituals, this work was used very much by German lodges.

The above information is from "Freemasonry in the Orient of Hannover. Hannover, 1859." It was published by the lodges of Hannover in remembrance of the initiation of the late king. The ritual of Schroeder is still in use in the largest section of Freemasonry in Germany.

No one will object that German Freemasonry is not genuine Masonry, for Masonry, we are assured, is the same in all countries and in all times; and Germans are fully recognized as true and genuine Masons. But thereby the correctness of expository rituals is *de facto* conceded.

HOW THEY WRITE MASONIC HISTORY.

An illustration of Masonic trustworthiness is found in the great four-volumed illustrated and embellished History of Masonry, by Robert Freke Gould, Past Senior Grand Deacon of England, and six others, including Carson, Drummond and Parvin of the United States.

It occurs on the 323d page of the fourth volume, where the writer says: "In November, Governor Clinton received from Governor Cass of Michigan (a Past Grand Master), some depositions, giving the confession of one Hopkins that he was present when Morgan was put in a canoe and set adrift over Niagara Falls, but the unquestionable facts prove that this statement could not be true, and nothing came of it.

"But the author of the 'Broken Seal' published in his appendix an account of this statement, with the assurance that it is the true account of what became of Morgan!"

The exclamation point at the end of this quotation is part of it, and is copied from the history. It seems to stand there to make up a virtuous face at the enormity of Col. Greene's false representation in the "Broken Seal."

Let it stand; for it is undeniably appropriate, since both in the body of the book and in the appendix referred to, Col. Greene gives another account entirely incompatible with the one referred to in this blue-and-gold-covered Masonic history, while to the false scent of the Michigan Past Grand Master, which failed to divert the chase from the real murderers, not the slightest allusion is made in the appendix, if even in the whole volume.

If this were an exceptional slip of the pen, instead of a sample of Masonic utterances, we would not ask the question whether the habit of swearing many oaths, and fixing the attention on them, tends to empty a man's ordinary and unsworn utterances of their natural value.

CRUCIFER.

THE IDOLATRY OF INIQUITY.

BY REV. H. H. HINMAN.

The great English statesman, Edmund Burke, said, "I am not of the opinion of those gentlemen who are against disturbing the public repose; I like a clamor when there are abuses. The fire-bell at midnight disturbs your sleep but it keeps you from being burnt in your bed. The hue and cry alarms the country but preserves all the property of the province." A greater than he said, "I came not to send peace on earth, but a sword."

There is no form of human wickedness but what, if it has once become sanctioned by usage and hedged around with prejudice, becomes an object of idolatry. Not only does the world bow down to it, in most unholy abasement, but there are found even good men who will fight desperately for its preservation.

The African slave-trade is an illustration. The world has come to regard it as among the crimes that are not to be tolerated even among savages. Its existence in Central Africa calls forth the execration of all Christendom. But it is within the present century that American citizens were engaged in it, and that it had the sanction of our Constitution and our laws. King George III. was a good churchman and exemplary in his morals, and yet he regarded the slave-trade as something *sacred.* He wrote with his own hand to the Governor of Virginia, commanding him, on pain of his highest displeasure, to refuse his assent to any law abolishing or restricting the slave-trade. Even the good John Newton says that when he was a slave trader he never supposed there was any evil in the business.

Henry Clay once said that "two hundred years of legislation had sanctioned and sanctified the right to hold property in slaves."

We all know with what a desperate struggle this imaginary right was fought for and lost. The rights of liquor-dealers have been maintained with a similar persistence, and the British ministry held that licenses even temporarily bestowed must not be taken away without compensation from the public treasury.

The secret lodge system, because of its prevalence, has come to be invested with the same kind of spurious sacredness. The public mind does not wish to be disturbed; and Christian ministers who know nothing about its inherent wickedness and pernicious practical tendencies are not only satisfied to be ignorant, but are generally glad to put in the plea that "there must be much that is good in the system since so many good men are involved in it."

They forget that ignorance on any great moral issue is a *sin* in any religious teacher, and that God has said, "Woe unto them that call evil good, and good evil."

Among the sins of professing Christians there is, perhaps, none so palpable and so utterly indefensible as the division of Christians into denominations on the basis of creeds, politics and names. To the masses in all the religious sects, there is not even a seeming impropriety; to others who see and deplore the evil, there is no apparent way of deliverance, and they suggest only temporary expedients, instead of radical reform.

The blindness of mind on all questions of reform is peculiar to no age or nation. In all lands the men who have had clearness of vision and the courage of their convictions have found themselves in a meager minority; and if they have escaped with their lives it has been because it was thought cheaper to tolerate disturbers than to suppress them. Nevertheless the truth is mighty and will prevail. "Be patient, therefore, my brethren, unto the coming of our Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he

receive the early and the latter rain. Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh." James 5: 6, 7.

Berea, Ky.

DRY ROT OF THE LODGE.

It seems at times as though some startling occurrence of the nature of a tragedy was called for, in order to awaken the public conscience to an apprehension of the gravity of great evils. Instancing only the matter of secret societies, the Morgan abduction and murders more than sixty years ago, sent a thrill of horror throughout the country, and aroused so strong a repugnance and hostility to Freemasonry, that it seemed for a while as though the order was not likely to notably recover from the shame and the odium of the revolting exposure. The Cronin trial of last year informed the country in a slight degree of the murderous character and scope of the secret Clanna-Gael fraternity. Again, within a few weeks, the death of a Methodist preacher while taking the so-styled "Royal Arch degree in Masonry," at Huntington, West Virginia, should suffice to open the eyes of many to the sinfulness, folly and puerility of certain secret lodge ceremonies.

It is to be regretted, however, in connection with the last named circumstance, that many editors of religious papers, being themselves in association with oath-bound orders, will either suppress any mention of the foregoing tragic incident, or if told, will refrain from printing the strong moral and the recommendation of withdrawal which should be drawn from it.

Following is a little more evidence to the point. A minister complaining, not long since, that the secret societies were producing a dry rot in the religious natures of the men who united with them, stated that when he was a young man he was urged to join the Odd-fellows, and as an inducement was told "that being a minister, he could join without paying fees." Thinking to get a good thing free, he handed in his name. The evening he was to be taken in, among others to be received was a Jew of not the best character and no piety. The Jew rallied the preacher on his inconsistency in joining such a society, and put the case in such a way that the preacher, utterly disgusted with himself, never went near the lodge again. A man in New Hampshire, having recently made profession of religion in the Methodist church, "at once publicly withdrew from the Masonic and the Odd-fellows' lodges as inconsistent with the new position he had taken. Soon after, in the same church, an old gentleman, a member of the official board, who had taken seven degrees in Masonry, stated before a houseful of people that he withdrew from Masonry because the Lord Jesus Christ was excluded from the lodge."

Nevertheless, mark what is said by Sickels in his "Monitor of Freemasonry," concerning a candidate who has been "passed" and raised to the "sublime degree" of Master Mason: "We now find him complete in morality and intelligence, with the stay of religion added to insure him of the protection of the Deity, and guard him against ever going astray. These three degrees thus form a perfect and harmonious whole, nor can we conceive of anything which can be suggested more that the soul of man requires." But it is said in Scripture that there is *one* High Priest, and that "such a High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Does it not hence appear a sacrilegious assumption that men in their lodges should exalt one of their number to a position which they make bold to call that of the "high priest?"

During the winter just past, Mary T. Lathrop, of Michigan, delivered in this city a lecture upon "Christian Politics," in the course of which she queried why it was that in the regular meetings for worship the number of men present, in proportion to the number of women, was but as one to three, and in the prayermeeting, only about one to ten. Answering her own question, she replied that the men were to be found in the liquor saloons. I believe her statement would have been much more accurate had she included with the saloons the club-houses and the lodge-rooms. About the time the foregoing lecture was delivered, there came to me from the same State of Michigan, a letter written by the pastor of the Congregational church, in the small town of H——, in which the writer says:

"I have been particularly interested in the subject of secret societies, since I came to this place, where I find two strong secret societies and two weak churches. As a rule, the men of the community are in the former, while the churches are left to the women. But the monster iniquity is not content with the work already done, but is now reaching out after our women. Only a short time since, a Star lodge was organized with a larger membership than that of our church! What will be the end of these things? It does seem to me that we must 'Cry aloud and spare not.' May we be granted grace and courage so to do."

Corroborative of the above, and immediately following the receipt of it, was the remark made to me by the compiler of that book of narratives of slave escapes, "The Underground Railroad," a resident of this city well qualified to speak for his race. He said that he knew of scarcely anything that stood so much in the way of the colored people's advancement as did the disposition they have shown to go into the secret orders, an example, moreover, that many of the women had not been slow to follow, and with results that had been sorrowful.

It is not necessary to go out of the way to glean evidence as to the convivial character of the clubs and lodges. A printed bill of fare of a down-town restaurant, thrown into my letter box within a week, besides advertising the choice liquors to be had at the drinking bar, states that estimates are given "for banquets to lodges, societies, etc." The testimony before the Board of License Judges, now being elicited, incidentally and abundantly confirms this statement. In the Court of Quarter Sessions last week, when desertion cases were being heard before Judge Willson, an order was given that one of the defendants must pay his wife a specified weekly stipend for the support of herself and children. "I can't keep up two societies and pay that," responded the delinquent. Upon which the Judge, properly observing, "You have the society of your children to look after," made an order of three dollars payment per week. There are many moving in a very different circle from this man, who are frequenters of fashionable club-houses, absentees from home, and neglecters of the places of worship.

There has been some surprise expressed, in view of the fact that some of our members have at times united with the orders, that our Book of Discipline makes no provision thereagainst. The reason for this was probably two-fold: that the orders generally have originated since the rise of our religious society, and that the whole procedure of secretism, the ritual, the oath, the title conferring and title pronouncing, the affiliation with many making no profession of religion, and other reasons not necessary to mention, were so opposed to the openness and simplicity, and indeed to the whole polity of primitive Quakerism, that such a thing as our members entangling themselves in the unhappy mazes of secretism was not thought probable, or needed not to be provided against.—*Josiah W. Leeds, in The Friend.*

THE CHURCH HUMILIATED.

An official member of the Methodist Episcopal church died. On the occasion of the funeral, the order of Masons to which he belonged took charge of his body at the house and conveyed it to the church. On arriving there a Mason spoke at considerable length in behalf of the fraternity. Next came some Masonic funeral ceremonies. These over, the members of another fraternity took charge of the remains, and went through certain funeral rites peculiar to themselves. When these were concluded the pastor of the deceased, and of the church in which the funeral services were held, came forward and made some remarks from the Christian point of view. Our informant, who was present, is not antagonistic to secret societies, but felt scandalized, regarding the scene as a humiliation of the Methodist Episcopal church and of that particular congregation and its pastor. It was, indeed; such an elevation of any human society, however beneficent, to the side of the Christian church in the solemn services of the burial of deceased Christians is a gross impropriety. The pastor was to blame. He should have declined to take part under such circumstances, not arrogantly or with ill-temper, but quietly, kindly and firmly.

There is a simple way to arrange these questions. If the deceased belonged to a socicty observing liturgical forms in connection with the burial of the dead, let the society act by itself, either at the house or at the grave, and the services of the Christian church be performed as religious acts. No religious Mason, Odd-fellow, Knight of Pythias, etc., would object to this, and the opinion of an irreligious member of these societies is of no valuc.—*New York Christian Advocate.*

Under the caption, "The Church Humiliated," the *Christian Advocate* cites a case in which the Masons took charge of a dead body at the house, taking it thence to the church where a Mason spoke in behalf of that fraternity, this being followed by some Masonic funeral ceremonies. After another fraternity had gone through certain funeral rites the pastor of the deceased and of the church was permitted to make an address from a Christian point of view. Many men in such circumstances would have declined to join in the service. If these societies wish to have a place on such an occasion, let them do so, but not to interfere with the religious services of the Christian church over the remains of one of its own members.—*The Congregationalist.*

THE UNITED PRESBYTERIAN LAW.

Under the title "A Bit of Unfairness" the *United Presbyterian* replies to an allegation respecting lax discipline in the denomination it ably represents. United Presbyterians should be thankful for their position toward the lodge. It must be regretted that a few of their pastors seem not to be. The church should be a unit on this great question. The reply reads thus:

"The *Presbyterian Banner*, referring to the church and secret societies, says, 'The Reformed Presbyterian (Covenanter) church condemns them, and does not permit its members to be united with them. The United Presbyterian church has a law of the same kind, but it is not enforced.'

"If we should say the Presbyterian church has a law requiring the holy observance of the Lord's day, 'but it is not enforced,' we would be quite as accurate as the *Banner* is when it says the law of the United Presbyterian church against secret societies is not enforced. Some of our sessions are not so faithful as they should be in the enforcement of our law against secret oath-bound orders. Some sessions of the Presbyterian church are not as faitful in the enforcement of the law of the church against Sabbath profanation as they should be, but it would be doing great injustice to a church that is among the most faithful in the land in keeping the Sabbath holy, to say that its Sabbath law is not enforced.

"The *Banner* further says: 'No human organization, however well conducted, or beneficial in its objects, should take the place of the church, or be permitted to keep its members from attending it, or rendering the devotion and service which they have solemnly pledged. It may be that if the members of the churches were more sympathetic among themselves, and more helpful to one another, the secret society and the lodge would be less attractive to them.'

"We presume the *Banner* is opposed to secret societies. But its opposition to them 'is not enforced' by very strong language condemning them. Its own cautiousness when speaking about them is suggestive as to the reasons which probably prevent the enforcement of the law against them in some instances in our own church. There is a good deal of the old Cameronian mettle in our sessions generally, but here and there a weak one may be found. There is a great difference, however, between the imperfect administration of law and its non-enforcement."

The British soldiers in India suffer severely from the curse of alcohol. Said the Duke of Connaught recently, referring to the consumption of liquors in India by the military: "The use of intoxicating drinks by the British soldiers in India is the cause of almost the entire crime committed by them, and nothing is so deleterious to their health. If drink were prohibited in connection with the soldiery, 40,000 men would do the work which at present requires 60,000."

A KNIGHT OF LABOR BOOMERANG.

The investigation of the recent strike on the New York Central road by the State Board of Arbitration, which was requested so earnestly by the leaders of the Knights of Labor, has proved a boomerang of remarkable velocity and concussive power. The letters which passed between Mr. Powderly and Mr. Lee, the local leader of the strike, have been put in evidence, and so absolutely convict these men of a conspiracy, not alone against the New York Central road, but also against the railroad interests of the whole country, that it is astonishing a man of Mr. Powderly's supposed astuteness should have allowed them to be made public.

The first letter was written by Mr. Powderly to Mr. Lee on the 3d of last February, six months before the strike was declared. In this letter he gives Lee some useful advice and incidentally sheds some light upon the Reading strike by showing that the employes had complete control of that road and lost it by their own folly. He writes to Mr. Lee:

> Avoid controversy as far as possible and fortify yourselves with facts, indisputable facts, if ever you have to ask for anything. Allow no rash counsels to sway you in anything, and do not place headstrong or intemperate men on any committee. The men on the Reading railroad actually controlled the entire management and had everything their own way. They grew restive, and allowed incendiary counsels to prevail. It was no uncommon thing for them to stop a train on the main track and talk to an up train in order to settle some little matter. That sort of thing could not last, and when they finally struck it was at the wrong time for the men and just the time to suit the company.

A week later Lee replies to Powderly that he will endeavor to follow his advice, and will select from the district organization only "men who will always work for the best interests of our order and endeavor to hold the respect of the officers of the company." The 17th of April Powderly still further develops the details of the conspiracy:

> This is your plan: Go on with the work of organization; do it as quietly as possible; work hereafter under secret orders, and divulge nothing to the outside world as to movements or work done. Put organizers to work on the West Shore road and all along the entire Vanderbilt system. When you can induce a young man to quit the service of the company do so. Have as many as think of going elsewhere this spring do so in a body, if they can be relied on to do it that way. Have them give as a reason, if asked, that they are offered better wages and inducements elsewhere.

At the same time it is evident that Powderly had little faith in the success of the strike, for on the same date he writes to Lee, the company at that time having discovered the conspiracy and discharged some of the conspirators: "By all means do everything in your power to prevent a strike, for it will prove a failure and will be just what the N. Y. C. company wants the men to do." Lee had a great deal of difficulty in following Powderly's advice. In attempting to organize his men for the best interests of the order and to gain control, as in the case of the Reading road, and at the same time to avoid a strike, he ran against a snag, as is shown by his letter to Powderly July 31, in which he says:

> We are having a very serious time of it here. The New York Central corporation is crowding us very hard, laying off men right and left, and the worst of it is the men who have been promoting the best interest of the organization are the ones selected for dismissal. It looks to me as if the company wants to have the men strike at this time in order to break up the organization, as it would be a very easy matter for them to defeat us now, as there is nothing doing on the road. I have received notice to-day that my services are no longer required by the company, and a few others who were at different times before the officers of the company while acting as representatives of the organization have been let go also.

Powderly's reply to this letter Aug. 2 is a singular composition for a man who was eager to avoid a strike. He writes:

> Caution your men to continue as before, make no noise, no stir, or show of strength, and, if possible, act on the following suggestion: You have in the order a number of young men who would just as lief take Horace Greeley's advice and "go West" as not; select a number of these who would be willing to take positions elsewhere; have them correspond with our brothers and sisters in the West and secure positions there; then have them go one by one to their superintendent and ask for higher wages, shorter hours, better conditions, or, in fact, anything that may be required by the employes of the road. Their demands will be refused, of course, and then let them state that they are unwilling to work for such a corporation when they can better themselves. When a number of good men quit in that manner it will cause the company to think that it will not do to trifle with them and prevent the discharge of other men.
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> This you must do secretly, and by all means postpone and keep back all indications of trouble until the return of Mr. Depew from Europe. Remember that he is a possible candidate for the Presidency, and will go to any lengths, where his own personality is concerned, rather than have a strike on his road, for that would injure his chance irreparably.

NEW ENGLAND LETTER.

Labor day—An American monolith—A Jewish question arising—"The gates ajar" at Harvard but not "wide open"—The "improved" Order of Red Men.

"Labor day" passed off quietly, with the usual parade and display of flags and banners, some of which were unique as well as expressive and pointed; while only a few showed the anarchistic spirit of class hatred and animosity which does more than anything else to hurt the laborer's cause. One of the best—which it is to be hoped is prophetic of the good time coming—was that carried by the Allston and Brighton union, which showed two figures, capital and labor clasping hands, with the motto underneath, "Be just and fear not." If such a motto could only be accepted by both sides, there would soon be an end of strikes, tie-ups, boycotts, and all other similar relics of barbarism.

The labor leaders seem curiously unmindful of the fact that the best generals have always partaken of the hardships of their soldiers. Very few working men can afford such a *menu* as that which an exchange reports T. V. Powderly and his three lieutenants as sitting down to at a leading hotel; and it is certainly well for their digestion that they cannot:—soup of ox joint; boiled lake trout with parsley sauce; roast beef and pork with apple sauce; chicken livers; saute with mushrooms; apple fritters with brandy sauce; fruit, ice cream, cake, coffee, etc. And it may be also added that few working men can, like these so-called "representatives of labor," take over an hour and a half to discuss such a dinner, supposing they had it. But a humbug cannot last always, and there are cheering signs that the good ship of labor may yet clear itself from these barnacles, when our native American element begins to see the folly of supporting foreign potentates in a luxury they never dreamed of for themselves.

I believe there is a general idea that the quarries of old Egypt have never been equalled in the gigantic pieces of solid stone therefrom extracted; but Vinalhaven, Maine, fairly breaks the record of the country of the Pharaohs. A granite shaft has recently been quarried at that place, which, when erected, will considerably excel in height the tallest of the Egyptian monuments, and will be higher, larger and heavier than any other single piece of solid stone ever set up—at least so far as we have any historical account. This immense monolith is 115 feet long, 10 feet square at base, and weighs 850 tons. It has been suggested that it be used as a monument for General Grant.

It seems rather singular at this late day to read of such outbursts of race antagonism, and such wholesale interdiction of an entire people as the Czar's late edict against the Jews in Russia. Germany, it is said, is going to follow suit with an anti-Semitic Congress; and even in cultured Boston, Fire Marshall Whitcomb has made a small sensation by recommending that no risks be accepted from Hebrews because the Russian and Polish Jews so often set fire to their own property to get the insurance. This undesirable class of emigrants, the dregs and offscourings of Eastern Europe, have greatly increased of late years, and it would not be at all strange if America should witness in the future some displays of anti-Hebrewism. But I very much doubt the conclusion of a writer in the *Transcript*, "that these persecutions may be fulfilling the divine purpose which is to make Palestine again the possession of the Jews, and the final abode of the long-wandering sons of Israel." A friend of the writer who has been for many years a missionary to this people in Boston, states that in all her intercourse with Jews of every nationality, the rigidly orthodox and the most "liberal", she never heard but one express a desire ever to return to the land of his fathers with the intention to make it his permanent home. The Jew of to-day—at least the kind which throng our American cities,—is not a creature of sentiment; far from it. Eighteen centuries of exile have made him as thoroughly cosmopolitan as the gypsies. In a semi-poetic, semi-religious fashion he may, if he is an orthodox Jew, sometimes "remember Jerusalem;" but in the same way that I fear some nominal Christians sing "Jerusalem the Golden"—without the slightest desire ever to become a denizen thereof. However, the very fact that Marshall Whitcomb's bare suggestion has made such a stir, shows that there is an inherent sense of justice in all true-born Americans which will never permit them to ostracize a whole race or people. Any anti-Semitic outbursts will come like the anti-Chinese outrages, mainly from our foreign element. Certainly this can be said in their favor,—that with all their sponging of the Gentiles, these modern Shylocks are never up in the police court for putting the bottle to their neighbor's lips. They may take Antonio's pound of flesh but they don't insist on having his soul with it.

The death of Mrs. Lucinda S. Hall, M. D., aged 75, a resident of Concord, Mass., removes the first woman in New England to receive the degree of M. D. She graduated from the Worcester Medical College in 1852. Yet now forty years after, Boston women are trying to raise money to endow a college for their sex at Baltimore, because the authorities at Harvard, with a brilliant display of old fogyism that ought to entitle them to a degree, obstinately refuse to open the doors of the medical department to women. The Boston University graduated eight female students from the school of law this summer, and expect a larger number next year. Harvard would do better to accept the fact that now is the time to do graciously and gracefully what she must do inevitably; for if she intends to keep to her conservative traditions in this respect, her authorities made a fatal blunder in opening the Annex at all.

The Improved Order of Red Men permits no uniform for public parades, but what good are parades without the accompanying fuss and feathers? So think and say the National Chieftain's League, a kind of upper degree in this order, and the only one allowed to wear a uniform,—indeed, originally created for this sole and only purpose. The uniform adopted by these modern "big chiefs" whose first council as an independent body has been recently held in Boston, consists of a very proper civilized garb:—a black Prince Albert coat, vest and pants, black felt slouch hat turned back one side, with ostrich plume of royal purple, and swords same as worn by officers of the United States Army. As the sachems pictured in our school histories certainly did not wear ostrich feathers in their heads, and bore scalping knives at their belts instead of swords, these are certainly "improved" red men. Let the good work go on, and perhaps the time will come when they will "improve" into self-respecting American citizens without any savage toggery or secret grips.

ELIZABETH E. FLAGG.

—Bro. J. K. Glassford of Carthage, Mo., has been for some time sojourning in Phoenix, Arizona, from whence he has written occasional letters of much interest for our paper. He has lately returned to his Missouri home with its ample orchards, and we hope soon to hear that he is moving the friends of southwestern Missouri to renewed enthusiasm for the reform.

REFORM NEWS.

ON IOWA CAMP GROUNDS.

AN IMPORTANT WORD TO A FEW IOWA BRETHREN.

DEAR CYNOSURE:—After leaving Richland I visited Pleasant Plain, and Wayne, and then returned to Delta, calling at Washington by the way.

I visited and preached twice at a camp meeting three miles from Delta, of which Rev. C. E. Harroun, the first vice-president of the Iowa Association, had charge. Rev. Harroun is an earnest opponent of the lodge system, and I am just as free to rebuke that iniquity in his meetings as any other.

From Delta I returned to Washington, and thence to Wyman, and called upon Mr. Dodds, who subscribed $6 to the N. C. A. I also received by mail a subscription of $10 from S. J. White of

Marshall Co., Ill., to the N. C. A. T. G. Dunn, of Wyman, subscribed $3, and others paid cash or subscribed other amounts.

While here I called upon and spent the night with Rev. Black, the pastor of the Covenanter church of Wyman, who is earnestly devoted to the reform. It is said the Lord loves a cheerful giver, and Rev. Black, unsolicited, gave his contribution to the N. C. A. work.

From Wyman I went to Winfield, and received subscriptions and cash donations from several brethren. Finding that my friend, Rev. Hall, a veteran anti-secret society reformer, had charge of a camp meeting near Winfield, I went to the meeting and preached once. Bro. Hall wished me to remain with him over the Sabbath and render further service, but as another camp meeting was in progress near Birmingham, Van Buren Co., of which Rev. Harroun had charge, I went to Birmingham and called upon that veteran reformer, Dr. J. N. Norris. I also visited Mr. Enlow, the enterprising editor and publisher of the *Free Press*, and reached the camp meeting Saturday night. Rev. Harroun and myself were the guests of Bro. Mizer, a seceded Mason, with whom we lodged each night I was on the ground.

On Sabbath afternoon at 2: 30, and again on Tuesday at the same hour, I spoke to large and attentive audiences. Each time I showed the antagonism of the lodge to the doctrine of Christ, and the necessity of throwing off the lodge yoke if we would take the yoke of Christ upon us.

In one of the social meetings a brother said that when he was converted to Christ he was an Odd-fellow. He soon saw the antagonism between Odd-fellowship and the religion of Christ and became convinced that he must renounce Odd-fellowship if he would retain the Spirit of Christ in his heart. He could not give up Christ and so he gave up Odd-fellowship. After awhile another Odd-fellow came to him and said that he had found Christ, and his heart was filled with his love. This brother said to the new convert, "You will soon see that Odd-fellowship is antagonistic to Christianity, and you will have to give up Odd-fellowship if you keep in the Spirit of Christ." But the other thought that he could be an Odd-fellow and a Christian too. This friend told him that if he retained the Spirit of Christ in his heart he would soon see the antagonism of the two systems. It was not long before the converted brother came to him, and confessed that he now saw that Odd-fellowship is in conflict with the Christian religion, and had decided to renounce it that he might continue in fellowship with the Lord Jesus Christ.

The next day, after my last discourse on the camp ground, I went about eight miles, and lectured at the Oak Grove school-house. More people gathered than could be seated in the house, but those outside stood around the door and windows, while I showed how the administration of justice in the courts is obstructed by the disloyal oaths administered in the lodge; and how completely the religious philosophy of the lodge system antagonizes the Gospel of Christ.

I am now at Eldon, Wappello Co., where I have appointments to preach and lecture. While at Birmingham, subscriptions to the Iowa Association, which had been due one or more years, were paid. The Association, at its last annual meetng, voted that all such subscriptions should be paid to me, as the Association was back several hundred dollars on my salary as State Agent. Such payments awaken a grateful appreciation of the manly and Christian integrity of the subscribers. Others, who are owing me for the *Cynosure*, or on subscription to the Iowa State work, will command the same grateful appreciation if they fulfill their promises as these gentlemen did, and as others are doing who are owing me for the *Cynosure*. I say owing *me* for the *Cynosure*, for it may not be understood that when I take subscriptions to the paper, if cash is not paid down it is charged to me, and should the brethren fail to make payment, it is my individual loss. With the knowledge of this fact I am sure all will pay at the earliest convenience.

The harvest is great and the laborers are few. Let us unitedly pray that the power of Christ may attend his truth, and the lodges go down; and that the church, which is the pillar and ground of the truth, may be purified, and fill the land. C. F. HAWLEY.

CORRESPONDENCE.

FROM THE NEBRASKA BATTLE FIELD.

IS DEFEAT COMING?

NEBRASKA CITY, Aug. 30, 1890.

EDITORS CYNOSURE:—Last Sabbath I preached twice at Minden, Neb., to full houses on "Bible Politics," and "The Saloons Must Go." Capt. Long lectured in the M. E. church in the evening. He has been lecturing for the Nebraska amendment during the past two months, and says there is no hope of its success. The weak points in our lines are the woeful apathy prevailing among church people. He noted the same apathy in the Pennsylvania and West Virginia compaigns, and it is a certain precursor of defeat. Again, it is almost impossible to arouse county organizations to the point of arranging meetings in the country. For this reason we are not reaching the rural districts. Capt. Long's experience tallies exactly with my own.

That which is conspiring more than anything else to defeat the amendment, is the non-partisan leagues in almost every town, officered by Republicans, and so organized as to boycott all except Republican speakers. They have deceived the people by the popular cry of non-partisan, so that many Prohibition and W. C. T. U. workers have given their support to these leagues, thinking thereby to allay the prejudice of politicians. Edward Rosewater, of the Omaha *Bee*, who has more influence with the Republican party than any other man in the State, has, it is believed, sold out the party for license. The machinery of the party is being strongly used on that side. My own experience, and that of other lecturers I have met, convinces me that these leagues are not working for the amendment, but in most cases are only operated to keep out all except Republican speakers, and to confine the agitation to that party. Thus Prohibition party speakers, though they do not touch the party question, yet when they reach a town where they have an appointment find no one to meet or entertain them. Their meetings are very imperfectly arranged, and as a result their audiences are small. These and other indications prove the existence of a strong undercurrent of opposition.

If prohibition is defeated in Nebraska, as it was in Pennsylvania, it will be due to the underhanded influence of the Republican party.

For years my conviction has been strengthening that in the great conflict to overthrow the saloon, the Republican party will fight on the side of the liquor traffic, just as the Democratic party once did on the side of slavery. The national platforms of the Republican party from its first in 1856, down till 1868, are silent as the grave on the liquor question. In 1872 the 16th plank in its platform declared against prohibition and Sabbath legislation. So testifies Herman Raster who wrote it. There is not a word about temperance in its platforms of 1876 and 1880. In 1884, its platform declared for the "largest diversity of industry," and this was interpreted by many in the party to have reference to the liquor traffic. Mr. Blaine and Logan, who were the candidates that year, proposed to make the license of the liquor traffic a permanent source of revenue, a measure that had in it more deep damnation than was ever proposed by an American politician, not even excepting Arnold or Jefferson Davis.

The five most influential men in the Republican party to-day are Blaine, Depew, Alger, Sherman and Harrison; and they are all on the side of license. The saloons of Indianapolis were decorated when the news of Harrison's nomination reached that city. They displayed flags on which was inscribed "*Harrison our next President: He's all right!*" The leading Republican paper of Indianapolis during the campaign of '88 kept standing at the head of its columns a quotation from Harrison's speech, declaring that he was opposed to prohibition and in favor of license. The day before his inauguration was Sabbath, and on that day two thousand saloons run wide open in Washington, in direct violation of law. In his inaugural procession marched a thousand saloonkeepers. How many slave-holders marched in Lincoln's inaugural procession? Not one. Why? Because they knew Mr. Lincoln was not on their side.

We are told that the Republican party has done so much for prohibition, but when it took charge of the government in 1860 there were about two gallons of liquor used for every individual, while now there are more than thirteen used for every person. In sixteen States having safe Democratic majorities, there are 36,170 liquor dealers, or one to every 662 of the population. But in twenty States having Republican majorities, there are 94,984 liquor dealers, or one to every 293 inhabitants. Thus it is easier to prove that the saloon is more a Republican than Democratic institution. It is true it was under the administration of the Republican party that prohibition legislation in Maine, Kansas and Iowa was obtained, yet it was not the party that gave them prohibition. It was the people that gave prohibition to the Republican party, and compelled it to take it under the lash. M. A. GAULT.

VIEWS AFOOT IN KENTUCKY.

BEREA, Ky., Aug. 26, 1890.

EDITOR CHRISTIAN CYNOSURE:—My sentiments will approach Bro. Hinman's more closely than my hand-writing, so it will be useless to sign his name to this letter. But his request that I write you in his stead, for this week, is the special reason why you receive this.

The privilege of a little vacation and a visit to a Kentucky mission field gives me the rare opportunity of making acquaintance at Berea, where so much of the modern Acts of the Apostles has been re-enacted. To meet the venerable Bro. Fee, and his equally heroic wife, is to go back in privilege to the days of pure Christianity, church unity, church purity, and apostolic faith. When my children read the story of such lives with the times they passed through, it will do something to strengthen their resolution to do to-day's battle well; and when I say, "I have known them," it will do more. The glory of the by-and-by will include the reminiscences of the present and the associated honors of a common struggle *for* Christ, *with* Christ and with his own.

Bro. Hinman is, as ever, incessantly at work, and the work is at the front—all along the line. If any new apology were needed for emphasizing church union, as much more than mere inter-sect amiability, a brief acquaintance with the South would give it. The simple but rather sounding name Congregational is an obstacle. A certain degree of preliminary education is needed to dispel the idea of a conflicting *sect*. And to these people, a new sect is a new religion. Besides, when the name is understood, there is a sect seed remaining in the nationalizing tendency of its conventional operations, and the gradual but sure growth of the directory.

Coming across the country on foot, I made many short acquaintances with the people where they live. Conversations and hospitalities were cordial. The common people are a unit on the thought of "less churches and more religion." And Southern people are generally religious. In one town of 800 people I could not find a single resident pastor, but there were three or four "Protestant" churches and one Catholic. They had some religion brought in in cans, once in a week or two, but no pastor resident, because they were too weak to sustain one. The first man addressed on that matter replied, "That's so, we want less churches and more strength to have a pastor here. You're right on that; no mistake." Not one man dissented from that idea. But the people feel too feeble to revolt against the church directory.

Masonry, the omnipresent, is the twin curse here, or if there be triplets, the whisky power may be added. (However, I judge that the South is leading the North in that contest.)

This was the conversation on the railway, loud enough for all the ears in the car. The chief speaker was a Baptist minister in full clerical dress. The rest of the group were politicians *en route* to a county convention; and I thought one or two of them were ashamed of him:

"I was living at Georgetown, and the boys in my absence from home, got a confederate flag hoisted over my premises. Then I was arrested and threatened with Camp Chase or the iron-clad oath. I said I would take Camp Chase and rot first. But I had recently been admitted to some of the higher degrees of Masonry, and you will see that it served me a good turn. For my friend

Dr. —— was a Unionist. We were both Baptists and both Masons. He had also acted prominently in my initiation to the encampment and chapter degrees. I claimed his protection and received it. The neighbors wondered how I got clear of Camp Chase."

I have discovered, however, that in ordinary times the percentage of "Masons" who are practically dissociated from the lodge is very large. The number of those who are comparatively innocent of the religious and political vices of the *system* as such is even larger. I think these facts should be taken largely into account in all our work. In this connection it is also justice on the one side and a great shame on the other to say, that the trouble from preaching the truth in Christian communities very often arises out of the cowardice of church people, who are not Masons, more than from the Masons themselves, many of whom secretly wish the thing were disarmed of its power.

This has been my late pastoral experience. There is often a manliness in a Mason who is only nominally such, that will rally to the support of a manly pulpit. This I observed in Colorado. As in the church all are not Christians, so in Masonry all are not *Masons*. That they are in dangerous connection, and have suffered injury, is true. If the churches were not so panicky through fear of losing sectarian advantages, and their financial supporters, they would find it much less troublesome, in the long course, to assist the Mason out of his false religion than to give him so much protection before he asks it.

The color question, if left to the common honest people, would settle itself. These were the recurring scenes all along the way here: Three Negroes and two white men shoveling out of the same coal car; one white man and two Negroes sitting close together on a fence in hearty conversation as neighbors; one black man and one white man walking together in the middle of the highway, near enough to be under the same umbrella; next after them a white and a black man riding on the axle and reach of a farm wagon, etc., etc. The fact is, there is a common feeling of interest growing in the minds of honest laborers more potent than the color question.

"How much a month do you get?'

"Ten dollars. No wood for fuel, either. Have to buy coal. Pretty hard. Sometimes we get twelve and thirteen dollars."

"Not much better off than we used to be."

To the next man (white) I talk of wages and produce prices: "What is the matter that you can't pay wages?"

"We can't get prices for what we raise. Even our hogs don't sell as they did, and last winter was so warm we lost the 'hog-meat' we tried to keep."

"Why can't you get prices?"

Straight out came the answer, "Because the people's money is hoarded in the goverment treasury and is not at work making exchanges, the thing it was made for. That's the reason. Tariff sucks up in two days as much as the government pays out in three."

Another said, "We don't have to pay so much for the coal, but an awful pile of money has to be paid to the railroads that fetch it here."

Splendid "turn-pike" roads are found in this part of the State and the man on foot is all right. But the man who isn't on foot might wish he had taken the cars. I found three toll-gates in nine miles, and learned that in forty miles there would be six or eight: "Saddle horse, 5 cents; single carriage, 10 cents; double carriage, 20 cents," etc. These are stock companies. "Twenty-five dollars a year I pay," said one poor farmer, "to travel the 'public highway' to one town. I would like to be taxed in some other way." And the Legislature is now considering the matter.

A. J. CHITTENDEN.

THE BODY OF MOSES.

PROVIDENCE, R. I.

EDITOR CYNOSURE:—Bro. R. S. Morton in *Cynosure* of Aug. 21 questions the correctness of my statement concerning the body of Moses. Allow me to give the Scripture authority for my belief. It is found in Deut. 34: 5, 6, compared with Jude 9, and Luke 9: 30. True, these passages do not furnish positive proof, but still it seems to me they give sufficient evidence to satisfy a modest conviction. That can best be shown by quoting from the evangelist, Geo. F. Pentecost, D.D., page 152:

"Moses had died, though, verily, but under such peculiar circumstances as never man expired, 'by the lips of the Lord,' or as the old Jewish Rabbis used to say, 'by the kiss of the Almighty.' And God buried him with his own hand (an honor never before or since conferred on mortal). We might be prepared for some extraordinary occurrence in view of these facts in connection with Moses' death. Besides, we know that the body of Moses was never found by the children of Israel, though it is unlikely that they would have left the neighborhood of his death without searching for it. Indeed, the very fact that it was not found is an implied statement that search had been made during the thirty days they lingered about the mountain, after his death, ere they proceeded on their journey. But there is a circumstance related by Jude which throws light on this subject. We are told plainly that Michael, 'the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation; but said, The Lord rebuke thee.' We are not told what he did further; but the inference is clear that he raised Moses' body from the dead, or at least delivered it from the power of Satan and death, and restored it to the translated spirit."

ALBERT M. PAULL.

THE GERMAN METHODIST MINISTERS.

WASECA, Minn.

EDITOR CHRISTIAN CYNOSURE:—We have never had any conference action on the subject of Masonry. But we did not realize any need of it so far as the German ministers are concerned. I am not aware that there is one Freemason among the 750 German ministers of the Methodist Episcopal church. One, long years ago, joined the order, but finding that he was thereby shutting the door to the hearts of the majority of Germans, he dropped his membership. The writer was encouraged to join by a faithful Masonic chaplain twenty years ago. After he had given me "Landmarks of Masonry" to read, he handed me the ritual, evidently expecting that it would convince me that there was nothing objectionable in the Masonic institution. But it had the opposite effect. When I found that in the Scripture quotations the blessed name of Christ is left out, the question: Why is it thus? presented itself. And the answer was not far away: It must be, in order that Jew and Gentile, deist and moralist may feel at home in the lodge! And the Christian, of course, must quiet his conscience by saying, Well, Christ, is God. Then, of course, they must forget that St. John says: "He that hath not the Son hath not the Father."

Being present at a funeral in the then village of Le Sueur, Minn., I wondered whether the chaplain, a minister from Minneapolis, would use the ritual prayer, or pray *ex tempore*. He chose the latter. But in the course of his prayer, he had evidently forgotten that he was not now praying as a Christian, but as a Freemason chaplain, and almost uttered the forever adorable name of the Redeemer; but noticing his Masonic blunder, he formed another sentence, and succeeded to get through with his prayer without pronouncing the name of Christ.

How a Christian and a Christian minister can enjoy sweet communion with God, while thus studiously denying the Son of God, is a complete mystery; unless we may suppose that they do not give the subject any calm and serious thought. Peter's denial of his Master cannot be compared with Masonic denial of Him who died for the race. The former was the result of sudden fear of man and of death, while the latter is the result of study, premeditation, intention, and hence is wicked, to a far greater degree.

That there are so many otherwise sincere Christians and ministers of the Lord Jesus Christ in the Christ-denying institution of Masonry gives us heartfelt pain. And were the thought impossible, that they have not with Christian earnestness considered the inconsistency, it would be likewise impossible to believe them true Christians in any sense. Can any one believe it possible that a man should see definitely and clearly that he is wilfully and intentionally denying Christ and yet claim to be a Christian? As a member and minister of the Methodist Episcopal church, I am aware that at present the church cannot make this a test question for membership, as it would involve a dissolution of the church. So far as her German membership is concerned, they are almost, if not quite, a unit, against Freemasonry and Oddfellowship. We hope that the main body of the M. E. church will before long see the positive inconsistency of acknowledging allegiance to a system which makes it a study to deny the Son of God. Yours in the Lord, WM. PAGENHART.

PITH AND POINT.

THE WORK FOR NEW ENGLAND.

I was sorry that the meeting at Ware had to be given up, but from Bro. Stoddard's report it seemed to be the best thing that could be done under the circumstances. I believe that now we have him in the field our cause will be advanced most speedily as well as most surely by his bending all his energies to increase the *Cynosure* list in New England. This will enlarge our list of friends and helpers so that we can hold more successful conventions by and by. Five thousand subscribers for New England seems a large number, but everything is possible when faith and works go together.—E. E. FLAGG.

JUDGE HARRINGTON OF VERMONT.

Judge Harrington, whom the *Cnyosure* speaks of in a letter from Mrs. Kellogg, requiring a bill of sale from the Almighty, before he would release a slave from the court, was a Royal Arch Mason. He was uncle to me by marriage. He married my father's sister. My father was a Freemason. He lived in Vermont at that time, but sold out and emigrated to the western part of the State of New York. Soon after my father got settled Judge Harrington came to our house, and he made the sign of distress to my father, and he had to journey one hundred miles to settle debts to relieve the judge.—O.C. M. BATES.

AN ILLUSTRATION FROM MYTHOLOGY.

The Greeks had a fable concerning the islands of the Sirens. They located it near the southwestern coast of Italy. There were two or three female musicians upon it, whose strains enchanted all who came by, and when allured to land were at once made victims. When Ulysses went by he filled the ears of his argonauts with wax and lashed himself to the mast. He heard the music and wished to land, but could not. The rest heard not and so passed on. When Orpheus went by, the music of whose lyre enchanted not only beasts but rocks and trees, he produced so much better music than the sirens that no one desired to land. They had better music on board. Ulysses is the moralist lashed to the post of duty by the thongs of a strong resolution. He hears the music of wordly temptation and wants to yield, but his resolution holds him. Orpheus is the Christian with better music in his soul. The love of Christ constraineth him. The first has a name to live, while he is dead. The second has Christ formed in his heart, the hope of glory." "For me to live is Christ."—J. M. F.

MASONRY WANTED TO SETTLE THE REBELLION.

A converted Jew and missionary in New York city, who was a Mason, while staying with us for a few days some sixteen years ago or thereabouts during his vacation, saw the *Cynosure* and was excited that so good an institution should be opposed. Wife asked him to send some of the old Masonic works to her; she wanted to learn about the lodge. In the package he sent by express was a pamphlet by the Grand Master of New York who lived in Syracuse, declining an invitation to attend a meeting of all the Grand Masters and Past Grand Masters of all the States on the 16th of October, 1861, to settle the rebellion. They were to meet at Louisville, Kentucky. In that letter he claimed Albert Pike said Masonry should not interfere with his duties to his country and he had conferred with the Grand Lodge of the State, and corresponded with other Grand Lodges and with Secretary Seward. I have often thought his influence may have stopped the meeting and saved our government.—H. BALDRIDGE.

VERILY THEY HAVE THEIR REWARD.

An epitaph in our cemetery reads: "A devoted Mason. He was first Worshipful Master of lodge No. —— in Jonesville, first H. P. of the Chapter, and first T.I.M. of the Council, which office he held when he died." Best that could be said of him, perhaps, for he was a rumseller in his day. A son of his, a Royal Arch, says there is no Jesus Christ in Masonry, or in the first seven degrees. This son has quit drinking years ago, quit using tobacco and quit swearing, is an Episcopalian, sixty-five more or less years of age. Mr. Blain of Grand Rapids, this State, G. C. Templar, says four-fifths if not five-sixths of the Good Templars who are voters vote for prohibition.—R. D. NICHOLS.

NO MASON OATHS NEEDED TO GIVE COMFORT ON A DEATH BED

A brother, writing of a friend who has been a subscriber but is now unable to read, and is fast sinking under a fatal disease, says: "At his death there will be no arrearages in lodge dues, as no allegiance was ever formed; and yet he is surrounded with kind friends and physicians, doing all in their power to alleviate his sufferings in this his last trial of faith.—A. C. S.

OBITUARY.

MARY F. MCCONNELL was born in the village of Franklin, Harrison Co., Ohio, June 26th, 1857, and died at Seybert, Dade Co., Mo., July 19th, 1890.

At a very early age she became deeply concerned in regard to her eternal interests. When between eight and nine years of age, during a protracted meeting, with streaming eyes and throbbing heart she came to the writer and convulsively exclaimed; "Father, what is it to get religion?" The subject being explained to her, I verily believe that she did *then* and *there* receive the blessed Saviour. Shortly after she united with the Wesleyan Methodist church in Deersville, O. In 1866 she with her parents emigrated to Warren Co., Iowa. Financially, the remove proved unfortunate; whereupon, after residing there one year, southwest Missouri was sought for a home. Here society, and surroundings in general, morally speaking, were far inferior to any ever enjoyed hitherto by the deceased. To remedy as far as possible this evil, we adopted and carried on for years the habit of holding weekly on each Sabbath prayer and testimony meetings within our own individual family. These religious interviews proved a great blessing to us. But notwithstanding all our caution and pains to conserve the spiritual interests of those committed to our trust, such was the effect of the unhallowed influence by which we found ourselves surrounded that our dear children to a great extent became careless and indifferent in regard to their eternal welfare; so much so that evidently the life and power of vital godliness were to a great degree forfeited. Thus things went on until womanhood is reached and the subject of this memoir is a very fair scholar and quite an efficient teacher.

In February, 1878, she became united with Mr. J. J. McConnell in holy wedlock. Things having assumed a new phase with her now, she endeavored to renew publicly her covenant with her God, and live truly a religious life. Among the many duties to which she felt herself now called was that of the erection (her husband being a non-professor) of the family altar. This tried her sorely. I rejoice, however, to record that grace proved victorious, and even here she went forward. Praise the Lord! But the adversary of her soul who "as a roaring lion ever walketh about seeking whom he may devour," leaving no chance unimproved whereby he can render miserable, and if possible destroy, any and all who will live godly in Christ Jesus, taking advantage of her former unfaithfulness and present weakness, suggests to her that all her religious experience in early life was a delusion. It really appeared for a season that the powers of darkness had her at their control. But praise the Lord most high, though "sorrow may endure for a night, joy cometh in the morning." So in this instance. The blessed Jesus was no idle spectator as to what his feeble follower was suffering at the hand of the enemy. And thus it was on that memorable Sabbath, June 29th, 1890, that the subject of this obituary was entirely relieved from the hands af all her enemies. And calling her weeping friends to her bedside as calmly as the summer evening's breeze, yet very decidedly informed us that victory had come. And though she was going to die, yet it was to meet her dear Redeemer with great joy. In a short time she passed from earth away, in the triumphs of the Christian faith.

She was the mother of six children—three sons and as many daughters, the youngest of whom preceded her a few days to the spirit land. It ought to be stated that upon her marriage she united with the Cumberland Presbyterian church, within whose pale she remained until death. Oh, that her imperfections may be avoided, her virtues (which were many) imitated; so that finally, by God's grace, a reunion with former loved ones may be effected in that peaceful clime "where the inhabitants never say, I am sick." J. W. THOMPSON.

Seybert, Mo.

SECRET SOCIETIES CONDEMNED.

BY GREAT MEN IN THE STATE.

George Washington (to Gov Trumbull): "Masonry is a benevolent institution, which may be employed for the best or worst purposes."

Edward Everett: "A secret society so widely diffused and connected as this puts a vast power, capable of the most dangerous abuse, into hands irresponsible to the public."

Richard Rush: Hooker, personifying law, eloquently exclaims, 'her seat is the bosom of God, her voice the harmony of the world; everything on earth does her homage, the highest is not beyond her control, the least as claiming her protection." Masonry has overset this primordial system. She has dethroned this image of God upon earth. To reinstate it over so insolent a victor, we must have a political organization. There is no other way of assaulting, there is no other hope of vanquishing, there need be no other dream of humbling such a foe. It fights with desperation.

Wendell Phillips: "History shows them perverting justice, stopping at no crime to protect and conceal their mummeries; controlling politics for selfish and personal ends, and interfering with great danger in national emergencies. Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence."

John Hancock: "I am opposed to all secret associations."

James Madison: "From the number and character of those who now support the charges against Masonry, I cannot doubt that it is at least susceptible of abuse, outweighing any advantages promised by its patrons."

General U. S. Grant:—All secret, oath-bound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together.

Myron Holley of New York:—"Such a rebellion Freemasonry has raised. It has violated the dearest rights of nature, and the most sacred enactments of our laws, and this in a spirit manifestly treasonable, for it has done this in pursuance of solemn, deliberate and voluntary obligations to a foreign government,—I mean its own—a government far more alien to that which claims our allegiance than any which has ever afflicted mankind"

James G. Birney, candidate of the Liberty party for President, was a Freemason, "but never entered a lodge after he joined the church, and, as his sons grew up, he cautioned them against joining any secret order."—*Gen. Wm. Birney.*

James Madison: "From the number and character of those who now support the charges against Masonry, I cannot doubt that it is at least susceptible of abuse, outweighing any advantages promised by its patrons."

Daniel Webster: "All secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and just government. Under the influence of this conviction I heartily approved the law, lately enacted in the State of which I am a citizen, for abolishing all such oaths and obligations."

Gen. Henry Sewall, a companion of Washington:—I was initiated an Entered Apprentice to the Masonic rites in October, 1777, at Albany, soon after the capture of Burgoyne, being then an officer in the American army. . . . I was led by the influence of this "perfect rule of faith and practice," during the year 1784, to view speculative Masonry in a shape still more deformed. Its charity appeared to be selfishness, because restricted to its own members; its religion deism because entirely devoid of the Gospel. Its history appeared fabulous; its claims to antiquity unsustainable; its titles fulsome; its rites barbarous and absurd; its oaths extra-judicial, unlawfully imposed and blindly taken, and the penal sanctions annexed, horrid and impious.

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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR AND PUBLISHER.

CHICAGO, THURSDAY, SEPTEMBER 11, 1890.

THE LAST NUMBER.

Volume XXII closes with this issue, and we begin next week to send copies of the *Cynosure* to all the college reading-rooms where it will be accepted. At the request of college officers who heard the discussion of college secret societies at the National Educational Association in St. Paul last summer, that discussion will be continued in our columns. Already we have in hand or promised such a number of contributions on this subject, and of such a character, that we are able to give assurance of a review of the college fraternity question of great interest and profit to students and educators. We are securing arguments and opinions from every point of view on this question, and invite all who are interested in these fraternities, *pro* or *con*, to contribute to the discussion.

Until January we are providing for a portrait every week, either of some educator or some prominent participant in the discussion.

We should pray for angel ministries. They are promised to, but not pressed upon us. Of the angels, who from the beginning of the Bible to the end, come out of their skyey abodes to mingle in and manage human affairs, the greatest Apostle says, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation," Heb. 1: 14. And of the holy dead departed from us the Evangelist says, "They are equal to the angels:" and so we may suppose, share their employments. And as Moses and Elias, long after their departure, came back to visit earth and converse about the redemption of the people whom they loved and toiled for, so our loved ones departed, though invisible, may be ministering for us. Pray for the ministry of angels.

RELATION OF MISSION BOARDS TO FUNDAMENTAL REFORMS.

We have lately seen and corresponded with the secretaries of Congregational and Baptist Home Mission Boards, which employ *three thousand and ninety-four* ministers and teachers; and receive and pay out over a million and a half dollars in their support. Our object in seeking these conferences has been to induce the managers of these societies to send Joseph Cook's national speech on "Disloyal Secret Oaths" to each of their three thousand employes. If these great home societies will unite in sending Mr. Cook's speech, or some other approved tract on the secret lodge system to all of their missionaries, the givers as well as the receivers of their funds will take this action as a moral divorce of American Christianity from the secret lodge system and set a beacon-light on every one of their churches and school-buildings, and, indeed, on every hill-top where their missions are planted, illuminating the whole American horizon with a clear, discriminating light separating Christ's open Gospel from Satan's "unfruitful works of darkness," which are now crippling, emasculating, and darkening everything American.

Our interviews with the secretaries of these four home societies have been every way agreeable and hopeful. And we may continue, by correspondence, what our interviews have begun. But the *Cynosure* is our "house-top," from which Christ directed his disciples to proclaim their messages, and we have concluded to bring this subject, in print, before the Christian public, as an economy of labor; and so that the mass of our church-members, as well as their mission boards, may give it their thoughtful and prayerful consideration.

One of the most popular of the home societies, the American Missionary Association, has officially put itself on record against the lodge; and its monthly organ in its last issue reiterates the testimony and advice of former years against secret societies. But while its sister boards are silent or non-committal, its testimony is weakened, and the lodges are "snaking" their way into its churches. Whereas, if all the home offices will unite in sending Mr. Cook's speech to their missionaries, their united testimony will be respected even by those members of lodges who are in the churches. They are not prepared to give up Christianity; and the missions of a country are its popular religion.

The secretaries consulted, thus far, are all of them individually opposed to the secret lodges. But their argument against issuing the tract is:

1. It is "traveling out of their record," doing what they are not employed and set to do.

2. Opinion is divided, even among churches, and sending out such a tract would endanger their funds.

3. It would be a perversion of the funds to apply them to objects, though laudable and Christian, for which they are not given; as, for instance, to promote revivals of religion.

THE ARGUMENTS

in favor of issuing, or sending out a tract furnished them without expense, are these:

1. The silence of a mission board gives its consent to lodgery, while some of its missionaries are Masons.

2. Their silence gives the force of their example to keep their missionaries silent concerning an un-Christian institution.

3. The fear that sending an anti-secret tract to their missionaries would injure their funds, is a confession that the board is silenced by the lodge.

4. While, perhaps, a board would do wrong to print, pay for, or write tracts on disputed questions of reform, as a Gospel-spreading body, it is bound to keep its garments pure; which they are not, while it receives without question and supports some Masons as pastors or agents.

5. What was innocent years ago, while the country was ignorant on the subject, is no longer innocent now the issue is made.

"Once to every man and nation comes the moment to decide,
In the strife of Truth with falsehood for the good or evil side:
Some great cause, God's new Messiah, offers each the bloom or blight,
Parts the goats upon the left hand and the sheep upon the right."

Slavery long lay silent like a snake beneath a log-heap; but the Abolitionists rolled off the logs, and then the mission boards had to look the serpent in the face. So now with the lodge. It already hisses, and rolls its spangled circles along our streets: and the time has come to

"Let the Hero born of woman crush the serpent with his heel."

No man, except he be a disciple of Cain, can scan the death of Dr. Cronin and not see, in the words of the good Dr. Norris of Iowa, that the lodge includes in its nature the spirit of murder and every crime this side. And as Joseph Cook's tract is a truly Christian and American document, if our home boards shall consent to receive it, furnished them without expense, and send it to their missionaries, few years will elapse before our churches will pour out funds for the overthrow of American idolatry, as our States furnished bounty-money for the overthrow of American slavery! And the American Board will soon follow their example; and its missions feel the thrill, when its missionaries learn to explain to their hearers that "the things which the Gentiles sacrifice, they sacrifice to devils."

IS WALDENSTROM A HERETIC?

The *Lutheran Standard* of Columbus, Ohio, (Aug. 30th ult.) has an editorial which we regret to see in so good a paper as the *Standard* is. The *Cynosure* has expressed its sorrow that, in his rapid transit through the United States, Dr. Waldenstrom was deceived by Robert G. Ingersoll. But we equally regret to read such sentiments as these:

"Our Lutheran papers warned against the reception of this man (Waldenstrom) as he has been known to be brimfull of heresies. These warnings were interpreted as coming from a desire to antagonize a race who had opposed the dead orthodoxy of the Lutheran State church of Sweden and had revived a living Christianity within its bounds. While it must be acknowledged that the Lutheran State churches of Northern Europe are by no means what they ought to be and often have only the form and name and not the substance and faith of the church of the Reformation, yet to substitute such vagaries and false teachings as Waldenstrom's is to make bad even worse."

Dr. Waldenstrom is not a heretic. Originally, a member and a priest in the Lutheran State church, he was so soundly converted to Christ that he lost his situation as a teacher, and resigned his office as a priest in a church, many of whose members (among whom are the king, count, and court bishops), gave no evidence of saving faith; yet relied on the atonement of Christ to pay the debt to the Father's justice, while they continue in their sins. In the controversy to which this resignation led and to justify his separation from such a church, Waldenstrom attacks the ground they stand on. He insists that the Father and Son are one in the atonement; that there is no atonement for a man deliberately continuing to sin; that the Father needed no conciliation; that he gave his Son, and the Son gave himself to make it governmentally possible that God should be "just and justify" penitent believing sinners. He (Waldenstrom) insists, over and again, that "it was not possible for God to save us without the work of Christ;" and that "the blood of Christ is shed for the remission of sins." This is "vicarious atonement" enough. It holds that there are not two only but three parties in the atonement, viz., God, the sinner, and the rational universe; that the Father loved the world, and gave his Son "while we were yet sinners," and loved his Son and would have given him "more than twelve legions of angels," if he asked them, to save him from the cross. But he did not ask them because he and the Father are one. And pardoning sinners without atonement would have weakened or destroyed the stability of government over mind, and wrecked the universe. All that Waldenstrom affirms is that the Father was, and is, as merciful and disposed to pardon as the Son: and that is true. And though the subject is a fathomless mystery, the proposition is understandable and true.

Let us hope our Scandinavian brethren will not follow our American churches in the beaten track of splitting hairs of doctrine, and so engross the finest class of minds among our population that the lodge, which impiously proposes to save men without Christ, or the Holy Ghost or repentance or faith, may destroy our churches and sink our country.

THE INDIANAPOLIS MISSIONARY CONFERENCE.

Two words tell the story of the conference which opened last week Wednesday evening, in the Second Presbyterian church of Indianapolis, —*consecration* and ENTHUSIASM. It was a gathering after the spirit of the early church, when after fasting and prayer one and another was called out of the Holy Spirit and sent to the nations about, before missionary societies or salaries were thought of.

This meeting is supplemental to another held in the same city last May. Its leading spirits are young men from Nebraska, Kansas and Minnesota, who are State or district secretaries of the Y. M. C. A. They are among those met by Rev. H. Grattan Guinness a year or more ago, and were led of the Spirit to devote themselves to foreign missions, many proposing to go to the great Soudan region in Africa, where are ninety millions of people among whom no missionary agency has yet been planted. From this number twelve men and women started last May and stopped in Frectown, Sierre Leone, to prepare for a journey to the interior. Already three of the number have fallen victims to African fever. (The report that three others were killed by Mohammedan Arabs is untrue.) This devoted company is augmented by recruits from the missionary training school opened last fall under the charge of Rev. Dr. Mabie in St. Paul, and from the Moody Institute in this city.

The object of the meeting was not to promote the interests of any special agency, or to call attention to any definite field or particular methods of work; but rather to afford an opportunity for all Christians interested in mission work, and especially those who intended going to that work to gather for a few days and seek a deeper consecration by fasting and prayer, to study the Bible, and to consult about the needs

of the great fields where yet two-thirds of the world's population sits in darkness. A question ever at the front was, "Shall the generation now upon the face of the earth hear the Gospel?" Among the speakers during the first two days of the conference were James Johnston, M. D., of Jamaica; W. E. Blackstone, of this city; Dr. A. T. Pierson, late of Philadelphia; and Dr. M. M. Parkhurst, long well known among the Methodist ministers of this city, but now of Greencastle, Ind. Their addresses were of an intensely interesting and practical nature; but the experiences of some of the young men who are on their way to mission fields, and of Mr. Ewing of the China Inland Mission, were heard with even more enthusiasm.

A great benefit from this and similar conferences will be to arouse the churches to more consecration and faith. We are manifestly in the early stages of a great missionary era. The men and the money will not be wanting for the great work left us by our blessed Lord. But beside all this, and more than all, the indifferent churches must be aroused so that a great volume of prayer may arise to God for his blessing on the work, that it may be speedily accomplished, and the Gospel be preached among all nations for a witness.

THE LISTS OF NAMES for sample copies of the *Cynosure* are coming in, and we welcome every one. Let there be multitudes of them—a snow storm of them, out of season for snow but in the very best time for our good work. Remember the one cent investment of a postal card, and put on it all the names possible. Do not forget to pray for each one, that God's truth may in some way be glorified through them all.

—Albert Pike, Sovereign Grand Commander of the Supreme Council of the Sovereign Grand Inspectors General thirty-third degree Scottish Rite, says in his book, "Morals and Dogma," page 819: "*The Blue degrees are but the outer court of the Temple. Part of the symbols are displayed there to the initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them, but it is intended that he shall imagine that he does understand them. Their true explanation is reserved for the princes of Masonry.*"

—The "*Evangel of Rest*" is the poetic and expressive title of a well edited and successful Sabbath observance paper of Colfax, Iowa. The Rev. Charles R. Hunt, secretary of the Sabbath Observance Association of the State of Iowa, is the managing editor of this wide-awake and enterprising sheet. It is full of facts and statistics and possesses "eye-openers" sufficient to become a resurrection trumpet to any who think lightly of the Lord's day. For a year's good reading of current, lively intelligence send $1 to Rev. C. R. Hunt of Colfax, Iowa, and your heart and soul will be filled like a gun shotted for action.

—"THE SECRETARY GENERAL OF THE HOLY EMPIRE" is the title of the scribe of Supreme Council 33 deg., Sovereign Grand Inspectors General, Scotch Rite, Southern Jurisdiction, headquarters on Third Street, Washington City. The treasurer is also styled "Treasurer-General of the Holy Empire." Mackey, who held the first office, says it was named by decree in 1859 when the number of actual members of the Supreme Council was increased from nine to thirty-three. It includes all the United States south of the old slavery line and west of the Missouri river. Albert Pike is its head.

PERSONAL MENTION.

—Mr. Gladstone has written to a gentleman, who invited him to visit Canada, that his age and many engagements utterly disable him from crossing the Atlantic, so that Chicago will fail to secure his presence at the fair of 1893.

—Bro. W. B. Stoddard spoke to a grand meeting at Worcester, Mass., last Wednesday evening, and expected to return toward Washington Thursday night, possibly stopping at New York. His invitation to the friends to subscribe for the *Cynosure* met a warm response and the Worcester list is thereby materially increased.

—Rev. H. H. Hinman attended the missionary conference at Indianapolis, opening Sept. 3, and was probably the oldest delegate present. He has promised to write us an account of the meeting, especially the latter portion, and his estimate of its power and influence from the standpoint of his personal experience in foreign missions.

—Later word from Bro. W. B. Stoddard, written from Washington headquarters, says that the young people of the Lutheran congregation in Baltimore, of which Rev. Stemke is pastor, have requested him to address them Sept. 25. He is also to speak for a Swedish church in Philadelphia on the 21st.

—Rev. Henry M. Bissell, missionary to La Barca, Mexico, has returned to this country after an absence of five years for a short vacation, accompanied by his family. Mrs. Bissell is sister of Mrs. L. N. Statton of Wheaton, and he is brother-in-law of our N. C. A. treasurer, Mr. Phillips. They reached this city last Wednesday and will spend some time at Wheaton. Bro. Bissell was to have addressed a missionary meeting Sabbath evening in the College hall, but an incessant rain allowed the attendance of but few. During their stay in Mexico two young children were buried, but four boys and girls complete the circle of this interesting missionary family.

—The marriage of Miss Mary Irene Stoddard, eldest daughter of our New England secretary, to Mr. J. W. Fifield, of Benton Harbor, Michigan, was a joyful ceremony witnessed by a large company of friends, at the home of Prof. W. H. Fischer, in Wheaton, last Wednesday afternoon. President C. A. Blanchard, assisted by his father, the grandfather of the bride, united these dear young people, whom many prayers and good wishes follow to their first home in Oberlin. Mr. Fifield graduated at Wheaton in 1889 and has since been preaching at Cambridge, Ill., where he has been the means, under God, of greatly strengthening a feeble church. He will study theology at Oberlin.

LECTURES.

Letters are received on business in which the writer is apt to remark that "a lecturer is needed here to stir things up." Have all done what they can to secure a lecturer? In reply to such a remark as quoted above, the friend was told that $15 would pay expenses and salary of a lecturer to do just what he wanted. In a few days a reply came, saying: "I have spoken to a few friends. We are agreed. I will be responsible for the $15, though times are very hard here. We can have the benefit of such work." The N. C. A. will be glad to aid many places in this very practical way. Shall we hear from you, friends? Nine places are now on our list for such engagements. W. I. PHILLIPS, *Cor. Sec. N. C. A.*

OUR WASHINGTON LETTER.

WASHINGTON, Sept. 3, 1890.

The anti-lottery bill has been favorably reported to the Senate from the postoffice committee, and Senator Sawyer, chairman of that committee, has given notice that he will call it up and ask for its passage as soon as the Senate disposes of the tariff bill. This is very encouraging, and makes it almost certain that the bill will become a law within the present month. So much interested are the members of the Senate committee in seeing the bill passed at the present session, that it has been reported exactly as it passed the House, although a majority of the committee favored making some changes; but they refrained, fearing that having to go to a conference committee would cause the bill to go over until the next session.

A young man, scarcely more than a boy, from Iowa, is attracting much favorable attention here on account of his unique methods of interesting the attendants, at a series of temperance meetings, in the bad effects of intoxicating liquor upon the human body. He uses "Kellogg's Temperance Charts," and various practical illustrations that are easily comprehended by the feeblest intellects. For instance, he shows a small piece of beefsteak which, after being soaked four hours in whisky, becomes half burned up, showing in a most realistic manner the effect of liquor upon the contents of the human stomach, and to remove any lingering doubts in the minds of his hearers an egg which has been cooked hard by lying a short time in whisky is exhibited. The gentleman's name is J. S. Washburn, and his meetings are successful.

Mrs. Springer, wife of Representative Springer, of Illinois, has long taken a deep interest in the work of the Central Union Mission, of which Mr. E. D. Bailey is the manager, an organization which specially looks after the stray waifs of a great city, and tries to gather them into the fold of the Good Shepherd, therefore it created only a momentary surprise when she led the regular Sabbath afternoon public meeting. She read the twenty-seventh Psalm, commenting upon the beautiful language as she went on, and told many personal reminiscences which had a bearing upon the subject of the Psalm. Mrs. Springer has for many years been prominent in Washington society, and it will be interesting to note the effect of her new departure upon her social friends. It is generally believed that it will make many new friends for the work, and that much good will result therefrom.

Mr. Harrison expects to go to Cresson Springs this week, where the executive office will be for the rest of September, unless some exigency arises making his return here necessary.

Temperance people have been very active of late in their efforts to have the President appoint a temperance man commissioner of the District of Columbia, in place of one of the commissioners whose resignation is in the hands of the President. Mr. Harrison promised the large delegation which called on him that he would carefully consider their very modest request. They did not ask for the appointment of any particular man but only that the man appointed shall be in sympathy with the great cause which they represent. The appointment is to be made this week, and it means a great deal more to the friends of public morality at the national capital than a person not familiar with the system by which the local affairs of the District of Columbia are regulated, can possibly conceive. The commissioners have a wide discretion in the matter of liquor licenses, etc., which makes it highly important that the right kind of man should be appointed, and the good people of Washington look to Mr. Harrison to make no mistake in the selection.

A new temperance paper, the *Rechabite Advocate*, has made its appearance, and candor compels me to say that it gives more space and attention to a dispute in that order than it does to advancing the good work. The parable of "a house divided against itself" at once occurred to me, as I suppose it has to other readers of the paper. The whole affair is a comment on secret society work in the temperance cause of which many are making careful note.

Senator Plumb's resolution to stop the sale of liquor in the Senate restaurant, has been referred to the committee on rules, and there are reasons for fearing that it will not again be heard from at the present session. Unfortunately some of the Senators seemed to regard the resolution as a reflection upon their personal habits, though why they did so it would be difficult if not impossible to say. Meanwhile the disgrace of selling intoxicating liquors to any and all who care to pay for them, goes on in the Senate end of the Capitol building, in plain view of passers through the corridors. Shame!

NEGROES AND SECRET SOCIETIES.—At the recent meeting of the American Association, in Providence, a colored minister said that secret societies were among the great evils which afflicted the colored race in the South. Memphis has eighty-two of them, and almost all the adults of both sexes are members of one or more of them. He said that they are formidable rivals to the churches and give great facilities to bad men to get power and influence. The annual picnics of these societies are very costly—not less than fifty thousand dollars a year in Memphis—while the money spent by them for the relief of sick members was only two thousand eight hundred dollars. They are the means of bringing the worst and the best into intimacies very hurtful to those who are trying to keep clean. The mystery about them arouses the superstitious fears of the ignorant, as do those of the voudoo and of the Indian medicine man.—*Lutheran Standard.*

THE HOME.

MY LORD AND MY GOD.

'Twas evening and the doors were shut;
No bar was that to Him
Who came in kingly silence through
The twilight folding dim.
In tones as tender as the dew,
He blessed them—"Peace be unto you."

It was the Master's loving word,
The Master's form they knew,
And nearer to the risen Lord
The glad disciples drew.
What hope was in their hearts that hour!
What glory in their wondrous power!

His eyes in matchless pity dwelt
On one reluctant face,
On one who knew not all the bliss
Of full believing grace.
The soul still fettered fast with doubt
The love of Jesus singled out.

"Behold," he said, "these wounds of mine,
Feel where the nails were driven."
Ah! swift he knew the voice divine;
His heart with love was riven,
And leaped like flame his answering word,
I know thee now, my God, my Lord."

Then soft from Jesus' lips there fell
A thought exceeding sweet;
Let age to age its message tell,
Its tenderness repeat.
"Thou hast believed, for thou hast seen;
Blessed are they who have not seen,

"And yet have trusted." We rejoice,
Dear Lord, and bless thy name;
How sacred was that time, when first
To us that insight came,
And we beheld thee, crucified,
Thy pierced hands—thy riven side.

Yet, seeing not the cross alone,
Our eyes were lifted high;
We knew thee, sitting on thy throne,
We felt thee drawing nigh,
And all our doubts were hushed to peace,
And from their chains we had release.

—*Margaret E. Sangster.*

IS CHRISTIANITY GAINING?

Joseph Cook being asked if he thought religion was making satisfactory progress, thought for a moment, and then said:

"Yes and no. I believe parts of the world are growing better and parts worse. Most foreign nations are making marvelous progress. The whole world is open to preachers of the Gospel. There is no gate that is not practically unlatched, and hardly a gate that is not wide open to the man with the Bible under his arm. Such conditions were never known before. It seems to me that in the great cities and centers of civilization there is a falling off. Cities are becoming very defiant in their organized form, and especially in the whisky rings and their allies.

"There is no school of infidelity that is intellectual and respectable in our time. The mythical theory put forward about the opening of the century in explanation of the origin of the New Testament, has been thoroughly overthrown, and no longer needs an answer in educated circles. As to the vulgar infidelity of the time, represented by Ingersoll and Bradlaugh, it is by no means abreast of infidel scholarship. It is half chaff and half chaffing, and has less and less influence on the men who love clear thought and who read all sides on every subject. My impression is that the school of agnosticism is the most dangerous form of modern infidelity, but that its chief support is a clique of writers whose homes are in London and who get a wide hearing because of the peculiar facilities they have for reaching the public ear. Prof. Huxley leads this clique, and the little band of London agnostics is driven round and round the hill of London journalism, and seems to be an endless army because some portion of it is always in sight and on the march. But the company is really not a large one. A great majority of the foremost scientific men of Europe are sound Christian theists. The philosophy of Herbert Spencer is a waning moon; but the spiritual theism, represented by the philosophy of Hermann Hortze and his successors in Germany, and by ex-President McCosh here in America, is a waxing moon, rising with God behind it. The materialistic forms of the doctrine of evolution have not often been championed by thoroughly educated men within the last decade. If the doctrine of evolution is to be taught at all it must be in a thoroughly theistic form.

"The colleges of the country are under predominant Christian influences. The great universities of Germany, with the exception of three or four, and these are by no means the most prominent, are distinctly Christian in their philosophy and tendencies. Rationalism has ceased to be the fashion in the theological departments of the foremost German universities. The young men are patronizing, in theological departments of these latter universities, the evangelistic in preference to the rationalistic professors in the proportion of ten to one. Lord Bacon was accustomed to say that the best materials for prophecy were the unforced opinions of young men.

"Meanwhile moral reform is making great advances among the English speaking races. The temperance cause, in both its moral and legal aspects, has an exceedingly hopeful outlook in the United States. In spite of the organized opposition of the great wealth belonging to the whisky rings, prohibitory legislation is a rising tide. In twenty-seven States and Territories absolute scientific temperance education is now given in the elementary schools, including total abstinence from alcoholics and narcotics."

THE BRAHMO SOMAJ AND CHRIST.

The *Missionary Review* is doubtless one of the most reliable magazines published. Hence a blunder in its column becomes the more conspicuous. The editor of its international department says, in the June number, that "The Brahmo movement is a sort of a Lutheran reformation in the community." If that be true, we have read the "History of the Great Reformation" in vain, and have looked at India through green goggles for eighteen years.

I knew Babu Keshab Chunder Sen, the great Brahmo leader, have visited him in his house, heard him preach, and read the Brahmo papers for years.

George Bowen, the missionary and editor of the *Bombay Guardian*, always contended that Brahmoism, so far from being a stepping-stone to Christianity, was a most effectual device to keep men away from Christ. Almost every thoughtful Christian in India is of the same opinion. If Luther, in bringing the Bible to the front, had also preached with it the equally divine authority of the bloody Koran, the filthy Puranas, and a dozen or two other "sacred" heathen books, and had invented a jargon of silly ceremonies, to match the ridiculous jumble of teachings,—then the guess of the *Review* brother would have been a little nearer the mark.

See the following specimen of Brahmo teachings in their paper, the *New Dispensation:*

"The Vow of Spiritual Partnership, mentioned in our last issue, comprises the following injunctions for the wife, extending over a week, thus:

	Subject of Study.	Service.	Gifts.
Monday,	Christ.	Husband.	Gold.
Tuesday,	Buddha,	Parents.	Silver.
Wednesday,	Chaitanya.	Children.	Copper.
Thursday,	Mahomet.	Brothers and Sisters	Cloth.
Friday,	Nanak.	Servants.	Rice
Saturday,	Hara Gouri	Poor.	Medi-
Sunday,	Jagnabalka & Maltreyi.	Missionaries.	cine. Wisdom

Daily—Solitary meditation, Keeping the Sanctuary clean. Prayer and Communion,—Husband and wife together."

We are told that ancient Christians refused to allow the heathen to put Christ in their Pantheon. But when modern heathen do that very thing, some Christians say it is "a sort of Lutheran Reformation," the blasphemies of Mahommedanism are called "middle ground toward Christianity," the atheistic mythology of Buddhism is styled the "Light of Asia," and what God plainly calls "the Mother of Harlots and Abominations of the Earth," his people presume to call a "Christian Church." "*Jesus wept.*"—*W. J. Gladwin in Oriental Evangelist.*

I do not know whether an account of how Hudson Taylor was practically convinced of non-resisting principles has ever been published. He was sitting on the bank of a river in China awaiting a ferry-man he had called from the other side. A Chinaman came and sat beside him, and directly hit him a blow on the head that knocked him over and for a moment stunned him; recovering himself, he was about to return the blow and knock the Chinaman into some very soft mud which was below him, and which he saw would entirely spoil his elegant silk suit, when, as he lifted his arm, the Scripture, "Resist not evil," came into his mind, and he forebore. The ferryman came, but refused the Chinaman a passage, but finding he wanted to go out to a vessel that was lying in the river, Hudson Taylor prevailed on him to take him also. The Chinaman appreciating this kindness, began talking with Hudson Taylor, and when he told him he was an Englishman, the Chinaman said, "No; you are not, or you would have knocked me down." Hudson Taylor then told him why he did not do so, and it ended in the Chinaman being converted to Christianity.—*Ex.*

THE CHINESE KITCHEN GOD.

This god has, perhaps, more influence than any other in China, and there is not a house, rich or poor, where this picture is not pasted up over the fire-place and worshipped by the whole family by prayers and sacrifices. One of the accounts of him tells us that in the beginning of the world everything was eaten raw, because no one had yet discovered fire. At last an emperor arose who felt sure there must be such a thing, and ordered one of his officers, Tan Tsz Kwo, to invent some means of producing it. Tan Tsz, noticing smoke ascending from some wood, took two pieces, and rubbing them briskly together, soon brought fire. Now the people so relished cooked food that they were ready to worship the wise Tan Tsz Kwo as a god. The emperor, too, deified or made a god of him, and made him the ruler of all family affairs.

Another story is, that when all things in heaven and earth were made, one god was called Tsaon Wong, that is, "king of the fire-place." He is the younger brother of the supreme ruler over all things. His duty is to watch over the family, especially the women and girls, rewarding the good and punishing the bad. If the women are lazy about caring for their house and children, if they tell lies and scold, neglect their husbands or secretly eat the nice things which they ought to give to them, they will surely be reported by Tsaon Wong, to the god of all things, and suffer severe punishment. They will be sick, their mothers-in-law will scold, their children will cry and be wakeful at night, their chimneys will smoke, and things will be uncomfortable generally. But the story of this god which is commonly told among the people is not written in the books. It is said that in the old times one of the gods came down to earth and was known as Chang. He was very rich and lived in the province of Honan. His wife, Ting Heang, was a good woman; but she praised Mr. Chang, perhaps more than was good for him, when he did right, and scolded him soundly when he did wrong. You may imagine they did not always live very peacefully, and at last Mr. Chang determined to send off Ting Heang and marry his beautiful cousin Hi Tang.

Ting Heang was a good, economical woman, and soon became rich, while Mr. Chang became a beggar, as he richly deserved. As he went from door to door to beg, he came one day to the house of his former wife, who knew him at once. When he discovered of whom he was begging he was so ashamed that he threw himself into the fire and disappeared in a twinkling. At the same moment some one passing saw him come out of the top of the chimney and ascend into heaven. When the affair was made known to the emperor he decided that Mr. Chang should be honored as the god of fire.

There are three principal times for the worship of this god. The first is his birthday, which is on the third of the eight month. Early in the morning each family burns paper money and incense, and spreads wine and soup before the god. Then each person prostrates himself four times before him, praying aloud that he will accept the offerings. The second time for his worship is on the twenty-third of the twelfth month, just seven days before the new year, when they say he ascends to heaven to report to his elder brother, who is the supreme ruler of all things, all that has happened during the year, and gets his orders for the year to come. On this day, besides the paper money, incense, soup and wine, he receives sweetmeats, cakes and fruit. The idea of

this is that he will be pleased with the nice things, and that his mouth will have a sweet taste, so he will naturally speak sweet, pleasant words about them to his elder brother. Many offer a rabbit also, that he may ride swiftly to heaven. He must be a small god!

When the offerings are all spread out they tear down the old picture of Tsaon Wong from the fireplace and burn it, so starting him on his flight. As it burns they prostrate themselves and repeat in a sort of rhyme such a prayer as this:

"Our Tsaon Wong to-night for heaven must start;
Come eat of our offerings before you depart.
Here are cakes, dates and pears, all good, as you know,
And a handful of candy to eat as you go.
And when you get there and report for the year,
Please say to your brother we're good people here;
Don't mention our bad deeds, no never a tittle,
But tell him our good ones, make much out of little.
Say we're honest and upright, and for us entreat
Much peace and good fortune, with plenty to eat.
Let sickness and poverty never come near,
Make us happy and prosperous all through the year;
If blessings like these you bring with you back,
You and we will enjoy them, of good have no lack.
And now up the chimney quick haste you away;
We'll look for you back on the thirtieth day."

—*Children's Work for Children.*

IN THE FIRELIGHT.

The fire upon the hearth is low,
And there is stillness everywhere;
Like troubled spirits, here and there
The firelight shadows flutter and go.
And as the shadows round me creep,
A childish treble breaks the gloom,
And softly from a further room
Comes, "Now I lay me down to sleep."

And, somehow, with that little prayer
And that sweet treble in my ears,
My thought goes back to distant years
And lingers with a dear one there;
And as I hear the child's amen,
My mother's faith comes back to me;
Crouched at her side I seem to be,
And mother holds my hands again.

Oh, for an hour in that dear place—
Oh, for the peace of that dear time,
Oh, for that childish trust sublime,
Oh, for a glimpse of mother's face!
Yet, as the shadows round me creep,
I do not seem to be alone—
Sweet magic of that treble tone,
And "Now I lay me down to sleep!"

—*Eugene Field.*

BOYS AND GIRLS IN SOUTH CHINA.

South China swarms with boys and girls, crowds of them in the cities, flocks of them in the country. They are slant-eyed. They are straight-haired. Babies have their heads clean-shaven when they are three months old. Girls, so long as they are *little* girls, have part of the head shaven from time to time. Every man in China must wear a cue. This is ordained by law. So every boy who is a candidate for manhood gets his head shaven, leaving a bunch at the crown from which he grows his cue.

Boys and girls, men and women, old and young, all dress in blue. On special occasions girls wear brilliant red dresses. And rich city boys march out in suits of green and yellow and blue silk. But nearly everybody's every-day dress is blue cotton. A boy can get a new suit for fifty cents, often less. The city boy wears a black cap with a red knob. The country boy wears a blue rag in the shape of a turban, or a big bamboo hat, alike a screen from the sun and a shelter from the rain.

The girls never have to worry about the styles. Their dresses are always made after the same pattern. And they wear no hats. So who cares whether hats are high-crowned or low, broad or narrow-brimmed?

Boys go to school, but by no means a majority of them. Thousands grow up who cannot read a line nor write a character. Girls never go to school. A man would be afraid to marry a young woman who could read. They say it is very unlucky. They say a man who marries such a young woman won't live long.

The boy who does go to school makes a business of it. He starts at his desk at seven in the morning. At nine he goes home for his breakfast. He gets back by ten. He studies till one. Then home for his dinner, and back to school until five or six o'clock. He has no time, you see, for spinning tops or playing marbles or baseball, or hide-and-go-seek. The result is, he is an old-mannish boy. "All work and no play makes Jack a dull boy."

At school young John Chinaman studies aloud. Last year I roomed over a Chinese school at Changchiu for three months. What a volume of ear-piercing Chinese eloquence would ascend from the room below at times! A Chinese school would be a capital training-ground for the rising generation of prospective stump-speakers.

What does all this noise mean? These boys are trying to hammer into their memories from 2,000 to 3,000 Chinese characters. When they get tired of repeating them and shouting them, they sit down and write them. This makes up the days' work at school. In our mission school we have added geography and Bible instruction.

Chinese boys and girls have few games. They have no picnics, no sleigh rides, no concerts. Their entertainments consist of vulgar theatrical performances and silly Punch-and-Judy shows. There are no parks to visit. There are no beautiful buildings to see. There are no attractive books or pictures in their homes. Their homes are dark and dirty. They worship filthy, grimy dust-covered idols. They hear vile language from father and mother. Girls are constantly maltreated. Boys, too, often are left to run wild, only to grow up gamblers and opium-smokers, a sorrow to their parents and a disgrace to themselves.

They know of no Bible and its attractive stories. They know of no Christ, the Friend of children and the Guide of youth. Boys and girls in the homeland, do you not sympathize with them? And will you not pray and work and give for them—*A Missionary at Amoy, in the Intelligencer.*

TEMPERANCE.

WHITE HOUSE TEMPERANCE.

Mrs. Lydia H. Tilton, Secretary of the Non-Partisan W. C. T. U., District of Columbia, having been desired to give positive information concerning the wine-drinking customs at the White House, replies as follows:

WASHINGTON, Aug. 7.—I think the voters and the mothers, sisters and wives of the voters have a right to ask about the habits and official customs of men who are exalted by the suffrages of the people. It is true that wine has been furnished at state dinners by the present administration and by every other, except during the four notable years when Ohio's son and daughter, Mr. and Mrs. Hayes, gave the world the beautiful picture of pure home courtesy. It is also true that very few official homes during this administration furnish wines, and even when it is furnished, the example of the Harrisons, Wanamakers, Windoms, Millers, Proctors, Hustons, Hepburns, Dorchesters, Fosters, Morgans, and many others has a restraining influence. Scarcely any of the men selected by President Harrison as his advisers ever take wine. Blaine is now a total abstainer. President Harrison does not take wine at any of the receptions, even when only gentlemen are present, and Mrs. Harrison never, under any circumstances, anywhere takes wine.

The wife of a leading Senator says: "Never since the days of Mrs. Hayes has so little wine been taken at public official receptions in Washington as during the present administration."

The only inaugural ball without wine was the one given to President Harrison, and the chairman of the inaugural committee told me that he "consulted the President elect and followed his wishes," and he added: "Wines and liquors were absolutely prohibited either to be sold or given away" anywhere about the premises.

A few figures may show you a contrast: At the ball given to President Cleveland the champagne bill was $3,500. I do not remember the bills for other liquors, but they were immense.

The stories about the wine at the last inaugural ball grew out of the fact that the caterer furnished among the deserts a water-ice flavored with some kind of liquor and called Roman punch.

Now I have the best of authority for everything I have written, and think the people ought to know the facts. Yours, etc.,

LYDIA H. TILTON.

DRINKING A FARM.

My homeless friend with the chromatic nose, while you are stirring up the sugar in a ten-cent glass of gin, let me give you a fact to wash down with it. You may say you have longed for years for the free, independent life of the farmer, but have never been able to get enough money together to buy a farm. But this is just where you are mistaken. For several years you have been drinking a good improved farm at the rate of 100 square feet a gulp. If you doubt this statement, figure it out yourself. An acre of land contains 43,560 square feet. Estimating for convenience the land at $43.56 per acre, you will see that it brings the land to just one mill per square foot, one cent for ten square feet. Now pour down the fiery dose and imagine you are swallowing a strawberry patch. Call in five of your friends and have them help you gulp down that 500-foot garden. Get on a prolonged spree some day and see how long a time it requires to swallow a pasture large enough to feed a cow. Put down that glass of gin; there's dirt in it—100 feet of good rich dirt, worth $43.56 per acre. —*R. Burdette.*

THE RAILROADS FOR TEMPERANCE.

The *People* of Scranton says: "All the officials in the various departments along the Jersey Central railroad have been notified by the company that hereafter employes must abstain from the use of intoxicating liquors while *on* or *off* duty, and if seen entering saloons, either during or after working hours, *they will be discharged.* The order created a decided sensation among the employes and saloons along the road that have hitherto received the most patronage among railroad men. The Central in issuing this order has only followed the lead of the Philadelphia and Reading and other railroads. Workingmen are learning that it pays to be total abstainers in more ways than one."

The Massachusetts and Boston unions served lemonade to the troops during the Grand Army parade at Boston, dispensing fifty-seven barrels. Last year a great brewery at Milwaukee made beer flow like water for the same men. They threw open their acres of brewing-rooms, and bands of soldiers marched through under our flag, to the sound of patriotic airs. An immense number of waiters served beer free to men, women, and children, and elegant illustrated souvenirs were given away with tiny bottles of beer. Even the line of march was changed that it might pass the residence of a great beer baron. In every way the brigand power endeavored to further enslave the men who fought for liberty. Which is better—the way of King Alcohol or of Queen Temperance!—*W. C. T. U. column in Inter-Ocean.*

After each election in Kentucky the liquor men go to the poll-books and make a list of the prohibition voters, their votes being so recorded that this can be done. It is said that in Louisville every dealer in liquor has a copy of this list so that he can spot each man and defeat him if he ever runs for office. At the last election in Louisville not more than half the voters went to the polls. A natural consequence of all this intimidation is that Kentucky will be likely to move for the Australian ballot very soon.

For every rich rum seller there must be one hundred poor drunkards. For every fortune gained in the rum traffic a score of fortunes must be lost by its patrons. For every rumseller riding in his carriage, we may expect to find one hundred feeble women bending over the wash-tub, one hundred helpless children thinly clad, poorly shod, plodding their way through snow and slush, and seeking their scanty sustenance by toil or beggary.—*Safeguard.*

A catechism. What is a saloon? A saloon is a place authorized by law to sell mixtures of fusel-oil, logwood, alcohol, nux-vomica and other poisonous drinks, at a profit of from two hundred to three hundred per cent.

An ordinary keg of beer costs $2, and usually about one hundred and ten glasses can be drawn from it. At five cents each this would produce $5.50, which seems a reasonable profit for the poor saloon keeper.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON XII.—Third Quarter.—Sept. 21.

SUBJECT.—Jesus Entering Jerusalem.—Luke 19:37-48.

GOLDEN TEXT.—Blessed be the King that cometh in the name of the Lord.—Luke 19:38.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Luke 19:28-48. T.—Matt. 21:1-16. W.—Mark 11:1-18. T.—John 12:12-19. F.—Psa. 24:1-10. S.—Rev. 7:9-17. S.—Luke 19:37-48.

COMMENTS BY E. E. FLAGG.

1. *The entry into Jerusalem.* — vs. 37–40. Christ now proclaims himself openly and unreservedly as the King for which the nation had so long waited. But every detail of his triumphal entry, the ass on which he rode, the green branches strewed in the way, the hosannas which repeated the song the angels sang at his birth, showed that he was widely different from any other royal conqueror the world had ever seen. There were those in the crowd out of whom he had cast devils, blind men to whom he had given sight, lepers that he had cleansed; and more than all, there must have been many who hailed him as their Deliverer from the power of sin, wandering prodigals, who, listening to his gracious words, had made up their minds to arise and go to their Father. Why should they not praise "with a loud voice?" But there were some Pharisees in the crowd, just as there are some formal and worldly professors at every revival meeting, and they wanted it stopped. Such are always ready to rebuke any hearty manifestation of praise. There must be nothing savoring of "religious excitement." There is still another class who are willing to honor Christ as a great religious teacher, and even as the purest and most perfect character that ever lived; anything they are willing to concede except the one fact of his divinity, which alone gives to the others any meaning. Satan does not want to see royal honors paid to Christ, and nothing so distinctly shows his hand in the secret lodge systems as their universal ignoring of Jesus as King and Messiah. But in spite of formal professors, and all the atheistic materialism of the age, there will always be a great multitude who have been healed and helped and saved by Christ to give him their glad hosannas.

2. *Christ weeping over the city.*—vs. 41–44. Christ was a Jew by birth, and the incident before us shows that he had a patriot's true love of country. Jerusalem to the Jew held within its walls every sacred national memory. It was really to all intents and purposes the nation, for we know that after its downfall the Jews were never again a people. Every scene of that terrible siege must have been vividly present to his mind; and bitterest of all must have been the thought that by rejecting and crucifying her King she herself was bringing down on her own head a doom so fearful that humanity to-day shudders to read the story. Why, O *why* would they not hear his message! This must have been the thought uppermost in the mind of the weeping Saviour. But as God-man we must not forget that he loved the whole human race with a love far more intense than that which as a Jew he felt for one individual nation. The depths of the Redeemer's sorrow for lost sinners who may fathom! Have we ourselves felt burdened for perishing souls and thus entered into fellowship with him?

3. *Purging the temple.*—vs. 45–47. We do not read of any questioning of his authority when he now drove out the buyers and sellers. The maddened and baffled priests conspire against him in secret; but Christ himself in the blaze of open noonday teaches in the temple, and as he afterwards stated in his trial before Caiphas, "in secret says nothing." "My house shall be called a house of prayer;" not a house to feast in, nor a mart for trading. The buying and selling that was carried on in the temple was of doves and animals used in sacrifice. So it may be pleaded that the money raised by church fairs, suppers, etc., are to be used for church work. This if possible only makes the situation worse. "Wherein have ye robbed me, saith the Lord. In tithes and offerings." But to this guilt we add hypocrisy, when we try by these catch-penny devices to make the world pay our honest dues to God. Doubtless there were many in the throng that hung on Christ's words who would shout "Crucify him!" when the morrow came. They were entertained, their curiosity gratified, but they did not accept him as their Saviour. Those who reject his atoning work will not stand up for him when his cause is unpopular. Martyr faith was never built on any other foundation than Christ fully accepted in all his divine offices of Redeemer, Priest and King.

LITERATURE.

CHRISTIAN LIVING. By Rev. F. B. Meyer, B. A., author of "Elijah, and the Secret of his Power," etc. Pp. 160. Price 50 cts. Fleming H. Revell, Chicago and New York.

The author of this beautiful volume has been a popular speaker at conferences where the attributes and encouragements of spiritual-mindedness have been considered. His addresses on such occasions have been the foundation, and perhaps also part of the superstructure of this volume. He considers the Christian life as first an "appropriation" of Christ in fact and not merely as a sentiment. Imitation of Christ is not enough. We must make Christ our wisdom, our righteousuess, our sanctification, our redemption. "It is a mistake to seek a sign from heaven; to run from counsellor; to cast a lot; or to trust some chance coincidence. Not that God may not reveal his will thus; but because it is hardly the behavior of a child with its father. There is amore excellent way." Christ's proprietorship is measured at its full value in considering the act of consecration, concerning which the author is clear and explicit. There can be no tampering with secret lodges with hope of making the soul acceptable to God. The chapters on sin, the will, the fulness of the Spirit and Christian work, are equally precious, definite and strong. There is no dogmatic expression of doctrine, but the truth is clearly explained and the exhortations to its acceptance are eloquent.

California topics occupy considerable space in the September *Century*. The paper by John Muir on "The Treasures of Yosemite Valley," in the August number, is followed by another on "Features of the Proposed Yosemite National Park," which is beautifully illustrated. The writer describes the wonderful scenery in the neighborhood of Yosemite—the Lyell Glacier, the Cathedral Peak region, the Tuolumne Meadows and Canon, and the Hetch-Hetchy Valley, all of which are included in the limits of the proposed park as defined by General Vandever's bill in the present Congress. In conclusion, Mr. Muir records his protest against the injuries done to the Yosemite Valley under the control of the present and preceding commissions. A paper of timely interest, practically illustrated, is Commander C. F. Goodrich's description of "Our New Naval Guns," detailing the process of manufacture and recounting their remarkable efficiency. An important paper by Prof. Charles W. Shields of Princeton, on "The Social Problem of Church Unity," is another of the "Present-Day Papers." Mrs. Van Rensselaer contributes an article on "Wells Cathedral," illustrated by Pennell, and a paper is contributed by Rowland E. Robinson on the Marble Hills of Vermont.

At the time of General Fremont's death he was engaged upon the manuscript of a paper for the *Century's* forthcoming series on the California Gold Hunters. It was to be entitled "Finding Paths to California," and was not only to deal with the several exploring expeditions, but to narrate the writer's intimate connection with the events which led to the conquest and occupation of the territory. The work will be promptly continued by Mrs. Fremont. A preliminary article, "How California came into the Union," is published in the September number as in this month occurs the fortieth anniversary of the admission of California.

The opening paper of the September *Arena* is by Senator John T. Morgan of Alabama on the Race Question, which presents the problem from the standpoint of a Southern statesman, and is full of the bitterness of caste. Rev. Samuel W. Dike, LL. D., contributes a paper of great ability on Marriage and Divorce Laws. Dr. Dike is considered a high authority in the divorce controversy by virtue of the research he has given the subject. Prof. Chas. Creighton, for many years professor of Comparative Anatomy in Cambridge University, attacks vaccination as being inefficacious. The Greatest Living Englishman is a brilliant and entertaining sketch of the life of Gladstone by James Realf, Jr.

The September *St. Nicholas* devotes the opening paper to Oliver Wendell Holmes, a visit to the poet being appreciatively described by Annie Isabel Willis. W. J. Henderson, of the New York *Times*, shows that "Great Ocean Waves," whatever they may be, are not properly called "tidal waves." A very strong drawing by Taber skillfully depicts the appearance of an enormous head wave as seen from the deck of an ocean steamer. Ernest E. Thompson writes the "True Story of a Little Gray Rabbit," and explains by a careful diagram just how a hound was thrown off the track. Professor Roberts describes his experiences in a lumber camp and incidentally explains the trick called "Chopping Him Down."

The current *Vick's Monthly* opens for the fall garnering from garden and orchard with a fine imitation on paper of a brilliant amaryllis. The floral notes touch on water lilies, daisies, etc., with much more of practical moment about seeds, berries and other garden matters of timely interest.

Two hundred thousand dollars is said to be the price offered by a syndicate of Jews for the Vatican copy of the Hebrew Bible. This is the largest amount ever offered for a book, either in manuscript or print.

RELIGIOUS NEWS.

—The East End Reformed Presbyterian church in Pittsburgh has dedicated a fine new building. Rev. O. B. Milligan, son of the late Dr. A. M. Milligan, is the pastor, and one of the main windows of the house is a memorial to Dr. Milligan by the late Wm. Thaw, the railway manager of that city. Drs. George and McAllister participated in the services.

—The *Vindicator* is the name of a new paper published in the interest of the English Lutheran Conference of Missouri. Rev. C. H. Spannuth, Wichita, Kansas, is the editor, but it is published at Pittsburgh, Pa.

—The conference of German Lutheran ministers of the Indiana and Ohio district has been in session at Fort Wayne, Ind. It was expected that the conference would take some action in regard to the school question, but nothing was done. The last topic discussed was the mutual aid societies inside the Lutheran congregations, which have lately been disturbing the peace of some of the churches. A resolution was adopted discouraging such societies on the ground that some persons might be influenced by them to join churches for impure motives and declaring that they were dangerous to both congregations and individuals. Christian charity and benevolence were commended, but the socities pronounced unsafe and objectionable.

—The National Union of the Swedish Mission Church meeting in Galesburg, Ill., last week discussed the founding of a university of its own instead of educating its ministers in the Swedish department of the Chicago Theological Seminary. The discussion was very animated. Twenty-two of the delegates went to the meeting instructed to vote against the change.

—Rev. C. C. Harrah, says the *Advance*, closed his short but remarkably successful pastorate of Plymouth Church, Peoria, Aug. 10, ill health compelling him to seek a change and rest. This church was organized by Mr. Harrah a little more than a year ago and has now a membership of over 150. It is prosperous, well-equipped and exerting a powerful influence for good in the city. One very unexpected event on the day of the pastor's farewell touched and made glad the hearts of the people. This was the unsolicited and generous gift to the church of the lot on which the building stands. This lot has been occupied for many years for school and church rent free, and is now valued at $2,500.

—The Janesville District Baptist Association meeting at Clinton, Wis., last week voted as follows: *Resolved*, That temperance is a part of godliness; that temperance work is an important part of Christian work; that the saloon ought to be cast out of the land; that the young should be educated to shun and abhor it; that its victims should be rescued as far as possible, and that it is our duty to pray, work and to vote for its utter suppression. *Resolved*, That we regard our common school system as one of the great bulwarks of American liberty and citizenship, and indorse compulsory education in the English language as an obligation we owe to the children and future safety of our land.

—Rev. Dr. George F. Pentecost sailed on Saturday for England, and thence, on Oct. 16, he goes by the steamer Khedive, with twelve or fifteen English and Scotch friends, to India, where he will inaugurate a novel missionary work. "This mission," said Dr. Pentecost "was suggested to me by some high caste Hindoos. Few realize it, but it is true that there are 5,000,000 high caste Hindoos in India to-day educated in English as well as the average college graduate in America. These people at once lose caste with their own people and with the British when they accept Christianity. My mode of procedure may be briefly outlined thus: The Anglo-Saxons have the government and practically the civil service; they are the merchants, the bankers and the capitalists. There has grown up there a social life nominally Christian, yet really Christianized paganism. Now we will take the upper class by a flank movement, as it were. We will go to Calcutta and begin among the English, awakening a spiritual revival like that we have here. We will arouse these nominal Christians to a sense of their responsibility, making them see that they are not sent there for the purpose of trade alone, but to advance the kingdom of Christ. At the same time we will be showing the natives that the English must be converted as well as the heathen, or, in other words, that no living being can be a true Christian unless he opens his heart to Christ and openly accepts him. Then we will have the assistance of the English in the rest of our work in breaking down the barrier of caste and in establishing an era of fellowship. It is the social rather than the missionary influence upon which we depend."

IN BRIEF.

Mr. Edison has a novelty on which he is working—a clock to talk the time. Instead of a blank sound it will say "one," "two," etc., at the proper hours. For an alarm it will say in so many words, "Get up," in a stentorian and commanding voice.

The most singular material for book-making is proposed by Professor Castagnatta, and partially carried out by Professor Burkham, of Brunswick. His idea was to make a book indestructible by printing in gold or silver letters upon thin leaves of asbestos, the binding to be of a thicker sheet of asbestos. Neither time or fire could have any effect upon a volume of this kind, and it might well merit the title of "the book of eternity."

The Topeka, Kan., *Capitol* publishes letters from forty-three district court clerks showing the number of foreclosures of farm mortgages in their respective counties during the first six months of 1890. The total number of foreclosures is 1,103, about twenty-five to the county. The total for the 106 counties of the State on the same basis would be 2,650, or, probably, about $2,000,000. A significant feature of the report is the fact that a large portion of the foreclosures are on unoccupied lands bought up and mortgaged for what they would bring by speculators.

"I recently met Henry Palmer, an old California friend and one of the Argonauts, who told me he had abandoned the West and settled in St. Lawrence county," says a writer in the New York *Star*. "What are you doing up there?" I asked. He excited my curiosity by replying, "Working a paper mine." "What do you mean?" "I'll tell you. When I was a boy I worked in a paper mill at Camden and became familiar with the clays used for sizing and weighting paper. I concluded a short time ago to leave California and spend the balance of my days in the East. While on a visit to St. Lawrence county I was riding one day along a new road which had been cut for some distance through a peculiar formation of soft white rock. I examined it carefully under the microscope and found that it was fibrous, and seemed peculiarly adapted to paper-making. I had tests made by manufacturers, who reported favorably, so I bought the land and began mining; we are now shipping over a hundred tons a day, and it is rapidly displacing the clays formerly used, as its fibrous nature makes it a part of the warp and weft of the paper, instead of sizing only, No other such deposit is known in the country."

Census officials find that the increase of population on the whole has not been as great in the Southern States or in the Northern States of the Mississippi Valley as had been expected in those regions, notwithstanding that all of them advanced considerably and some of them remarkably over the figures of the last census. Pennsylvania made the largest actual gain in the number of her people, increasing her population by over a million. Next comes New York with an increase of over 900,000, and then Illinois with a gain of between 700,000 and 800,000. Ohio only increased by 400,000. Of the Southern States Missouri adds the greatest number of people to her population, growing from 2,168,380 in 1880 to 2,788,000 at the present time, and showing a gain of over 600,000. Texas comes in as a good second, increasing from 1,591,749 at the last census to 2,142,000 now, and showing a growth of over 500,000. There are eight States whose respective populations are over 2,000,000. New York has over 6,000,000, Pennsylvania over 5,000,000, and Illinois and Ohio both nearly 4,000,000. There are seventeen States that have each less than 1,000,000 and the population of all these seventeen States taken altogether does not quite equal that of the State of New York. If the House of Representatives is kept at its present number there will be some changes in the representation of several States.

NEWS OF THE WEEK.

WASHINGTON.

General Greely, Chief of the Signal Service, announced Thursday that an investigation into the causes of the hot winds that occasionally sweep over Kansas, destroying vegetation, was to be made, and means of averting their disastrous effects sought.

Senator Sawyer gave his colleagues to understand that the anti-lottery bill is to be passed this session. In reporting it from the Post Office Committee he gave notice that he would ask for its consideration as soon as the tariff bill is out of the way. The bill as reported is the House measure without amendment. If the Senate passes it no conference will be necessary and the signature of the President can be had at once, making it a law.

CHICAGO.

The South Park Commissioners have decided not to let the World's Fair into Washington Park. In lieu thereof Jackson Park has been offered entire. The question of site may now be referred to the National Commission.

There are, it is said, 139 suburban trains coming into the city every morning bringing 40,000 people.

COUNTRY.

At Little Rock, Ark., Monday, two colored election judges were ejected from the polling place and white men substituted. The remaining judge, a white man, refused to serve with the newly-elected judges, and opened polls elsewhere.

The total cotton crop of the United States for 1890 amounts to 7,311,322 bales, exceeding the largest crop ever grown by 265,489 bales, and the crop of last year by 373,032 bales. Of this amount 546,363 bales were consumed in the South, against 481,235 bales last year. There are 270 mills in operation in the country, of which thirty-three are in the South.

In a collision between an electric car and a freight train at Davenport, Iowa, Monday, William C. Preston, principal of a public school, was instantly killed, and several others were badly hurt. The accident was caused by the motor of the electric car becoming unmanageable.

A large assortment of Mormon converts from Europe landed in New York the past week. The heathen Chinese are prohibited. Why do we continue to invite moral lepers and a social pestilence like that of Mormonism?—*Inter Ocean.*

The State's Attorney for a North Dakota county Friday gave an opinion that the women could not vote in the coming general election, because the law failed to provide separate ballot boxes for them, and their franchise being restricted, they could not use the geneeal ballot boxes.

Eight miners were buried in the Lake Angeline mine near Ishpeming, Mich., Friday by a cave-in. They are alive, and are being communicated with by means of a compressed air drill.

The total number of persons injured by railroads in Michigan in 1889 was 572, an increase of forty over the previous year. Of the total number eight passengers, sixty employes, and 110 belonging to neither class were killed.

An express train on the Louisville and Nashville railroad was stopped by highwaymen within half a mile of Pensacola, Fla., Monday night. The engineer was forced to batter down the door of the express car and the messenger was then compelled to hand out the contents of the safe, a small amount. The robbers escaped.

Dr. Paul Gibier, organizer of the Pasteur Institute in New York and the hydrophobic expert of that city, who is just from Paris, says there is a bare possibility that Pasteur may visit this country next year. He finds the best physicians and surgeons of Europe believers in the efficacy of the cure by inoculation.

(*Continued on 16th page.*)

SCROFULA

Is that impurity of the blood which produces unsightly lumps or swellings in the neck; which causes running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or "humors;" which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

How Can It Be CURED

By taking Hood's Sarsaparilla, which, by the remarkable cures it has accomplished, has proven itself to be a potent and peculiar medicine for this disease. If you suffer from scrofula, try Hood's Sarsaparilla.

"Every spring my wife and children have been troubled with scrofula, my little boy, three years old, being a terrible sufferer. Last spring he was one mass of sores from head to feet. We all took Hood's Sarsaparilla, and all have been cured of the scrofula. My little boy is entirely free from sores, and all four of my children look bright and healthy." W. B. ATHERTON, Passaic City, N. J.

Hood's Sarsaparilla

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

MARKET REPORTS.

CHICAGO:

Wheat—No. 2	1 00		
No. 3	87	@	94
Winter No. 2	91	@	1 00
Corn—No. 2	45½	@	47
Oats—No. 2	33	@	37½
Rye—No. 2			60
Bran per ton			12 50
Hay—Timothy	7 00	@	10 00
Butter, medium to best	10	@	22
Cheese	06	@	10½
Beans	1 75	@	2 45
Eggs		@	16½
Seeds—Timothy	1 22	@	1 35
Flax	1 36	@	1 44
Broom corn	02¼	@	06¼
Potatoes, new, per bu	80	@	1 10
Hides—Green to dry flint	03	@	07
Lumber—Common	10 00	@	13 00
Wool	15	@	34
Cattle—Choice to extra	4 15	@	5 20
Common to good	1 60	@	4 10
Hogs	3 75	@	4 60
Sheep	3 50	@	4 70

NEW YORK.

Wheat	95⅛	@	1 19
Corn	53	@	53½
Oats	41	@	51
Eggs			20
Butter	11	@	24
Wool	14	@	39

KANSAS CITY.

Cattle	1 50	@	4 75
Hogs	2 00	@	4 25
Sheep	3 25	@	4 35

SCOTCH RITE MASONRY

ILLUSTRATED.

The complete illustrated ritual of the entir Scottish Rite, in two volumes, comprising all the Masonic degrees from 3rd to 33d inclusive. The first three degrees are common to all Masonic rites, and are fully and accurately given in

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as advertised, but the signs, grips, passwords, etc., of these three degrees are given at the close of Vol 2 of

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NATIONAL CHRISTIAN ASSOCIATION,
221 W. Madison St, Chicago,

College Secret Societies. Their customs, character and the efforts for their suppression. By H. L. Kellogg. Containing the opinions of many prominent college presidents and others, and a full account of the murder of Mortimer Leggott. 25cts each.

The Anti-mason's Scrap-Book, consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies. Postpaid, 25 cts.

United Sons of Industry Illustrated. A full and complete illustrated ritual of the secret tradesunion of the above name, giving the signs, grips, passwords, etc. 15cts each.

Standard Works

—ON—

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FOR SALE BY THE

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221 West Madison Street, Chicago, Illinois.

TERMS:—Cash with order, or if sent by express C. O. D. at least $1.00 must be sent with order as a guaranty that books will be taken. Books at retail prices sent postpaid. Books by Mail are at risk of persons ordering, unless 10 cents extra is sent to pay for registering them, when their safe delivery is guaranteed. Books at retail ordered by express, are sold at 10 per cent discount and delivery guaranteed, but not express paid. Postage stamps taken for small sums. ☞ A liberal discount to dealers.

General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Secret Societies. A discussion of their character and claims by Rev. David McDill, Pres. J. Blanchard and Rev. Edward Beecher. In cloth, 35cts each; paper covers, 15cts each.

Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of his sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have. 5cts each.

Sermon on Secretism. By Rev. R. Theo. Cross, pastor Congregational church, Hamilton, N. Y. This is a very clear array of the objections to all secret societies, and to Masonry especially, that are apparent to all. 5cts each.

Pres. H. H. George on Secret Societies. A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. 10cts each.

Secrecy vs. the Family, State and Church. By Rev. M. S. Dury. The antagonism of organized secrecy to the welfare of the family, state and church, is clearly shown. 10cts each.

Holden with Cords. Or the Power of the Secret Empire. By E. E. Flagg, author of "A Sunny Life," etc. This is a thrillingly interesting story, accurately true to life because mainly a narration of historical facts. In cloth, $1.00; in paper, 50 cents.

Narratives and Arguments, showing the conflict of secret societies with the Constitution and law of the Union and of the States. By Francis Semple. The fact that secret societies interfere with the execution and pervert the administration of law is here clearly proved. 15cts each.

Sermon on Masonry. By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. 5 cents each.

Bernard's Appendix to Light on Masonry. Paper covers, 25 cents each.

Freemasonry Contrary to the Christian Religion. 5 cents each.

ON ODD-FELLOWSHIP.

Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge, Encampment and Rebekah (ladies) degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by ex-President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, $1.00; paper cover, 50cts.

Patriarchs Militant Illustrated. The complete ritual of the Patriarchs Militant degree. This is an accurate copy of the Charge Book furnished by the Sovereign Grand Lodge of the Independent Order of Odd-fellows, with the eighteen military diagrams and the unwritten (secret) work added. Paper cover, 25cts each.

Odd-fellowship Judged by its own utterances; its doctrine and practice examined in the light of God's Word. By Rev. J. H. Brockman. This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue. In cloth 50cts; paper covers, 25cts.

Sermon on Odd-fellowship and other secret societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church.* This is a very clear argument against secretism of all forms, and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers, is clearly shown by their confessed character as found in their own publications. 10cts each.

HOME AND HEALTH.

PRACTICAL SUGGESTIONS.

Carelessness in measuring or preparing a dish is often the cause of failure. When a recipe is found good, it should be followed exactly.

It is not only an economy for home-makers to keep an account book, but it is a great satisfaction to know, from year to year, exactly what has been expended.

The excellence of baked potatoes depends upon eating as soon as they are done, and not before. They are worthless till cooked, and dry rapidly as soon as baked through.

What is more disagreeable to use than a rusty flat-iron? Rub them with fine emery dust and sweet oil. If you cannot make them smooth, send them to a factory and have them ground.

If the stove is cracked, a good cement is made for it as follows: Wood ashes and salt in equal proportions, reduced to a paste with cold water, and filled in the cracks when the stove is cool. It will soon harden.

Save stale pieces of bread, and when an easy day comes, dry them thoroughly in an open oven, and with a rolling-pin crush as fine as dust. These, then, will always be at hand for preparing oysters, cutlets, croquettes, etc.

Go to bed at night to sleep, and not to think over the troubles of to-day nor the anticipated trials of to-morrow. One woman said: "I plan my next day's work each night after retiring." Poor, little, nervous thing, she looked it.

Keep celery fresh by rolling it in brown paper sprinkled with water, then in a damp cloth, and put it in a cool, dark place. Before preparing it for the table, submerge it in cold water and let it stand for an hour. It will be found very crisp.

When furnishing a home, do not neglect to purchase pictures. They serve to recall pleasant memories and scenes, and when hung to harmonize with the furniture and in keeping with the use of the room, they are highly ornamental. Buy good ones or none.

When one is fatigued, tea is an efficient restorative. It forms an agreeable, warm drink, which is neither heating to the blood nor oppressive to the stomach, particularly if taken slowly when one is sitting quietly. Large quantities, however, induce nervous disorders.

Silver washed after each meal in very hot water, with sometimes a little ammonia in it, will be bright and shining for a long time without other cleaning. When a more thorough cleaning is necessary use any good silver polish, being sure to rub lightly, as the bright lustre soon wears dull, and if it be plated soon wears off.—*Good Housekeeping.*

Our lady friends should be glad to learn that a long, slim foot is now the stylish shape. The cramped-up, knotty knuckles have gone out. The girl who wore a 3½ now wears a 4½, with the result that her feet look smaller and more shapely than they ever did before. And is this not common sense? Why should people inflict tortures upon themselves in order to make their feet appear smaller than nature intended them to? Injury to health is certain to result from any such attempt, and the main object, beauty, is not attained after all. Follow the new fashion, a size larger than you have been accustomed to, and there will be a marked falling off in the sale of corn plasters, extractors, etc. Comfortable shoeing contributes to good health, beauty and good temper, which are all very desirable.

COOKED IN A NEW TIN PAIL.

ELIZABETH, N. J., Aug. 20.—Everett Gordon, an engineer on the Jersey Central, and his wife and son, were poisoned recently at their residence in Elizabethport, by eating some meat which was cooked in a new tin pail. His wife and son were attacked with severe cramps and vomiting, and Gordon, while on his way to bring a doctor, was similarly affected. Prompt medical attendance saved their lives, but the son is still very sick. Mr. and Mrs. Gordon were quite ill for some time, but they are now out of danger.

An investigation showed that the victims were suffering from lead poisoning. A fourth member of the family, a girl, also partook of the meat, but she was not affected by it. She ate some cucumbers prepared in vinegar afterward, and this, it is said, counteracted the poison in the other food.

Stomach Troubles,

Such as indigestion and loss of appetite, are extremely common. The functions of the stomach being weakened, the blood soon becomes impure, the system loses vigor, and you fall an easy prey to any prevailing epidemic. What you need to restore tone to the digestive organs is Ayer's Sarsaparilla, the best and most economical of all blood-purifiers.

"For several years I was troubled with indigestion, accompanied with pains in my side. My appetite was poor, and my health was gradually failing. Medicine recommended to me by my friends, did not have the desired effect. Finally I was advised to use Ayer's Sarsaparilla, and have done so, with the most beneficial results. My appetite is now good, I am free from pain, and feel once more in good health."—T. Loney, 32 Fairmount st., Cambridgeport, Mass.

"About a year ago, I found myself in failing health. I suffered indescribably from stomach trouble, blood disorder, and various weaknesses, and almost despaired of relief. Thinking Ayer's Sarsaparilla might possibly benefit me, I began taking it, and am pleased to state that a few bottles wrought an entire change in my condition. My health has been restored by its use, and I feel stronger and more vigorous than I have for many years."—Mary A. Garland, 1407 Michigan ave., Chicago, Ill.

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This is a large 4-page tract at 30 cents per pound, 15 cents for half pound, and 10 cents for a third of a pound. It is an illustrated account of the death of Rev. J. W. Johnston, while being initiated by the officers of Huntington Lodge, W. Va., in January of this year. Sent postpaid at the above price. Address,

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$1.00	"NATIONAL SUICIDE AND ITS PREVENTION." The following will show the drift of the book: Measure or Standard of Value; What is Honest Money; Our National Banks; Paper Money; Land Tenure, etc. By O. F. Lumry. Cloth, 224 pp.	$ .50
$1.50	"HISTORY OF SECRET SOCIETIES IN FRANCE," or "THE CRADLE OF REBELLIONS." By Lucien De La Hodde. Translated from the French by Gen'l. J. W. Phelps. Cloth, 479 pp.	$ .50

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FARM NOTES.

Hard-coal ashes make a good dust bath for hens.

Begin to get rid of your poor stock and to prepare for winter.

Make agriculture scientific and fashionable and the boys will like it.

South Georgia has 19,000 acres devoted to melon culture this season.

Lay shingles a quarter to a half an inch apart if you want them to last well.

In laying drain tiles, put them below frost line and grade as evenly as possible.

The farmer should buy labor-saving inventions for his wife as well as himself.

A dry, airy place is the best one in which to spread potatoes until cold weather sets in.

It is easy to overheat a working team on a hot, still, muggy day. Take care of your beast.

Oats are said to be in the best condition for feeding when straw and grain are fed together.

If fowls have plenty of ashes and dust to wallow in, they will dispose of the lice and keep them off.

Pasture often obliges cows to drink impure water, and this injures both the cow and the butter.

In building barns and stables do provide for good ventilation. Pure air is as necessary as good food.

Poor stock, poor farmer, poor income, poor farm, poor everything. Rather a deplorable combination.

Animals in clean, wholesome quarters eat less and make a better return for it than if kept in dirty quarters.

Do not be stingy with your flowers. By plucking them you prepare the way for more to bud and blossom.

Justice Williams of the Supreme Court of Pennsylvania has just decided that a farmer is not obliged to take out a peddler's license to sell his products from door to door.—*N. Y. Witness.*

SHOT BY HIS OWN ORDERS.

HILLSBORO, Ill., Aug. 26.—Jonathan Hartgroves owns a large water-melon patch and has a chronic fear of the perennial melon thief. Last night he loaded a big duck gun with a heavy charge of shot and gave the weapon to his 12-year-old son with instructions to watch the patch till daybreak and shoot any one he saw in it. The old man wondered if the boy was "dead game," and whether he would really shoot. So Jonathan dressed himself and sneaked into the melon patch. He was just on the point of devouring a luscious melon when the boy emptied both barrels into the old man's body. Jonathan is badly hurt and may die.

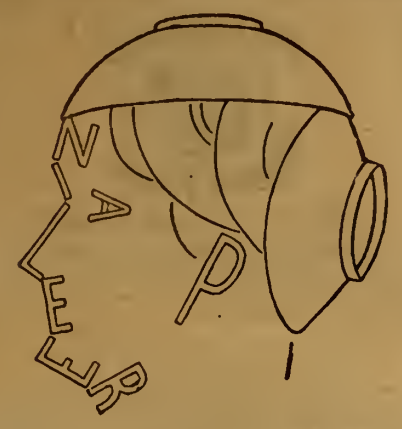
A MILK-PRODUCING RATION.

Here is an item for those to consider who desire to make notable milk-producing records, The famous Holstein cow, Clothilde, that in seven days gave 664 pounds and 14 ounces of milk, which made 28 pounds, 2¼ ounces of butter, or an average of over 95 pounds of milk, and over four pounds of butter daily, ate about twelve pounds of grain per day. This ration included two parts corn meal, two parts wheat bran, and one part ground oats, with a little oil meal. She also had good pasture and pure water during the record-making period.

OATMEAL FOR CALVES.

The best food for calves is one of the studies that interests cattle raisers. Hence we make note of the fact that M. Mertens, director of the Commercial dairy farm of Karnitten, Eastern Prussia, has found excellent results attend the employment of one-fourth pound of oatmeal per quart of milk, given to calves intended for the dairy when three weeks old, and gradually suppressing the sweet for the fresh-skimmed milk from the centrifugal creamer. Later, he gives crushed barley or oats and linseed, gradually augmenting, so that when six months old the calves will be receiving one pound of linseed and two pounds of grain per head daily. They are allowed the finest hay. He dusts about one good ounce of chalk per day on the rations.

Sallow and leaden-hued complexions soon give place to the loveliest pink-and-white, when the use of Ayer's Sarsaparilla is persisted in, and cosmetics entirely abandoned. Nothing can counterfeit the rosy glow of perfect health, which blesses those who use this medicine.



A-head of everything that can be used for washing and cleaning, is PEARLINE. If your work is heavy, it is a necessity; if your work is light, it is a luxury. It lessens the labor of washing, and helps everywhere in the housework. There's nothing so harmless—so effective—so popular and yet so new—it is rapidly succeeding soap. Try it for washing dishes—try it for washing anything—everything; only try it—for your own sake and ours. A house without Pearline is "behind the times."

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Hand-Book of Freemasonry. By E. Ronayne, Past Master of Keystone Lodge No. 639, Chicago. Gives the complete standard ritual of the first three degrees of Freemasonry. New edition, 274 pages. Bound flexible cloth covers, 50 cents.

Freemasonry Exposed. By Capt. William Morgan. The genuine old Morgan book republished. 25 cents each.

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Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each.

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Freemasonry at a Glance illustrates every sign, grip and ceremony of the first three degrees. Paper cover, 32 pages. Single copy, six cents.

Masonic Outrages. Compiled by Rev. H. H. Hinman. Showing Masonic assault on lives of seceders, on reputation, and on free speech; its interference with justice in courts, etc. Postpaid, 20 cents.

Prof. J. G. Carson, D. D., on Secret Societies. A most convincing argument against fellowshiping Freemasons in the Christian church. 10 cents each.

BUSINESS.

The BLUE LODGE, the YORK RITE, and the SCOTCH RITE degrees of Freemasonry, four volumes, postpaid, for $2.25. It was suggested in last week's paper that the readers of the *Cynosure* take pains to let young men know that they can obtain the above forty-threes for such a small amount. It is hoped that the suggestion will be acted upon. Send for catalogues. Ten cents worth will supply all of your friends, and if you have not the change, the catalogues will be sent if ordered. Aside from the secrets, the historical information obtained is valuable,—for example, that the Royal Arch degree was called Royal or King's degree, because invented to overthrow the Commonwealth of England and restore monarchy. The fact is stated by Masonic authorities.

It give us pleasure to acknowledge the co-operation of friends in the distribution of the address of Joseph Cook. There is a time to sow and, so far as this address is concerned, now is the time. Every one is interested to know what the leading lecturer of the world has to say about secret societies. Hence to attend a religious conference without a few of *Disloyal Secret Oaths* is to lose a splendid opportunity for good.

NEWS OF THE WEEK (*Continued from 13th page*).

FOREIGN.

Cholera is raging in the Arabian town of Yembo. Many Egyptian pilgrims pass through Yembo every year on their way to the holy cities of Arabia.

The Danube, Inn, Adda, and Upper Rhine rivers are rising rapidly and large sections of land have been flooded. Several persons have been drowned at the town of Klosterneberg, six miles from Vienna.

At Montreal Thursday the Catholic Mutual Benefit Association decided, by an almost unanimous vote, to separate from the body in the United States.

Advices from the frontier say that the Kurds are preparing to massacre Armenians, who, it is alleged, are passing into Turkey.

A dispatch received at Paris says the Turkish soldiers at Jerusalem have expelled the Franciscan fathers from that city.

The third International Temperance Congress opened at Christiana, Sweden, Tuesday.

Prof. Carl Lumholtz, the Norwegian explorer, is about to explore lower New Mexico and Arizona under the direction of the American Geographical Society of New York.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Sept. 1 to 6 inclusive:

T E Turner, Geo W Champ, J A Goddard, J H Wooster, Rev G B Duncan, Rev J N Bedford, Mrs A E Rogers, A Sullivan, W C Gaddis, Rev Jno Harper, H Johnson, J Houston, Rev J P Dyas, Rev L H Norem, J McLean, G S Robinson, J P McKaig, N C Patton, J Walter, Mrs M H Wardner, H S Moxson.

BIRNEY.

The sketch of JAMES G. BIRNEY candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome pamphlet for sale at the N. C. A. office

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CARROLLTON, GREEN CO., ILL., Nov., '88. I highly recommend Pastor Koenig's Nerve Tonic to anybody that has suffered from headache as my son did for 5 years, because 2 bottles of the medicine cured him.

M. McTIGUE.

What a Clergyman Says:

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Our **Pamphlet** for sufferers of nervous diseases will be sent **free** to any address, and **poor** patients can also obtain this medicine **free** of charge from us.

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ADDRESS OF

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OF BOSTON,

AT THE

Conference of Christians,

CHICAGO, 1890.

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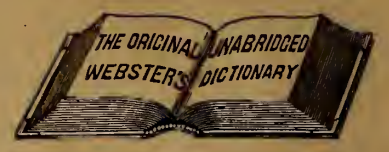
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